

## SESSION 1: THE TABERNACLE, WORSHIP AND THE PRESENCE OF GOD

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### Why Teach on the Tabernacle?

1. It provides a Biblical basis for \_\_\_\_\_
2. It establishes a \_\_\_\_\_ for our personal and corporate worship
3. It demonstrates the unity of \_\_\_\_\_
4. It reveals the beauty of \_\_\_\_\_

### The Tabernacle and the Presence of God

The Tabernacle is one of the clearest Biblical pictures of God's presence  
\_\_\_\_\_ amongst His people.

Exodus 25:8-9:

Then have them make a sanctuary for me, and I will dwell among them. Make this tabernacle and all its furnishings exactly like the pattern I will show you.

Exodus 29:44-46:

"So I will consecrate the Tent of Meeting and the altar and will consecrate Aaron and his sons to serve me as priests. Then I will dwell among the Israelites and be their God. They will know that I am the Lord their God, who brought them out of Egypt so that I might dwell among them. I am the Lord their God."

Tabernacle = *miskhan* = \_\_\_\_\_ or \_\_\_\_\_

A dwelling place in the wilderness

Hebrews 11:9-10

By faith he [Abraham] made his home in the promised land like a stranger in a foreign country; he lived in tents, as did Isaac and Jacob, who were heirs with him of the same promise. For he was looking forward to the city with foundations, whose architect and builder is God.

## The Presence of God Amongst His People – A Biblical Review

Creation	_____ presence
Garden of Eden	_____ presence
Tabernacle of Moses	Mediated presence – through _____
Tabernacle of David	Mediated presence – through _____
Temple of Solomon	Mediated presence – through _____
Synagogue	-----
Jesus	_____ presence
The Church	_____ presence
New Jerusalem	_____ presence

There remains the quest for the \_\_\_\_\_ presence of God.

### Garden of Eden.

God walking with mankind in \_\_\_\_\_ fellowship

### After the Fall.

The desire of humanity to \_\_\_\_\_ to God.

Genesis 4:26:

At that time people began to call on the name of the Lord.

“Call” = *qarah* = to \_\_\_\_\_ and utter a \_\_\_\_\_ sound – to \_\_\_\_\_.

It reveals a \_\_\_\_\_ for God deep within the soul of humankind.

Genesis 11:4:

Then they said, ‘Come, let us build ourselves a city, with a tower that reaches to the heavens, so that we may make a name for ourselves and not be scattered over the face of the whole earth.’

### Tabernacle of Moses

God chose a \_\_\_\_\_ where His people could come to meet Him.

The omnipresent God chose to \_\_\_\_\_ in the midst of Israel.

## Tabernacle of David

The Ark — the symbol of God's presence — is placed within a simple tent, and worship is centred around \_\_\_\_\_, \_\_\_\_\_ and \_\_\_\_\_ (1 Chron 16).

The use of \_\_\_\_\_ as worship was institutionalised within the life of the nation.

## Solomon's Temple

Both the elements of Moses' Tabernacle and David's Tabernacle are brought together.

\_\_\_\_\_ under the Mosaic laws continued, but \_\_\_\_\_ and \_\_\_\_\_ also remained central.

## Synagogue

After the exile of the Jewish people from Judah and Samaria, a new institution emerges, namely the synagogue.

Without access to the Temple, God's people gathered around the teaching and the reading of the \_\_\_\_\_, and worship became increasingly centred on the \_\_\_\_\_.

## 400 years of silence

### Christ

John 1:14:

The Word became flesh and dwelt among us.

The word "dwelt" is directly translated as \_\_\_\_\_.

The glory that once filled the Tabernacle and Temple was now residing in a \_\_\_\_\_.

### The Church

1 Corinthians 3:16:

Don't you know that you yourselves are God's temple and that God's Spirit dwells in your midst?

God no longer dwells merely among His people, but He dwells \_\_\_\_\_  
His people.

But the call to draw near remains.

James 4:8

Draw near to God and He will draw near to you.

Heb 10:22

Let us draw near to God with a sincere heart and with the full assurance that faith brings.

## The Textual Structure

Exodus 25-40

Exodus is about becoming a \_\_\_\_\_ of \_\_\_\_\_.

Two concepts of worship:

- \_\_\_\_\_
- \_\_\_\_\_

Romans 12:1:

Therefore, in view of God's mercy, let us offer our bodies as living sacrifices, holy and pleasing to God — this is your spiritual act of worship.

*Latreuo* = \_\_\_\_\_

John 4:23–24

“Yet a time is coming and has now come when the true worshippers will worship the Father in the Spirit and in truth, for they are the kind of worshippers the Father seeks. God is spirit, and His worshippers must worship in the Spirit and in truth.”

*Proskuneo* = kiss the \_\_\_\_\_

## A people of worship

1 Peter 2:9:

But you are a chosen people, a royal priesthood, a holy nation, God's special possession, that you may declare the praises of Him who called you out of darkness into His wonderful light.

David Pawson, *Unlocking the Bible*:

Exodus itself is part narrative and part legislation. The first half details what God did on the Israelites' behalf to get them out of slavery. The second half describes what God said about how they were to live now that they were free. The first half demonstrates God's grace towards them in getting them out of their problem. The second half shows that God expects them to show their gratitude for that grace by living His way. This emphasis is important. Too many people read the Law of Moses thinking that it shows how they can be accepted by God. They get it the wrong way round.

The people of Israel were redeemed by God, then they were given the Law to keep as an expression of gratitude. This principle is the same in the New Testament: Christians are redeemed and then told to live holy lives. To use theological jargon, justification comes before sanctification. We do not become Christians by living right first, but by being redeemed and liberated, and then living right. The liberation comes before the legislation.

Exodus 3:12, 3:18, 4:22-23, 5:1, 7:16, 8:1, 8:20, 9:13, 10:3

The key to interpreting the Tabernacle is the \_\_\_\_\_

The New is in the Old \_\_\_\_\_

The Old is in the New \_\_\_\_\_

The New is the Old \_\_\_\_\_

The Old is in the new \_\_\_\_\_

The New is in the Old \_\_\_\_\_

The Old is in the New \_\_\_\_\_

Hebrews 9:1-14

Now the first covenant had regulations for worship and also an earthly sanctuary. A tabernacle was set up. In its first room were the lampstand and the table with its consecrated bread; this was called the Holy Place. Behind the second curtain was a room called the Most Holy Place, which had the golden altar of incense and the gold-covered ark of the covenant. This ark contained the gold jar of manna, Aaron's staff that had budded, and the stone tablets of the covenant. Above the ark were the cherubim of the Glory, overshadowing the atonement cover. But we cannot discuss these things in detail now.

When everything had been arranged like this, the priests entered regularly into the outer room to carry on their ministry. But only the high priest entered the inner

room, and that only once a year, and never without blood, which he offered for himself and for the sins the people had committed in ignorance. The Holy Spirit was showing by this that the way into the Most Holy Place had not yet been disclosed as long as the first tabernacle was still functioning. This is an illustration for the present time, indicating that the gifts and sacrifices being offered were not able to clear the conscience of the worshiper. They are only a matter of food and drink and various ceremonial washings—external regulations applying until the time of the new order.

But when Christ came as high priest of the good things that are now already here, he went through the greater and more perfect tabernacle that is not made with human hands, that is to say, is not a part of this creation. He did not enter by means of the blood of goats and calves; but he entered the Most Holy Place once for all by his own blood, thus obtaining eternal redemption. The blood of goats and bulls and the ashes of a heifer sprinkled on those who are ceremonially unclean sanctify them so that they are outwardly clean. How much more, then, will the blood of Christ, who through the eternal Spirit offered himself unblemished to God, cleanse our consciences from acts that lead to death, so that we may serve the living God!

The theme of Hebrews: \_\_\_\_\_

A better revelation	Jesus is better than _____	Heb 1:1-3
A better messenger	Jesus is better than _____	Heb 1:13-14
A better leader	Jesus is better than _____	Heb 3:3
A better priesthood	Jesus is better than _____	Heb 5:1-10
A better ministry	Jesus mediates a better _____	Heb 8:6
A better tabernacle	Jesus takes us through a better _____	Heb 9:11
A better sacrifice	Jesus became a _____ sacrifice	Heb 10:10

The **chiasm** in Ex 25-40

1. \_\_\_\_\_ (24:15-18)
2. \_\_\_\_\_ and \_\_\_\_\_ (25-30)
3. \_\_\_\_\_ and \_\_\_\_\_ (31:1-11)
4. \_\_\_\_\_ (31:12-18)
5. \_\_\_\_\_ (35:1-3)
6. \_\_\_\_\_ and \_\_\_\_\_ (35:30-35)
7. \_\_\_\_\_ and \_\_\_\_\_ (36-39)
8. \_\_\_\_\_ (40:34-38).

The centre of the chiasm: Exodus 33:14

My Presence will go with you, and I will give you rest.

The whole point of the Tabernacle is that there is a place of \_\_\_\_\_ in the \_\_\_\_\_.

Hebrews 4:9–11:

There remains, then, a Sabbath-rest for the people of God; for anyone who enters God's rest also rests from his own works, just as God did from His. Let us, therefore, make every effort to enter that rest, so that no one will fall by following their example of disobedience.

## Discussion Questions

1. Before today, what did you think was the whole point of the Tabernacle?
2. If worship is such a central theme, why do you think some Christians find it difficult to engage in corporate worship?
3. Why do you think keeping the Sabbath is such an important commandment?