

CNL Season 2009

6.1 – Living at the Fragrant Altar part 1
Transcription

Today we're going to be as we walk into the Old Testament and into the Tabernacle and the Garden of Eden, I pray that you walk away with a totally different appreciation of what prayer is all about, a relationship with God is all about and the dynamic of God historically has been communicating with us as human beings. First of all I want to go ahead and let's pray over this time together.

Holy God in Jesus name we first of all just want to say thank you for this awesome, beautiful day. Thank you Father that so many people have time off that they can be with their families as they travel. I pray in the name of Jesus, Mighty God, journey mercies for them. I pray blessings upon them and may they have joy and fellowship, that Koinonia in their home with their loved ones. May Christ be preeminent in all they say and do. And Father God, we just pray that today we will walk out of here knowing you better than when we walked in. And Father God if we are out of love with you that we will fall back in love with you. That if we have forgotten spending time with you that we will remember it again. To be getting encouraged while we spend time with you and most of all Father, as the Bible talks about that glass and how we look through, it's hard to see you sometimes. May the glass be lighter and clearer than ever before. We pray in these things in Jesus name. And God's people say Amen.

(High Priest dramatization)

As you just watched, the high priest came up here was something except for the entering behind the curtain was a daily event for the high priest. It was extremely important as you watch this, you remember where he walked and what he did. As we talked about last week, the very first thing that he did was, he went and he came to this brazen altar. It was made out of brass and

brass equals what? Judgment, say that with me, brass equals judgment. That's what brass means to the Jewish mind. One of the things that you will notice up here as well, and this a new part of the tabernacle, it's called the clear glass pulpit (laughs), no it's not. One of the great things is that you got this rope here and remember the beasts were tied by rope to the altar which they were about to be slaughtered and burned on. And what's interesting about that is just as we start off as human beings we have been bound by sin. And sin is one of those things which we cannot extricate ourselves, from its penalty is fire and as the word of God teaches us, there is a place at the point of death that we either go to heaven or we go to hell whether in the presence of God or separated from God. The beast of burden as it was tied saw brass judgment inside the judgment, the fire. That is for sin that has not been taken care of and so we as human beings, we do know that if we do not Christ Jesus as Lord and Savior. Praise the Lord I do and I pray that you do. But those who do not know Him, daily stand bound by sin and to the inevitable result of sin which is death and which is judgment and so those beasts were slaughtered and so when you saw him tie the rope, that shows that the altar had been used, the sacrifice had been placed. And if you remember he went down there and he brought with him the coals from the fire and you saw that he placed them here on the altar of incense. The altar of incense also had horns as that had horns and blood was shed, sprinkled once a year. And we see the Day of Atonement, atonement meaning covering and here he refreshed the coals every day and of course this is the place of prayer. And in our study today, as we're going to go through the study, just think of it this way, first of all, the Garden of Eden is parallel to the Tabernacle. I am convinced that the way the Word of God teaches it is that literally the first temple on earth was not made by hands, but was made by God and called the Garden of Eden. It was a tabernacle, it's where God dwelled and it's where God walked with man and so this is kind of the middle of the garden. So if you think

of this as the garden now as a parallel, think of this area as the middle of the garden because this is where the prayer or the communion takes place with God, are you with me? Because remember when Adam walked in the Garden, the bible talks about how the Lord came in the cool of the day and when Adam walked in the garden, he was having communion with Him. Well ladies and gentlemen, that's what prayer is. Sometimes you all may think of it as just the one moment that we have to do before we eat dinner, if we have guests over so we don't look bad or maybe prayer is just something once a month that you get stuck in church doing or a mystical moment. Well it is a supernatural moment, but prayer is simply a walk and a talk in the garden with the Lord. That's what it should be is a relational thing. So today, we're going to be finding out more about that. And of course when he came through this veil, we're going to actually find out in the New Testament what Paul identifies this veil to be supernaturally in his day and age. We go all the way back to Genesis; we know that there was a door which was shut. Now the door that was shut in the Garden, do you remember what stood on either side of the door of the Garden of Eden when Adam and Eve were kicked out? Two angels, what is here on the Arc of the Covenant. Two angels, okay, are you all with me? What's very interesting is that you're going to find a parallel from the Garden of Eden there were two angels, here there are two angels. On this cloth you have two angels so throughout the Scriptures you are going to find parallel goes on and then Paul gives us a revelation of really who or what is this doorway, which has been blocking them like at the Garden of Eden, this veil that was blocking them. What was keeping man in, from getting into the total Eden experience and the presence of God? We're going to find that out today as well. So prophecy all the way from the book of Genesis through to the day that even Paul wrote talks about this place and we look at it today. And if you see it's called the "fragrance". It's spending time in the fragrance, this is exactly, and it's called "Living

at the Fragrant Altar”. So if you’ll pull this insert out and fill in the blanks as you go. Today is more than simply a professor teaching in college, today is an understanding of how the Bible has shown God reaching out to man and communicating with him from day 1. It’s not just when Jesus came to earth, that God communicated with us, that was a profound time when He communicated in its fullness. But we’re going to find out how God has literally been communicating with man from day 1 and talking to us about our relationship with Him. And I think that it is extremely important because this is all about relationships. Would you do me a favor and go ahead and look inside, now it’s going to be a temptation when you see all of these drawings on the back. Now what happens is that during the services when I do this, while I’m teaching everybody is looking here. Kind of half way through it you have missed and you start wondering where in the world I am so do me a favor for \$15.00 you can take this home with you and keep it (laughs). No, I’m just kidding. It’s \$10.00(laughs). No what you do is, you can take this home and have fun reading through this, but right now flip it over please to this side (laughs) so I don’t have to re-preach the sermon. We’re going to go ahead and read the word together. Actually the back will make a lot more sense if you stay with me. Let’s look at the beginning of it when it says, “He the Lord” it’s at the very top – right under Living at the Fragrant Altar – let’s read together:

“Now He Lord God had formed out of the ground and all the beasts of the field and all the birds of the air. He brought them to the man to see what he would name them, and whatever the man called each living creature was its name. “

Let me just tell you something. This is an awesome, awesome statement. You may say, oh yeh this is where they named the animals, kingdom and phylum and subphylum, class, sub-class, order family, genus and species... do you all remember that from school? And all the

construction of the animals, these animals had various species and Adam actually named them all – phenomenal cerebral capacity. But what’s neat about this verse is if you are an inventor and you invented the automobile and let’s say you invented the engine, wouldn’t you probably as the inventor and creator of the engine have named the parts yourself? Yes. Of course you would, it would have been the most natural thing in the world. You would name them because you made it. So what’s neat is that God made these creatures but he gave ownership to man by bringing him in and including him. By saying, hey Adam, let’s see what you call them. That’s what we’ll call them whatever you call them Adam, that’s what we’ll call them. That’s a God who wanted man involved in His life. Are you all with me? That’s a God who says that I don’t want this just to be a relationship where I have all of this data and I just dump it on you and go with it and all I will do is punish you when you break it up. No. God said Adam; I want to have a relationship. I want you to be involved in the work that I am doing. To this day, why do you think we as human beings are given the job of evangelism? Is it because that God could not have written across the sky, the truth of the Gospel? He could have, but why? He had us involved in evangelism so we have the joy of being a part of the process of God showing forth His work on this earth. This verse is a very powerful verse. It obviously comes from Genesis and its one of those things where man’s relationship with God from the very beginning, God wants to hear our heart. If you have an idea, go to the Lord with it. Same way that Adam said, well “elephant”, zebra, giraffe, yeh that sounds cool. That’s great. I mean Adam is naming all of these creatures. Little tiny ants and so God wants to hear from you. Let’s start that off. Scribble two words down. Relationship versus ritual. What you see here happening, I’m going to tell you must not miss this point. When you watch the ritual, you say, oh that’s interesting and we see this priest, by the way, Mary Transue Kielty was sewing up to two minutes before the service last night.

She was making that costume for the high priest, praise the Lord for Mary Transue Kielty and the team. Actually praise the Lord for them right now (clapping). They pulled this together so that I may be able to teach better, all of these faithful people that work late nights to get this done. But when you see this, you think of ritual. We think of liturgy. It looks like a ritual. He did this and he had to do it every single day, in fact several times a day. And when he did this, he had to go through all of this and it seemed awfully ritualistic, but there are things that I want to share with you, is that the reason God had this ritual take place was not so that men would have rituals but so that He would remind man of His original relationship with man. It was to remind him that in Genesis that how He had walked and talked regularly with man in the Garden. How He had loved man enough to communicate. And so when man got kicked out, God said but I still want to keep the memory in there. And so when Jesus came to earth and He gave His life and He sat down and had the last supper, He said, “Do this in what? In “remembrance”. So what you are looking at here is, not ritual it’s remembrance. Say that with me, “not ritual, it’s remembrance.” Say that, not ritual, it’s remembrance. Husbands if you walk up to your wives and you put your arms around her and give her a hug, you just get real close to her and say, “Do you know what I was thinking about today? I was thinking about the day we got married, the honeymoon and the early days, I miss that. What are you telling her? Yeah, you are wanting a new pick-up truck (laughter) what are you really telling her? Just kidding. What are you doing? You’re invoking remembrance and the sweetness of it, right? So God established a sacred ritual system where the priest did this work, not just to have rituals for Jews, not just to be worshipped but to say, “Remember the romance we had in the Garden, remember when we walked together, remember before there was judgment, remember the days that we would have these moments where we had sweet communication. That’s what this is about. As you watch this you and me

may have seen this in college, studied this in college, we studied pretty much the sacred ritual liturgical system but it is not. It is more than that, this is God's method of coming up and giving us a hug and remembering the good old days. That's what this is, so as we look at this today, don't just look at this as a cerebral issue, look at this as a spiritual and emotional, as a passionate, a passionate issue. I know that it's a round trip and it is here. Where did the fire come from, it was here. Do you remember last week's study? It came from heaven (laughs). Either I'm a really bad teacher or you are all new people this week. (laughter) Or maybe you're just not talking with me this week. Do you remember the fire that was in here, remember Aaron's sons came up and tried to take fire from in here and they were killed, they got struck dead, consumed by fire because they broke the rules. So the fire came from here, alright? It came from heaven and that's why he goes in there and takes the fire and puts it in here and he actually does the lamp stand as well. We purposely don't have the lamp stand here because next week, we're going to teach you something about it that will blow your mind. But as he took that fire from here that's because it came from heaven. Here the fire comes down from heaven, it was not a man-made fire, it's taken across here and it's used here and it continues then and leaves the priest who has to pray first on the day of atonement he comes in here and he sprinkles the blood that is here. When he sprinkles the blood in the Tabernacle, when he walks in here. What does he look up and see hovering above the mercy seat? The Shikinah Glory fire, do you remember. Fire, Fire, fire at both ends is what we have here. Fire coming down, but here you go in and have the priest praying up to God so the power is coming down here but here the priest is going up. Because God has come down to man. So we have this round trip, do you see this? It's a constant, it's a non-stop, it's like a wedding band, it's a nonstop unending motion that you have, if it's done biblically. Do you want to reach up to me, then take what I have given you. You

take my son, you use my fire and my spirit and you use my Son and don't use any other. No idols are allowed, Mohammed is not allowed, Buddha is not allowed, Zintu is not allowed, you use my Spirit, you use my Son's blood and then you can get to My door. Amen? And so what we see here is the definition based upon sacred ritual system of God's intent to say that there is only one way to heaven whereby you must be saved and that is the Man Christ Jesus.

Uncompremiseable, a totally uncompremisable issue. So here as you look a prayer, we're going to see what prayer is today. Let me just tell you something neat, D.L. Moody first said this. He says if I were given a choice to preach or to pray, I would have to pick prayer, D.L. Moody of course is a great preacher, the Moody Bible Institute was named after him, founded by him. He said because, this is an interesting point, think about it, Jesus never taught his disciples to preach, but He specifically taught his disciples how to pray. Isn't that interesting? Jesus never taught his disciples to preach, but He taught His disciples to pray. What you can draw from that is simple conclusion, if you don't start with prayer, you will not have successful preaching or teaching or evangelism, or a ministry in your home. God said the one thing that you must start with is communion, walking in the garden with me. And Jesus said I'm going to teach you all to walk in the garden again. That's what He was doing when He was teaching his disciples to pray, which is interesting thing that we could pull into the study but we don't have time. So look at number 1. Prayer is a walk and a talk in the garden. It's a walk and a talk in the garden. Lady once said to me, you know I feel like a hypocrite, I come to church on Sunday and I praise the lord but during the week I'll argue with my husband and fight with the kids and everything else and she says I don't even feel like coming to church anymore because I feel like such a hypocrite. And I said, hey you've got it backwards, you come to church, that's the real you when you praise the Lord and enjoy it, during the week, that's when you're being a hypocrite

(laughs). That's what you have to stop doing. This is the real you. She says, you know I have never thought of it that way. So today as we're going into this study, don't feel discouraged because once in a while your experience 24 hours a day at home isn't quite the same as when you're studying the word and worshipping with God. It's just a matter of growth, don't worry about it. So one day at a time to learn to deal with the discipline of walking in the garden. The reason I put that point there is because don't forget this is a relationship issue. Would you read these verses with me, Exodus 30:6, Put it before the veil where I will meet with thee." In the old English that is the correct spelling of the word veil. God said put this in front of the veil and I'll meet with you there. God has communicated with man and wants to meet with us. Circle the word "meet" if you will. I'll have you circle one word in each one of these verses, next is Romans 8:34. "Christ who is at the right hand of God, who also makes intercession for us. Would you circle the word "intercession". Exodus 30:7 "Aaron must burn fragrant incense on the altar every morning when he tends the lamps. Circle the word "fragrant". Now we know it's every day so far. Genesis 2:24, "For this reason a man will leave his father and mother and be united to his wife." If you will circle the word "united." Now what do you find in all of those verses? It's a very simple thing, it's a relationship. I will "meet" with you, "intercession". You can't have somebody intercede who does not communicate clearly with you because what is he doing? You're saying pass this message on. I don't know if you all saw the skit that we did but these angels misinterpreted something that had been said and they translated it wrong. But if I'm giving you a message, a critical message, I'll say "Listen carefully, we need to go over here pick up this product and deliver it to so and so. Please do it correctly because if you do it wrong, everybody gets in trouble, everybody gets messed up, because you've either got the wrong product or the wrong person. Intercession means a mediator is involved. It means they listen

EXTREMELY careful to you to make sure that they deliver the message correctly. Intercession shows a deep relationship. Next word “fragrant”. It’s a sweet relationship. Would you like to have a deep relationship with your husband, women and a sweet one? Yes, these are combinations. The very last thing says “united as one”. This shows that God is in the relationship business and He wants unity when you do all of this communication. He wants a unity. God has called us to do that. I heard a preacher once on the radio say don’t give frivolous prayer to God. It undermines the value of prayer. I don’t know where he was coming from but he said make prayer only for major issues but I must tell you that I disagree with him somewhat. I don’t think there is such a thing as truly frivolous prayer, now there is selfish prayer which is sin. But frivolous prayer not necessary. You know like praying “oh lord please help me find a parking spot, because we’re late. Or oh lord, my wife does that all the time, it’s amazing, that’s her right across over there, “hi babe” (laughs). She’s just getting the notes, so how come you didn’t fill in the first blank? (laughs) Oh I’m sorry am I embarrassing you? (laughter) She’s so precious, but she’s going to kill me. Okay (laughter) But on trivial prayer, I don’t really think there is, but I think there is selfish prayer, and those are wrong. The concept of going to the lord and you’re saying, lord I’m really frustrated right now with this person or whatever but I don’t think that is trivial prayer. I don’t think my children are ever trivial when they come to me. They may be sinful at times and need to be disciplined but if my little child walks up to me and says daddy I hurt my finger. When they were little, my children would come up to me all the time, and they would use Portuguese words, but they would say daddy I have a hurt. Then I would look at this microscopic tiny little hurt, you could hardly see it but it was major to them. You know a little one year old or two year old, it hurt and they wanted attention. These little ones would come up to me and say I fell down and I have a hurt. What they want is just that

moment of attention. You don't say "Trivial, be thou gone from me", you don't do that to your child (laughter) Do you? What a precious moment, that your child would come to you even with that little tiny hurt. You would sit them on your lap and say, oh let me kiss it and you would give them a hug, isn't that what you would do? That's what a good father does, that's what a good mother does. What makes us believe that a God who said come name the animals doesn't want hear from us when we say, I've got a hurt. Come on, that's what He does. People who believe that prayer is trivial, and that it has to be a major thing, what you're doing is missing out on the sweet moments. The secret moments. The precious moments. God doesn't want you to miss out on it and what the important point is this. You literally communicate with Him about everything, when you're driving, when you're walking, when you're thinking about Him. You include him and do you know what happens after awhile? Prayer is no longer this abstract thing that happens in churches or before meals when the neighbors come over. Prayer is simply openly talking and communicating with God. It's a habit, it's a daily thing. It's a wonderful relationship. Make it a habit, literally. At meals say, "thank you lord." I was just saying to this guy, do you pray before meals, and he said yeah, I pray that I survive it and his wife was there. (laughter) They are divorced now, no they are not. But what we're looking at is my daughter Rachel is learning how to drive right now. She and Maria will pray before they go out and they pray when they come back. I tell them to do that. Pray a hedge about the car, pray for angels, I mean we're praying for everything, why? Because she doesn't have experience and she doesn't realize how people can be idiotic and run through a red light, thinking that they are late. Things like that. Now when is the last time when you got home after safely getting somewhere that you stop and say, kids let's hold hands and thank the lord together. That's not trivial, that's a habit. That should be a life style. Why? Because of the Father's love of the Son. Because of the

Father's Love of the Son. For God so loved the World that He gave His only begotten Son, that whosoever believes in Him will have everlasting life. God's Son said for them to be seen by My Father, it's going to take Me in the middle. Do you understand? That's the precious work of the high priest. The high priest comes here and God said you can go ahead and intercede on their behalf but because as we see in the book of Romans and in the Book of Hebrews because Christ came, we now have a high priest that anytime we want to see or be in the presence, anytime we want to see and literally have a relationship and communicate with the Father over any issue, the door is open. He said I'm the door. The door is always there. That is the precious thing about the Word of God here so. Look at this and just remember those issues. It's a walk and a talk in the garden. Let's not just let prayer be one of these abstract mystical things, let's let it be an awesome open communication with God. Number 2, prayer is always attached to sacrifice. We don't often think of it this way but it is attached to sacrifice. Once again the coals came from the sacrifice; once again there was blood on the horns. You always see sacrifice next to prayer. Would you read Exodus 30:10 with me? "Once a year Aaron shall make atonement on its horn. This annual atonement must be made with the blood of the atoning sin offering for the generations to come. Each one must pay the lord a ransom for his life. Now, this is a three week sermon but I won't do that, but if you will just underline the word ransom. When you think of the word ransom, what do you think of? Kidnapping, don't you. I think there is a movie out there right now that deals with kidnapping or something. Ransom usually makes you think of kidnapping. Why would this word which is literally the correct word that is used in this passage. Why would this word "ransom" be used in this Bible verse? Who has been kidnapped? You and I. We're held ransom at the end of Satan's rope. We've been bound. Now one day Satan will be bound, but right now we are bound in sin. Because we are born dead in trespasses and sins.

So we have right now in this ransom, we're stuck right here. Held captive away from the family of God. If you are not born again because this is what happened when Adam and Eve fell. That is captive, bound. What happened is, those people, if you are sitting here today and ready to confess Jesus Christ as Lord and Savior, you're bound and you are looking at brass the judgment of God one day wherein fire separates you from God will exist for eternity. So something had to happen to break the bind to release the ransom, which is what redemption is about from this captivity of damnation. As for the verse that is talking the word about ransom here, there is a beautifully phrased word, these people were paying a ransom when the sacrifice was given. It was an annual ransom as you know. The next verse, if you will read this with me. Romans 8:34, Christ is interceding for us. Who shall separate us from the love of Christ? One of the things, whenever you read the book of Romans or Ephesians or any of the books Paul wrote. I want you to think about the sacred ritual system, what you're learning here today because Paul wrote with the mind of the high priest constantly. When you see that word "separate", would you circle that word? We think of separate as a verb right now simply dealing with, we're not in the same room with somebody perhaps; we're not close to God. It says here Christ is interceding. Intercession is the work of who? That's right, Jesus the high priest. Say that with me, Jesus the high priest. Intercession is a priestly function. Therefore as you read the rest of the verse now that you have the clue that the word intercede is a priest function. It says, "Who shall separate us from the love of Christ?" Where was the separation? It was right here. Who can separate us from the presence of God? Nobody now, because of the work of Christ.