

# The TabernaclePart 2

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[ 0 : 0 0 ] Welcome to our services this evening and as we come together around the Word of God, let us seek his blessing in prayer. Let us pray.

Eternal and ever-blessed Lord, we give thanks unto thee for all the tokens of thy goodness and kindness to us and we give thee thanks that we have these moments that we set ourselves apart to especially meditate upon thy Word and as we do so at this hour we seek, O Lord, the help of thine own spirit to lead us unto thine own truth, to enlighten our understanding, to give us more knowledge of thyself and as we partake of these things we pray, O Lord, that we may indeed be strengthened in our faith and that we may be encouraged in our walk. O Lord, we are dependent upon thee, for without thee we can do nothing. And we, O Lord, praise thy name, that at this hour we can come and unburden ourselves before thee in prayer, seeking thy grace to help us, seeking, O Lord, that it may please thy spirit to come and to take the veil from our hearts to open our hearts to receive thy word, that it may be lodged in our heart and bring forth evidence in our lives. We give thee thanks for the help of thy spirit throughout our lives. From the very moment that thy spirit enlightened our understanding and our knowledge of ourselves and enabled us to draw near to thee and to exercise trust in thee, that it has been continually working in our lives, sanctifying thy people, up to the point when we shall ultimately be glorified and made like into the image of the Son. O Lord, we give thee thanks for the work of thy spirit. And we pray, O Lord, that as we come together, at this evening hour, that thou would be with us and that we would indeed wait upon thee, seeking that thou would bless thy word to us. We pray, Lord, for our homes, our families. We pray for those who are ill and those who mourn.

We pray for those who are ill and those who are ill and those who are ill and those who are ill and those who are ill and those who are ill. We pray, O Lord, that thou would bless thy gospel into the ends of the earth.

We pray, O Lord, that thou would bless thy gospel into the earth. We pray, O Lord, that thou would bless thy word. And bless all thy servants who have gone forth with thy word. O may they have the unction of thine own spirit upon them.

May they know what it is to proclaim the truth of God with all boldness and with all confidence, knowing that thy word shall not return unto thee void, but that thou shall accomplish that for which thou hast sent it forth.

[ 4 : 0 5 ] O we pray that thou would visit our communities in a day of thy power. That thou would bring a people to repentance.

O a people sorrowing over their sin and seeking the mercy of God and Jesus Christ. O we pray that thou hast sent it forth. We give thee thanks for that great provision that thou hast made for us in him.

We give thee thanks for his work upon the cross. We give thee thanks for his continual ministry. And for the great promise that he shall return.

Not to offer himself again as a sacrifice for sin. But to gather his people. But to gather his people. And to bring them to be with himself forever.

In the inheritance that he has prepared for them. O we give thee thanks that we can have that living hope. Through our Lord Jesus Christ.

[ 5 : 07 ] When everything else in their world is so uncertain. That thy people can have this certainty. Based upon the faithfulness of God and his word.

O we give thee thanks that we can have that living hope. If we come to put our trust in the Lord Jesus Christ. We pray that thou would continue with us.

Now as we wait upon thee. And all that we ask with the forgiveness of our sins. In Jesus name. For his sake. Amen. Let us now read the word of God.

As we find it in the Old Testament. In the book of Exodus. And chapter 35. And Moses gathered all the congregation of the children of Israel together.

And said unto them. These are the words which the Lord hath commanded that ye should do them. Sixth day shall work be done. But on the seventh day there shall be to you an holy day.

[ 6 : 18 ] A Sabbath of rest to the Lord. Whosoever doeth work therein shall be put to death. Ye shall kindle no fire throughout your habitations upon the Sabbath day.

And Moses speaking to all the congregation of the children of Israel saying. This is the thing which the Lord commanded saying. Take ye from among you an offering unto the Lord.

Whosoever is of a willing heart. Let him bring it an offering of the Lord. Gold and silver and brass. And blue and purple and scarlet.

And fine linen and goldsayer. And ramskins dyed red. And badger skins and shootin' wood. And oil for the light. And spices for anointing oil.

And for the sweet incense. Onyx stones and stones to be set for the eepot and for the breastplate. And every wise-hearted among you shall come and make all that the Lord hath commanded.

[ 7 : 16 ] The tabernacle is tented in his coverings. His hanshers and his boards. His bars, his pillars and his sockets. The yark and his staves thereof with the mercy seat and the veil of the covering.

The table and his staves and all his vessels and the showbread. The candlestick also for the light and his furniture and his lamps with the oil for the light.

And the incense altar and his staves and the anointing oil and the sweet incense. And the hanging of the door of the entering in of the tabernacle. The altar of burnt offering with his present grate.

His staves and all his vessels. The laver and his food. The hangings of the coat. His pillars and their sockets. And the hanging for the door of the coat. The pins of the tabernacle.

And the pins of the coat. And their cars. The cloths of service to do service in the holy place. The holy garments for our heir on the priest. And the garments of his sons to minister in the priest's office.

[ 8 : 14 ] And all the congregation of the children of Israel departed from the presence of Moses. And there came everyone whose hearts stirred him up. And everyone whom his spirit made willing.

And they brought the Lord's offering to the work of the tabernacle of the congregation. And for all his service. And for the holy garments. And so on.

May the Lord bless unto us the reading of that portion of his word. And now seeking the Lord's self. Let us turn again to verse 20 and 21.

Where we read. And all the congregation of the children of Israel departed from the presence of Moses. And they came everyone whose hearts stirred him up.

And everyone whom his spirit made willing. And they brought the Lord's offering to the work of the tabernacle of the congregation. And for all his service. And for the holy garments.

[ 9 : 09 ] Now as we continue our study of the tabernacle. We noted last week that. When God created man and placed him in the garden of Eden.

There in the garden God walked and talked with man. There was fellowship and communion between God and man. There was no barrier between God and man.

But a terrible tragedy took place. Which interrupted and disrupted that relationship. There came a day when sin invaded and broke the peaceful fellowship of the garden.

And the great question was. How is this problem going to be resolved? Can man ever be restored into fellowship with God?

In Genesis we read. Before man was expelled from the garden. God made a promise. And I will put enmity between thee and the woman.

[ 10 : 18 ] And between thy seed and her seed. It shall bruise thy head and thou shalt bruise his heel. This was the promise of the seed of the woman. Who was to bring salvation.

Now there is a lot within that promise. But it is this. That the God who had said. For in the day that thou eatest thereof thou shalt surely die. Will fulfil his word.

There will be death on account of sin. But God bound himself again by his own word of promise. Regarding the seed of the woman. Being of course his own son.

Who would deal with sin and meet with its penal consequences. Who would die. This is where mercy and truth meet together.

This is where righteousness and peace have kissed each other. In the cross of our Lord Jesus Christ.

[ 11 : 24 ] So we are told. Therefore the Lord God sent him forth from the garden of Eden. To till the ground from whence he was taken. So he drove out the man.

And he placed at the east of the garden of Eden. And he was taking a tree of life. And he was taking a tree of life. And a flaming sword which turned every way. To keep the way of the tree of life. There is a lot of discussion among people.

Over the issue of Adam and the tree of life. A lot of questions arise. Had Adam and his wife partaken of the tree of life. Before they sinned.

If they had partaken of the tree of life. After they sinned. Would they have lived forever in sin. And alienated from God. Why were cherry beams and a flaming sword.

Which turned every way. Placed at the gate. To keep the way of the tree of life. Now it is important for us to remember. That God made the tree of life.

[ 12 : 24 ] On the third day. Like he made the tree of the knowledge of good and evil. And all the other trees. And like the tree of the knowledge of good and evil. God gave the tree of life. Its name.

Now I am not going to spend too much time on this discussion tonight. But just give a brief summary of the view of two theologians. John Calvin understood the tree in sacramental language.

In his commentary on Genesis he says. Given that humanity cannot exist except within a covenantal relationship with God. And all covenants use symbols to give us.

The attestation of his grace. He gives the tree. Not because it could confer on man that life with which he had been previously endued. But in order that it might be a symbol and memorial of the life which he had received from God.

God often uses symbols. He does not transfer his power into these outward signs. But by them he stretches out his hand to us. Because without assistance we cannot ascend to him.

- [ 13 : 36 ] Thus he intends man as often as he eats the fruit. To remember the source of his life. And acknowledge that he lives not by his own power. But by God's kindness.

Calvin says that God intended that man as often as he tasted of the fruit of that tree. Should remember from whence he received his life.

In order that he might acknowledge that he lives not by his own power. But by the kindness of God alone. In all the other trees of the garden there was only nourishment.

But this tree was not only for nourishment. But it was a symbol of the life that God had already given to man. In other words. The tree of life was pointing beyond itself to a spiritual reality.

And in symbolising what God had promised upon fulfilment of the conditions that he had revealed. It is worthy for us to note that the Westminster larger catechism in question 20.

- [ 14 : 38 ] Explains that the tree of life was a pledge of the reward offered to Adam. In the covenant of works. But now what about another theologian.

Jonathan Edwards. In his notes on scripture he suggests. That the tree of life did not bear fruit until Adam's probationary period was passed.

In other words. The tree did not bear fruit during the probationary period. Until Adam had either obeyed or disobeyed God's tests. So that the fruit of the tree would have been the reward for his passing the test.

Now I think that is a very interesting point. Edward goes on and he says. There seems to be an allusion to this in Revelation 22 verse 14.

Blessed are they that do his commandments. That they may have right to the tree of life. And in Revelation 2 verse 7. To him that overcometh will I give to eat of the tree of life.

- [ 15 : 42 ] And so that it was not to be come at till the time of his trial was ended. For if he had ate of the tree before his probation was ended.

Confirmed life would doubtless have been as much connected with it as after he fell. And that would have defeated God's design. Which was that he should not have confirmed life till his obedience was tried.

Edward concludes. The most probable account that is to be given of this matter is this. That the fruit of the tree of life was not yet produced.

But that it was revealed to Adam that after a while the tree should produce fruit. That whosoever ate of it should live forever. That he might eat it if he persisted in his obedience.

And did not so expose himself to death before that time. And so cut himself off from ever tasting of it. However, I am not going to digress further from our study.

- [ 16 : 46 ] And enter into a wider discussion on this subject. But I think that both John Calvin and Jonathan Edwards have interesting points to give us on the tree of life. Which are very thought provoking.

Nevertheless, there are two things that we must remember. First, God's character. God's character is brought before us. God cannot contradict himself.

So when God gave the commandment regarding the tree of the knowledge of good and evil. And the punishment that would ensue upon disobedience. That punishment would be carried out.

So upon disobedience, death was inevitable for man. Both physically, spiritually and eternally. But secondly, God's redemptive plan which was set forth before the world was created.

Before sin entered into the experience of mankind. That redemptive plan could not be frustrated. It would be fulfilled. While God is not bound by any necessity outside of himself.

[ 17 : 50 ] Nevertheless, God bounds himself by his own word. The words of Genesis 2, 17 cannot be undone. For in the day that thou eatest thereof thou shalt surely die.

But also we must be mindful as Paul reminds us. Who rests our hope on the fact of the character of God who makes the promise. As he writes in Titus chapter 1.

That before man was sent out of the garden, God gave a promise.

And on that promise we read that Adam called his wife's name Eve. Because she was the mother of all living. Adam exercising faith upon the promise.

Then we read, The problem created by the invasion of sin.

[ 19 : 11 ] All brought before us in these famous words of scripture. John 3, 16. For God so loved the world. That he gave his only begotten son.

That whosoever believeth in him should not perish. But have everlasting life. We know that Adam taught his family to sacrifice.

And we know that throughout the book of Genesis. We find altars and sacrifices being offered to God. God was teaching them that this was the only way back into our relationship with him.

So God met with sinners through these appointed ways. However, at best, they were only shadows.

But through faith, the Old Testament believers were able to see and trust in the reality or the substance of these shadows. Which was Jesus Christ.

[ 20 : 08 ] Which was Jesus Christ. Now, as Israel had fellowship with God in by means of these sacrifices and eventually by means of the tabernacle.

We have fellowship with God in by means of the substance of which the tabernacle and these sacrifices was only a type. Namely, Jesus Christ. If we are going to be reconciled to God.

If we are going to have communion with God. It is only through Jesus Christ. Now, as we continue our study upon the tabernacle.

Let us look in more detail. Let us make a closer examination of the tabernacle structure. When God led his people Israel out of Egypt and they arrived at Mount Sinai.

He had them to construct a tabernacle. In which sacrifices were to be offered that he might dwell in their midst. Now, if it happened that we had been travelling along the wilderness route at this time.

[ 21 : 21 ] And having come upon the camp of Israel. Let us attempt to visualise the scene. A group of people, over two million, is encamped in beautiful order.

The camp is in the form of an oblong square. Four miles, sorry, four miles and miles. As far as the eye can reach, it stretches out.

In beautiful order. In beautiful proportions. There in the centre we behold a wonderful tent called the tabernacle.

Above is a pillar of cloud. The mysterious symbol of Jehovah's presence. This is something that we can so easily overlook.

And that is the beautiful order in which things are set up. This is not a camp that is set up in a chaotic, messy, indiscriminate way.

[ 22 : 27 ] But everything is organised in accordance with the divine plan. Each tribe had their own separate place of encampment around the tabernacle.

It is reminding us that God is a God of order. And not a God of confusion. But before we draw nearer to the encampment and the tabernacle, there is something that we can overlook.

And that is that before we reach the outer boundaries of the encampment, about four miles from the tabernacle, we come across a pile of ashes and fire burning on the ground.

It is the fire at which the sin offering was consumed without the camp. Part of the procedure involved with some of the sacrifices was taking the sacrifice outside the camp and burning the sacrifice there around four miles from the tabernacle.

In Exodus chapter 29 verse 14 we read, But the flesh of the bullock and his skin and his tongue shalt thou burn with fire without the camp.

[ 23 : 45 ] It is a sin offering. In Leviticus 4 we read regarding the regular sin offering, Even the whole bullock shall he carry forth without the camp into a clean place where the ashes are poured out, and burn him on the wood with the fire where the ashes are poured out shall he be burned.

Of particular importance is the day of atonement. In Leviticus 16 we read, While the day of atonement was an event that took place only once a year, the sin offering was a constant reminder to them of the seriousness of sin.

So serious was the offence that part of the offering would have to be burnt outside the camp. What then is the lesson and implication of the sacrifice burnt outside the camp?

Well, in the book of Hebrews chapter 13 we read, Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

The principal point is this, that this was the sacrifice to which Christ's death corresponded, for we read in the Gospel of John, then delivered to him, that is Jesus, therefore unto them to be crucified.

[ 25 : 23 ] And they took Jesus and led him away. And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha. Paul, writing to the Corinthians, says, For he hath made him to be sin, or a sin offering, for us who knew no sin, that we might be made the righteousness of God in him.

This is where we have to begin in our study of the tabernacle. We must begin four miles out from the tabernacle, at this pile of ashes.

And it must be the starting point of not only our study of the tabernacle, but it must be the starting point of our evangelism.

We must begin at this pile of ashes and fire that is burning on the ground outside the camp. Before we reach the tabernacle, there is this confrontation with sin.

And for the tabernacle to have meaning for the Israelites, they must understand what is true of them in the presence of God. And it is the same for us tonight.

[ 26 : 38 ] Before we can see the meaning of the cross of Jesus Christ on Golgotha, we must understand what is true of us in the presence of God. In other words, we must see and understand our need for the tabernacle and for the cross of Golgotha.

A lot of people assume that sinners are murderers, rapists, paedophiles, but not themselves, because they think of themselves as well-behaved, loving, likeable, charitable people.

But the Bible says, for all have sinned and come short of the glory of God. We are all guilty of the great sin of rebellion against God.

The Catechism answers the question, what sin is? Sin is any want of conformity and to a transgression of the law of God. The Bible says there is an unrighteous, no, not one.

Obviously, we are not all the same. It is true that there are those who are criminals, murderers, rapists, drug dealers and so on.

[ 27 : 56 ] But let us remember that there are others who are greedy, lustful, selfish, arrogant, proud and so on. The symptoms may be different.

But we all have the same disease. We are all sinners. And the pile of ashes reminds us that we are sinners.

The pile of ashes four miles from the tabernacle reminded the Israelites that they were sinners. And the cross of Golgotha reminds us that we are sinners.

And the fire there by the pile of ashes symbolized what their sins deserve, that they deserve destruction, that they deserve death.

And that is where we have to begin. We must begin at the pile of ashes and fire on the ground outside the tabernacle, four miles away from the tabernacle.

[ 29 : 09 ] But leaving the pile of ashes, and as we come nearer to the camp, on the east side where we have the entrance to the tabernacle enclosure, we have the tribes of Judah, Issachar and Zebulun.

Now, their tents are at least 3,000 feet or about two-thirds of a mile away from the tabernacle enclosure. And that space encircles the enclosure on every side.

But on the east side within that space, we have the tents of Moses, Aaron and Aaron's sons. The tribe of Levi was divided into three families under his three sons, Gershon, Kohath and Mariah.

And each had his own separate place of encampment around the tabernacle enclosure, and to each was committed a particular charge and burden. On the north side, we have the camps of Asher, Dan and Naphtali, and the tents of Mariah.

And the Mariahites watched over and erected and carried all the solid framework of the tabernacle, the pillars of the surrounding courts, and together with the sockets of silver and brass.

[ 30 : 26 ] On the west side, we have the tribes of Benjamin, Ephraim and Manasseh, along with the tents of Gershon. The Gershonites had under their care the curtains, the hangings and coverings of the tabernacle and coat, which they also carried on their journeys.

And on the south side, we have the tribes of Gershon, Reuben and Simeon, along with the tents of Kohath. The Kohathites were allocated the charge of the holy vessels, which they also carried on their journeys.

And what we have here to see is that a beautiful order was absurd. The psalmist sang, How lovely are thy tabernacles, O Lord of hosts!

My soul longeth, yea, even fainter for the courts of the Lord. My heart and my flesh crieth out for the living God. Yea, the sparrow hath found an house, and the swallow a nest for herself.

Where she may lay her young, even thine altars, O Lord of hosts, my King and my God. Blessed are they that dwell in thy house. This will be still praise in thee.

[ 31 : 35 ] But what about the tabernacle itself? The tabernacle enclosure began with an outer coat. The details we have in Exodus chapter 27, 9 to 18.

The coat was 175 feet long and 75 feet wide, enclosed by fine twined linen curtains, 7 and a half feet high.

Its gate was placed on the east side of the coat and was 30 feet wide. The fine twined linen curtains were held in place by 60 pillars made of a guy of wood and covered with bronze.

And they were spaced 7 and a half feet apart. Each pillar was secured in a bronze socket with cords fastened at the top and tied to the ground with a bronze stake.

The pillars were made more secured by a silver bar that connected them near the top from which the lined curtains were hung. And each pillar was crowned with a silver capitol.

[ 32 : 37 ] At the east of the court we have the only entrance into the outer coat and that is 35 feet wide and is formed by an embroidered curtain of blue, purple and scarlet.

And as we enter through this gate, the first object that confronts us is the altar of bond offering or the brazen altar. There were seven pieces of furniture connected with the tabernacle.

And the largest of the pieces of furniture was this brazen altar. The sacrificial elements were offered on this altar and it was always burning day and night.

A continuous fire was always burning on this altar. Then as the priest came near the entrance into the tabernacle, for only the priest could enter into the tabernacle, they were confronted by a brazen laver where they had to wash before entering the tabernacle.

Then the priest would walk a few paces from the brazen laver and he would draw back the curtain and enter into the tabernacle. And the first part of the tabernacle was called the holy place and contained three pieces of furniture.

[ 33 : 46 ] The holy place was 15 feet wide and 30 feet long and 15 feet high. The second part of the tabernacle was a square and called the holy of holies or the most holy place.

The whole structure had four coverings and then a covering of embroidered fine twined linen, a second covering of woven gold sere, a third covering of fram skin dyed red and a fourth of badger skin.

There were three pieces of furniture inside the holy place. The table of showbread, which stood on the right side in the holy place. Placed on this table were twelve loaves of bread representing the twelve tribes of Israel and they were changed every Sabbath day with fresh loaves.

On the left hand side stood the seven branch golden candlestick or lampstand and right in front of the veil, holy of holies, stood the altar of incense. Inside the holy of holies were the ark of the covenant covered with gold inside and out and on the top of the ark was the mercy seat all made of gold.

On the mercy seat there were two cherry beams of gold facing each other but looking down towards the mercy seat was their wings stretched out over it. And the only person allowed to enter into the holy of holies was the high priest and that only on a particular day of the year called the day of atonement when he would sprinkle the blood of the sacrifice offered at the altar in the outer court.

[ 35 : 25 ] He would sprinkle it on the mercy seat. The whole tabernacle was empty on that day apart from the high priest and the people waited outside with their eyes fixed on the tabernacle wondering whether the high priest would reappear.

If he reappeared it was the sign for them that God had accepted the blood atonement and that their sins were covered for another year.

Now that is a very brief survey of the tabernacle and its furniture along with some of its services and we'll be looking in more detail at that as time goes on.

The first observance to make is that the tabernacle was to teach us about God himself. It teaches us that he is the God of holiness.



I think as we approach the courtyard and see that it was enclosed by a fine twined linen curtain as well as the whole service of the tabernacles are reminded to us of the holiness of God.

- [ 36 : 35 ] The writer to the Hebrew says that we are to serve God acceptably with reverence and godly fear. The prophet Habakkuk said, Thou art of purer eyes than to behold evil and canst not look on iniquity.

The prophet Isaiah, when he had his vision of the holiness of God, he came to realize his own personal depravity and cried out, Woe is me, for I am undone because I am a man of unclean lips and I dwell in the midst of a people of unclean lips, for mine eyes have seen the King, the Lord of hosts.

The holiness of God was held before the eyes of Israel every day in the structure and service of the tabernacle. And the holiness of God is held before us every day in the gospel and the revelation that God has given to us of it in the atoning work of his beloved Son.

It also teaches us that he is the God of justice. The tabernacle was full of death and the shedding, pouring and sprinkling of blood.

It was not a place of tranquility, but it was rather like a slaughterhouse. This was not a place where a person could entertain any loose notions of the justice of God.

- [ 37 : 59 ] There was no room left for presumptuous thoughts that God could forgive sin without regard to his justice.

It was a place where God gave the intimation that there was no forgiveness of sin, but through a particular sacrifice. So animals were slain and blood was shed.

In the book of Leviticus we read, For the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls, for it is the blood that maketh atonement for the soul.

The entire history of the Old Testament and its tabernacle services written in the blood of their sacrifice, repeated every morning and evening, on every Sabbath and at every new moon, and its annual occurrence on the day of atonement.

He spoke loudly to them that without the shedding of blood there was no remission. And if we look into the New Testament, we find this great truth very distinctly revealed to us in the sufferings and death of Jesus Christ.

- [ 39 : 10 ] The cross not only reveals to us the holiness of God, but also it reveals to us the justice of God. It also teaches us that he is a God of love.

Last week we touched on the fact that the Bible presents fallen man as a person without strength, a sinner, ungodly, and an enemy of God. So that any approach of reconciliation or forgiveness or pardon must originate in God as he alone can deal with sin and solve the problem.

Has God solved this problem? How is this problem going to be resolved? Can man ever be restored into fellowship with God?

Well, we saw how God before man was expelled from the garden, God made a promise. And I will put enmity between thee and the woman and between thy seed and her seed. It shall bruise thy head and thou shalt bruise a seal.

This was the promise of the seed of the woman who was to bring salvation. So the tabernacle teaches us that God is a God who is holy, a God who is just, but that he is also a God of love.

- [ 40 : 35 ] For he has made provision whereby the sinner can approach God. God is a God of love. So that the tabernacle, as well as the cross, teaches us the holiness, the justice, and the love of God.

Also teaches us that he is the God of truth. The tabernacle and his service gave no instruction to Israel if it did not teach that God is the God of truth who requires obedience or penalty, a perfect righteousness, or a perfect recompense.

When we come into the New Testament, we find that Jesus said, as he stood at the Roman bar before Pilate, to this end was I born, and for this cause came I into the world, that I should bear witness unto the truth.

Every one that is of the truth, hearth my voice. The atoning work of the Lord Jesus Christ is the most compact and vivid expression of all religious truth.

It is the great witness for the truth of God. It reveals to us the untarnished holiness of God, the inflexible justice of God, the infinite love of God, and the God who is faithful and true.

[ 42 : 02 ] It also teaches us that he is the God of mercy. All the tabernacle rituals were witness to the mercy of God.

He is the one who has made provision for man to be restored again into fellowship with him. It also teaches us that he is the God of all grace.

The plan for the tabernacle did not originate with man, but with God. He is the architect. And as he said to Moses, and thou shalt ray it up the tabernacle according to the fashion thereof which was shortly in the mount.

Redemption of sinners originated with God. It is all of the grace of God. Moses did not draw up plans and ask the children of Israel to approve them.

It was not led to Moses or Israel to decide the plans. God gave them the blueprint for every detail, the colour of the curtains, the number of boards, the size and shape of the furniture.

[ 43 : 08 ] The tabernacle was a wonderful revelation of the grace of God in wanting to bring man into restored fellowship with himself. Of course, the supreme revelation of God's grace is seen in the cross of our Lord Jesus Christ.

However, before Christ came, God in establishing the tabernacle and services was a pressing upon the observer and pressing upon the observer the necessity of removing sin.

The necessity of removing sin before coming into the presence of a holy God. So Christ and his atoning work on the cross are in type in the tabernacle with various ceremonies and sacrifices.

This is a reminder to us that Christ was the lamb slain from the foundation of the world. The sacrifice of Jesus Christ on the cross of, on the cross at Golgotha is more than a historical event that took place about 2,000 years ago.

It was in the purpose of God through eternity. It was not an afterthought brought forward by God. Therefore, it should not seem strange to us to find his purpose of salvation prefigured in the tabernacle and its services.

[ 44 : 25 ] So the tabernacle was not first about Israel but it was about God. It taught the people about the holiness and the justice and the love and the truth and the mercy of God.

It showed forth the grace of God. God, as we look at the outer court upon the scene of a slaughterhouse with slain animals, the shedding of blood and a smoking altar, we cry out, it is a fearful thing to fall into the hands of the living God.

And yet, in the midst of it all, it is our only hope. Jesus once said to the multitude that surrounded him, But blessed are your eyes for the sea and your ears for the hear.

For verily, I say unto you that many prophets and righteous men have desired to see those things which ye see and have not seen them, and to hear those things which ye hear and have not heard them.

In regard to light and grace and privilege, our position tonight under the gospel is exalted indeed. And if it is through that to whom much is given of them much will be required, then it becomes us to improve our privileges.

[ 45 : 46 ] Many wander tonight in this waste howling wilderness without hope, and yet God in his grace has provided a place of hope. So will you not come tonight by the gate or the entrance which is Jesus Christ?

Will you not come into the gospel tap and uncle where there is all that is required to be restored into fellowship and communion with God? Jesus says, Come unto me all ye that labor and have a load and I will give you rest.

Take my yoke upon you and learn of me for I am meek and lowly in heart and you shall find rest into your souls. So here then the tabernacle is about God.

About God first. It is about his holiness, his justice, his love, his truth, his mercy and his grace.

We find all that within the tabernacle and we find all that at the cross of Golgotha. the cross is actually all about God. It is about his holiness, his justice, his love, his mercy and his grace.

[ 47 : 06 ] and we withdraw near to the tabernacle and in doing so may we draw near to the cross of Golgotha and learn there about God.

May the Lord bless these thoughts to us. Let us pray. eternal and ever blessed God, we give thanks for the revelation that thou hast made of thyself through the means which thou hast appointed.

we give thanks O Lord for the tabernacle that was appointed to Israel that showed forth to them thine own character that showed forth to them thy holiness and thy justice thy love thy truth thy mercy and thy grace.

And we give thanks that we have the true substance in Jesus Christ the true substance of which the tabernacle was only a shadow.

And at the cross of Golgotha we learn more about the holiness the justice the love the truth the mercy and the grace of God.

[ 48 : 25 ] O we pray that we may indeed come and that we may enter into the gospel tabernacle that we may learn more and more that we may be restored into fellowship and communion with God through our Lord Jesus Christ who says come unto me all ye that labour and are heavy laden and I will give you rest.

Take my yoke upon you and learn of me for I am meek and lowly in heart and you shall find rest for your souls. Seeking your Lord thy blessing to be with us during the coming days and may the grace of our Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all now and forevermore.

Amen. Amen.