

# DOCTRINE OF THE TABERNACLE

## I. Vocabulary.

### A. Hebrew vocabulary.

1. מִשְׁכָּן (mishkan), 100+, m.s.n., dwelling place, habitation, tabernacle. This term is used to teach that God has chosen to reveal Himself and dwell among the people in the tent. Technically, this term only refers to the white linen curtains; however, we will use the term to refer to the entire structure and its components.
2. מִשְׁכַּן הָעֵדוּת (mishkan ha'eduth), the tabernacle of the testimony. 3X, Ex. 38:21; Num. 1:50, 10:11 This phrase indicates that the tabernacle was designed to testify or bear witness to the realities of the truth.
3. הָאֹהֶל (ha 'ohel), m.s.n., the tent, a portable dwelling place used in wilderness life, used of the tabernacle.
4. אֹהֶל מוֹעֵד ('ohel mo'edh), tent of meeting. This term is used to teach that the tabernacle was a place of revelation, where God would meet with His people. Ex. 29:30
5. מִקְדָּשׁ (miqdash), m.s.n., a holy place, a sanctuary. This term is used to denote the fact that the tabernacle was the dwelling place of God, His den. In Lev. 16:33 it is called **the holy sanctuary**.

### B. Greek vocabulary.

1. σκηνή (skene), f.s.n., a tent or booth, a movable lodging place for nomads, pilgrims, shepherds, soldiers, etc. Used in the New Testament of the tabernacle.

## II. Definition and description.

- A. The tabernacle was an elaborate and expensive portable structure, designed as a sanctuary for God's presence.
- B. Obviously, the divine essence cannot be limited and confined to an earthly structure so the tabernacle was merely a place where God condescended to dwell in visible glory among His people. Ex. 25:8
- C. The Jews constructed it in the wilderness of Sinai following the exodus from Egypt. 1445 BC.
- D. It was constructed according to the pattern that God Himself showed to Moses on Mt. Sinai and this accounts for why some of the detail found in the tabernacle was not given verbally. Ex. 25:9, 26:30
- E. Every physical aspect of the tabernacle reflects a Heavenly, spiritual reality. Heb. 8:5, 9:23-24

## III. Noteworthy features.

- A. The practical nature of the tabernacle is observed by the fact that it was constructed out of material that the people already possessed and it was ideal for their nomadic existence in the wilderness and the early years in Canaan.

- B. The tabernacle reflected great artistic value, and like the garments for the High Priest, it possessed a real glory and beauty. The materials of gold, silver and bronze, along with the richly embroidered curtains and the furniture all produced a striking effect.
  - C. The tabernacle was a physical symbol of the dwelling place of God and, as such, symbolized the true dwelling place of God, Messiah, the God/man. Jn. 1:14 **And the Word became flesh and dwelt among us...**{σκηνώω to live or dwell temporarily, to live or camp in a tent, 5X in New Testament Jn. 1:14; Rev. 7:15, 12:12, 13:6, 21:3}
  - D. The tabernacle served a spiritual purpose as an elaborate teaching aid, being designed to communicate doctrines related to the person and work of Christ. The materials themselves, as well as the finished products, taught various truths related to Christology, soteriology, and the Christian way of life.
  - E. The tabernacle was the shadow of the spiritual realities of Bible doctrine. Heb. 9:11
- IV. The construction of the tabernacle.
- A. An account of the materials, which the people provided for the tabernacle, and of the construction itself is recorded in Ex. 25-40.
  - B. The execution of the plan mysteriously given to Moses was entrusted to Bezaleel and Oholiab, who were specially endowed with wisdom and artistic skill, possibly gained in Egypt, but certainly blessed by God to accomplish this purpose. Ex. 35:30-35
  - C. The people provided materials for the tabernacle so abundantly that it became necessary for Moses to restrain them. Ex. 36:6
  - D. These stores, from which they so liberally contributed for this purpose, must have consisted in great part of the gifts that the Egyptians so readily bestowed on them on the eve of the Exodus. Ex. 12:35,36
  - E. The tabernacle was a rectangular enclosure, in length about 45 feet long, 15 feet wide and 15 feet high. (30 cubits x 10 cubits x 10 cubits—a cubit being approximately 18")
  - F. It was surrounded by an enclosure that formed an outer court that measured 150' x 75'.
  - G. Internally it was divided by a veil into two chambers, the exterior of which was called the holy place, also "the sanctuary" and the "first tabernacle". Heb. 9:2
  - H. The interior was called the holy of holies, "the most holy place," "the Holiest," the "second tabernacle". Ex 28:29 Heb 9:3,7
  - I. The veil separating these two chambers was a double curtain of the finest workmanship, which was never passed except by the high priest once a year, on the great Day of Atonement.
  - J. The holy place was separated from the outer court by a curtain, which hung over the five pillars which stood at the east end of the tabernacle, and by which it was entered.
  - K. The most holy place, a cube of 10 cubits, contained the "ark of the testimony", the oblong chest containing the two tables of stone, the pot of manna, and Aaron's rod that budded.
  - L. In the holy place, the eastern and larger chamber of the tabernacle, was placed the table for the showbread, the golden candlestick, and the golden altar of incense.

- M. In the court that enclosed the tabernacle was placed the altar of burnt offering, and the laver of brass that stood between the altar and the tabernacle.
  - N. The whole tabernacle was completed in seven months.
  - O. On the first day of the first month of the second year after the Exodus, it was formally set up, and the cloud of the divine presence descended on it. Ex. 39:22-43, 40:1-38
  - P. It cost 29 talents 730 shekels of gold, 100 talents 1,775 shekels of silver, 70 talents 2,400 shekels of brass. Ex. 38:24-31
    - 1. The gold weighed about 35,370 ounces, and at \$300.00/ounce would cost \$10,611,000 today.
    - 2. The silver weighed about 121,670 ounces, and at \$5.00/ounce would cost over \$600,000
    - 3. The other materials used were of high quality and would have been very costly as well.
  - Q. The tabernacle was so constructed that it could easily be taken down and conveyed from place to place during the wanderings in the wilderness.
- V. The service of the Tabernacle.
- A. The service of the tabernacle was assigned to the Levitical priests, the sons of Aaron. Ex. 28
    - 1. Exodus 30:11-16 indicates that all who would approach God must be redeemed.
    - 2. Any service required the cleansing of the priest at the bronze laver, emphasizing the necessity of rebound. Ex. 30:17-21
    - 3. The priest could only minister if he had been anointed, teaching the necessity of the ministry of the Holy Spirit. Ex. 30:22-33
    - 4. This illustrates that in order to effectively serve God one must be saved, cleansed regularly from sin and filled by the Holy Spirit.
  - B. When the tabernacle was to be moved, it was signaled by a trumpet blast. Num. 10:2
  - C. The priests then took down the veil and covered the Ark with it, as well as covering the furniture. Num. 4:5-14
  - D. The Kohathites (descendants of Levi) were to carry all the pieces that were transported by poles. Num. 4:15
  - E. The Gershonites were responsible for the curtains, coverings and hangings. Num. 4:21-28
  - F. The Merarites transported the boards, bars, pillars and sockets upon which everything rested. Num. 4:29-33
  - G. The priests and Levites handled all the service of the tabernacle. Num. 1:50-54
  - H. Included in the services of the tabernacle were the Levitical offerings detailed in Leviticus 1-7 and the garments and function of the priests, especially the High Priest. Ex. 28:43; Heb. 9:6; Ex. 28,39
- VI. The elements of the tabernacle and its court.
- A. The Ark of the covenant. Ex. 25:10-26, 37:1-5
    - 1. The term **ark** means a box or chest.
    - 2. The dimensions were 45" x 27" x 27".
    - 3. It was constructed of acacia wood and overlaid with gold.
    - 4. It was set in the most holy place.

5. These three things were to be kept in the ark.
    - a. The two tablets of the law.
    - b. The pot of manna.
    - c. Aaron's rod that budded.
  6. It was to be transported by two poles of acacia wood overlaid with gold that were inserted permanently into the rings on the sides of the ark.
- B. The mercy seat. Ex. 25:17-22, 37:6-9
1. The mercy seat was to be placed as a covering on top of the ark of the covenant.
  2. It was 45" x 27" and fit precisely onto the ark.
  3. It was constructed entirely of gold.
  4. A cherub was on each end of the mercy seat; they were facing each other and their eyes were directed downward to the mercy seat.
- C. The table of showbread. Ex. 25:23-30, 37:10-16
1. The table of showbread was constructed of acacia wood overlaid with gold.
  2. Its dimensions were 36" x 18" x 27".
  3. It was used to hold the bread that the priests were to eat and held twelve loaves, one for each tribe.
  4. It was placed in the holy place on the right side as you faced the most holy place.
  5. Around the top was a rim of pure gold one handbreadth high.
  6. It had four rings that were used to transport the table.
  7. It was carried with poles made of acacia wood overlaid with gold.
- D. The golden lampstand. Ex. 25:31-40, 37:17-24
1. The lampstand, its lamps, and its utensils were constructed from 75 pounds of pure gold.
  2. The lampstand itself was constructed all in one piece, not including the lamps and utensils that were separate.
  3. The lampstand was used to hold the lamps that were the only source of light in the holy place.
  4. There were seven lamps that were to be kept burning at all times. Ex. 27:20-21
- E. The tabernacle proper. Ex. 26:1-6, 36:8-13
1. The term מִשְׁכָּן (mish kan) refers to the ten white linen curtains, each of which measured 42' x 6'.
  2. They were joined together into two sections of five curtains each, producing two 42' x 30' segments.
  3. The two large sections were then joined together by loops placed on each section and 50 gold hooks.
  4. The hooks were to be located directly above the veil that separated the holy place from the most holy place.
  5. The curtains were to be embroidered with a motif of blue, purple and scarlet cherubim.
  6. The curtains were to be hung over the framework and from the entrance to the ground in back and hung 18" off the ground on either side.

- F. The curtains of goats' hair. Ex. 26:7-13, 36:14-18
1. These curtains were black since that was the most common color of goats in that area.
  2. They were eleven in number, each measuring 45' x 6'.
  3. Six were joined into one group and five were joined to form a second group.
  4. They were then joined by 50 loops placed in the ends of each section and 50 hooks of bronze held them together.
  5. These curtains were placed over the linen curtains and hung to the ground on all sides, with the six-foot excess being toward the front and folded back over itself.
- G. The two outer coverings. Ex. 26:14, 36:19
1. The next covering over the tabernacle was placed over the top of the goats' hair curtains.
  2. It was made of rams' skins that were dyed red.
  3. The final covering was placed on the outside of the three items above.
  4. It was made of dugong or badger skins and was waterproof.
- H. The framework. Ex. 26:15-30, 36:20-34
1. The frame was composed of 48 boards of acacia wood overlaid with gold, each measuring 15' x 27" x 9".
  2. There were twenty on each side and six in back, with the final two being placed at each rear corner.
  3. Each board was have two tenons cut for the bottom, which were inserted into two 75 pound bases of solid silver.
  4. They were inserted into the bases and stood upright, forming a rugged structure.
  5. There were golden rings along the sides and rear into which five acacia wood poles that had been covered with gold were placed as horizontal stabilizers.
  6. The middle bar extended the full length of each side and along the back, while each of the other four bars extended only halfway.
- I. The inner veil and entrance hangings. Ex. 26:31-35
1. The inner veil was composed of blue, purple, scarlet and white linen that had a cherubim motif in it.
  2. It was hanged on 4 pillars of acacia wood overlaid with gold, each of which sat in a base of silver.
  3. It was attached to the pillars by means of gold hooks, and doubled in half so that the priest could not expose the holy place to the most holy place.
  4. Functionally, it was designed to separate the holy place from the most holy place.
- J. The bronze altar. Ex. 27:1-8, 38:1-7
1. The altar is, by etymology, the place of sacrifice.
  2. It was to be constructed of acacia wood overlaid with bronze.
  3. Its dimensions were 7.5' square and 4.5' high.
  4. It possessed a recessed grating of bronze that was 2.5 feet deep.
  5. It had four horns placed on each of the four corners.
  6. All the utensils that pertained to the bronze altar were similarly made of bronze.
  7. It was carried by means of acacia wood poles overlaid with bronze that were inserted into the two rings that were on each side.

- K. The outer court. Ex. 27:9-19, 38:9-20
  - 1. The outer court measured 150' x 75' x 7.5'.
  - 2. The court was the area enclosed by white linen hangings.
  - 3. White linen was stretched and attached to the pillars that stood in bases of bronze.
  - 4. The linen was attached to the pillars by means of silver fasteners.
  - 5. The caps or bands of the pillars were made of silver.
  - 6. There was only one entrance into the court that surrounded the tabernacle and it was comprised of screen that hanged on four of the above pillars.
- L. The altar of incense. Ex. 30:1-10, 37:25-29
  - 1. This altar was designed for burning incense.
  - 2. Its dimensions were 1.5' x 1.5' x 3'.
  - 3. It was constructed of acacia wood and overlaid with gold.
  - 4. It had horns made of one piece with the altar itself.
  - 5. There were two golden rings into which two poles of acacia wood overlaid with gold were inserted to carry the altar.
- M. The bronze laver. Ex. 30:17-21, 38:8
  - 1. The bronze laver was constructed of polished bronze mirrors.
  - 2. It was placed between the bronze altar and the entrance to the tabernacle.
  - 3. It was filled with water so the priests could wash their hands and feet anytime they were engaged in any of God's service.
  - 4. If they failed to use the laver for its intended purpose, the penalty was death.

VII. The typological significance of the items and numbers.

- A. The tabernacle is a type, a fact that is plainly taught by Hebrews 9:23-24.
- B. Since the whole is a type, we are justified in seeking the typology of the details that comprise it. Ex. 25:9
- C. When God revealed the plans for this elaborate tent, He revealed things in a particular order.
- D. This emphasizes that in the process of revelation, God begins from Himself and moves toward man; for us, the order of approach is just opposite.
- E. The fact that many things are used for more than one purpose, or are seen in various parts of the tabernacle, teaches the importance of repetition in teaching and understanding the plan of God. ITim. 4:16
- F. An understanding of numbers and their importance in the text are also necessary.
  - 1. While there are extremes in numerology, there does exist a basic understanding of numbers and their significance in the scripture.
  - 2. Certainly, people can and have distorted the meaning and purpose of numbers; however, we should not let that deter us from seeking the truth about numbers and their significance.
  - 3. Since there exists some difference of opinion as to the significance of numbers, it is critical not to build any doctrine on numerical interpretations and not to argue about such things.
  - 4. The following list is not designed to be complete, but it does cover the numbers we will find used in the tabernacle.

5. Numbers and their significance.
  - a. 1, the basis for all numbers, represents God, unity.
  - b. 2, the number of the Son, emphasizes division/separation, the Son is the ultimate point of division for mankind.
  - c. 3, the number of the Holy Spirit, trinity, reflects the essence of God, 3-dimensional creation, tripartite beings, time (past, present, future), states of matter (solid, liquid, gas), the composition of the universe (energy, matter, light).
  - d. 4, the earth or world, four directions, the finite world. (Here is a curious thing, we live in a 3-dimensional space coordinates  $x,y,z$  and only on earth are there four directions.
  - e. 5, the number that emphasizes grace.
  - f. 6, the number of man, created on the sixth day.
  - g. 7, completion, perfection, 7 days of restoration, 7000 years of human history.
  - h. 8, the new beginning, the eighth day emphasizes a new week, a new creation.
  - i. 9, fruit, fruit harvest, the last of the single digits, 9 months of gestation.
  - j. 10, law, government, especially man's government, 10 fingers of his hands accomplish this.
  - k. 11, rebellion, disorder.
  - l. 12, God's government, 12 tribes, 12 disciples.
  - m. 13, the sixth of the prime numbers, man at his worst, depravity, and rebellion.
  - n. 20, the fulfillment of redemption.
  - o. 28, eternal life.
  - p. 40, testing, training, a complete cycle, a generation.
  - q. 50, jubilee, restoration, deliverance.
  - r. 100, God's election of grace.
- G. The specific materials of which the tabernacle and its furnishings are constructed have typological significance.
- H. Again, there may be differences in typological explanations since no one has done the definitive work, we will seek to clearly explain the text and its significance.
  1. Gold, that which is most valuable, symbolizes God, deity, His viewpoint. ICor. 3:12; Rev. 3:18
  2. Silver, speaks of redemption, the cost necessary to buy something back, silver/money was the normal means. IPet. 1:18
  3. Bronze emphasizes a righteous judgment. Lev. 26:19; Dan. 4:15 cf. Rev. 1:15
  4. Acacia wood represents humanity. Jere. 5:14; Ezek. 15:1-6 cf. Isa. 53:2
  5. Gold and wood together symbolize the God/man, the hypostatic union.
  6. While linen speaks of personal deeds, white linen teaches personal righteousness. Rev. 19:9
  7. The color blue speaks of Heaven, the dwelling place of God and the origin of Messiah. Ex. 24:9-10; Jn. 3:12-13
  8. Scarlet illustrates the concept of sacrifice for sins. Isa. 1:18; Matt. 27:28
  9. Purple is the color of royalty, indicating that Christ was a king. Lam. 4:5; Ezek. 23:6 cf. Jn. 18:33-37, 19:2,5

10. The ram's skins reflect that Jesus Christ is not only our innocent substitute (Gen. 22:13) but also our forerunner and leader in every way. Jn. 1:36; Heb. 6:20
11. The badger or dugong skins emphasize that which is unobtrusive or plain. Isa. 53:2,3; Jn. 1:31,33
12. Oil is a symbol of the Holy Spirit, as seen in regular references to anointing. Ex. 29:7; Jn. 2:20
13. The ingredients used to make the incense each speak of the proper content in prayer. Lev. 10:1; Rev. 5:8
14. The priest, whose job it was to represent God to the people and the people before God, illustrates a believer.
  - a. The typology can vary depending on where the priest is and what he is doing.
  - b. For instance, when the priest is offering the sacrifice at the bronze altar he represents the Father who sacrificed His own innocent Son. Gen. 22:1ff; Jn. 3:16
  - c. When the priest is in the holy place, he represents the believer as he functions in Ph<sub>2</sub>. Heb. 9:6, 13:15-16
  - d. When the priest enters the most holy place once a year on the day of atonement, he typifies Christ, entering the true holy place. Heb. 9:12

VIII. The typological significance of the tabernacle and its parts.

- A. We will approach the tabernacle from the outside of the court and move through the items as we encounter them.
- B. The outer perimeter.
  1. The first thing one would see when the approached the court was the pillars of wood with a silver cap, set in bases of bronze.
  2. These picture humanity, standing in judgment (Eph. 2:1-3) with the potential for redemption. Tit. 2:14
  3. The white linen hangings, emphasizing God's righteousness, were about 7 ½ feet high and permitted no one to see inside to teach the fact that all men fall short of God's righteousness. Rom. 3:23
  4. The fasteners that hold the white linen in place and the silver caps indicate that the plan of redemption is related to man's need and to God's righteousness.
  5. The fact that there is only one gate into the court teaches that there is only one way into the plan of God. Jn. 10:1,2,9; 14:6
  6. The gate hanging was composed of a weaving of blue, purple, scarlet and white, which speaks of the Heavenly nature of Messiah, His royalty, His sacrifice and His righteousness.
  7. The 4 pillars indicate that He was sent to the whole world and the bases of bronze emphasize the world under judgment. Jn. 16:8-11
- C. The bronze altar.
  1. As one entered the court, the first item they encountered was the bronze altar.
  2. The altar was composed of acacia wood that was covered with bronze, emphasizing that the humanity of Jesus Christ was the place where sins were judged. IPet. 2:24



3. The size of 5 cubits square illustrates the grace of God that was operative at this place of sacrifice. Eph. 1:7
  4. The height of 3 cubits indicates that the Godhead was all involved at the time of this sacrifice.
  5. The horns on the altar symbolize power; here the power of His atoning death. IICor. 5:21
  6. The network of bronze that actually holds the sacrifice represents the cross, the place of judgment. IPet. 2:24
  7. The recessed grating meant that the sacrifice was only visible to the priest, symbolizing that only God could actually observe what transpired on the cross. Matt. 27:45-46
  8. Here, the priest symbolizes God the Father offering up His own Son as a sacrifice for the world.
  9. The bronze network had rings through which 2 acacia wood poles overlaid with gold could be inserted illustrating that Christ would bear His own cross. Jn. 19:17
  10. The fact that this bronze altar was the first thing one must pass before they can proceed teaches the reality that one cannot enter the plan of God without first visiting the cross. Gal. 3:1
- D. The bronze laver.
1. The next item that was encountered in the outer court was between the bronze altar and the tabernacle proper.
  2. This laver (a bowl or cistern for washing) was constructed entirely of polished bronze mirrors, typifying the Word of God as it exposes our flaws, our sins and failures. Heb. 4:12; James 1:23-25
  3. The priests were to examine themselves by using the mirrored surface and wash their hands and feet, illustrating rebound. Jn. 13:2-10; IJn. 1:9
  4. The fact that it was constructed entirely of bronze speaks of the need for self-evaluation and self-judgment in time. ICor. 11:28; IICor. 13:5; Gal. 6:4
  5. The water symbolizes the Word of God and portrays the Father's cleansing work when we rebound. Jn. 15:3; IJn. 1:9
  6. The actual washing of the hands by the priest symbolizes our part in rebound, confession.
  7. The fact that it is placed between the cross and the tabernacle teaches that we are not to engage in any activity without making certain that we are clean. IITim. 2:21
  8. The reality that failure to use the laver brought the priest under a death sentence indicates that failure to rebound leaves the believer under the rulership of the STA and perpetuating that state leads to the sin unto death. Rom. 6:23, 7:5, 8:6; Jn. 15:6
- E. The tabernacle structure.
1. The tabernacle itself was to be the dwelling place of God, the place the priest could come to serve God.
  2. The tabernacle represents the God/man, the only place where a member of the human race can meet with God. Acts 4:12; IITim. 2:5
  3. The framework of acacia wood once again illustrates humanity.
  4. The fact that these boards were stood upright, side by side, illustrates the unity of those who have believed. Eph. 2:19-22

5. The bases of silver point to the fact that our position before God rests on the finished redemption that Christ procured. Eph. 1:7; Col. 1:14; Heb. 9:12
  6. The boards inserted into the silver bases indicate that the humanity of standing in an accomplished redemption, redeemed people. IPet. 1:18
  7. The twenty on each side symbolize the complete fulfillment of our redemption.
  8. The six in back illustrate that all mankind can avail themselves of this freedom/redemption.
  9. The two corner boards point to the Son, acting as the one who finishes and stabilizes the entire structure. Eph. 2:20-22; IPet. 2:6
  10. The five bars that ran along the outside through the gold rings strengthened the structure and speak of those men whose job it is to strengthen believers. Eph. 4:11-16
  11. The ruggedness of the framework depicts the integrity of God's plan, and speaks of the church as the pillar and support of the truth. ITim. 3:15
  12. The front curtain was hanged on five pillars emphasizing God's grace and the fact that one may only enter His plan through His grace.
  13. They were wood overlaid with gold pointing to the hypostatic union.
  14. The bronze bases symbolizing the judgment of the God/man on the cross, which is necessary to allow us access to the plan of God.
  15. The hanging was composed of blue, purple, scarlet and fine twisted linen teaching the heavenly origin, royalty, personal sacrifice and righteousness of messiah.
- F. The tabernacle proper-the white linen curtains.
1. The fine white linen represents the absolute righteousness of Jesus Christ.
  2. The two sections of five illustrate the grace of His deity and His humanity. Phil. 2:5-8
  3. The total of ten points to the ultimate government of mankind by the God/man. Isa. 9:6
  4. The two sections portray the perfect righteousness of His two natures, deity and humanity. James 1:13; Jn. 8:46, 19:4
  5. The blue eyelets point to the heavenly source of the hypostatic union. Jn. 3:13
  6. The hooks of gold teach that only God could accomplish the hypostatic union and hold it intact. Matt. 1:18,23; Lk.1:35
  7. The fact that there were fifty informs us that the hypostatic union forms the basis for our deliverance/restoration.
  8. The motif of the cherubim teaches the reality of the angelic conflict.
    - a. The blue symbolizing the heavenly origin of messiah. Jn. 3:13
    - b. The purple emphasizing His royalty. Jn. 18:36
    - c. The scarlet teaching His sacrifice for sins. Isa. 1:18
- G. The goats' hair curtains.
1. The black curtains portray Christ bearing our sins. IICor. 5:21
  2. The first group of six curtains point us to mankind, the black emphasizing the detestable nature of sin from the perspective of God's +R. Rom. 3:10-19
  3. The second group of five illustrates the grace of God meeting the failure of man when Christ became sin for us. IICor. 5:21
  4. The total of eleven points to the rebellion and disorder that comes to the world as a result of sin.

5. The fact that they were longer than the linen curtains points to the doctrine of unlimited atonement, all sins were judged and that number is staggering. Gal. 1:4; Heb. 1:3; Jn. 2:2
  6. The bronze clasps speak of the judgment Christ endured during the time of bearing sins. Heb. 9:26, 13:12
  7. The 50 clasps of bronze also indicate that Christ bearing sins was an essential element in our restoration/deliverance.
- H. The two coverings.
1. The rams' skins point to Jesus Christ as the powerful leader of the flock, His shepherd status. Jn. 10:14
  2. The fact that they are dyed red speaks of blood, His personal choice to sacrifice Himself for the flock. Jn. 10:11
  3. The ram also portrays the innocent sacrifice offered in the place of someone else. Gen. 22:8,13
  4. The final covering was dugong or badger skins that were plain and unobtrusive, teaching us that Christ was outwardly inconspicuous. Isa. 53:2-3; Jn. 1:31,33
  5. This covering would not cause anyone to seek what was within indicating that positive volition is the issue.
- I. The table of showbread.
1. Once again, it was constructed of acacia wood overlaid with gold typifying the hypostatic union.
  2. The fact that it is located in the holy place teaches that this is an issue for the believer in time and teaches the importance of the Word of God in Ph<sub>2</sub>.
  3. The table symbolizes fellowship, it demonstrates friendship when one extends hospitality and invites a friend to share a meal.
  4. The priests represent believers who are offered hospitality by God.
  5. The bread that the priests would eat is analogous to Bible doctrine for the believer in Ph<sub>2</sub>. Matt. 4:4
  6. The rim of gold that bordered the table illustrates that God preserves the truth for the positive believer. Matt. 11:25
  7. Bread is not a source of life but it is that which sustains life indicating that the believer cannot effectively function apart from Bible doctrine. Jn. 15:7
- J. The golden lampstand.
1. Since the lampstand was one piece and constructed of solid gold, it points us to deity as the source of light. Jn. 1:5; Jn. 1:4,5,9, 8:12
  2. God is the source of and provider of light for the believer in time, He is the source of life and truth and the revealer of truth. Jn. 1:4
  3. The fact that there are seven lamps symbolize the perfect and complete illumination/revelation that only God can provide. IIPet. 1:3
  4. The lamp was the only source of light in the holy place, no outside light of any kind was available showing us that God is to be the only one who can truly give light, and His revelation is in His Son. Jn. 1:9, 8:12
  5. The almond motif on the lampstand symbolizes the watchfulness of God over His word. Jere. 1:11-12
  6. The almond motif was to have the bulb/bud, the flower and the almond itself illustrating the necessity of light for every stage of spiritual growth. Operation BAM

7. The oil in the lamps speaks of the Holy Spirit whose job it is to make the truth of God real to the believer. Jn. 16:13-15
  8. The trimming of the wicks teaches rebound.
- K. The altar of incense.
1. The altar was made of acacia wood overlaid with gold illustrating the hypostatic union.
  2. The size of the altar 1 x 1 x 2 speaks of the Father and the Son and teaches that all prayer is to be directed to the Father through the Son. Jn. 16:23-24
  3. The purpose of the altar was burning incense, analogous to prayer. Ps. 141:2; Rev. 5:8
  4. The correct ingredients, in the correct proportion were all that God honored, speaking of the necessity of correct content in prayer. Jn. 15:7; James 4:3
  5. Offering strange incense is analogous to wrong content.
  6. The horns on the altar speak of the power of prayer. James 5:16
  7. The fact that incense was to be offered regularly, morning and evening, teaches the necessity of consistence and persistence in prayer. IThess. 5:17
  8. Incense was to be offered at the same time as the trimming of the wicks for the lampstand illustrating the need for rebound in prayer. Matt. 6:12
  9. The altar sat directly before the veil separating the holy place from the most holy place and indicates that the believer in time has access to Heaven via prayer. Matt. 6:9; Phil. 4:6
  10. The priest burning incense typifies the believer in time offering up prayers that glorify God.
- L. The inner veil.
1. The veil was composed of blue, purple, scarlet and white teaching the heavenly origin, royalty, sacrifice and righteousness of messiah.
  2. The cherubim motif was visible only to the priest, illustrating that in Ph<sub>2</sub> the believer becomes aware of the issues of the angelic conflict. Eph. 6:11ff
  3. The cherubim were also the guardians of God's holiness and portray a warning about approaching the absolute righteousness of God. Gen. 3:24
  4. The pillars of acacia wood overlaid with gold speak of the hypostatic union.
  5. Their bases of silver speak of the redemption accomplished by the God/man.
  6. The fact that there were four indicates that this was done for the whole world. Jn. 3:16
  7. The veil represents the flesh of Jesus Christ. Heb. 10:19-21
  8. To enter the most holy place of the tabernacle the high priest had to go through the veil that separated the most holy place from the holy place.
  9. Something had to happen with respect to Jesus' humanity before free access to God could be possible.
  10. His flesh (body) had to bear our sins.
  11. When Christ died on the cross, God tore the veil of the temple from top to bottom. Mk. 15:38
  12. This miracle taught two things:
    - a. Messiah had provided unrestricted access to God by removing the sin barrier. Eph. 3:15
    - b. The symbolic sacrificial system was to be discontinued as the reality had come. Heb. 8:13

- M. The Ark of the Covenant.
1. The Ark was constructed of acacia wood overlaid with gold illustrating the hypostatic union.
  2. We have now seen the hypostatic union in Ph<sub>1</sub>, Ph<sub>2</sub> and in Ph<sub>3</sub>, teaching us that one cannot underestimate the importance of the incarnation since it impacts every aspect of God's plan in time and eternity.
  3. The final resting-place of the Ark was the most holy place, speaking of the glorified hypostasis in Heaven.
  4. Three things were to be kept in the Ark at all times:
    - a. The two tablets of the law, symbolizing that Christ kept the law perfectly. Gal. 4:4
    - b. The pot of manna, teaching that Bible doctrine is found in Christ. Rev. 2:17
    - c. Aaron's rod that budded, emphasizing the resurrection.
- N. The mercy seat.
1. The mercy seat was constructed of pure gold and points to the dwelling place of God, His throne.
  2. The two cherubim at either end of the mercy seat are associated as guardians of God's unapproachable holiness, +R and J.
  3. The term **mercy seat**, from the Hebrew כַּפָּרִית (kaphar-to cover) is the Greek word ἱλαστήριον (hilasterion-mercy seat) was the place where God determined to meet with man. Ex. 25:22
  4. The fact that it is on the Ark indicates that God's meeting place with man is contingent upon the hypostatic union.
  5. The mercy seat was visited only once a year, and then only by the high priest, who typifies Christ, the only one qualified to enter the most holy place. Lev. 16:14-19; Heb. 9:11
  6. Even then, he was not to enter without the blood of the sacrifice, illustrating Christ's spiritual death. Heb. 9:12
  7. The blood sprinkled on the mercy seat made atonement for the sins of the people, just as Christ's spiritual death actually atones for the sins of the world. Heb. 9:13-14
  8. The mercy seat, a symbol of God's unapproachable righteousness became the place of meeting once the issue of sins was resolved. Rom. 3:25 cf. Lk. 18:13
  9. In fact, the term is translated **propitiation**, demonstrating that only the death of Christ could satisfy the Father's righteousness and justice in regard to the sins of mankind. Rom. 3:25
  10. The reality is that the propitiation (satisfaction of God's righteous demands) at the cross is the only place that God will meet with man. 1Jn. 2:2

- IX. The history of the tabernacle
- A. The first encampment of the Israelites after crossing the Jordan was at Gilgal, and there the tabernacle remained for seven years. Josh. 4:19
  - B. It was afterwards removed to Shiloh (Josh. 18:1) where it remained during the time of the Judges, till the days of Eli, when the ark, having been carried out into the camp when the Israelites were at war with the Philistines, was taken by the enemy. 1Sam. 4:1-11
  - C. It was never restored to its place in the tabernacle.
  - D. The old tabernacle erected by Moses in the wilderness was transferred to Nob. 1Sam. 21:1
  - E. After the destruction of that city by Saul (1Sam. 22:19; 1Chron. 16:39,40) it was moved to Gibeon.
  - F. It is mentioned for the last time in 1Chron. 21:29.
  - G. A new tabernacle was erected by David at Jerusalem (2Sam. 6:17; 1Chron. 16:1) and the ark was brought from Perez-uzzah and deposited in it. 2Sam. 6:8-17; 2Chron. 1:4
  - H. The word thus rendered ('ohel) in (Ex 33:7) denotes simply a tent, probably Moses' own tent, for the tabernacle was not yet erected.