

Exodus 28

Dressed to Impress! Clothing that Emphasizes to Us Christ's Personal Representation, Restoration of Paradise, and Removal of Penalty

Friday, December 30, 2022 • Read Exodus 28

Questions from the Scripture text: Whom is Moses to take (v1)? From among whom, for what purpose? What is he to make for Aaron (v2)? To whom is he to speak for this (v3)? Who has filled them with what? To make what? What will these garments do? So that he can do what? What six garments are they to make for him (v4)? Who will get holy garments? So that Aaron can do what? What are they to take in v5? To make what (v6)? In what manner? How will it be joined (v7)? What will be on it (v8)? Made in what way, of what material? What are to be engraved on what (v9)? In what arrangement (v10)? With what work and materials (v11)? What will be engraved upon them? Where do the stones go (v12)? With what accessories of what material (v13-14)? What else must they make (v15)? What is the breastplate called? Of what material and workmanship? In what pattern and signs (v16)? What should be set in it, in what arrangement (v17-20)? What will these stones have on them (v21)? What will the breastplate have at its ends (v22)? Made of what? And what will go in these rings (v23)? Made of what? Where will they put one end of the chains (v24)? And where the other end (v25)? Where do these four rings, for inserting the chains, go (v26-27)? What cord is used to bind the breastplate to the ephod (v28)? What does all of this enable Aaron to do (v29)? When he goes where? As what? Before Whom? When? What shall go inside this breastplate of judgment (v30)? So that Aaron may do what? What else are they to make for the ephod (v31)? Of what material? With what primary feature (v32)? How is this opening to be made? Why? What were to be embroidered into the hem of this robe (v33-34)? Out of what materials? Who must wear it when (v35)? So that what will not happen? What are they to make in v36? Out of what? With what engraved upon it? Attached by what, to what, on what side (v37)? Where would this put it (v38)? So that Aaron might bear what iniquity? With what result for Israel? What else are they to weave (v39)? Of what material? And what else? Of what sort of work? Who else are to get tunics, sashes, and hats (v40)? With what two features? Who is to put them on whom (v41)? And what two things is Moses to do to them? So that they may do what? What else are they to wear to cover what (v42)? Who must wear them, when they come where (v43)? So that what might not happen? For what duration of the Israelite priesthood?

Why does the Lord command such specific clothing for the priests? Exodus 28 looks forward to the p.m. sermon on the coming Lord's Day. In these forty-three verses of Holy Scripture, the Holy Spirit teaches us that **the priestly garments indicated representation before God, return to paradise, and reversal of punishment, showing that God is restoring sinners to fellowship with God.**

There is great comfort in the fact that the Lord Who gives us the tasks of our lives also gives us the ability to fulfill those tasks. Aaron and his sons would literally be "outfitted" with reminders that the Lord outfits us as needed. And the makers of the outfits were outfitted by the Spirit for their task (v3).

There are six items commanded here: the ephod, the breast-piece, the robe, the turban with its plate, the tunic, and the sash. But the bulk of the ink is spent on the construction of the ephod and the breast-piece. The ephod seems to have been an apron type garment, tied behind the shoulders, and facilitating the attachment of the breast-piece. The breast-piece was a sort of ornamental pouch.

Representation before God. The ephod and the breast-piece have in common the emphasis upon the names of the sons of Israel, which will be borne before Yahweh as a memorial (v9-10, 12, 21, 29). These names would appear on the two onyx stones on the shoulders of the ephod (v12) and on the twelve stones in the four rows on the breast-piece (v17-21).

As such, this is not clothing only for the High Priest. It is clothing for all Israel. Their names are literally inscribed upon it. Not only will the people be atoned for by blood, but God Himself dresses their Mediator in clothing provided from heaven that looks like heaven. It is woven from the same materials as the curtains and veils. God's heavenly answer to man's earthly inability to make himself fit for presentation. In this way, it is similar to God's giving Adam and Eve better covering for themselves, when all that they could muster is fig leaves (cf. Gen 3:7, 21).

The breast-piece would have the Urim and the Thummim inside it, behind the names of Israel. From the few times these are mentioned again, they seem to have been used in a similar way to casting lots, to obtain specific guidance from God (cf. Num 27:21; Deut 33:8; 1Sam 14:41; 1Sam 28:6; Ezr 2:63; Neh 7:65).

The Scripture highlights that it is particularly over the High Priest's "heart" (v30), implying that it is the Lord Who controls the mediator's heart for the sake of the people. Though small by comparison, this is a lovely picture of how our Lord Jesus is able to save us to the uttermost because He always lives to intercede for us by the power of His indestructible life. His heart is always engaged in mediating for us according to the perfect will of God toward us!

Return to paradise. The next item whose fabrication is described is the robe of the ephod (v31). It was to be made of all blue, with a reinforced, hemmed opening for the head. The all-blue would have contrasted with the ephod, thus highlighting both.

The pomegranates (v33-34) at the bottom bring the Edenic theme to the forefront, and the golden bells produce not only sight but sound (v35) as a sensory indication that the loss of paradise is partial and temporary, and the restoration to come is full and inevitable. Some have read v35 as provision for if the High Priest should die (then the bells would stop being heard), but the text reads more like prevention (literally, "and he will not die"). God has atoned for sin by blood; now He is giving visual display of His determination to protect His people from the penalty that has been consumed upon the Substitute Whom He provided.

Reversal of punishment. God's provision of restored paradise and protection from punishment now comes to a "head" (pun intended!) with the turban. As the High Priest stands before the ark, his headwear will be somewhat plain in itself (fine linen, so not colorful, v39), against which the gold plate and its inscription, "Holy to Yahweh" stand out.

The priest and the people are not merely clothed from heaven, they are marked by heaven as belonging there. They are marked by the Lord as set apart from the world, as uniquely and especially His own (cf. Ex 19:5; Deut 7:6, 14:2; Ps 135:4). This dressing of the priest comes to an even greater fulfillment with Christ as our Priest, and His people dressed in His works and His praise as their holiness in the world testifies to His having saved them for Himself as a special treasure (cf. Tit 2:14; 1Pet 2:9; Rev 19:8; Eph 5:27).

How needful was this reminder until the coming of Christ! For, even the sacred things that Israel consecrated as sacred gifts (to pile the language as v38 does) still have iniquity and need atoning. But God passed over these former sins in light of the perfect Sacrifice and Priest Who was to come (cf. Rom 3:25-26). Now, we have a sinless High Priest Who leads our worship from heaven. What we do on earth still requires atonement, but it is actively presented by Him Who has both atoned for us once for all and leads our worship from Heaven (cf. Heb 2:10-10:39... really, the whole book). Hallelujah!

As the passage draws to a close, the connection to this reversal of man's sin and guilt in the fall is made even more explicit. The commands for fabricating tunics and sashes not only for Aaron but also for his sons is specifically to "cover their nakedness" (v42) so that whether inside the tabernacle or close to the altar, they will not be there in guilt and death (v43) but in the covenantal love and salvation that the Lord has instituted as long as priesthood shall stand. Aaron "and his descendants" belonged to a priesthood that would expire, but our Lord's ("Melchizedekian") priesthood continues forever as the perfection of this covering and forgiveness.

Who is your High Priest? How is He "dressed"? How does He "dress" us? Are you wearing it?

Sample prayer: Lord, we thank You and praise You for providing for us such a Great High Priest as our Lord Jesus Christ. Forgive us for forgetting that in Him, we are already dressed with perfect righteousness and holiness. Forgive us for forgetting that for Him, we are to be dressed more and more with His character and His works as He prepares us for everlasting glory. And grant to us the work of Your Spirit, Who continues to outfit us for that glory we ask, in Jesus's Name, AMEN!

Suggested songs: ARP51B "From My Sins, O Hide Your Face" 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 28. These are the words of god. Now take air in your brother and his sons with him. From among the children of israel that he may minister to me as priest. Aaron and Aaron's sons, nadabba behuly, that's our end at the mark. And you shall make holy garments for air in your brother for glory.

And for beauty. So, you shall speak. To all who are gifted artisans, who might have filled with the spirit of wisdom. That they may make Aaron's garment. To consecrate him. That he may minister to me, is priest. And these are the garments, which they shall make a breast plate and ephid.

A robe, a skillfully woven tunic, a turban and a sash. So, this will make holy garments for air and your brother and his sons. That he may minister to me as priest. They shall take the gold blue purple and scarlet thread and the fine linen. And they shall make the effort of gold blue purple and scarlet thread and find woven linen.

Artistically worked Which will have two shoulder straps joined at its two edges. And so it shall be joined together. And the intricately woven band of the ephid, which is on it shall be of the same workmanship made of gold, blue, purple, and scarlet, thread and fine, woven linen. Then you shall take to Onyx stones and engrave on them.

The names of the sons of israel. Six of their names on one stone and six names on the other stone. In order of their birth. With the work of an engraver in stone, Like the engravings of a signet. You shall engrave. The two stones of the names of the sons of israel.

You shall set them in settings of gold. And you shall put the two stones on the shoulders of the effort as memorial stones for the sons of israel. So Aaron shall bear their names before? Yahweh On his two, shoulders, as a memorial. You saw also make settings of gold.

And you shall make two chains a pure gold, like braided cords. And fasten the braided chains to the settings. You should make the breast plate of judgment. The artistically woven according to the workmanship of the ephid you shall make it. Of gold, blue, purple and scarlet. Thread and fine wave and linen us on make it That shall be doubled into a square.

A span shall be its length. And a span shall be its width And you shall put settings of stones in it. Four rows of stones. The first row shall be a sardius. A topaz and an emerald. This shall be the first row. The second row shall be a turquoise.

A sapphire and a diamond. The third row adjacent, the naget and amethyst. And the fourth row, a barrel, an onyx, and a jasper. They should be set in gold settings and the stone shall have the names of the sons of israel, 12, according to their names, like the engravings of a signet to each one with its own name.

They shall be according to the 12 tribes. You're so make chains for the breastplate at the end like braided cords of pure gold. The usual make two rings of gold for the breastplate. Put the two rings on the two ends of the breathplate. Then you shall put the two braided chains of gold in the two rings which are on the ends of the breastplate.

The other two ends of the two braided chains, you shall fasten to the two settings. And put them on the shoulder, straps of the ephid in the front. You saw make two rings of gold and put them on the two ends of the breast plate or the edge of it, which is on the inner side of the effect.

Two other rings of gold use some make and put them on the two shoulder straps underneath it towards its front. Right. At the seam above, the intricately woven band. Of the effort. They shall bind the breastplate by means of its rings to the reins of the ephid using a blue cord so that it is above the intrically wave and band of the event.

And so that the breastplate does not come loose from the evening. So Aaron shall bear the names of the sons of israel. On the breastplate of judgment over his heart. When he goes into the holy place as a memorial before, Yahweh Continually. And you shall put in the breast plate of judgment, the urum, and the Thumi.

And they shall be over. Aaron's heart. When he goes in before you all way, So, Aaron shall bear the judgment of israel of the children of israel over his heart. Before y'all continually. Usual make the robe of the ephidoll of blue. There will be an opening for his head in the middle of it.

It shall have a live in binding all around its opening like the opening in a coat of mail so that it does not tear. And upon it's him you shall make pomegranates of blue purple and scarlet. All around its head and bells of gold between them all around. The gold bell and pomegranate to gold pomegranate.

Upon the hem of the robe all around. And that shall be upon Aaron when he ministers, And it's sand will be heard when he goes into the holy place before y'all wait, and when he comes out that he may not die. You saw also make a plate of pure gold and engrave on it, like the engraving of a signet holiness to your way.

And you shall put it on a blue cord. That it may be on the turbine. Which will be on the front of the turbine. So, it shall be on errands forehead. That Aaron may bear the iniquity of the holy things, which the children of Israel hallowed in their holy gifts.

And it's always be on his forehead. That they may be accepted. Before y'all play. You shall skillfully weave the tunic of vineland and thread. You shall make the turbine a fine linen, which i'll make this ash above and work for Aaron's sons. You shall make tunics and you shall make sashes for them and you shall make hats for them for glory and beauty.

So you shall put them on errin your brother and on his sons with him. You shall anoint them. Consecrate them, sanctify them.

You shall anoint them. Consecrate them, sanctify them. That they may minister to me as priests and you shall make for them linen, trousers to cover their nakedness. They shall reach from the waste to the thighs. They shall be onaren and his sons when they come into the tabernacle of meeting or when they come near the altar to minister in the holy place so that they do not incur iniquity and die.

It will be a statute forever to hit. Is descendants. After. So, for the reading of gods inspired and Inherent worked. The lord now turns. Our attention to the

ordaining of the priesthood. And the ministry that they are going to be performing in the tabernacle, He first commands. These articles of clothing for the priests, Because, Man needs.

Help attainment. Representation. In order to be safe before god. Even Aaron being the high priest is not safe. Before god and his sons. Especially as we're going to find out a little bit. Leviticus check 10. Um, He needs safety from god. That is given by god in order to have safety.

Um, that is Before god. And the presence of god, several times we read either that he may not die or that he may be accepted. And so forth. And all of these things we know are Uh, pointing us forward to christ crisis is the one who is our safety.

His blood is the blood that atone says his righteousness, is the righteousness that stands for us before God, And god, of course. Knows that and makes display to us of the fact. Uh, that even now as he passes over, Um, in forbearance the sins that come before it is on account of the righteousness of jesus and especially the sacrifice of jesus whom god will exhibit Set forth as a propitiation.

Uh, when jesus dies on the cross and endures, the wrath of god in the place of our sins, Romans 3. Doesn't forget that these things were being done. When it says to show that jesus dying on the cross, showed his righteousness at that present time. Uh, because he had passed over the former sins.

Um, Well i had born with them and forbearance but had now by the cross displayed, that he has just and justifier of the one who has faith in christ jesus. The clothing in this chapter, the procedure in this chapter and all of the procedure of all of the sacrifices.

Did not take away sin or a tone for sin. Uh, god was Uh, was forgiving sin on the basis. Of the sacrifice that jesus would offer. And so he was making display of that to the people. Uh, so that they who Uh, did not know yet. Jesus had not come there, many things many details that they could not understand.

And yet God's taught them about christ and they were responsible to believe in the representation. Of the one who had come. Who is the great high priest to believe in the atoning? Value of his blood and That he would. As their mediator, caused them to be counted righteous and holy.

Unto God. And so the first great thing that the lord teaches in these six articles of clothing that he has commanded, here is representation Uh, before god even the efid, which is made out of the The same sorts of material as. The finest fabric, parts of the tabernacle with, not just the fine love and linen, but the golden blue and purple and And scarlet thread, it has an extensions Uh, these black stones, it would stand out against the spine woven linen and these colorful threads and engraved on the stone on.

Each shoulder were six of the names of the tribes of Israel and shoulder. All the tribes of israel. And so he wore on his shoulders, the fact that he was not there. Representing himself. He was there because he has been appointed as a public person as a representation or a mediator for the people of god.

And then there was the the breast piece, it's a little bit misleading. The word plight because we think when we hear the word plate we think of A. A hard material like metal. Probably. But it's actually a pouch. The breast piece is artistically, woven of the same thing, gold blue purple and scarlet thread and fine with and linen.

It's a pouch with. Um, Embroidered. Uh, into it. And Attached by the embroidery. Uh, 12 more stones. In these four rows of three stones each. And each one of these. Gemstones being different. And having the name of one of the tribes on it, continuing to emphasize now that every single person Among god's people are being represented by the high priest as he stands before God, and that the mediation.

Of the high priest. Uh, before god isn't in their behalf but also that The wisdom and instruction and providence of god that god gives to his people is specifically for each one of them. And there were About two things. We think that they are students from other passages. Called umim.

We've. Um, Put in your Uh in your booklet. The different verses of there aren't very many of them. That, refer back to the umimantumiman the rest of The old testament. Numbers 27 verse 21. Deuteronomy 33, verse 8, verse samuel, 14, verse 41, for Samuel, 28 verse 6, asrath to, or 63 and Nehemiah 7 verse 65.

And in the last two cases The use of the words that they didn't have. That they were waiting for another high priest. Uh, in whom the perfect wisdom of god, could be delivered to his people. But it seems to have been something like, Uh, casting lots. Perhaps. Um, The amine.

On the one side or the theme on the other side would be Indicating. A yes, or Or no. And selecting between two different things. The point, however, is that the image are in the breast breast piece of breath pouch, it will say that way of of judgment that is over, Aaron's heart.

So the idea is that he is not allowed to control his own heart. In, in what he does before the people of Israel, the board is controlling his heart. And then the 12 individual, Uh, stones of different kinds each with a name of a tribe teaching, every one of god's people to consider themselves personally, Represented in the lord, jesus.

Um, or in the great in the high priest. And for you, it's the lord jesus. And what this teaches you is that you are not only to think of the lord jesus as the great high priest to represents his people corporally. Corporately and in a unified way, but he is also your personal representative before god.

That he stands and he intercedes for you. He prays for you. He pleads the The atonement of his blood for you that his blood has taken away your sin. And seeking from god for you that perfect wisdom that perfect instruction that perfect judgment. So that even as you study the bible or pay attention and family worship, and the holy spirit is helping you.

Uh, your particular understanding of the bible. As you grow, and And understand and apply in the holy spirit, gives it to you. That is something that has been personally purchased for you. By the lord jesus as As your priest. So there's that personal Representation in the second place has Clothing teaches us.

This return to paradise, especially with the pomegranate. You remember the combination? Especially the The ceiling and the inner veil. Um, of the Of the holy place. The embroidery of these pomegranates. Uh, reminding us of the Garden of Eden and the fact that the lampstand was made to look like a tree.

Uh, with With its own buds and flowers and so forth. Reminding us that the paradise That. Adam has lost is not. Ultimately lost to man but that god is going to restore us. There is a last atom to come and god is not there. Saying one day, you'll have trees like that again, and nice juicy pomegranates.

Uh, he's, you know, the point of the paradise was this uninhibited. Um, relationship to god and we get the the further hint of that and how he describes the loin clause. That Aaron and his sons are supposed to wear that they will cover their nakedness, nakedness wasn't a problem until sin, Remember, they were naked and unashamed in the garden as an outward indicator.

Of how completely. Uh, accepted and holy and unobstructed their fellowship with god was That's paradise. Uninhibited fellowship with god. Uh, being before him without a spot of sin on us, so that there's no wrath or even in our case. Now, not even fatherly disciplined left. To be exercised when we come at last.

And to Into the paradise of god. Um, in the lord jesus. And not only nothing inhibiting. The favor of god towards us, but nothing inhibiting us towards god. That we then being perfectly, holy will actually enjoy it. There will be nothing that we That we would rather have than him or no.

Than him or do than than be with him. I won't have any of the struggles that we have now. Uh, trying to keep the lord's day. When we're so easily distracted by other things and don't find it the most pleasant and pleasurable thing in the world to meditate on the character of our god.

What he has done, what that has done for us. Well, those will be our perfect pleasures. At the time. So there's a return to paradise in this language of the, the pomegranates, and the covering of the nakedness. And the, then the wages of sin. Will not be there anymore.

He wears the the blue robe which is under the efid Um, and it has the the nice hem at the neck so that it doesn't break down. Um, and it has The other. Him at the bottom of the pomegranates and the bells and the tinkling of the bells. Um, Uh, not so that When he dies, they'll hear that the bells stop and they can come drag him out.

Uh, but the way it's written here is said that he will not die. That there is a reminder. That man is being brought back into the paradise of god and god is affecting. Or making the display of that to all the senses. Not only site, but the sound of the bells.

And the Um, The smell. Also of the incense. Um, From the incense altar. And so forth. So there's a return to paradise and the first place, there's the personal representation and the second place, there's a return. To paradise. And then the third place there is the reversal. Of the punishment.

That not only. Uh, is Aaron. And his sons. Our our aaron and his sons and god's people. A toned for. Both by the The blood that he Comes into offer, and We had. In verse 41, you saw annoying them consecrate them and sanctify them. Uh, but not only is there sin put away, but they are made positively, holy to god.

And this is the first thing on the top of his head. He's got Uh, this hat that's turban. And on the top of the front of the turbine. It is this. This golden plate to pure gold engraved on it. Holy to Yahweh. Is on it. A label that. That reminds us, that.

Uh, god is consecrating to himself a people that he is taking. His own holiness. Which is the perfection of his commitment to himself. Holiness. Of course in god can't be Uh, in its most fundamental sense separateness because god is holy from all eternity. And so holiness is the the perfection and intensity of god's own commitment to himself which when In the context of the creature.

Uh, does mean separateness that god is hold the other that there is no creature to him. He is Committed as he is unto himself and those things that then from among the creatures that he did dedicates to himself our holy and therefore they must be pure and without blemish and sinless.

That they would have nothing. That is inconsistent with god himself. So, that's how we get the concept of holiness as purity. And here, the lord has put on the representatives of The representatives singular, the great efforts or the high priest jesus is the great. God has put on the high priest of his people.

This labeled that says holiness to you all my Reminding us that he clothes us. In that perfect. Sinlessness. And that perfect. Blemish less nest because he has set us apart to himself. He has taken. Um, Uh, not even. The holy angels, although they are holy. But especially his people.

He calls his Prized possession and his special treasure. He says that about his old testament people Exodus 19:5 Deuteronomy 76. Deuteronomy, 14 verse 2, psalm 135 verse 4. And it comes to its ultimate. Fulfillment, when we find that. That he has done. So, particularly in christ. Not.

When we find that he has done so particularly in christ, not in A. A hat and a golden plate now. But in his own son and united us, To him. Taking us as a special treasure for himself, and he uses About language and Titus 2 verse 14, 1st, Peter 2, verse 9, revelation, 19, verse 8.

Ephesians. Verse 27. And God has reversed. The penalty. Of our guilt. In which we would be. Under wrath and he has clothed dust in christ. Because, He is not just restored us to paradise. But he has reversed. Our punishment. In the lord, jesus. And so our high priest, the lord jesus is.

Is dressed in himself. Um, And he is. As it were our addressing. He is. The white robes. As it were in which he dresses. His people. So, let's ask the lord. To help us. To understand and appreciate and live in light of the fact. That jesus is personally. For each of us, our representative.

The one who restores our fellowship with God. The one who reverses The punishment that we deserve. So that we may not die. So that we may not super help. What might live forever? And the blessedness of God.

Our father in heavenly. Thank you for The way you help your people. And even before christ came, there was so much about. Uh, the type of priesthood and Type of intercession that. He would be doing in their behalf that you showed them. Through these pictures. Of the clothing that Aaron and the high priests would wear.

And lord. We have a hard time, too. Even though christ is calm, even though we have the finished scriptures, Yet, we have difficulty understanding, and, especially appreciating and living in light up. Jesus being our representative, our mediator. And so we pray for the help of your spirit that what we have learned from this passage, you would help us to remember, And, That which we have learned, even more clearly.

In powerfully from other passages, you would help us to remember That we would rejoice over belonging to you in jesus. And have boldness and confidence before you that comes. From having him as our high priest. Help us to hate all sin. Since you have marked us off in him as holy unto, you.

But help us instead to live as those Who are your special possession who are devoted unto you? We ask this in christ's name. Amen.