

W464A_B_Finish_Work_of_Christ_43.mp3

[00:00:02] This is a recording made in the Chapel of the Open book at the dinner hour service, and we are still under the covenant title of the finished work. This led us to give a little idea of the general line of teaching of the Epistle to the Hebrews. And then. No one can come to the Epistle, to the Hebrews and be entirely ignorant of the typical teaching of the Tabernacle. And if they are well acquainted with the teaching of the tabernacle, they'll value it all the more. So whether you listen to me know all about it or whether you don't know anything, we are both, I hope, going to profit. Now, I want you to turn with me, if you will, to Hebrews, the ninth chapter. And as we shall be looking at the Tabernacle for a series of these meetings, I shall be able to cover the whole ground. Of course, in one of these brief meetings, you will know that for the next few weeks at least, we shall be endeavoring to let this typical tabernacle speak the message that we believe God has put into it. So Hebrews nine. As usual, I start with a chapter before. That's my reputation. Chapter eight, verse one. Now, of the things which we have spoken. This is the some even the apostle knew that although he had written by the inspiration of God. He still had to help his readers. So he got us up, up so far as he's got, so that we can go on from that as a jumping off ground to the next step.

[00:01:46] All right. We have such an high priest. Who is set on the right hand of the throne, of the majesty in the heavens, a minister of the sanctuary and of the true tabernacle. Which the Lord pitched and not man. So there is a summary that these people had a high priest that was not after the order of Aaron. He was after the Order of Melchizedek. He had not a beginning of days nor end of life, and he was the only priest that ever were ever told sat down in the course of his ministry. That's emphasized again in Chapter ten. A seated priest is a minister whose work is done. Christ is offered no more and Christ offers no more sacrifice. He goes into the presence of God and he shows the evidence of his finished work. So if ever there was an illustration of the title of this series, here it is a finished work. Let us be thankful for it. Now, then, in chapter nine, verse eight, speaking of the first covenant, if it had been thought less. Verse seven, then they should no place have been sought for the second. You don't. You don't. Start all over again and make a second one if a first one is faultless. But finding fault with finding fault with him. But who gave the first covenant? God.

[00:03:16] Well, now he's finding fault with his own work. Yes, because Romans eight says. There is no condemnation to them which are in Christ Jesus. For the law of the Spirit of life in Christ, Jesus hath may be free from the law of sin and death. For what the law could not do. That's God speaking about his own law. What the law could not do if it was weak because of the flesh. See, God could give you a perfect covenant of a law. But whether you are going to keep it and earn the merits of it is another matter, isn't it? Well, the whole history of the people of Israel, and without being rude, yours and mine, is that we may have the most perfect covenant that's possible to think of. And the whole thing would collapse because of our failure. But the purpose of that covenant was to reveal that man, it is very best cannot be his own savior. It's to show that under the most conducive conditions, he will simply come short of the glory of God. So every part of it is pointing to the finished work of Christ. And where he finished is where we alone can begin. Now it says in chapter nine. Then verily, the first covenant had also ordinances of a divine service. So it was the divine service, but it had a worldly sanctuary. And you don't associate the word worldly with holy things.

[00:04:53] But you said he said it was a holy thing, typified down here by stuff like gold and wood and embroidery. But they are only shadows and you look a bit further down and we read that in verse eight. The Holy Ghost. This signifying. So that he brings in a Holy Ghost that although it was a worldly sanctuary. And these were types and shadows. They were all there by the inspiration of the Spirit of God. Every type and shadow having its finger as it were, lifted, like John the Baptist and say, Behold the Lamb of God. But notice the Holy Ghost in verse eight and carnal ordinances in verse ten. So the Holy Ghost could use carnal ordinances so long as you didn't make the carnal ordinances the end, the beginning and the end of it all. Like in the epistle to the Colossians, the observing of certain days was enjoined by the law of God. But he said, These are shadows. See, the shadows are all the body is of Christ. So what we are hoping to do in this next few of these meetings is to try to get the typical teaching of the Tabernacle exhibited. We can't go into every detail, but at the same time, I think it will be valuable. Now, if you happen to come to the Sunday afternoon meetings, you will find we are dealing with the same subject, but not exactly repeating ourselves.

[00:06:30] I don't think I could if I tried and I have got about a third of the time in these meetings as I have then. So here we are once again. Well, now let's look at this top of this chart, shall we, to get some of the words that are used because words are

necessary for thinking. If you think you can think without language or try, you can't. And if you've got a wrong idea of a word, your thoughts will get unnecessarily twisted. So the word dwell. Dwell is shaken. Not the word shaken. It's nothing to do with English. Shaken. If you put a m in front of a word in the Hebrew language, it turns it into a thing. Like or is like meh or is a light holder or the sun. If you say Michigan, that's shotgun with Abby in front of it. It's a dwelling place. That's the tabernacle as to dwell in the tabernacle. The next thing is this, which I haven't got on the chart. The theatre on the Mount of Transfiguration. It didn't quite know what he said, but he said something. Let's build three tabernacles. I didn't know why I said it. And of course, we immediately take a three tabernacles like there was in the wilderness. You know, the very self-same word is used in Acts 28. Where the Apostle Paul was on the road to Rome. Along highway walking. And they at last reach a place called the Three Taverns.

[00:08:09] And he took courage. Heavens. Don't you know that the B and the V are interchangeable in many of our words? Do you know that the word tabernacle and the word cavern are the same word? That is isn't giving you right to go just get drunk or anything because the original meaning of a word, tavern or tavern was a temporary structure erected for the refreshment of pilgrims. You see. So there's the word. It's not something which is accurate. Something which is most magnificent. A temporary structure. Now you meet this tabernacle in Genesis three. At the very last verse when man had sinned and was expelled from the garden, God gave him a ray of hope. He couldn't go back into the garden. But God calls to Tabernacle. You see, the verb there is to dwell like in a tabernacle. The cherubim. And a flaming sword to keep. Not keep you away from the tree of life so much, but to guard it. That's the first the first chapter of the book of the Revelation, the last of Genesis, the last chapter of the book of the Revelation, which is the other end of the book, is that they have right to the tree of life. It's been kept. And the last but one chapter says the tabernacle of God is with men and he will dwell with them. Is a purpose in this phrase instead of the tabernacle being some peculiar little place that was built in the wilderness and needn't worry about it.

[00:09:57] It's there. And then you know that in the second day's work, when it says and God said, Let there be a firmament in the midst of heaven, the word firmament is a pity because it's just borrowed from the Latin and the Latin borrowed from the Greek, and the Greek borrowed from the Hebrew. But had they done that, it had changed The word raqia in that passage in Genesis one is means exceeding thinness in the margin says

expansion. And Isaiah comes along and says he stretched out the heavens like a tabernacle to dwell in. I did. I've told you before, I'm sure that when God challenged Job and said on what are the foundations resting? That one word used in Job is repeated 50 times by Moses when he speaks of the silver socket sockets on which the tabernacle rested. The whole of the Bible and the whole of creation that we know is in the form of a tabernacle with its tent, with its sockets and with its sacrifices and with its cherubim. Now, have I made it obvious that if you don't know something about it, you've got a Bible, but you'll read a lot of things that won't read anything to you. So let's settle down to it, shall we, for a little bit more. You notice what I've said with regard to the word skydio.

[00:11:25] That's the that's the Greek word there, Skydio. The the verbal form of this word shuken. And then you get this in the book of the revelation. That becomes in our English language s c not s k. So we have the scenery at a stage and the scene of a play because a tent was the background in the early plays of the Greek drama. And it's always something that's temporary. Just pick it up. Packed up, going on to the next stage. So it emphasizing, as the Passover emphasizes, that the moment these men were redeemed from the bondage of Egypt. They are their shoes or their feet. They had their staff in their hand. They headed east. They were out. As soon as you're redeemed, you're a pilgrim. Well, now what are the strangest things is that there's more space given to describe the tabernacle. In the Book of Exodus. Then there is given to describe the creation. Even though it's the six days reconstruction of the earth for men, you know, there's tremendous amount that we're not told in Genesis one to make it a complete statement. You think of the things that have been brought to life by science since Genesis one was written that God knew, of course, all the time. Poor old Moses would be still at it if he was going to write a description of what they've all been discovering. Just one chapter. That's creation. But here we have not 34 verses, but we have 457 verses devoted to the tabernacle.

[00:13:17] In Exodus. Now, either we're going to blame the Holy Spirit for not knowing just His what is right and what is fitting. Or we say it's far more important that we should understand the meaning of the tabernacle than we should be able to argue about electronics. You see, if you were to argue with me about electronics, I should be done. But I'm glad to know a little bit about the Tabernacle because that seems to be more important. Then another thing. Why should a people who have gone out into a

wilderness. Who have got to watch every step. Who have got to be provided for. For 40 years. Why should all their energies and all that they possess. Be poured into this peculiar tent? For that, shall we say, what some people think that the worship of God. Of course. If God is God, I suppose that's right. And we ought to go on a Sunday, perhaps in the morning to a chapel or a mission or something. But you'll discover that worship instead of being the end of the stories. The beginning. Take the Ten Commandments, which some people who don't believe the Bible at all. They say the finest moral code that's ever been compressed in ten words, you see? Yes. What's the first one? That should have no other gods beside me. And the Scripture indicates that if you do put God in His right place, you can't put your neighbor in his place.

[00:14:56] All, your social reform is valueless and hopeless. If God is ruled out it. So you get a great country which emphasizes the society, but they are godless. And of course, there are some folks who have been so enamored of it that they left this country and gone to live there. But the majority of folks that I hear praising it to the skies, they still stop here, I think, with all our faults. And when you come to think of Satan. You could blind him, of course, for murder, for adultery, for all the horrible wickedness that's about. Is a possibility that Marie Corelli's extraordinary novel has got more truth in it than some people admit. The Sorrows of Satan. It's possible that the evil one is sorry that people will do such horrible things for his great idea. Is a millennium without Christ, peace and safety without the Son of God. And these one object is worship, not worshipping God, but worship himself. He took the Son of God in temptation and said, All the kingdoms of the earth are mine. I will give them to you for one act of worship. And what our savior repudiated as we flattered though he would. Is conceded in the book of the Revelation When the Beast. Is there. They worship the beast and the dragon who gave him his authority.

[00:16:34] So at long last, through seas of blood, Satan will get the worship of the world just for a brief hour. I don't mean 60 minutes. Then finish. You need to tell me then, that this is a subject that we need not bother about, that whoever's going to spend their time in the lunch hour to come to a place like this. You know, friends, I wouldn't mind saying you've forgotten you're here and you've forgotten your lunch hour for a minute simply because this is true and you're beginning to respond in your heart that it is. So here we have this thought. Why a tabernacle turned on in Hebrews Chapter 11. And I'll finish then for our Time's Up. Chapter 11, verse eight. By Faith Abraham, when he was called

to go out into a place which he should after receive for inheritance, obeyed. He went out not knowing whether he went. By faith he sojourned. Not merely dwelt, he sojourned temporarily in the land of promise, as in a strange country dwelling in Tabernacles. Now alter that tents. The tabernacle conjures up a magnificent erection. He became a tent dweller. Why? Because he looked for a city which hath foundations. And so we are pilgrims and God is sharing it with us in the wilderness journey through this world. The temple doesn't come into existence until we reach the days of Solomon, who was the type of the prince of peace with his kingdom on the earth.