

The Tabernacle - Its counterpart in the New Testament

Part 1

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[00:00:00] ...of the tabernacle in the wilderness, their moral implication, their expression as a beautiful emblem of the Lord Jesus Christ, of his perfection, of his glories, and of his work, and try together to find a counterpart in the New Testament, and more particularly at the end of John's Gospel, of those things which were given to us as emblems in the Old Testament. We should remember that the tabernacle was the dwelling of God among his early earthly people during the wilderness times. Then it was replaced by the Temple, Solomon's Temple and the others. [00:01:01] The people was in the wilderness between Egypt and the land, Emmanuel's land. We are now going to heaven, and the world is for us the wilderness. There is a dwelling place, there was a dwelling place for God to dwell among his people, and that was the tabernacle. The tabernacle can be considered either as the created world, the core of the tabernacle will be the place where God meets with man on the value of the sacrifice of Christ.

The tabernacle itself will be the heavenly places, and the holy of the holiest will be the third heaven. The tabernacle also can be considered as God's dwelling place. Now, when Christ was on earth, God was in Christ and was with Christ, so the tabernacle is an emblem of the Lord Jesus. [00:02:11] Now the Lord is in heaven, where is the dwelling place to be found for God on earth? The assembly by the Holy Spirit.

So the tabernacle on that third side of things could be considered as the assembly, God's assembly on earth. The description is extremely precise, dimensions are given, but the order in which the subjects are introduced is very striking. There seems to be a disorder, but only seemingly. In fact, the revelation of God is perfect. It starts with the ark, it ends in the beginning of that first description with the brazen altar. [00:03:07] The ark is the emblem of the Lord Jesus Christ, together with being the emblem of the throne of righteousness of God.

The brazen altar is the emblem of the cross.

The Lord Jesus is the altar, the Lord Jesus is the sacrifice, and the Lord Jesus also is the heavenly priest.

The description starts with the court of the tabernacle. The court was separated from the camp, the camp will be for us the emblem of the world at large. The court was separated from the camp, where the twelve tribes will pitch their tents, by a gate.

[00:04:10] And there was a door that the word calls a hanging, the first veil. The veil, that gate, allowing a Jew to enter the court was facing east, because the orient of heaven has visited us.

That gate, once it was crossed, we will find immediately the brazen altar. Then the laver, and then the tabernacle itself. The tabernacle was covered by a series of hangings, of carpets.

The inner one was the most precious, it was not known, it could not be seen, it was covered by others. [00:05:03] Inside it was divided in two chambers, two rooms. One was the holy place, it was twenty by ten cubits.

The second place, the holy of holiest, was perfect, square, cube.

The length, the breadth, the height, all equal, like the heavenly city, the heavenly Jerusalem at the end of Revelation. There was a veil closing the first room of the tabernacle.

It was the second veil. Then there was a veil between the holy place and the holy of holiest. So in fact there were three veils.

The veils closing the court, the veil closing the tabernacle, and the veil, the third one, separating the holy place from the holy of holiest. [00:06:06] According to Hebrews 10, that third veil is THE veil.

It is the Lord Jesus Christ and more precisely the humanity, the body of the Lord Jesus Christ given for us. But the three veils were formed, were made of the same materials, together with the inner curtain of the tabernacle, which you will see from the inside. And also of the glorious clothing of the high priest.

Essentially gold was present in the clothing of the high priest.

Otherwise it would be fine linen, perfection and cleanness of the Lord Jesus, of his humanity.

[00:07:04] What he is intrinsically, his work makes us believers to be. Blue, color of heaven, the heavenly man.

The son of man who is in heaven was the son of God on earth.

The heavenly man.

I come down from my father and again I leave the world and go back to my father. I have come down from God and again I will leave the world and go back to God. Two colors of blood, scarlet and purple.

It was the colors and the materials of that robe which the Jews gave to the Lord Jesus before the cross.

They speak to us of the glory of the Messiah, of his sufferings, of his glories to come. [00:08:02] Then cherubim.

The cherubims with the seraphims speak to us about the judgment related to the nature of God who

is a holy God. And the judgment being given to the son. God judges no one, he has given turn over all judgment to the Lord Jesus because he is the son of man. Those materials were arranged differently. When it is talked about the curtain of the inner carpet of the tabernacle, the fine linen is given first.

Because the first characteristic and I would like this to be really on our hearts and consciences. The first characteristics of the Christians is separation from evil. [00:09:01] When it comes to the third veil, the veil, blue is the first. Because the Lord Jesus was the heavenly man. All materials were beautiful, were of high prices, arranged in an artwork. And they speak to us about the Lord Jesus and his glories. When we enter the court we will find the brazen altar. The brazen altar was made of sheeting wood covered with brass. And brass resists fire.

Because there was fire burning continually. Fire being the emblem of judgment.

And the judgment was against the son of God when he would take sin upon himself. And bear his own sins, our own sins on his own body on the tree. [00:10:01] The laver speaks to us of containing water for purification.

On the brazen altar the offerings were offered. Either the burnt offering in sweet savor or the sin offerings. Responding, answering to our state and to our sins.

But once we have met God on the ground of the brazen altar.

And our sins have been taken away because of the sacrifice of the Lord Jesus. Being the true brazen altar, that sacrifice and the priest who offered the sacrifice. Then we need to have purification for those things which are not according to God in our daily life. [00:11:01] And this is where the laver comes from. The laver was for the purification, essentially the feet and the hands. Of those priests who would accomplish the service.

Either the daily service or that special service which was on the day of atonement once every year only. When we entered the veil we would find on the right hand side traveling west. On the right hand side we would find the table of showbread. It was a table supporting food.

Expressing the idea of communion, fellowship and food. There were twelve breads placed on the table.

Twelve loaves.

The church is only one loaf. There was one loaf, one body of Christ. [00:12:03] There were twelve because it was the administrative perfection in man. In God's ways towards Israel.

On the left hand side towards the south. If you travel west. There was the candlestick. Seven branches. It was the light.

It was more a bearer of light than producing light. In fact it was oil burning. The Lord Jesus was lightened in the world when he was on earth. And where is the light of the world to be found? The assembly being the ground pillar and supporter of the truth. And us being light in the Lord. And bearing the light in front of that world of darkness. At the end, before the veil.

There was then the last instrument of the holy place. [00:13:02] Which was the other altar.

The golden altar of the altar of incense. While every Jew, every man from Israel.

Could enter the court and come to the first altar.

The brazen altar.

And this speaks to us about every man can come to the Lord Jesus. And find him as a savior.

In the disposition of the Moses, the law of Moses.

Only one priest could come every day.

To accomplish the service in the holy place. And go to the incense altar. The golden altar of the altar of incense. It was at the time of the incense.

The ninth hour.

[00:14:03] Which was precisely the hour of the death of the Lord Jesus. Then the veil will make separation.

The veil between the holy place and the holy of the holiest. This veil now is rent for us. God rent the veil immediately upon.

The hours of darkness in Luke's gospel. Immediately after the Lord Jesus death. In Matthew and Mark's gospel. It is not mentioned in John. For us, for faith.

The holy place and the holy of holiest are only one place. The father's home. The heavenly heaven.

Paradise.

A place of rest and enjoyment forever.

For the Jews it was different. [00:15:01] No one would ever cross the third veil. Except the high priest, Aaron. Or the priest.

Accomplishing the service after Aaron's death. Only one day of the year.

If I'm not mistaken. It was the tenth day of the seventh month. The month of Athena.

At this very day, Aaron would come. With the golden cup.

And bring coals of fire.

Taken from the brazen altar with the incense. And present it to God upon the ark.

If we would go behind that third veil. We find that small place.

The holy of holiest. It was a cube.

Nothing would prevail. Everything was perfect. There was only one thing. [00:16:01] The ark.

The ark was made of chitin wood. Like all the instruments. The difference was. It was a very small place. It was made of chitin wood. Which is a case of wood. I'm not sure you have the English word equivalent. It's a very strong, rough, tough wood. Which takes very well weathering.

Chitin wood.

Speaks to us.

The perfect humanity of the Lord Jesus Christ. That place.

That box of chitin wood. Was covered with gold. Outside, inside.

For God's pleasure. For God's heart.

There was only perfection. In the Lord Jesus. Perfect humanity.

And deity in the Lord Jesus Christ. There was a cover to the ark. It's called the mercy seat. The cover.

The same word is used. In fact, in sacrifices. [00:17:01] In Hebrew, it's called cover. Or make propitiation for. Or atonement.

The cover of the ark. The mercy seat.

Was made of gold.

And from this cover. There was two cherubims of glory. Overshadowing.

The mercy seat.

Inside of the ark. What was to be found? Manna.

The rod of iron.

The tables of the law. The ark speaks to us. Very strongly.

And very precious. About the Lord Jesus. His deity.

His humanity.

The law of God.

Was inscribed.

Was in God's.

In the Lord Jesus himself. And he was.

He only.

Who made.

[00:18:01] Perfect the law.

In a man.

The mercy seat speaks to us. About if the law.

If the tables of the law. Talk to us about.

The claims of righteousness of God. Then the mercy seat. Was receiving the blood of the sacrifice.
The sacrifice of the Lord Jesus. Answered in perfection. To the claims of God. In righteousness.

No one will enter that. Second third veil. And enter into the Holy of Holies. Except.

The high priest.

There was no light. There was only.

The cloud.

Inside of which.

God would dwell among his people. In fact.

Without the light. Now for us.

Things have changed. In Christ Jesus.

[00:19:01] We find God revealed. If we see the Lord Jesus. We get.

The revelation of the name. Of the father.

He is the image of the invisible God. The one who has.

Received the Lord Jesus. Knows the father.

Where do we find.

The true meaning.

In New Testament.

Scriptures.

Of those various things. Which contain only the. Emblems of the real things. It is very precious. That throughout the gospel of John. Particularly.

Chapters 10 to 17. We find.

Essentially the equivalent. The correspondence of everything. With just briefly summarizing now. Let's turn first to John 10. Incidentally.

[00:20:09] In John 9.

Verse 5.

As long as I am in the world. I am the light of the world. This would be for us. The corresponding. Truth of the candlestick. The Lord Jesus is. The light of the world. In John 10.

In verse 7.

Then say Jesus.

Unto them again.

Verily.

I say unto you.

I am the door of the sheep. Verse 9.

I am the door.

By me if any man enter in. Then shall he go in and out. And find pasture.

The Lord Jesus presents to us. Himself to us here. In this chapter.

As both the good shepherd of the sheep. [00:21:01] Gave his life for the sheep. And as the door.

The door is.

The hanging.

The first veil.

Which would separate the camp. The world for us.

And the place.

The court.

Which was restricted only. To the people of Israel. To the Jews.

Incidentally.

When there was the uproar in Jerusalem. At the time of the apostle Paul's. Capture.

They accused him.

Of having brought. The Ephesian.

Who was not a Jew. Into the court of the temple. Which was not true. Paul was submissive. To the commandment of God. Concerning his earthly people. Very well.

The Lord Jesus then is the door. Except someone.

Comes through Christ as the door. There is no salvation. [00:22:01] Whatever.

He is the only door. To God.

What do we find next? In the court itself. We find.

The first altar.

The brazen altar.

The brazen altar is introduced. In John's gospel.

In a very striking fashion. Extremely precious for our soul. It is introduced through. The death of Lazarus. Chapter 10.

Completes.

And essentially.

The ministry of the Lord Jesus. On earth.

There is only.

The resurrection of Lazarus. And then.

The last moments of the Lord. In chapter 12.

With Mary of Bethany. And the disciples. And then in chapter 13. The Lord Jesus takes. His heavenly position. In those chapters 11 and 12. [00:23:01] First is introduced. Death.

The power of death. And the Lord Jesus as having. The Son of God.

And through whom.

God will be glorified. John 11.

Verse 4.

Jesus heard.

That Lazarus was sick. And he said.

This death.

This sickness is not unto death. Verse 4.

But for the glory of God. That the Son of God might be glorified. Thereby.

Chapter 25. 11 verse 25.

The Lord Jesus said unto her. I am the resurrection. And the life.

Thereafter.

The shadow of the cross. Is. On the Lord Jesus path. In chapter 12.

[00:24:03] It is not the glory of God. Or the glory of the Lord Jesus. The Son of God.

Which is shown to us. But the glory of the Son of Man. Between those two chapters. The Lord Jesus takes his position. As being Son of God. Psalm 2.

Now. He takes his position of Son of Man. Psalm 8.

As such.

He is recognized by the Greeks. Chapter 12.

Verse 23.

The hour is come.

That the Son of Man should be glorified. Verily.

Verily I say unto you. Except a corn of wheat. Fall into the ground and die. It abides alone.

But if it dies.

It brings forth much fruit. Verse 32.

And I.

If I be lifted up from earth. [00:25:01] Unto all men.

Unto me.

The brazen altar.

In the court of the tabernacle. Was in fact.

No more in the world. No more in the camp. It was separate.

Because of the gate. Around the court.

But it was not the tabernacle yet. The tabernacle describing to us. Heaven.

The position of saved souls. Then. The brazen altar is in between. The world and heaven. Is it not.

An extraordinary emblem. Of what the cross of Christ was. It was lifted up.

Rejected.

From man.

Away from the.

From the world.

Yet. Heaven was closed. To his prayers.

Was locked.

There were stones. [00:26:01] In his ways to prayers. Says in Lamentations. Jeremiah.

Representing God.

To men.

He was rejected.

Representing men.

To God.

He was abandoned.

Where?

At his cross.

Being lifted up from the ground. The birth.

Is mentioned three times. Chapter three.

God so loved the world so much. That he gave his only begotten son. As Moses lifted up. The serpent in the wilderness. Then. Must the son of God. And the son of man be lifted up. Chapter eight.

When. Thou will have lifted me up. Then you will understand. And then.

The Lord Jesus said. If I am lifted up. Then will I draw all men unto me. [00:27:01] This is the cross. This is the prison altar. No more in the world. And yet heaven was closed. We find here.

The glory of the son of man. The son of man is also glorified. At the end of chapter 13. At that very moment. Judah.

Left the room.

Verse 31.

When he was gone out. Jesus said.

Now is the son of man glorified. And God is glorified in him. If God be glorified in him. God shall also glorify him. In himself.

And shall straightway glorify him. So this is.

What we find about the prison altar. The next thing we found. According to the tabernacle was the laver. Now the laver is so obvious. That we find its spiritual meaning. In chapter 13.

Chapter 13 has something striking. [00:28:03] The Lord Jesus now. Has left the world. He has taken his position. As a heavenly savior. Yet. The disciples are not considered. As being in heaven with him. This is in chapter 14. Because the places. The Lord Jesus will prepare. For his believers. His own.

Are prepared in chapter 14. If I go.

I will come back.

And take you with me. In the father's home. So chapter 13.

Is the Lord Jesus being really. In his heavenly position. The great high priest. We need then the service of the Lord Jesus. That he has.

Performed to his dear disciples. The true meaning.

Of which is really. Exemplified by.

The question of Peter. Chapter 13.

[00:29:03] The Lord Jesus washes our feet. Takes care of our walk. Our feet can be very easily. Dirty.

By what is in the world. And there are lots of things. Aggressing us.

Our souls.

Our spirits.

And our bodies.

Chapter 13.

Verse 2.

Supper being ended. The devil having now. Put in the heart of Judas. Is carried Simon's son. To betray him.

Jesus knowing that the father. Had laid aside his garments. And took a towel and girded himself. That he poured water. Into a basin.

And began to wash the disciples feet. And to wipe them with the towel. Wherewith he was girded. The Lord Jesus did this. To his disciples.

The difference.

[00:30:01] Between what we find. In the laver in the tabernacle. And what we find here. As the Lord Jesus service is. That it was only.

For those priests. Who would accomplish the service. That the laver was necessary. Here now.

The Lord Jesus is on earth. And who should do this service. Of washing the feet. Of the believers on earth. One to another.

Verse. 13. Ye call me master and lord. And ye say well.

For so am I.

If I then your lord and master. Have washed your feet. Ye also ought to wash. One another's feet. Definitely.

This is not pertaining. To the salvation.

To the salvation of our soul. The soul is saved. Our position.

[00:31:01] In the father's hands. In the good shepherd's hands. The shepherd's hands. Is absolutely safe. It's not a question of salvation. It's a question of practical. Cleanliness.

Of our inner beings. Of the inner man.

Due to defilement. From things of the world. And to this.

The water.

Purifies.

Those defilements. Appropriation.

Expiation.

Atonement.

Is through the blood. Washing.

Is by the water.

But both.

Blood and water.

Came out.

Straight forth.

From the pierced side of the lord Jesus. After his death.

In chapter 14.

And the three chapters. We will enter now. [00:32:01] Into the holy place. Not the holiest.

The holy place.

And we find in chapter 14. The table of showbread. In chapter 15.

The candlestick.

In chapter 16.

We will find.

The incense altar. The golden altar for incense. Those chapters go together. And they represent. The comforting words. The lord Jesus.

Gave to his disciples. Upon his departure. So if in chapter 13. The lord Jesus knew. That he was leaving the world. And coming to his father. In chapter 14.

We find the lord in heaven. Taking care of his dear believers. Of his own.

Left on earth.

Till his return.

That is why the return of the lord. Is immediately mentioned in chapter 14. So what do we find?
[00:33:01] We find comfort.

Comforting words.

Consolation.

Exhortation.

Help in time of need. Drawn from.

A heavenly savior. For those.

Who are pilgrims on earth. The first thing we find. Is in the table of showbread. The expression of food. The expression of fellowship. And fellowship.

With the three divine persons. Father.

I think it is the first. Four verses.

Son. In verse 1 to 3.

Chapter 14.

With the father.

Up to verse 14.

And the holy ghost. The holy spirit.

From verse 15.

Until verse 26.

So much.

[00:34:01] As the table of showbread. With the twelve loaves. Will speak to us.

About food for our soul. And fellowship in communion. Then we find exactly this. In chapter 14.

The service of the lord. In chapter 13.

Here. He will bring into fellowship. With himself.

With the father.

With the holy ghost. And he will accomplish his service. Of serving his own. At his own table.

That place of service. He took willingly. He will keep it forever. I think it is in Luke 12. That he will raise himself. In heaven.

And make us sit at his table. And serve us forever. Now this is fellowship. In communion with him. We find food for our souls. And this comes back. To one more instance. [00:35:01] Where the manna.

Was mentioned.

In chapter 6.

In chapter 6.

The lord Jesus tells the Jews. That the heavenly food. For Israel in the wilderness. The manna fell down for them. Those fathers died. But now the true bread. From heaven.

Is the lord Jesus himself. Who came down.

As God's bread.

As food for the people. But this food.

Will be made.

Food for our soul. Only through the death. Of the lord Jesus. So in chapter 14.

The fellowship with the son. Particularly verse 3. Where I am there.

Ye may be also.

He reveals to us.

The name of the father. And the father himself. And to that extent. He says I am the truth. [00:36:01] The way the truth. And the life.

No man cometh unto the father. But by me.

And as far as comfort. As far as comfort was concerned. The disciples needed. The new.

Other comforter.

Because the lord Jesus was going to be. Separated from these disciples. He will go to heaven. So he sends another comforter. Verse 18.

Verse 17.

Or 16.

I will pray the father. And he shall give you another comforter. That he may abide with you forever. In the spirit of truth. Verse 18.

I will not leave you comfortless. I will come to you. In chapter 15.

It is a little more difficult. To find the correspondence. With the candlestick. The question is.

It is essentially first. Bearing fruit for the father. [00:37:01] Bearing fruit.

Bearing much fruit. Bearing more fruit. After bearing fruit. It is spoken.

As to the world without Christ. Being in the position. Of persecuting the saints. Persecuting the disciples. And those who will come after the disciples. As those who will bear. Testimony for the lord. And that is where. Really it is.

The position of light. The candlestick.

Would hold.

Bear the light.

But the light was through the oil burning. In the cups.

The oil is an emblem. Of the holy spirit. Now. We are the vessels. Of the holy spirit. And we are light of the world. We are light in the lord. Light ourselves.

It never says.

That we are love.

[00:38:01] We have to walk in love. The love of god.

Is shed in our hearts. Through the holy spirit. But love.

God only is love.

God is light.

And we are made light in the lord. And we have to walk. As children of life. And light.

Life and light go together. Immediately when the lord Jesus. As light of the world. Was shown to the world. He was rejected.

They had to make a choice. And they preferred darkness. Rejected the light. The difference when you turn the bulb. Then the light.

Chase away the darkness. In spiritual matters it is different. The light shines.

They reject the light. And keep themselves as darkness. Now this world is obvious. Is in the terrible state of darkness. The shadow of the. The death of the lord Jesus. [00:39:01] Is the world over. Since the cross.

The sun of righteousness. One day will rise. On the new world.

The new star.

The. Bright and morning star. Will raise.

In the skies of our. Hopes.

The lord Jesus being this. The world as such is in darkness. Except there are lights shining. Where should they be. In our lives.

Are we really this. To the world.

Now immediately.

This implies persecution. The world hates.

Those who bear the light. Much the same as they hated. The light itself.

The lord Jesus.

First chapter 15.

We'll just read this. Verse 24.

Now have they both seen and hated. Both me and my father. [00:40:01] My father.

Chapter 15.

Verse 27.

Ye also shall bear witness. Because ye have been with me. From the beginning. In chapter 16.

The lord Jesus now. Is going to feed.

To fulfill.

The desires and the needs. Of our spirit.

And in fact chapter 16. Of John corresponds. To the position.

Of the golden altar. The second altar.

Just before the veil. In the holy place. The true meaning of that altar. Was the incense altar. The altar

of incense. And the incense is always. In relation with prayer. I think it's in Psalm 141. Not sure.

I'll be able to find it. Psalm 141.

Says. [00:41:03] Verse 2.

Let my prayer be set forth. Before thee as incense. Time the hour of prayer. Which was the ninth hour. Was the hour.

In which the lord Jesus died. Now the incense.

The sweet incense. Was brought to the altar. To the good pleasure of God. The prayer has this meaning. That's why in the instruments. Of worship.

In Revelation 5.

The heavenly companies. The 24 elders.

Have the harps.

Which are the fibers. The inner fibers of our heart. They have the golden cup. Full of incense.

Prayers of the saints. Now the lord Jesus tells his disciples. How they really should. Present this to God. Before.

[00:42:01] They did not know the father. Loved them.

Now the father himself. Loves you.

Verse 27. 1627. The father himself loves you. You have loved me. And you have believed. That I came out from God. So we come to the brazen. To the golden altar. The altar of incense. The altar of prayer. And worship for us. But the veil now is rent. We have nothing.

Which hinders us.

To penetrate by faith. Holy place and holy of holiest. Both. Holy place and holy of holiest. Being for one.

For us as one.

For the believer by faith. And what do we find? The ark.

The ark was alone. [00:43:01] In darkness behind the veil. We understand that no one can. Comprehend.

What the inscrutable person. Of the son of God is. No one except the father. No one knows the father. Except the son.

And whoever the son. Will reveal to him. But for the son.

Only the father knows him. But the chapter 17. Has that thing so precious. We are admitted.

To that conversation. That prayer.

Between the Lord Jesus himself. Son of God.

To his father.

And someone I think G.N.D. has said. The key word.

The key meaning of that prayer. Is the word father. So we enter into.

The holy of holiest. And we find the Lord Jesus. Taking his priestly position. The great high priest. Having gone through the heavens. [00:44:01] Presenting.

To his father.

Something which is. In correspondence. With his divinity. His perfection.

His position.

Willingly accepted. Of dependence.

As son of man.

In chapter 17.

Glorify thy son.

That thy son also may glorify thee. Verse 4.

I have glorified thee. On the earth.

I have finished the work. Which thou gavest me. To do.

We understand.

We are in front of infinity. In front of inscrutable riches. Of that person.

No one can comprehend. But certainly.

We love him.

Because he first loved us. The chapter does not end. In glory.

We find the glory of the son of God. [00:45:01] We find the glory of the son of man. We shall share the

glory of Christ. As son of man.

And we shall admire. See in heaven.

His glory.

As son of God.

And the two things are asked. By the Lord Jesus for his own. This chapter does not end up. In glory.

It ends up in the true. Nature of God himself. Which is love.

I have declared unto them. Thy name.

The name of the father. And will declare it. That the love.

Wherewith thou hast loved me. May be in them.

And I in them.