

The Breastpiece of Judgment

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Preacher: Chad Bennett

[0 : 00] Please open your Bibles to the book of Exodus chapter 28.

I was really ambitious at the beginning of the week, and so your bulletin says all the way to verse 43, and as my work continued, I realized it would be good to stop at verse 30.

So today we'll be reading verses 15 through 30. Exodus 28, verses 15 through 30. You shall make a breast piece of judgment in skilled work.

In the style of the ephod, you shall make it. Of gold, blue, purple, and scarlet yarns, and fine twine linen, you shall make it.

It shall be squared and doubled, a span its length, and a span its breadth. You shall set in it four rows of stones.

[1 : 24] A row of sardis, topaz, and carbuncle shall be the first row. In the second row, an emerald, a sapphire, and a diamond. In the third row, a jacinth, an agate, and an amethyst.

In the fourth row, a beryl, an onyx, and a jasper. They shall be set in gold filigree. There shall be twelve stones with their names according to the names of the sons of Israel.

They shall be like settings, each engraved with its name for the twelve tribes. You shall make for the breastpiece twisted chains like cords of pure gold.

And you shall make for the breastpiece two rings of gold. And put the two rings on the two edges of the breastpiece. And you shall put the cords of gold in the two rings at the edges of the breastpiece. The two ends of the two cords you shall attach to the two settings of filigree. And so attach it in front of the shoulder pieces of the ephod. You shall make two rings of gold.

[2 : 36] And put them at the two ends of the breastpiece. On its inside edge, next to the ephod. And you shall make two rings of gold.

And attach them in front of the lower part of the two shoulder pieces of the ephod. As at its seam above the skillfully woven band of the ephod. And they shall bind the breastpiece by its rings to the rings of the ephod.

With a lace of blue. So that it may lie on the skillfully woven band of the ephod. So that the breastpiece shall not come loose from the ephod. So Aaron shall bear the names of the sons of Israel.

In the breastpiece of judgment. On his heart. When he goes into the holy place. To bring them to regular remembrance before the Lord. And in the breastpiece of judgment.

You shall put the Urim and the Thummim. And they shall be on Aaron's heart. When he goes in before the Lord. Thus Aaron shall bear the judgment. Of the people of Israel.

[3 : 38] On his heart. Before the Lord. Regularly. Let's pray together. Dear Heavenly Father. We again thank you for your word. Lord we know we're coming to parts of the Bible.

That may seem obscure to us. But we pray that you would make it clear. And that you'd point us to Christ in it. We pray this in his name. Amen. Amen. So we have finished up looking at the furniture for now.

And then last week we began looking at the high priestly garments. And what he wore. And the main thing we looked at last week was the ephod. And today we're coming to the breastpiece. And what we're seeing as we look at this.

Is that the clothing of the high priest. Is directly connected with his ministry. His service to the Lord. And so as we look at another piece today.

We're going to see more about that. Now as we look at the breastpiece. It's made of fabric. And so again early in the week. I said breastplate.

[4 : 36] Which was the older translation. The King James Version. And there's that tendency for me. Even you may have heard earlier when I read. To want to say breastplate. But it's probably

better to think of this as the breastpiece of metal.

And we wouldn't think of it in that way. It's from our two to the high priest. And it tells us that this breastpiece is folded over. It's doubled. And once it's doubled.

It's a span in both directions. It's a perfect square. Now a span is the distance between your thumb and your pinky. When you have your hands stretched out. Very scientific measurements I know. But it's approximately nine inches. So I did a little experiment at home. And we measured some hands to see how we were doing at our house. And the kids obviously were a little bit smaller than that. I was slightly above the average or whatever.

But nine inches is what you're going for. And so when you do that. You can kind of get a measurement for the span. So you picture this. It's a piece of fabric. In both directions square.

[5 : 32] There on the chest. And it had 12 jewels. Placed or put in it with filigree. Again, decoratively woven into the breastpiece.

And all these 12 jewels were the names of the 12 tribes of Israel. And the names of the jewels aren't really that important.

Part of the problem is we have a hard time identifying the names of some of them. So some of those names are replaced with stuff we may know. As I studied this week, I talked last week about the onnets on the shoulder.

And my ignorance of jewels, I always thought onnets was only black. But apparently the onnets in that land was often white and red striped. Like a zebra type stripes. White and red. And so the point isn't to try to identify these are certain stones.

And this is why these stones matter. But they probably would have represented different colors. It would have been something beautiful. They would have been semi-precious stones. Even if we can't identify every single one of those. And with their names on the stones.

[6 : 40] As we think about these are precious stones. We can understand as well that in some way it's communicating that they are God's treasure. That they are precious to him.

That they're something that's greatly valued and loved by him. Think back to what we saw previously. Some time ago. Exodus chapter 19.

Verses 5-6. It says there. Now therefore. If you will indeed obey my voice and keep my covenant. You shall be my treasured possession among all peoples.

For all the earth is mine. And you shall be to me a kingdom, a priest, and a holy nation. So as we think about that promise.

Think about what's going on now. God says if you will obey me. And keep my covenant. You will be my treasured possession among all peoples. So here.

[7 : 37] God's people. Own the jewels. Representing a treasured possession. And it goes on and says that. You shall be to me a kingdom of priests and a holy nation.

And here we have the high priest. Who's wearing the symbolic fulfillment of what God promised in his covenant. If you obey.

If you will keep my covenant. Treasured possession. And a nation of priests. Holy nation. Again. I wanted to finish the chapter out. But we're going to see Lord willing next week.

That the high priest wears a crown on his head. A plate that says. Holy to the Lord. And so think again of this promise here. You're going to be a holy nation.

A kingdom of priests. And God's treasured possession. And as we think about this. I want you to see that. The whole. What we've been looking at all along.

[8 : 32] Has been that there's this connection. Between the garden of Eden. And the communion. That God had with his people. And how sin disrupted that. And so ever since then.

They've been longing for that relationship. So even what we read in our. Worship earlier today. The idea that. God would make covenant with Abraham. To bless Abraham.

Relationship being reestablished. It's reaffirmed then. With Isaac and Jacob. And so as we come here. We're beginning to see the fulfillment of that.

God's dwelling with his people again. He's going to be there in the midst. They're going to be surrounding him. And. By representative. The priest. The high priest. They may enter into the very presence.

Of God. So as we think about that. Understand as well. The idea of these jewels. They reappear in multiple places. Throughout the Bible. So for example. Ezekiel. 28.

[9 : 34] 13. It speaks of Eden. Being a place that's filled with jewels. And of that. I think it's nine of the 12. And again. The names aren't precise. But nine. Of those names are reused there.

About. The jewels that were in Eden. You are in Eden. The garden of God. Every precious stone was your covering. Sardis. Topaz. And diamond. Burl.

Onnitz. And jasper. Sapphire. Emerald. And carbuncle. And crafted in gold. Were your settings. And your engravings. On the day that you were created. They were prepared. One commentator. John Mackey. He says. The priest. In his meditational role. May have been thought of. As representing mankind. In their innocence. In Eden. Before they fell into sin.

And became estranged from God. It was the priest's role. To effect. A return. To that early. Harmonious relationship. Now that's. A little fancy. But what he's saying is.

[10 : 32] The priest. As he goes in before God. In some way. Symbolizes that relationship. In Eden. How Adam and Eve. Would meet with God. In the garden. We've talked about.

In the past. The furniture. In there. And how it's representative. Of the garden of Eden. We see. The reappearance of a tree. That shines light. In the. Lampstand.

We talked about. The cherubim. Guarding. The temple. Of the tabernacle here. And guarding. The ark. Of the covenant. Just as the cherubim.

Guarded. The garden of Eden. From people approaching it. And so. Now we see here. That these same jewels. Are there. And the high priest. Is going in. As it were.

Representing man. Man in their innocence. Man as holy. Can enter into God's presence again. But there's also. Not just those realities. So we have. The garden of Eden. We have those same things.

[11 : 28] Being reproduced. In the tabernacle. And with the. High priest. But also. We have heavenly realities. That are being communicated to us.

The way. Jerusalem. Is described. In Ezekiel 48. 30 through 35. It says.

Again. Ezekiel 48. 30 through 35. These shall be the exits. Of the city. On the north side. Which is to be. 4,500 cubits.

By measure. Three gates. The gate of Reuben. The gate of Judah. And the gate of Levi. The gates of the city. Being named. After the tribes. Of Israel. On the east side.

Which is to be. 4,500 cubits. Three gates. The gate of Joseph. The gate of Benjamin. And the gate of Dan. On the south side. Which is to be. 4,500 cubits. By measure. Three gates.

[12 : 23] The gate of Simeon. The gate of Issachar. And the gate of Zebulun. And then. On the west side. Which is to be. 4,500 cubits. Three gates. The gate of Gad.

The gate of Asher. And the gate of Naphthali. The circumference. Of the city. Shall be. 18,000 cubits. In the name. Of the city. From that time on. Shall be. The Lord is there.

And so. As we're moving through. Redemptive history. We have this picture of Jerusalem. And we have the names. Written. Not on stones. But on the gates of the city. Those who would come in.

To God's presence. And. The name of it is. The Lord is there. Much as we think about. What's going on now. With the tabernacle. The Lord is there. And we think about. Remember again. That the.

Tribes of Israel. Are arranged. In such a way. Around the tabernacle. Three on each side. And then. When Jerusalem is built. We have the same thing. With the names. Of the tribes. On the gates. And the presence of God there.

[13 : 19] This is where we meet. With God. And then. We get to. The book of Revelation.

Revelation. And then. In Revelation. We see. Chapter 21. Where it speaks of.

The new heaven. The new earth. The new Jerusalem. It said. It had a great high wall. With twelve gates. And at the gates. Twelve angels. And on the gates.

The names of the twelve tribes. Of the sons of Israel. Were inscribed. On the east three gates. On the north three gates. On the south three gates. And on the west three gates. And then in.

Verses 19 and 20. Of Revelation. So further along. In chapter 21. The foundations. Of the wall. Of the city. Were adorned.

With every kind of jewel. The first was jasper. The second. Sapphire. The third. Agate. The fourth. Emerald. The fifth. Onnitz. The sixth. Cornelian. The seventh. Chrysalite.

[14 : 14] The eighth. Burl. The ninth. Topaz. The tenth. Chrysolite. The eleventh. Jachaneth. And the twelfth. Amethyst. And so. Hopefully you're seeing. These reoccurring patterns.

Going on. God is establishing. Relationship with his people. His people surround him. At the gates of Jerusalem. Ultimately the gates. Of the new Jerusalem. And the foundations.

Of the wall of the city. We have. Three jewels. On each side. Corresponding to the three gates. With the three names. Of the tribes. Now again. All that's to show us. Redemptive history. And how it's working. What is God doing. At this moment in time. He's reestablishing. Relationship with fallen men. Something that. We would think. Could be. Impossible. Should be impossible. A holy God. Man has sinned. Against God. And God now. Is seeking out. And reestablishing. That relationship. He's fulfilling. The promise. That he would do that.

[15:12] With Abraham. Him. It's also important. To notice. Where. The high priest. Would. Wear. These jewels. There's a point. Made. In. This chapter.

Verses. 29 and 30. That it's over. His heart. So Aaron. Should. Bear. Bear. The names. Of the sons. Of Israel. In the breastpiece. Of judgment.

On his heart. When he goes. Into the holy place. To bring them. To regular. Remembrance. Before the Lord. And in the breastpiece. Of judgment. You shall put. The urim. And the thumim.

And they shall be. On Aaron's heart. When he goes. In before the Lord. Thus Aaron. Should bear. The judgment. Of the people. Of Israel. On his heart. Before the Lord. Regularly. So three times. In those two verses. We hear. He's going to. Bear it. On his heart. So there's a symbolism. In where. He's placing this. It's over his heart. There's a reason. For that. That he might.

[16:09] Carry them. On his heart. Now think about. Last week. What we saw. Was that. There were the two stones. Of Onniz. Six tribes. On each stone. And we might. Even understand. There's.

A different. Symbolism here. He's carrying. The name. Of God's people. Maybe we can even. Think in their sin. And guilt. He's carrying them. Before the Lord. And here.

He's carrying them. In his heart. It's almost like. In weakness. He's lending. His strength. In his shoulders. And his heart. As well. They're both. Are part of his work. Maybe another way.

Of thinking that. Is to say. That he was to have. Their interest at heart. When he goes into. The Holy of Holies. Why is the high priest. Entering the Holy of Holies. It's for God's covenant people.

That's what's on his heart. That's what he's concerned for. It's not about me. And my. Relationship with God. Foremost. It's about me. Representing God's people. Before.

[17:04] The Lord. Hebrews 5. 1. We looked at last week. But it says. For every high priest. Chosen from among men. Is appointed to act.

On behalf of men. In relation to God. To offer gifts. And sacrifices for sin. So on behalf of. It's that meditorial role. He's coming as a mediator.

Between God. And man. As we think about. These realities of. The breast piece. We can understand. How they point us.

To our savior. Jesus Christ. Isaiah 53. Verses 5 through 6. But he was pierced. For our transgressions. He was crushed.

For our iniquities. Upon him. Was the chastisement. That brought us peace. And with his wounds. We are healed. All we like sheep.

[17:57] Have gone astray. We have turned. Everyone. To his own way. And the Lord. Has laid on him. The iniquity. Of us all. And so we see Christ. In his role.

As our high priest. Coming. Not only as a high priest. But also as a sacrifice. Crushed. For our iniquities. Pierced for our transgressions. He is.

The Lord has laid on him. The iniquity of us all. So he carries. Into the holy of holies. That sacrifice. His own self. Into the throne room of God. To make atonement. For our sins.

And likewise. We could say. Our name is on. His heart. I know. Some of you are here. For our study. On union with Christ. I really wish.

All of you. Would have been here. I found it. Profitable myself. But. One of the things. That has helped me. In that study. Has been understanding. That. In Christ. God the father.

[18:53] Looks at us. As he. Looks upon the son. As he sees the son. And so. As we think about. Our name. Being written on Christ's heart. We can understand.

That. Christian. You are accepted. By God the father. By the Lord. In Christ Jesus. God accepts. The believer. Just as he accepts Christ.

That's why we have. That same relationship. That's why God is our father. Father. And we are his children. I even think about. What we've seen. With beauty and glory. And it's going to be repeated. Again in verse 40.

But that they're. To make the garments. For beauty and glory. Why is that? Because we saw last week. It represents. The beauty and glory. Of our savior. And so. Christ looks upon. I'm sorry. God the father. Looks upon us. In Christ Jesus. And sees us as. Beautiful. And glorious. Which is amazing. For some of us. Right? Okay.

[19 : 49] A couple of you. Are hanging in there. All right. Yeah. Some of us. Are very thankful. That God looks upon us. And says. Beautiful. Glorious. God.

The father. Delights. In us. The same. With the same. Perfect love. In which he delights. In his own son. Now. I have a little dilemma.

Because point two. I feel like. We're going in good places here. And point two. Is going to take us. A little bit different direction. But I hope to tie it together. In the end. And it's here. In God's word. Together. Not just.

A topical difference. But. It's still tied. To the idea. Of the breast piece. The breast piece. Served this double purpose. He's carrying the name. We see it even. In verses 29 and 30. He's. To bear the names.

Of the sons of Israel. And the breast piece. Of judgment. On his heart. When he goes into the holy place. To bring them. To regular remembrance. Before the Lord. God. Remember them. Remember their names.

[20 : 46] Remember them. But then also. In verse 30. We see this about. The Urim. And the Thummim. And so. I want to spend. The second part. Of. Our message. On. The Urim.

And the Thummim. And so. We're going to look at. This idea of judgment. I said already. That the breast piece. Was folded. It would have been rectangular. But when it's folded. It would make a square. Uh.

Folded double. And it created a pocket. Or a pouch. Maybe you can think of. Something like overalls. You know overalls. Have the little pocket here. And so this breast piece. Is folded up. So that things.

Could be put inside there. And what we're told. Is. Put there. Is the Urim. And the Thummim. Now that probably sounds. A little strange.

To our ears. There's a reason for that. This is another situation. In which. Translators. Don't know how to translate. These words. Because they're not. Real clear. In what they mean. And so.

[21 : 39] Instead of trying to translate them. They transliterate it. That's just the Hebrew. In English letters. Urim. And Thummim. Is what we have. Now the.

The M on the back. The I M on the back. Would indicate. Probably plural. That there's multiple ones. But we're going to talk some about this. It says that. It's a breast piece of judgment. Now some of you.

You may have the NIV. The NIV. The NIV renders it. A breast piece. For making decisions. And I think that's probably. It's a little bit of an interpretive. Translation.

But it's probably an accurate. Interpretation. Of what's being said here. So when I had on the title. The breast piece of judgment. Maybe we think about God's judgment. Being poured out on us.

Or upon the sinner. Or even upon the sacrifice. But I think what's being indicated. In this. Is that this judgment is. It's a breast piece. For decisions.

[22 : 35] For the making of decisions. For discerning God's will. As it were. Now. That probably puts some of your ears up. Because we all want to know. What God's will is for our life. So we're going to see.

How that's done. Did. How it was done. How it was done. So the means. Of making decision. For God's people. Is being carried.

Over the heart. Of the high priest. You're there. Your purpose. Is to mediate for God's people.

You're to lead God's people. In the way. That they should go. Now.

Urim and Thummim. So. Urim. The two together. Were something to make known. God's will. To declare God's judgment. Or his decision. And.

There's a few relationships here. Urim. Is probably related to the word. For light. And or fire. And so. Some translators. Have understood this to be.

[23 : 29] That the Urim. Symbolized curse. Because fire. And the Thummim. Represents. Perfection. So. That would have been. A positive.

A good response. And the Urim. Would have been negative. So. Lights. And perfections. May suggest. Shining stones. Of some sort. Maybe again. These are some jewels.

They may be polished stone. We're not really sure. And. More than likely. It has the meaning of. Curse and blessing. Curse and blessing. Now.

That can sound. A little confusing. So. I thought. We're going to look at. Some Old Testament examples. Of when this was used. And how it was used. But probably the best example. We have. Is from. From 1st Samuel.

Chapter 14. 1st Samuel. Chapter 14. As we look at this.

[24 : 25] It may. Help to make it clear. What is going on. With the Urim and the Thummim. So this is King Saul. Saul inquired to God. Shall I go down.

After the Philistines. Will you give them. Into the hand. Of Israel. But he did not answer him. That day.

And Saul said. Come here. All you leaders of the people. And know and see. How this sin. Has arisen today. For as the Lord lives.

Who saves Israel. Though it be in Jonathan. My son. He shall surely die. But there was not a man. Among all the people. Who answered him. Then he said to all Israel.

You shall be on one side. And I and Jonathan. My son will be on the other side. And the people said to Saul. Do what seems good to you. Therefore.

[25 : 21] Saul said. O Lord God of Israel. Why have you not answered. Your servant. This day. If this guilt is in me. Or in Jonathan. My son. O Lord. God of Israel. Give Urim.

But if his guilt is in your people. Israel. Give Thummim. And Jonathan and Saul. Were taken. But the people escaped. Then Saul said. Cast the lot.

Between me and my son. Jonathan. And Jonathan was taken. And so again. That's probably the most detailed account. We have of what happens here. And so we can draw some. Conclusions. Before I do that. Let me just hit a few more examples. In the Old Testament. Ezra 2. 6. 3. The governor told them. That they were not to partake. Of the most holy food. Until there should be a priest.

To consult. Urim and Thummim. And then the commissioning of Joshua. Numbers. 27. 21. And he shall stand before. Eleazar the priest.

[26 : 15] Who shall inquire for him. By the judgment of the Urim. Before the Lord. At his word. They shall go out. And at his word. They shall come in. Both he. And all the people of Israel. With him.

The whole congregation. And then 1 Samuel 28. Sits. And when Saul inquired. Of the Lord. The people did not answer. Answer him. Either. I'm sorry.

The Lord did not answer him. Either by dreams. Or by Urim. Or by prophets. So another testimony. To God not speaking to him. But you notice. That the Urim is put here. With the idea of dreams. And prophets. Ways that God would directly.

Speak to his people. And so again. We have a few conclusions. From this. From the instance. With Saul. And his son. God's not speaking to him. And he wants to know why.

And he comes to the conclusion. Somehow. That there's sin in the camp. And whoever. Has done it. Is going to be put to death. And so. He's going to make. Some decision about it. So he separates.

[27 : 11] All the rest of the people. And then him and Jonathan. Jonathan. But the Urim singles him out. It's. Saul. And Jonathan. It's their family. And so then he separates.

Saul and Jonathan. And the Urim pits. Jonathan. It makes it clear. That it's Jonathan. Who's responsible. For the sin. And it has to be dealt with. And then we see. The other examples. Some themes.

You might notice. That the leader. The people. Can summon. Or ask for. The Urim. Or Thummim. And that the high priest. Is the one. Who would always carry it. Before the people.

One thing that I thought. Was interesting. About Saul's account. Is the first instance. When they're separated. It says. If you give Urim. And then if you give Thummim. And we say.

Jonathan and Saul. Were taken. But the people escaped. Then Saul said. Cast a lot. Between me and my son. Jonathan. And Jonathan was taken. So there are many places. In the Old Testament.

[28 : 04] Where we have. The idea of. Casting lots. And it seems. Very possible. That this is the way. That it was. Always done. The only time. The lots. Would be cast.

Would be by the high priest. And that God. Would give some. Discernment. About it. So what does this. Make them. Well I don't want to. Minimize it. Or ridicule it. I thought. Maybe a way.

Of thinking about it. Is holy dice. Not quite. Like holy dice. But. I even thought about. When. I was. Let's say. When I was a kid. Then I looked up. And it's like. It was there since 1956. So I don't know.

How many of you guys. Ever had. A friend. Surely not you. But had a friend. Who had the magic eight ball. You guys remember. The magic eight ball. I went back. And looked that up. Because. I was curious. What it does. And it says. There's 20 possible answers. You can shake the ball up. You ask it a question. You shake the ball up. And it floats to the top. It includes 10 affirmative answers. Five non-committal answers.

[28 : 59] And five negative answers. Now. That's superstition. Right. That's just silliness. It's for fun. That's entertainment. But I bring that up to say this.

That somehow. And I'm not completely sure. How this was done. But there were different stones. Or jewels. That could mean. Positive or negative answers. It doesn't seem.

Any more complex than that. And there also seems. Because of the plural. There were multiple ones. Casting of the lots. And so. At times. It seems. The high priest.

Would reach into the pouch. And he'd pull out. A set number of stones. Maybe one. It could be more. And he cast them before them. And based on what. Came out.

Decisions would be made. For the people. Now that may sound like. Again. Not much better than our magic eight ball. A little bit of superstition here. You got.

[29 : 53] Maybe 10 positive answers. And 10 negative answers. And if we get some mixture. Maybe it's non-committal. But then we have passages. Like Proverbs 16. 33. And we.

Understand. The sovereignty of God. It says. The lot is cast. Into the lap. But it's. Every decision. Is from the Lord. And again. If this lot. Particularly.

Speaking of. The urim. And the thumim. Then what we see. Is that. God. Sovereignly. Was leading his people. By this. Casting of lots.

Now there were certain. Rules. That seemed to apply. To the use of this. It was only for the leader. Of God's people. And only through the high priest. So the high priest. Would do it. Do it at the request.

Of the leader of God's people. You couldn't just do that. I know. Like there's always. That temptation. Should. You know. Should I marry this girl. Yes or no. Right. High priest. Could you come over. Let's cast lots.

[30 : 48] And see if. I should marry her. Or not. But no. It's only for the leader. Of God's people. It also was only related. To matters. For which. They could not. Humanly speaking. Know the answer. In other word.

Sometimes judging. People's hearts. Will God give us the victory. Future proclamations. Will God give us the victory. Of the Philistines. Should we go out now. Or later. And then maybe a third rule. That we could have here. Is that it was always. An either or decision. Sometimes yes or no. Not always yes or no. Because we saw. With Saul. There was a separation.

Is it Saul. Or is it Jonathan. Is it all the people. Is it Saul's family. And so it's used to make decisions. Between. An either or type of choice. Two choices.

Nothing. Seemingly more complex with that. Than that. Now thankfully. We know. Almost nothing about this. I've speculated some.

[31 : 44] About what it means. And how it was used. But. I think. There's a reason why. We don't know much about this. Because. If the magic eight ball. Has been a. Top seller for.

Seven decades. Just imagine. Kits of Urim and Thummim. Being. Going around Christian circles. Get your Urim and Thummim. Right. Cast the lots.

God determines. The casting of the lots. It'd be easy for us to. To look to these type of things. To give us. Direction.

But that's not what God has designed. That's not his plan. For whatever reason. This was done for a time. So that God could reveal his will. To his people.

Through. His high priest. Without directly speaking. By voice. He would direct. This. Casting of lots. But don't do this today.

[32 : 40] This is not how Christians make decisions. It's not how God designed. People to make decisions. Listen to Hebrews. Chapter one. Verses one and two. Long ago.

At many times. And in many ways. God spoke to our fathers. By the prophets. But in these last days. He's spoken to us. By his son. And so.

Just like we've talked about. The other things. Of not going back to. The temple. We don't want to rebuild. The holy of holies. Because. The spirit.

Tabernacles inside us. And Christ is in the true holy of holies. We don't want the copy. We want the reality. So too. I would encourage you. About this and say. We don't want the casting of lots. God has already given us. A more sure. Revelation. And what is that revelation? It's his son. The word incarnate. The word became flesh.

[33 : 39] And dwelt among us. So in Jesus. Revelation is complete. What God's going to give us. No further. Special revelation. Is needed. Or given to us. By God.

Or if I said this another way. I could say. God has already told us. What he wants us to know. He's given us. What we're to have. What we're to. Possess. So that we might make.

Wise decisions. And so. Instead of going to. The casting of the lots. When we want to make a decision. How do we know God's will today? We go to his word.

We are students. We study the word of God. And we also look to God's word. In prayer. Careful meditation. By prayer. Looking for.

Trusting. And hoping. That the spirit. Would reveal to us. The meaning of God's word. That we would have. Spiritual guidance. As we look at the word of God. Into how we are to live.

[34 : 39] And so. To know God's will today. We need to. Study and obey. God's will. God's revealed will. In his word. Now again.

That's not going to be. A top selling game. That's not even a top selling book. When you see books. On discovering God's will. I think. Sinclair Ferguson. Wrote one years ago. And the conclusion he came to. Was basically.

What I just said. How do we discover God's will? We study his word. Okay. Not a top seller. In most Christian bookstores. But God has given us his gospel.

He's told us what we need to know. That we might have salvation. That we might have life.

Everlasting. That we one day may dwell. In his presence. With him. And know. Joy. Fully. And forever.

James 1.5 says. If any of you lacks wisdom. Do any of you lack wisdom? We all lack wisdom. If any of you lacks wisdom. Let him ask God.

[35 : 38] Who gives. Generously. To all without reproach. And it will be given him. And again. I think. God gives us that wisdom. Through his word. So. We seek.

And we find our wisdom. I said in the word. We could say. We find our wisdom. In Christ. 1 Corinthians 1.30. And because of him. You are in Christ Jesus. Who became to us.

Wisdom from God. Righteousness. And sanctification. And redemption. When we think of. Christ. And what we have in Christ. I think our tendency.

Is to think of. We have righteousness. We have sanctification in Christ. We've been redeemed in Christ. But also. We're to understand. We have wisdom in Christ. God has revealed.

His will for us. In his word. And his spirit. Helps us to discern that. So. Just a few points.

[36 : 33] In conclusion. Now again. I know that kind of. Went two different ways. This is part of the. Meditorial work. Of. The high priest. The job. Of the high priest.

Was to. At times. Reveal to God's people. His will. We could even say. Probably in a lot of times. Considering he also. Would be the one. Who. Would often read. The word of God.

And show what was. Required in sacrifice. But I'll go back. To something I said. In my first point. And that's. For us. As Christians. Understand that. In Christ. The Christian.

Is accepted by God. We can enter. We can enter into the holy place. By the heart. Of. Our great high priest. Jesus Christ.

As a high priest. He brings a greater sacrifice. He brings himself. Galatians 2. 20. The life. I now live in the flesh. I live by faith. In the son of God. Who loved me.

[37 : 27] And gave himself for me. I said. The high priest. Is aware of his heart. Because. The names of God's people. Are to be on his heart. Is that true of our savior? Is that true of our.

Our true high priest. Who loved me. And gave himself for me. This. Breast piece. Is there.

To tell. Us. To tell the high priest. This is what the high priest. Is to be. He's to love God's people. He's to carry. Their names before God. He's to give himself.

For them. Ephesians 5. 2. Walk in love. As Christ. Loved us. And gave himself up for us. A fragrant offering. And sacrifice to God.

And then. Revelation. 1. 5. Revelation 1. 5. To him. Who loves us. And has freed us from our sins. By his blood. And so again. It's that. Heart love.

[38 : 24] That. Christ. Has for. His people. That leads him to be. Our great high priest. And to be that sacrifice. That we need. That we may have atonement. With God. And so Jesus is that high priest.

Listen to the words of. Hebrews chapter 8. Verses 1 through 2. Now the point. In what we're saying. Is this.

We have such a high priest. One who is seated. At the right hand. Of the throne. Of the majesty. In heaven. A minister. In the holy places. In the true tent.

That the Lord set up. Not man. So as we look to the high priest. It's teaching us about. The true high priest. It's teaching us about Christ.

And what his role was. And what he was to accomplish. I said earlier. I really had hoped to finish the chapter. Because there's more to this. We're going to see more. Of how. The high priest.

[39 : 21] Points us to. Christ. As our high priest. But honestly. I'm okay on meditating on that. On more than one week. Jesus carries our name.

Our names before the father. He provides atonement for us. He intercedes. On our behalf. He is. That true. And gracious.

High priest. As we close. I want to. Share a little bit. About something. So. Some of you.

Who have been here for a while. Know that. I. Have a favorite team. Well. Sports team. Yesterday was the first time. I got to see them in person.

Which was really exciting. But one of the things. I realized. As I saw them in person. There. We've always noticed. There's a banner at the stadium. That says that. This club.

[40 : 16] Is my religion. And it was interesting. Seeing the fans there. Like. I talked about. The club I like. I think. Oh yeah. I'm a fan. And then there's people.

Who I thought. It borders on worship. Chants. And songs. And. Just how enamored. People can be with that. And as I. Kind of entered into.

For me really. A different world. Of people. And what. How they're. Partaking. And enjoying these things. I thought back on it. Later. Last night. And then again this morning.

And I thought about. As we look at the tabernacle. And what God is doing. In establishing relationship. With his people. Listen to Psalm 27.

4. David says. One thing I've asked of the Lord. That will I seek after. That I may dwell. In the house. Of the Lord. All the days of my life.

[41 : 13] To gaze upon the beauty. Of Yahweh. And to inquire. In his temple. One thing I've asked of the Lord. That I could dwell in his house. All the days of my life.

And so. As I thought about this. And this whole experience. I thought. Guys. There's nothing greater. That we can have in this life. There's no greater joy. That we can have. Than to dwell in the house of the Lord.

And by God's grace. As we preach the full counsel of God. We're looking at the tabernacle. As we look at this. And we see the beauty of it. We have to be reminded that. God.

Is in heaven. And that Christ. Is at the right hand of the Father. In the true Holy of Holies. That's our destination. That's our goal. That's what we long for. And so we can pray with David.

Maybe that looks like. Lord God. Dwell in church all my life. I hope that our worship service. Would be like that. That we would know. Ourselves to be in the presence of God. When we gather together. And worship him.

[42 : 11] But my hope is more than that. That our longing would be. The one thing that we would ask for. That we would seek after. That we would dwell in.

The new heavens and the new earth. The house of the Lord. To gaze upon the beauty of the Lord. For all eternity. Now we've seen already.

There's one way that that can happen. By faith in our high priest. You put your faith and trust in Jesus Christ. That he carries your name before the Father. That he atones for your sin.

In love he gave and shed his blood. That you might have atonement. Well that's my heart's desire for you guys. For all of you in this room.

If you don't know Christ. If you never trusted him. That you would put your faith and trust. In that great high priest. And that you one day would know. The experience of being in the presence. Of God.

[43 : 09] And as we Christians have contemplated. Redemptive history. As we've thought about. The Garden of Eden. And the relationship that man had with God. That was lost.

And how God's reestablishing that. God is working something greater than Eden. For all who will put their faith and trust in Jesus Christ. There is coming a day. When what David desired. What he longed for. What he searched for. Every Christian will experience. To be in the presence of God. Forever. To gaze upon his beauty.

Let's pray. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.

Amen. Amen. Amen. Dear Heavenly Father. We pray that we would be a people of one thing. That we would desire one thing. To be in your presence. To gaze upon your beauty.

[44 : 08] Lord. To know that at your right hand. There are pleasures forevermore. or forevermore. Lord, that's what we long for. If it isn't, we pray that you'd give us a heart for that.

Lord, wean us from all the things in this life. Lord, it's not wrong for us to enjoy certain things. We know that there's joy to be had there, but Lord, all those things are meant to point us to greater joy. And Lord, we pray that our hearts would break to see lost people who settle on that. Who don't know that there's greater joy to be had.

Who are content even with the parallel that David makes in Psalm 27 to dwell in the tents of the wicked. They imagine that's where joy is.

Lord, we pray, give us a heart for the lost that we might show them a greater place to dwell. And Lord, if that's going to happen, that has to be our heart.

[45 : 13] We have to love that more than anything else. One thing, Lord, make us a people of one thing, we pray in Christ's name. Amen. Amen. We've seen in our call to worship, in our passages we read, in the songs that we've sung, and even in our passage, we've looked at this morning that God is a gracious, compassionate, and merciful God.

He's also a just God. He's also a God that punishes iniquity. And all those things come together at the cross, where God's mercy and justice come together.

And we're saved because Christ had mercy on sinful people. Let's stand and sing our final hymn, 463, A Debtor to Mercy Alone, as we consider the fact that our salvation is because of our great high priest.

463. Let's sing.

Let's sing.

[47 : 04] Our future is vanished, below him, as we ■■■ his good as he can.

Never was born with him yet. His beautiful things that are now.

Not all things before or above. And make in his purpose for no.

For sever my soul from his love. My name on the palms of his hands.

Eternity will not erase. Impressed on his heart it remains.

[48 : 12] In marks of indelible grace. Yes, I to the end shall include.

As sure as he heard as his name. For happy are God, Lord secure.

Adore with my spirit in hell. Since we have a great priest over the house of God.

Let us draw near with a true heart. In full assurance of faith. With our hearts sprinkled clean from an evil conscience. And our bodies washed with pure water. Amen.

Amen. Thank you. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.

[49 : 12] Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.

Amen. Amen. Everyone. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.