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Exodus, 27 verses. Exodus 27 verses 9 through 19. As our portion this afternoon, Let us ask for God's help. Let's pray.

Her father in heaven. We thank you and praise you. For granting to us to know the lord jesus your son. As our Emmanuel, the one in whom. You have tabernacled among us. Let me thank you for recording for us. The design. Of the tent that looked forward to him.

Thank you for recording it for israel, and teaching them much about your dwelling among them. And among us. Even by its design and you're recording of it. And we pray for the help of your spirit. Now, That he would remove as it were the veil from our hearts. That he would grant to us.

To know your dwelling with us in christ and To grow in our knowing you and knowing him. Not just knowing about you. But in our experience of you, And how that shapes? Every aspect of our lives. And so, as we come to your word, aiming, That something that only you can do.

We thank you that we do, so, Trusting and you to do it. We pray. Oh, god, that you would come by that power of your spirit that we have heard. Of even today. That you would open our hearts. And that your word. You would make us to know as yours and not man's.

And that it would effectively work in us. Whom you have given to believe. In the lord, jesus christ. And his name, we ask this. Amen. Exodus 27 verses 9 through 19. These are god's words. You saw also make the court of the tabernacle. For the south side, there shall be hangings for the court made of fine women linen.

100 cubits long for one side, and it's 20 pillars. And they're 20 sockets shall be bronze. The hooks of the pillars and their bands shall be silver. Likewise along the length of the north side. There shall be hangings. 100 cubits long. With its 20 pillars and they're 20 sockets of bronze.

And the hooks of the pillars and their bands. Of silver. And along the width of the court on the west side shall be hangings of 50 cubits. With their 10 pillars and their 10 sockets. The width of the court on the east side, shall be 50 cubits. The hangings on one side of the gauge shall be 15 cubits with their three pillars.

And there are three sockets And on the other side, shall be hangings of 15 cubits with their three pillars and their three sockets. For the gate of the court, there shall be a screen, 20 cubits long. And woven a blue purple and scarlet. Thread and fine. Women linen. Made by a weaver.

It shall have four pillars and four sockets. All the pillars around the court shall have bands of silver. Their hooks shall be of silver and their sockets are bronze. The length of the court shall be 100 cubits the width's 50 throughout. And the height five cubits. Made of fine.

Weaven linen. And it's sockets of bronze. All the utensils of the tabernacle for all its service, all its pegs and all the pegs of the court. Shall be. A bronze. So far the reading of god's inspired and And errant worked. So come to the passage before us we are now.

Moving away from the The holy place and the holy of holies itself which constituted the tent that That is the tabernacle last week, we, we had the Bronze altar. That was On the way to The tent there would be the bronze alter, which was as far as the people could come and then, The labor, the the wash basin for the priests.

Uh which the lord hasn't given us instruction about yet. That's going in Exodus That would be the only thing between The altar and the tabernacle. But now we move not to. Uh, where the people meet the tabernacle. But where the tabernacle court meets the camp that which separates Or well in one sense makes Uh, connection to the rest of the The rest of the camp and it is these hangings and their pillars that form the border.

Around the court where the tabernacle is placed. And what do we learn? Uh, from But as it were the greatness of god's tent, you would think it was greatness. If you saw it as As an israelite, especially as it is described here, what would you learn from? And he really emphasizes two things for us.

Uh, the size. And the materials out of which these hangings. For the court are made now. You remember, you know, somewhere between probably minimum of two million probably around five or six million? People total maybe as high as 10 million people total Uh, in in the camp of israel.

Space was at a premium as like all the people, you know, cramming up Brentwood and then Franklin and then spring hill and now starting to cram up columbia. Just because there wasn't room. And yet with real estate at such a premium in the camp of israel. A lot of space is given to the tabernacle and not just to the tabernacle itself which is about Far five yards wide and 15 yards long.

You know this, um, What was a 10 by 30 cubits or so but then the court actually kind of dwarfs. The tabernacle it is, for those of you who have gone to football games and can have that picture in your mind and remember, back to High friday nights and in high school for those of us who, who went to that sort of school, it's a quarter, the size of a football field.

It's half a football field, wide, and half a football field, long roughly, it's 25 yards wide. And 50 yards, long is the is the Size of the court of the tabernacle, which does two things. It makes it very spacious inside. Uh, once you go in, you know, there's the little five by 15, that is the actual tent.

But the, the space on the outside is 25 by 50. And you could fit. I forgot to do the math but you know what is it something like a dozen. Tabernacles inside the tabernacle court and said the spaciousness. Would still even once you got into the court of the tabernacle communicate to you just by relative size.

How sacred, how consecrated how? Holy The tent where god makes us dwelling known. Actually, as what a holy thing it is to have the lord, the god of creation and the god now who has redeemed them, Uh, from From Adam Egypt to have him dwell. In their midst and so you have spaciousness in the court but also of course then you have it's quite a big complex from outside of the court.

This would have been as it were. The most, well quite easily the most significant tent in the camp, the most significant structure. In the camp. Everyone would know that. That is where the king lives except for nobody lives there. Moses spends a lot of time in there. Uh, but that's That's where the king lives.

Yahweh is king. In fact, a thing was seven and a half feet tall. Uh, which or the hangings were and the pillars were Which means just to get a glimpse over it, you know, they didn't have israelites peter's size, i mean, that was one of the problems. When the spies went into the land and they saw the Anaheim and the Anaheim were bigger than peter, but israelites were not particularly large dudes.

In fact, when they finally did, Kill one of these giants. They kept his bed around just so, you know, you could glock at it and see the size of the man that you always had destroyed. Um, But the, the hanging was five cubits which is seven and a half feet tall for us you know you could get you know peter and you could put Ezekiel on his shoulders and yeah he's equal to probably barely get a glimpse of Over the side.

But for the israelites, you'd probably need like two grown men. One on the other shoulders. Um, you know, just to peer over the edge of the thing. It was definitely the royal tent. And god had designed it so that, so that the sections of the hangings would look like squares because i wasn't just five cubits high.

It was five cubits tall. And so you'd have these kind of bronze Uh, bordered. A white woven linen, squares that made. Um that made the sections of the tabernacle all the way around. That meant it wasn't just significant in its size as compared to everything else. It was also kind of the landmark by which you knew where you were and this would bet actually have been very important for you even to the uh, to the smallest child because they didn't live in a neighborhood.

They didn't buy a house and live there, for, however, the government let you rent it with your property taxes. They were moving. And so the one thing that was kind of the the constant for forgetting, your bearings was relative position to the tabernacle. Yeah. As tall as it was and as large as it was, it would be the landmark around which literally your life was geographically oriented and the lord is communicating something there about his presence to them.

That their whole life was oriented around the place where god had made the presence of his favor and his fellowship, remember what's in there? And the knowledge of god himself. Known to them. That he would make this the great thing in their camp and the thing in relation to which All the rest of their life would be understood and operated.

And so there's much here that he teaches us by the side, the materials also the size, sorry, the materials. Also in in the second place is second place, communicated. Similarly, You have the white weave and linen? Uh, Well, you have the, the bronze Pillars and the bronze sockets. But the hooks and the bands, you know, the material that the, that the The fixtures the hardware that you would snap things snap these hangings into to set them up.

It was made out of bronze and silver Uh, this definitely This definitely communicated worth, communicated value. Communicated importance, and not only all of the hooks and the sockets and And the bands and the pillars. And the the regular sections and then the screen section that you would go into when you went through.

Through the East side to enter the complex. Yeah, 20 cubits. Worse. You know, 15 feet of that 25. It was mostly screen on the east side of the tabernacle. That was not just white woven linen her fine women linen, that was blue and purple and scarlet thread. The screen was and so, definitely.

Royal. Palace. Even communicated not just by the size. But also, by the materials. Now, if you were one of the one of the people who were skilled and making some of the things that we're needed for the construction of the tabernacle. You also, every day that you worked on it, you

also would have communicated to you by the materials just how wonderful important valuable consecrated.

Holy the dwelling of god is among his people because the language in verse 19, all the utensils of the tabernacle for its service, all its pegs and all the pegs of the court, shall be a bronze. That's not just talking about permanent uh, items that were in. The tabernacle has also talking about the tools that we're used for the construction of the tabernacle.

Uh, so if you were one of these craftsmen who is going to be making part of the tabernacle, You would actually have to have tools made a bronze first. So that the tools would be special enough for the work of participating. In the construction of this tint, in which the lord was communicating.

Uh, to us. Has there are to his people to us the we are with them in in faith. The his presence, his presence in favor, his presence and fellowship, his presence and personal relationship among his people. And so, The the hangings and the pillars, would communicate both by the size and by the material.

Materials. That this is a A separate heavenly world that you're entering even when you enter into the outer court, let alone when you see how special the tabernacle itself is even within the court. And yet. Even though you didn't go through all the time, you would see priests coming and going All the time into this heavenly world.

And every once in a while you would go through. Um, you could only get as far as the bronze altar, Uh, where you're sacrifice was offered, but the separateness, the holiness of it would. Also, then when you did get to go through, or when you saw your priestly representative, the one who stood in your place, for you going in to the presence of the lord.

You would understand that there is not just great holiness here. There's also great mercy here, Because you do have this access limited as it is in the old covenant limited as it is here, after the experience of the mountain, it's actually pretty amazing. That this tabernacle that they spend their, you know, all their You know, all the life of the camp are kind of Is at the center of all of that every once in a while.

They go in and much more than every once in a while. The priests who represent them go in. So there's not just majesty here. There's mercy that has communicated even by. The dimensions of. Of the hangings and of the court itself even by the materials. Out of which, from which Um, The hangings and the court itself was made.

And now we get what we're accustomed to. Now, we arrive where we are accustomed to arriving at the end of these passages, as we've been instructed, especially by the book of Hebrews, in thinking about the tabernacle and it's application to us. There's a, how much more isn't there? Because we are not kept.

In the outer court. And yet, the That which is the tabernacle to us, is not a what, or even aware. It's a who. It's Jesus. The word became flesh and tabernacled among us. And he is. As the lord gave that name for him. In Isaiah of repeated, quoted in the new testament, he is our emanuel.

Aim with Manu us. El god emanuel. Now is the tabernacle bigger or smaller. Is that more impressive or less impressive? How about those materials? Is it made out of something less valuable or more valuable? Are we missing out because we lack bronze and silver fixtures on the outside and gold furniture on the inside.

Of course, not. And so if god was already communicating to his people, How the great thing in their lives, was the presence of god to them and orienting them geographically in order to instruct them that their life should literally revolve around. God making himself known to them if that was true with that tabernacle, and that court, How much more is it true to you, dear Christian.

Who have jesus as your tabernacle. Is the presence of god to us in christ to be less. The great thing in our lives now are more. And should our whole lives be oriented around. The presence of god to us less. Now that that is in jesus. Or more. When we often think of and praise god, it's true to a great extent because of all of the, you know, all of the dotting of eyes of crossing of teeth, making sure that everything was just.

So in all the details involved, that we having been delivered of this area ceremonial law, we can just all relax Well. Yeah, you can relax about the ceremonial law. But we ought to be more impressed with. Have for us, the presence of god, being more unto us, the great thing in our lives.

Now that it is in jesus christ. And have our lives entirely. Ordered and oriented by him. Praise god. Is liberated us. From so many of these details of what was good religion because it looked forward to christ. But now we have him. And he's made his religion, so simple.

And have it anywhere. Because it's in jesus. And by his spirit, So, all you need is to know enough of his word or have a copy of his word. You need a Flask of water. Well, for bread. Flask wine. You don't even need a building. To have the true tabernacle.

Of which this was a copy. And then we should go from those assemblies. Impressed all the more. But the greatness of god's presence. That's the great thing in the center of his people's lives. And the necessity. Of having everything else we do. Oriented around it, getting our bearings. From the fact that god has come, And dwelt among us civil, Lord jesus christ.

Now, that isn't relaxed. It is. Diligent and zealous and joyful and vigorous. All the more so because it is in jesus. Let's pray.

Lord. We thank you that. Our life is. Hidden with christ in you. And that. His having passed through the heavens means. We are united with him, even their Thank you for seating us in the heavenly places. Thank you for making us to know ourselves. As your temple. Even as you have built us into christ.

Oh, lord. Grant to us to know the assembly of your people is that which must not be forsaken. Because of him in whom we come. And what he does in that gathering. But we pray that Every other day of the week, You would make us to live in that love and those good works.

That were stirred up in that assembly. So that our whole lives would be oriented by your dwelling among us in jesus. And you're gathering us to yourself in jesus. In his name, we ask it. Amen.