

Friday, June 30, 2023 ▫ Read Exodus 40:1–33

Questions from the Scripture text: Who spoke to whom in v1? To what day does He refer (v2)? What is Moses to do on that day? Where is he to put what (v3–8)? Then what is he to do to everything (v9–11)? Then what is he to do to whom (v12–15)? For how long are they to be priests (v15)? What is v16's summary of Moses's response to this (v16)? How does v17 start showing this (cf. v2)? How many times is the end of v19 repeated (cf. v21, 22, 25, 27, 29, 32)? How does the end of v33 conclude the chapter?

What does the inspection of the tabernacle construction work teach us? Exodus 40:1–33 looks forward to the evening sermon on the coming Lord's Day. In these thirty-three verses of Holy Scripture, the Holy Spirit teaches us that **God completes, reviews, and blesses the work that He does—even the work that He does in and by His people.**

As the Holy Spirit took us through the construction of the tabernacle items (36:1–39:31), some details from chs. 25–30 had been left out, especially details about setup and usage. Those details hadn't been necessary for construction, and now God's commands about them are repeated in the first half of our passage today. This puts the commands about setup and usage (v1–15) in immediate juxtaposition to Moses's obedience to those commands.

Moses's obedience. The obedience itself is strongly highlighted. Not only do statements of the obedience bookend the second half in v16 and the end of v33, but the refrain "as Yahweh had commanded Moses" appears seven times. We're familiar with that as the number of completeness and finishing, ever since the creation. In order for it to appear that many times in such a small space, it reads as if the point of the listing isn't so much all of the individual pieces and their positions as the emphasis upon how God's Word was fulfilled, and God's servant was faithful.

And he was faithful. This is highlighted in another place, when Heb 3:1–6 talks about Christ's faithfulness over His own house as a Son. Until He came as the Son, the administration of the house had been in Moses's hands, and Moses had been faithful in all God's house as a servant.

Christ's greater obedience to come. The fact that Hebrews refers to Israel as Christ's house is important, especially in light of v15's statement about Aaron's house, "that they may minister to Me as priests; for their anointing shall surely be an everlasting priesthood throughout their generations." The book of Hebrews teaches that there was a day coming when those generations would be fulfilled, and the priesthood of Aaron's house and Levi's tribe would be superseded with the eternal, Melchizedekian priesthood of Christ (chs. 5–10). Now that day has come. The infinitely greater obedience of the infinitely greater Son takes what we see here in our passage and multiplies it by... well, infinity (!) ... in our behalf.

A greater (and greatest) Passover. Speaking of days, the day that all of this is done is very important. A year prior, it was the day that the Lord came upon Egypt in a night of dreadful visitation of His presence, and the firstborn died in every home that was not covered by the blood of the lamb. Now, God is about to come not in a moment of visitation but in a persistent presence. The anniversary of the Passover comes with an even greater one—not just the blood of the lamb on one house for one night, but a tent-house with God's presence and the blood sacrifices that would continually look forward to the once-for-all blood of the Lamb Himself. The erection of the tabernacle is a greater Passover, looking forward to God's tabernacling among us in Christ, and the shedding of His own blood to make us safe in that tabernacling.

Because God's plan was to tabernacle among His people in favor and blessing, an atonement and safety as big as God Himself was needed. Moses the servant in the house was not that, but his faithfulness was a picture of that of the Son over the house, Who is God Himself. The tabernacle was not as big as God Himself, but its persistent and favorable presence among God's people was a picture of Him Who is the tabernacling of God among us.

Why is it dangerous for you to be in the presence of God? But in Whose intense presence will you be for unending ages? How can you be safe in His communicated presence now? How can you be safe in His presence then? How faithful did Christ have to be for His people?

Sample prayer: Lord, we thank You and praise You for the Lord Jesus's obedience in our behalf as a Son over His own house. Give us to rest upon Him, rejoice in Him, and always to come to You through Him, just as we shall dwell in Your intense presence in Him forever, we ask in His Name, AMEN!

Suggested songs: ARP24 "The Earth and the Riches" or TPH354 "Not All the Blood of Beasts"

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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 40 versus 1 through 33. These are God's words. Then you also spoke to Moses saying, on the first day of the first month, You shall set up the tabernacle of the tentative meeting. You should put in it, the arc of the testimony. And partition off the arc with the veil.

We saw bring in the table and arrange the things that are To be set in order on it. And you shall bringing the lamps tent, and light it slopes. It's also set the altar of gold for the incense. Before the ark of the testimony. And put up a screen.

The screen from the door of the, for the door of the tabernacle. Then you shall set the altar of the burnt offering before the door. The tabernacle of the tent of meeting And you shall set the labor between the tabernacle of meeting and the altar. But water in it.

You just set up the court all around. And hang up the screen at the court gate. And he shall take the anointing oil and anoint the tabernacle and all that is in it. And yourself. Hello it and all its utensils and it shall be holy. In solenoid, the altar of the burnt offering, and though it's utensils.

And consecrate the altar. The altar shall be most. Holy And you sell, anoint the labor and its base and consecrate it. Then you shall bring Aaron and his sons to

the door of the tabernacle of meeting. And wash them with water. You should put the holy garments on Aaron.

And anoint him and consecrate him. That you may minister to me as priest. And he shall bring his sons and clothe them with the tunics. The solenoid them.

Anointed their father that they may minister to me as priests. For their anointing shall. Surely be in everlasting priesthood. Throughout their generations. That's Moses did. According to all that yahai had commanded him, so he did. And i came to pass in the first month of the second year of the first day of the month.

That the tabernacle was raised up. So Moses raised up the tabernacle fastened its sockets set up its boards put in its bars, raised up, its billiards And they spread out the tent over the tabernacle and put the covering of the tent on top of it. As Yahweh had commanded Moses.

He took the testimony and put it into the ark. Inserted the bowls through the rings of the arc. And put the mercy seat on top of the arc. He brought the arc into the tabernacle, hung up the veil of the covering and petitioned off the ark of the testimony.

As yahai had commanded Moses. He put the table and the tabernacle meeting on the north side of the tabernacle, outside the veil. And they set the bread in order upon it before. Yahweh, as yahua had commanded Moses. He put the meeting, sorry, he put the lamp stand in the tabernacle of meeting.

Across from the table, almost outside of the tabernacle. And he lit the lamps before y'all. Hey. As you all, they had commanded Moses. He put the gold altar in the tabernacle meeting in front of the veil. And he burned sweet incense on it. As y'all hey had commanded Moses.

He hung up the screen door at the door of the tabernacle and he put the altar of burnt offering before the door. The tabernacle of meeting And offered upon it. The burnt offering in the grain offering. As yaha had commanded Moses. They set the labor between the tabernacle of meeting and the altar.

And put water there for washing. And Moses Aaron. And his sons would wash their hands and their feet. With water from it whenever they went into the tabernacle of meeting. And they came near the altar, they washed. As y'allah had commanded Moses. And he raised up the court, all around the tabernacle and the altar.

And hung up the screen of the court gate. So Moses. Finished. The work.

So, for the reading of gods inspired and And then toward

So the first half of this reading, we have Several bits that when it was describing the people constructing the tabernacle. Were bits that have been not left out. Necessarily. But, Not included from the Construction, that was given on the mountain. So we had the instruction of the mountain. Of.

The design of the tabernacle and then we had the construction but the construction didn't include the parts of where inside the tabernacle, everything went Because the setup came after the construction and the presentation. And so, the first half has, Uh, god recommending, Moses of the setup. He takes all of the commands about the The places where everything goes and Uh, what they're going to do with it.

And he takes all those commands and he puts them together in the first 15 verses of this chapter. And one of the reasons he commands it here a second time, it's not just because Uh, it's important and God is merciful. And he comes. To his people. I have shown there weakness their creatureliness, and their sinfulness And give them a refresher set of commands.

In his mercy. Uh, But also so that the commands themselves in verses 1 through 15 can be immediately juxtaposed. How many of you have come across, where juxtaposed? Wow, that was an unlikely. Sampling Um, Told me i was gonna tell, oh, i was gonna tell you a juxtaposed means.

Juxtaposition. Is when you put something right next to something else for the intentionality of how those two things interact. So when you say this is an interesting juxtaposition, You say? That's interesting that these two things are right next to each other so that we may see them together. So, it's kind of joining and positioning.

Uh, put together juxtapose. And the lord juxtaposes a new set of commands. About the placement of the thing with the obedience because he's highlighting again. The obedience and how we we know that he's highlighting the obedience. Well, he uses a couple of different. Uh, literary structures that we often find in the Hebrew bible.

The first is Uh, meristic chiasm. Um, Or actually, i think this is just key asm. Where he begins and ends with the same thing. Thus Moses did according to all that. You always commanded him, so he did. And at the end, he says, so Moses finished the work. There's an emphasis here that Moses is faithful.

In all of Yahweh's house. Especially since for the first time, the place of Of god's presence with his people. Is being set up. And so this is literally when when the book of Hebrews talks about Moses being faithful and all of Yahweh's house, it's very interesting. That the book of Hebrews features much on the tabernacle and nothing on the temple.

And so, Moses is being faithful here in all of Yahweh's house, Moses did. According to all the Yahweh commanded him. So he did verse 16 And then end of verse 33. So Moses finished the work. And then in between those two, two statements, you have all the setup and throughout the setup.

You have this refrain As Yahweh had commanded Moses. And that appears seven times. Which we have known, particularly since the creation. Is a number of completion and especially of Completed and good acceptable approved work. Just like we heard in last week's. Uh, portion in chapter 39 that god is the one who finishes and observes approves, and blesses his work.

And so you have something similar here, y'all Moses. Um, As y'all had commanded muzzles. This faithfulness that is centering highlighting. Upon him. And that makes verse 15 even more interesting to us in light of, with a book of Hebrews says, About Moses being faithful in the house. Because the book of Hebrew says that about, Um, About Moses upon the retirement of the mosaic system of worship.

Because the sun who is faithful over the house has come And notice it's the same house. It's not two different houses. There's a house over there. Where the servant in it? Where Moses is faithful and things are administered in the Moses way there. And then there's a different house over here with Jesus over it.

And things are administered. Not in the Moses way in this one, and this one, but in the Jesus way, in this one, no, it's the same house. Moses was faithful in god's house as a servant in the house. And now in the same house or to the same house and even better over the same house, The sun has come.

And so, when you read, Verse 15 talking about Aaron. And this is the Moses administration, the Moses way. While he's a servant in the house. Read about Aaron. You shall anoint them. As you anointed their father, that they may minister to me as priests for their anointing. Shall surely be an everlasting priesthood throughout their generations?

You understand that, the word everlasting here, Doesn't mean. Everlasting as in their generations of being, the priests are never going to end. But that is long, as

there is the priesthood within the house. Rather than the priesthood that is Jesus over the house. It is going to belong to Aaron and his sons and it did.

But Hebrews does, doesn't it? Argue that the priesthood of the ironic priesthood is over. That there's a priest now from Judah. Whose priesthood is according to the order of Melchizedek. And then, Behold, it's not just unto everlasting, but we realize, it's even from everlasting. Because he is without beginning and without end.

And he has been representing us even in the covenant of Redemption, which is the covenant of grace as it goes back into the Godhead. From before the world began. And so, yes, Moses was faithful in the house and praise God. That he was because it is by God's grace that he was, and you have a seven-fold as Yahweh had commanded Moses.

But it was absolutely necessary. That we have a son who is faithful over the house. Because we needed a greater Passover. When they head back in chapter 12, and the Lord highlights this by the very date. Upon which he commands them to set it up. Remember back in chapter 12, he was re-establishing their calendar, he said your new year's day is the Passover.

We're going to get rid of that calendar, you've had before. This shall be the first month. And the first day of the month for you, and now he comes on the first day of the first month of the second year. It's Passover day. But here, they have a Passover.

That is not only from, The, the death that would come one time in Egypt. But the death that continually threatens. When you have the Holy God in your midst? There was Not that God, has ever not there. But there was a special visitation. Of God at the Passover. And now his communicating to them.

Not just by the tabernacle itself not just by all the furnishings in it, not just by the positioning of it. So that you have the Holy of Holies at the center, with the ark and the incense altar and the lamb and the table. Showing his receiving, their prayers and his shining, his blessing, and his bringing them into fellowship.

You have all of these articles of God's presence. Among them, but he even does it. On the first day of the first month, Of the second year. To say. There was a great intense. Momentary visitation at the Passover. But now in the tabernacled God among this people, there's a great intense.

Continual. Visitation. Then the tabernacle. And how much more, When the tabernacled they've got among us. Is in the Lord Jesus himself. By his spirit. And so let us cleaning to the sun. Who is faithful over all God's house? As a priest? And let us seek to do. In his house.

Exactly. As he says, and exactly as the sun, Says. Let us rejoice that Jesus is perfectly obeyed. In our place. And clinging to him for forgiveness. Let us be amazed. That God is now continually with us. Not in a way that is less. Then the one night of the Passover.

Not in the way that is less. Then the continualness of The tabernacle. But in a way that is more, And the continual and forever. And spiritual. Presence to us. Of the Holy Spirit, ministering to us. The presence of Christ. This is why isn't it? That when they came near particularly, And the fellowship with the Lord Jesus, that we are supposed to have at the table.

And they were coming to fill up on bread and get drunk unwind. That God was killing Corinthians. Just because they were missing the greatness. Of the presence. Of the living God to us. In Jesus Christ. But it's not miss that greatness. Let us have reverence and all But let us also.

Have thankfulness and hope. Enjoy. Because we have the sun who is faithful over all the house.

Father, we thank you that you have. Given us this portion of your word. And interpreted it for us. By other scripture. So that we could. Receive the benefit of this juxtaposition and see. Not just the faithfulness of Moses, which you so highlight here, but especially the faithfulness. Of your son.

Jesus, who is perfect glorious. By comparison. We thank you for the atonement the Passover. That has put away our sins so that we might be safely. And blessedly in your presence. Help us O Lord to think and rest much upon What Christ has done and shedding his blood? That we might be able to come to you through.

With our sins, put away and with him as our righteousness. We thank you for hearing our prayers us in incense. We thank you for signing the blessing of your face upon us as loved. We thank you for gathering us and to fellowship with you. As if But the table.

We thank you, God, for dwelling among us. Covering us. Help us. Oh, Lord. Perceive the realities of these things. Yes, it's all in Jesus name.