

Pentwater Bible Church

Hebrews Message 21

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Pentwater Bible Church

The Book of Hebrews

Message Twenty-One

THE HEAVENLY TABERNACLE PART I

May 27, 2018

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CLEANSING OF THE HEAVENLY TABERNACLE

Hebrew 9:23_24

²³ It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these ²⁴ 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 (KJV).

This section of scripture gives a glimpse into Heaven. The apostle continues on with his discussion of how the earthly Tabernacle was a pattern of the same things in Heaven. Continuing with this thought he then says that the blood of the sacrifices in the earthly Tabernacle were sprinkled on both the Tabernacle and all the vessels of the ministry used within the Tabernacle. Christ who needed to purify the Heavenly Tabernacle had to do it with the perfect sacrifice of the Lord Jesus. First it is important to realize what the earthly Tabernacle had within it and how it represented the one in Heaven. The earthly Tabernacle had at least six different names referencing it within the Mosaic Law.

1. *Tabernacle* which means dwelling and the Hebrew word Shechinah has the same root referencing God visibly dwelling with us (Exodus 25:9).
2. *Sanctuary* which emphasizes its holiness (Exodus 25:8).
3. It is frequently called a *tent* because of its temporary cloth like nature (Exodus 26:36). It was not to last forever and was replaced with the Temple of solid construction material.
4. *Tent of Meeting* designating its use wherein God would meet with the high priest (Exodus 29:42).
5. *Tabernacle of Testimony* emphasizes the fact that God was going to dwell there and His existence is a reality, that is He really exists (Exodus 38:21).
6. *Tent of Testimony* again emphasizes the fact that God would only be with the Israelites in this setting for a while and that He does exist (Numbers 9:15).

GOD SHOWS MOSES THE PLANS FOR THE EARTHLY TABERNACLE

Exodus 25:1-9

And Jehovah spake unto Moses, saying, ²Speak unto the children of Israel, that they take for me an offering: of every man whose heart maketh him willing ye shall take my offering. ³And this is the offering which ye shall take of them: gold, and

silver, and brass, ⁴and blue, and purple, and scarlet, and fine linen, and goats' hair, ⁵and rams' skins dyed red, and sealskins, and acacia wood, ⁶oil for the light, spices for the anointing oil, and for the sweet incense, ⁷onyx stones, and stones to be set, for the ephod, and for the breastplate. ⁸And let them make me a sanctuary, that I may dwell among them. ⁹According to all that I show thee, the pattern of the tabernacle, and the pattern of all the furniture thereof, even so shall ye make it (ASV, 1901).

First, Moses is commanded to take up *an offering* on a freewill basis. Just as we come to God on our own to receive the salvation He offers, He asks the Israelites to offer to Him on a free will basis. Following this the fifteen individual items needed for the building of the Tabernacle are listed.

1. Gold
2. Silver
3. Brass
4. Blue yarn
5. Purple yarn
6. Scarlet yarn
7. Fine linen
8. Goats hair
9. Sealskins
10. Acacia wood
11. Oil for light
12. Anointing oil
13. Sweet incense
14. Spices
15. Onyx stones

God concludes this section of Scripture regarding the Tabernacle telling Moses that this is a model or *pattern* of the Heavenly Tabernacle (Hebrews 8:5). Moses will be given a vision and detailed instructions of the Heavenly Tabernacle and he is to build the earthly Tabernacle in the exact manner. This then is the essence of this Section of Hebrews 9:23–24. God wants us to realize that His dwelling place on earth is modeled after the place in Heaven. Now it is therefore necessary to understand exactly what the earthly Tabernacle looked like and then why Jesus had to cleanse it.

THE ARK OF THE COVENANT

Exodus 25:10–22

¹⁰And they shall make an ark of acacia wood: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof. ¹¹And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown of gold round about. ¹²And thou shalt cast four rings of gold for it, and put them in the four feet thereof; and two rings shall be on the one side of it, and two rings on the other side of it. ¹³And thou shalt make staves of acacia wood, and overlay them with gold. ¹⁴And thou

shalt put the staves into the rings on the sides of the ark, wherewith to bear the ark. ¹⁵The staves shall be in the rings of the ark: they shall not be taken from it. ¹⁶And thou shalt put into the ark the testimony which I shall give thee. ¹⁷And thou shalt make a mercy-seat of pure gold: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof. ¹⁸And thou shalt make two cherubim of gold; of beaten work shalt thou make them, at the two ends of the mercy-seat. ¹⁹And make one cherub at the one end, and one cherub at the other end: of one piece with the mercy-seat shall ye make the cherubim on the two ends thereof. ²⁰And the cherubim shall spread out their wings on high, covering the mercy-seat with their wings, with their faces one to another; toward the mercy-seat shall the faces of the cherubim be. ²¹And thou shalt put the mercy-seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. ²²And there I will meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubim which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel (ASV, 1901).

The Ark itself was a box or chest that was placed in the innermost room of the Tabernacle, the Holy of Holies. It was a rectangular box, measuring 33¾ feet long by 21¼ feet wide by 21¼ feet high.

The Ark of the Covenant emphasized the concept of satisfaction in that it was here that the wrath of God was satisfied or appeased. The Ark of the Covenant signified God's presence. It was the symbol of the Shechinah Glory. The Shechinah Glory was the visible manifestation of God's presence.

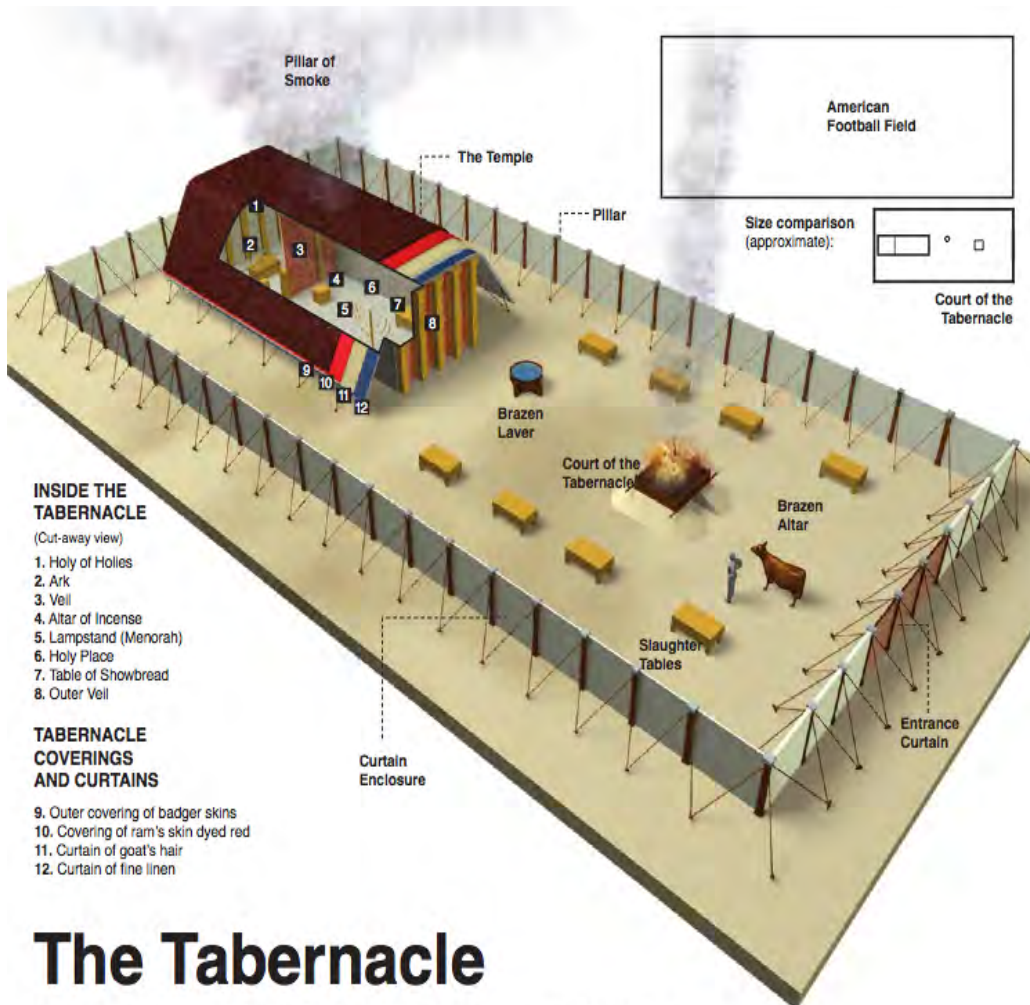
The Messianic significance is that it was the symbol of the coming of Jesus, the God-Man who is the ultimate Shechinah Glory.

John 1:14

¹⁴ And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth (KJV).

Just as God took up His residence in the Holy of Holies and "tabernacled" among men; in the same manner Jesus who was also a visible manifestation of God's presence, during His first advent tabernacled among men. Further, as the gold was beaten into form so too was our Lord Jesus.

The significance of the Ark of the Covenant is that it symbolizes God's presence; it is a symbol of the Shechinah Glory; and it becomes particularly the symbol of the Shechinah Glory that Jesus was. There are several adjectives the Bible adds to the word ark to describe its characteristics. They are: *testimony* (Exodus 25:22), *Jehovah* (Numbers 10:33), *holy* (2 Chronicles 35:3), and *strength* (Psalm. 132:8).



The Tabernacle

This portable temple was built in the wilderness by the Israelites circa 1450 BC after they were freed from Egyptian slavery. The tabernacle was the first temple dedicated to God and the first resting place of the ark of the covenant. It served as a place of worship and sacrifices during the Israelites' 40 years in the desert while conquering the land of Canaan.

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THE MERCY SEAT

The top or lid of the Ark of the Covenant is called the *mercy-seat*. Here blood was sprinkled by the high priest once a year on Yom Kippor, also known as the Day of Atonement (Leviticus 16:14). On it were the images of two cherubim with their wings overspreading the *mercy-seat* forming a canopy. The *two cherubim* faced each other and covered the *mercy-seat*. The *Cherubim* are always closely related to the throne of God and do his nearest, most important, and serious work. The cherubim set over the *mercy-seat* symbolized the throne of God and grace (1 Samuel 4:4; Hebrews 4:16).

The significance of the *mercy-seat* is that it was the place of propitiation; this was the place where sins were covered. The word “propitiation” means, “to appease the wrath of God.”

The Messianic significance of the *mercy-seat* was that it was a symbol of Jesus who is our propitiation. The wrath of God, which was revealed against all ungodliness, and unrighteousness of man, the wrath that burned against sin and demanded punishment for sin, was finally appeased or satisfied by the death of the Messiah and satisfied the holy demands of a righteous God. Therefore, God was propitiated (1 John 2:1–2; Romans 3:25; Hebrews 9:25; 1 John 4:10).

THE CONTENTS OF THE ARK

The contents of the Ark are given in Exodus 16:33 and Hebrews 9:4b: *wherein was a golden pot holding the manna, and Aaron’s rod that budded, and the tables of the covenant.*

The *manna* was a symbol of spiritual food (1 Corinthians 10:3). It pictures Jesus as *the true bread out of heaven* (John 6:30–35). Just as the *manna* came down from Heaven, Jesus the Bread of Life, came down from Heaven. Just as *manna* sustained the Jews physically in the wilderness, even so this Bread sustains the believer spiritually; it is the spiritual sustenance of the believer (Revelation 2:17).

The second item, *Aaron’s rod that budded*, was to be placed in the Ark according to Numbers 17:8–11. It is symbolic of the priesthood of Aaron because he was one that God had chosen to be the high priest. He was a symbol of the one to come Jesus. All future high priests were to come from the genealogy of Aaron.

The third item was *the tables of the covenant* (Deuteronomy 10:2; 31:25–26). The Ten Commandments symbolized as a figure of speech merism, the whole Law of God. “The Law” itself was always a unit of 613 commandments in its entirety. As a result, the first ten of the total symbolized the righteous complete Law of God.

THE TABLE OF SHOWBREAD

Exodus 25:23–30

²³And thou shalt make a table of acacia wood: two cubits shall be the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof. ²⁴And thou shalt overlay it with pure gold, and make thereto a crown of gold round about. ²⁵And thou shalt make unto it a border of a handbreadth round about; and thou shalt make a golden crown to the border thereof round about. ²⁶And thou shalt make for it four rings of gold, and put the rings in the four corners that are on the four feet thereof. ²⁷Close by the border shall the rings be, for places for the staves to bear the table. ²⁸And thou shalt make the staves of acacia wood, and overlay them with gold, that the table may be borne with them. ²⁹And thou shalt make the dishes thereof, and the spoons thereof, and the flagons thereof, and the bowls thereof, wherewith to pour out: of pure gold shalt thou make them. ³⁰And thou shalt set upon the table showbread before me always (ASV, 1901).



Another piece of furniture in the Tabernacle was the Table of Showbread. This was one of the items of furniture that stood in the Holy Place and held twelve loaves of special bread for the Levites to eat (Leviticus 24:5–9). The literal meaning of the word showbread in Hebrew was “the bread of His face” or “Presence bread.” The Table of Showbread emphasized the concept of communion with the Lord

The Messianic significance of the Table of Showbread is that it pictures Jesus as *the bread of life* and our communion with Him through the bread we take as we celebrate (John 6:35, 48, 51).

THE LAMPSTAND

Exodus 25:31–40

³¹And thou shalt make a candlestick of pure gold: of beaten work shall the candlestick be made, even its base, and its shaft; its cups, its knops, and its flowers, shall be of one piece with it: ³²and there shall be six branches going out of the sides thereof; three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof: ³³three cups made like almond-blossoms in one branch, a knop and a flower; and three cups made like almond-blossoms in the other branch, a knop and a flower: so for the six branches going out of the candlestick: ³⁴and in the candlestick four cups made like almond-blossoms, the knops thereof, and the flowers thereof; ³⁵and a knop under two branches of one piece with it, and a knop under two branches of one piece with it, and a knop under two branches of one piece with it, for the six branches going out of the candlestick. ³⁶Their knops and their branches shall be of one piece with it; the whole of it one beaten work of pure gold. ³⁷And thou shalt make the lamps thereof, seven: and they shall light the lamps thereof, to give light over against it. ³⁸And the snuffers thereof, and the snuffdishes thereof, shall be of pure gold. ³⁹Of a talent of pure gold shall it be made, with all these vessels. ⁴⁰And see that thou make them after their pattern, which hath been showed thee in the mount(ASV, 1901).



Another feature of the Tabernacle was the candlestick or Lampstand. This was a seven branched lamp that stood in the Holy Place and symbolized union and light

The importance of the *Lampstand* was that it provided light in the darkness of the Holy Place. Since the Tabernacle had no windows, the only light in the first room, the Holy Place, was from this Lampstand. The Shechinah Glory provided the light for inner chamber, the Holy of Holies.

The Messianic significance of the Lampstand is symbolized by four things. First, it symbolized God as *the light of Israel* (1 John 1:5). Secondly, it symbolized Jesus as *the light of the world* (Luke 1:78–79; 2:32; Jn. 1:7–9; 8:12; 9:5; 12:46; 2 Corinthians 4:6; Revelation 21:23–24). Thirdly, it symbolized the believer in that the believer is spoken of as being light (Matthew 5:14–17; Luke. 12:35; Ephesians 5:8–9; Philippians 2:15). For that reason, the believer is also to *walk in the light* (1 John 1:7). And fourthly, it symbolizes the Church as the light as well (Revelation 1:20).

Next message: THE TABERNACLE CONTINUED

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