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EXodus is 37 1 through 38 20. These are god's words. Then bezel all made the ark of acacia wood, two and a half cubits was its length.

The cubit and a half. It's width and the cubit and a half. It's height. The overlaid it with pure gold inside and outside. And made a molding of gold all around it and he cast for it. Four rings of gold to be set in its four corners. Two rings on one side and two rings on the other side of it.

He made poles of acacia wood and overlaid them with gold. And he put the poles into the rings at the sides of the ark to bear the ark. He also made the mercy seat to pure gold. Two and a half cubits was its length. And the cubit and a half, it's width.

He made the two cherubim of beaten golden. He made them of one piece at the two ends of the mercy seat. One cherub at one end on this side and the other chair, but the other end on that side. He made the cherubim at the two ends of one piece.

With the mercy seat. The cherubim spread out their wings above and covered the mercy seat with their wings. They faced one another The faces of the cherubim were toward. The mercy seat. He made the table of acacia wood to two cubits was its length. The qubit. It's width and a cubit and a half.

It's height. And the overlaid it with pure volt. And made a molding of gold all around it. Also, he made a frame of a handbreath all around it. And made a molding of gold for the frame, all around it. And he cast for it, four rings of gold. And put the rings on the four corners that were at its four legs.

The rings were close to the frame as holders for the poles. To bear the table. And he made the polls, a vacation wood to bear the table and overlaid them. With gold. He made of pure gold. The utensils, which were on the table. It's dishes. Its cups. It's balls.

And it's pictures for pouring. He also made the lampstand of pure gold. Of hammered work, he made the lamp. Stand its shaft its branches. It's bulls. It's ornamental knobs. And it's flowers were of the same piece. And six branches came out of its sights. Three branches. Of the lamp stand out of the one side.

Three branches of the lamp stand out of the other side. There were three bowls made like, almond blossoms on one branch. With an ornamental knob and a flower. Three bowls made like almond blossoms on the other branch. With an ornamental knob and a flower. And so, for the six branches coming out of the lampstand.

And on the lamp stand itself for four bowls. Made like almond blossoms. Each with its ornamental, knob and flower. There was a knob under the first two branches of the same. A knob under the second two, branches of the same. In a knob, under the third two, branches of the same.

According to the six branches, extending from it. Their knobs and their branches. Or of one piece, all of it was one hammered piece. Of pure gold. And he made it seven lamps. Its wick trimmers. And its trays of pure gold. Of a talent to pure gold. He made it.

With all its utensils. He made the incense altar of acacia wood. Its length was a cubit and its width the cubit. It was square. And two cubits was its height. Its horns. Where of one piece with it? And he overlaid it with pure gold. That's tops. Its sides all around.

And its horns. He also made for it the molding of gold all around it. He made two rings of gold for it under its molding. By its two corners on both sides. As holders for the poles, with which to barrett. And he made the poles of acacia wood. And overlaid that.

With gold. They also made the holy anointing oil. And the pure incense of sweet spices. According to the work of the perfumer. He made the altar. Of burnt offering of occasulate. Five cubits was its length and five cubits, its width that was square. And the height was three. Cubits.

He made its horns on its four corners. The horns were of one piece with it. And he overlaid it with bronze. He made all the utensils for the altar. The pans, the shovels. The basins, the forks and the fire fans. All its utensils he made of bronze. And he made a great of bronze network for the altar.

Under its rim, midway from the bottom. He cast four rings for the four corners of the bronze grating as holders for the poles. And he made the poles of vacation wood. And overlaid them with bronze. Then he put the poles into the rings on the sides of the altar with which to bear it.

He made the altar hollow with boards. He made the labor of bronze and its base of bronze. From the bronze mirrors of the serving women. Who assembled at the door of the tabernacle of meeting. Then he made the court on the south side, the hangings of the court. We're a fine within linen.

100 cubits long. There are 20 pillars for them with 20 bronze sockets. The hooks of the pillars and their bands were silver. On the north side, the hangings were 100 cubits long. With 20 pillars and their 20 bronze sockets, the hooks of the pillars and their bands were silver.

And on the west side, they were hangings of 50 cubits. With 10 pillars and their 10 sockets. It's the hooks of the pillars and their bands were silver. For the east side, the hangings were 50 cubits. The hanging of one side of the gate were 15 cubits long with their three pillars.

And there are three sockets in the same for the other side of the court gate. On this side and that we're hangings of 15 cubits. With their three pillars and their three sockets. All the hangings of the court, all around. We're a fine woven linen. The sockets for the pillars were bronze.

And the hooks of the pillars and their bands were silver. And the overlay of their capitals with silver. And all the pillars of the court had bands of silver. The screen for the gate to the court. Was woven a blue purple and scarlet. Thread. And fine, woven linen. The length was 20 cubits and the height along the twist was five cubits.

Corresponding to the hangings of the court. And there are four pillars with their four sockets of bronze. And their hooks were silver. And the overlay of their capitals and their bands with silver. All the pegs of the tabernacle and the court all around. Were bronze.

So far the reading of god's inspired and errant word. This portion is, Of. Um, of a piece with last week's portion in which The tent itself. And its construction was described and can

described using very much, the same, exact language that the lord had used in giving mostes the design on the mountain, and now not the tent itself, but the furnishing's inside the tent, and outside the tent, and the court around, Around the tent.

And again. This is nearly identical. Versus one through nine nearly identical to, Chapter 25 and verses 10 through 40. 37. Verse 10, through 16 nearly identical. Um, one is design and the other is ls actual construction, but Almost all the same words. Verb tense changes. The lamp stand versus 17 down to 24.

Uh, almost identical to. Um, 30 22, through 37. And then 27 verse 1 through 8, chapter 30 verse 17, through 21, chapter 27, verse 9, through 19. And it's a reminder of just how detailed when when we're reading through it. How how dreadful is the the fleshly heart or mind of a man?

Who can read the details? About the sockets and the bands, and the hangings and their dimensions. And get bored or find it teaches. Because there's so much repetition here in this, it might take me four minutes longer to read this section. Of god's word. Uh, but god has given to his people, his word for his worship.

And and here he gave his. He gave the directions for the construction of the tabernacle. In great detail and he gave them grace. He gave Moses grace. And wisdom and skill to record what God had told him on the mountain. He gave the Bezel, all and the holy ad grace, Uh, not just to be wise and skillful and working all of these things.

That lamps 10 sounds amazing, doesn't it? One hammered piece fashioned out of one piece and yet all of those bowls and tubes and flowers, And, The whole thing out of one. One piece of gold, how amazing And yet the greater grace was. For an artist, especially. Oh, we know what artists are tempted to be like, To use their art as an expression for themselves and an expression of their flesh.

But to give him rather than The desire to express himself. Uh, a strict adherence to the exact design. And this of course, is the greatest art.

Uh, god gave them grace to obey. Exactly. According to his word, those Those lessons are. Similar to what we saw last week and applies also. This week but one of the main things that i hope you heard as just as we were reading is how often we heard with gold with gold out of gold.

Pure vault, your gold. Now you don't hear anointing oil and incense of sweet spices and think who that's expensive. But you would, if you were ancient Near Easterners, That was as valuable or more than Than the gold. Remember when shiba visits salt solomon and the queen brings a great amount of gold and other things.

But the most valuable thing that the queen of Sheba brought to Solomon where the sweet spices spices like had never been collected or seen anywhere before or sense. The provision of the bronze now, bronze, isn't that? Um, Expensive for us anymore. Uh, but bronze is much more valuable for them in particularly the, the particular bronze whose Whose source he mentions in verse 8.

It's it's the one part of all of these different furnishings. Where if you look at the previous instruction on the mountain, he gives kind of a summary in verse 8 of Of the labor, but that's because he's emphasizing the source. The bronze from the mirrors. Of the serving women who assembled at the door of the tabernacle of meeting.

Uh, now remember Moses had set his. Has turned up far outside the camp. And, And it was functioning as a temporary tent called the tabernacle of meeting. And there were women who, you know, probably single, maybe a single. We don't know, maybe their families just had, you know, older children and uh, didn't need to mom to be his hands on you all know what that sort of thing is like but these are ladies who Uh, who go out of the camp and And they're serving, they're waiting to attend anyone who would come To pray to God in particularly Moses who would go in and god would Um, God would talk to him and his face would shine and so forth.

But the servant, the servant women of israel, Had bronze mirrors. That doesn't sound like a big deal to you. But the egyptians had Had specialized in metallurgy and purity of bronze. Especially bronze mirrors but also silver. Where their mirrors were not like ours where there would be a piece of glass.

On a reflective surface. They would burnish the bronze itself, soap purely, and so brilliantly that it would give an accurate reflection of color. And these were a The these Were some of the the most sophisticated works of technology and most valuable. The servant girls of israel now have the bronze mirrors of Egypt.

Uh so great is the inheritance of the saints and their god to whom belong, the cattle on a thousand hills and the wealth of all the nation's hip belongs to you. Dear Christian. Even now before you come into possession of it, in the new heavens of the new earth, god to whom it currently belongs is employing every particle of the wealth of the world.

For your good. But the greatest thing that he does for your good, Is provide for the assembly. Of his people. For worship. For having god himself. In the means of his grace. And so, Glad to give up their egyptian, bronze mirrors. So that they can become a washful. For the priests to cleanse themselves.

We ritually pure. As they go in. And minister. And so there's The priceless provision, but the more priceless provisioned. Is what all of these materials were making. That's what you do and you pay for something. You're invest in something. You make the decision to do that because you say what i am getting is worth the price that i am paying.

And how much more priceless? Is the Is what god gives by the ark of the testimony. Having the the glory of god at the heart of our worship. Having god covenanting, the ark of the covenant, the ark of the testimony. God binding himself to a people. And giving as the, the most glorious part of the ark.

The lid of the box. Which the cherubim the holy angels are the pictures of the holy angel's face. Because we find out later, don't we christ's is our mercy seat. It's a christ, his worshiped and pictured in the worship. Even of the ark. The blood of the atonement being brought and splattered on the lid, once a year reminding pointing to the blood that would be spilled once for all.

So that the throne of god could be. Among the in the midst of his people. And they might be safe. Even and the myths with the throne of god and the midst of the people, the same people that that god had said. You know, it's not a good idea for me to go with you.

You're wicked. And i'm holy, i'll destroy you. Um, And so the provision of his worship by the ark, the provision of his worship by the table. For the show, bred engaging in table fellowship with him. Why did it have plates and pitchers and cups? And And bowls and flatware.

This was showbread, they would put warm loaves on it and then they come a week later with with new warm lobes and swap them out. And Uh, you know, the priests would eat unless, you

know, david showed up and he was starving, he had men with him. But the the priests would eat the, the old bread.

Oh god said a table. In the holy place. To display to his people that he was giving them not just his covenant and his atonement and his presence, amidst them, but to have fellowship with him though, the way they would go now, they wouldn't have Gold tables with gold pictures, some gold plates, some gold bowls, and gold cups and gold flatware.

But that he was bringing them into a fellowship. With himself the way they would go back to their tents and Have fellowship with one another. A fellowship that you and i Just, Enjoyed the display of the communication of his table this morning. There's no gold here. We actually do have a little bit of silver, i think.

With the wealth of the table. Is the one who brings us to the table the one, Whose table it is and the fellowship that he gives us with him and the favor that was the point. Of that lamp stand, you remember? It was a tree lampstand. I would say a tree stand, but that means something completely different in Tennessee.

It was a, it was a lampstand that was like, Eden had been shrunk into one stand into one tree that was made out of gold so that Eden and heaven are combined to shine the light of god's favor He gives us, not only his fellowship but he gives us his favor.

He gives us to act upon him by enjoying his light and his life. He gives us to act upon him, he's acting upon us and we are acting upon him. We act upon him by calling upon him in prayer, that was the, that's what's figured displayed in the in the sweet incense, that goes up.

God takes the, you know, some of the most valuable stuff that they have in the world at the time. And he makes that, which is a picture of our prayer, our prayers, your prayers. You who don't know how to pray. And don't tell me that you do. Because the bible says, you don't Romans 8 says that's why the spirit helps you to pray and even after he helps you to pray or as he helps you to pray, he prays too.

So that least one of you is getting it right? And it's not you. And yet the prayer is received in heaven as the sweet incense. Of these extraordinarily expensive spices because it's received in heaven in jesus christ. And this is happening as you fumble out your prayers and as you try to bring them more and conformity to the word of god.

And and we all know the the agony even of Not just of learning how to pray biblically. But when we're praying biblically, and we know that our heart isn't in it, like we should And it feels like our prayers are made of lead. You're sinking immediately to the floor instead of going up to heaven.

And god makes the display of the prayers out of the sweet incense. He gives us to act upon him by pleading, the atonement that he has provided. The altar, the bronze altar outside where sacrifices would be made, we don't have one here. Praise god because the sacrifice to which we come was offered once for all but we better come.

Pleading that sacrifice just the same You don't need a now alter for a sacrifice. If christ has been sacrificed but you still need the Christ. Who was sacrificed? And so we come with faith in him and holding to his righteousness as the only wordiness of our worship. Not how well it's done, not how simply it's done now.

How much according to the bible, not house sincerely by the spirit's help and all of those things are good and certainly not by impressiveness demand. Which we're getting off of the

path of things that are good when we get there. But the christ is the worthiness, his righteousness. And his sacrifices put away all of the guilt and all of the sin, everything that falls short of god's glory.

And the blood of that sacrifice has consecrated our worship as holy unto god. He gives us to act upon him. By coming as those who plead the atonement that he has provided. He gives us to act upon him by coming as those whom he gives to prepare and declassified.

Week by week in the ordinary function, there was a bowl of water made out of egyptian mirrors. And it was so that, The priests could come. Having all of this other provision. But still needing to Wash your hands and wash themselves, make sure, you know, they were good and to clean for their linen garments that they would change into.

And And go in, and He gives us to act upon him as those who are prepared by him. For the part that we're going to come and then there's the impressiveness of the size. Seven and a half feet tall, 150 feet, long, 75 feet wide all woven linen, curtains.

Now put yourself in a woven linen, curtain box, that's taller than you are and that is a grand court in the bright shining sun. And it really is, it's lit up like heaven, isn't it? The these golden light walls, that would surround. The tabernacle. So that they would know.

That the lord had provided. His own presence. In which for them to interact with him. And all of this was just a picture. It was just that shadow, copy that god. If we can say it reverently, Almost couldn't wait. To send his son into the world, that the shadow copy would be obsoleted.

God, of course, is not impatient. And we don't mean to say that, but he was eager, that's a better way to say it. His eager for his son to come and the reality from heaven. Of which this tent was just a copy and you have that. Now, In jesus christ.

Whenever you gather for worship and why? Would we ever go back? To these material things. Costly as they are. And i'll let you do your devotional in the end of chapter 38 and find out what the dollar value of the gold and the silver. Um, was last week when i was When i was writing it.

Costly. As all of this is it's It's not worth as much as the interaction with god, that it facilitated. And it certainly isn't worth as much as jesus himself. Who now is the substance and material. Of god's tabernacling. Among his people. How glorious is the public worship of god?

In which he gives us himself. And which he has purchased. At this. Infinitely valuable. Price. Oh man, let's pray. Oh lord, make us to value you. In your worship. And to see the cost at which this has been provided. To see how willing and eager, you are. For us to come and have fellowship with you for us to come and pray to you.

For us to come through christ. That you were willing to lavish. Christ, upon us. Literally sparing, no expense. And so grant to us to know that reality that you did not spare your own son. Every time we come to you in the public worship, Make that the heart of our experience.

So that there in the worship and then when we leave, we will also be certain by your spirit That you who did not spare your son? But gave him up for us. All surely. Together with him, you will give us all things. Grant that your spirit would write this truth.

On our hearts, we ask in jesus name, Amen.