

The Furnishings of the Tent

by George Warnock

The Tent of Meeting in Exodus 25 is a symbol of Christ's humanity and divine glory, and represents the dwelling place of God's presence.

Scripture: Exodus 25:21, John 6:51, John 14:6, Hebrews 4:14, Hebrews 9:4, Hebrews 10:19

Topics: "Tabernacle Theology", "Christology"

Description

George Warnock delves into the significance of the Tent of Meeting in Exodus 25, highlighting how each element within the Tent symbolizes Christ and His people in union with Him. The holy place and the holy of holies represent different aspects of God's glory and the sacrificial work of Jesus. The shittim wood and gold covering symbolize Christ's humanity and divine glory, while the priest and the veil allude to Jesus as our High Priest and His sacrifice on the Cross. The ark of the covenant signifies God's presence and the mercy seat represents the place where God's glory dwells, emphasizing the importance of entering into His presence.

Transcript

Exodus 25

Inside the Tent, as we mentioned, there were two compartments: the first called the holy place, and the second (behind the veil) called the holy of holies. Entering the holy place through the five pillars we would see the table of shewbread on our right (the north), the candlestick on our left (the south), and the altar of incense toward the west just in front of the veil. It really belonged inside the veil (according to Hebrews 9:4) but was placed just outside the veil so the priests would always have access to it. Then behind the veil, as one would enter, we would find the ark of the covenant and the mercy seat.

Everything in the Tent speaks of Christ, and of His people who are in union with Him. Nothing on earth could adequately portray and symbolize that which pertains to His glory; and that is why so many, many types are used, that in each type and symbol some particular aspect of His glory may faintly be seen. The shittim wood (or acacia) would speak of the weakness of Christ's humanity, and the gold that covered it, His divine Glory. The lamb or goat or turtledove that was slain would speak of His sacrifice; the blood of His own incorruptible Blood. The priest speaks of our great High Priest; and the veil he went behind to make atonement for sins speaks of His flesh, that was torn asunder for us at the Cross, that we might enter into His presence. The ark would speak of God's presence, the place where God's glory dwelt. The hidden manna in the ark, of that living bread which came down from Heaven. The linen curtains, of His

own righteousness, by which we are clothed, and in which we are enclosed. And so we could go on and on. We will not touch on a lot of this detail, as we are primarily concerned in this study with the broad outline of the Tent, and its relationship with the other sanctuaries that would follow in the days to come. And so here we will concentrate upon the holy of holies and the contents of this area; for this was the particular dwelling place of the Most High.

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