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Exodus chapter 25 verses 10 through 22. These are God's words and they shall make an arc of acacia. Wood, two and a half cubits shall be its length.

A cubit and a half shall be. Its width and a cubit and a half, its height. And you shall overlay it with pure gold inside and out, You shall overlay it. And so, make on it a molding of gold around. You shall cast four rings of gold for it and put them in its four corners.

Two rings shall be on one side and two rings on the other side and you shall make poles of acacia wood and overlay them with gold. You shall put the poles into the rings on the sides of the ark, that the ark may be carried by them. The poles shall be in the rings of the ark.

They shall not be taken from it and you shall put into the ark. The testimony. Which I will give you, You shall make a mercy seat of pure gold two and a half cubits in length and the cubit and a half. Its width and you shall make two cherubim of gold of hammered work.

You shall make them at the two ends of the mercy seat. Make one cherub at one end and the other cherub at the other end, You shall make the cherubim at the two ends of it of one piece with the mercy seat, and the cherubim shall stretch out their wings above covering the mercy seat with their wings and they shall face one another, the faces of the cherubim shall be toward the mercy seat.

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.

So far the reading of God's inspired and inerrant word. As the Lord, now continues to give Moses instruction for

As the Lord. Now starts to give Moses instruction for the tabernacle and the is going to be as it were a portable Mount Sinai. A portable communication of the nearness of the presence of God, and the greatness of the glory of that presence. He begins now with the furnishings and he begins in the center and what he will call the Holy of Holies or Sometimes, Holy of Holies is translated a little less.

Literally the most holy place and the one piece of furniture in the Holy of Holies is what he calls in here In this passage in verse 22, the ark of the testimony but which you probably have heard more commonly called the ark of the Covenant And the Ark of the testimony is going to have inside of it.

The two tablets, which he calls here the testimony and it's going to have upon it. The mercy seat, which is the lid and the cherubim. And when the sacrifices are commanded in the day of atonement, there will be blood splattered on that lid. It is similar in function. Then to, when we saw the, the 70 elders of Israel, you remember.

And Aaron and his two sons and Moses and they had that meeting with God on the mountain and we wondered when he was instructed for old. 74 of them to come to the mountain. How could they safely come near God? When just recently, the warnings had been so severe about coming near God. And the answer at that time in chapter 24 was the book of the Covenant and the Blood of the Covenant that the The case law that God had already given Moses.

That was an outworking of of the moral law as it would apply to Israel as a church and Israel as a nation. There's a little sampling of that case law, which he had called the book of the Covenant. And now the two tables that contain the Ten Commandments from which the book of the Covenant was expanded.

God refers to the two tablets God refers to as the testimony and they are the testimony of God's relationship between him himself and Israel. It's not as you may have seen Charlton. Heston Films, notwithstanding half of the Ten Commandments on one tablet and half on the other. It's actually two tablets written front and back of the same.

It's two copies one. Copy for God. One copy for Israel as a testimony of this relationship. This covenant binding that God has established between himself and Israel as a church and as a state. So that's why the Lord calls it. A testimony. Here it attests that God has not compromised, his character at all, that all of the other terms, whether it's the book of the Covenant, which he already has or the instructions that God is giving to Moses in written form right now and in the text on Sinai, which he then is to speak for the tabernacle and for the priesthood and that or whether it's the commandments that the Lord will give him in the future that we hear about In this passage, that Moses is actually going to stand in the Holy of Holies.

The only non-high priests that that may ever go there and receive commandment for the children of Israel, but it's all going to be an application and outworking of the moral law of God, which he puts in the ark as a testimony. Well, how can there be safety in the very near present presence of the infinitely?

Holy God, especially in light of the fact that His law has more law. Is going to be a tested in the box. And the answer is that the law of God is carried as it were in the ark of God. And that the law of God is not only carried in the Ark of God, but is covered with the atonement cover to translate it, even even more literally than mercy seat.

And that the atonement cover is going to be of one piece with the throne of God, which is what these two cherubim signify to us. And so as we consider all the things that are communicated about God in the design of the ark, what we're really remembering and learning, is that Christ, is the Ark of our safety, and Christ is our propitiation or our mercy seat.

The New Testament using actually the exact same Greek word. That it uses to translate the Hebrew for the attainment cover, which is a mashing together of, of two words. That mean those things in Hebrew, the Greek word that translates that is actually used of Jesus. And of course we know that Christ is the one who sits on the throne.

So one of the things, one of the first things that we see about this presence of God is that it is a portable presence as Solomon. Of course prays when the temple has been constructed Heaven and highest heaven, cannot contain God, How much less that tiny little house in Solomon's mind that he had built that, he had built him which of course the temple foundation that was built in Nehemiah's day was so small, by comparison that those who were old enough to remember the temple of Solomon, wept over the comparative smallness, But God is not contained in time or space.

He has existence inherent to himself as our littlest ones helped us with last week. Where is God again? God is everywhere. And that's not because God is in every place particularly, but because God is completely and nothing can be without being in the presence of God, He's not contained in space anymore than he is contained in time.

And so, it's no, it's no hindrance to the communication of the presence of God that he would that he would select a comparatively small box, that it would be 45 inches long and and then, cubit and a half the other two dimensions, 27, 27 inches each because God is making His presence portable.

And even the portability of the ark as communicating, God wants to be with his people wherever he takes them. That of course, is a truth of theology. Proper and Trinitarian doctrine. And the character of God, but it's also something that we see even in the small size of the boxy, makes it small enough that it can be carried by four men.

And so he tells him about the, the holes, the loops. Sorry. They're called rings here. The rings for it to the rings of gold and the poles that are going to stay in those rings so that this box is going to be able to be carried by four men.

He say, well, if it's such a small box, then why does it take four men to carry it? Well, one of the reasons is the gold in which everything is overlaid and the solid gold of which the lid, with with the built-in cherubim is constructed, but the other is the kind of wood.

This this isn't the the cheap all of wood that that you can you go even now to the old city of Jerusalem and by all sorts of drinkates made out of olive wood because, you know, superstitious Christians, think that all of wood must be super spiritual. And especially if it's a religious symbol and especially if it's a religious symbol that you bought in a particular location and in the near East and it's not the Balsam wood that you might have made, you know, little put them together, you know, 25 cent airplane gets out of this as occasion.

Wood. Acacia wood is heavy. A case of wood is durable, Occasion, would actually has antimicrobial properties, which the don't forget. Evolutions. A lie and people have not been getting smarter until it ascended to the pinnacle of our great knowledge and intelligence. They would have known that. This is wood, that is designed to endure.

And to last. And so God's portable presence had to be small because not only did God was God communicating that he wanted to be with his people wherever they went, but that he wanted to be with his people for as long as they are, There is here Jesus, a communication of the same thing.

That Jesus tells us when he says surely he will be with us. Always even onto the end of the age. So, there's portable presence. There's also heavenly presence as beautiful and as Acacia would, I'm sure could be made. It doesn't convey heavenliness but you wouldn't see any acacia wood when you went into the Holy of Holies.

It wouldn't see any occasion wood. When you went into the the holy place either, which is right outside, the Holy of Holies, all you would see is gold. It would look otherworldly especially as any light that was caught off of the lampstand from the holy place or in the colds of the burning incense and the pan that would be brought in It communicates a heavenly presence.

And so, you know, someone asked recently, Why is gold so expensive in every culture and in every place? And, you know, part of it is as rarity and value. But there's actually a theological answer to that God made it inherently valuable because he was going to communicate

heavenliness by causing all the stuff in his tabernacle to be covered with it so that they would realize they would recognize that they are intersecting between heaven and earth.

There are creatures that are that our modeled in the construction that we have before us. And these 13 verses but they're not earthly creatures cherubim or our you know not some rare creature that was lost in the ancient world and that you and that you might be able to find.

You know we of course can't wait until some of these extinct dinosaurs are are discovered in one place or another. And and man is humiliated again as he constantly has been by science and archeology for hundreds of years, since humanism got turned up to a hundred and the Renaissance.

But these are heavenly creatures. They're not just scarce. They just don't exist here. These are cherubim They're described to us in Scripture, They're described various ways. We could go to the opening portion of Ezekiel the afternoon. Sermons. Don't go in into that much detail, But their communicating, that the God who makes Himself most gloriously known in the highest heaven.

Now remember that God doesn't live in the highest heaven in the sense that, you know, that's where he's from. God isn't from creation. He is the Creator. But as as the biblical cosmology uses the word heavens to describe three and actually four, you know, when you get to the New Testament and the kingdom of heaven is sometimes described as heaven and and there's a temporal aspect to it.

But in the biblical cosmology, description of things, heavens are used to describe first in the dual that which we talk about as atmosphere and that which we talk about as outer space. And then in the plural to include, not just those but the actual location. But the Apostle calls the third heaven That place where God makes His glory, especially known.

And that place in which are gatherings of seraphim, flame, angels and cherubim. These these other servant angels or and just because they have appearances of beasts on some of their faces when they are described to us in the Bible, be very careful that you do not think of cherubim as beast angels For they are.

As it were apart from our being made in the image of God, we're dirt creatures. And they are having creatures. They are higher than anything that we interact with on on the earth. And so, he's communicating not just portable presence, but heavenly presence of the gold, and with the Terrible.

And then, of course, Covenantal presence as the testimony to, which we have referred already referring to verse 16. You shall put into the arc, the testimony, which I will give you. And then again verse 21, you shall put in the arc, you shall put the testimony, I will give you.

He actually then uses that. As a name for the arc in verse 22, that God will speak to him from above the mercy seat from between the two Cherubim which are on the arc of the testimony And so it is a covenantal presence. God is binding himself to his people in a way that they would understand because he's caused man.

Also to make covenants you know again please do not Google your theology. The fact that there are other similar covenants in in the ancient world does not mean that Moses copied or that God copied it means that the God who works all things according to the Council of his will had given man to engage in covenanting with one another in an imperfect and human merely human way.

In order that we might be able better to understand what he's telling us about his binding himself to his people through the Word, that attests, the covenant and the blood that seals the covenant. And so the testimony itself being the arc of the testimony here and the and also the location of where there would be future commandments and requirements.

Look at the end of verse 22, that that the Lord would speak to him about everything, which I will give you and commandment to the children of Israel. That is a covenantal presence that they are to in an ongoing way, receive instruction from God and live, according to all the instruction that he gives them.

Now, praise God, we have a completed Bible. We have all of the things that Jesus intended to tell his disciples When he was about to die. He said he had many things that remained and to tell them but they couldn't endure them and yet he promised that when the Holy Spirit came he would lead them into all the truth.

He would tell them those things that remained and now we have all of them, but we too are to live in covenant with God, by every word that proceeds from his mouth. Well, as we said before, how can they be safe? Well, one of the clues is what he calls the box And that's not box.

There's not the box of the testimony, it's not the box of the covenant, What is it? It's the arc of the Covenant. It's actually a pretty rare Hebrew word, It's used about Noah's Ark and it's used about Moses's arc. The basket that Moses has put into in, which he is saved.

Spared from, from death and drawn out of the water. Those are the other two ways that this word arc is used. We know what an arc is by the time, God calls it in Ark. It's something that keeps you safe from death. It's something that God provides in order to protect and preserve your life.

And so by giving it the name arc he is reminding us that he provides life even from what otherwise looks like certain death. If you put a baby in a basket in the Nile to save the baby from men who think they are incarnated. Sun gods. You put the baby at risk of everything that is in the Nile from drowning, a crocodiles, Unless God calls the basket nark.

If you put a man in a boat during the worldwide flood,

It's not the boatness of the boat. That saves the man in the worldwide flood. It is the arcness of the boat that it is provided by God. In order to preserve the man's life while the wrath of God destroys everyone else. And so Christ, of course, is the Ark of safety When we find out that the royal law is the law of King Jesus, the law that he himself has kept in our place, the law whose penalty.

He has satisfied by atoning for us. When you realize that you receive the law of God from the hand and the mouth not of Moses. But of Jesus, You realize that he is your arc of safety. And that the one who gave the law, The one who contains unto us.

The law is the one who has satisfied it for us. Jesus is the only safe way to have and to keep the law of God and God figures that to us in the ark. Is it any? Is there any doubt in it for any of us that the Arc of safety for Noah is really a figure of Jesus Christ that the Ark of safety for Moses is a figure of Jesus Christ.

And so what a gracious picture, God gives us even in the way that He caused the tablets of the law to be carried around with Israel that he is our Arc of safety. Well, he is also figured to us in the atonement. Cover the merciful presence of God. Notice that the the testimony wouldn't

even be visible because the atonement cover and the throne, the cherubim, they're all of one hammered piece.

This is an important part of the construction. Wherever the throne is the atonement cover. It is, it is. As if to say that God would refuse to look down upon his people, except through the atonement of Jesus Christ, He describes himself in multiple places and we just sang from one of them.

Thankfully two men requested that we might sing. Psalm 80 this afternoon, he describes himself in multiple places in Scripture as the one who sits enthroned upon the cherubim. And so you don't have to wait to Hebrews chapter 4, to say the throne is a throne of grace. The Lord had drawn that picture for Israel already in the Holy of Holies in the Ark of the Covenant, where the throne and the mercy seat were of one piece with one another.

And so the blood of Christ atoning for us and Christ himself, being our atonement was figured even in the Holy of Holies, God's merciful presence to us. Don't, you know, this children that you are given to pray in Jesus name? Not. Because those are magic words that make your prayer strong.

So God has to listen to you, but because those are merciful words that remind you that God has brought you to Himself in Jesus Christ, His Son and by his blood and by His sacrifice and that God doesn't listen to you so much, as he listens to Jesus and the more, the spirit teaches you to think, like Jesus and ask like Jesus and speak like Jesus.

God listens to you. And when you ask and he listen, he hear and he hears you and you don't ask. Well, Jesus is still asking in the Spirit is interceding. And He listens to Jesus, who asks, better than we do and whose blood speaks better than the blood of Abel his merciful presence.

And then finally, his royal presence we've already mentioned that. It's a throne, You see God sits and thrown upon the cherubim. He gives us a picture of Christ. As prophet The one in whom the law of God comes to us, He gives us a picture of Christ as priest.

The one who has atoned for us in the atonement cover and He gives us a picture. Doesn't he of Christ as King. The one who sits on the throne. He has a solid gold. Throne of that. Looks like cherubimba tea. Dwells above them tells us. And so, even when you have these things, put together in Hebrews chapter 4, and you're hearing about Jesus, who addresses us in the public worship and we need to hear him with, with hearing that is mixed with faith.

Because the Word of God is living and active and sharper than any two-edged sword and it reveals the thoughts and attentions of our hearts. But it's Jesus, who is our prophet who addresses us with that word and immediately. He starts. He starts talking about how he identifies with us and he sympathizes with us in our, in our weakness.

And that he and we are then urged to come with boldness and confidence because of the intercession of Christ to his throne of grace to obtain mercy. But there's that throne word isn't there? And so you have Christ as prophet Christ is priest. Christ is King. He is how God has come so near and he is how God has come so near.

Not just without diminishing His glory but declaring his glory, all the more in his Son. Our Lord, Jesus Christ. And so remember that pattern language that we heard about last week and verse 9. According to all that, I show you, that is the pattern of the taboo Tabernacle and the pattern of all its furnishings.

Just so you shall make it because the way to come to God, Mr. Jesus Christ. God, the Son profit priest and king. He was proclaiming that to his people already and we can see it much more clearly. Now Christ having come Christ, having replaced, the pictures and the shadows and doing these things right now in the true tabernacle, which he himself is in glory, Every aspect of this picture has expectedly, been infinitely, superseded by the coming of Christ, we don't read this description and say, I got to get myself, some acacia wood so that I can make myself a box and cover it with gold.

And you're gonna You don't know what Caribbean look like There are pictures in Bible encyclopedias and you know, you're No, those things looked forward to the Lord Jesus You. And I as we read this and as we marvel at God's goodness to Israel and we say, look at the picture that they had of Christ, they might not have known that he would be born of a virgin, but look at all.

They knew about their safety in the presence of God's Word, that would come by atonement. That covers their sin from view and the throne of God from which he would only ever look upon them through that atonement, Even if that's what they said. And they didn't know the name of Jesus and they didn't know the title.

Christ. You would hear so much of the gospel, wouldn't you? But, you know, the name Jesus. And you know that what all these things looked forward to has been done, and he intercedes for us there and you receive all scripture all instruction from him. And from his hand even as he rules us and delivers us from all of his and destroys defeats full of his and our enemies.

Let's pray. We thank you Father, for the way even the construction of the ark, even the name of the ark.

Is a way in which your spirit holds before us your son. Our Lord Jesus as our prophet priest and king, and we pray that he would be much glorified by our knowing Him. As the one from whom we give we receive your law and all of your word. The one in whom we are made safe atoned for righteous before you and may have fellowship with you.

The one who rules us and not just power, and wisdom, and holiness and justice. But in your everlasting love, Father, that we know in the love of the Son, who, while we were still, sinners died for us. Who loved us and gave himself for us. Grant to us that the lives that we live.

Now in obedience to him, we would live by faith in him. And by his grace and his name, we ask it even the name Jesus. Amen.