

(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via [hopewellarp.org](http://hopewellarp.org))

Exodus 26, verses 31 through 37. These are god's words. You shall make a veil woven. Of blue purple and scarlet thread. And fine. Women linen. It shall be woven with an artistic design. Of cherubim. You shall hang it. Upon the four pillars of acacia wood. Overlaid with gold. Their hooks shall be gold, upon four sockets of silver.

Unusual. Hang the veil from the clasps. Then you shall bring the ark of the testimony in there. Behind the veil. The veil shall be a divider for you. Between the holy place. And the most. Holy You shall put the mercy to pawn the ark of the testimony in. The most.

Holy You shall set the table outside the veil. And the lampstand across from the table, on the side of the tabernacle toward the south And you shall put the table on the north side. You shall make a screen for the door of the tabernacle. Woven of blue purple and scarlet.

Thread and fine. Weaven linen. Made. By a weaver. And you shall make for the screen, five pillars of acacia wood. And overlay them with gold, their hooks shall be gold. And you shall cast, five sockets. A bronze. For them. So far the reading. Of god's inspired, and Inherent worked.

It has been wonderful and thinking about. The lord, god the creator. The great king and judge who had Displayed himself and his glory. And how he had destroyed egypt and all of its idols. Doing so, in order that both the egyptians and the israelites might know, That he is yahweh.

It has been wonderful how the lord, god the holy one who had made the mountain. To burn and smoke with fire. And who thundered from it? And who gave warning that even if a beast touched the mountain, Uh, it would die. It has been wonderful that the holy Holy, holy god.

Who brought after that. Representatives of the nation of israel. Up onto the mountain. And with book of the covenant, And blood of the covenant. Made them able to be in his presence. And even to see, Some manifestation some display of god. And not die. But to see the god of israel and to eat and to drink.

It has been wonderful that he has. In these last many passages. Been describing to us the construction of a tent. That communicates that without compromising who he is. He would bring sinners. Near to himself, indeed, he would dwell. In the midst of them. And he would do so. By.

Book of the covenant and blood of the covenant. He would do so with the ark of the testimony, In which would be the tablets. God being the speaking god. He would do so. With the atonement cover for that arc. The mercy seat, the lid of the box. Which would be covered with blood.

Once a year. Because he is not just the speaking god, but the atoning god. Communicating himself. The speaking god. Atoning for his people. Forgiving their sin, the atoning god. And yet, one with that cover would be the cherubim Over whom he describes and communicates himself to be sitting as enthroned The reigning god.

Has taken for himself a people not just the god who reigns. But destruction of the enemies. But the god who reigns. By bringing a people to be his own to be identified. With him. And that he puts in the holy of holies the most holy place as it's translated here.

And then just outside of there. He's described for us to other pieces of furniture. On the right hand, a table. With utensils and such as if there are going to be these Uh, great feasts and meals at it. It's comparatively small table for that, but it's a glorious table.

And yeah that's a table for bread that is set out to be shown and only when the new bread comes on is that collected and eaten somewhere else? But it speaks of the fellowship of god. That his people can have with him dwelling in the midst of them. And on the left hand, side on the south side, just as you enter a lamp stand.

Except for it, doesn't look like a lamp stand. It looks like a Tree that has been overlaid with gold. On the light was shine off of it so they're not just the fellowship of god, but the favor of god Who announces his blessing to his people in the language of making his face to shine upon them.

And this too might be done right there. In the dwelling, in the midst of the Holiness of god, not in the holy of holies. But right there before the holy of holies in the holy place, And this as we've seen as Um, Encased with these. Boards around it, that are overlaid with gold.

So that it would shine with heavenly glory. As the favor, the fellowship of god and the favor of god, our communicated there. And indeed the ceiling in there. With the fine woven linen. And then the embroidery of the blue and Purple and scarlet thread. With the cherubim communicating indeed.

A heavenly fellowship, a heavenly favor, a heavenly dwelling. Certainly, as we refresh. Uh, in thinking about all of these things, by the spirit's help, we hope that our hearts have been Provoked with longing. To know the fellowship of god, more than we do already. To know the favor of god more than we do already indeed, for the work of god to be completed in us.

Even as we were hearing this morning, That Jesus Christ and his victory over death has made it the mechanism. By which we come into the fullness. Of that fellowship and enjoy the fullness of the display of his glory, as a smile upon us, in his favor, rather than a burning against us.

As was done. Upon the Egyptians. And yet in the passage that is before us. Now this afternoon versus 31 through 37 that which makes us long for and ache for what Christ has secured. And what Christ at his resurrection will bring? Or sorry, at our resurrection and his return.

And our resurrection will bring to final Fulfillment. It is not yet there. In Exodus, 26 verses 31 through 37. Because there's a veil. And there's a screen. And through the screen only the sons of Aaron can go. And through the veil. Only the high priest can go. And only once a year.

And only with, The blood of the sacrifice. Of the day of atonement. There are doors. That shut out. And doors. That share. And doors. That allow the passing. Through. And there's a hint in the words here. The screen for the door of the tabernacle, is a more common. Uh name for what we would call a curtain.

It's a little confusing because the fabric for the roof was called a curtain in our translation. The screen is a more common name But the word that's translated veil here is not used. Of any other tent. But the tent of god, It's a word that is so unique in the Hebrew that We learn from cognate words in sister languages from the day that it's root.

Does mean to be sealed off. And certainly even the sons of Aaron who went in there, the rest of the year would see that veil and think of it as the area that was sealed off. The holy of holiness. Where they dare not enter. Lust, they die. And for the rest of Israel, the screen.

Sealed them out, didn't it? They didn't have what we have. The priesthood of all believers union. With the Lord, Jesus the ability. To come to God through Jesus Christ at any time ourselves. And then in the public assembly to draw near together to the throne of grace. When they didn't forsake that assembling of themselves together and entered into the holy of holies, they didn't have that.

That which we so easily give up so easily set aside. And even when we don't set it aside so lightly, appreciate was unimaginable to them. For the vast majority of Israel. The screen also, although its name does not come from a Hebrew root meaning sealed off. Certainly, they would know.

There is a communication of something marvelous there. And praise God. That he had taken for himself a people and he had provided for them sacrifices, and he had given them his word. And for any whom the Spirit brought to that, that four seeing faith in, Jesus Christ through the word that they had been given how great would have been the communication of God's fellowship to them and God's favor to them.

But there would have been and their experience. The fact that it was behind as it were closed doors at the time. So, there's a similarity between the two doors. This principle of separation. These. The similarity is also communicated by the primary materials that are used. The veil verse 31, blue, purple, and scarlet, thread and fine within linen, it's set up on acacia wood.

That is overlaid with gold with hooks of gold. And also the screen then verse 36. Uh blue purple and scarlet thread and fine woven linen on five pillars of acacia wood overlaid with gold and hooks. Of gold. So, there are similarities between the two. But the difference is also instructive because they remind us that in God's economy.

God's creation, there are degrees of holiness and degrees of nearness not that there's anywhere that God is not. He has existence inherent to himself. God isn't actually anywhere. Because he is. Wherever anything has existence, it is co-occupying that existence with God. Because all existence is in him. When he talks to us about his omnipresence and his being everywhere, he is stooping down to us to speak and language that we can understand.

But he communicates his nearness. By degree. He communicates. His presence, his holiness to us by degree. We can even see that in the names that he's given these rooms, can't we? The holy place. The holy of holies which is a Hebrew way of saying the most, holy place in the common way that the doubling of the language works.

And so we've already seen one of the differences, the root word for veil. We've seen another difference or at least we've read and heard about it. That is the embroidery on the veil. Outside the holy of holies is woven with an artistic design of cherubim verse 31.

Well, there's no such design on the screen verse 36. But I hope you see or, or are now will be enabled to see. That for the priests. That makes the door into or the veil into the holy of holies look like, what? What else there thinking about? We just reviewed it, thinking about the construction, the features of the tabernacle on the holy place, what else?

Children was made of blue and purple and scarlet. Thread and fine, women linen and had cherubim embroidered into it. The ceiling of the holy place. And so it's as if there's this

Horizontal door into heaven. That has been put on the far end, the west end of the holy place that the great type treat.

Well, not the great one, we know who that. Is that the high priest? Would pass through passing through as it were visibly represented. Anyway, passing through the heavens. To come. To the throne of god. This is a glorious thing that has communicated by the difference. And it's marvelous that there are cherubim on it, why?

Where was the first place in the bible that we met cherubim? It was outside the garden. When man was expelled from paradise. And the cherubim were put there with the flaming sword that turned in every direction to do. What To keep the way. To the tree of life. And we can read that as many people have.

As meaning. To keep us from getting to so that we could never have it again. But if you read to the end of the bible, you hopefully read genesis 3 better, don't you? Because he doesn't keep us away from the tree of life, so that we can never have it again.

He brings us to it and not just one expression of it but the the Multiplication of the expression there at the end of revelation on either side of the river and the abundance of the fruit, this this 12 fold fruit, that it is bearing. Christ's gains for us, and we and him in the last Adam far more than Adam lost or we in him.

As the first Adam. And there's something there, isn't there. In the tabernacle. As the high priest. Passes. Through the cherubim. Into the presence of god. We even see. The degrees of holiness. In some of the materials used, the sockets being made of bronze on. The outside. And when you come in holier, they're made of silver.

The one who crafts it. This is More obvious in verse 36, where it literally says made by a weaver, but what's translated artistic design in verse 31, Uh, carries with it. The implication of a skilled master craftsman. Anyone who weaves would have been qualified. Uh, to do the the work that's described in verse 36.

Uh, but only a master. Uh, craftsman would have been. The language of artistic design implies the necessity of employing, a master craftsman for this and we'll see that eventually in the word of god. But the difference is, Really do point us to that god is communicating That although they cannot all come through.

And they're the one who can come through cannot come all the time. That heaven is not out of reach for the people of god because he intends to make his dwelling place among men. This again and i know we repeat it just about every week. But, This is how the new testament makes use of the tabernacle.

When john 1 says the word became flesh. And tinted among us. Quite literally not dwelt, although it means that But tinted, or to use. The same word that we use of god's tent and it's the same word in the Greek translation of the old testament tabernacled among us And we beheld, his glory Something extraordinary has happened.

God has come. To. Dwell among men. This is why it's so astonishing that men do not receive him. And recognize and accept those. Who not from themselves, but from god himself. Are given the ability. To believe and to receive him. And to be called, even the children of god, But there is a greater glory yet.

Because not only does god come and tabernacle among men, The god man, the lord jesus christ. Unites men to himself. Through faith. That he gives them by his spirit. And men. Come in

union with jesus. To dwell with god. And that especially is the new testament use of god's instruction for this veil.

That we have in the first part. Of our passage that we have a hint of it earlier in hebrews, and then he really starts to get into it and in chapter 9 and 10. But we'll go through there. Feels a little bit. Rapidly. But listen to hebrews four. Beginning in verse 14.

Seeing them that we have a great high priest. Who has passed through the heavens. Do you understand now? The language of the high priest who is the only one who can go through the veil with the cherubim that looks like the the ceiling, the heavens as it were in the holy place.

And what the spirit is saying, jesus christ has done. Jesus, the son of god, let us hold fast our confession. Now, keep that phrase in mind. For when we get to chapter 10 for, we do not have a high priest who cannot sympathize with our weaknesses. But was in all points tempted as we are yet without sin.

And so we are represented in a sinless, man. Who has passed through, not the copy. Not the the curtain. Of the physical tabernacle. That was the picture book given to to the church in its infancy. There is a sinless man to whom we have been joined, who has passed through the reality.

Of which that was a copy. And we with him and we in him will come to that in a moment. Since that has been done, let us therefore come boldly to the throne of grace. That of which the cherubim was a, a mere whisper of anticipation by comparison. That.

Around which there are hovering seraphim now, Who burn with fire? And who we would be terrified to look upon. But who themselves? Hide their faces. From this throne and its glory. And the one who is on it, whom isaiah was given the vision of in, i isaiah chapter 6.

And cherub him around it. And the souls of the just made perfect. Sounds familiar, doesn't it? Because we have often. Been reminded using hebrews chapter 12 that when we are gathered in assembly. That is where we come in a formal way for the holy convocation. The holy assembly of the people of god.

And how does verse 16 of hebrews 4 say? That we are to come. To the throne, which means, we in him and through him, come to the throne. Can you hear how how revolutionary? This is in light of Exodus 26. That anyone who has this high priest. May now come boldly.

To wear the throwness. And what do we do there? Well it's described here not as the throne of glory but for us the throne of grace. That we may not. Um, Request. But, Obtain mercy. And then requesting not seek but find grace in the seeking. To help in time of need.

Can you imagine? If any israelite in a moment that they were needy, Was permitted to sprint through the outer court past the bronze altar go through the screen. Not not slow down, go through the holy place, go through the veil until they were before the throne and say i needy.

Here's what happened.

This is what having jesus says, your high priest. Has given to you dear Christian.

That the throne of grace is one where you obtain mercy and find grace. Well, how did that come about? Well first he had to go through with his own blood. If you've got hebrews. Open, you can. Um, Read chapter 6, verse 19, and 20. This hope we have as an anchor of the soul

both sure and steadfast which enters the presence behind the veil where the forerunner for us even jesus.

Having bahut become. Sorry, we're we're the forerunner has entered for us, even jesus having become high priest forever. According to the order of Melchizedek. And so jesus has described here as our anchor. That not only. Would we be so secured? To his testimony, to his atonement, to his reign, to his presence, to his fellowship, to his favor.

That we cannot ultimately be pulled away. That's the point of an anchor, right? I hope many of you have heard many sermons. On the doctrine of the perseverance of the saints. But here's another one for you. In one word. Anchor. You cannot. Be yanked, finally, or fully away. But not just anchor.

Here's another word. Forerunner. Not just that you can't be pulled away. But that where he has gone, you must end up.

And so, in the ascension of the lord, jesus christ, We have not just a So surreal that it seems like myth to the unbelieving heart tail. About a floating man. But we have our high priest. Passing. Into the third heaven passing into the immediate presence of the greatest display of the glory of god, in all creation, where he himself will be displayed, as the king of kings and the lord of lords, and they confess around the throne, not just in earth, but in heaven, and on earth that jesus christ is yahweh.

Jesus christ, is the i am jesus christ. Is the lord who made himself known in the destruction of egypt and the redemption of israel. And the father has not demeaned. But glorified. By the display, he has made of himself and his son. To the glory of god, the father.

And the ascension is our anchor. And our forerunner. Taking his seat on the throne. Entering the holy of holies. Where he will take his seat. Upon the throne. What did he have as he entered to chapter nine?

Verse 11 to 22, i'll just read the whole thing he entered with his blood once. But christ came as high priest of the good things to come with the greater and more perfect tabernacle not made with hands. That is not of this creation. Not with the blood of goats and calves but with his own blood, he entered the most holy place once for all.

No, not just spilled the blood ones for all. Having obtained eternal redemption. For if the blood of bulls and goats in the ashes of a heifer, sprinkling the unclean sanctifies for the purifying of the flesh. How much more shall the blood of christ? Who threw the eternal spirit offered himself without spot to god?

Cleanse your conscience. From dead works to serve the living, god. And for this reason, he is the mediator of the new covenant by means of death for the redemption of the transgressions under the first covenant. Note that both are parts of the covenant of grace. That those who are called may receive the promise of the internal inheritance for where there's a testament, there must also a necessity, be the death of the testator for a testament is enforce after men are dead, since it has no power, all all the test taker lives.

Therefore, not even the first covenant was dedicated without blood. For when Moses had spoken every precept to all the people. According to the law, he took the blood of calves and goats with water scarlet, wool and hyssop scarlet wool, anticipants sprinkled, both the book itself and all the people saying this is the blood of the covenant.

Which god has commanded you. Then likewise he sprinkled with blood. Both the tabernacle. And all the vessels of the ministry. And according to the law, almost all things are purified with blood. And without shedding of blood, there is no remission. So our anchor, our forerunner are high priest, the great high priest Entered into the holy of holies with his once for all.

Shed blunt. Therefore brethren. Chapter 10 verse 19. Having boldness to enter the holiest again, that's holy of holies. If you're thinking in hebrew by the blood of jesus, By a new and living way, which he consecrated for us through the veil. That is his flesh.

We enter. The holy of holies by his blood. Because he is the new and living way. Through the true. Veil. And having a high priest over the house of god. Let us draw near with a true heart in full assurance of faith having our hearts sprinkled from an evil conscience.

You see the blood of christ by faith? Does to our hearts and to our conscience. What the blood of those. Goats and calves. Did in a ceremonial ritual, way to the furniture of the tabernacle. And the Leaders of israel up there on the mountain. Remember with the blood of the covenant.

And in many other such, Uh, ceremonies that god gave his people as Was referred to in the previous. Reading. But not only are our hearts sprinkled from an evil conscience. But the one who took his seat there, The one who is our anchor there. The one who is our forerunner there knows that we are here.

And so what has he done for us? In our weakness of faith? Because your conscience and my conscience, it doesn't feel. Sprinkled clean does it? You still know your sin and, and your faith is still growing. It's weak. There's one brother said after the told me after the sermon this morning, Recently hearing the, the preaching is a A series of experiences of crying out to god, lord i believe, but help my unbelief.

He has helped. And he is helping. Because he doesn't just sprinkle your Um, It doesn't just sprinkle your heart clean from an evil conscience. He's also caused your body to be washed with pure water. And that's not referring to the particulate concentration in the water. It's talking about the purpose of the water and the use of the water.

That as the water was applied to you on earth. Your lord, who sits bodily in heaven? In his flesh. Communicates to you, the certainty. Of your cleansing by his blood. But just as the blood was sprinkled on those things, So, also has been the water upon you. So that you may, Perceive physically on earth, the reality.

That is on the throne of grace. Beyond the veil.

This is why verse 23. Let us hold fast. The confession of our hope without wavering. His word. Says, hold fast to jesus christ. Your anchor. Your forerunner. You cannot be lost from him. He is your anchor. You will end up with him. He is your forerunner His words tells you that his flesh and his blood.

Tell you that You caught that, right? His body. Broken for you. The new covenant in his blood. He's given you his word, he's given you the showing forth of his death, the display of his sacrifice and he's given you. The water that is on your body on earth knowing that from his body that is now in heaven flowed, the blood that has a toned for you.

And has gained you that access that you shall surely have. Let us hold fast. The confession of our hope, without wavering for he who promised his faithful. And let us consider one another. In order to stir up to stir up, love and good works. Not forsaking the assembling of ourselves together.

This is the manner of some. But exhorting, one another and so much the more As you see the day approaching. You see the greatness of what he gives us in the assembly? As we come together. For that worship. That was consecrated by his blood. Surely if the lord called an assembly on earth and the feasts three times a year, where they would gather, you know, wherever the lord had had made the the arc to rest at the time first in tabernacle than in temple.

All the men must go. But how about that weekly assembly in that sabbath? Keeping the remains? And that holy of convocation that heavenly Zion.

Oh, with what confidence? We should come to god through jesus christ. Oh man, let's pray.

Lord, we thank you. We thank you for the pictures that you give us. By way of the tabernacle construction. With the screen and especially the veil. And all that has communicated about what you are doing for men in the last atom. Your eternal son. Our lord. Who became the son of david and the high priest.

After the order of milk is a deck and the greater prophet than Moses for our sakes. And how we thank you, that we may be sure. That he has passed through the heavens and taking his seat upon the throne and made it for us, a throne of grace. We pray that you would give us boldness and confidence.

That comes from being convinced about who he is and what he has done and this that this was always what you intended. Oh lord, our faith as weak. Grant your spirits blessing. His powerful use of your word that we have read and heard preached grant, his powerful use. Of the supper.

That you invite us to and that we have attended upon again on this lord's day. Grant your spirits powerful use Of our baptisms and every baptism that we see. That we would know with a certainty that our hearts are sprinkled clean. And that an evil conscience cannot take away from us.

But the lord jesus christ has taken from us. And so we pray. Oh god, that Just as you have given us. This picture and Instruction about the fulfillment. That your spirit who carried along the men by whom you wrote these things. Your same spirit. Would carry our hearts and convince us.

That we would be bold and confident. And obtain mercy and find help. Be stirred up to love and good works. And rejoice in your presence and know your fellowship and know your favor. That we might perceive by faith. The smile of your face upon us. Grant to us the benefit for which you gave this portion of your word.

We ask in jesus name, amen.