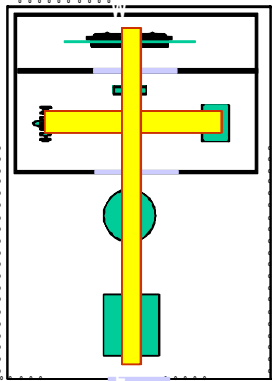


The original Tabernacle in and of itself is both a picture of the person of Jesus Christ and the finished work on the cross.

TABERNACLE	JESUS CHRIST
A temporary dwelling place, a tent	Temporarily with us in tent form (bodily)
Born in the wilderness	Born in a manger
Humble in its outward appearance	Humble in His appearance
Beautiful and full of riches inwardly	Beautiful and offers His riches inwardly
Was in place for about 33 years	Lived for about 33 years
God's glory dwells in it	God's glory dwells in Him
Where God meets man	How we meet and get to God as man
In the midst of the Israelites camp	He is in the midst of us where two or more are
The law was preserved	The law was fulfilled
A place of sacrifice	He was placed as the sacrifice
A place of worship	He is the focus of our worship

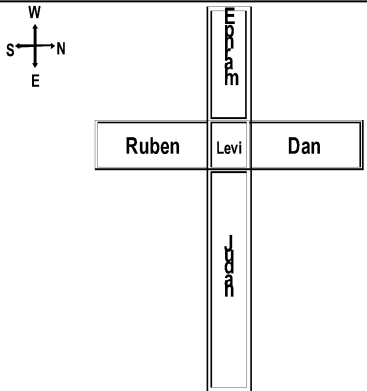
The Tabernacle and camp of the Israelites are a picture of the person of Jesus Christ and the finished work on the cross.



FOUR CAMPS OF ISRAEL

Judah 74,600 Issachar 54,400 Zebulun <u>57,400</u> 186,400	Ephraim 40,500 Manasseh 32,200 Benjamin <u>35,400</u> 108,100
Reuben 46,500 Simeon 59,300 Gad <u>45,650</u> 151,450	Dan 62,700 Asher 41,500 Naphtali <u>53,400</u> 157,600

NUMBERS CHAPTER 2



The materials used in the Tabernacle are both a picture of the person of Jesus Christ and the finished work on the cross.

Gold: Is a picture of His deity.
Silver: Is a picture of the "30" pieces of silver and His betrayal for our redemption.
Bronze: Is a picture of fire and His judgment.
Blue: Is the dye of a shellfish, seemingly in several different hues and a picture of heaven.
Purple: Is from the murex snail; a purple-red color, and a picture of His royal majesty.
Scarlet: Is from a worm (coccus ilicis). It dies on a tree excreting a scarlet fluid to give birth, a picture of His death on a tree.
Fine linen: Modern linens have 86 threads p/inch; Linen in Egyptian tombs had 152 p/inch. This is a picture of His holiness
Goat Hair coverings: They were usually black and coarse. This is a picture of the atonement. (The Scapegoat)
Rams' skins: Would customarily have the wool removed and would be like fine leather. A picture of His sacrifice. (The ram sacrificed instead of Isaac Abraham's only begotten son.)
Badger skins: Which were used for shoes as protection for the feet. This is a picture of bringing the good news of peace with God. (Ephesians 6 - the shoes as part of the armor.)
Acaicia wood: From out of dry ground, it has thorns on it. Isaiah 53:2 pictures Jesus as a root out of dry ground, no outward beauty that we would desire Him. Arabs pierce the side of Acaicia trees to get a gummy balm which is a healing ointment. This pictures the wooden cross, His crown of thorns, His pierced side, and His stripes by which we are healed.

The 4-colors used for the first covering in the Tabernacle picture of the person of Jesus Christ presented in the 4-gospels.

1 ST COVERING	REPRESENTS	PRESENTS
PURPLE	ROYALTY	MATTHEW - KING OF THE JEWS
SCARLET	SIN	MARK - SUFFERING SERVANT
WHITE (LINEN)	PURITY	LUKE - RIGHTEOUS HUMANITY
BLUE	HEAVENLY	JOHN - DEITY

The details of and numbers used for the second covering in the Tabernacle are a picture of the person of Jesus Christ

2 ND COVERING	REPRESENTATION
GOAT / BLACK / BRONZE	SATAN / SIN / JUDGMENT
11 CURTAINS ALTOGETHER	11 THE NUMBER OF DISCORD
5 ONE SET OF CURTAINS	5 THE NUMBER OF GRACE
6 THE OTHER SET OF CURTAINS	6 THE NUMBER OF MAN

The details and measurements of the third and fourth coverings in the Tabernacle picture the person of Jesus Christ

3 RD & 4 TH COVERING	REPRESENTATION
BOARDS OF ACACIA WOOD OUT OF DESERT	WE'RE TAKEN OUT OF THE WORLD BY HIM
BOARDS SET WITH EAST OPENING	WE'RE COMING BACK WITH HIM (GATE)
BOARDS OF EQUAL HEIGHT	WE'RE EQUAL IN HIM (NO JEW OR GREEK)
BOARDS 1 ½ (INCOMPLETE #) CUBITS WIDE	WE'RE INCOMPLETE WITHOUT HIM
BOARDS COULD ONLY STAND WHEN LINKED	WE'RE LINKED BECAUSE OF HIM
BOARDS 3 CUBITS WIDE WHEN LINKED	WE'RE COMPLETED IN HIM (3 TRINITY)
BOARDS STAYED UP IN SOCKETS OF SILVER	WE'RE REDEEMED (SILVER) BY HIM
BOARDS COVERED IN GOLD	WE'RE CLOTHED BY HIM (GOLD DEITY)
BOARDS KEPT TOGETHER BY "5" BARS EPHESIANS 4:11-13 IT WAS HE WHO GAVE SOME TO BE APOSTLES, SOME TO BE PROPHETS, SOME TO BE EVANGELISTS, AND SOME TO BE PASTORS AND TEACHERS, TO PREPARE GOD'S PEOPLE FOR WORKS OF SERVICE, SO THAT THE BODY OF CHRIST MAY BE BUILT UP UNTIL WE ALL REACH UNITY IN THE FAITH AND IN THE KNOWLEDGE OF THE SON OF GOD AND BECOME MATURE, ATTAINING TO THE WHOLE MEASURE OF THE FULLNESS OF CHRIST.	WE'RE KEPT TOGETHER BY "5" FOR HIM APOSTLES FOR GOVERNING PROPHETS FOR GUIDING EVANGELISTS FOR GATHERING PASTORS FOR GUIDING TEACHERS FOR GROUNDING
GOLD RINGS UNITED THE BOARDS & BARS	GOD'S (GOLD) LOVE (RINGS) KEEPS UNITY

The detailed colors of the curtains used in the Tabernacle picture the person of Jesus Christ and His body and His blood

THE CURTAIN	HIS BODY
Blue and Purple	Bruised Blue and Purple
Scarlet	He Bled and Died
White Linen	His White Bones Shown Through

The details concerning the curtain used in the Tabernacle picture the person of Jesus Christ as our superior High Priest

THE CURTAIN	THE CHRIST
Separated Man from the Glory of God.	Man falls short of the Glory of God. Rom. 3:23
Torn (top to bottom) when He gave up His Spirit.	He becomes sin (top to bottom). Matt.27:50-51
Allowed only the High Priest in one day a year.	Our High Priest, in once and for all. Heb. 9:11-12
No longer keeps me from His presence and glory	I can come boldly into His presence. Heb. 4:16

The details concerning the curtains used in the Tabernacle picture the person of Jesus Christ and salvation for eternity

THE CURTAIN	THE CROSS
Blue	<i>He left His</i> HEAVENLY...
Purple	<i>place of</i> ROYALTY...
Scarlet	<i>to pay our</i> PENALTY...
White	<i>giving to us</i> PURITY...
Gold	<i>then being</i> DEITY...
Wood	<i>prepared for</i> HUMANITY...
Silver	<i>redemption for</i> ETERNITY.

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Good morning and welcome to our Second Service on Sunday morning. We have two services and the first is our weekly Bible Prophecy Update and Second Service is our verse-by-verse study through God's Word. We're currently in the Book of Hebrews, and so we're glad you are joining with us today.

Before we get started, I have to mention that it was brought to my attention by a brother that's here locally that works for the post office that someone is opening up people's mail boxes and putting the ABC's of salvation in them. Don't do that! It's a federal offense and my name's on the card! And unless you want me to be imprisoned, you need to mail them.

I love the zeal and the effort and praise the Lord, but you can't do that. You can't be opening up people's mail boxes and putting my name in there. You're going to get me in trouble.

So anyway just by way of a reminder, we have on the website JDFarag.org through the Master's Touch, you can mail postcards free of charge to five people and with the ABC's of Salvation. And you can do so anonymously as well. Now if you want to do this, just mail it. If you want it to be anonymous, just make it anonymous, but please mail it to them. Okay, all right.

So today, 8 and 9 are not verses; they're chapters. Come on, you guys can do this. So here's what we're going to do. We're going to - I'll ask you to stand but look, it's going to be a little bit of time. So if you don't want to stand that long, no problem. Where you're seated is fine. Those of you that do wish to stand, please stand; you can follow along as I read.

We'll begin in Chapter 8. These two chapters go together as I think you'll see here shortly. So the writer of Hebrews, verse 1, Chapter 8 by the Holy Spirit writes, "Now the main point of what we are saying is this: We do have such a high priest, who sat down [this is important] at the right hand of the throne of the Majesty in heaven, and who serves in the sanctuary, the true Tabernacle set up by the Lord, not by a mere human being.

Every High Priest [verse 3] is appointed to offer both gifts and sacrifices, and so it was necessary for this one also to have something to offer. If he were on earth, he would not be a priest, for there are already priests who offer the gifts prescribed by the law.

They serve [verse 5] at a sanctuary that is a copy and shadow of what is in heaven. This is why Moses was warned when he was about to build the Tabernacle: "See to it that you make everything according to the pattern shown you on the mountain."

But [verse 6] in fact the ministry Jesus has received is as superior to theirs as the covenant of which he is mediator is superior to the old one, since the new covenant is established on better promises. For if there had been nothing wrong with that first covenant, no place would have been sought for another.

But God [verse 8] found fault with the people and said: "The days are coming, declares the Lord, when I will make a new covenant with the people of Israel and with the people of Judah. [this is actually a quote from Jeremiah] It will not be like the covenant I made with their ancestors when I took them by the hand to lead them out of Egypt, because they did not remain faithful to my covenant, and I turned away from them, declares the Lord.

This is the covenant [verse 10] I will establish with the people of Israel after that time, declares the Lord. I will put my laws in their minds and write them on their hearts. I will be their God, and they will be My people.

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No longer will they teach their neighbor, or say to one another, 'Know the Lord,' because they will all know me, from the least of them to the greatest. For I will forgive their wickedness and will remember their sins no more." By calling this covenant "new," he has made the first one obsolete; and what is obsolete, and outdated will soon disappear."

Chapter 9, verse 1, "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 [table of showbread] 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. [that wasn't detailed, okay?] We're almost there; hang in there.

When everything [verse 6] 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 [verse 9] 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. [everybody okay? Verse 11, okay]

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!

For this reason Christ is the mediator of a new covenant, that those who are called may receive the promised eternal inheritance now that he has died as a ransom to set them free from the sins committed under the first covenant.

In the case of a will, it is necessary to prove the death of the one who made it, because a will is in force only when somebody has died; it never takes effect while the one who made it is living. This is why even the first covenant was not put into effect without blood.

When Moses had proclaimed every command of the law to all the people, he took the blood of calves, together with water, scarlet wool, and branches of hyssop, and sprinkled the scroll and all the people.

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He said, [verse 20] “This is the blood of the covenant, which God has commanded you to keep.” In the same way, he sprinkled with the blood both the Tabernacle and everything used in its ceremonies.

In fact [verse 22] the law requires that nearly everything be cleansed with blood, and without the shedding of blood there is no forgiveness. It was necessary, then, for the copies of the heavenly things to be purified with these sacrifices, but the heavenly things themselves with better sacrifices than these.

For Christ did not enter a sanctuary made with human hands that was only a copy of the true one; he entered heaven itself, now to appear for us in God’s presence. Nor did He enter heaven to offer himself again and again, the way the high priest enters the Most Holy Place every year with blood that is not his own.

Otherwise, Christ would have had to suffer many times since the creation of the world. But he has appeared once for all at the culmination of the ages to do away with sin by the sacrifice of himself. Just as people [verse 27] are destined to die once, and after that to face judgment, so Christ was sacrificed once to take away the sins of many; and he will appear a second time, not to bear sin, but to bring salvation to those who are waiting for him.”

Oh, we're waiting! Come Lord Jesus!

Okay, we've got to go through this, so let's pray.

Lord, would You help me please? I need help. I need the Holy Spirit to help me rightly divide and teach Your Word, and so Lord, as I teach, would You by the Holy Spirit as only You can, get and keep our attention because there's so much here that You want to say to us, show to us, and minister to us. So Lord, speak; your servants are listening. We ask in Jesus' name, amen and amen. Thank you.

You can be seated. Good job. See, I told you; you guys are great!

So after spending more time than I usually do studying and praying and preparing, I chose to title today's teaching 'The Real Jesus.' Now just that title alone kind of carries with it the inference that there's a Jesus that's not real.

Are we okay? I heard a few groans there.

I want to talk about the Jesus of the Bible, both Old and New Testament because you know that Jesus is in the Old Testament. In fact, the entirety of the Old Testament starting from Genesis 1, Jesus is there. And it's all about Jesus and everything in the Old Testament points to the New Testament and the New Testament's all about Jesus.

In fact, it's been said that you can find Jesus in every chapter of every book and even every verse of every chapter of every book in the Old Testament. It's also been said that the Old Testament conceals that which the New Testament reveals.

It's when you have an understanding of the Old Testament that the New Testament just comes alive. And this is certainly the case here with what we just read. The writer of Hebrews obviously inspired by the Holy Spirit has a firm grasp on the Old Testament.

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And we have before us today two chapters that to me, I mean shut the case. I mean it's a closed case, drop the mic, if you prefer that metaphor better. That's a little bit more hip and cool, drop the mic.

There's no way that man could have come up with this. The two chapters that we just read are proof without question that God's Word is infallible, that God is real and Jesus is real, the Jesus of the Bible, the real Jesus not the other Jesus.

What do you mean the other Jesus?

Well, that's what I want to talk about. Because often times we as Christians settle for a copy instead of the original and a picture instead of the person, and the person is the real Jesus of the Bible. And what I want to do is actually ask and answer those two questions from these two chapters concerning the person of Jesus Christ, the real Jesus of the Bible.

The first question comes from Chapter 8 and it's "do I have the copy or do I have the original?" So in Chapter 8, the writer of Hebrews is drawing upon and even quoting from Exodus 25, which for those of you that were with us when we went through the Book of Exodus, this was - in fact, I went into my archive notes - it was 2009 we went through the Book of Exodus.

So what, 11 years ago? So I was younger then.

What a fascinating study! And I mean it was so detailed and all of the measurements and the exact instructions given to Moses to build this tent, this Tabernacle, and there was a reason for it. And as we kind of just plowed through this detailed study with measurements and materials and all of these things, you're like why do I need to know this?

Oh, because everything about the Tabernacle is a copy of the original in Heaven.

In other words, everything has to be measured this way with those dimensions and those colors and those curtains, and that there and the furnishings here, and oh, interesting by the way - I may be getting ahead of myself, actually a little bit excited about this - think about this: Did you catch that where the writer of Hebrews said that they had the furnishings arranged and they had the table of showbread?

That bread had to be fresh every day. And they had the lampstand, and the lampstand could never go out. They had to keep them lit, and the priest had to work every day in that Tabernacle. But then when Jesus came and fulfilled the Tabernacle, there's no more work to be done because the work is finished. There's no furnishings in the Tabernacle or subsequently the Temple where you can sit down because the work was never finished until Jesus came and fulfilled it.

Now you can sit down because isn't that when you sit down? When the work is finished.

Kind of like when your employer says what you doing sitting down? We've got work to do.

Oh, sorry.

That was the Tabernacle; every day, every single day you had to work. The work was never finished until Jesus came and fulfilled it and finished it, and now he can be seated. And this is what this is about, but here's the problem, and we talked about this.

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And this is the whole point of this letter to these Hebrew Christians. They were tempted and pressured to go back to Judaism.

And the writer of Hebrews is saying to them why would you want to go back to the copy when you have the original? Why are you going to settle for a lower resolution copy? I mean, we've got the original. This is the original. It's got a wet signature in His blood; it's the original.

Why do you want a copy?

What do you mean, copy? What are you saying?

I mean, I'm still saved, right?

Yeah.

I still have Jesus?

Yeah.

And I want you to think this through with me. You know how it is when you are fellowshiping with brothers and sisters in Christ, and there's something peculiar about that brother, that sister in Christ. They are the real deal.

It reminds me of those of whom it was said, they were with Jesus. There's some people that you know have an intimate, personal, real relationship with the real Jesus, not a copy, not a political Jesus, not an activist Jesus, not a social justice Jesus. These are copies; that's not the real Jesus. The real Jesus is the Jesus of the Bible.

I know I'm kind of stepping on some toes here by saying that, but just hear me out though, if you would please. We talked a little bit about this in the Prophecy Update. I do have a question and it's sort of rhetorical in this sense. I don't find anywhere in the Scriptures where God's people were protesting.

I do see in the Scriptures where God's people were praying. I just wonder, and I ask this, again, rhetorical question. I wonder what would happen if we spent as much time praying as we do protesting? I wonder what would happen? I wonder what would change?

Because as we saw on Thursday night with Hezekiah, God, through the prophet Isaiah, says to him because you prayed, watch Me now, I'm going to do this.

You've got the Assyrian Army?

Yeah, they are right outside of the Assyrian wall, 185,000 to be exact.

What are we going to do?

Answer: Nothing. I'm going to do it. Watch Me; let Me.

And the account - and again, I tell you Thursday nights' Bible study was yet another time in God's Word where you just realize, wow, God! I mean, it was the perfect place to be in God's Word on the perfect day because on Thursday, many of you got an email from King Sennacherib.

[Laughter]

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Good, you're laughing. Those of you that are laughing know exactly what I am talking about. And I mean, don't look at me. I am not that clever.

I could have never planned that on my best day! I could have never planned that we would be in Ezekiel 36 and 37 on Thursday afternoon, is when the letter was sent with King Sennacherib's signature on it, very threatening, just give in, just do it. Everybody else has. All the cities that we've taken, their gods didn't protect them. Just surrender; you know what we do to those who don't surrender?

We make an example of them. We impale them on stakes and put them outside the cities so everybody can say whoa, and then we're still going to take you and resettle you and take you captive and make you slaves, and we're going to impale you in your face with rings and carry you away by chains.

So we can do this the easy way or we can do this the hard way. That was a letter basically, right? That is what Hezekiah got. So what does Hezekiah do when he gets the letter? He doesn't protest. He doesn't set up a coalition to rally. He prays. And he asks for prayer. And God hears his prayer.

And God says because you prayed, which sends chills up and down my spine because it implies that if Hezekiah didn't pray, that narrative may have read quite a bit differently. It could have read because you didn't pray, I will not deliver you out of the hands of the Assyrians.

No, we read this. He didn't even respond, by the way. His first response, not last resort was to pray. Pray. He went to the Temple/Tabernacle into the presence of the Lord and he laid out this threatening email before the Lord. I'll let you use your imagination.

And the Lord's response through the prophet Isaiah was to Hezekiah because you prayed, I'm going to do this. I'm going to take care of this for you. No one arrow is going to be shot into your arm, I mean city. I'm sorry. That was, whoa.

[Laughter]

And not one arrow was shot. And then again, you will forgive me, especially those of you that were here for the update and Thursday night, but I just can't get over this. There's this interesting detail; it could be easily missed at first read in the narrative in Chapter 37.

Because it says that when they arose early in the morning, they found 185,000 dead Assyrian men outside the city walls. And the reason why is because God sent an angel; we don't know his name. I'm convinced this was an intern. He was a trainee, and they just said we've got to just go down there and take care of this.

And it means that they slept through the whole thing because if I'm reading that right, they arose and woke up in the morning and they found - it was kind of like God saying I need you to get a good night sleep because you're going to have 185,000 dead Assyrians you've got to deal with in the morning so sleep tight, nighty night. They slept through the whole thing.

How many of you know that God will provide and deliver you even when you're sleeping? Because He neither sleeps nor slumbers. That's my Jesus. That's the real Jesus. And sadly many a Christian today settles for just the copy. And to do so is to do so to one's own peril.

And this kind of dovetails into the second question out of Chapter 9. "Do I have the picture or the person?"

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Now please understand this is not a clever play on words because the Tabernacle was only a copy. The Tabernacle was only a picture.

So let me ask you a question. You have a picture of somebody. Wouldn't you rather have that somebody and not just the picture?

So I mean, do I worship the picture or do I worship the person in the picture? Again, I think that we do err greatly as Christians when we settle for a lower resolution picture of the person of Jesus Christ. Why would we settle for that when we can have the person not just the picture?

So you know in the Old Testament and we see it here in Hebrews, in fact, we just read this word "shadows, types. "

We're going to get into the typology here in a moment, but this was just a shadow. Now let's talk about a shadow for a moment.

Okay, let's say you come home from work; of course, that presupposes you still have your job. Anyway, you come home - I'm sorry, that was horrible. You come home from work and you pull up to the house, you get out of the car and it's a sunny day, and you walk up to the house, and your kids come running out, and they are just like oh! And they start hugging and kissing your shadow

[Laughter]

I know; listen if you got a better illustration, let me know afterwards. I'm happy to talk with you about it.

But you're like what are you doing? I'm here; I'm right here. What are you - that's just my shadow. I'm the substance that created that shadow. You're looking at the shadow, the copy, the picture. I'm the person! Hello?

I'm sorry - and this is the way I think, and I know they have clinical terms for this condition, but I just imagine so many times the Lord is just kind of like hello! I'm right here! I'm right here! What are you doing over there? What are you doing over there? Why are you doing that? Why are you calling them? I'm the person. That's just - I'm the real deal. Me.

But no, we go to everything else. I hope this is the Holy Spirit. If it's not, forgive me. I think it is though. We clamor for - how do I say this - I want to be loving, but at the same time, I just have to be very candid when I say this.

I think we as Christians, we go to the latest, greatest conference. We buy the latest, greatest - or download the latest, greatest book. Or we, you know, get this series or download that or whatever. And it's like Jesus is saying I'm right here. That all points to Me. Why do you just want the lower resolution image? I'm the person.

I tell you; I know in my own life there is no comparison. I mean when you've been with Jesus, I mean it changes everything. It changes everything. And by the way, isn't it when we pray that we're going to the real Jesus?

Here's another example by way of illustration. We settle for a picture when we call that brother or that sister instead of just going right to Jesus. He's the person. Why am I going to go to them when I can go to Him?

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How many times - I'm speaking to myself. I know you guys are more spiritual and mature than I am, and I'll just speak of my own life.

How many times has my default been when I get the letter from the Sennacheribs - I've had my share - and I call them first? What are they going to do? I mean I've got unfettered access. This is the other thing too. Talk about convicting.

Again, I'm so convicted right now, but I don't have permission yet to move forward so bear with me, okay? And besides that, conviction loves company. I'm so convicted because when I try to call them, I can't always get through to them. I get their voicemail. Or how about when I text and then I'm waiting for the three dots to see that they got it or they're going to text back.

Stop! I've got unfettered access to the Creator of the heavens and the earth and the sea and all that in them is any time about anything, and I don't?

Hey, you know I know people in high places.

[Laughter]

Really? Who?

Oh, He happens to be my Heavenly Father and He loves me so much, so much that He sent His only begotten son to die for me instead of me. That if I would believe in Him I would not perish in hell for all eternity but have everlasting life.

That's how much He loves me and He's told me that I can come to Him any time and oh, by the way, in the Old Testament you could not do that. Because there was a thick curtain separating the Holy Place from the Most Holy Place as the writer of Hebrews just got done telling us, and you did not have unfettered access.

In fact, you had no access; how about that? There was only one person that had access one day of the year on the Day of Atonement, Yom Kippur, and that was the High Priest. And he would enter into the Holy Place and make atonement. I want to know if that guy got a good night's sleep the night before too because he's going in on my behalf. I don't need him anymore because I have the real Jesus who made atonement once and for all.

And this is what the writer of Hebrews is saying here. And I think the question that everyone of us should be asking ourselves here is am I worshiping the picture or the person the picture is actually of? All of this is only a picture, a shadow, a type.

If you will kindly allow me to, I would like to take the remainder of our time together today and talk about the typology in the Tabernacle. It is just so fascinating and I hope it will be encouraging to you as well, and I hope that it will serve as a much-needed reminder about how it's all about the real Jesus, getting to the real Jesus, and staying with the real Jesus, not straying, staying with the real Jesus. We've got the real thing! We got the original!

So what follows comes from the detailed account that's recorded in the Book of Exodus, Chapter 25 when Moses was given these. I mean, talk about details, and it is actually true. The writer of Hebrews said that was not detailed.

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And that is why he says we don't have time to go into the details. It is very detailed and every detail is about Jesus and points to the person of Jesus Christ and the finished work, finished work of Jesus Christ on the cross.

Now for those of you online, there is a link to a two-page PDF file; you guys can download this. It's going to be a PDF file of everything that's on the screens you don't have to worry about taking pictures of the screen. All of the typology, and it's on a two-page PDF file that you can download.

So the original Tabernacle in and of itself is both a picture of the person of Jesus Christ and the finished work on the cross. I'm going to try to go through this. Please just stay with me.

The Tabernacle, a temporary dwelling place, a tent.

Jesus, temporarily with us in tent form, bodily form.

The Tabernacle, born in the wilderness.

Jesus, born in a manger.

The Tabernacle, humble in its outward appearance.

Jesus, humble in His appearance.

The Tabernacle [this is interesting] beautiful and full of riches inwardly, not outwardly, inwardly, the gold, I mean wow!

Jesus, beautiful and offers His riches inwardly.

The Tabernacle was it's believed in place for about 33 years.

Jesus lived for about 33 years.

The Tabernacle, God's glory dwelt in it.

Jesus, God's glory dwells in Him.

The Tabernacle, where God meets man.

Jesus is how we meet and get to God as man.

The Tabernacle, in the midst of the Israelites' camp.

Jesus, He's in our midst.

The Tabernacle, the law was preserved. Remember, in the ark of the covenant, the tablets, the law.

Jesus, the law was fulfilled.

The Tabernacle, a place of sacrifice.

Jesus, He was placed as the sacrifice.

The Tabernacle, a place of worship.

Jesus, He is the focus of our worship.

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Now back in June we went through this. I think we were in Hebrews Chapter 6, but just the arrangement of the seven articles, the seven furnishings. You have the altars of sacrifice, altar of incense, the table of showbread. And it was divided into three sections. Everything was exact and precise.

And the arrangement of these seven articles, none of which were seating furnishings because they required work all the time because the work was never finished. But they were in the shape, arranged in the shape of a cross before a cross was even thought of.

Not only was the Tabernacle itself a picture of the cross, so too was the formation of the camps of the Israelites with the Tabernacle in the center. That also was a picture of the cross, and here's how we get there.

In Numbers Chapter 2, we have this list of the numbers; makes sense, right, the Book of Numbers is about numbers. It gets a lot of bad press; it's a very fascinating book by the way. So we have a list of the numbers of the 12 tribes of Israel that were organized, separated into four groups of three tribes each, camped to the north, the south, the east, the west.

Again, the Tabernacle, the Levites, the priestly tribe was right smack in the middle. Now, we have those exact numbers. And we're told that Judah was at the head of the camp to the east with those numbers. Reuben to the south; Ephraim to the west; Dan to the north.

And you take those numbers and you stretch them out, for lack of a better way of saying it, and you see that they would have shaped and formed a cross with the Tabernacle right smack in the middle of that camp of the Israelites.

You know when you get to Numbers Chapter 22, that well-known story about Balak paying Balaam big bucks to curse Israel? And he couldn't no matter how he tried, no matter how much he was paid. And instead what came out of his mouth was this glorious blessing. You know why?

Because the camp that he was trying to pronounce this curse on was in the shape of a cross, Jesus Christ, that that pictured and foreshadowed, and there is now no curse, no guilt, no condemnation for those that are in Christ Jesus. We can't be cursed! The gates of hell cannot prevail against the Church of Jesus Christ because of the finished work of Jesus Christ. And that's why he couldn't curse them. How about that?

Okay, anyway, I think that is so cool. Now let's talk about the materials. Now when you are going through this, you're thinking oh, my goodness. This is TMI, too much information. Why do we need to know this?

Well the materials used in the Tabernacle are both a picture of the person of Jesus Christ and also the finished work on the cross.

Gold is a picture of His deity.

Silver is a picture of redemption and the 30 pieces of silver, His betrayal that was paid to Judas for our redemption.

Bronze is always a picture of fire and judgment.

Blue is the dye of a shellfish in several different hues and is a picture of Heaven; blue is always a picture of Heaven.

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Purple is from the murex snail, a purple-red color, and a picture of His royal majesty.

Scarlet: [this is interesting] is from a worm, the coccus ilicis, if I am pronouncing it correctly; I'm sure I'm not. This worm: this is in the Psalms, the messianic psalms, I'm going to say it's Psalm 22; I might be mistaken. This particular worm: Jesus refers to Himself as a worm. This worm will affix itself to a tree and die on that tree. And it will excrete this scarlet fluid to give birth. That is a picture of Jesus Christ and His death taking the curse of mankind when He died and was hung on that tree.

Fine linen: this is a picture of His holiness.

Goat hair coverings: would you ever want to decorate your house with goat hair coverings? Are you kidding me? They were usually black and coarse. Well, this is a picture of the atonement, the scapegoat.

Rams' skins: no thank you. Well, they were used and customarily they would have the wool removed and there would be this fine leather which is a picture of His sacrifice, the ram, think Isaac with Abraham. They had the ram that was used as a sacrifice instead.

And by the way, Isaac is a picture of Jesus.

Joseph: I mean an amazing picture of Jesus.

All throughout Scripture, you have these types. Moses himself is a type of Jesus, a type of Christ.

Badger skins: again, no thank you. They were used for shoes as protection for the feet. This is a picture of bringing the good news of peace with God, the shoes of the readiness of the Gospel, Ephesians 6, part of the armor.

Acacia wood: very strong wood from out of dry ground. It has thorns on it. Isaiah 53:2, which we'll get to soon, Jesus is pictured as a root out of dry ground and there is no outward beauty that we would desire Him.

Here is another very interesting thing: the Arab people, my people would pierce the side of the acacia trees to get this gummy balm which is actually use medicinally as a healing ointment. And this is a picture of the wooden cross, His crown of thorns, His pierced side, and by His stripes, we are healed. He was bruised for our iniquity. I'm getting ahead of myself again. That's coming up now.

There was four specific colors that were used for the first covering in the Tabernacle and they're a picture of Jesus Christ, and actually a type and a foreshadow of the four Gospels, and how Jesus is represented.

Purple represents royalty again, and Matthew presents Jesus as the King of the Jews.

Scarlet represents sin, and Mark presents Jesus as the suffering servant.

White represents purity, and Luke presents Jesus' righteous humanity.

And blue represents the heaven, and John presents Jesus as deity.

And by the way, 1 John - no, not 1 John, John. Why do I have 1 John here? I must have been tired when I wrote this. John 1:14; I'm going to look it up now because I don't want to be wrong on this one, this is huge.

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John Chapter 1; in fact, the whole chapter, a chapter so explosive that Jehovah Witnesses had to rewrite it.

[Laughter]

No, I am serious actually, by the way. Because it completely dismantles their doctrine that Jesus isn't God. So in the beginning was the Word and the Word became flesh. You get to verse 14 and it says that the Word became flesh and tabernacled amongst us. The Word became flesh and tabernacled in the center amongst us. The Word became flesh. God became a man. God became flesh.

So now let's get to real quick - is everybody okay? Should we bow our heads, close our eyes, you can slip out, we won't say anything?

The details of and numbers used for the second covering in the Tabernacle also are a picture. So this is interesting. You have this goat skin, black with bronze. This is a picture of Satan, sin, and judgment.

And then Moses was instructed to bring 11 curtains together, 11. Why not 12, why not 10? Because 11 is the number of discord. And in the 11, there was the five and then the six. Why?

Because five is one set of curtains. Five is the number of grace. And the sixth is the other set of curtains. Six is the number of man. God created man on the sixth day, and seven is the number of completion, by the way. And we see this throughout all of Scripture.

Now let's talk about the measurements of the third and fourth coverings in the Tabernacle.

Again, a picture of Christ, the boards of Acacia wood out of the desert.

We're taken out of the world by Him.

The boards were to be set with the East opening.

We're coming back with Him, the Eastern gate, after the 7-year tribulation by the way, at the Second Coming.

Boards of equal height. Why?

Because we're equal in Him. There's is no distinction between Jew or Gentile.

Now the boards were to be one-and-a-half cubits wide. Why?

That's an incomplete number because we're incomplete without Him.

Boards can only stand when linked. Why?

Because we're linked because of Him.

The boards were three cubits wide when linked. Why?

Because we're completed in Him, three, the number of the Trinity.

The boards stayed up in sockets of silver. Why?

Because silver, the metal of redemption; we were redeemed by Him.

Boards covered in gold. Why?

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Because we're clothed by Him, gold, a picture, a type of deity.

And the boards were kept together by five bars: five, the number of grace. We are saved by grace.

Gold rings united the boards and the bars, and gold is a type of deity. It's a picture of God Himself and His love and the unity with the rings.

Oh, I'm leaving so much out. If I went through every single one of these, we would be here till the rapture, which would be fine I guess, but we're almost done. This is interesting.

The detailed colors of the curtains. This is where we see His body and His blood. We just partook of the Communion table on Thursday. These curtains were a picture of the body of Jesus Christ.

The curtain was blue and purple.

His body was bruised blue and purple.

The curtain was scarlet.

His body bled. It was the blood, the scarlet blood when He died and His blood was shed.

The curtain was white linen. You'll forgive me, but this was because His bones, white bones shown through. Important to understand that none of His bones were broken. When His body was broken, it was the skin of His body that was broken and torn, and it exposed His bones.

I know there's been those that have done a much better job than I ever could in describing this with certainly much more tact. But you understand that when Jesus was crucified, He was virtually unrecognizable. You would not have recognized him. He was that beaten and bloodied.

The details now concerning the curtain used in the Tabernacle again picture the person of Jesus Christ.

The curtain separated man from the glory of God.

The Christ: man falls short of the glory of God, Romans 3:23.

The curtain: torn top to bottom when He gave up His Spirit.

The Christ: He becomes sin top to bottom, Matthew 27:50-51.

The curtain no longer keeps me from His presence and glory.

The Christ: I can come boldly into His presence, His throne of grace. That was Hebrews 4:16 if you might remember.

All right, lastly, we saved the best for last. This is I mean; this is the best way to kind of sum it all up. [BLUE] He left His heavenly [PURPLE] place of royalty [SCARLET] to pay our penalty [WHITE] giving to us purity [GOLD] then being deity [WOOD] prepared for humanity [SILVER] redemption for eternity.

That's the real Jesus right there, right there, not some, you know, hey, let's tone it down, let's soften it up, you know? No!

Sorry; I just woke a couple of people up. Welcome back; glad to have you. I'm sorry, it's a gift. It's actually a cultural thing too. But you know growing up, my parents; they were talking, but it seems

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like they were always angry because the Arabic language is a very rough language. You know [speaking in Arabic] you're basically telling somebody you love them. Really?

[Laughter]

I know I always compare it to French; it's such a smooth language. I mean my goodness [speaking French] okay, thank you so much. You probably just cursed me to my face but it sounded really good, smooth.

All right well, I want to end this way. The Jesus of today has been sort of cleaned up, made a little bit more user-friendly. So the Jesus that people in church today sing about is not the Jesus of the Bible. They're kind of sanitizing it, cleaning it up. We don't want it to be so bloody.

So there's no mention of the blood that was shed for the remission of our sins. Crucifixion, as horrific as it was; no, we don't want to talk about that.

In fact, you know what? We want people to come back next week. So let's not just blast them right out of the chute like - this is back on the mainland, this guy tells me after one of my sermons,

he said you know sitting under your teaching is like drinking water out of a fire hose.

Praise the Lord; I hope you are thirsty.

So it is just like hey, let's just... let's just kind of walk into this. We don't want to offend them.

What? The Gospel is offensive. You know I am very offended into Heaven. Well, we don't want to offend them. Well, what are you going to do, flatter them into hell?

See, I know it's very offensive to say you're a sinner. That preaches, doesn't it? You're a dirty, rotten, stinking sinner!

[Laughter]

When you embrace that and you realize that, and you understand that and you accept that, and you acknowledge that, guess what? I need a savior.

That's the point!

I need Jesus.

I told you!

I don't need Jesus if I'm not a sinner. I mean you can go to a church today; I didn't mean to go there, but I did.

[Laughter]

You guys are just so gracious to me. You love me so much. The feelings are mutual by the way. You can go into a church today and that's not the Jesus of the Bible. You know it's interesting; I was thinking about this. If there is any kind of an invitation, which there isn't really. Really, the Gospel's not being preached, the Jesus of the Bible, the real Jesus is not being preached.

And even if there is this copy or this other Jesus that's being preached, and if there is an invitation, then what Jesus are they coming to? Are they coming to a world-friendly Jesus that's, you know, hey, we're accepting of everyone?

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When I start talking about Critical Race Theory and the Jesus of Critical Race Theory, that's not the Jesus of the Bible. That's not the real Jesus. And so if you're preaching this social justice Gospel, that's not the Gospel. You know there are different Gospels and there are different Jesuses, but there only one real Jesus and that's the Jesus of the Bible.

Why don't you stand and we'll have the worship team come up.

I did my best, Lord. You're going to have to take it from here and do the rest. And You always do. You are so gracious Lord and You're so merciful. You have people hear a different sermon than the one I preached so many times and that's a good thing, Lord, because that's the Holy Spirit, and we need the Holy Spirit to take this now and really begin that process, and it is a process.

For some, maybe it's a process of coming back to You, Jesus, the real Jesus because we've settled for something so much less. We've settled for the picture, but we long for You, the person, Jesus. Lord, I pray that today would just be one of those days. And I know this is for someone here, maybe someone watching online. Just where we get real with You, the real You.

And Lord, when we do, would You just, as only You can, just... we need You, Jesus, especially with everything that's happening in the world today. We need You now more than ever, more than ever before than any other time in our lives. This is like nothing we've ever seen before nor is it something we're likely to ever see again.

And Lord, I thank You that You're using what's happening to bring people to You, some for the first time, some are coming back to You, Lord, because of what You're allowing. This is meant for evil, but You oh, Lord, are meaning it for good for the salvation of many this day, as only You can.

So Lord, thank You. We want to know You, Jesus. We want to know You, Jesus. Thank You in Jesus' name, amen.