

IMMERSE; BEGINNINGS

Week 6 - EXODUS – Grace in the Midst of Judgment – Pt. 2

July 18, 2021

Today the Jewish community is observing Tisha B'Av – the 9th day of Av. Av is a month on the Jewish religious calendar that equates to July/August on the Gregorian calendar. The 9th of Av began last evening (7/17/21) and ends today at sundown (7/18/21). Tisha B'Av is the saddest day on the Jewish calendar. Tisha B'Av commemorates the destruction of BOTH the first and second temples in Jerusalem (586 B.C. and 70 A.D.), different years but ON THE SAME DAY!!!! The Rabbis during the writing of the Talmud (200 AD to 500 AD) claimed that God ordained this day as a day of disaster...as punishment for the lack of faith evidenced by the Israelites during their desert wanderings after the exodus from Egypt.

On Tisha B'Av, the book of Lamentations written by the Prophet Jeremiah is read and the people are encouraged to fast. People at the more Orthodox Jewish synagogues sit on the floor while the book of Lamentations is read. Lamentations is comprised of five chapters which cover: Babylon laying siege around Jerusalem; God's anger with Jerusalem; Jeremiah's anguish and HOPE; degradation (humiliation/shame) of Zion; prayer for RESTORATION!

HOPE: Lam. 3:19-24 - *Remember my affliction and roaming, the wormwood and the gall (bitterness). ²⁰ My soul still remembers and sinks within me. ²¹ This I recall to my mind, therefore I have hope. ²² Through the LORD's mercies we are not consumed, because His compassions fail not. ²³ They are new every morning; great is Your faithfulness. ²⁴ 'The LORD is my portion,' says my soul, 'therefore I hope in Him!'*

RESTORATION: Lam. 5:16b-22.

Ex. 25:8-9 - *And let them make Me a sanctuary, that I may dwell among them. ⁹ According to all that I show you (on the mtn. Ex. 25:40), that is, the pattern of the tabernacle and the pattern of all its furnishings, just so you shall make it (Ex. 25:8-9).*

(Cross reference: Heb. 8:5 – the tabernacle was the copy and shadow on earth; the pattern is in heaven. We see several of the furnishings in the book of Revelation: Rev. 4 & 5 [throne room of God in heaven]; Rev. 5:8; Rev. 6:9; Rev. 11:19)

Ex. 25:1-9 - *Then the LORD spoke to Moses, saying: ² "Speak to the children of Israel, that they bring Me an offering. From everyone who gives it willingly with his heart you shall take My offering. ³ And this is the offering which you shall take from them: gold,*

silver, and bronze; ⁴ blue (deity), purple (mediator), and scarlet (humanity) thread, fine linen, and goats' hair; ⁵ ram skins dyed red, badger skins, and acacia wood; ⁶ oil for the light, and spices for the anointing oil and for the sweet incense; ⁷ onyx stones, and stones to be set in the ephod and in the breastplate. ⁸ And let them make Me a sanctuary, that I may dwell among them. ⁹ According to all that I show you, that is, the pattern of the tabernacle and the pattern of all its furnishings, just so you shall make it.

The children of Israel were to bring a voluntary offering from each person whose heart prompted him to give. The tabernacle was constructed from freewill offerings of the people received from the Egyptians (Ex. 12:35-36).

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How did God inspire Moses to record the layout of the tabernacle? What furnishing was first? Reading about the tabernacle furnishings from God's perspective:

Ex. 25:10 – *And they shall make an ark....*

God commanded Moses to build an ark of acacia wood (speaking to the humanity of Jesus) overlaid with gold (speaking to the divinity of Jesus). Within this ark were to be placed the tablets of the law which God was about to give to Moses (Ex. 25:16). The most complete inventory of the contents of the ark of the covenant is found in Heb. 9:4: manna, Aaron's staff that budded, and the stone tablets of the covenant.

God began in the innermost part of the tabernacle - in the Holy of Holies where the ark of the covenant was placed. The tabernacle proper was comprised of the Holy Place and the Holy of Holies. The tabernacle proper was a tent-like structure surrounded by a courtyard. The ark was placed in the Holy of Holies, the innermost part of the tabernacle, where only one person, the High Priest, entered one time each year... Yom Kippur/the Day of Atonement. How does God view man? God looks upon the heart (I Sam. 16:7) – the inner man.

The Ark of the Covenant and the Mercy Seat/Ex. 25:10-22; Ex. 37:1-9)

- The ark of the covenant represented the presence of God.
- The real significance of the ark of the covenant was what took place involving the lid of the box, known as the "mercy seat." The term 'mercy seat' comes from a Hebrew word meaning "to cover, placate, appease, cleanse, cancel or make atonement for."
- The cloud or visible glory of God rested on the mercy seat.
- Upon this mercy seat, the blood of the sacrifice was sprinkled on the Day of Atonement – covering the sins of the people/the nation of Israel...for the Holy Place, for ALL their sins (unintentional (Lev. 4:2) and intentional (Num. 15:30)).
- The mercy seat on the ark was a foreshadowing of the blood of Christ shed on the cross for the forgiveness of sins. I John 2:2 - *And He Himself is the propitiation (a satisfaction, an appeasement) for our sins, and not for ours only but also for the whole world.*
- CONSIDER: The mercy seat with the blood came between the glory of God/the holiness of God dwelling above the mercy seat and the broken law inside the ark. (The law that would be broken – Jer. 31:31-32)

The Table of Showbread/The Table of the Presence (Ex. 25:23-30; Ex. 37:10-16)

- The table of showbread stood on one side of the Holy Place and held 12 loaves of bread, representing the 12 tribes of Israel. The table of showbread spoke to God's sustenance of Israel by God in the wilderness. (We need to know that food was placed in pagan temples to feed their gods!)
- The showbread was eaten by the priests each week. Before the priests ate the showbread, new bread was put in its place on the table. There was never a lack. God desires to continually fellowship with us – always providing a table before us.
- Jesus said, *I AM the bread of life* – John 6:35.

The Golden Lampstand (Ex. 25:31-40; Ex. 37:17-24)

- The golden lampstand stood opposite the lampstand in the Holy Place.
- It was hammered/it was BEATEN out of one piece of pure gold. Consider: Isa. 53:10 - *it pleased the Father to bruise the Son.*
- It consisted of a main shaft out of which emerged a central branch. From each side of the central branch came three branches for a total of seven branches. Messianic title: the Branch (Jer. 23:5-6). The lampstand speaks to the unity of the Messiah and His body/followers.
- How was the Body of Christ birthed? Through the beating and crucifixion and resurrection of the Messiah (Isa. 53:10).
- Jesus proclaimed, *I AM the light of the world* (John 8:12).

The Veil (Ex. 26:31-37)

- A thick curtain separated the Holy of Holies from the Holy Place. The veil was made of fine twisted/woven linen and blue, purple, and scarlet yarn. There were figures of cherubim (angels) embroidered onto it. Cherubim guarded the throne of God.
- The word “veil” in Hebrew means a screen, divider, or separator that hides. The veil was shielding our holy God from sinful man.
- Matt. 27:50-51 - *And Jesus cried out again with a loud voice, and yielded up His spirit. ⁵¹ Then, behold, the veil of the temple was torn in two from top to bottom.* The tearing of the veil that was 60 feet in height, 30 feet in width, and four inches thick – the way into God’s presence was now manifested, was made known to all.
- As Jesus cried out, “It is finished” on the cross, He was indeed proclaiming that God’s redemptive plan was now complete. The age of animal offerings was over. The ultimate offering had been sacrificed.

The Altar of Burnt Offering (Ex. 27:1-8; Ex. 38:1-7)

- The altar of burnt offering was situated in a prominent position at the entrance of the courtyard.

- The altar was the place for burning animal sacrifices. The Hebrew word for the altar is *mizbeach* – which means “the slaughter place.” It demonstrated that the first step for sinful man to approach a holy God was death! A person had to bring a spotless animal to the priest at the gate of the tabernacle courtyard.
- Animal sacrifices were a grisly reminder that sin has terrible consequences...sin is ugly! God desired man to be sick of sin!
- God required that the person offering the sacrifice lay his hands upon the animal to symbolize that it stood in for him...it was his substitute. The offerer sinned and something had to die. The person bringing the sacrifice had to kill the animal (Lev. 1:5), cutting its throat with a sharp knife.
- The horns (horns representing power/strength of animals) on the brazen altar in the courtyard represented the power of Jesus' blood to forgive sins.

The Golden Altar of Incense (Ex. 30:1-10; Ex. 37:25-29)

- The altar of incense sat in front of the veil that separated the Holy Place from the Holy of Holies
- It was made of acacia wood and overlaid with pure gold. Four horns protruded from the four corners of the altar.
- God commanded the priests to burn incense on the golden altar every morning and evening.
- The incense was a symbol of the prayers of the people going up to God as a sweet fragrance. God's desire was to dwell with His people...have His people approach Him as they confessed their sin and presented a sacrifice...worship Him...and pray to Him.
- The horns on the golden altar signify power of prayer!

The Bronze Laver (Ex. 30:17-21; Ex. 38:8)

- The laver in the courtyard is located halfway between the brazen altar and the Holy Place. It was made entirely of bronze. The priests were to wash their hands and their feet with water from it before entering the Holy Place following the work of sacrifice.

All three persons of the Godhead are manifested within the tabernacle. Very broadly speaking...

- God the Father gave Moses the pattern for the tabernacle.
- All the article/implements/furniture in the tabernacle speak to Jesus and His work of sacrifice on our behalf.
- In Ex. 35:30-31 we read, *See, the LORD has called by name Bezalel, the son of Uri, the son of Hur, of the tribe of Judah and He has filled him with the Spirit of God in wisdom and understanding, in knowledge and all manner of workmanship...to enable him to craft the implements for the tabernacle.*

Contrasts between the tabernacle in the wilderness and King Solomon's temple:

- The tabernacle foreshadowed Jesus' first coming. The temple looks forward to Jesus at His second coming.
 - The tabernacle was first erected. The temple was built long afterwards... following a gap.
 - The tabernacle was erected by Moses the Prophet which was the office Jesus filled during His first coming. The temple was built by Solomon the King which is the office Jesus will fill at His second coming. Jesus is Prophet (He is the Word), Priest (He offered up the sacrifice of Himself), and King (He is King of Israel... and King of Kings, Lord of Lords [Rev. 19
 - The tabernacle was set up in the wilderness and reflects Jesus' humiliation. The temple was built in Jerusalem, the "city of the great King" (Matt. 5:35) speaking of Jesus' future glorification.
 - The tabernacle was unattractive in its externals. Jesus, at His first coming, was "a root out of dry ground" (Isa. 53:2). The temple was renowned for its outward magnificence. Jesus, when He returns at His physical second coming shall come in power and great glory (Matt. 24:30).

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There are two full accounts given in Exodus of the construction of the tabernacle. Notice that there are two Scripture references in Exodus for the furnishings, aside from the veil. We have a description of the tabernacle and its furnishings as it was given to Moses at Mt. Sinai (Ex. 25-31). We then have a parenthesis in Ex. 32 and Ex. 33 with the record of Israel's transgression in the sin of idolatry – the worship of the golden calf. Despite Israel's transgression/rebellion against God, His grace reigned down upon them. The tabernacle was erected. Israel's sin did not turn God from His purpose of mercy and grace!

Ex. 40:34 – Then the cloud covered the tabernacle of meeting, and the glory of the LORD filled the tabernacle. While the outward appearance of the tabernacle was rough and unattractive, the divine glory of God resided within. So it was with Jesus at His first coming...He had no form nor comeliness (Isa. 53:2). Yet, in Him dwells all the fullness of the Godhead bodily (Col. 2:9)