

INTRODUCTION

*“Follow the way of love and eagerly desire gifts of the Spirit...”
(1 Corinthians 14:1, NIV, emphasis added)*

- God has called us to eagerly desire (from the Greek word *zēloō*, meaning to pursue with zeal) the spiritual gifts He gives, but this call is in the context of walking in His love (*agape*) as defined in 1 Corinthians 13.
- God wants us to be informed and understand the gifts of the Spirit (1 Cor. 12:1). Learn more from previous sessions’ notes which are available at evidentlife.org/eagerlydesire

God, who is the Spirit (2 Cor. 3:17), is calling us to draw near to Him (Jam. 4:8), and to enter into His holy presence through Christ Jesus with thanksgiving and praise (Ps. 100; 118:19-23). He has given us the pattern of the Tabernacle to better understand our identity in Him (1 Pet. 2:4-5), and what it looks like to draw near to Him in this New Covenant in Christ Jesus (Heb. 8:5-6, Ex. 25:9).

I. THE TENT OF MEETING, THE TABERNACLE

- A. Before the entirety of the Tabernacle and its Court was created and erected, Moses used to pitch a tent far off outside of the camp of Israel where he would go and meet with God and speak with Him face to face.

⁷ Now Moses used to take the tent and pitch it outside the camp, far off from the camp, and he called it the tent of meeting. And everyone who sought the Lord would go out to the tent of meeting, which was outside the camp. ⁸ Whenever Moses went out to the tent, all the people would rise up, and each would stand at his tent door, and watch Moses until he had gone into the tent. ⁹ When Moses entered the tent, the pillar of cloud would descend and stand at the entrance of the tent, and the Lord would speak with Moses. ¹⁰ And when all the people saw the pillar of cloud standing at the entrance of the tent, all the people would rise up and worship, each at his tent door. ¹¹ Thus the Lord used to speak to Moses face to face, as a man speaks to his friend...” (Exodus 33:7-11a, emphasis added)

- B. Whenever Moses left from his meeting with God in this tent of meeting, Joshua who was a “young man”, would stay at the tent. This is a prophetic foreshadowing of Jesus (Greek translation of the Hebrew name we translate to “Joshua”), the Christ, who did the same when he was a boy (Luke 2:41-51).

¹¹ ...When Moses turned again into the camp, his assistant Joshua the son of Nun, a young man, would not depart from the tent. (Exodus 33:11b, emphasis added)

- C. Moses called this tent the “tent of meeting”, which was the name that God had used for the Tabernacle which was to eventually be erected.
(Exodus 27:21; 28:43; 29:4, 10-11, 30, 32, 42, 44; 30:16, 18, 20, 26, 36; 31:7)

D. It was not God’s desire that He would be far off from His people, but that He should dwell in their midst. According to God’s command, the people erected the Tabernacle, the “Tent of Meeting”, exactly a year after they had left Egypt. God’s message to His people is clear: He wants to be with them, and for them to commune with Him. On the first anniversary of their departure from a life of slavery, He commanded that they erect the holy Tabernacle, the Tent of Meeting, in their midst.

²⁵ And let them make me a sanctuary, that I may dwell in their midst. (Exodus 25:8, emphasis added)

¹ The Lord spoke to Moses, saying, ² “On the first day of the first month you shall erect the tabernacle of the tent of meeting. (Exodus 40:1-2, emphasis added)

II. THE CONSTRUCTION OF THE TENT

- A. The Tabernacle itself was composed of curtains made from fine twined linen with blue, purple, and scarlet, with cherubim worked into them (Exodus 26:1-6), just like the entrance to the outer court. There were also two other veils/curtains/doors, made in the same fashion: one leading into the inner court of the Tabernacle, and one covering the Holy of Holies (Exodus 26:31-33, 36).**
- B. The Tabernacle also had coverings of goats’ hair, and two different types of skins, protecting the inside of the Tabernacle from the outside elements (Exodus 26:7-14).**
- C. The pieces of metal that were exposed to the outside were made of bronze or silver, keeping with the pattern of the outer court, but the furniture and what was inside was of gold. Gold is Biblically symbolic of purity, holiness, and divinity.**
- D. Furniture within the Tabernacle:**
 - i. Table of Showbread (Bread of the Presence)**
 - ii. Lampstand (Menorah)**
 - iii. Altar of Incense**
 - iv. Ark of the Covenant (Ark of the Testimony)**

III. THE ENVIRONMENT INSIDE THE TENT – INTIMATE, HOLY COMMUNION

- A. Only priests, washed and set apart, were allowed inside the Tabernacle. The inside was well shielded from the elements, so the only light would be lighting from the lampstand. They would have smelled pleasant fragrant from the altar of incense, and the smell of fresh bread and wine at the table. All around they were surrounded by gold, and the beautifully crafted curtains of blue, purple, scarlet, and embroidered with cherubim. This was the Holy Place, the Inner Court of the Tabernacle. This was in an intimate type of setting, made for communion.**

- B. “Communion” is a word we use often in our church gatherings, but it’s one you’re not likely to find in your Bible (unless it’s in a commentary or subheading). Here are a few definitions for the English word we often use to refer to the practice of eating bread and drinking wine (or grape juice) in remembrance of what Jesus taught his disciples just before going to the Cross.
- i. “intimate fellowship or rapport”
 - ii. “the sharing or exchanging of intimate thoughts and feelings, especially when the exchange is on a mental or spiritual level”
 - iii. “intimate relationship”
- C. God has called us “priests” (1 Pet. 2:5, Rev. 5:10), and even in this age (Hebrews 9:6-9a) He wants us to have intimate communion and fellowship with Him as we’ll see more in our studies of the furniture in the Holy Place and their prophetically symbolic meanings in coming sessions.
- D. In the beginning of 2013, Pastor Eric shared a prophetic word from the Lord for Evident Life Church during the service. This word lines up with the Scriptures, and the model of the Tabernacle that we’re diving into in this study. I want to specifically highlight the portion regarding “deeper worship and intimacy”. I believe this is a description of an entering into the “Holy Place” with God, right now, in this current age.

“I sense God wanting to release a grace for higher praise that will break chains and bring a spirit of freedom over this church to a degree that we have not yet experienced. This freedom will, in turn, open up the door for deeper worship and intimacy with the Lord. It will also release a greater outpouring of the Holy Spirit and the spiritual gifts He offers the Church”
- Pastor Eric Jones, January 2013

