

Friday, December 2, 2022 ▫ Read Exodus 26:31–37

Questions from the Scripture text: What is now being designed in v31? Of what is it made? With what design? What will hold the veil up (v32)? Of what are they made? Overlaid with what? What about the hooks that the veil hangs upon? And the sockets of the hooks? What is to be brought in behind it (v33)? Between what does it divide? What is placed after the Ark is brought in (v34)? What two things are to be set outside. What is to be set on the south (the lefthand, v35)? And what on the north (the righthand)? Now what is made for separating between the Holy Place and the outer court (v36)? Of what is it made? What is the difference between it and the veil of v31? What are made for the screen to hang upon (v37)? Out of what? Overlaid with what? With what two features, made of what materials? What is the only difference between these poles and the ones in v32?

What do we learn from the doorways of God's tent? Exodus 26:31–37 looks forward to the p.m. sermon on the coming Lord's Day. In these seven verses of Holy Scripture, the Holy Spirit teaches us that **the doorways of the tabernacle (the veil and screen) communicated that access to the holy God had been sealed off, but that He was providing a way through, a way that would be superseded by the new and living way: the flesh of Jesus Himself.**

Access to the holy God sealed off. There are two doorways described here, which our version translates as a "veil" and a "screen." The veil separates the Holy of Holies from the Holy Place. The screen separates the Holy Place from the outer court of God's tent.

In some ways the two are similar. They are both made with blue, purple, and scarlet thread and of fine woven linen. But in other ways, they are different in ways that remind us of the increasing degree of holiness and separation as one moves toward the Holy of Holies and the Ark of the Testimony.

The veil is embroidered with cherubim (v31) like the ceiling of the Holy Place (v1). Passing through it is given the appearance of passing into Heaven. Its very name comes from a word whose root means "to seal off." This reminds us of the cherubim who were placed to keep the way to the tree of life (cf. Gen 3:24). Indeed, only the High Priest would ever pass through, and then only on the Day of Atonement, to pour blood upon the mercy seat. Our passage once again draws attention to the ark (v33) and its mercy seat (v34).

The screen does not have these cherubim. Its sockets are made of bronze (v37) instead of silver (v32). It is made by a weaver (v36) instead of the master craftsman implied by what our version calls "artistic design" (v31). Although still guarding holiness, many priests will frequently pass through it.

But not entirely and not forever. It was a glorious mercy that by the blood of the atonement, which was for all the people, a single representative from among them could go through and pour out that atoning blood in behalf of many. Still, it must have been shocking, when the Lord Jesus died, that the veil was torn in two from top to bottom, exposing the Holy of Holies.

But this visible development was just the beginning of something much greater. The Lord Jesus proceeded to pass through the heavens (cf. Heb 4:14), of which this veil was a rudimentary picture. There, He has become an anchor for our souls (cf. Heb 6:19), not only attaching us to the Presence behind the veil, but acting as our Forerunner (cf. Heb 6:20) Who guarantees that we ourselves will enter.

Indeed, in union with Jesus, we already have boldness to enter the Holy of Holies by His own blood (cf. Heb 10:19), which was shed once for all and with which He Himself entered (cf. Heb 9:11–12). He is our new and living way through the true veil (cf. Heb 10:20). This enables us to draw near in full assurance of faith, which assurance our High Priest ministers to us by His sign of Baptism (cf. Heb 10:21–22). He has united us to Himself, and through Him we have happy access to the holy God! The previous "sealing off" has actually served to heighten, by contrast, the liberty and boldness that we now have in Jesus!

What is your experience of God like in private worship, and especially in public worship? How does this passage help stir you up to liberty and boldness in Jesus? How does it help restrict this liberty and boldness only to when you come through Jesus? How is public worship our best access?

Sample prayer: Lord, thank You for keeping the way to the tree of life for us. And thank You that Jesus Himself has now entered with His blood into the Holy of Holies. Increase our faith, we pray, so that we may come freely and boldly through Him, which we ask in His Name, AMEN!

Suggested songs: ARP73C "Yet Constantly, I Am with You" or TPH275 "Arise, My Soul, Arise"

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(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)

Exodus chapter 26 verses 31 through 37. These are god's words. You shall make a veil woven of blue purple and scarlet, thread and fine, move and linen. And she'll be woven with an artistic design of cherubim. You're so hang it upon the four pillars of acacia wood. Overlaid with gold.

Their hooks shall be gold. Upon four sockets of silver. And you saw hang the veil from the clasps. Then you shall bring the ark of the testimony in there behind the veil. They also be a divider for you. Between the holy place and the most holding. You shall put the mercy seat upon the ark of the testimony in the most.

Holy You shall set the tavern that you shall set the table outside the veil. And the lamp stand 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 find web and linen made by a weaver. And you saw 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 of bronze. For them. So far the reading of god's inspired and to narrant worked.

There are two doorways. That are in the tabernacle that are described here. And Our passage today. The first one. Is given a name that is translated veil. Here in our English version. It's a word that occurs only. Uh, of this particular item. This veil. This doorway in the Hebrew bible.

From other writings outside the bible. Same time. We know that the word means something like to seal off for to shut off. Um, And so, the holy of holies, which is a more literal translation of what's called here. Most, holy in our passage. Let's translate the most holy in our passage.

The holy of holies is described here as being shut off. The other word which is translated screen. Is a word that it means a veil or a screen or a hanging curtain used as a doorway. That's fine. Um, But it separates. The most holy place. From the outer court of the tabernacle.

And what we see here then is that access to the holy god is sealed off. That the closer you get to him the holier. The space is and the more restricted. The axis is Levites could be in the outer courts but only the priests the sons of Aaron. Um, could attend to the holy place.

The sons of Aaron. The priests could attend to the holy place but only the high priest could go through the veil and only once a year with the blood of atonement on the day of atonement to pour it upon the lid of the ark. Uh, the mercy seat. And so, this is Very restricted access.

Now, we see this, these degrees of holiness, or these degrees of restriction also in the construction of the two curtains. The one called the veil and the one called the screen, they both are made of blue purple and scarlet thread. They're both made of fine within linen. And yet the veil.

Is with an artistic design. And the language. There in verse 31 indicates that it is made by a master craftsman. A different name and a different level. Then the weaver at the end of verse 36, So there's a higher degree of skill required. And part of the reason that there is a higher degree of skill required, is that there?

This are district design is going to include cherubim. You remember that cherubim were also embroidered into the ceiling? Of the most holy place. Or sorry of the holy place and the most holy place, the ceiling of the tabernacle what we're called the curtains earlier in the chapter. And so, the, the picture is Uh sort of like they are going through the ceiling when Uh, when the high priest on the day of atonement goes through the veil.

He's passing into heaven, or through. The heavens. And those of you who know your bibles well, Uh, recognize that language and we'll get there. In a moment. And also the the There's not just the cherubim difference and the The artistic design versus the work of a weaver. Uh, difference.

But also you see the the sockets of the veil are made of silver. In verse 32, the sockets of the screen are made of bronze. In verse 37. So you have this ceiling off of the way to go out which is something that We have seen before, haven't we in genesis chapter 3 and it was cherubim there as well.

In addition to the flaming sword that turned every way. Uh, but cherubim who were keeping the way, To the tree of life. So access to the holy god is sealed off. But not entirely. And not permanently. Even now, even in the infancy of god's church, Under the priesthood and the administration under Moses, it saw under Sinai.

Um, there was that once a year and with a toning blood that went on the mercy seat and yet blood, that could not take away sin blood, that did not open the way for Boldness. Before god and assurance of faith. Uh so access to the holy god was sealed off, but not entirely and not forever.

You see the cherubim and genesis 3, were keeping the way to the tree of life? And we see that tree of life, again, don't we? The lord gives. Uh, to those who overcome by faith. The right to eat from the tree of life. He says in the letters at the beginning of revelation.

And then we find Uh, the 12 fold tree of life on either side. Of the river with 12. Fold fruit, rather. At the end of revelation. But, even now, before the lord's return, before the last day, Hebrews chapter 4 tells us that Jesus has passed through the heavens. And that he has there beyond the veil, Hebrews 6, verses 19, and 20 tells us Jesus has become the anchor of our souls The one who is our forerunner.

Meaning that not only are we anchored to the holy of holies in Jesus? Uh, but that his having gone in, as our representative is just the first part that he has assured and guaranteed that we are ourselves. Will enter something that we learn in chapter 9 and chapter 10 of Hebrews.

That we actually do by faith already when we gather For the assembly on the lord's day. One of the reasons for Hebrews 10:25 telling us not to forsake the assembling of ourselves together. On the lord's day on the sabbath, keeping that remains is because as he was 10:19 tells us we have boldness to enter the holy of holies.

By the blood. Of Jesus Christ. And the next verse tells us, he is our new and living way through the veil The true veil. And so, we draw near in full assurance of faith. Having our consciences sprinkled clean. Or poured, clean. The. Blood of Jesus being applied, not only in heaven, but applied to us.

Reminding us, assuring us displaying to us. That all of our sins are forgiven and all of the wrath that we deserve has been absorbed. Jesus reminding us of this. When he presents to us the cup of the new covenant that is in his blood, not the blood of bulls and goats But his blood, which was shed once for all And which he himself with which he himself.

Entered the holy of holies, Hebrews chapter 9, verses 11 and 12. And so the lord Jesus assures us of this at the supper. Presenting us the cup of the new covenant in his blood and he assures us of this, in baptism. As Hebrews 10, 20 tells us. Not only are our hearts sprinkled clean but our bodies have been washed with pure water.

Not talking about the The particular concentration in the water. Uh, but the lord's use of the water. As a sign and a seal. Of the promise that has received through faith in which the righteousness of Jesus is imputed to us. And we are sure. That we are perfectly righteous before God and so we're able to come with boldness.

All of this, the scripture calls coming. Through the veil beyond the veil. Uh, through the new and living way, that is the flesh of Jesus Christ. Again. Reminding us

that he who sits bodily? Uh, on the throne of glory. Uh, feeds us upon himself. Applies to us the the benefits gained.

By him physically on the cross. And, And enjoyed by him, physically in glory. And communicates, those benefits to us. Uh, through faith that the supper. Through the other means of grace. As the spirit applies, the lord jesus to us. And so we can draw near to god especially in the lord's day assembly.

Which we are not to forsake. Because jesus has united us to himself. And through him, we have happy and confident access even to the holy god. So by sealing off, The picture. Uh, god has heightened by contrast. The liberty that we have now, when the reality has come Of which the tabernacle was picture.

The boldness that we have now that the reality has come the lord jesus. Of which the tabernacle was a picture. This encourages us to learn from Exodus, 26 31 through 37, that even during these worship times, but especially When we come on the lord's day, And we come to the holy assembly and in zion and glory.

And we come through the veil. Beyond the veil through the new and living way. That is his flesh, not forsaking the assembling of ourselves together. That we should be coming with boldness. With clear consciences. Was rejoicing over having been entirely forgiven of all our sins, and given a perfectly righteous standing through faith in jesus christ.

How bold and free and joyous. And forgiven, we ought to know ourselves to be in jesus. When we come, Because it is not sealed off. When he died. The veil. Was torn in two from top to bottom. And surely those who could see and know such things with earthly eyes were shocked by that.

But how much more impressed are we to be? Seeing by faith, the reality. Of our entrance into glory. In jesus christ. Amen. Let's ask god to stir off that faith and boldness and joy. Our father in heaven. We bless your name. Who have determined to gather to yourself, the whole family in heaven and on earth and to bring us near.

To kill the enmity. To break down, not just the walls of separation. But even to tear up the veil, Her tear down the veil. That we might come cleansed entirely by christ's blood. Made perfectly righteous with his righteousness. United to him. And gathered to you in him, and In his flesh by his blood.

The lord. We thank you for your word. We confess that. Uh, we are weakened, we have a hard time. Appreciating the greatness of what you have done. And of what we have. By what you have done. But we confess you to be wise and kind having made accommodation for our weakness.

Having given us. Not just the word that we have now, but the stages by which you gave a sealed off picture, And the sacraments by which you assure our faith and what you have said. And so, we pray that you would Cleanse, our consciences that you would bless to us.

The use of the supper and Of our baptisms that you would make us to. Bolt. Before you With the boldness of the forgiven. Not irreverent, but rejoicing. To be your beloved and accepted children. Who are all the way near you who can draw all the way. Uh, near to you, in jesus christ.

Help us. Oh god by your spirit. That he would be for us, not a spirit of bondage. But a spirit of adoption. By whom we draw near. By whom we are sure by whom we are bold by whom we call you father, even in your son, our lord jesus.

Amen.