

Exod 05-01-23a

I just ask your blessing on our time of fellowship in it this morning, that where our hearts might be edified, that we might be challenged, we might be encouraged by the things that your spirit has for us from your word this morning. Just be with us as we study, be with our speaker this morning and give him strength to stand in the pulpit, to speak boldly and clearly the word of truth. We ask these things in Jesus' name, amen.

Our scripture reading this morning is from Isaiah 53, reading from the New King James Version. Who has believed our report, and to whom has the arm of the Lord been revealed? For he shall grow up before him as a tender plant, and as a root out of dry ground. He has no form or comeliness, and when we see him, there is no beauty that we should desire him.

He is despised and rejected by men, a man of sorrows, appointed with grief. And we hid, as it were, our faces from him. He was despised, and we did not esteem him.

Surely he has borne our griefs and carried our sorrows. Yet we esteemed him stricken, smitten by God, and afflicted. But he was wounded for our transgressions.

He was bruised for our iniquities. The chastisement for our peace was upon him, and by his stripes we are healed. All we, like sheep, have gone astray.

We have turned every one to his own way. And the Lord has laid on him the iniquity of us all. He was oppressed and he was afflicted, yet he opened not his mouth.

He was led as a lamb to the slaughter, and as a sheep before its shearers is silent, so he opened not his mouth. He was taken from prison and from judgment, and who will declare his generation? For he was cut off from the land of the living. For the transgressions of my people he was stricken.

And they made his grave with the wicked, but with the rich at his death. Because he had done no violence, nor was any deceit in his mouth. Yet it pleased the Lord to bruise him.

He has put him to grief. When you make his soul an offering for sin, he shall see his seed. He shall prolong his days, and the pleasure of the Lord shall prosper in his land.

He shall see the labor of his soul and be satisfied. By his knowledge my righteous servant shall justify many, for he shall bear their iniquities. Therefore I will divide him a portion with the great, and he shall divide the spoiled with the strong.

Because he poured out his soul unto death, and he was numbered with the transgressors, and he bore the sin of many, and made intercession for the transgressors. Thank you, Matthew. I appreciate you reading that for us this morning.

As you can tell, I'm a little bit froggy. But we have a great lesson as we come to the climax of

our study of the Tabernacle this morning, at the Holy of Holies, the place where God's glory dwelt in Israel. And I trust that I will be able to actually speak it forth this morning, in spite of a little bit of laryngitis.

You remember the layout of the Tabernacle that we have studied in quite extensive detail now, beginning with the outermost court and heading inward from the curtain door leading into the enclosure, traveling past the altar of sacrifice, the laver where the priests would wash both their hands and their feet, entering into the holy place through the curtain sustained by five pillars, inside finding the golden candlestick to one's left, the table of showbread to one's right, the golden altar of incense directly ahead, just in front of the veil that curtained off the area, enclosing the Ark of the Covenant and the Mercy Seat. That area is what we want to look at this morning. We saw the link, the symbolism, the metaphor represented by that altar of incense representing our prayers, the sweet-smelling savor, the special and unique incense that was offered thereon, compounded by a divine formula that was illegal to own and use in any other area of life.

It was forbidden by the law for anyone to use that particular incense for any purpose other than burning on the golden altar. And again, it is a reminder to us that the trust, the faith, the seeking represented by our prayer to God, our application of the Word of God in our prayers, our belief that God is our God, it is He that hath made us and not we ourselves, we are His people, the sheep of His pasture, and that when we have a need, we ask with confidence that it will be given. When we are looking for answers, when we are looking for aid, we seek Him, knowing that we will find.

We go to Him and knock with the expectation that the door will be opened. If we take that level of confidence and that attitude of faith and point it in any other direction, what would have been good faith becomes bad faith. What would have been faith leading to righteousness becomes faith leading to condemnation.

It is no different in salvation than it is as we live our lives. Neither is there deliverance in any other. For there is none other name under heaven given among men whereby we must be delivered.

And that principle applies whether you are looking at salvation from the lake of fire or our daily life. Are there intermediate means? Does God work in and through human beings? Of course. But the question, and it isn't a question we can necessarily answer for any other person, but in our own soul as we each tread along the path that God has assigned us, the question is when I look at an intermediate means, a brother or sister in Christ, my spouse, my doctor, my employer, my job situation, the sources of my income or my support in various areas of life, my friends, my family, my children, my parents, wherever I look and see avenues of support, avenues of comfort, avenues of blessing, am I looking at the gift or am I looking at the giver? Am I looking at the immediate source or the ultimate source? And it's not a thing that you can can and put on a shelf and have somebody else pick up and understand exactly the same way.

It isn't something that we can always define for someone else and say, I'm going to look inside your heart and tell you whether you are looking at the immediate source or the ultimate source. Like so many things in our Christian life, this is something that we have to do for ourselves. Paul said, I pray that you will come to know the better things.

The word of God pierces, as we saw last week, to the very center of our being to sort out the thoughts and intents of the heart. So, I mean, it sounds like we're getting into some pretty heavy thoughts here. But in practical terms, when we just pick up from here and go start doing things, we want to be careful that we don't invest our faith and our trust in an immediate source.

And if we see something happening to that immediate source, we think, oh boy, it's over now. We recognize that God works in and through. And if this one is drying up, there's another one somewhere else.

We may be drinking out of the River Jordan one day and breaking out of the Brook Cherith the next. We may be drinking from water skins we brought from Egypt one moment. And we may be drinking from water from the rock the next.

Confidence is not in the source. It's in the ultimate provider, the one who has promised and is faithful. Nowhere is this more graphically displayed than in the heart of the tabernacle complex, the Holy of Holies.

The veil made of fine twined linen, which we know means the white linen, into which are twisted the threads of blue and purple and scarlet, depicting cherubim, which are always associated with the immediate or visible presence of God, was the work of a weaver, it tells us in Exodus 38.18. Exodus 38.18 will be the center of a circle from which we will expand to various radii this morning. But Exodus 38.18, the screen of the gate of the court was the work of the weaver of blue and purple and scarlet and fine twisted linen or white linen. The length was 20 cubits, the height was 5 cubits, corresponding to the hangings of the court.

It is of equal height to the walls, the curtains that form the walls of the Holy of Holies. Once again, with the tent shape of the tabernacle proper, there is a triangular air space above this veil over which the smoke of the incense will travel into the Holy of Holies. The word veil in Hebrew means to separate.

The veil was not clear, it was not transparent, it was not designed to convey an image of the presence of God. It was designed to separate. That separation is necessary not only for the holiness of God, but also for our own protection.

In this life, in our current condition, to see with an unveiled face the glory of God would incinerate us in literal terms. We are not qualified, we are not yet sanctified, and that veil is just as necessary for us as it is for God. So God made a way around the veil for the smoke.

God made a way through the veil in the invisible sense for sanctification, for redemption to take

place once a year on the Day of Atonement by permitting one individual, one day a year, to enter and to sprinkle this mercy seat with the blood of sacrifice. So this gate is roughly seven and a half feet high. This gate of the court is the first gate in the outer linen fence, if you will.

The second curtain, the hanging for the door of the tent, is supported by five pillars with gold hooks. We have seen that, we have passed through it mentally as we enter the holy place. The third veil, the one we are focusing on this morning, divides the inside of the tabernacle into two rooms, the holy place and the holy of holies.

It hangs from gold hooks, supported by four pillars of acacia wood, overlaid with gold, anchored into four sockets of silver. I ask myself why four pillars here, five pillars at the entrance to the holy place? As I mentioned before, if you double pillars on the outer side for strength, then there is sort of like an indoor and an outdoor as you go into the holy place. But you don't need that at the holy of holies, so with a double pillar on the outside, there is a single curtain hanging between one entrance.

Like the old song, one way God said to get to heaven, Jesus is the only way. Also, it reminds me of the number of cherubim that are associated with the presence of God as we find it in Ezekiel chapter 1. There are four cherubim. Four, when you think back to our study of biblical numbers, is the number of directions in the compass.

It signifies completeness on earth or comprehensiveness on earth. Three is the number of perfection in heaven, but four symbolizes completeness in a geographic sense on earth. The four winds, the four points of the compass, the four arms of the camp of Israel, which comprehends the entire nation, and so on.

The gold hooks, gold always speaking of deity when it comes to the tabernacle, the pillars are anchored in four sockets of silver. Once again, that is the same silver comprising the redemption money for the men of Israel, the firstborn. So it is founded on redemption.

It is sustained by divine power. Four pillars, the four colors that we have noted so many times in the construction of the tabernacle, the white, the blue, the purple, and the scarlet. This veil is described as a skillful work in Exodus 26.31. The work of a skillful workman.

The workers were given divine inspiration in the fabrication of this veil. The figures of the cherubim woven into the veil, these are the angelic creatures of the highest order. Their beauty and their power really surpasses description.

When you see descriptions in the Bible, they don't always seem to match because it is as though it is difficult to even describe them. We saw the four faces in Ezekiel. We have seen four pairs of wings or six pairs of wings depending on your angle of view.

Other ancient Semitic peoples used cherubim-like creatures in their temples. You find winged lions, winged bulls in Sumerian culture, in the Akkadians, in the ancient ruins that have been unearthed. And these what you call polymorphic representations are an attempt to get beyond

the ordinary.

You have a God that is not of this earth. You want him guarded by creatures that are not of this earth. And who has ever seen a lion with wings? Who has ever seen a bull with body parts from other animals? This is designed to convey to any human mind the idea of transcendence, of a supernatural presence.

Even Ezekiel in chapter 10 ascribes both human and animal characteristics to the cherubim. Well, why does God do this in depicting the cherubim? My question is, how does the skillful workman know what a cherub looks like to put him on the curtain? Where did this information come from? Who of the tabernacle workmen has ever seen a cherub? Well, in the same way that the information that the apostle Paul gives in his epistles, the information that the prophets give, both the major and the minor prophets, comes directly from God, they see visions. I would expect that the visual depiction of cherubim in the tabernacle was the result of a divinely inspired vision to the workmen so that they would know.

And the application of that, I mean, that's interesting as far as it goes, but why do we care? These tabernacle workmen were commissioned by God. They were designated by God. They were chosen by God.

Bezalel and Aholiab were named by God, specifically, filled with his spirit for this task. Well, they need information they don't have. They need a power that is not within their grasp.

They need an ability that they don't possess. When God calls someone, God equips them. There is no calling, there is no assignment that you and I have that with the presence and power of God's spirit we cannot accomplish.

God will provide the knowledge. God will provide the skill. God will provide the resources.

God will provide everything necessary to the fulfillment of our calling, to the fulfillment of our assignment. God would be a bad general were he to deploy his troops to accomplish and take objectives and not supply them. God is not a bad general.

God would be a bad father if he sent his children out to do the work of the estate and did not feed them, and did not equip them, and did not supply them, and did not support them, and did not comfort and encourage them, and did not train them so that they would one day be capable of running an estate themselves. God is not a bad father. Every day you and I engage in tasks that are a part of our assignment on this earth.

And sometimes we are whelmed and overwhelmed. We look at it and we think there is not enough time in the day. I don't have the strength.

I don't have the wisdom. I do not have the answers. I don't have the energy.

I don't have the ability. This is an impossible situation. I just am not going to be able to do

everything I'm supposed to do in a way that pleases the Lord.

Au contraire, mon frere. It is not impossible. It is doable.

God would not assign us things that we could not do. Now the question becomes, have I taken to myself tasks that are not a part of my divine assignment? And do I then expect that God is going to supply and support additional auxiliary, supplementary duties and tasks and assignments that I have given myself? It is a principle of the Word of God that you see here in the construction of the tabernacle, that there is grace and there is supply and there is support for every single thing God has assigned us. If you're a tabernacle workman, God gives you the blueprint.

God gives you the vision. God gives you the skill. God puts His Spirit in your heart and you can do it.

There is not a thread out of place when this tabernacle is finished. There is not a mistake. There is not an error.

There is not a shortcoming. There is not a crack. There is not a tear.

There is not a loose seam. There is not an Irish pennant. There is not a malformed hook.

There is not a socket that is wrongly shaped. Everything is perfect according to the divine design because God designed it. God empowered the skilled workmen to build it.

All those who were wise of heart, to them that had, God gave more. Now, suppose that an Amorite village sent a deputation over to the Israelites and said, Boy, I see your workmen going here. We see the smokes from the furnaces as you're forging and casting and hammering and beating and making all these wonderful things.

You all look really skilled. We'd like to contract you all. We've got a temple for Baal over here we're building.

Your workmanship is just so much better than ours. We want this Baal temple to really shine and be a great thing in the whole Amorite region. Could you guys just take a few hours a day and do a little work on the side? We've got this winged bull we want you to make.

We've got this fish-headed God we'd like to set up in our temple over here in Philistia. We've got a great new temple going in and we really need a fish-headed God. You all are just so good.

Now, we admire Bezalel and Holy Abercuff and I'm saying, well, you know, we are pretty good. Let me show you this over here. Look at this cherub I've woven into this curtain.

What do you think would have happened to the tabernacle if they had started subcontracting for other townships around the area? Well, you're dividing your time. You're dividing your work. First thing you know, you run short.

You're using stuff that was supposed to be used for the tabernacle of God to finish out something over here. Ran a little short on gold. Well, let me just, you know, he's only got four fingers.

Let me put the fifth one on with some of God's gold. He's only got one gill here. I need to spend a little time putting his other gill on.

You see what I mean? These men worked exclusively on the task that God assigned them. They didn't become a guild of temple makers. They didn't become a guild of lampstand makers.

They didn't go into business saying, you know, we made one lampstand for God. You know, we can make a lot of these. We've got a good blueprint here that worked out so well.

We'll just start kind of selling these lampstands on the side. You want some acacia wood gold-covered tables? Hey, we can build it for you. Put an ad out.

Got a little banner in the back of the camp as we marched through. Get your lampstands here. They didn't do that, did they? There's one thing that God assigned them, and they worked exclusively on the assignment that God gave them.

And it's an important principle for us to remember, because when we find ourselves unable to complete everything that we're doing, there's two questions to ask. One is, is everything I'm doing a part of God's plan for my life or not? Now, maybe I'm going on about this because this is the problem I face. Some of us are busier than others.

But, you know, for the person that seems to be overwhelmingly busy and have many more things to do than can get done, which is my case, this is a helpful observation. The first question to ask is, as I look at my smorgasbord of requirements, are all of these things I should be doing? Can I look at this and honestly say, I really believe this is part of what God wants me to do? And then secondly, once I have sort of limited my scope to the things I know I'm supposed to do, am I availing myself of God's provision in getting these done? Am I a good steward of time? Am I a good steward of my energy? Am I a good steward of my body? Am I a good steward when it comes to relationships with people? Am I a good steward of my opportunities? Am I prioritizing? Am I assigning proper values to various things? Is my thinking in these areas guided by the word of God? Am I outward looking or inward looking? Am I revolving the universe around myself? Or do I see God at the center of the universe and finding my orbit and my place in that divine sphere? So, as we look at the statement that is made that this veil is the work of a skillful workman, what is the calling for us? God has called us to be workmen that need not to be ashamed, right? Laying a straight course, doing good work in the word of God. The word of God will give us the wisdom we need.

The Lord Jesus Christ provides us the wisdom that we need to be a skillful workman. The whole AWANA program that you find in a lot of churches, I forget exactly how that goes, but that acronym AWANA talks about a workman not ashamed. I don't remember exactly how the

words go, but that's where the name for that little, kind of like Good News Club or whatever you have in a church, AWANA, the whole concept of it is workmen that are not ashamed.

Well, the first mention of cherubim is at the inception of human history when Adam and Eve have corrupted themselves and have to leave the garden. Cherubim form the initial barrier between man and God. Why can they not reenter the garden? You've got the whirling sword, you've got the cherub.

Genesis 3.24. The initial curtain in the tabernacle was not particularly thick and heavy by the time of Christ when you have the Second Temple, Herod's Temple. That veil was rumored to be close to 18 inches thick. And, of course, that is the veil that was torn from top to bottom.

The Talmud says that that veil in the Second Temple was 60 feet long, 30 feet wide, made of 72 squares that were sewn together. The veils were so heavy it took 300 priests to hang them, Jewish tradition. During the time of Herod's Temple, the priest would enter three times on the Day of Atonement.

First, he went in with a censer of hot coals in one hand and incense in the other. The Ark of the Covenant was no longer in there, so the priest would sprinkle incense on the hot coals, watch it as it was consumed. Then he would take the blood of a freshly slain bullock and enter with the Holy of Holies and sprinkle it upward one time where the Ark of the Covenant once stood and then downward seven times, counting as he did so, so as not to make a mistake.

Then finally, the high priest would take a he-goat, kill it, and enter a third time, offering its blood in the Holy of Holies just as he had done with the bullock's blood. Why is it that the ritual differs in the time of Herod's Temple from the Tabernacle and the First Temple? It is because, as we have seen and are seeing in Ezekiel, there came a point in Israel's history where the glory of God departed. The Shekinah no longer illuminated the Temple.

It didn't come down as it had when Solomon finished his Temple. God had removed His glory among the nations long before the day of Pentecost, long before the coming of the Lord Jesus. God had removed Himself.

His presence was no longer manifest at that place. And yet the symbolism continued. The sacrifices continued.

But the knowledge that there was nothing behind the veil, if anything, should have made it more urgent and more necessary to go directly to God, to make an appeal to God, as you find people doing in the time of Christ's birth, Simeon, Anna, and the others, the shepherds, who were longing for and looking for the deliverance of Israel. There is no need or sense of deliverance when you have God's presence in your midst. Who was praying for the deliverance of Israel when God was among them? Who was praying for the deliverance of Israel when the ark was marched around Jericho seven times? When you have God with you, you're not praying the same kind of deliverance prayer.

Certainly you can pray that God will be with you and that God will grant you victory, but you have confidence because God is among you. It's a different prayer when you realize there's nothing behind the veil. You've got to go directly to the heavenly tabernacle.

You've got to go to the glory of God in heaven and make your appeal there. And righteous people did. But it created and illustrated the need, the same need that you and I have, for the presence of God.

Moses was so emphatic, if your presence is not with us, there's no point in us going. Don't just send an angel to clear out the land because if we get there and you're not among us, it's not worthwhile. This life is not worth the living if God does not tabernacle within us, if he does not make his home in us.

If the Lord Jesus Christ and God the Father, as well as God the Holy Spirit, do not have a presence in our heart, it's not worth the doing. You might as well go to Herod's temple. You might as well go in and just spray goat's blood in the air.

There's nothing there for it to hit. Why is this important? I had a thought as we come to the study of the Ark of the Covenant and the mercy seat. What is the one thing that unites the people, the priests, the articles comprising the tabernacle, including the mercy seat and the Ark of the Covenant? There's one thing that unites them all and that's the blood.

The people were sprinkled. The priests were sprinkled. The articles in the tabernacle were sprinkled.

Hebrews says everything was sprinkled. There's just blood everywhere. But in particular, when the priest enters into the Holy of Holies, the high priest, and sprinkles that same blood on the Ark of the Covenant, on the seat of God's presence.

God, in essence, is sprinkled with that blood. The presence of God is associated with that blood. It's the same blood that cleansed and sanctified the offerer, that cleansed and sanctified the nation.

It is the medium that unites God and man. It is the conduit through which grace and blessing flow from God to man and prayer and thanksgiving flow from man to God. It is through the blood.

It's like the two ends of a cable. It is a medium. It is a uniting factor.

God does not touch man. Man does not touch God. But the blood touches both.

We read Isaiah 53 this morning for our scripture reading. He was bruised for our iniquities. He was wounded for our transgressions.

The Lord hath laid on him the iniquity of us all, and by his stripes we are healed. We are connected back to God through that blood. That blood that sprinkles us and cleanses us, the

blood of Jesus Christ, his Son, cleanses us from all sin, that same blood hits the mercy seat.

That same blood hits the ark. That same blood is behind the veil. The high priest carries it in.

And it links us. It's the one thing that touches both us and God as it were. And it's a powerful thought because that blood came at a high price.

It cost the Lord Jesus his life. It cost the Lord Jesus unimaginable suffering on the cross. But that sacrifice has made it possible for us to be united to God.

So again, when we think of that, and it's theology, and it's spiritual truth, but it ought to make a difference. It ought to come down where the tires hit the pavement in some way. As I look at my day, as I look at my tasks, as I look at my responsibilities, my opportunities, to remember that the blood of Jesus Christ cleanses me and sanctifies me and qualifies me for service.

I am a sprinkled heart. I can set aside my evil conscience through that sprinkling. I can wash my body with pure water and be like a priest in the tabernacle precincts, ready for service, ready to do my job.

Not every priest offered sacrifices. Some priests were hog carriers. Some priests had the tray and made sure the fire was tended.

Some priests took the ashes out. Some priests were animal handlers. Some priests were pooper scoopers.

You bring animals into that precinct, there's inevitably going to be organic waste, and somebody has got to clean that up. On the one hand, you have a priest here making much over the sacrifice and putting the hand of the offerer on the head of the animal and doing all these high spiritual things, and the other guy over here is scooping up what came out of the back end of that animal and carrying it off somewhere. It doesn't seem like a very glorious job, but it's necessary.

Can you imagine what worship would have been like if nobody was willing to do that? Very soon, if you've ever been in a crowded corral after the animal's been in there for a few days, it's not a matter of watching where you step, it's a matter of trying to find the less wet places to step. Somebody had that job. There were many menial, inglorious jobs, but they were essential for God's plan and ritual teaching to be accomplished.

So should we complain and say, well, how come I don't get the glorious job of swinging the knife and making the pronouncements and all of that, and why am I back here shoveling? What is the assignment? He that is faithful in that which is least will be faithful also in that which is much. If we can look at our task as an opportunity to demonstrate faithfulness in that which is least, most of our life, most of our tasks are, we think, it's insignificant. Who's going to know? Who's going to care if I do this with a good attitude or a bad attitude? If I keep my mouth shut, nobody knows but me and God, it doesn't help evangelism, it doesn't change the world, it

doesn't shape history.

I'm just here doing this thing, and I can fume about it all day, or I can try to maintain a good attitude. I'm still going to get the thing done, so who really cares? It's one atom in a sea of activities and things that God is keeping track of. Wrong.

Wrong. If we had any concept of how few people in the human race are actually living their life to please God, are actually letting that sharp sword pierce to the center of their being, are actually hungering and thirsting after righteousness by faith, it's a handful, it's a tiny fraction of the human race. It's only a fraction of the human race that is even saved.

It's a fraction of that fraction that has any concept of what the Bible teaches, and it is a fraction of a fraction of a fraction that truly understands the purpose of human life. That it's not evangelism, it's not witnessing, it's not giving, it's not tithing, it's not building a better society, it's not picketing. Our purpose is to demonstrate faithfulness, to be declared righteous by faith.

The means by which that happens is not an issue. It doesn't matter if you're being faithful by going to Borneo and sacrificing your life for the natives or going to South America and being speared to death by the Aka Indians. I mean, God bless Jim Elliot and the others who went down and did that, and God used that in a mighty way.

But, that is no greater than standing fast in the face of difficulties, the challenge of inevitability. It's the same thing day after day. It doesn't change.

I can't solve it. I'm in a situation. It's wearing me down.

It's like sandpaper on my soul. Two different mechanisms to bring a human soul to the same place of need, the same place of desperation. How do you solve it? One is perhaps considered glamorous.

One is considered inglamorous. One is considered to have worldwide impact. The other is so totally insignificant that nobody but you knows about it.

To God, it's immaterial. Who knows about it? He knows about it. He knows the level of pressure on our soul.

He knows the level of challenge that we are facing. He also knows the level of the Word of God and our susceptibility to the Spirit of God. Looking at those levels, it doesn't matter if you are tested by bad traffic or by people trying to kill you for your faith.

The level of stress on your soul is the same. God looks at it and God gives us a pass or a fail. God gives us an approval or a disapproval.

We are either gaining the declaration of righteousness by faith or we're not. It doesn't matter if you earned your stripes, if you claimed your righteousness by cleaning up the backyard after the pets have been out there, or if you claimed it in some great missionary endeavor or some

great act of monetary contribution or leading someone to the Lord or whatever else. The means by which your soul is tested and your choice is made and your claim of faith for righteousness happens.

The means by which that happens is immaterial. It's the fact of it. It's that you trusted God.

It is that you claimed His Word. It is that you believed His promise. Whichever way you get your stripes, whichever way you claim that righteousness, in the age that is to come, those are the people that are going to serve.

Those are the people that are going to be pillars in the temple. Those are the people who are going to sit with Christ on His throne. Those are going to be people who partake of the hidden manna.

Eye has not seen, ear has not heard, has not entered into the heart of man the things that God has for those who love Him. It doesn't say those that do great things that make the papers. Those that love Him.

You can develop love for God in the completely ordinary mundane usualities of life. And it's the most overlooked opportunity for most believers that there is. We think that it's out there.

It's in the future. It's going to happen in some great confluence of circumstances. It's happening now.

God is at work in us now to will and to do His good purpose. If you want to experience God, experience it each day in our souls. All of us have that potential because the details of the story problem don't matter.

It is the application of the principle. It is the claiming of righteousness by faith that matters. The outcome doesn't even matter.

You may claim God's grace and you may go forging through a situation and it may all go to rags and tatters. It may unravel and look like a total disaster. It doesn't matter.

It doesn't matter. What matters is what's happening in our soul. What is the level of our faith in God? What is the level of our confidence and our hope? Are we looking at the mundane or are we looking at the eternal? This is the message of the tabernacle.

This is the message of the veil. This is the message of the cherubim. But we'll pause here and take our break.

When we come back, we'll enter in through that veil and take a look at the ark and the mercy seat. Amen.