

EXODUS: The Person, Promise, and Power of God

Exodus 25 – The God Who Dwells with Us, Part 2

“You shall make a mercy seat ... there I will meet with you ...” (Ex. 25:17, 22)

Another name for the tabernacle was “the _____” (see Exod. 29:42; 30:36). The specific place where Moses went to meet with God was at the ark of the covenant in the Holy of Holies. There, between the cherubim, was the glorious presence of God.

“When Moses entered the Tent of Meeting to speak with the Lord, he heard the voice speaking to him from between the two cherubim above the atonement cover on the ark of the Testimony. And he spoke with him” (Num. 7:89).

This is what the tabernacle was all about: _____, who sits enthroned above the cherubim.

“¹⁷ You shall make a mercy seat of pure gold. Two cubits and a half shall be its length, and a cubit and a half its breadth. ¹⁸ And you shall make two cherubim of gold; of hammered work shall you make them, on the two ends of the mercy seat. ¹⁹ Make one cherub on the one end, and one cherub on the other end. Of one piece with the mercy seat shall you make the cherubim on its two ends. ²⁰ The cherubim shall spread out their wings above, overshadowing the mercy seat with their wings, their faces one to another; toward the mercy seat shall the faces of the cherubim be. ²¹ And you shall put the mercy seat on the top of the ark, and in the ark you shall put the testimony that I shall give you. ²² There I will meet with you, and from above the mercy seat, from between the two cherubim that are on the ark of the testimony, I will speak with you about all that I will give you in commandment for the people of Israel. (Exodus 25:17-22)

_____ are special angels mentioned almost 100 times in the Old Testament.

They first appear in Scripture in Genesis 3, where they were charged with guarding the way to the _____. This seems to show their _____.

Unlike some of the other angels, the cherubim are not _____, but remain in God’s presence to act as _____ to deny access to anything/anyone _____.

⁵ And from the midst of it came the likeness of four living creatures. And this was their appearance: they had a human likeness, ⁶ but each had four faces, and each of them had four wings. ⁷ Their legs were straight, and the soles of their feet were like the sole of a calf’s foot. And they sparkled like burnished bronze. ⁸ Under their wings on their four sides they had human hands. And the four had their faces and their wings thus: ⁹ their wings touched one another. Each one of them went straight forward, without turning as they went. ¹⁰ As for the likeness of their faces, each had a human face. The four had the face of a lion on the right side, the four had the face of an ox on the left side, and the four had the face of an eagle. ¹¹ Such were their faces. And their wings were spread out above. Each creature had two wings, each of which touched the wing of another, while two covered their bodies. ¹² And each went straight forward. Wherever the spirit would go, they went, without turning as they went. ¹³ As for the likeness of the living creatures, their appearance was like burning coals of fire, like the appearance of torches moving to and fro among the living creatures. And the fire was bright, and out of the fire went forth lightning. ¹⁴ And the living creatures darted to and fro, like the appearance of a flash of lightning. (Ezekiel 1:5-14)

²⁰ These were the living creatures that I saw underneath the God of Israel by the Chebar canal; and I knew that they were cherubim. (Ezekiel 10:20)

The Lord reigns; let the peoples tremble! He sits enthroned upon the cherubim; let the earth quake! (Psalm 99:1)

¹⁹ Then God’s temple in heaven was opened, and the ark of his covenant was seen within his temple. There were flashes of lightning, rumblings, peals of thunder, an earthquake, and heavy hail. (Revelation 11:19)

The Ark of the Covenant was an _____ symbol of a _____ reality.

Its cover was a 3-dimensional picture of a scene from Heaven, where God is surrounded by his holy angels.

The cherubim on the ark represented the _____ beneath God's throne.

Above these cherubim – whom Hebrews calls “the cherubim of the Glory” (Heb. 9:5a) – was the holy _____. The space above the cherubim was _____.

God did not tell Moses to make any representation of His divine being. Any such representation would have been a _____, an idol of a false god.

This is also where Moses _____ and received his commands.

But how?

The Ark and Atonement: **The “Mercy Seat”**

Generally translated “atonement cover” or “mercy seat,” *kappōret* almost exclusively occurs in Exodus 25 and 37 (in the building of the ark of the covenant) and in Leviticus 16.

The word describes the golden cover placed on the ark of the covenant.

The mercy seat was used only once a year, on the _____. This is reflected in its name, which in Hebrew is *kapporet*, a term derived from the word that means “to make atonement.”

The ark's cover was used in making atonement for sin. First the high priest offered a sacrifice for his own sins. The law said,

“Aaron shall bring the bull for his own sin offering to make atonement for himself and his household, and he is to slaughter the bull for his own sin offering.... He is to take some of the bull's blood and with his finger sprinkle it on the front of the atonement cover; then he shall sprinkle some of it with his finger seven times before the atonement cover” (Lev. 16:11, 14).

After he made atonement for his own sins, the priest offered a sacrifice for the nation of Israel:

“He shall then slaughter the goat for the sin offering for the people and take its blood behind the curtain and do with it as he did with the bull's blood: He shall sprinkle it on the atonement cover and in front of it. In this way he will make atonement for the Most Holy Place because of the uncleanness and rebellion of the Israelites, whatever their sins have been.... [H]e comes out having made atonement for himself, his household and the whole community of Israel” (Lev. 16:15, 16a, 17b).

When the high priest sprinkled blood on the mercy seat, this showed that sin was _____, that atonement had been made. The sacrificial blood protected them from the _____.

The *location* of the blood was significant:

- Above it was _____, in all his holiness.
- Underneath was the _____ that exposed Israel's sin.
- In between came the blood of the atoning _____ that covered transgression and turned away wrath, reconciling the people to God.

The blood on the ark thus provided safety from _____. When God came down to dwell with his people, he would not see the law that they had broken, first of all, but the saving blood of an atoning sacrifice.

The Ark of the Covenant in light of the New Testament:

We have learned a bit of the specific requirements of God regarding the construction of the Ark and the strict instructions regarding how the Ark was to be transported. We've looked at the commands concerning the Day of Atonement. *What is the central theme?*

No man can approach a _____ God while defiled by _____. And yet, our Holy God desires to _____ with us. We can draw near because of the provision of a _____.

Because all men are defiled by sin, only the high priest could approach the mercy seat, but only after purification rituals, making atonement for himself by slaughtering a bull, and then only by approaching the mercy seat with the blood of the sacrifice to make atonement for Israel's sins.

Only through the sacrifice of _____ can we have the forgiveness of sins: *'For all have sinned and fall short of the glory of God, and are justified by his grace as a gift, through the redemption that is in Christ Jesus, whom God put forward as a propitiation by his blood, to be received by faith'* (Rom. 3:23–25).

The apostle John likewise writes that Jesus *'is the propitiation for our sins, and not for ours only but also for the sins of the whole world'* (1 John 2:2).

The most extensive connection between Old Testament and New is found in Hebrews 9:

Now even the first covenant had regulations for worship and an earthly place of holiness. ² For a tent was prepared, the first section, in which were the lampstand and the table and the bread of the Presence. It is called the Holy Place. ³ Behind the second curtain was a second section called the Most Holy Place, ⁴ having the golden altar of incense and the ark of the covenant covered on all sides with gold, in which was a golden urn holding the manna, and Aaron's staff that budded, and the tablets of the covenant. ⁵ Above it were the cherubim of glory overshadowing the mercy seat. Of these things we cannot now speak in detail.

⁶ These preparations having thus been made, the priests go regularly into the first section, performing their ritual duties, ⁷ but into the second only the high priest goes, and he but once a year, and not without taking blood, which he offers for himself and for the unintentional sins of the people. ⁸ By this the Holy Spirit indicates that the way into the holy places is not yet opened as long as the first section is still standing ⁹ (which is symbolic for the present age). According to this arrangement, gifts and sacrifices are offered that cannot perfect the conscience of the worshiper, ¹⁰ but deal only with food and drink and various washings, regulations for the body imposed until the time of reformation.

¹¹ But when Christ appeared as a high priest of the good things that have come, then through the greater and more perfect tent (not made with hands, that is, not of this creation) ¹² he entered once for all into the holy places, not by means of the blood of goats and calves but by means of his own blood, thus securing an eternal redemption. ¹³ For if the blood of goats and bulls, and the sprinkling of defiled persons with the ashes of a heifer, sanctify for the purification of the flesh, ¹⁴ how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify our conscience from dead works to serve the living God.

¹⁵ Therefore he is the mediator of a new covenant ...

In addition to *drawing near*, the Ark is a reminder of God's ongoing _____ with us:

'And the Word became flesh and dwelt (tabernacled) among us' (John 1:14).

Because Christ has come, God no longer dwells in a tabernacle made with human hands but in the temple of his people:

'In him you also are being built together into a dwelling place for God by the Spirit' (Eph. 2:22).

WE, the _____, both individually and corporately, are the final _____, the final dwelling place of God. Just as God placed the copy of the law within the ark within the tabernacle, so too he writes the law upon our hearts (Jer. 31:33–34). God places his law within our hearts, his dwelling place.

Finally, the imagery of God's dwelling presence appears at several key points in the book of Revelation:

¹⁵ Then the seventh angel blew his trumpet, and there were loud voices in heaven, saying, "The kingdom of the world has become the kingdom of our Lord and of his Christ, and he shall reign forever and ever." ¹⁶ And the twenty-four elders who sit on their thrones before God fell on their faces and worshiped God, ¹⁷ saying, "We give thanks to you, Lord God Almighty, who is and who was, for you have taken your great power and begun to reign. ¹⁸ The nations raged, but your wrath came, and the time for the dead to be judged, and for rewarding your servants, the prophets and saints, and those who fear your name, both small and great, and for destroying the destroyers of the earth." ¹⁹ Then God's temple in heaven was opened, and the ark of his covenant was seen within his temple. There were flashes of lightning, rumblings, peals of thunder, an earthquake, and heavy hail.

Does that sound like Exodus 20:18 to you?

¹⁸ Now when all the people saw the thunder and the flashes of lightning and the sound of the trumpet and the mountain smoking, the people were afraid and trembled, and they stood far off ...

This imagery also appears at the end of the book of Revelation when John saw the holy city, the new Jerusalem, descend out of heaven:

² And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. ³ And I heard a loud voice from the throne saying, "Behold, the dwelling place of God is with man. He will dwell with them, and they will be his people, and God himself will be with them as their God. (Rev. 21:2-3)

In terms that recall the instructions for the construction of the Tabernacle and the Ark, we read:

³ No longer will there be anything accursed, but the throne of God and of the Lamb will be in it, and his servants will worship him. (Rev. 22:3)

What we've seen so far in the Book of Exodus points to a time in the future when God will dwell visibly and tangibly with His people. We have begun to see the fulfillment of this in the first coming of Christ. We now have the Spirit of Christ dwelling in us. But we look forward to the *ultimate* fulfillment of God's plan on the final day when we get to physically dwell with God forever!

The tabernacle was given by God as a display of truth. Each item in the tabernacle served as a visual aid reminding God's people of his character, comforting them with his grace, and assuring them of the hope he extends to sinners.

Each piece symbolized:

- The sinner's need
- God's temporary provision
- A greater fulfillment in the coming Messiah

Scholars differ on the actual length of the cubit. It can range anywhere from 17.5" (44.5 cm) to 20.6" (53.2cm). This graphic uses an average of those numbers and calculates the cubit at 50cm or 1' 7.5/8".

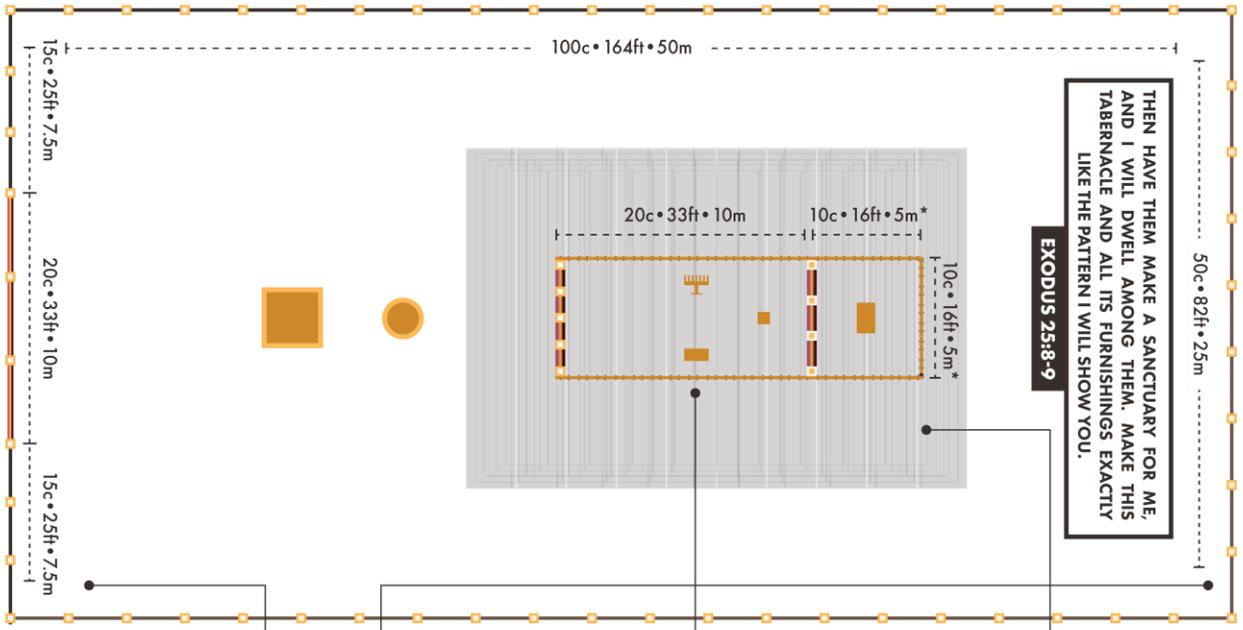
The main drawing is to scale.

*Depending on how the corners were built and how the panels doubled up, the specific width of the walls of the tent could be different.

- MATERIALS**
- SILVER
 - GOLD
 - BRONZE
 - WOOD
 - COLORED CURTAIN
 - FINE LINEN COVERING
 - GOAT HAIR COVERING
 - RAM'S SKIN COVERING
 - LEATHER COVERING

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.

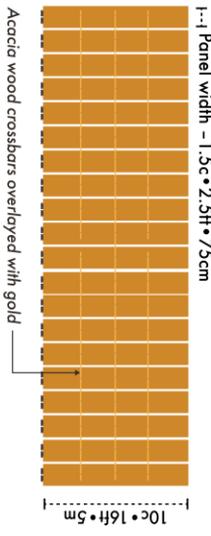
EXODUS 25:8-9



TABERNACLE CURTAINS • 26:1-14

- 10 FINELY TWISTED LINEN CURTAINS**
 DIMENSIONS: 28c X 4c
 COLORS: BLUE, PURPLE, SCARLET
 DETAILS: CHERUBIM WOVEN IN, 50 GOLD CLASPS TO HOLD TOGETHER
- 11 GOAT HAIR CURTAINS**
 DIMENSIONS: 30c X 4c
 COLORS: BLUE, PURPLE, SCARLET
 DETAILS: 50 BRONZE CLASPS TO HOLD TOGETHER
- 1 RAM'S SKIN COVERING**
 COLOR: RED
- 1 DURABLE LEATHER COVERING**

TABERNACLE WALLS & POSTS • EX 26:15-29



TABERNACLE COURTYARD • 27:9-18

- ⊕ SOUTH & NORTH**
 100 CUBITS LONG
 CURTAINS OF FINELY TWISTED LINEN
 20 POSTS • 20 BRONZE BASES • SILVER HOOKS
- ⊕ WEST**
 50 CUBITS WIDE
 CURTAINS OF FINELY TWISTED LINEN
 10 POSTS • 10 BRONZE BASES • SILVER HOOKS
- ⊕ EAST**
 50 TOTAL CUBITS WIDE
 CURTAINS 15 CUBITS ON BOTH SIDES OF ENTRANCE
 3 POSTS • 3 BRONZE BASES • SILVER HOOKS ON BOTH SIDES
 ENTRANCE CURTAIN MADE OF BLUE, SCARLET, AND PURPLE
 20 CUBITS LONG
 4 POSTS • FOUR BRONZE BASES • SILVER HOOKS

