

## W\_78\_Exodus.mp3

[00:00:02] This is a recording of a Bible study given at the chapel of the opened book. Under the covering title of the Pleroma and is number four of the new series, which is dealing with the Book of Exodus. It is our custom at these meetings to read a portion of scripture together. So if those of you who are listening to this recording care to join us, will you switch off for a little while and read with us? Hebrews Chapter nine. One thing is very certain that so far as the writer of the Epistle to the Hebrews is concerned, he realized that this tabernacle in the wilderness was appointed by God, and it has a very wonderful, typical teaching. If you will notice Hebrews nine and verse four. He makes a statement there, which is not in accord with the definitions given in Exodus, but there is no contradiction. He says that in the holiest of all was the golden censer. Now in the specification of the tabernacle, you are told that the golden altar which burned the incense was in the other part, not the holiest of all. But Paul is quite right because the high priest took the censer in and I suppose he stressing. Now I'm wanting you to realise he's no longer down here. He's gone in. So the very apparent mistake that some jump upon is only emphasizing the fact or the stress upon the high priest who is now in heaven itself.

[00:01:45] And then look at verse eight. How can you set aside the typical teaching of the Tabernacle as something that was barbaric, just a piece of interest, but of no value? When it says the Holy Ghost, this signifying. You've either got to dispose of those words or deny them. And then. You would also see quite a number of times the word content scanning. It didn't touch the conscience. It will purge your conscience. And in the next chapter, they would have had no more conscience of sins if those things had been effective. And you know as well as I do that there can be an external adherence to all the commands, regulations and ceremonies of a religion and that the conscience be entirely untouched. And then I cannot help but remind you I've mentioned it before, I'm sure, of the mistake a little Jew boy made when I when I put in a shop window that we used in Aldgate many, many years ago. I put this text in the window hoping that some Jewish person might be moved to inquire without shedding of blood is no remission. The little Jewish boy looked at it, went running up the alleyway and said, Don't you try to go in there. It says, without shedding of blood. No admission. And that's what you're going to see with this tabernacle. You cannot get into this tabernacle and bypass the great brazen altar that stands four square across the gate.

[00:03:25] And that's preaching a gospel that we need today. No other way but the way of Christ crucified, risen and ascended. Well, now I think it's time for us to go back to the Old Testament, and we will commence our study this evening at Exodus chapter 25. We have already looked at Exodus as a whole, and we found that it divides itself, roughly speaking, into two parts. There's the part which is in Egypt. There's the part which is in the wilderness, and it's rather interesting and more than interesting for us to realize that those sections have to do with building. They are building with brick for Pharaoh and they are building with bitterness and they're in bondage. And now God says in in Exodus 25, speak unto the children of Israel that they bring me an offering of every man that giveth it willingly and let them make me a sanctuary. Oh, what a different emphasis upon building, isn't it? They're not building with brick. They're building with silver. And they're building with gold. And they're building with scarlet and crimson. And they are building as those who are willing servants. Oh, I think that's I think we do need to stress for ourselves all our service that we render to the Lord is only acceptable if it's in this spirit of willing service. The words that are so often quoted in the English prayer book were first uttered by Chrysostom about 380, where he said his bondage is perfect freedom.

[00:05:22] And the apostle Paul knew that when he subscribed himself in the epistle to the Romans. Por los Dinos All a bond slave of Jesus Christ. Well, now it says here, speak unto the children of Israel. They bring and they're to bring gold, silver, brass, blue, purple, scarlet fine linen goats, hair, rams or deer. Where are they going to get all this from? Precious stones and whatnot. So all provided in redemption. They had worked as slaves for years. They had no trade union to say what their terms were to be, how much they were to be paid and what the hours were. No, but when they were redeemed, the Egyptian people forced upon them all these wonderful things. They went out full. And that was a part of redemption, that they should have the means whereby they could worship God acceptably when the time comes. Well now. If you remember when I was touching upon the types in the Book of Genesis, I asked you to consider Joseph. Joseph's name means aged at his birth. His mother said, There'll be another son added, and the other son was born. And he was called Benjamin. Benjamin, the son of a right hand. So in Exodus, it is not a complete picture of Christ and his finished work. If we stop only at the Passover, you remember the Passover leads us out and the tabernacle and all its ministry leads us in.

[00:07:07] And we haven't realized the perfectness of the work of the Son of God. If we had only led out of our bondage in Egypt and we never know the glory of access into his reconciled presence, which the Tabernacle teaches. And there are two words. One is in Luke nine on the Mount of Transfiguration. One when those on that mountain were heard to speak of his decease. No exodus. And in Hebrews Chapter ten, it speaks in the Epistle which deals with the tabernacle of the Exodus. Exodus. Way out. Exodus. The way. And so those two things make up a whole. And that's what we want to do now. Have another feature which I want to ask you to bear in mind is this. That. Practically. There are as many chapters devoted to the description and purpose of the Tabernacle as there are verses that describe the preparation of this present world in six days. God is far more concerned that you and I should understand about the veils and the curtains and the rods and all the paraphernalia of the tabernacle than that we can understand how it is that he said, Let there be light and there was light or what not. Creation is a wonder. But we're not saved by science. We are saved by grace. And the first great concern of every one of us is redemption from our sins and then access and acceptance as a consequence.

[00:08:53] And I feel sure that I wouldn't be doing right either for you or in the sight of God. If I say, now, on this evening, we're going to consider the whole of the teaching of the tabernacle, which you find in Exodus 25 to 40. I don't think that would be doing justice to this wonderful picture, as if some of you say, oh, well, we know all about the tabernacle. Well, I'm going to say blessed be God that many of you don't. So you who know all about it, you're going to sit back and let me tell those who don't. And, you know, I'll actually be surprised when it's all over, if even you don't find there's a bit more in it than you dream. Approximately. I will myself by the time I've done for. That's often the case. First of all, what is the word tabernacle? The world is shaken and he enters into that word. We sometimes use the Shekinah glory, who I've heard people speak of the Shekinah glory, and it would have been very, very bad to say to them, Well, what does it mean? Because they don't know. But it sounds lovely, doesn't it, What it is? Well, it's the tabernacle in glory. It's not the glory of God in the great distance and the glory beyond the heavens. It's a glory of God who condescends to come down and dwell in a tent.

[00:10:13] Do you realize that in some measure of whom I speak in these terms, while you and I are pilgrims and strangers and without a definite permanent home? So God says I will be to. We don't understand how it is that God is dwelling in the high and holy place and inhabiting eternity. But when we come to think that whatever that means, he has for the time being said and I will relinquish it, I'll live in a tent as well. Abraham, Isaac and Jacob, they'll live in a tent as well. And we'll all look forward to a city which hath foundations. Because that means Redemption's completed and the goal has been reached. So he's with us. He's walking with us. And the word tabernacle means a movable structure, something that can be packed up and put away when its work is done. It's a strange thing to know that our word tavern t v e r n is the word tabernacle. Of course, nowadays it refers to a place where mainly strong drink is served. But a tavern or a tabernacle originally, you know, there's three taverns in there that Paul reached on the road to Rome. They were just booths erected for the refreshment of pilgrims on their way home. So that's the tabernacle. And another thing. Isn't it wonderful to think that God should say what He did, dwell with his people at all? All we conjure up in our mind and we see lovely pictures of some of the Old Testament saints, but I wonder what we should have done if we'd met Elijah or Samuel, or what they would have been very different from what we've conjured up.

[00:12:02] Will you come to think of what the children of Israel must have been like, who only a few months before were in slavery in Egypt? And will you come to see how they acted in the wilderness? You see. And God said, I want to dwell with him. Thank you. You want to dwell with him. But on the other hand, there's no familiarity possible. God is a consuming fire and anyone who hasn't, the asbestos provided by the covering of Christ must eventually suffer. So he dwells with them. But they are commanded to build a structure which shall make them conscious that here is not a god to be trifled with. And you remember that when even one of the chosen people dared to usurp the priest's office, the earth opened and swallowed him up and all his people with him. So there's the double sign of God of mercy and pity, a God desiring to dwell with his people, nevertheless telling them plainly as the little Jewish boy misunderstood without the shedding of blood. No admission that could be written in Hebrew and Greek across the gate of the tabernacle, and it wouldn't have been expressing anything that wasn't scriptural.

[00:13:22] Of course, the word remission is the word to forgive sins. And when we get to the last book. In the Bible Book of Revelation all this way. We've come since the Book of Genesis and Exodus. You know what we're going to read. I saw a new heaven. How did you. For the for the heaven and the for the earth were passed away and there was no more sea. And I heard a voice saying, The tabernacle of God is with men and he will dwell with them. Still their right to the very edge of time before we reach the end of the ages into that unknown period that we're waiting for. Still is the emphasis, the tabernacle being with men. And you remember that in John the first chapter and the 14th verse, the word was made flesh and tabernacled among us. Only here for a time. Then to leave us. It's also interesting to realize there is a balance or a progression in this. That the Passover, the redemptive side, the leading out of Egypt took place in the first month. At the first year at the new series, because at that time, at the Passover, Moses said to the people, This month shall be the beginning of months to you. Well, now, if you return to Exodus 40, verse 17, you'll see that this is an echo. Exodus 40, verse 17. And it came to pass in the first month.

[00:15:10] In the second year, on the first day of the month that the tabernacle was reared up. That's no accident. First of all, on the first day of the first month, we get Passover and then one year passes and exactly, precisely the next repetition of that date, the tabernacle is reared up. So we've got the two linked together even by those tie notes. When a windy description is given of this tabernacle in chapter 25, verse ten says, Thou shalt make an ark. That is where God begins, right within the very holiest of all. Before ever, there is a tabernacle described. He describes the heart of it, what it is all going to be built around. That's the way God works in nature. If you split a bulb carefully through the middle, you see the tiny little flower inside already. He's worked inside and all the layers of the bulb are all around it. If you go to the. If you go to the book of Leviticus and you see the five great offerings that are specified there, it starts from the inside, the burnt offering, no reference to sin. Perfect acceptance. But we don't work that way, friends. We work the other way. We have to go to the last offering first. The trespass offering. The sins we have done. Then we come to the sin, offering the sin that's within us, whether we've done it or not.

[00:16:53] Then we come to the peace offering, the meal offering and the whole ending offering. And so I feel I'm going to work that way this evening. First of all, we can take notice that God starts within with the ark and works right out to the outer court. But we

will go the other way and we'll approach it as we must have done in the course of nature. We will approach this tabernacle and we'd have been stopped. We should have seen stretching a big square of white linen supported on posts. And there was only one gateway. There were 2 or 3. Only one gateway. He that climbs up some other way is a thief and a robber. Only one gateway. And when we stood in front of that gate, there was a huge structure. Wood covered with brass. The brazen altar upon which the sacrifice was offered. And behind that was the door of the tabernacle. There was no possibility of getting into the tabernacle and bypassing that altar. Now that's gospel. Alia came to tell men to draw near to God. Without telling them. Let us draw near to God through Christ. Is a false message. For there is no such thing. So we did notice this. Chart at the top. There are 100 sockets made of silver one talent each and they are provided by the redemption money. Now, as we've got that in front of us, could we make that our own Exodus 30, verse 16? And thou shalt take the atonement money of the children of Israel and shalt appoint it for the service of the tabernacle of the congregation.

[00:18:58] That it may be a memorial unto the children of Israel before the Lord to make an atonement for your souls. You'd have to read a good many verses to see all the reason why. And one bit particularly. The rich. Give no more. The poor give no less. Not in redemption. It's all the same. And then in chapter 38, you see what they did with some of this money. Chapter 38, verse 25. And the silver of them that were numbered of the congregation was an hundred talents and 1703 score and 15 shekels after the shekel of the sanctuary. A beaker for every man that is a half shekel after the shekel of the sanctuary. For every one that went to be numbered from 20 years old and upward for 600,000 and 3550 men and of the hundred talents of silver were cast, the sockets of the sanctuary and the sockets of the veil and hundred sockets for the other hundred talents. A talent for a socket. So the tabernacle stood upon sockets that were just buried in the sand as the foundation upon which it rested. The whole of the structure was resting on ransom. Redemption. And resting on nothing else. Isn't that true of our salvation and our position? So wherever you go in this story, you're faced with types and shadows that keep on telling you you dare not.

[00:20:38] You must not bypass the Son of God. That is the failure and tragedy. Now we will look at the Exodus 27. This is where right outside in the camp, we're just approaching this wonderful building. Verse nine, and thou shalt make the court of the

Tabernacle for the South Side southward, there shall be hangings with a court of fine twined linen of a hundred cubits long for one side, and there are 20 pillars thereof, and there are 20 sockets. And these are made of brass. The Tabernacle rests on silver. The court outside rests on brass. The hooks of the pillars and their fillets shall be of silver. And on the north side, that again is the same. And then we have the breadth. There, we get 50 cubits and ten pellets, and then we get the east and we come then to where we get the gate in verse 16. And for the gate of the court shall be an hanging of 20 cubits of blue and purple, scarlet and fine twine linen. So we first of all have The Court I haven't described it on this chart. We have the Court right the way around with the colored gateway and through that colored gateway you enter, first of all, to the altar, then to the laver for washing, then through another gateway into the holy place and out of it, the high priest went once a year alone into the next, which was the holiest of all.

[00:22:24] And shall we have this emphasis upon the gate? And you will find in chapter 40, verse 29 that it tells you definitely the marriage will see that it is so. Chapter 40:29 that this is also associated with the altar. Verse 28 says, And he set up the hanging of the door of the tabernacle, and he put the altar of burnt offering by the door of the tabernacle of the tent of the congregation and offered upon it the burnt offering and so on. So we have the altar, as it were, guarding the door. Right at the gate, either of the gate of the court or afterwards the door of the tabernacle itself. Well, I think the next thing we must do is to give some attention to this altar, which stands there as Chapter 40, Verse ten says It is most holy. We discover by looking at various passages that this altar was foursquare, that it was high enough to have a ramp and a platform around it where the priest stood and there blunt. Was applied. The four horns of this altar are stressed in many places. For horns. And the blood was applied on the east. And if the animal was brought via an offer that was tied to the horns of the altar.

[00:24:06] And for anyone who was claiming sanctuary, he claimed sanctuary by holding to the horns of the altar. And then, of course, you know, that has been translated in different terms through the Middle Ages. Anyone who was claiming sanctuary, he was it ran to say, Durham Cathedral. And if he could knock on the brazen knocker on the door and get inside, he also was protected, at least for a time, against justice. This idea of a sanctuary. But there are 1 or 2 very solemn things then about this question of sanctuary, which I'd like you to notice. Exodus 21. First 40. It says in verse 12 he that smiteth a man so that he die shall be surely put to death. And if a man lie not

in wait, but God deliver him into his hand, then I will appoint thee a place whither he shall flee. But if a man come presumptuously upon his neighbor to slay him with guile, thou shalt take him from mine. Altar. That he they die. See? That they shall take him from my altar. No sanctuary for murder. The one thing that stands out in the law of Moses is that there was no provision made for a murderer. And the reason? Which you can hardly ever hear anyone mention that is that when murder takes place, you've not merely taken the life of a fellow man.

[00:25:55] You've done why? You've desecrated the image of God. Now, if you look at some people, you have to look a long time before you can make up your mind that they've got the image of God about them. But it's not in our external appearance. It's the very part of our constitution and creation. Adam was made in the likeness of the image of God. And when Noah stepped out of the ark again, he was reminded in the image of God made he man. And so we have that dreadful statement. And then I've got a reference here to Jeremiah 17, verse one. The sin of Judah is written with a pen of iron and with a point of a diamond and is graven upon the table of their heart and upon the horns of your altars. The very place where atonement was to be made is where the sins of this people were now standing, visible, as it were, before God. So there was a solemn element about that emphasis upon the horns of the altar. The next thing is just to be sure of the purpose of this altar. It was their offering. Oh, yes. And you may have two kinds of offers. You have one whose name is Cain and one whose name is Abel, and they both come to the altar. That's as far as God is concerned. The altar. Was a place of sacrifice. The name of the order are spell it to you.

[00:27:56] M i. Z. B. E. A. C h. Involves it itself, the word slaughter. This is not a very nice subject. It's not what you might call a refined subject. There's ever so much more lovely things to talk about that the blood of bulls and goats and sprinkling golden things with blood until at last you get some people get up and walk out. But friends, Cindy is not a very lovely thing. Leprosy is not a very lovely thing. There is not a very lovely thing. We are facing tremendous issues and so far as God is concerned, there is no possibility of exemption from death or forgiveness of sins without some satisfaction having been rendered. To righteousness and holiness. You can have a sentimental idea of the gospel which turns a living God into a sort of a kind uncle who pat you on the head and says, Now run away. Don't do it anymore. But that's only the way we have to speak. We're all sinful. But God cannot treat men like that. But then, of course, you get



a misrepresentation of God because now a man will turn around and say, Well, that's a vindictive sort of God to worship. You're no better than either. But, you know, my comeback is this. Who is it that provided the sacrifice that's necessary of you? At any rate, it was the God against whom you offended that spared not his son, who willingly came and said, No man taketh my life from the I lay down of myself.

[00:29:40] But there must have been some insistent demand in the very nature of things and the nature of God, so that in Old Testament already knew a type and shadow, or in reality, sin could only be put away by sacrifice. Now, if you say, I don't agree with that. Well, we may say, well, very sorry that we can't rip our Bible to pieces and shut the meeting up for that sake because it's utterly, utterly impossible to have the Bible as we have it and shut your eyes to the thin red line that runs from Genesis to Revelation in every portion of the book that is insisted upon. But as I say, they both go together. No man could ever offer to God a sacrifice that will be acceptable. Was dead before God and receive it as a gift. I gifted mercy. But easily offended God. The one who could Codebases has done so. Who spared not his beloved. To take our place and so make our salvation a matter of righteousness as well as of mercy. He is just and the justifier in the believers of Jesus, which is a thing that needs stressing over and over and over again, lest we get, as it were, flabby with regard to our conception of gospel love. Now, if we will just survey, I think we'll keep at this point for this evening.

[00:31:22] The teaching of Scripture with regard to this question of. Sacrifice the necessity of it. I think you'll realize. But if you say. You don't need it. This is a sort of Bible you'll have. We'll stick to the New Testament because we know it's prevalent in the Old Testament. The four gospels. They contain the very sacrifice of Christ himself. Literally, the acts of the apostles speaks of it over and over again. One great passage. Which speaks about the Church of God, which he hath purchased with his own blood. The Epistle to the Romans. In whom we have redemption through his blood. The forgiveness of sins. Corinthians. Galatians. Ephesians. Colossians. Hebrews. Peter. John. Revelation. So New Testament. So if we say we'd only have those books of the New Testament that do not mention this rather offensive thing, the necessity for sacrifice. We've got a record that has no beginning because we can't have the four gospels. And it has no end because you can't have the revelation. It's got no foundation because Romans got the edit and it's got no top stone because Ephesians isn't there. Well, what is there left? Nothing. Well, that's where we are. Now look again at this.

Joplin is here for what he's worth. If you go through the record of the building of this tabernacle and try, as so many have tried to do very honestly, very carefully, to construct one according to specifications.

[00:33:29] Every one has met with a problem, a difficulty. Because in one passage you read that it is five boards wide. And in another passage you read that it is six. And there is no way of solving it. Five and six They mean exactly what they say. But I think the solution is there. It will only say to ourselves. I wonder whether we missed the mark and thought that the tabernacle was built like a row of shutters standing up like that. You see just boards standing up, held together by these rods. And of course, we can verily believe that God could make that stand quite solid against all the winds that blew. If that was his purpose, we know that. But if you were build if you were to build the ark, the tabernacle and make your make your. Wall stayed straight there and lean out there on the silver sockets. Not a single shatter, but a hollow wall. Then when you come to the corner, you'd have the you'd have the problem. How am I going to fit it up if I've only got five? Oh, I need the bit there and a bit there. Of course, we've never been intended to build a tabernacle. So he doesn't matter. And they were told to build it according to the pattern shown them in the Mount. There was no argument about it. And so if we find some passages that are perplexing or that's only reasonable, then the other thing which is also suggestive is this, that that piece there.

[00:35:23] According to the way in which so many tabernacles have been constructed. Just single shutters standing. They go through the middle of these planks. The others, you see are external. You can see them passing through rings, but the middle one goes right through the edges. Now, I know that these men were inspired by the Spirit of God to do all the work silversmithing embroidery. And it was quite easy for God to give them skill to get the edge of a pack like that and bore a hole right through that one and 50 more of them and then put a rod through. But it's extraordinary piece of work, isn't it? But you see, supposing it was built as I'm suggesting like that and you put your right underneath there through the middle of it and bound it together. That's a bit of construction. And it's not all saying a single word. In fact, it's including some of the ways in which the peculiar instructions are given. Now, as I say, it doesn't matter. It doesn't matter which way it was built because we are not intended to reproduce it. And we are perfectly certain that those who did build it, they had complete understanding for a pattern was given as well as specifications. But it is good to know that there are no

discrepancies and that the thing can be solved by just a little what you might call common sense, as well as bowing to the teaching of Scripture.

[00:36:51] Whatever. We looked at this tabernacle. As it was being constructed, we would see that there was. A wooden shutters and are overlaid with gold. And then they were covered. The first covering was the most magnificent one, and that was embroidered with Cherubim. As you'll see, just a little suggestion of it in those coverings at the end of the tabernacle and that formed the ceiling. When it was complete, you looked up and you saw above your head not the sky and not good, but all these cherubim. And that was indicating, of course, that these cherubim that were there in the Garden of Eden and now coming into the story of the tabernacle, resting on the ark, going through Solomon's Temple right on through into the book of the revelation, wrongly translated, the four Beasts. Four living creatures carrying the whole theme of Adam is lost dominion right through until glory is attained. And then there were others coverings to this tabernacle, the Rams skins dyed red. There was goat hair and there were badger skins. Now it is not. The correct to take any one of the names of the animals out of the Old Testament and tack it onto something that you call that name. It doesn't follow quite the number of the animals are a little bit of a conjecture as to what they represent.

[00:38:36] We're not perfectly certain what the badger means or whether the badger means the same as we call it. There's a line in Josephus, which is rather suggestive. Josephus says that when the tabernacle was built. It was covered outside with a sky blue. Yeah, that's something we've ever read before. The Josephus was a priest and he left 2000 years earlier to the time that we are. And he belonged to the people who had got this tradition handed out all the time so that if they could ever ram skin dyed red, they could have a badger skin dyed blue, couldn't they? I suppose so. And if it was representing heaven itself, where Christ is to enter? Well, it wouldn't be contrary to the type if the external appearance had the colour of the sky upon it. Blue. Well, there you've got this far as it's possible. A little suggestion of the tabernacle itself. Well, now, in connection with that, I think I want to finish our meeting this evening by going back to Hebrews, the ninth chapter which we read that will leave us free to look at the articles. The furniture of the tabernacle, which starts, as you know, from the inside with the ark and the mercy seat. But we'll see. We'll leave that for our next meeting and come back

to Hebrews, the ninth chapter for a few words to guide us in connection with the subject as a whole.

[00:40:23] Then they released the First Covenant had also ordinances of divine service and a worldly sanctuary. Now, worldly, of course, today means a person who is of the world very unspiritual. This means a sanctuary that belong to this world because it was only a type or shadow and is explained in verse 11. But Christ being come an high priest of good things to come by, a greater and more perfect tabernacle not made with hands, that is to say, not of this building all creation. So a worldly one was made of stuff down here as a type and shadow of the reality which is up there. So the unique and boggle at the word worldly. I didn't say that it was divided into two parts. You will see there are just a cross where it says the holy of holies on the chart. Those four sockets in which the post stood that had the veil that hung down in front and the holy of Holies was a perfect cube. The same measurement in each direction, breadth, length and thickness, and then the holiest of all the holy place, which was the next, not the holiest of all the holy place, was twice as long the same width, and that was had access by the priests. So he's speaking about the first one, this one at this end.

[00:41:57] First this part here, this end, not that piece there for there was a tabernacle made the first wherein was the candlestick where we look at the candlestick. We shall find. It's a lampstand. And of course, you may say, well, why, why call it a candlestick when you put lamps on it with oil in it? Well, there are many things that our own modern language, which are just the same. With the authorized version. Translated this They were using candles to such an extent that they forgot that the candle was a candle and any luminance was a candlestick. I suppose you know that we ought not to call an electric tram a tram. And yet we do. Do you know what a tram means? Well, Shakespeare will tell you. When Macbeth says. In connection with the death of Duncan, he would travel up the consequences, travel up The travel is that bent piece of iron that the traces of the horse went into are wobbled about as he went along because he could wobble. And the tram car you see on the rails. That's a old car. And then when the electric cars came in, the tramway company didn't alter the word tram. They called them electric trams and we would accept it. So don't criticise these people when they called an axe and a candlestick, for they could say, Well, you don't know what you're talking about either. So that's all right.

[00:43:33] We'll see that again presently. And that was the table with the showbread a wonderful picture. 12 loaves. Not one of them seen by God. I get over there. Why? Covered with frankincense. That's a picture of you and me in the presence of God. We're there but covered. So now that was called the sanctuary, the Holy Place. And after the second Dail, the tabernacle, which is called the holiest of all, that's was the one into which the priest alone entered. And this had the golden censer, as we said, just now. The Golden Caesar could be taken in by the high priest. So Paul is stressing the high priest has gone in. He's made that little alteration and he never bothers about speaking of the golden altar outside, which provided the incense, although, of course, it was there. And the Ark of the Covenant overlaid round about with gold, wherein was the golden pot that had manna and Aaron's rod that budded and the tables of the Covenant. All these we should have to examine as we go on with our studies of these Thursday evenings and over in the cherubim of glory shadowing the mercy seat. And then come words which are Suppose we can't read without a certain amount of regret of which we cannot now speak particularly. Oh, dear. But on the other hand, it may be that if Paul had launched out into a description of the cherubim and what they stand for, we shouldn't have got all the rest of it, which is so precious.

[00:45:13] All God hasn't left anything out that we need, and He's left some of it for us to piece together patiently by reading his word. You'll find in Chapter 11 he got to the same fix again when he was giving all the examples of faith. He says in verse 32, And what shall I say? More say for the time would fail me to tell of Gideon. And they reconcile. So it's good to know that even an inspired apostle could find the pressure of time and he hadn't got time to say all that he could. So back again in Chapter nine. Now, he said When these things were thus ordained, the priests went always into the first tabernacle. Accomplishing the service of God. That was their daily duty. But into the second. With the high priest alone, once every year they do stop and think of this, friends. Wouldn't it sound strange today if you knew that a company of people had poured their wealth? But this is a wealthy this is a fabulously wealthy little piece of building. They poured out their treasure. And in the direction of God to make a building. And the most gorgeous part of it was only to be entered once a year by one man and possibly only there for about five minutes. You say? Why? And the reason comes back.

[00:46:47] Because you're dealing with a holy God and he's insisting upon that. There's no presumption, no familiarity. You may have seen in other subjects when I've been

dealing with them, one of these charts where there are circles within circles to stretch the holiness of God. This is so important. I'll repeat it without the chart. This people. People of Israel are called in scripture. A holy nation and the the land that they were directed to by Moses is called in Scripture a holy Land. And yet, if one of that holy people dared to touch a single piece of the furniture of the tabernacle, he died because God said, even though you are a holy people and even though you are in a holy land, I have chosen one tribe, Levi, to do all that work. Art is one of the tribe of Levi and lifted the veil and gone into the holiest of all. He would have died. That was reserved not merely for the family of Aaron. Not one of the family could do it, but the high priest alone wax and not without blood. Now, that was insisting that this God who wanted to dwell with his people, with all his condescending love, was a God that was holy and could not look with toleration upon sin. And God hasn't changed. Friends. No familiarity with him. Except the fact that he's our father in Christ and we are bought with a price and we should ever remember it.

[00:48:39] And then as we remarked just now, verse eight says, The Holy Ghost is signified something. This wasn't only the idea of Moses. This never was something that came out of the heart of man. The Holy Ghost was using this to typify and set forth. Something was yet to come. And it stood the service of this tabernacle. In verse ten, elites reads and divers baptisms that were washings as the ordinary word baptisms and carnal ordinances imposed. So God himself said he was imposing upon them this until the time of reformation. The change that was coming when Christ came. And he is the change. But Christ, the income and high priest have good things to come by, a greater and more perfect tabernacle and further on in chapter. It's a chapter. Verse 24 for Christ is not entered into holy places made with hands, which are the figures of the true but into heaven itself. Now to appear in the presence of God for us. So this is the true tabernacle, the real one. The other was the type and the shadow. And then he contrasts the blood of bulls and goats with the precious blood of Christ. And then verse 15, I wanted to get to this because when you were reading it, you had to read what was in front of you. And as you read what's in front of you, we are reading about a testament and that.

[00:50:17] The testament is of no use. Without the death of the testator. Now, that's awkward because that means to say that God has made a will and it's no use until God dies. That's the testator. Would you say is so We'll say that say so in our version. But,

you know, this is the very same word that we've already had in Hebrews over and over again, the word covenant. Now they suddenly switch off and say, Testament. Oh, no, let's keep the covenant. What did Moses know about a testament. Feature. This is the blood of the covenant which God has enjoined unto you. So let's keep it consistent. And if we take a word for word tracing this thing through as far as my memory will serve me. This is what he wrote in Hebrews 9:15 onwards. For this cause. He is the mediator of the New Covenant. Now, you know, he's called that in the earlier chapters, chapter eight and other places that by the means of death for the redemption of the transgressions that were under the first covenant, they, which are called might receive the promise of eternal inheritance. So far so good. For where a covenant is, there must also, of necessity, be brought to bear the death of the Covenanting victim. Not the death of the man who makes the will, but the death of the victim that seals the Covenant.

[00:51:51] All that is teaching the whole story of the Old Testament. I'll read that again. For where a covenant is, there must of necessity be brought to bear. You'll see in the margin it says to be brought in, brought to bear the death of the covenanting victim for the Covenant. These are folks after. Now we've got men. But after this Covenanting victim. He said. Otherwise it is of no strength at all while this covenanting victim lived. And then he says, whereupon neither the first covenant was dedicated without blood. And away we go once more dealing with the covenant that God made through Moses. Well, I'm hoping that by the time we've given a consideration to the wonderful furniture that was designed for this tabernacle and the way in which it was used, and we'll keep in front of our minds all the time. The Holy Ghost is signifying something. I hope this won't make us into a whole set of ritualists and think that worship as a whole set of ceremonials which will say, Oh no, these are all pointing on to the one who satisfies every claim, gathered it all up is himself. And we find no tabernacle here but where Christ is. No sacrifice. But what Christ offered. No high priest but Christ himself all the way through. And if that is so, I'm sure our meetings will not be in vain. So for the moment, shall we leave it there? An introduction to the second half of the Book of Exodus, which stresses service, worship, access, atonement. The way in. That follows the redemptive way out.