

W532_Tabernacle_1.mp3

[00:00:02] It will be very evident that the subject that is going to be considered by us this morning has to do with the Tabernacle and its typical teaching. I felt that sometimes it might be good for us to go back to these primitive types and see something of the way in which God has taught His ancient people and in which He teaches us. The most learned of us, I think, are attracted by a book that has illustrations in it, and that is what God has done in these types and shadows. Now, with regard to the Tabernacle itself, I think we want to remember in the first place that it is a tent. The word tabernacle sounds rather imposing. And if you pass Spurgeon's Tabernacle, it's got solid stone pillars outside. Well, the tabernacle could be taken down and wrapped up and rolled up and put ropes around it and carried off somewhere else. It was a tent. We are pilgrims, friends and our worship. Is the worship of pilgrims of the Weight of glory. It is in front of us either in the. Why, which it's mentioned in the book of the Revelation a city. Our coding may be a little different from those that are mentioned in the book of the Revelation, but that sums up a city. Now you can't roll a city up and carry it about its permanent. So we make a distinction, you see, between our wilderness journey. And the worship of God with what it will be when at last we are home.

[00:01:49] But what an anticipation. What a wonderful grace that God has stooped. To live in the tent with us, Be with us all, all the way through our pilgrim journey. Even as he will when at last we reach the glory that awaits us. I think that the first thing. To remember is that. There was no tabernacle erected in Egypt. No command given to make a tabernacle in Egypt. There was only one essential sacrifice in Egypt, and that was the Passover. And that went out as soon as the Passover was offered. Preparations were made to leave Egypt behind. The Red Sea opened. They went through. And it closed behind them and that forever. So the one sacrifice that we need, first of all, is the deliverance from bondage. I'll be free. Children of God can worship him. We must be set free. You remember it says. This path shall be the beginning of months to you. Pretty awesome at the beginning of the year. It was the beginning of months to you, that is to say. We have two birthdays, as it were. We don't always get to lots of presents for it, of course. We have our natural birthday, Will. We came into this world and then we have a day that we can look back when we pass from death unto life. And God says this is the beginning of months to you.

[00:03:42] So we started. We've left Egypt behind. We've been redeemed by the Passover. We've crossed the Red Sea and it's closed behind us. We can't get back again. And now we start through the wilderness. And he is the gracious thought. He's with us. The mighty God is living in a tent and his place of worship is a tent. The tabernacle is only a glorified word. That means a tent. And so I felt it might be worthwhile. To emphasize this feature. Now, when you look at Exodus 40:17. I decided to pass in the first month. In the second year, on the first day of the month that the tabernacle was reared up. So we've got a beginning. It's emphasizing the first. The first is a beginning. Would you read the first half of the Book of Exodus? We find them as groaning slaves. And their work was within was with clay and making bricks. Will you read the end of the story? They are free. Redeemed people and they are using lavishly gold. And silver. What a change. But that's what redemption does for us, delivers us from the sordid and opens up vistas of glory that are almost unbelievable in this present pilgrimage. But they are waiting for us. And then. We have a Chapter 25. Chapter 25 of this exodus. I won't read it because the whole chapter needs to be read. In fact, in the first few verses.

[00:05:52] And the Lord spake unto Moses saying, Speak unto the children of Israel that they bring me an offering and every man that giveth it willingly with his heart, he shall take my offering. And then it decides what the offering should be. But notice no slavery here. No taskmasters with whips making them groan. The only service that God accepts. According to this statement, is that which is done willingly from the heart. And of course, that should be a gauge for us, too, with regard to our witness. Whatever that witness may involve in be. Should we now look at 1 or 2 passages in the New Testament that has a little bearing upon this tabernacle and its witness? We come to Hebrews chapter ten, verse 12. A Hebrews necessarily has a great deal to say about the Tabernacle, but it was writing to people whose ancestors had erected it and knew what it was to approach God by the service that was conducted there. Hebrews ten, verse 12. After speaking about the law, having a shadow of good things to come in verse one and not the very image. Can never with those sacrifices, which they offered year by year, continually make the covers thereunto perfect. So there was no idea that the tabernacle, however richly it was all ornamented and the ritual observed it did not really touch the conscience. It was external in type and shatter. But so far as we are concerned, we have no tabernacle of that kind.

[00:07:54] But we have the blessed reality. Now, even the the 10th chapter of Hebrews, verse 12, it says this. A verse 11 and every priest stand it. David. Ministering and offering. Oftentimes I'm stressing the words, I'll say them again and every priest standing. David. Ministering the offering, oftentimes the same sacrifices that can never take away sins. Then the contrast. But this man. After he had offered one sacrifice for sins forever sat down. At the right hand of God. The only record of a seated priest in the presence of his God. Is our savior as the priest. The only sacrifice that had no need to be repeated is the one offering that he made. So while we may realize that God condescended and gave a precious teaching to the people of Israel with the types in the shadows. Oh, friends, we've got the reality. Let us never envy those. But let us see to it that we reverence this gift of God and realize something of its worth. Let us look at a few passages. Where we had reference to this exodus. Luke, the ninth chapter, verse 31, you said, Well, will you go back to the Old Testament? Yes. But there's 1 or 2 passages that may not always appeal to the English reader, and that's a part of my job, perhaps to point these speeches out to you. Luke 9:31. Use. 9:31. Well, I suppose in the.

[00:10:14] Verse 30 and behold there talked with him two men, which were Moses and Elijah Elias. Who appeared in glory and spake of his decease, which he should accomplish at Jerusalem. Well, now, that's rather peculiar wording. If you read about a person accomplishing his decease, just exactly what does it mean? Is he a suicide? What? Will you get a package like that? Don't be content. At least discover, if you can what the actual word was and see whether there is some better way of rendering it. So when we look at this word decease. We discover. City was the word exodus. Exodus read is again. Moses and Elijah appeared in glory and spoke of his exodus, which he should accomplish at Jerusalem. All that makes our greatest line of teaching, doesn't it? The law and the prophets represented by Moses and Elijah appearing in glory and speaking about their great Passover offering that he was going to offer once and forever at Jerusalem. The exodus away out. But on the other hand. It's one thing to be led out, but where we're not led out of Exodus and taken across the Red Sea. And then Moses said to them, Well, good afternoon, chaps. Turned his back and leave them. Oh, no. What are the things which is insisted upon in the wilderness journey? Is that from the first day till the day they entered into the land of Promise? The pillar of cloud by day so they could see it.

[00:12:13] And the pillar by night, a fire so they could see it, went with them and went in front of them and led them. My presence shall go with thee. And the prayer is if thou go is not with us, carry us not up. Hence. Don't you think we can take a lot of these to ourselves and say how wonderfully they have been repeated and as it were, expounded in the person and work of Christ, our Savior. And so we have that double reference, the exodus in Luke and the exodus. In Hebrew, you say? Isobus. What's that? Well, I think you better look. Hebrews 10:19. Hebrews. 10:19. But that is our citizen. Ever heard that word? You may say. Having therefore brethren boldness to enter into the holiest by the blood of Jesus. This is a tabernacle aspect again. We have boldness of entry. Now, you guess, don't you, that the boldness to enter into is a translation of this one word exodus. And you need not be a Greek scholar to come to the conclusion that exodus means a way out and this means a way in. That's what God has done. We may we must not so stress the exodus out of Egypt. As to leave out the the old things that God did to make an exodus into his presence. You may have gospel witness that leads the sinner out and that's a blessing thing, but it's not finished until he's also given the assurance of acceptance and access.

[00:14:17] So we have the two words that make up the complete work of Christ on our account, the exodus that leads us out from bondage, the exodus that gives us access into the presence of God who has been reconciled by the blood of Christ, and we reconcile to him. So keep those passages in mind. Now, if you turn to the epistle, to the Ephesians, I think you'll discover that even though he doesn't say it in so many words, these two aspects are somewhat in his mind or in the mind of God, shall we say, who inspired him to write? In the first chapter. He says. This is what I've written in verse six, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved. And then he goes on to say. In verse seven. In whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace, wherein we have abounded toward us. That's the exodus aspect. Redemption and deliverance from the bondage of sin. It's not so expressed in so many words. But what we know of the Old Testament type of the epistle to the Hebrews and the various other passages, it's still there in the back of the mind of the writer and should be in. We have a Passover. We have been delivered from a bondage worse than that of Egypt.

[00:16:02] We have had an open sea through which we've passed unscathed and we are in the wilderness. With God as a pilgrim, with us journeying home to the land

prepared for his people. And so we have. Fixing this aspect in Ephesians one seven. Well, what about the Exodus aspect? The one that leads in well, in chapter two of the engines. Verse 17. Said the verse 16, that he might reconcile the both unto God in one body by the cross, having slain the enmity thereby, and came and preached peace to you, which were afar off and to them that were nigh for through him. We the both have access. By one spirit unto the Father. So we've been delivered from our awful bondage as Gentiles. Without God, without Christ, without knowledge. We have been delivered by the great Passover offering on our account once and forever. And now he says to the Ephesians. And through him we the bugs. He's speaking about the composite number of the church of the one body, the Jew and the Gentile one in Christ. We the both had access by one spirit unto the Father. Now, therefore, ye are no more strangers and foreigners but fellow citizens with the saints and of the household of God. And so he proceeds. I was wanting to add little features that I think perhaps might be worthwhile before we bring this. The redaction to a conclusion.

[00:18:04] I've got a few more minutes. I noticed this. This is only just in passing. But sometimes they're useful. There are 34 verses devoted to the record of creation. There are 457 verses. To the record of access into the presence of God. And it's tremendous, isn't it? Creation is marvelous enough. That when you come to think of these. Amount of definition and explanation that is given to the redemption. There, we could see how valuable that work must be in the eyes of God and should be to us. Now come back again to 1 or 2 passages. In Exodus, which then I think we must compare with the record in Hebrews, and we shall have done all that is possible in our time to introduce this typical character of the teaching of the Tabernacle. We go back to Exodus 25, 26 and 27. And now just 1 or 2 passages there. 35. That is eight and nine. And this might be a sanctuary that I may dwell among them. According to all that I show thee, after the pattern of the tabernacle and the pattern of all the instruments thereof. Even so, shall we make it? Keep that in mind. Now, chapter 26. First 30. And thou shalt rear up the tabernacle according to the fashion thereof, which was shown thee in the mount. Still, the pattern is kept before his mind. Chapter 27, verse eight. Hollow with bones, shalt thou make it as it was shown thee in the mouth.

[00:20:36] So shall thou make it? Enough is the insistence there is to be no departure from the pattern. Because this pattern is a symbol of the way into the presence of God. Through the precious blood of Christ we set forth as high priest at every feature is given

by God. The type of dress that he wears. The shape for this, the construction of that. So there's no sort of slipshod references to the access into the presence of God. We are reminded that this is a priceless privilege. Are you a die? Can't walk up even to Buckingham Palace. Ring the bell and say, Well, how's the queen today? Well, they'd say, Yeah, wait a minute. He's just a bit more respect. But she's only a woman belonging to the same group as ourselves, needing a savior. But what about the savior himself? Holy, harmless, undefiled, separate from sinners made higher than the heavens. So we do well to remember when we speak of him and his word. Now, that was 27, verse eight. Hollow We forwards chapter 18 as it was showed thee in the mouth. So shall we make it? And one more reference to this. And while we've got Exodus 35. It is another aspect which I think is very vital to all our witness. 21. And 29. Exodus 3521. And they came every one whose heart stirred him up and every one who his spirit made willing.

[00:22:37] And they brought the Lord's offering to the work of the tabernacle of the congregation, and for all his service and for all the holy garments, and then go down a bit further. That is 35, verse 31, and look at verse 39. The children of Israel brought a willing offering unto the Lord every man and woman whose heart made they're willing to bring. You notice how God is stressing? He needs a willing offering. A be a compulsory service is the work of a slave. And God wants us to serve as willing children to a loving father. That should be the character of our service. And so it's stressed here. And then with the with this in mind. Numbers Chapter eight, verse four. If you just turn to that passage. Numbers eight. Verse four. Still dealing with this tabernacle. And the work of the candlestick was a beaten gold. After the shock and the flowers thereof was beaten. Work according unto the pattern which the Lord had showed Moses. So he made the candlestick. So we have two thoughts that we want to bring together a willing service, but everything according to God's pattern. Don't translate willing service by saying we can do what we like. We do what he likes willingly. So we must always seek to get Scripture references for any work we undertake and then approach it not as those who are under a taskmaster, but who desire a willing service to be offered to be accepted.

[00:24:37] I think we can appreciate that. Now, if you will come to the Epistle, to the Hebrews, you'll get these passages echoed in the New Testament, which is of course, what we want to do before we can take them to ourselves. Hebrews eight. This is one, two. You could understand the Hebrews dwelling on the Tabernacle because he's

writing to the people whose ancestors worship God in that way. Hebrews eight one and two. Now of the things which we have spoken. This is the son. We have such an high priest. Who is sick on the right hand of the throne, of the majesty in the heavens, a minister of the sanctuary and the true tabernacle which the Lord pitched and not man. That's definite, isn't it? We have all that that tabernacle foreshadowed. But in this sense, that was a type and shadow. And this is reality. Those high priests needed a savior themselves and they died and honored a successor. We have that high priest at the right hand of God who died for our sins and ever lives. And he needs no successor and no successor could ever be found. So that's a comfort. Now, in Hebrews eight. We still got this chapter before us. Verse five. Who serve unto the example and shadow of heavenly things as Moses was admonished of God when he was about to make the tabernacle for See Sophie, that thou make all things according to the pattern shown the in the mount.

[00:26:31] So although they are heavenly and spiritual, there is no laxity. There is no looseness. We still have a book with a guidance reins. God has not left the church of the one body with its revelation of the mystery to go drifting on. We must continue to resort to Ephesians, Philippians, Colossians, second Timothy, the four prison epistles of Paul to see to it that any plans we are making, any alterations. We are suggesting anything to do with God, with God's service, whether it be the printed page or whether it be the speaking in the meetings or whatever it may be. There must always be a tender conscience with regard to is this in harmony with his revealed will, for only that can make acceptable worship? And then again. In chapter nine, 23 and 24, where he is harking back to what we read in Exodus. 33. It was therefore necessary that the patterns of things in the heavens should be purified with these. Now, of course, he's speaking about the sacrifices which were offered under the law of Moses sacrifice with these but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the 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. And then I go back without turning to the passage.

[00:28:19] In the Book of Exodus, it says they offered willing service. And the Book of Revelation speaks about this tabernacle in reality. I think that's where I turn to that passage. Revelation 21 three. So that from the earliest days, you might say, of Israel's history. Recorded in Exodus two, the deliverance from a greater than the Pharaoh of

Egypt, the monster that is yet to dominate the earth before the end comes as we get to the Book of Revelation. And then we have almost a sigh of relief. Revelation 21. The Lake of Fire is the last word in verse 15. Grateful. And I saw a new heaven and a new earth. For the first heaven and the first earth had passed away. And there was no war scene. And I, John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold. The Tabernacle of God is with me. And he will dwell with them. And they shall be his people and God himself shall be with him and be their God. And God shall wipe away all tears from their eyes. And there should be no more death, neither sorrow nor crying. Neither shall there be any more pain. N.a.. I passed away. That's what God says. He's leading to that. Can you wonder sometimes. That I say to myself, Oh, what a day that will be when there shall be no more pain.

[00:30:28] And yet there are others who suffer ever so much more than I can ever suffer who haven't got that blessed consolation. Shall we just have a thought before we finish this little meeting of saying from our hearts. Thanks. Be unto God. For his unspeakable gift. He is going to dwell among us and he is going to be all that the high priest of the sacrifices of the anointing oil and the ark and the mercy seat and the cherubim all together. We've lost nothing. But we go back to these Old Testament types because they point out several details to us and remind us that Christ is the one that is fulfilled them all on our account and for the glory of God. And so I leave this now. I think it would be profitable friends, if we don't say what we know all about the Tabernacle. Now, let's go on. I think we go back, Don't you? Don't you think we ought to go back and look at some of the details a bit more? That God is so intimately specified and said the pattern I've shown you so that we may learn a little more from these priceless types of what true worship and true access and true acceptance can mean as they are reinterpreted for us since the coming of Christ and his wondrous offering on our account.