

Numbers 7:89–8:4

⁸⁹Now when Moses went into the tabernacle of meeting to speak with Him, he heard the voice of One speaking to him from above the mercy seat that was on the ark of the Testimony, from between the two cherubim; thus He spoke to him. ^{8:1}And the Lord spoke to Moses, saying: ²“Speak to Aaron, and say to him, ‘When you arrange the lamps, the seven lamps shall give light in front of the lampstand.’ ” ³And Aaron did so; he arranged the lamps to face toward the front of the lampstand, as the Lord commanded Moses. ⁴Now this workmanship of the lampstand was hammered gold; from its shaft to its flowers it was hammered work. According to the pattern which the Lord had shown Moses, so he made the lampstand.

Favor and Fellowship from the Throne

Main idea: For the people who know that the great thing about them is their God, their great God insists that they know His great grace to them in favor and fellowship.

Introduction: Fulfillment of Ex 25:21–22 tied to shining of favor and sharing of fellowship with all the people. This is what God’s grace had given them to furnish and participate in.

1. **Purchased fellowship**

1. Reciprocal “speaking” in v89.
2. Throne of glory, throne of grace.
 1. Condescending grace, because we are dust.
 2. Redeeming grace (purchased by the blood on the mercy seat), because we are sinners who are returning to dust.

2. **Pictured fellowship**

1. The arrangement of the lamps pulls the teaching of Lev 24:1–9 into this passage.
2. The picture of the shining of God’s favor. Here, with emphasis especially on that shining coming from His throne—even His face now, in light of 6:22–27. Emphasis on direction in v2, 3. Daily lighting refreshment of this.
3. The picture of the sharing of God’s fellowship. That which is shined-upon are the 12 loaves of bread, not only representing the tribes but provided by the tribes who have been given to participate in it. Weekly Sabbath refreshment of this.

3. **Prescribed fellowship**

1. God’s authoritative speaking in v89
2. v1–4 really the exposition of the command in v1
3. “as YHWH commanded Moses” in v3

4. Description of work in artistic language, but received not created.
YHWH gives the pattern.

Conclusion: “really” already, but “fully” forever. Rev 21:23, 22:4–5 are where all of this is going.

(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)

Number seven, verse 89, through 8 verse 4. These are God's words.

Now, when Moses went into the Tabernacle of meeting to speak with him, He heard the voice of one speaking to him. From above the mercy seat. That was on the Ark of the testimony. From between the two cherubim. Thus, he spoke to him. And Yahweh spoke to Moses saying.

Speak to Aaron and say to him. When you arrange the lamps. The seven lamps shall give light in front of the lamp stand. And Aaron did so. He arranged the lamps to face toward the front of the lamp stand. As Yahweh commanded Moses. Now, this workmanship of the lampstand was hammered gold.

From its shaft to its flowers, it was hammered work. According to the pattern. Which Yahweh had shown to Moses. So he made the lamp stand. Amen. That sends this reading of God's inspired, and And Aaron twerk.

Now, this passage takes us all the way back to Exodus chapter 25. When the Lord had Begun, giving Moses on the mountain. Uh instruction. Uh, for especially the Tabernacle and its Furnishings and so forth. And he was giving him instructions specifically about the Arc of the testimony. And he told him about the Size of the box that it was to be of hammered work overlaid in gold and even The language of the description of the lamp stand and it being of hammered work and so forth.

Also took takes us back a little later. Uh, in Exodus chapter 25. Uh, but this is what he said in the context of describing the ark. Verse 21 and 22. You shall put the mercy seat on top of the Ark. And in the ark, you shall put the testimony that I will give you.

And there I will meet with you. And I will speak with you from above the mercy seat. From between the two cherubim which are on the Ark of the testimony. About everything which I will give you. In commandment to the children. Of Israel. And so there's a reminder here, that as the Lord has been giving Uh, Commandments, especially once the Tabernacle is constructed.

And you remember, Aaron gave the blessing from the Altar, and then he and Moses went into the Tabernacle. Leviticus chapter 9 and came out of the Tabernacle and bless the people, especially since then whenever the Lord instructs Moses, and what he is to command the people even when he comes out and he Commands Aaron about the direction that the lamps are supposed to go and so forth, or whatever.

Command. He gives he speaks to him from From above The Mercy, Seat from between the two cherubim. Bringing. The display of the glory of God on Sinai. Uh, into the experience of Moses

as the prophet of God. On the Tabernacle, that the one who spoke to him on the mountain is the same one.

Who's speaking to him from the Throne of glory. Which he has been pleased to make of a mercy seat of the cover, the atonement lid. Upon which the blood is placed. Once a year and from between the cherubim now in In this context, we're reminded as this comes at the end of Uh, Numbers Chapter 7 and you remember last week there was the bringing for the 12 days of each tribe's contribution.

And by each tribe's, Yahweh appointed leader. And the contributions such that the various members of the tribes would have each had to To participate. So big was each tribe's own contribution and But then, Uh, how great the cumulative contribution was and that God had given his people. A participation in, what is happening.

Inside the Tabernacle, they were invested in what was happening inside the Tabernacle, and he had given them. Identity. Uh, with what has great profit Moses is doing. What? Their high priest Aaron. Would do and God himself sitting enthroned as king. Above. The cherubim. And now the this fulfillment of Exodus, 25 verses 21 and 22 that we have in verse 89.

When Moses went into the Tabernacle of meaning to speak with him, he heard the voice of Speaking to him from above the mercy seat, that was on the Ark of the testimony from between the two cherubim. Thus he spoke to him, this fulfillment is tied to the ministry of the priesthoods.

You have Moses as As this great prophet greater, Uh, than any and until, uh, Elijah's successor. Comes now not merely as the prophet of Yahooh, but the Forerunner Of Christ. The great prophet capital G capital P the Deuteronomy 18 1, that the end of the book of Deuteronomy said had not appeared yet.

Where the Lord had said. That he would raise up for Israel. A prophet like Moses from among their Brethren and that what he said Whatever he said it would be required of those who hear him. And the Lord of course, on the Mount of transfiguration. Making Moses and Elijah to appear and Peter of course, Um, God.

In his mercy and Providence, making Peter. Embody, so much of our own. Fleshliness. Is so impressed with Moses and Elijah and Jesus that he wants three tents. But, There's no time for tenting. It was Jesus who has the word who became flesh and Tabernacled. Among us. So not three Tabernacles.

Just he, who is himself. Uh, the Tabernacle and not three prophets, the one great prophet. And of course, The Lord removes. Moses and Elijah. And he says, this is my beloved Son. And so, the Prophetic Ministry of Jesus. As anticipated as given to us by way, of type and verse 89 and the Priestly Ministry of Jesus, then tied immediately to it in the following four verses in the beginning of chapter 8 and here.

Aaron. Uh, doing that and Moses filling out for Aaron. Some of the instruction that actually belongs to Leviticus 24. Uh, you remember in? Uh, Leviticus Uh, 24, we're just coming out of God's Old Testament, Church calendar, Uh, and The various feasts, the Lord having Gotten rid of the church calendar that anticipated Christ to be replaced by a weekly calendar.

But then, When you move from chapter 23 into chapter 24, you had these two different things one which would be refreshed every day. The Shining of Of the lamps. And back, if you have a Bible, you should probably turn to Chapter 24 and look at verses 1 through 9 verses 1 through 4 are especially parallel to what we have before us.

Now in Numbers chapter 8. It says, then you always spoke to Moses saying, command the children of Israel that they bring to you pure oil pressed olives for the light to make the lamps burn continually outside. The veil of the testimony, in the Tabernacle of meeting, Aaron shall be in charge of it from evening until morning before Yahweh continually, it shall be a statute forever in your generations.

He shall be in charge of lamps on the pure gold lamp stand before Yahweh continually and so he was to make sure that the lamps were ready. Night, watch in the evening and then in the morning, attend to them, make sure that they are able to go throughout the day.

And so there was That daily Ministry. And then there was the weekly Ministry with the show bread verses five through nine of Leviticus 24. You shall take fine flour and bake 12 cakes with it. Two tenths of an IFA shall be in each cake. You shall set them in two rows, six in a row on the pure gold table before.

Yahweh Pure frankincense on each row, that it may be on the bread for a memorial, an offering made by fire to Yahweh every Sabbath, he shall set it in order before, Yahweh continually being taken from the children of Israel by an everlasting Covenant, and it shall be for Aaron and his sons, and they shall eat it in a holy place for it is most holy to him from the offerings of Yahweh made by fire by a Perpetual statute?

The 12 tribes by their twelve leaders on the 12 days have brought their 12 offerings from, which were included the grain for making the 12 loaves? Uh, that were to be changed out. Uh, every Sabbath day. And, By referring now, to Aaron's work of tending. The lamps which was to be done daily.

He reminds us Of what he had taught us about his whole church calendar. About all the Assemblies of the Lord. Indeed, about the purpose of the Tabernacle. The purpose of redemption that the Lord is redeeming for himself, a people on whom he intends to shine the light of his favor.

That light will shine from uh from the Lord from the direction of the Lord onto the table that as you just heard from. Leviticus 24 is before the Lord. And now, We're reminded in our passage that this is a light that is a seven-fold light. When you arrange the lamps, the seven lamps shall give light in front of the lampstand.

Now. If you were home decorating and you had a, a seven lamp lamp stand, a seven-fold lamp stand, you probably would not shine them all in the same place in the same direction, on the same thing. You, uh, You would probably. Shine them in different directions. Uh, but here.

Uh the Lord gives instruction aeronists to shine the first lamp so that it gives light in front of the lampstand. Well, what did we just read was in front of the lampstand? Well, it's the table with the showbread. Okay. Well children, what was Aaron to do with lamp? Number two?

Well, he was to shine it. Also. In front onto the table in front of the lampstand. Well, where was he to make lamp? Number three shine. Also, it shall give light in front of the lamp stand and so forth. Number four, number five, and number six and number seven and you remember the importance of the number seven It is the number actually from which we get the word Sabbath, but is the number of divine completion, the work of God that the great work of God was not finished on day six.

Although he had made the creation, he had made the heavens and the Earth and all that is in them. That God made the number of completion to apply to the seventh day. The Sabbath day

when he whom God had created in his own image would set apart to set aside all of this attention that he was instructed to give to the creation and to his work in the creation and give his attention to the Creator.

And for that day to make worship the whole of his work. And the Creator, the whole of his Recreation. So that he Delights in the Lord on that day. And so it is the number of divine completeness. And so you have here, the completeness of the Divine favor that God doesn't just shine.

Some of his favor towards his people. He shines the fullness. Of himself upon his people just as he, who dwells from all eternity in unapproachable, light has just told us a couple of passages ago at the end of chapter six. It seems like a long space for us with our short attention spans and forgetting 72 verses have been spent on saying the same thing 12 times, but it's really just a moment ago in the book of numbers, isn't it?

That he has said, Yahweh bless you and keep you I make his face. Shine. Upon you. Uh, the the That the whole purpose of creation, the whole purpose of redemption has been because God intends to shine, the fullness of his favor of his own blessedness of his own glory of his own Delight that he has in himself, and towards himself between the father and the son, and the Holy Spirit.

Now Upon those Sinners whom he redeems. Upon those who. Are signified. By the table and the 12 Loaves. On the table. And so as we as we see this amazing Reality, that there is This favor of Fellowship from the Throne of glory, not just from the picture of the throne onto the picture of the people.

But from the god of the true Throne actually upon his people forever. And this is the great truth of this passage the The favor. Of God from the throne upon his people in fellowship. So favor and fellowship. From the throne, we'll consider it briefly under these three heads. First purchased Fellowship, second pictured.

Fellowship and third prescribed. Fellowship. First, you have this purchased fellowship and indeed it is a fellowship. It says, when Moses went into the Tabernacle of meeting to speak with him, he heard And so Moses's primary. A job when he goes to speak with the Lord, is to hear that doesn't surprise us.

One is the Lord of Glory in whom is infinite. Wisdom is all in whom is all wisdom. The other one is breathing dust who sinned in his first father and now has to return to dust and is a sinner and needs atonement. Which is the reason that the throne is also in this case, a mercy seat.

And so, we're not surprised when we read, he heard the voice of one. Speaking to him from above The Mercy Seat. Rised, if we're reading it in the original at, The form of the verb. That is translated here speaking. To him. Hebrew does not have verb tenses like we do or like English.

Does it has verb stems Uh, and the particular stem. Of this route for speaking. That is here is actually a very rare one. It's a verb that describes reciprocal action. The most common ones are verbs that describe completed action. In one stem and verbs that describe ongoing or general action.

And in another stem, those are the most common And then there's a passive stem. And then there's a causative stem. Uh, which are probably the next most common after those first two. And then there's a reflexive stem Verbs in which you act upon yourself. This is a fairly rare one.

It is a reciprocal stem in which the one who acts brings the, the object of the verb into a back and forth. So, all of all of that in order to make the point that maybe for those to whom Hebrew is native, it's not that big a deal.

But if you're an English speaker, some 3, 400 years later. And you run into a stem you're not familiar with. You have to do a little bit of extra work. What is that? And the Lord is highlighting, the reciprocal nature, not just that God was speaking. To Moses. But that he conversed with.

Moses. Now, this is something that God actually says about Moses, that is very As very unique for Moses. Uh, several times, in fact, in that, at the end of Deuteronomy to, which we were referring, just, uh, just a few moments ago when we were noting that this Prophet, like, Moses from among his Brethren.

This prophet that would supersede Moses that you would especially listen to him. That is Jesus. Jesus is the prophet. They were talking about when he hadn't arisen. One of the one of the things, the Lord says about, that is a prophet like that hadn't arisen with whom the Lord spoke face to face.

Or. Uh, to make our connection here, with what verse 89 is saying with whom the Lord Conversed, In the beginning was the And the Word was facing God. He wasn't just with God Mata. He was facing God cross. Now, there's two different Greek prepositions for that, too. Some of you have had some Greek.

And so the fellowship into which God brings us in the Lord, Jesus Christ is as it were a face to face fellowship with God. A fellowship in which we do not only receive his words as children listening to Our Father whom we know to be father. Because what's one of the great ministries of the Holy Spirit to you?

He trains you to know God as your Abba But God, listens to you. As his child. And so this man who is breathing dust and returning to dust. Goes, and he talks to God. God addresses him from behind the curtain from where the throne is? And he, Addresses. And Hebrews tells us you and I Come further up and further in in Jesus.

Then Moses ever went onto the mountain. Or into the Tabernacle. This is the fellowship with God. That Christ has brought us into. And therefore, we We are not surprised that this Fellowship is purchased dearly is purchased dearly, he speaks to him from between the Terubim. He speaks to him from above the testimony.

You have the law of God in the Box. You have the these These Heavenly creatures. Uh, pictured above the Box. You have the greatness of this Throne of Glory. And yet, it doesn't just become unto us. The Throne of grace. When Christ descends there. He crowns it, he consecrates it with his own blood.

He sits there now. And we come to pray, we come with boldness to the throne because it is not just a throne of Glory. It is us the Throne of grace, we don't merely seek and uh and request. We find and obtain mercy and help all of that wonderful stuff.

In Hebrews 4 verse 16 but it was always a throne of grace, wasn't it? It was always a lid upon which the blood was spilled, the blood of the atonement. Was splattered. Condescending Grace. Because we are dust. It's gracious of God. In a sense, not in the technical sense that we ordinarily, use the word Grace, but it's gracious of God to tolerate the presence of angels.

The scripture speaks to us poetically. To communicate that when it says he imputes to his only one sin, he imputes to his angel's sin. And that is the sense in which there's even Grace, of

course. In the garden and there's Grace when he breathes into Adam's nostrils and there's Grace with every breath, any man has ever drawn just from our creaturliness.

But it's not just condescending Grace of the Creator. The Saving Grace. Of the Redeemer or redeeming Grace. That was purchased by the blood. That is on The Mercy Seat. Every word that the Lord spoke. From above the cherubim to Moses, as he was on the other side of the curtain.

And every word that the lord gave Moses to speak and conversing with God. Was purchased by the blood. That was pictured on the lid. Of that box. Is purchased by the blood. Of Christ for us because we are not deserving. That the Living God would speak to us. Purchased Fellowship.

Pictured Fellowship. Uh, we have already seen how the teaching of Leviticus 24 is pulled into the passage here, is the picture of The Shining of God's favor, especially with the emphasis on the arranging of the lamps and the direction. Of the light, when you arrange the lamps, the seven lamps shall give light in front of the lamp.

Stand verse two, and then verse three, with the repetition for emphasis Aaron did. So he arranged the lamps to face toward the front of the lamp stand. As Yahweh had commanded Moses. And of course that which was at the front of the lampstand, was that table? Where there were the 12 lobes, the 12 Loaves.

Which had been baked by use of the 12 offerings brought on the 12 days by the 12 leaders of the 12 tribes. And you and I bear that. Repetition, those twelves. Because if You and I were Israelites. We had only had to hear the number 12 once, To be filled with acknowledgment of what that was that's fellowship with God.

That's God, bringing man to the table. To have fellowship with him. Now, of course, we have one. The Apostle picks that up in 1st Corinthians 10, doesn't he? He says one bread, we break it into pieces, we don't have 12 breads, we don't have 12 loaves, We don't have.

However, many partake on a given. Lord's Day 60ish. Loves you have. And it's broken into pieces. Because really, we only have. We only have one great identity now in in the Lord Jesus Christ. But here is the pictured Fellowship of God, who is not compromising his glory. He sits enthroned above the cherubim, he sits on top of the Ark.

And without compromising his glory, he brings man. And to fellowship with himself by the atonement of Jesus Christ and he shines the light of his favor and he shares The Fellowship of his life. Indicating life, Jesus himself, calling himself, the bread of life. And now, you know, you realize perhaps a little bit more, how ridiculous it was that they raced around the lake to get a little bit more of that multiplied, bread stuff that they had gotten on the other side and they asked for Mana Thinking boy, Mana would be amazing.

What sign do you give, Moses? Gave our father's Manna. And Jesus saying no, actually, I gave your father's Manna, but it was not Moses. It was God. Who gave your father's Manna? But even the Manna and even the show bread is not to be compared with the bread of life.

God gives the bread of life down out of Heaven. Jesus is the bread of life and the LA, the bread that he gave for the life of the world. Was his flesh. And so we have this pictured Fellowship and The Shining of God's face, And the sharing of God's Fellowship in the Of the Lord Jesus Christ, the living bread, The Shining of God's face, which is daily attended to and you and I know How much more even than morning and evening.

We are needy of being reminded of God's favor towards us. Uh, how we would? Be helped, never to skip. Secret or family worship another morning or another evening. If we realized remembered embraced that here, God is giving us to enjoy some of The Shining of his face. Uh together.

And then the the fellowship, the sharing of God's fellowship and the bread which was refreshed every Sabbath and so we see that it's purchased here. Purchased by the blood of Christ. It's pictured in the Ark and the Tabernacle and the holy of holies and the holy place, and the lamp stand and the direction of the lamps and the table.

But also, it's prescribed. God commanded this on his own authority. He's the one who did this by his initiative by his desire in his power. And therefore, we realize the goodness of God that he initiates and we have confidence that it shall be done. It shall, he shall have what he wants.

He is the Living God. First of all, he's the one who speaks authoritatively. It's one of the many, many, many offenses. Of the papist. This idea of ex-cathedra, speaking from the chair. As if there's some piece of furniture, On Earth. That has Authority in it. When Jesus sits on the throne of Glory, And here is God giving us a picture of that.

So that when Jesus Takes his seat above the actual cherubim, when he ascends into heaven, we know Jesus is Yahweh. Jesus says, Yahweh of Exodus 25. Jesus says, Yahweh of Numbers. Chapter 8, he sits enthroned above the jerkin, he speaks to us from Heaven, This is one of the reasons isn't it?

That Hebrews 12 tells you how to listen to preaching in the public worship of God with a submissive heart that you don't refuse him who speaks for if they did not Escape, who refused him who spoke from Earth? He no longer speaks from Earth. He now speaks from Heaven.

His voice shakes. With the greatness of what he is doing, as he preaches his word to us. Even through the foolishness, the Simplicity, the less outward glory, Of a preacher. On the earth. And so you have God's authoritative speaking in verse 89, very, similarly then you have this command speak to Aaron and so forth.

You have. Not only God's authoritative authoritative speaking in verse 89. And, and this, Command. In verse 2, which Controls the The rest of our brief passage. But then you have the emphasis at the end of verse 3, As Yahweh commanded? This is as the Lord commanded. How do we know?

That we really have the favor of God because God's word says so. How do we know? That we really have fellowship with God because God's word says so. How do we know that when we worship? And when we read and sing God's word, pray and Hear his word read.

Hear his word, preached, we take the Lord's supper together. We make promises to God with God as witness in the midst of the assembly. We take these vows How do we know that that's actually worship? That it's being received by God. That Jesus is actually leading it from Heaven.

It's because God says so. This is a prescribed Fellowship which actually gives us confidence that there is real Fellowship. This is. We have to. I still have to. Uh, stop myself when I come away from a service. And I did not have the ordinary. Um praise God. It's so it's frequent enough in his great Mercy.

But I did not have that experiential feeling perception of God's nearness, and God's smile and fellowship with him. And I'm tempted to say, well the worship just wasn't so good today. But

that's that's not what makes the worship, good? And when when we do have that feeling and we know The Nearness of God and he makes us to know his power as he acts upon our soul and the pleasure of delighting in him and we're amazed that we who have been such Sinners, our whole life long and still have so much sin, remained confined, so much pleasure in the Living God as if we were holy because we are increasingly more conformed to Christ and that's what he's making us.

Say oh, the worship was good today. Well, it wasn't our experience of it or our perception of it. That made the worship good. It's because God said, so and we know it's goodness of a certainty. So, one of the reasons why You know, in these little ways that we train ourselves.

Someone asks, how was the worship today? Yeah, I like to say God was good to us. And sometimes, if we had a Strong experience of it. You say God really made us to know his goodness. But you don't need the experience to know it. It's prescribed. As Yahweh commanded Moses, praise God.

For the Beauty and the sweetness of this regulative. Principial way of talking that God has. And corroborated strengthened in verse 4 where he uses artsy language. And in Hebrew this language of workmanship and even the language of hammered work is artsy language. So he says now this workmanship of the lamp stand was hammered gold from its shaft to its flowers.

He's describing a work of art right lampstands. Don't ordinarily, have flowers or blossoms and branches. This wonderful tree lamp. Um from its shaft to its flowers, it was hammered work. But it wasn't. Creative work. With skilled work. He emphasizes according. To the pattern. Which Yahweh had shown Moses. So he made the lamp stand.

Because it wasn't designed to. Bring to display something that man wanted to communicate from himself to God. Is designed. To display something that God wanted to communicate. From himself to man. And so you, if you hear people say well, you know, the Old Testament worship, it was full of art and arts.

Should be full of art. Nope. The Old Testament worship was full of Christ. By way of art. That God invented. Is not creatively produced. New Testament. Worship is Fuller of Christ. By way of no art. Because the art has been replaced. Praise God. The. Of outward, glory. Actually emphasizes to us the certainty and reality.

Of The Shining of his favor upon us. And the sharing of his fellowship with us, In Jesus Christ, Our great prophet. Our great high priest in whom God has given us a personal identification and interest And so you already really truly. The Shining of God's favor and the sharing of God's Fellowship.

If you are in Christ, you already have it truly. And it cannot be taken away from you. And one day you shall experience it fully. Forever. This is what Revelation? 21, 23 and 22. Four and five, where he talks about. He is the light to the place. It doesn't have sun and moon, it doesn't have lamp stand.

Because he shines the light directly upon us. In Jesus Christ. Amen. Let's pray. Our gracious God and our heavenly father, what wonders and glories. You began to teach your children. With these pictures. Secured for them by these words, accured for us. So that now that the picture book is gone and the word himself has become flesh.

Your spirit might use these words. To make us know and be sure of and enjoy. What you have given us in your son? Our Lord Jesus. And so we pray for the ongoing work of your spirit. To write these truths on our hearts. And give us increasing experience of this reality.

Until we come into the fullness of it in the last day. Even so finish your work. We pray in each one of us. Finish that work, which you have begun in the world. And come quickly. Lord Jesus. We ask in your name. Amen.