

MESSIAH IN THE OT

Week 9 - Made According to Pattern/The Tabernacle – The Furnishings

March 19, 2019

As we continue to understand the unfolding of God's plan of redemption, we can comprehend that the tabernacle displays the glory of God – the localized manifested presence of God. Ex. 14:19 - *And the Angel of God, who went before the camp of Israel, moved and went behind them; and the pillar of cloud went from before them and stood behind them.* The Angel of God is a pre-incarnate appearance of Jesus. In this verse we see that the Angel of God is the pillar of cloud. The glory of God dwells in the tabernacle which so clearly points to the Messiah Jesus.

God dwelling with man: The glory of God dwells in Solomon's temple in Jerusalem – which was constructed as a house of prayer for all nations (Isa. 56:7). The Messiah, at His first coming, comes to dwell with man (John 1:14 – *and the Word of God was made flesh and dwelt among us and we beheld His glory.* The Messiah JESUS will return to dwell in the Millennial temple (Eze. 43, 44, 48:35 - *the name of the city* (Jerusalem – in which the Millennial temple will be constructed) *from that day shall be: THE LORD IS THERE.*). And, the throne of God and of the Lamb shall dwell in the New Jerusalem (Rev. 22) and there will be no temple. In the eternal state – in the new heavens and new earth – in the New Jerusalem – which is a perfect cube (Rev. 21:16) – God's plan is complete!

Regarding the dismantling of the tabernacle when the pillar of cloud or the pillar of fire was taken up (Num. 9:15-23), Num. 4:4-49 spells out the duties/responsibilities of 8,580 men from three Levitical families (the sons of Kohath, sons of Gershon, sons of Merari) who prepared all the parts of the tabernacle for journeying.

Regarding the placement of the tabernacle after the children of Israel crossed the Jordan River into the Promised Land:

Deut. 12:5-7 - *...you shall seek the place where the LORD your God chooses, out of all your tribes, to put His name for His dwelling place; and there you shall go. ⁶ There you shall take your burnt offerings, your sacrifices, your tithes, the heave offerings of your hand, your vowed offerings, your freewill offerings, and the firstborn of your herds and flocks. ⁷ And there you shall eat before the LORD your God, and you shall rejoice in all to which you have put your hand, you and your households, in which the LORD your God has blessed you.*

Josh. 5:8-9 - *So it was, when they had finished circumcising all the people, that they stayed in their places in the camp till they were healed. ⁹ Then the LORD said to Joshua,*

'This day I have rolled away the reproach of Egypt from you.' Therefore the name of the place is called Gilgal to this day.

Josh. 10:15 – the camp at Gilgal is again mentioned.

Josh. 13:8 through Josh. 17 - moving forward in the book of Joshua we're told about the allotment of the land of Canaan among the tribes of Israel. They were no longer encamped around the tabernacle.

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Josh. 18:1 - *Now the whole congregation of the children of Israel assembled together at Shiloh and set up the tabernacle of meeting there.* At Shiloh, approx. 20 miles north of Jerusalem, the children of Israel came together for worship.

Judges 1:1, 19, 21, 25, 27-36 - Joshua died and the children of did not drive out the inhabitants of the land of Canaan; they disobeyed God's commands.

Judges 2:1-23 - *Then the Angel of the LORD came up from Gilgal to Bochim, and said: "I led you up from Egypt and brought you to the land of which I swore to your fathers; and I said, 'I will never break My covenant with you. ² And you shall make no covenant with the inhabitants of this land; you shall tear down their altars.' But you have not obeyed My voice. Why have you done this? ³ Therefore I also said, 'I will not drive them out before you; but they shall be thorns in your side, and their gods shall be a snare to you.' "* ⁴ *So it was, when the Angel of the LORD spoke these words to all the children of Israel, that the people lifted up their voices and wept. ⁵ Then they called the name of that place Bochim (weeping); and they sacrificed there to the LORD. ⁶ And when Joshua had dismissed the people, the children of Israel went each to his own inheritance to possess the land. ⁷ So the people served the LORD all the days of Joshua, ... ⁸ Now Joshua the son of Nun, the servant of the LORD, died when he was one hundred and ten years old....¹⁰ When all that generation had been gathered to their fathers, another generation arose after them who did not know the LORD nor the work which He had done for Israel. ¹¹ Then the children of Israel did evil in the sight of the LORD, and served the Baals; ¹² and they forsook the LORD God of their fathers, who had brought them out of the land of Egypt; and they followed other gods from among the gods of the people who were all around them, and they bowed down to them; and they provoked the LORD to anger. ¹³ They forsook the LORD and served Baal and the Ashtoreths. ¹⁴ And the anger of the LORD was hot against Israel. So He delivered them into the hands of plunderers who despoiled them; and He sold them into the hands of their enemies all around, so that they could no longer stand before their enemies. ¹⁵ Wherever they went out, the hand of the LORD was against them for calamity, as the LORD had said, and as the LORD had sworn to them. And they were greatly distressed. ¹⁶ Nevertheless, the LORD raised up judges who delivered them out of the hand of those who plundered them. ¹⁷ Yet they would not listen to their judges, but they played the*

harlot with other gods, and bowed down to them. They turned quickly from the way in which their fathers walked, in obeying the commandments of the LORD; they did not do so. ¹⁸ And when the LORD raised up judges for them, the LORD was with the judge and delivered them out of the hand of their enemies all the days of the judge; for the LORD was moved to pity by their groaning because of those who oppressed them and harassed them. ¹⁹ And it came to pass, when the judge was dead, that they reverted and behaved more corruptly than their fathers, by following other gods, to serve them and bow down to them. They did not cease from their own doings nor from their stubborn way. ²⁰ Then the anger of the LORD was hot against Israel; and He said, "Because this nation has transgressed My covenant which I commanded their fathers, and has not heeded My voice, ²¹ I also will no longer drive out before them any of the nations which Joshua left when he died, ²² so that through them I may test Israel, whether they will keep the ways of the LORD, to walk in them as their fathers kept them, or not." ²³ Therefore

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the LORD left those nations, without driving them out immediately; nor did He deliver them into the hand of Joshua.

Judges 18:31 - *So they set up for themselves Micah's carved image which he made, all the time that the house of God was in Shiloh. Micah was a man from the tribe of Ephraim who made a carved image! Judges 17:5 - The man Micah had a shrine, and made an ephod and household idols; and he consecrated one of his sons, who became his priest. ⁶ In those days there was no king in Israel; everyone did what was right in his own eyes.*

I Sam. 1:3 – We read of Elkanah and his two wives, Hannah and Peninnah - *This man went up from his city yearly to worship and sacrifice to the LORD of hosts in Shiloh. Also the two sons of Eli, Hophni and Phinehas, the priests of the LORD, were there. Hophni and Phinehas were corrupt priests. They were greedy and engaged in sexual misconduct. Eli was not a stellar High Priest as he didn't chastise his sons. Under his watch, the Philistines captured the ark of the covenant.*

I Sam. 4:21- *Eli's daughter-in-law, wife of Phinehas, in the midst of the ark being stolen, and her husband and father-in-law dying, gave birth and she died. Before she breathed her last, she named the child Ichabod (which means "inglorious"), saying, 'The glory has departed from Israel!' because the ark of God had been captured and because of her father-in-law and her husband. ²² And she said, 'The glory has departed from Israel, for the ark of God has been captured.'* There was no ark of the covenant in the Holy of Holies.

The Philistines placed the ark of the covenant in the temple of one of their gods, Dagon, the fish god thought to be known as the father of Baal. The image of Dagon fell down before the ark of the covenant (I Sam. 5:1-4) and ultimately all that was left of the

image of Dagon was its torso! The Philistines sent the ark of the covenant to other locations – and the hand of the Lord was heavy upon each place to which the ark was sent. The ark was sent away on a cart and arrived at Beth Shemesh – a Levitical city. The people of Beth Shemesh looked inside the ark and God struck 50,070 (I Sam. 6:19). The ark was then brought to the house of Abinadab in Kirjath Jearim. It is thought that Abinadab was a Gibeonite (Gibeonites had a covenant with Israel [Josh. 9]). The ark remained in the house of Abinadab for 20 years (I Sam. 7:2).

Once the Ark of the Covenant is taken, Shiloh falls out of the biblical narrative. All during the accounts of Saul, David, and the later kings, there is not one mention of Shiloh. Some believe that the Philistines destroyed Shiloh.

Jer. 7:12 - But go now to My place which was in Shiloh, where I set My name at the first, and see what I did to it because of the wickedness of My people Israel.

Jer. 26:6 - then I will make this house (Solomon's temple in Jerusalem) like Shiloh, and will make this city a curse to all the nations of the earth.

Psa. 78:60-72 - So that He forsook the tabernacle of Shiloh....

I Sam. 7:15-16 - Samuel judged Israel on a circuitous route - And Samuel judged Israel all the days of his life. ¹⁶ He went from year to year on a circuit to Bethel, Gilgal, and Mizpah, and judged Israel in all those places. ¹⁷ But he always returned to Ramah, for his home was there. There he judged Israel, and there he built an altar to the LORD.

II Sam. 5:5 - David publically reigned as King over Judah first in Hebron and then in Jerusalem over Judah and Israel.

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II Sam. 5:6-7 – David went to Jerusalem and conquered the Jebusites and took Zion (citadel on a hill in the SE section) - the City of David (both David's birthplace, Bethlehem, and Jerusalem where David reigned).

II Sam. 6 – David brought the ark of the covenant from the house of Abinadab to Jerusalem – on a cart (not per the law which required that the sons of Kohath carry the ark (Num. 3:30-31; Num. 4:15; Num. 7:9) using the prescribed poles (Ex. 25:12-15). II Sam. 6:3-4 - Uzzah and Ahio, the sons of Abinadab, drove the new cart. ⁴ And they brought it out of the house of Abinadab, which was on the hill, accompanying the ark of God; and Ahio went before the ark.

II Sam. 6:9-12 - David was afraid of the LORD that day; and he said, "How can the ark of the LORD come to me?" ¹⁰ So David would not move the ark of the LORD with him into the City of David; but David took it aside into the house of Obed-Edom the Gittite. ¹¹ The ark of the LORD remained in the house of Obed-Edom the Gittite three months. And the LORD blessed Obed-Edom and all his household. ¹² Now it was told King David, saying, "The LORD has blessed the house of Obed-Edom and all that belongs to him,

because of the ark of God” (I Chron. 26:4-6). So David went and brought up the ark of God from the house of Obed-Edom to the City of David with gladness.

NOTE: I Chronicles is the partner to II Samuel:

I Chron. 15:1-3 - David built houses for himself in the City of David; and he prepared a place for the ark of God, and pitched a tent for it. ² Then David said, “No one may carry the ark of God but the Levites, for the LORD has chosen them to carry the ark of God and to minister before Him forever.” ³ And David gathered all Israel together at Jerusalem, to bring up the ark of the LORD to its place, which he had prepared for it.

I Chron. 6:31-32 – Looking forward to I Chron. 15 - Now these are the men whom David appointed over the service of song in the house of the LORD, after the ark came to rest. ³² They were ministering with music before the dwelling place of the tabernacle of meeting, until Solomon had built the house of the LORD in Jerusalem, and they served in their office according to their order. ... ⁴⁸ And their brethren, the Levites, were appointed to every kind of service of the tabernacle of the house of God.

I Chron. 16:39 - and Zadok the priest and his brethren the priests, before the tabernacle of the LORD at the high place that was at Gibeon (Canaanite city NW of Jerusalem)

II Chron. 1:3 - Then Solomon, and all the assembly with him, went to the high place that was at Gibeon; for the tabernacle of meeting with God was there, which Moses the servant of the LORD had made in the wilderness.

The tabernacle remained in Gibeon until the days of Solomon when he built the temple in Jerusalem

Returning to the tabernacle in the wilderness that was constructed while the children of Israel were at Mt. Sinai, we know that the tabernacle compound was bounded by a 7.5 ft. high fence on which was hung fine white linen. The gate portion was a 35 foot screen woven of blue, purple, scarlet and fine linen thread. This made a complete enclosure.

What was the purpose of the curtained courtyard?

- It served as a barrier preventing unlawful approach and preserving the sacredness of the tabernacle.

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- It served as protection keeping wild animals at a distance realizing the animal sacrifices would cause predators to approach.
- It was a distinct line of demarcation. It kept the camp outside and the tabernacle inside.

- And, within the courtyard itself, we see the way to approach God! The Tabernacle depicts total grace – even in the midst of 613 laws. It was where man could approach God according to God’s instructions and find mercy.

The Gate (Ex. 27:9-19)

- There was only one gate by which the people could enter into the tabernacle courtyard.
- The one and only gate points to Jesus as the only way through which one can come to God, to fellowship with God, to worship Him. Jesus said, *I am the way, the truth, and the life. No one comes to the Father except through Me* (John 14:6). Jesus also said, *I am the gate; whoever enters through me will be saved*” (John 10:9).
- It could be said that the gate was wide – 35 ft. wide. It was wide enough to receive all. Entrance was, however, limited to one gate – being restricted to a specific way.
- Entrance through the gate was readily accessible. The entrance was not barred or bolted. The gate was closed but it was not locked. It appears that entrance into the courtyard with the intent to approach God was gained by pushing the screen.
- Before entering the gate, the person realized his need of what God provided for him from within – inside the courtyard. (Re: women and the tabernacle: Lev. 12:1-8 - bringing an offering to the priest at the door of the tabernacle for their purification after giving birth. The priest made atonement for them. Ex. 38:8 - *He made the laver of bronze and its base of bronze, from the bronze mirrors of the serving women who assembled at the door of the tabernacle of meeting.*
- The Israelite entered through the gate which was on the east facing the sun. Scripture speaks to light exposing sin. John 3:19 - *the light has come into the world, and men loved darkness rather than light, because their deeds were evil.*
- The gate was attractive: blue, scarlet yarn, purple. The gate is the way to God’s provision for man to meet with God, for man to have a relationship with Him. “The way” is Jesus Who is Prophet, Priest, and King.
 - There are three main “offices” spoken of in the Old Testament—prophet, priest, and king. Jesus fulfills all three roles. The blue, scarlet, and purple represent these three roles. For me this is the most clear way to comprehend the colors used throughout the tabernacle – all pointing to Jesus!
 - Blue speaks of the office of Prophet. Blue can be understood as a heavenly color speaking of deity. A Prophet of God is someone who speaks for God. Jesus is the WORD (John 1:1 – *in the beginning was the word and the word was with God and the word was God*). A Prophet reveals God to people and communicates God’s truth to people. John 8:28 - *as My Father taught Me, I speak these things.* John 12:49 - *For I have not spoken on My own authority; but the Father who sent Me gave Me a command, what I should say and what I should speak.*

- Scarlet speaks of the office of Priest – the one who offers sacrifices and sprinkles the blood of the sacrifices. As Priest, Jesus offered Himself and He is the sacrifice. (Eph. 5:2; Heb. 9:26-27; Heb. 10:12)

- Purple speaks of the office of King. A king is someone who has authority to rule and reign over people. Jesus is called the King of the Jews by the Magi (Matt. 2:2), and Jesus accepts that title in Matt. 27:11, "Now Jesus stood before the governor, and the governor questioned Him, saying, 'Are You the King of the Jews?' And Jesus said to him, 'It is as you say.'" Matt. 21:5 speaks of Jesus and says, "Behold your King is coming to you, gentle, and mounted on a donkey." Rev. 19:11 - *And I saw heaven opened; and behold, a white horse, and He who sat upon it is called Faithful and True; and in righteousness He judges and wages war.* Psa. 2:6 - *Yet I have set My King On My holy hill of Zion.*

The act of entering the gate to the tabernacle was significant. By entering, one could find forgiveness of sin and fellowship with God. The first thing that one saw upon coming through the gate was the brazen altar, which served as a reminder of man's sinfulness and his need for a blood sacrifice in order to be right with God, in fellowship with God. One needed to recognize their sin, and, with the right heart attitude, one of repentance (wishing to turn; sorrow over sin), they entered the gate ready to offer sacrifices for their sin.

The Brazen Altar/The Altar of Burnt Offering (Ex. 27:1-8; Ex. 38:1-7)

- The brazen altar, bronze altar, altar of sacrifice, or altar of burnt offering was situated at the entrance of the courtyard. It wasn't inside the tabernacle proper. The offerer came upon the brazen altar ...upon entering the gate. The altar was easily accessible, and unavoidable.
- Hebrew word mizbeach means "slaughter place." The Hebrew root for altar, zavakh, means "to slay" or "slaughter."
- The brazen altar stands in a prominent position.
- Many people see the altar as the end of life. The brazen altar in the tabernacle was the end of the old life and the beginning of a life provided by God.
- The altar was made of wood from the acacia tree common to that area. The acacia tree was full of knots and twists. The acacia tree speaks to humanity. Jesus became flesh. He became like us to identify with us.
- The items inside of the Tabernacle (the menorah, the altar of incense, the table of showbread, and the ark of the covenant) were either covered with gold or made of gold. Everything outside the tent was covered with bronze.
- The altar of burnt offering was overlaid with bronze which is a symbol of judgment. Brazen speaks to something that has gone through the fires of judgment. Rev. 1:15 – In the revelation of Jesus to John the Apostle on the Island of Patmos, John saw Jesus in a vision. Jesus' *feet were like fine brass, as if refined in a furnace.* Jesus took our judgment upon Himself. Bronze is connected with sin.

- The bronze allowed the wood to sustain the ever-burning fire. The metal made the wood fireproof.

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- Four horns overlaid with bronze projected from the top four corners and a bronze grating was inside to hold the animal. Psa. 118:27 tells us that sacrifices were bound to the horns of the altar. “Horns” speak to strength and power.
 - It has been suggested that the four horns, at each corner, pointed to the four corners of the earth. The horn of salvation is Jesus (Luke 1:69 – Zechariah, John’s father, in his praise of God said, *He has raised up a horn of salvation for us in the house of his servant David*). Jesus’ sacrifice is offered to every corner of the world.
- The altar was the place for burning animal sacrifices. It showed the Israelites that the first step for sinful man to approach a holy God was death! A person had to bring an animal, a male without blemish or defect (Dt. 15:21) from the flock or herd, to the priest at the tabernacle gate.
- The tabernacle offerings were a grisly reminder that sin has terrible consequences, and the only remedy for it is the shedding of blood. The tabernacle was a bloody place. Priests offered up 100’s of animal sacrifices every day...some days hundreds of thousands. God desired man to be sick of blood in the manner He is sick of sin.
- God required that the person offering the sacrifice lay his hands upon the animal to symbolize that it stood in for him...it was his substitute. The offerer sinned and something had to die. The person bringing the sacrifice had to kill the animal (Lev. 1:5), which was usually done by cutting its throat with a very sharp knife.
- The worship of the individual Israelite did not extend beyond the brazen altar. Before the veil of the temple was torn in two, access to God was through the priesthood – as established by God.
- Lev. 1:3-9 - *If his offering is a burnt sacrifice of the herd, let him offer a male without blemish; he shall offer it of his own free will at the door of the tabernacle of meeting before the LORD. ⁴ Then he shall put his hand on the head of the burnt offering, and it will be accepted on his behalf to make atonement for him. ⁵ He shall kill the bull before the LORD; and the priests, Aaron’s sons, shall bring the blood and sprinkle the blood all around on the altar that is by the door of the tabernacle of meeting. ⁶ And he (the one bringing the sacrifice) shall skin the burnt offering and cut it into its pieces. ⁷ The sons of Aaron the priest shall put fire on the altar, and lay the wood in order on the fire. ⁸ Then the priests, Aaron’s sons, shall lay the parts, the head, and the fat in order on the wood that is on the fire upon the altar; ⁹ but he shall wash its entrails and its legs with water. And the priest shall burn all on the altar as a burnt sacrifice, an offering made by fire, a sweet aroma to the LORD.*
- The priest would then sprinkle the animal’s blood in front of the veil of the Holy Place, burn the sacrifice, and pour the rest of it at the bottom of the altar.

- The mere death of a sacrifice wasn't enough – the blood had to be sprinkled everywhere (Lev. 1ff) – on the horns of the altar, on the mercy seat. Blood was poured at the base of the bronze altar (Lev. 4:7). Blood was everywhere.

Jesus Himself is the Lamb of God as well as the Passover Lamb for those who believe in Him.

- The five utensils all covered with bronze are noted in Ex. 27 and in Ex. 38:
 - Pans – used for the ashes of the animals. The ashes were carried outside the camp to a clean place (Lev. 6:10-11). The ashes were used afterwards for the ceremonial cleansing of the unclean (Num. 19). When Jesus' body was removed from

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the cross, His body was placed in a new tomb (the clean place) from which He arose to cleanse the sinner.

- Shovels – used for picking up the ashes and for tending the fire.
- Basins – held the blood of the sacrifice.
- Forks – used for arranging the sacrifice in order on the wood.
- Firepans/censers – used for carrying the fire of the altar.
- The blood wasn't used; it was poured out! Matt. 26:27-28 - *And when He had taken a cup and given thanks, He gave it to them, saying, 'Drink from it, all of you; ²⁸for this is My blood of the covenant, which is poured out for many for forgiveness of sins.'*

The Laver of the Tabernacle (Ex. 30:17-21; Ex. 38:8; Ex. 40:7)

- Very little is recorded concerning the laver. We do not know its size or shape. When we read of the furnishings being covered and transported, we don't read of the covering/transport of the laver.
- The laver was made from the bronze mirrors of the women of Israel (Ex. 38:8). It appears that it was their freewill offering. Perhaps the women realized that the care of their inward character was more important than adorning the outer person and willingly gave their mirrors for service in the tabernacle.
- The bronze laver was for Aaron and his sons (the priests) to wash their hands and feet before they entered the tabernacle, "so that they will not die" (Exodus 30:20). God wanted His people to understand the importance of purity.
- The laver in the courtyard is located halfway between the brazen altar and the Holy Place. The priests were to wash their hands and their feet at it (with water from it) before entering the Holy Place.
- The application of the laver for believers today is that we are forgiven through Christ's work on the cross and we are washed through His Word. The brazen altar speaks of justification, being declared righteous by God through the blood looking forward to Jesus' finished work. The laver speaks of being cleansed through the water of God's word (Eph. 5:26 – Jesus sanctifies the believer – *having cleansed her by the washing of water with the word.*) We need to be washed daily in His Word to cleanse ourselves, so that we can serve and minister before Him.

- The laver can be seen as a type of the Holy Spirit. Because there were OT saints, the Holy Spirit was regenerating lives. Titus 3:5 speaks of the washing of regeneration. It is the Holy Spirit Who regenerates (Eze. 36:26-27; Eze. 37:4).

The Gold Lampstand/The Menorah (Ex. 25:31-40; Ex. 37:17-24)

- After washing their hands and feet at the laver, the priests could enter the Holy Place, which was the first room in the tent of the tabernacle.
- There were three pieces of furniture in the Holy Place: the gold lampstand, the table of showbread and the golden altar of incense.
- The golden lampstand stood at the left side of the Holy Place. It was hammered out of one piece of pure gold.
- In the Middle East, little clay lamps burned olive oil.

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- Candles were not used. Candles give light by the consumption of themselves. But this lamp gives its light by means of oil poured into it. Oil – anointing oil used to anoint prophets, priests, kings. Messiah – the Anointed One.
- Jesus proclaimed, *I am the light of the world* (John 8:12).
- The lampstand was the most elaborate of all the vessels in the Tabernacle:
 - It was made of solid gold. Weight: a talent – about 125 lbs.
 - It was a hammered work – it was beaten from a solid pc. of gold. It wasn't molded or made in sections and then assembled.
 - It consisted of a main shaft out of which emerged a central branch. From each side of the central branch came 3 branches for a total of 7 branches.
 - The lampstand speaks to the unity of the Messiah and His body – the body of Christ – Jewish and Gentile believers in the Messiah Jesus (Eph. 3:1-7; Rom. 15:8-9).
- How was the Body of the Messiah birthed? Through the beating and crucifixion and resurrection of the Messiah. Isa. 53:10 – “It pleased the Father to bruise Him”.
- Jn. 15:5 – “I am the vine and you are the branches” The branches have no base of their own. They come from the main shaft. We are totally dependent upon Jesus!
- Main shaft – Jesus. The main shaft is called a branch. Jesus is the Branch – Messianic title (Isa. 11:1; Jer. 23:5-6; Zech. 3:8, 6:12)
- Branches on each side – believers. Coming from the side of the central branch – they stand aside to give preeminence to the Branch – the Messiah.
- Six side branches – 6 is symbolic of man who was created on the 6th day but has come short of divine perfection (7).
- The central branch rose higher than the other branches (Psa. 45:7).
- The lamp was to burn continually (Ex. 27:20; Lev. 24:1-3 - *The Lord said to Moses, ‘Command the Israelites to bring you clear oil of pressed olives for the light so that the lamps may be kept burning continually. Outside the curtain of the Testimony in the Tent of Meeting, Aaron is to tend the lamps before the Lord from evening till morning, continually.’*

- The lampstand was the only source of light in the Holy Place. The lampstand illuminated both the table of showbread and the altar of incense.

The Table of Showbread (Ex. 25:23-30; Ex. 31:8; Ex. 37:10-16)

- The table of showbread was a small table (4 ft. by 3 ft.) made of acacia wood and overlaid with pure gold.
- It stood on the right side of the Holy Place across from the lampstand and held 12 loaves of bread, representing the 12 tribes of Israel.
- Food was placed in pagan temples to feed their gods. The table of showbread spoke to God's sustenance of Israel by God in the wilderness.
- The Lord of glory has provided a table before us. God desires fellowship with us.
- Jesus is the Bread of Life – John 6:35.
- There were two rows – “set in 2 rows, 6 on a row”. Showbread was the “bread of faces” implying that the “cakes” were spread out on the Table so as to present themselves before the face of God (Ex. 25:30; Ex. 40:23).

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- “Showbread” also was called “bread of the presence” because it was to be always in the Lord's presence.
- Num. 4:7 - *On the table of showbread they shall spread a blue cloth, and put on it the dishes, the pans, the bowls, and the pitchers for pouring; and the showbread shall be on it.* The showbread was never not on the table.
- Fine flour had to be baked before it was eaten. It was baked in a fierce, quick oven. Jesus, the Bread of Life, experienced a fiery trial. He suffered for us.
- Only the priests were to eat the Showbread (Lev. 24:5-9) it appears on Sabbath.
- The bread was placed before God continually (Lev. 24:8) – forever before His face, pleasing to Him.
- “Showbread” also was called “bread of the presence” because it was to be always in the Lord's presence.
- The table and the bread were a picture of God's willingness to fellowship and commune with man. It was an invitation to share a meal, an extension of friendship. God was willing for man to enter into His presence to fellowship with Him, and this invitation was always open.
- Jesus came to call sinners to Him, make them right with God, so that they could enjoy everlasting fellowship with God. *I am the bread of life. He who comes to me will never go hungry, and he who believes in me will never be thirsty. ... Your forefathers ate the manna in the desert, yet they died. But here is the bread that comes down from heaven, which a man may eat and not die. (John 6:35, 49-50)*
- At Jesus' last Passover meal with His disciples, Jesus described Himself as bread again: *While they were eating, Jesus took bread, gave thanks and broke it, and gave it to his disciples, saying, 'Take and eat; this is my body.'* (Matthew 26:26)
- Jesus' broken body is our only access to fellowship with God.

The Golden Altar of Incense (Ex. 30:1-10; Ex. 37:25-29; Ex. 30:34-38)

- The golden altar of incense sat in front of the curtain that separated the Holy Place from the Holy of Holies.
- It was made of acacia wood and overlaid with pure gold. Four horns protruded from the four corners of the altar.
- God commanded the priests to burn incense on the golden altar every morning and evening, the same time that the daily burnt offerings were made. The incense was to be left burning continually throughout the day and night as a pleasing aroma to the Lord.
- The incense was a symbol of the prayers and intercession of the people going up to God as a sweet fragrance. God wanted His dwelling to be a place where people could approach Him and pray to Him. In God's throne room which we see in the book of Revelation, we read...*Another angel, who had a golden censer, came and stood at the altar. He was given much incense to offer, with the prayers of all the saints, on the golden altar before the throne. The smoke of the incense, together with the prayers of the saints, went up before God from the angel's hand. (Revelation 8:3-4)*
- The golden altar points to Jesus Who is our intercessor before God the Father (John 17:1-26). Today, Jesus still is our High Priest at the Father's side, interceding for God's people: *Christ Jesus, who died — more than that, who was raised to life — is at the right hand of God and is also interceding for us. (Romans 8:34)*

11

- The horns of the golden altar were sprinkled with blood from the animal sacrifice to cleanse and purify it from the sins of the Israelites (Leviticus 4:7, 16:18). Just as the horns on the brazen altar in the courtyard represent the power of Christ's blood, looking forward, to forgive sins, the horns on golden altar signify the power of His blood in prayer as we confess our sins and ask for His forgiveness.

The Veil

- A thick curtain separated the Holy of Holies from the Holy Place. This curtain, known as the "veil," was made of fine linen and blue, purple and scarlet yarn. There were figures of cherubim embroidered onto it. Cherubim guarded the throne of God.
- The word "veil" in Hebrew means a screen, divider or separator that hides. The veil was shielding a holy God from sinful man. Whoever entered into the Holy of Holies was entering the very presence of God. In fact, anyone except the High Priest who entered the Holy of Holies would die. Even the High Priest could only pass through the veil and enter this sacred dwelling once a year, on the Day of Atonement.
- The picture of the veil was that of a barrier between man and God. God's eyes are too pure to look on evil and He can tolerate no sin (Habakkuk 1:13). The veil was a barrier to make sure that man could not carelessly and irreverently enter into God's awesome presence. Even as the High Priest entered the Holy of Holies on the Day of

Atonement, he had to wash himself, put on special clothing, bring burning incense to let the smoke cover his eyes from a direct view of God, and bring blood with him to make atonement for sins.

- So the presence of God remained shielded from man behind a thick curtain during the history of Israel. However, Jesus' sacrificial death on the cross changed that. When He died, the curtain in the Jerusalem temple was torn in half, from the top to the bottom. Only God could have carried out such an incredible feat because the veil was too high for human hands to have reached it, and too thick to have torn it. (The Jerusalem temple, a replica of the wilderness tabernacle, had a curtain that was about 60 feet in height, 30 feet in width and four inches thick.) Furthermore, it was torn from top down, meaning this act must have come from above.
- The curtain had blocked the entrance to the Most Holy Place (Ex. 26:33; Heb. 9:3).
- As the veil was torn, the Holy of Holies was exposed. The way into God's presence was now manifested/known. No longer was a human mediator needed (priests)... *I Tim. 2:5 - For there is one God and one Mediator between God and men, the Man Christ Jesus*
- The torn veil illustrated Jesus' body broken for us, opening the way for us to come to God. The veil is His flesh (Heb. 10: 20) – when Jesus' flesh was torn at the crucifixion – and He completed His work (John 17: 4) – the temple veil was torn. The tearing of the veil (Jesus' flesh) signified that they way into God's presence was made manifest (Heb. 9:8).
- Believer priests have direct access to God (I Peter 2:9).

12

- As Jesus cried out “It is finished!” on the cross, He was indeed proclaiming that God's redemptive plan was now complete. The age of animal offerings was over. The ultimate offering had been sacrificed.
- We can now boldly enter into God's presence, “the inner sanctuary behind the curtain, where Jesus, who went before us, has entered on our behalf.” (Hebrews 6:19-20)

Therefore, brothers, since we have confidence to enter the Most Holy Place by the blood of Jesus, by a new and living way opened for us through the curtain, that is, his body ... let us draw near to God with a sincere heart in full assurance of faith. (Hebrews 10:19-22)

The Holy of Holies is a representation of heaven itself, God's dwelling place, which we have access now through Christ. In the book of Revelation, John's vision of heaven — the New Jerusalem — also was a perfect square, just as the Holy of Holies was (Revelation 21:16).

For Christ did not enter a man-made sanctuary that was only a copy of the true one; he entered heaven itself, now to appear for us in God's presence. Nor did he enter heaven to

offer himself again and again, the way the high priest enters the Most Holy Place every year with blood that is not his own. ...But now he has appeared once for all at the end of the ages to do away with sin by the sacrifice of himself. (Hebrews 9:24-26)

We so clearly see all three persons of the Godhead within the Tabernacle. Very broadly speaking. . .

- God the Father gave Moses the pattern for the Tabernacle.
- All the articles/implements/furniture speak to Jesus' work of sacrifice on our behalf.
- In Ex. 35:30-33 we read, "*See, the LORD has called by name Bezalel the son of Uri, the son of Hur, of the tribe of Judah; and He has filled him with the Spirit of God, in wisdom and understanding, in knowledge and all manner of workmanship, to design artistic works, to work in gold and silver and bronze, in cutting jewels for setting, in carving wood, and to work in all manner of artistic workmanship.*" God filled Bezalel from the tribe of Judah with the Spirit of God to enable him to craft the implements.

Contrasts between the Tabernacle in the wilderness and Solomon's temple:

- The Tabernacle foreshadowed Jesus in His First Coming. The Temple looks forward to Jesus at His Second Coming.
 - The Tabernacle was first erected. The Temple was not built until long afterwards – after a gap of time.
 - The Tabernacle was erected by Moses the Prophet (which was the office Jesus filled during His First Coming). The Temple was built by Solomon the King (which is the office Jesus will fill at His Second Coming).
 - The Tabernacle was used in the wilderness – speaking of Jesus' humiliation. The Temple was built in Jerusalem, the "city of the great King" (Matt. 5:35) – speaking of Jesus' future glorification.

13

- The Tabernacle was unattractive in its externals; Jesus, at His First Coming, was "a root out of dry ground." The Temple was renowned for its outward magnificence. So Jesus, when He returns, shall come in power and great glory.

There are two full accounts given in Exodus of the construction of the Tabernacle. First we have a description of the Tabernacle and its furniture as it was given to Moses at Mount Sinai (Ex. 25-31). We then have a parenthesis in Ex. 32 & 33 with the record of Israel's transgression in the sin of idolatry – the worship of the golden calf. Despite Israel's transgression, the Tabernacle was erected. Israel's sin did not turn God from His purpose of mercy!

Exodus 40:34 – “*Then the cloud covered the tabernacle of meeting, and the glory of the LORD filled the tabernacle.*” While the outward appearance of the Tabernacle was rough and unattractive, the divine glory of God resided within! So it was with Jesus at His First Coming – “He had no form nor comeliness” (Isa. 53:2) YET in Him dwelt all the fullness of the Godhead bodily (Col. 2:9).

Questions

Pray together, thanking God for His unfathomable grace!

What impacted you?

How will this change the way you live for the Lord?

Suggested Homework

Wish a Jewish person Happy Purim (begins at sunset on 3/20).

Invite a Jewish person to the Purim Celebration on 3/24!

Reread the handout throughout the week with the references.

Jot down observations, questions, and begin to research answers in Scripture.

Share what you have learned with at least someone.

Read Week 10's handout when you receive it.

REJOICE!