

11152020 There is a good Bible “rule” to remember when studying the tabernacle. a) Learn the “Two P’s: **The Principals of the New Testament are Pictures in the Old Testament.** A lot of the Christian beliefs and principals are in the Old Testament, but they are taught not as doctrine but as “visual pictures”.

- Therefore, when you study the tabernacle, ask yourself:
- “What visual picture is God trying to teach me by describing this section or part of the tabernacle”? Or ask yourself:
- How this particular item related to Jesus? That’s what studying the tabernacle is all about!

How do we know this? First, Jesus speaking to the Jewish religious leaders:

John 5:39 “You search the Scriptures because you think they give you eternal life. But the Scriptures point to me!

Second, the tabernacle is a model for us to get close to God.

show tabernacle

The first part (Chapters 25-31, where we are now) is from God’s point of view. God is dwelling in the center of the Tabernacle. God describes the tabernacle from the center - > outwards **God starts with the most important piece in the middle of the tabernacle, and works his way outward to the last pieces.**

- The second part (Chapters 35-40) is from Man’s point of view. This shows the steps we take in order to approach God! The tabernacle is described from the outside -> toward the center.

There are three stages of growth talking about our relationship with God In summary here is a description:

- **The non-covered area, inside the fences, but outside the covered part. This is usually referred to as the outer-courtyard.**
- **The “outside courtyard” is our initial relationship. This is where we first separate ourselves from the world....enter the door through Jesus**

- We are still in a sinful state, where we need to get “cleansed” to go inside..outer courts...life in the world
- There is a covered structure that is the tabernacle-proper. the covered area of the tabernacle is divided into two areas? ... **The second stage is within the tabernacle. The larger covered area of the tabernacle (with 3 furniture items: lampstand, bread-table, alter of incense**
- .The larger covered area of the tabernacle (with 3 furniture items: lampstand, bread-table, alter of incense, Here God sustains us with bread, provides a place for prayer (altar of incense) and a light for our guidance.
- The Third is The “most holy place” ... The smaller area is about 1/3 of the total, and the larger is about 2/3. The only item located in the smaller area was the ark. this is where we commune with God.
- here is the material list.....

Ex 25: 3 Here is a list of sacred offerings you may accept from them: gold, silver, and bronze; 4 blue, purple, and scarlet thread; fine linen and goat hair for cloth; 5 tanned ram skins and fine goatskin leather; acacia wood; 6 olive oil for the lamps; spices for the anointing oil and the fragrant incense; 7 onyx stones, and other gemstones to be set in the ephod and the priest’s chestpiece.

- we already spoke of the metals Gold diety, silver redemption, bronze judgment..and the acacia wood, man, It has to be “changed” to be used!
- ... From this verse on, we start the individual “pieces” of the tabernacle. a) God describes the tabernacle from the center - > outwards. i) God starts with the most important piece in the middle of the tabernacle, and works his way outward to the last pieces.
- today the rest of the tabernacle materials
- The thread “colors” come from dyes, from specific plants and animals. 1) “Purple” is associated with royalty. (We use that today. We think of

King's robes as purple. That is Biblically based.) 2) "Blue" speaks of heaven. The sky is blue, and it is associated with pointing (spiritually) toward the heavens. 3) "Scarlet" is a red color. It speaks of blood. 4) linen which is "White" speaks of purity.

Next piece of furniture, the table of show-bread.

Ex 25:23 "Then make a table of acacia wood, 36 inches long, 18 inches wide, and 27 inches high. ²⁴ Overlay it with pure gold and run a gold molding around the edge. ²⁵ Decorate it with a 3-inch border all around, and run a gold molding along the border. ²⁶ Make four gold rings for the table and attach them at the four corners next to the four legs. ²⁷ Attach the rings near the border to hold the poles that are used to carry the table. ²⁸ Make these poles from acacia wood, and overlay them with gold.

- The larger area had 3 other pieces of furniture. The first described here is a table of "show-bread".
- On this table, 12 unleavened loaves of bread were to be placed, and replaced every Sabbath. They were to be eaten (on replacement day) by the priests. **It is a model of God sustaining us. "Give us this day our daily bread"**.
- Like the ark, we have "types" of Jesus here. It was made of the purest gold & wood. God man
- Around the top was a "crown". **This brim, or "crown" held the bread in place as the table was carried around. Like the brim on a rocking-boat, the brim here is for "protection" as the table is carried around, so the bread does not spill. It speaks of God as our protector.**
- four rings of gold attach at the four corners where the four legs are. The rings are to be close to the frame as places for the poles to carry the table.
- And you are to make the poles of acacia wood, and overlay them with gold, so that the table may be carried with them. a) **Like the ark, it is to be carried on poles. God sustains us where we go.**

- Visualize the priests carrying this thing around. The ring-holes were at the base. Therefore, it could be seen as it was carried on people's shoulders. He wanted this to be a visual picture of God sustaining us with bread in our walk.

Ex25: 29 Make special containers of pure gold for the table—bowls, ladles, pitchers, and jars—to be used in pouring out liquid offerings. 30 Place the Bread of the Presence on the table to remain before me at all times.

- **Everything associated with this table had to be covered in pure gold. This again shows the holiness of God. when he interacts with people...otherness**
- trust God to meet your needs
- **Next item, the “lampstand” This is the 2nd of three items in the larger, covered area of the tabernacle..**

25:31 And you are to make a lampstand of pure gold. The lampstand is to be made by hammering out its base and its shaft; its cups-namely its buds and its blossoms-are to be of one piece with it.

- **This is the 2nd of three items in the larger, covered area of the tabernacle.**
- **It is the only source of light in the tabernacle.** It is an oilbased lamp. Second, the Lampstand was placed opposite the Table, so as to cast its light upon its contents The fact that it was made of beaten gold and was ornamented with almonds shows that it is the suffering Christ now risen and glorified which is here foreshadowed. Jesus in the reference to the light of the world “beaten”. Just as Jesus was beaten and bruised for our sins.
- *Isaiah53:5BHe was beaten so we could be whole. He was whipped so we could be healed.*

25:34 And on the lampstand there are to be four cups shaped like almond flowers with buds and blossoms 25:35 -with a bud under the first two branches from it, and a bud under the next two branches from it, and a bud

under the third two branches from it, according to the six branches that extend from the lampstand. 25:36 Their buds and their branches will be one piece, all of it one piece hammered out of pure gold.

- There is also an emphasis on how it is to be one light, not several pieces put together.. And six branches are to extend from the sides of the lampstand, three branches of the lampstand from one side and three branches of the lampstand from the other side. .
- Three cups shaped like almond flowers with buds and blossoms are to be on one branch, and three cups shaped like almond flowers with buds and blossoms are to be on the next branch, and the same for the six branches extending out from the lampstand.
- **There are seven “lights”. One from the center, 3 from one side, 3 from another. These are the 7 points of light. c) At the peak of each stick-point is a cup, shaped like an almond flower.**
- **Why the almond? It was the first tree to blossom in the spring. It would remind people of resurrection of new life!**
- **Being set in the Holy Place intimates that it is Christ hidden from the world, enjoyed only by the priestly family.**
- Third, its seven lamps of oil tell of the sufficiency of the Spirit as Christ’s gift to His people.

25: 37 Then make the seven lamps for the lampstand, and set them so they reflect their light forward. 38 The lamp snuffers and trays must also be made of pure gold. 39 You will need 75 pounds of pure gold for the lampstand and its accessories. 40 “Be sure that you make everything according to the pattern I have shown you here on the mountain.

- Not mentioned here (but elsewhere) is that oil is used for the lamp. “Oil” in the scripture is a symbol of the Holy Spirit. That is the “source” of our light!

Isaiah 7:11 Out of the stump of David’s family will grow a shoot— yes, a new Branch bearing fruit from the old root. 2 And the Spirit of the LORD will

rest on him—the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and the fear of the LORD.

- **The light speaks of Jesus as “The light of the world”. It is the only source of light within the tabernacle.**
 - It is also significant to note that the menorah was a seven-branched candlestick. The number seven in Hebrew culture often carried the idea of completeness and wholeness, and it may be that the number was to point to the concept of Sabbath completion.
 - As such, it may be a reminder of the seven-day creation week in which God brought the first light into the world.
 - For the Hebrew worshiper, the lampstand thus pointed to the past when the light of God broke into the world, and in the tabernacle it had a present application of pointing to the perfect light that God shone on the covenant community.
 - The continuous nature of the burning symbolizes God’s everlasting giving of life and light to His people. lighting the table of shewbread....

But there is more....1600 years later, John on Patmos...

Rev 1:10 It was the Lord’s Day, and I was worshiping in the Spirit. Suddenly, I heard behind me a loud voice like a trumpet blast. ¹¹ It said, “Write in a book everything you see, and send it to the seven churches in the cities of Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and Laodicea.” ¹² When I turned to see who was speaking to me, I saw seven gold lampstands. ¹³ And standing in the middle of the lampstands was someone like the Son of Man. He was wearing a long robe with a gold sash across his chest.

- **The design of the golden lampstand was formed around a central trunk with three branches on each side,. It looked like a tree. In fact, its design was typical of stylized trees depicted in ancient Near Eastern art. In the ancient Near East, the tree in art signified life, prosperity, and productivity.**

- For the people of God, the menorah in the temple symbolized the same thing: the life and blessings and protection of his people...

Rev 11:1 Then I was given a measuring stick, and I was told, “Go and measure the Temple of God and the altar, and count the number of worshipers. ² But do not measure the outer courtyard, for it has been turned over to the nations. They will trample the holy city for 42 months.

- but in the temple...the covered Tabernacle we are taken in and protected.... after that...

Rev 21:10 So he took me in the Spirit^l to a great, high mountain, and he showed me the holy city, Jerusalem, descending out of heaven from God. ¹¹ It shone with the glory of God and sparkled like a precious stone—like jasper as clear as crystal.

- There, in the sanctuary of the new Jerusalem, the Apostle John has a vision of the temple being the earth...

Rev 21:22 I saw no temple in the city, for the Lord God Almighty and the Lamb are its temple. ²³ And the city has no need of sun or moon, for the glory of God illuminates the city, and the Lamb is its light. ²⁴ The nations will walk in its light, and the kings of the world will enter the city in all their glory. ²⁵ Its gates will never be closed at the end of day because there is no night there. ²⁶ And all the nations will bring their glory and honor into the city. ²⁷ Nothing evil will be allowed to enter, nor anyone who practices shameful idolatry and dishonesty—but only those whose names are written in the Lamb’s Book of Life.

***Isaiah 60:19** The sun will no more be your light by day, nor will the brightness of the moon shine on you, for the LORD will be your everlasting light, and your God will be your glory.*

- the lampstand will be on the earth....in the new Jerusalem come down out of heaven....forever he will give us light....

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- that God had given to His people.
- But also, the lampstand was to remind the Hebrew people of a particular tree.
- As many scholars have acknowledged, the tabernacle/temple was planned and designed to remind worshipers of the garden in Eden as a sanctuary with Adam as its priest. In the midst of the garden-sanctuary was the tree of life. The menorah was symbolic not only of life, but of eternal life for the true people of God. It not only looked back to the tree of life in the garden, but it also anticipated the tree of life that stands in the new heavens and the new earth in
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Rev 1:10 It was the Lord's Day, and I was worshiping in the Spirit.^[f] Suddenly, I heard behind me a loud voice like a trumpet blast. ¹¹ It said, "Write in a book everything you see, and send it to the seven churches in the cities of Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and Laodicea." ¹² When I turned to see who was speaking to me, I saw seven gold lampstands. ¹³ And standing in the middle of the lampstands was someone like the Son of Man. He was wearing a long robe with a gold sash across his chest.

Rev 2:1 This is the message from the one who walks among the seven gold lampstands

and John taken to heaven to measure the heavenly temple...

Rev 11:1 Then I was given a measuring stick, and I was told, "Go and measure the Temple of God and the altar, and count the number of worshipers. ² But do not measure the outer courtyard, for it has been turned over to the nations. They will trample the holy city for 42 months.

end

The “almond” is the first of all trees in Palestine to bud, manifesting the new life of spring as early as January. The Hebrew word for “almond” means “vigilant,” and is used with this significance in [Jeremiah 1:11, 12](#): “And I said, I see a rod of an almond tree. And Jehovah said unto me, Thou hast well seen; for I am watchful over My word to perform it.” God has seen to it that His every promise has been vindicated and substantiated in a risen Christ. That the “almond” is the emblem of resurrection is further established in Numbers

As we have already seen, the Lamp-stand was one of the three pieces of furniture which were in the holy place. But there is a word in [Exodus 40:24](#) which defined its location still more precisely, “And He put the lampstand in the tent of the congregation over against the table, on the side of the Tabernacle southward.”

Like everything else in Scripture the points of the compass are referred to with a moral and spiritual significance. Briefly, we may say that the “west” is the quarter of prosperity and blessing: see [Exodus 10:19](#); [Deuteronomy 33:23](#); [Joshua 8:12](#); [Isaiah 59:19](#). The “east,” the opposite quarter, tells of sharp distress and Divine judgment: see [Genesis 3:24, 13:11, 41:6](#); [Exodus 10:13, 14:21](#); [Isaiah 46:11](#). The “north”—the Hebrew word means “obscure, dark”—is the direction from which evil comes: see [Jeremiah 1:14, 4:6](#), etc. The sunny “south,” the opposite quarter from the north, tells of warmth light, and blessing: see [Job 37:17](#); [Psalm 126:4](#); [Luke 12:55](#); [Deuteronomy 33:3](#); [Acts 27:13](#). It is most significant then that the Lampstand was placed on the south side of the Tabernacle, the more so when we discover that the Hebrew word for “south” means “bright, radiant”!

p 214 5. Its Significance

There are a number of details which enable us to fix the typical meaning of the Lampstand. First, the fact that it was made of beaten gold and was ornamented with almonds shows that it is the suffering Christ now risen and glorified which is here foreshadowed. Second, its being set in the Holy Place intimates that it is Christ hidden from the world, enjoyed only by the priestly family. Third, its seven lamps of oil tell of the sufficiency of the Spirit as Christ’s gift to His people. Fourth, the time when the Lampstand was used furnishes another sure key to its interpretation. It was for use in the Holy Place during the night: “Aaron and his sons shall order it from evening to morning before the Lord” ([Ex. 27:21](#)). It thus typified the maintenance of light within the true Sanctuary during the time that our Lord was absent from the earth, that is, while the nation of Israel is no longer God’s witness here below.

That which was most prominent in connection with the Lampstand was its seven branches, supporting the lighted “lamps.” These, as we have seen, foreshadowed the person and ministry of the Holy Spirit. It is this which brings out the distinctive aspect of our present type. It is the Spirit as the gift of Christ—the result: of His death and resurrection—the “beaten work” and the “almonds” to His people. It is the Spirit shining in their hearts to give them “the light of the knowledge of the glory of God in the face of Jesus Christ” ([2 Cor. 4:6](#)). It is the Spirit within the Sanctuary, glorifying Christ, taking of the things of Christ and showing them to His people. It is the operations of the Spirit directed by the glorified Son of God. The several purposes which were served by the seven lighted lamps portray the leading aspects of the Spirit’s ministry to Christ’s people.

First, the lighted lamps revealed the beautiful workmanship of the Lampstand itself: “And thou shalt make the seven lamps thereof: and they shall light the lamps thereof, that they may give light over against the face of it” (v. 37) cf. [Numbers 8:2](#). This tells us of the principal design of the Spirit’s ministry toward and in the saints. As the Savior promised, “He shall glorify Me: for He shall receive of Mine, and shall show it unto you” ([John 16:14](#)). This He does by revealing to us the perfections of Christ, by making Him real to us, by endearing Him to our hearts. It is only by the Spirit that we are enabled to behold and enjoy the excellencies of Him who is “fairer than the children of men.” It is in His light alone that we “see light” ([Ps. 36:9](#)).

Second, the Lampstand was placed opposite the Table, so as to cast its light upon its contents: “And he put the Lamp-stand in the tent of the congregation over against the Table” ([Ex. 40:24](#)). The shewbread remained on the Table seven days, when it became the food of Aaron and his sons, who were bidden to “eat in the Holy Place” ([Lev. 24:8, 9](#)). There they refreshed themselves with that which had delighted the eye of God. Can we think of them sitting down and enjoying such a feast in darkness? Impossible. Light was a necessity: without it all would have been confusion and disorder. This teaches us that it is only by the ministry and power of the Spirit that Christians can perceive Christ as the Bread of God to sustain His people. It is only by the Spirit we are enabled to feed on Christ and draw from His fullness, that the new man may be nourished and strengthened.

The first part (Chapters 25-31, where we are now) is from God’s point of view. God is dwelling in the center of the Tabernacle. God describes the tabernacle from the center - > outwards **God starts with the most important piece in the middle of the tabernacle, and works his way outward to the last pieces.**

- The second part (Chapters 35-40) is from Man's point of view. This shows the steps we take in order to approach God! The tabernacle is described from the outside -> toward the center.

show tabernacle

There are 3 areas, or sections of the tabernacle. i) The non-covered area, inside the fences, but outside the covered part. This is usually referred to as the outer-courtyard.

ii) The larger covered area of the tabernacle (with 3 furniture items: lampstand, bread-table, alter of incense (next week). iii) The smaller covered area of the tabernacle, separated by a curtain, containing only the ark of the covenant. This is called "Holy of Holies"

- In summary here is a description: i) There is a covered structure that is the tabernacle-proper. the covered area of the tabernacle is divided into two areas? ... **The smaller area is about 1/3 of the total, and the larger is about 2/3. The only item located in the smaller area was the ark.**
- This smaller area is often referred to in the Bible as the "holy of holies" or "the most holy place" depending upon your translation.
- Outside of the covered area is a large fenced area called the courtyard. Within the covered area, it is divided into two parts.
- There are 7 "furniture" pieces, only some are in the covered area. We are describing the tabernacle from God's perspective.
- Therefore, we are starting from the most important to the least important. We begin with the "Ark of the Covenant". It is to be placed in the smaller of the two rooms in the tabernacle. It is the only item in this room. 11. First construction item, the "Ark of the Covenant".

- The details of this picture are a study in itself. f) If this is true, going back to the Garden of Eden, the cherubim prevented Adam & Eve from re-entering the Garden of Eden. This typifies Christ as the only way back to salvation after being “banished” by sin! c) Here we have a picture of “guardian cherubim” looking down upon God’s Mercy. i) When the Old Testament priests, who saw this thing, they would think of God’s protection over God’s mercy. The only way to approach God’s mercy is to get past the cherubim. (Isn’t that a cool visual picture for us!). ii) The high priest, once a year, would sprinkle blood on the mercy seat. A picture of the blood shed for us. God providing his own blood on our behalf.

now the

There are four coverings. Combined, it would be very dark in there other than light. 25. Well, I was going to do 2 chapters this week, but I'm already on page 9, and there is a lot to digest here. If you can make it through the details of the tabernacle, you can handle any part of the Bible! 10 26. One of the things I haven't talked about, is the 3 "sections" of the tabernacle and how they compare to our relationship to God. a) There are 3 areas, or sections of the tabernacle. i) The non-covered area, inside the fences (next week), but outside the covered part. This is usually referred to as the outer-courtyard. ii) The larger covered area of the tabernacle (with 3 furniture items: lampstand, bread-table, altar of incense (next week). iii) The smaller covered area of the tabernacle, separated by a curtain, containing only the ark of the covenant. This is called "Holy of Holies" et.al. b)

Maybe start here.....There are three stages of growth talking about our relationship with God being in three stages of growth. The "outside courtyard" is our initial relationship. This is where we first separate ourselves from the world. We are still in a sinful state, where we need to get "cleansed" to go inside (more next week!). The second stage is within the tabernacle. Here God sustains us with bread, provides a place for prayer (altar of incense) and a light for our guidance. The "most holy place" is where we commune with God.

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- **This principal is also expressed by the following proverb: The New Testament is in the Old Testament concealed. The Old Testament is in the New Testament revealed.**

The ways Jesus describes himself are similar to the pieces of the furniture in the tabernacle. a) For example, one of the items in the tabernacle is "the table of showbread". Jesus saying I am the bread of life (John 6:35).

- b) There is a Seven-branch lampstand. Jesus says “I am the light of the world (John 8:12) and “I am the vine, you are the branches” (John 15:5).**
- c) There is only one entrance into the tabernacle. Jesus claims he is the only way to salvation (John 14:6).**

- One of the joys of studying the tabernacle is to comprehend it as the method of our “connection” (i.e. relationship) with God.
- Here are a couple of examples: a) The tabernacle is a tent; a temporary abode until we get to heaven. (1) Jesus said “”

John 18:³⁶ Jesus answered, “*My Kingdom is not an earthly kingdom. my Kingdom is not of this world*

Second, there is no “natural” light within the tabernacle.

- The only “light” is the seven -branch lampstand, our “light of the world”.
- Third, one can only see the beauty of the tabernacle from the inside. (1) The outside of the tabernacle is hideous-looking. The outside cover is badger skins (or porpoise skins).
- The tabernacle itself can not be seen at the same elevation. There is a 15-foot high white-linen fence that forms a courtyard. Therefore, the “outside world” doesn’t comprehend the beauty of the tabernacle. It’s only once you go inside you see the beauty!
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- 10. ii) In Chapters 35-40, the whole process is repeated backwards. The tabernacle is described from the outside -> toward the center. Why? a) The first part (Chapters 25-31, where we are now) is from God’s point of view. God is dwelling in the center of the Tabernacle. b) The second part (Chapters 35-40) is from Man’s point of view.
- God describes the tabernacle from the center - > outwards. i) God starts with the most important piece in the middle of the tabernacle, and works his

way outward to the last pieces. ii) In Chapters 35-40, the whole process is repeated backwards. The tabernacle is described from the outside -> toward the center. Why? a) The first part (Chapters 25-31, where we are now) is from God's point of view. God is dwelling in the center of the Tabernacle. b) The second part (Chapters 35-40) is from Man's point of view. This shows the steps we take in order to approach God! b) If you have access to an artist rendition of the temple, this may help.

This structure is modest in size and uses a lot of different materials. Each has a purpose for us to understand, meditate upon and learn more about God. The tabernacle is also a model of our relationship with God.

- First of all, it is a model on a personal level (our body is a "tabernacle"). (1)

1 Cor 3:16¹⁶ Don't you realize that all of you together are the temple of God and that the Spirit of God lives in you?

Second, it is a model on a corporate level.

1 Corinthians 12:13-14¹³ Some of us are Jews, some are Gentiles, some are slaves, and some are free. But we have all been baptized into one body by one Spirit, and we all share the same Spirit.^[b] ¹⁴ Yes, the body has many different parts, not just one part.

Ex 25:1 The LORD said to Moses, ² "Tell the Israelites to bring me an offering. You are to receive the offering for me from everyone whose heart prompts them to give. ³ These are the offerings you are to receive from them: gold, silver and bronze

- **The key phrase to me is "whose heart makes him willing". God does not want us to give out of fear, guilt or obligation. b) God wants us to give not because he needs our money. God is not broke nor in financial trouble. he wants us to participate in his work...we all have something of value to offer God to serve people...**

- **laundry list starts just looking at the first three...precious metals.**
 - **“Gold” speaks of deity (like a king’s crown).** It is consistently used in the Bible that fashion.
 - **b) “Silver” speaks of redemption. Israelites were taxed a silver coin for redemption. Judas betrayed Jesus for 30 pieces of silver.**
 - **c) Bronze (brass, etc.) speaks of judgement.** Bronze can be heated to high temperatures. Things can be burned cleanly in bronze containers
- 27. In summary, if you forget some of these details, don’t worry. Remember the principals. Like I said, the principals of the New Testament are pictures in the Old Testament. Ask God to open your eyes about these pictures and help you to apply them to our lives. Good time for an ending prayer! 28. Let’s Pray, Father, as we learn about you through the tabernacle, the lessons are interesting, overwhelming and at times, confusing. You gave us the Holy Spirit to provide illumination into these wonderful scripture lessons for our life. Help us father, to see the things you want us to see. To learn about Jesus. To learn about how you want to be worshipped. To learn about how you want our relationship with you to be. Guide us in our walk, and illuminate the scriptures to us. We ask this in Jesus name, Amen!
- . So why is all this stuff so important? Glad you asked! J a) Part of life is knowing the rules. You can’t compete in any sport until you know the rules of the game. b) Most aspects of our life, be it work, home, family, and spiritual life, all involve rules. Some are so obvious we don’t even think about them. c) Worshipping of God has a set of rules too. A rule (or a law) is basically a limitation on behavior. If it is ok, or not ok, to do something, that is a rule. i)

Next piece of furniture, the table of show-bread. 25:23 And you are to make a table of acacia wood; its length is to be three feet, its width is to be long, one foot six inches, and its height two feet three inches. 25:24 And you are to overlay it with pure gold; and you are to make a crown of gold all around it. 25:25 And you are to make for it a frame about three inches broad all around it, and you are to make a crown for the frame of it all around.

- a) Remember how I said the covered area of the tabernacle is divided into two areas? 8 b) The smaller area is about 1/3 of the total, and the larger is about 2/3. i)
- The only item located in the smaller area was the ark. ii) This smaller area is often referred to in the Bible as the “holy of holies” or “the most holy place” depending upon your translation. iii) The larger area had 3 other pieces of furniture.
- The first described here is a table of “show-bread”. iv) On this table, 12 unleavened loaves of bread were to be placed, and replaced every Sabbath. They were to be eaten (on replacement day) by the priests. It is a model of God sustaining us. “Give us this day our daily bread”. c) Like the ark, we have “types” of Jesus here. It was made of the purest gold & wood. d) Around the top was a “crown”. Think of a “brim”. For examples, a dinner table on small boats often have brims to prevent spilling as the boat rocks. i) This brim, or “crown” held the bread in place as the table was carried around. Like the brim on a rocking-boat, the brim here is for “protection” as the table is carried around, so the bread does not spill. It speaks of God as our protector. e)
- If you have a more-literal translation, the tabernacle describes all the dimensions in “cubits”. Everything to be built has its size dimensions in a specified number of cubits. The exception is this crown around the table. The height is to be a “hand-breath”. This is the maximum distance one can feel one’s breath on their hand. A word-study of hands in the Bible implies “security” or protection, just as the brim itself speaks of God’s protection. i) Think of John Chapter 10, talking about his disciples: “and no one is able to snatch them out of My Father’s hand.” (John 10:29). a) Therefore when you read about the showbread, you can think about God’s protection. 19. 25:26 And you are to make four rings of gold for it, and you are to attach the rings at the four corners where its four legs are. 25:27
- The rings are to be close to the frame as places for the poles to carry the table. 25:28 And you are to make the poles of acacia wood, and overlay them with gold, so that the table may be carried with them. a) Like the ark, it is to be carried

on poles. God wants to go where we go. b) Visualize the priests carrying this thing around. The ring-holes were at the base. Therefore, it could be seen as it was carried on people's shoulders. He wanted this to be a visual picture of God sustaining us with bread in our walk. 20. 25:29 And you are to make plates for it, and ladles for it, and pitchers for it, and bowls for it for the pouring out of offerings; you are to make them of pure gold. 25:30 And you are to set the Bread of Presence on the table before me continually. a) Everything associated with this table had to be covered in pure gold. This again shows the holiness of God.

- When we are set-apart for God's service, God wants us to be "pure". We become "pure" by cleansing (asking God to forgive our sins, regular time in the Bible, etc.) b) Remember we are working our way "backwards".

We are going from God's most holy item toward man's location on the outside. The last few items to be built will represent how man becomes "pure" in order to approach God. 21. Next item, the "lampstand".

25:31 And you are to make a lampstand of pure gold. The lampstand is to be made by hammering out its base and its shaft; its cups-namely its buds and its blossoms-are to be of one piece with it.

- This is the 2nd of three items in the larger, covered area of the tabernacle. b) It is the only source of light in the tabernacle. i) For you King James users, it says "candlestick". This is wrong.
- **It is an oilbased lamp. There were no wax candles.** 9 c) Some commentators see a "type" of Jesus in the reference to "beaten". Just as Jesus was beaten and bruised for our sins. i) "But he was wounded for our transgressions, he was bruised for our iniquities" (Isaiah 53:5a, KJV). d)
- There is also an emphasis on how it is to be one light, not several pieces put together. 22. 25:32 And six branches are to extend from the sides of the lampstand, three branches of the lampstand from one side and three branches of the lampstand from the other side. .
- 25:33 Three cups shaped like almond flowers with buds and blossoms are to be on one branch, and three cups shaped like almond flowers with buds and blossoms are to be on the next branch, and the same for the six branches extending out from the lampstand. a) There are seven "lights". One from the center, 3 from one side, 3 from another. b) Picture a tall stick. Now picture a "U" with lights at the two top ends. The middle of the "U" is in the center of the stick.. Now picture a smaller "U" centered higher up from the same center-stick. Now a third "U". There are the 7 points of light. c)
- **At the peak of each stick-point is a cup, shaped like an almond flower. i) Why the almond? It was the first tree to blossom in the spring. It would remind people of resurrection of new life! ii) Remember Jesus saying "I am the vine, you are the branches" (John 15:5). We have a "type" here. We are being resurrected along with Jesus! 23.**

25:34 And on the lampstand there are to be four cups shaped like almond flowers with buds and blossoms 25:35 -with a bud under the first two branches from it, and a bud under the next two branches from it, and a bud under the third two branches from it, according to the six branches that extend from the lampstand. 25:36 Their buds and their branches will be one piece, all of it one piece hammered out of pure gold. a)

- The four "cups" in Verse 34 are the 3 "intersections" of the "U"'s and the main stick, plus the light of the main stick. b) Again, if you are having trouble picturing this, a good study bible will help. c)

The emphasis of all the parts is that it is all "one piece". 24. 25:37 And you are to make its seven lamps, and then put its seven lamps up on it, so that it will give light to the area in front of it. 25:38 And its trimmers and its trays are to be of pure gold. 25:39 About seventy-five pounds of pure gold is to be used for it and for all these utensils. 25:40 Now be sure to make them according to the pattern you were shown on the mountain.

- a) Not mentioned here (but elsewhere) is that oil is used for the lamp. "Oil" in the scripture is a symbol of the Holy Spirit. That is the "source" of our light! b)
- The light speaks of Jesus as "The light of the world". It is the only source of light within the tabernacle.

Why the light stand and table of show bread outside the holy of holies?

1. i) God is the light of the world, but until the veil is "torn from top to bottom",

there is still that separation between God and Man.

2. ii) The same principal applies to the table of showbread. This speaks of preservation, even in Old Testament times.

3. iii) The “light of this world” and “preservation during time on earth” does not

speak of salvation, since they were outside the veil. They do point the way to the Holy of Holies. It wasn't until Jesus was crucified that salvation could begin.

a) Remember, we're dealing with word-pictures in this section.

4. iv) In Luke Chapter 16 there's a story (not a parable) that implies the Old Testament saints were not in heaven until Jesus was resurrected. They were taken care-of in another place until the resurrection. This is why Jesus is associated with the Jewish festival of “first-fruits”. Jesus was the first to be resurrected.

5. v) This brings up a question: How were people saved in the Old Testament?

1. a) I would argue, not by keeping the law, but by faith in what Jesus was

going to do, just as we are saved by what Jesus did. Everybody's salvation is based on what Jesus did. This is a reason why Jesus argued so much with the Pharisees. The Pharisees thought they were saved due to their “ability” to keep the law.

2. b) The writer of the Book of Hebrews supports this argument:

(1) “But those (Old Testament) sacrifices are an annual reminder of

sins, because it is impossible for the blood of bulls and goats to

take away sins. (Hebrews 10:3-4 NIV, emphasis added.) 17. Something interesting I noticed was missing from the whole tabernacle - No flooring!

1. a) Here are all these details on wall coverings, support system, roof coverings, yet no floor coverings. (For those of you who don't know, my daytime occupation is as a real estate appraiser. We tend to penalize properties where the floor is missing!☺)

2. b) I also noticed that when they describe the priests clothing, nothing is said about shoes.

i) It does say they are to wash their hands and feet before entering.

c) Just as Moses was required to take his shoes off at the burning bush (Exodus 3:5),

I “suspect” the priests were also barefoot. In that passage, God told Moses to take off his shoes as “He's standing on holy ground”. The same principal applies here.

i) In that culture, barefoot is a sign of slavery. The priest is a “servant” of God.

d) I also think it is another visual reminder of what God told Adam after he had sinned.

i)

ii)

“By the sweat of your brow you will eat your food until you return to the ground, since from it you were taken; for dust you are and to dust you will return.” (Genesis 3:19 NIV)

The bare ground is the reminder of what we are “resurrected dust”. I believe God designed the lack of flooring to keep the priests humble before him.

“In the tabernacle, we can look up and see the glory of God, or we can look down and see the dirt. It is a reminder of where to keep our focus when we have problems. Look to God, not down on our problems.” Pastor Jon Curson.

18. OK, we’ve now finished the inside of the tabernacle.

We described the Ark of the Covenant, the table of showbread and the lamp stand. b) With that, let’s get on our tool belts, put on our hard-hats, and start building! 2 5.

First section this week, the coverings of the tabernacle.

26:1 And you are to make the tabernacle with ten curtains of finely twined linen, and blue and purple and scarlet; you are to make them with cherubim, the work of an artistic designer.

a) There are going to be 4 separate coverings over the tabernacle. The innermost covering is being described first.

b) This was the most beautiful of the four coverings. To summarize, “blue” represents “the heavens”, purple is for royalty, scarlet is red (blood sacrifice) and the base color is white, which represents “purity”.

c) Cherubim designs are woven into this tapestry. The cherubim also speak of Jesus, as was discussed in last week’s notes. ii) The “beauty” of the tapestry can only be seen from the inside.

The same can be said about our relationship with God!

It is not until one commits their life where they appreciate the beauty of being a Christian and our relation with God.

a) *“Your beauty should not come from outward adornment... it should be that of your inner self, the unfading beauty of a gentle and quiet spirit, which is of great worth in God's sight.” (1st Peter 3:3 NIV) 6.*

26:2 The length of each curtain is to be forty-two feet long and the breadth of each curtain is to be six feet wide-one measure for every one of the curtains. 26:3 Five curtains are to be joined together, one to another, and the other five curtains are to be joined together, one to another.

a) The curtains were separated into manageable pieces. When they were combined, it became too heavy to manage, and therefore were separated into five pieces. When assembled, it becomes one unit.

b) The exact dimensions, in the original “cubits” also has significance in typology. “Five” in the scripture is associated with grace.

c) The length is important in proportion to the other covers. This tapestry will not be visible as the other covers completely overshadow this one.

26:4 And you are to make loops of blue material along the edge of the end curtain in one set, and in the same way you are to make loops in the outer edge of the other curtain in the second set. 26:5 You are to make fifty loops in the one curtain, and you are to make fifty loops on the end curtain which is on the second set, so that the loops may take hold of one another. 26:6 Then you are to make fifty gold clasps, and join the curtains together with the clasps, so that the tabernacle is a unit.

a) There is a strong emphasis on “unity”. There are many parts, but they all form one tabernacle. Different Levite priests were assigned responsibility for the put up/tear down of each piece. Together, they are one ministry team, just as Christians are today. *“Just as each of us has one body with many members, and these members do not all have the same function, so in Christ we who are many form one body, and each member belongs to all the others.” (Romans 12:4-5 NIV)*

b) Later in this chapter, we are going to read about the wood-frames that is the basic support. This tapestry hangs over the boards. The clasps hook the tapestry to the boards.

c) You would think if one is building a structure, the boards would be described first. After all, you need the upright wood first to hang the tapestry. The tapestry represents coverings. Each of the 4 coverings are significant. This is the most beautiful, and therefore the most holy of the four.

8. Covering #2, goat-hair.

26:7 And you are to make curtains of goats' hair for a tent over the tabernacle; you are to make eleven curtains. 26:8 The length of each curtain is to be forty-five feet, and the breadth of each curtain is to be six feet-one measure for the eleven curtains.

a) "Goats" have a negative association in most of the Genesis stories. This does not mean God hates goats. It simply means the animals are used as a negative analogy type, just as leaven (or yeast) is a negative word picture for "sin".
 iii) Here are some examples of goats as a negative word-picture in the Bible: a) When Jacob wanted to deceive his dying & dim sighted father Issac, he wore goatskins to make him seem more hairy (like his brother Esau, who Jacob was impersonating. (Genesis 27:16) b) When Joseph's 11 brothers were trying to falsely convince their father Jacob that Joseph was killed, they smeared goat's blood on his coat (Genesis 37:31). c)

Later, when God sets up an annual day for the Israelites to collectively fast and repent of their sins, a goat is slaughtered on behalf of their sins. A second goat is to be set free as a symbol of God accepting the goat sacrifice. This is where we get the term "scapegoat". (See Leviticus 16:8-10 for more details). iv) What this implies, is that goats are used symbolically as a type of sin, or specifically, sin being judged. Even Jesus himself used this analogy:

Jesus said: a) All the nations will be gathered before him, and he will separate the people one from another as a shepherd separates the sheep from the goats. He will put the sheep on his right and the goats on his left. "Then the King will say to those on his right, 'Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world. (Mat 25:32-34 NIV)

b) What's my point of all this? Glad you asked! J i) When you read about goat covering, think of "sin". The goat was sacrificed as a substitute for our sins (get the picture?). Remember the whole tabernacle is a set of "visual pictures". (If you forget all these details, just think goats = bad when you read your Bible! J) 9. Continuing with the goat skins covers.

26:9 And you are to join five curtains together by themselves, and the six curtains by themselves. And you are to double over the sixth curtain at the front of the tent. 26:10 And you are to make fifty loops along the edge of the end curtain in one set, and fifty loops along the edge of the curtain that joins the second set. 26:11 Then you are to make fifty bronze clasps and put the clasps into the loops and join the tent together so that it is a unit. 26:12 Now the part that remains of the curtains of the tent, the half curtain that remains, you are to let hang over at the backside of the tabernacle. 26:13 And the foot and a half on the one side, and the foot and a half on the other side, of what remains in the length of the curtains of the tent, will hang over the sides of the tabernacle, on this side and that side, to cover it.

a) The goat skin covers fully covered the linen tapestry. There were 10 pieces of the linen tapestry. We have 11 pieces of the goats' hair tapestry. The visual picture here is of the "sin overshadowing the beauty of the linen tapestry". The picture here is of that of the world not seeing the beauty of God, and our Lord Jesus due to its sinful nature.

b) Last thing on goats. The goat skin covering was probably black in color. Visualize this black covering over the white tapestry. This is another "visual" of darkness over the beauty of the veil. This is another visual picture of goatskin representing sin.

c) Here is some additional thoughts on the "goat is bad" analogy: i) The linen covering hung from gold curtain rings, speaking of God's deity. ii) The goat hair hung from brass curtain rings, speaking of God's judgment. a) Brass (or bronze, very similar material) always speaks of judgement b) Jesus himself uses this analogy in the Book of Revelation: (1) *"To the angel of the church in Thyatira write: These are the words of the Son of God, whose eyes are like blazing fire and whose feet are like burnished bronze."* (Revelation 2:18 NIV) 10.

Covering #3 and #4

26:14 And you are to make a covering for the tent of rams' skins dyed red, and over that a covering of hides of fine leather. a)

First, the ram skins. Again, lets think like one of the two million Hebrews: i) Genesis 22 has the story of Abraham offering his son Issac. An angel interrupts the actual offering, as Abraham was about to plunge the knife into Issac. ii) Caught in the bushes was a ram that was a substitute offering (Genesis 22:13) a) Therefore, we think of ram as a substitute offering for our sins.

b) Finally, we have the “fine leather” covering. There are some translation issues with this one. Here are some different renderings: i) “covering above of badgers' skins.” (King James, New King James) ii) “covering of porpoise skins”. (New American Standard Bible) iii) “fine leather”, (Revised Standard Version(s)) iv) “hides of sea cows.” (NIV) c) A majority viewpoint is that this was a sea-animal, found in the Red Sea and the Nile. The skin was used for leather. It was commonly used for sandals. i)

At the end of the 40 years in the desert, Moses makes an interesting statement: ii) “*During the forty years that I led you through the desert, your clothes did not wear out, nor did the sandals on your feet.*” (Deu. 29:5 NIV)

a) Imagine clothing & shoes with a 40-year life span.

b) For those of us who hate shopping, I’d love a pair of those shoes! iii) Therefore, the animal-leather covering speaks of preservation.

d) A lot of commentators point out that porpoise skins or badger skins are ugly creatures.

i) Here is this beautiful tabernacle with its top cover being down right ugly. ii) The typology is: The beauty can only be seen from the inside. Same with our relationship with Christ. The outside world doesn’t see the beauty. iii) Other commentators pick up on the Old Testament description of Jesus, as he was beaten on the cross. a) “And when we see Him, There is no beauty that we should desire Him.” (Isaiah 53:2b NKJV) 5 11.

Now lets put the four coverings together: a) The first is fine linen. It speaks of the holiness of God. The interwoven cherubim also speaks of aspects of Jesus’ ministry (man, lion, eagle, ox...see last week’s notes.) b) Next comes the goat covering. This speaks of sin. c) Next comes the ram covering. Th is speaks of the substitute for our sins. d) Finally comes the badger skin, which speaks of preservation. This cover also hides the beauty of God only for those who know Him!

e) Anybody else see the gospel here? The holiness of God. Our sinful life. The substitute death, and our life being preserved! (You know I just love this stuff! J) f) Again, the principals of the New Testament are pictures in the Old Testament. 12. Next we have a new topic, the wood frames. 26:15 And you are to make frames for the tabernacle out of acacia wood standing upright. 26:16 Each frame is to be fifteen feet long, and each frame is to be two feet three inches wide, 26:17 with two projections for each board, set in order one against another. You are to make all the frames of the tabernacle in this way. 26:18 And you are to make the frames for the tabernacle: twenty frames for the south side, 26:19 and you are to make forty silver bases to go under the twenty frames, two bases under one frame for its two projections, and likewise two bases under each frame for its two projections; 26:20 and for the second side of the tabernacle, the north side, twenty frames, 26:21 and their forty silver bases, two bases under the one frame, and two bases under each frame. 26:22 And for the back of the tabernacle that faces west you will make six frames. 26:23 And you are to make two frames for the corners of the tabernacle on the two back sides. 26:24 At these two corners they must be doubled from the lower end and completed together at the top in one ring. So it will be for both of the corners. 26:25 So there are to be eight frames and their silver bases, sixteen bases, two bases under one frame, and two bases under each frame. a) OK, big chunk of text. Don’t panic! Let’s break it down. b) The boards are the “frame” of the tabernacle. The 4 tapestries rest on the boards. i) The wood is made of acacia wood. Again a strong durable wood only after it is grounded up and preserved. ii) The boards are covered with gold. Again the “humanity” (wood) and “royal deity” (gold) of Jesus being portrayed in word-pictures. iii) Again, all the numbers have symbolic meanings in the original “cubit” sizes. The number “ten” is used a lot (“ten cubit high walls”). The number “ten” is associated in the Bible with human responsibility. Here we have the walls separating the worshipers of God from non-believers. It rests on brass (judgement), yet there is still “human responsibility” of committing our life to God. c) The frames rested on silver sockets. i) Silver, Levitically, speaks of blood. God required a “ransom” of every person as a reminder that God has bought us (at a price). We’ll get to this in Exodus 30. The shekel coin was silver. ii) Also, when Judas betrayed Jesus, it was for 30 pieces of silver. d) Therefore, the entire tabernacle was supported with silver sockets. i) Or symbolically, the entire tabernacle rests on blood! (You can see where I’m going here!). Just as we “rest” on the blood of Jesus! ii) “For you know that it was not with perishable things such as silver or gold that you were redeemed from the empty way of life handed down to you from your forefathers, but with the precious blood of Christ, a lamb without blemish or defect.” (1 Peter 1:18-19 NIV) 6 13. Next, we have crossbars. 26:26 And you are to make bars out of acacia wood, five for the frames on one side of the tabernacle, 26:27 and five bars for the frames on the second side, and five bars for the frames on the back side facing west. 26:28 And the middle bar in the midst of

the frames will reach from end to end. 26:29 And the frames you are to overlay with gold, and you are to make their rings of gold to provide places for the bars, and you are to overlay the bars with gold. a) The first set of golden-wood bars went up and down. These cross bars go left and right, uniting the whole system. b) Some commentators see all this “wood” as a type of the church. We are “covered” in the tapestry that represents Christ. The basis for this view is Jesus’ comment of “I am the vine, you are the branches” (John 15:5). Combined they form “the body of Christ”. Here is a typical comment defending this viewpoint: i) “Four bars would run horizontally on each side, linking each board; and one bar would be invisible, running in the middle of each board This speaks to both the visible and the invisible unity among God’s people; the system of linking bars could both be seen and was invisible. David Guzik. 14. 26:30 And you are to set up the tabernacle according to the plan that you were shown on the mountain. a) This phrase is repeated three times (25:9; 25:40; and here in 26:30). God gave Moses a vision, and Moses was to repeat the vision to the people. b) “God works the same way in leaders today; giving them a vision of what His work should be, and having those with the vision pass it on to others who will do much of the actual work.” David Guzik. 15. Remember I mentioned earlier that the tabernacle is separated on the interior into two areas, one being about 1/3 and the other is the 2/3. This next section describes the veil that separates the two sections. 26:31 And you are to make a veil of blue, purple and scarlet yarn and finely twined linen; it is to be made with cherubim, the work of an artistic designer. 26:32 And you are to hang it with gold hooks on four posts of acacia wood overlaid with gold, set in four silver bases. 26:33 And you are to hang the veil under the clasps, and bring the ark of the testimony in there behind the veil. The veil will make a division for you between the Holy Place and the Holy of Holies. a) The “Holy of Holies” (or “The Most Holy Place”, depending upon your translation) is the most sacred area of the tabernacle. It is the smaller “1/3” of the covered area of the tabernacle. i) Only the ark and the lid were placed in the “Holy of Holies”. ii) It was pitch-dark in this room. Only once a year (Yom Kippur), the high priest would draw back the veil and enter it. The light from the candlestick would then expose the ark. b) The “veil” symbolically separates the holiness of God from the people. i) The key word in Verse 33 is “division”. It supports this argument. c) The New Testament writer of Hebrews also makes a comment about the veil: i) “Therefore, brethren, having boldness to enter the Holiest (Holy of Holies) by the blood of Jesus, by a new and living way which He consecrated for us, through the veil, that is, His flesh, (Hebrews 10:19-20a, NKJV) ii) Hebrews compared the veil to the “flesh” of Jesus. The crucifixion of Jesus tears down the barrier within the tabernacle (or later, the temple, which is the same design as the tabernacle). iii) In the Gospels, when the veil in the temple is split, it is torn from top to bottom. Only God himself could have done this. It is symbolic of God the father accepting Jesus sacrifice and now having no separation between us & the father. 7 a) The veil in the temple (according to historians) was 18 inches thick! b) When we see this tabernacle model in Heaven, there is no separation between the Holy of Holies and the rest of the covered tabernacle. Or if there is, you’ll see a torn curtain! d) Paul also uses a veil analogy. He used it to talk about a veil Moses used to cover his face, but the principal also applies here: i) “But their minds (Old Testament Hebrews) were made dull, for to this day the same veil remains when the old covenant is read. It has not been removed, because only in Christ is it taken away. (2 Corinthians 3:14 NIV, emphasis added.) 16. Wrapping up this section: 26:34 And you are to put the propitiatory lid on the ark of the testimony in the Holy of Holies. 26:35 And you are to put the table outside the veil, and the lamp stand opposite the table on the side of the tabernacle facing south; and you are to place the table on the north side. 26:36 And you are to make a hanging for the entrance of the tent of blue and purple and scarlet yarn and finely twined linen, the work of an embroiderer. 26:37 And you are to make for the hanging five posts of acacia wood, and overlay them with gold, and their hooks will be gold; and you are to cast five bronze bases for them. a) Why the light stand and table of show bread outside the holy of holies? i) God is the light of the world, but until the veil is “torn from top to bottom”, there is still that separation between God and Man. ii) The same principal applies to the table of showbread. This speaks of preservation, even in Old Testament times. iii) The “light of this world” and “preservation during time on earth” does not speak of salvation, since they were outside the veil. They do point the way to the Holy of Holies. It wasn’t until Jesus was crucified that salvation could begin.