

The Tabernacle

INTRODUCTION:

- A. First & last mention of the Tabernacle
1. First: **Exodus 25:9** – “Moreover you shall make the tabernacle . . .”
 2. Last: **Revelation 15:5** – “After these things I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened.
 3. Mentioned at least 320 times in the Bible.
- B. Why Christians need to study about, and be knowledgeable of, the Tabernacle and its ministries.
1. Because a study of the Tabernacle is necessary for a proper understanding of God’s redemptive program, which is progressively revealed throughout Scripture.
 2. Because an understanding of the Tabernacle informs sinful people about the holiness of God.
 3. Because a knowledge of the Tabernacle is foundational to an understanding of Christ’s fulfillment of God’s redemptive program.
 4. Because the Tabernacle demonstrates how a holy God can rightly manifest His grace and mercy to sinful people.
 5. Because the priestly ministry in the Tabernacle reveals much about how sinful people can approach a holy God with acceptable worship.
 6. Because a study of the priesthood is foundational to an understanding of Christ’s priestly ministry.
 7. Because an understanding of the function of Israel’s priesthood enables Christians to have a greater appreciation of their own role as priests in God’s eyes today.
 8. Because the sacrificial system within the Tabernacle teaches the great importance God placed on the need for a blood sacrifice to atone for sin.
 9. Because a proper understanding of the Levitical sacrifices gives Christians a greater understanding of God’s view of the various kinds of sins among men.
 10. A good grasp of the Tabernacle is necessary for understanding more than half of the Book of Hebrews as well as other portions of the New Testament.
- C. **Exodus 24:12** – “Then the Lord said to Moses, ‘Come up to me on the mountain . . .’”
1. For six days Moses sat in silent contemplation waiting for direction from God.
 2. Then, suddenly, the silence was broken on the seventh day when God spoke to Moses out of the cloud, “Speak to the children of Israel, that they

bring Me an offering. From everyone who gives it willingly with his heart you shall take My offering.

3 And this is the offering which you shall take from them: gold, silver, and bronze;

4 blue, purple, and scarlet thread, fine linen, and goats' hair;

5 ram skins dyed red, badger skins, and acacia wood;

6 oil for the light, and spices for the anointing oil and for the sweet incense;

7 onyx stones, and stones to be set in the ephod and in the breastplate.

8 And let them make Me a sanctuary, that I may dwell among them.

9 According to all that I show you, that is, the pattern of the tabernacle and the pattern of all its furnishings, just so you shall make.” Exodus 25:2-9

3. The God of Israel who had redeemed them from the bondage of Egypt . . . Revealed His glory to them on Mount Sinai . . . And had given them His law to live by . . . Now condescends to dwell in their midst. He begins by asking the people to:
 - a. Give prescribed offerings of needed materials.
 - b. Build Him a sanctuary to dwell in.
4. Where would this group of newly released slaves come up with that kind of offering? They would only be giving back a portion of what had already provided for them. Let me explain . . .
 - a. **Genesis 15:3-14** – “He said to Abram: "Know certainly that your descendants will be strangers in a land that is not theirs, and will serve them, and they will afflict them four hundred years.
And also the nation whom they serve I will judge; **afterward they shall come out with great possessions.**
 - b. **Exodus 12:35-36** - Now the children of Israel had done according to the word of Moses, and they had asked from the Egyptians articles of silver, articles of gold, and clothing.
And the LORD had given the people favor in the sight of the Egyptians, so that they granted them what they requested. Thus **they plundered the Egyptians.**”
 1. Perhaps payment for those many years of bondage and servitude?
 2. God always provides for the needs of His children. He never asks of us anything that He has not already given us in great abundance.
 3. Example of Mary & Joseph fleeing Bethlehem for Egypt in order escape Herod’s wrath for the newborn King.
 - a. How could and poor carpenter from Nazareth with his new wife and small child support themselves while traveling to and then living in Egypt?

- b. God provided for their needs by sending wise men from the east with their valuable gifts of:
 1. Gold
 2. Frankincense
 3. Myrrh
- 4. Interesting note: In Exodus, God provided for the material needs of His people as they **EXITED** Egypt. In Matthew 2, God provided for the material needs of Joseph and His family for **ENTERING** Egypt. God worked through others both times.
- c. How would the people respond with their newly-acquired freedom and wealth? **Exodus 36:2-6** – “Then Moses called Bezalel and Aholiab, and every gifted artisan in whose heart the LORD had put wisdom, everyone whose heart was stirred, to come and do the work.

3 And they received from Moses all the offering which the children of Israel had brought for the work of the service of making the sanctuary. So they continued bringing to him freewill offerings every morning.

4 Then all the craftsmen who were doing all the work of the sanctuary came, each from the work he was doing,

5 and they spoke to Moses, saying, **“The people bring much more than enough for the service of the work which the LORD commanded us to do.”**

6 So Moses gave a commandment, and they caused it to be proclaimed throughout the camp, saying, **‘Let neither man nor woman do any more work for the offering of the sanctuary.’ And the people were restrained from bringing.”**

Note: Can you imagine something like that happening among God’s people today?

- D. What joy must have swept over Moses when he saw the plans for the Tabernacle that he was to build and heard that the God of the universe would dwell among the Israelites.
- E. The Tabernacle is of such great importance to God’s redemptive program that **50** chapters of the Bible are devoted to it.
 1. Exodus has 13 chapters devoted to the Tabernacle.
 2. Leviticus has 18 chapters devoted to the Tabernacle.
 3. Numbers has 13 chapters devoted to the Tabernacle.
 4. Deuteronomy has 2 chapters devoted to the Tabernacle.
 5. Hebrews has 4 chapters devoted to the Tabernacle . . . 30 - 40% of the Book.
- F. Names designations ascribed to the Tabernacle.
 1. The Tabernacle (Exodus 25:9)
 2. A Sanctuary (Exodus 25:8) Set apart for the Holy God
 3. The Tent (Exodus 36:36) A temporary dwelling place of God

4. Tabernacle of the congregation (Exodus 29:42-44; 30:36) Where God met with the people.
5. House of the Lord (Exodus 36:6)
6. The Tent of Meeting (Exodus 39:32)
7. Tabernacle of the Testimony (Exodus 38:21) The law given to Moses was to be kept in the Ark of the Covenant in the Holy of Holies.
8. House of the Lord (Deuteronomy 23:18)
9. Temple of the Lord (1 Samuel 1:9)

THE PURPOSE OF THE TABERNACLE

- A. For almost **500** years, the Tabernacle served as a place for God to dwell among His people, and a place where His people could commune with Him. Exodus 25:8; 40:34-37
 1. Throughout Israel’s history, there was a propensity toward idolatry. Thus, the Tabernacle stood as a visual reminder to Israel that they served the true and living God.
 2. The structure and service of the Tabernacle showed a sinful people how they could:
 - a. Come before a holy God in worship and service. Exodus 29:42-45
 - b. Offer sacrifice for sin. Leviticus 1-7; 16-17
 - c. Receive instruction and counsel from God.
- B. The Tabernacle was a graphic portrayal of God’s redemptive program for Israel. Every aspect of the Tabernacle--from the brazen altar, where sacrifices were offered for sin, to the mediating high priest, who offered the sacrificial blood on the mercy seat--pointed to God’s redemptive plan for mankind.
- C. This fact is beautifully typified in the ministry of Jesus the Messiah who left His home in Heaven and tabernacled among His people. **John 1:14** – “And the Word became flesh and dwelt (tabernacled) among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.

THE PATTERN OF THE TABERNACLE

- A. The Tabernacle was an ingenious, prefabricated structure that could be moved at will.
- B. It can be said that:
 1. The Egyptians paid for it.
 2. God supplied it.
 3. Israel used it.
- C. Its construction was a cooperative task between God and His people.
 1. God provided the pattern for the Tabernacle. Exodus 25:3-7

2. The people provided the materials (Exodus 25:2), by bringing an offering with willing hearts. Exodus 25:2
 - a. The offerings they brought were:
 1. Gold
 2. Silver
 3. Brass
 4. Jewels
 5. Fine linens
 6. Dyes from Egypt
 7. Goat hair
 8. Ram skins from their flocks
 9. Seal skins (porpoises) from the Red Sea
 10. Shittim (acacia) wood from the Sinai region
 - b. There were 3 tons of gold, 5 tons of silver, 4 tons of brass, jewels, woods, and tapestries used in the construction of the Tabernacle.
 - c. Moses was instructed to take the offerings only if they came from willing hearts.
 1. Today, God desires that His people give themselves to His service first. **Romans 12:1** – “I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service.
 2. Then they are to bring their gifts, “not grudgingly, or of necessity” (**2 Corinthians 9:7**), but willingly, for his work.
 3. God’s plan has always been to accomplish His purposes through redeemed people.
- D. The Tabernacle was the focal point of Israel’s community life with the tribes dwelling on all four sides. Numbers 2
1. On the east side were **186,000** men from the tribes of:
 - a. Issachar
 - b. Judah
 - c. Zebulun
 2. On the north side were **157,000** people from the tribes of:
 - a. Asher
 - b. Dan
 - c. Naphtali
 3. On the west side were **108,000** men from the tribes of:
 - a. Manasseh
 - b. Ephraim
 - c. Benjamin
 4. On the south side were **151,400** men from the tribes of:
 - a. Simeon
 - b. Reuben

c. Gad

5. This did not include Moses, Aaron, the priests, and the Levites (Kohathites, Gershonites, and Merarites), who numbered approximately **22,300** and were placed on all four sides of the Tabernacle.
6. The number of men **20** years of age and older, not including the Levites, was **603,550**.
7. Including the number of women, children, and the remainder of the mixed multitude who left Egypt, the number of people encamped around the Tabernacle was probably between **2,500,000** and **3,000,000**.
8. Adding the animals brought with them from Egypt made this a huge encampment.
 1. It is estimated that the encampment covered some **12** square miles.
 2. It is estimated that the provisions needed to meet the needs of the people and animals were in excess of:
 - a. **30** boxcars of food per day.
 - b. **300** tank cars of water per day.
 3. If the people traveled **50** abreast, the procession would have stretched for **40** miles.
9. Breaking camp
 - a. To break camp **1st (EAST)** Numbers 2:3-9
 - Judah, Issachar, & Zebulun
 - b. To break camp **2nd (SOUTH)** Numbers 2:10-16
 - Reuben, Simeon, & Gad
 - c. To break camp in the middle **MIDDLE** Numbers 2:17
 - Levites
 - d. To break camp **3rd (WEST)** Numbers 2:18-24
 - Ephraim, Manasseh, & Benjamin
 - d. To break camp **LAST (NORTH)** Numbers 2:25-30
 - Dan, Asher, & Naphtali
- E. Builders: Superintendent - Bezalel (tribe of Judah)
Assistant - Aholiab (tribe of Dan)
- F. Physical size and dimensions of the Tabernacle.
 1. **OUTER COURT:**
 - a. **150** feet long by **75** feet wide . . . About the size of an average city lot.
 - b. Enclosed by a fine-twined curtain **7½** feet high held in place by **60** pillars.
 - c. Only one gate . . . Located on the east side and was **30** feet wide.
 - d. The entire Tabernacle and its courtyard would fit into half a football field.
 - e. Furnishings in the Outer Court – 2 pieces
 1. **The Brazen Altar**
 - a. Located in the outer court just inside the gate facing the Tabernacle.

- b. Typifies Christ’s redemptive work on the cross on our behalf.
- 2. **The Brazen Laver**
 - a. Located in the Outer Court between the brazen altar and the Tabernacle.
 - b. Typifies our need for continual cleansing from sin.
- 2. **THE TABERNACLE TENT ITSELF (THE TABERNACLE PROPER):**
 - a. **15** feet high by **45** feet long by **15** feet high.
 - b. The two rooms of the Tabernacle (Holy Place and Holy of Holies) contained approximately 675 sq. ft. of floor space.
 - c. The most costly building for its size every erected. Some \$10,000,000
 - d. Divided into two sections:
 - 1. The Holy Place . . . **15** feet wide by **30** feet long by **15** feet high.
 - 2. The Holy of Holies . . . **15** feet square. **15** feet wide by **15** feet long by 15 feet high.

Note: The smallest part of the Tabernacle became the biggest place for God. No place is too small for our great God. No Heart or life is too small for our great God.
 - e. The whole structure had four coverings. From inward to outward . . .
 - 1. An inner lining of embroidered, fine-twined linen.
 - 2. A woven goat hair covering over the linen.
 - 3. A ram skin covering dyed red, over the goat hair.
 - 4. A waterproof porpoise skin covering placed on the top.
 - f. Furnishings in the Holy Place – 3 pieces
 - 1. **The Table of Showbread** stood on the right side of the Holy Place.
 - a. The 12 loaves of bread on the table were a meal offering, representing the 12 tribes of Israel.
 - b. The showbread typified Christ as our Bread of Life. John 6:51
 - c. It also typified the Lord’s Supper.
 - 2. **The Seven-Branched Golden Candlestick** was located on the left side of the Holy Place.
 - a. Provided light for the Holy Place.
 - b. Typified Christ as the light of the world and the light of life. John 8:12.
 - 3. **The Altar of Incense** stood in the Holy Place just in front of the veiled Holy of Holies.
 - a. Coals from the Brazen Altar were placed on the Altar of Incense, over which sweet incense was poured daily. Remember Nadab & Abihu offered a fire from some other source and were killed because of their disobedience. Leviticus 10:1-2. One fire was not as good as another.
 - b. The smoke from the incense curled upward, representing the prayers of God’s people. Psalm 141:1; Revelation 5:8

c. This typifies prayers of God’s people today.

g. **The Veil**

1. Separated the Holy Place from the Holy of Holies.
2. The heavy veil separated a holy God from sinful people.
3. Christ represents the veil, separating people from God.
4. At His death on the cross, the veil in the temple was rent from top to bottom. (Matthew 27:51), opening the way to God through His shed blood (Hebrews 10:19), so that we can “Hebrews 4:16 come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need.” **Hebrews 4:16**

h. **THE HOLY OF HOLIES** – 1 piece with two parts

1. Contained the Ark of the Covenant with the Mercy Seat on its top as a covering.
2. On the top of the Ark were two cherubim of God, facing each other but looking down on the Mercy Seat, with their wings outstretched out over it
3. It was on the Mercy Seat that that the High Priest sprinkled blood on the day of atonement, which enabled God to cover the sins of the High Priest people.
4. Christ, as our High Priest, used His own blood to put away sin forever.
 - a. He became our propitiation . . . our substitute. 1 John 2:2
 - b. Christ satisfied the righteous demands of a holy God for the judgment of sin an opened the way for God to freely forgive people of their sin.

G. The Tabernacle, with its many symbols and types, was a shadow pointing to the Savior who, in the fullness of God’s time, tabernacled in this world and opened the day for God to bring redemption to mankind.

1. The Tabernacle prefigures:

- a. Christ
- b. Christians
- c. The world
- d. The Church
- e. Heaven
- f. Redemption

2. **Hebrews 9:11-12** – “ But Christ came as High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation.

Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption.”

THE BRAZEN ALTAR Exodus 27:1-8

- A. The largest piece of furniture used in worship . . . Was always open to guilty Israelites so they could atone for their sin.
1. 7½ feet square
 2. Stood 4½ feet high
 3. Had four horns pointing outward at each corner.
 4. A very simple hollow ox made of shittim (acacia) wood and overlaid with brass.
- B. Located just inside the 30' by 7½' wide gate on the east side.
- C. The Brazen Altar was provided for sacrifice.
1. According to Leviticus 17:11 and Hebrews 9:22, without sacrifice there could be no atonement.
 2. Soberly, the Israelites brought the prescribed offerings without spot or blemish to the priests, who stood at the Tabernacle's gate to receive them.
 - a. The Offerers laid their hands on the heads of the offerings, symbolic of their identification with their substitutionary death on their behalf. Their sins were transferred to the sacrifices, and the life of the sacrifices was transferred to them.
 - b. The offerers then killed the animals while the priests caught the sacrificial blood in a basin, the blood that was to be offered as an atonement.
 - c. The priests, functioning as mediators, sprinkled the blood of the sacrifices on the altar and poured the remaining blood in the basin at the altar's base.
 - d. Then the priests cut the sacrifices into pieces, washed the inner parts, and burned various pieces on the altar as a sweet savor to the Lord.
 3. At the altar, an innocent lamb bore the judgment of the guilt.
 - a. Christ, the Christian's Lamb (John 1:29; Revelation 13:8), died on the altar of the cross to bear the judgment of God's wrath against sin on our behalf.
 1. **John 1:29** – “The next day John saw Jesus coming toward him, and said, “Behold! **The Lamb of God** who takes away the sin of the world!”
 2. **Revelation 13:8** – “All who dwell on the earth will worship him, whose names have not been written in the Book of Life of **the Lamb** slain from the foundation of the world.”
 3. **Isaiah 53:3-6** – “He is despised and rejected by men, A Man of sorrows and acquainted with grief. And we hid, as it were, our faces from Him; He was despised, and we did not esteem Him.
 - 4 Surely He has borne our griefs And carried our sorrows; Yet we esteemed Him stricken, Smitten by God, and afflicted.

5 But He was wounded for our transgressions, He was bruised for our iniquities; The chastisement for our peace was upon Him, And by His stripes we are healed.

6 All we like sheep have gone astray; We have turned, every one, to his own way; And the LORD has laid on Him the iniquity of us all.”

4. **Romans 4:25** – “[Jesus] who was delivered up because of our offenses, and was raised because of our justification.”

b. The word altar means high place.

1. The sacrifice had to be lifted up on the elevated altar. **Leviticus 9:22** – “Then Aaron lifted his hand toward the people, blessed them, and **came down** from offering the sin offering, the burnt offering, and peace offerings.”

2. Christ’s being lifted up on the cross as our sacrifice speaks of this procedure: “And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up.” **John 3:14**

3. The fire that burned continually on the altar had a twofold meaning.
a. It proclaimed God’s holiness and justice.
b. It was symbolic of His readiness to receive the sacrificial offerings of the people to cleanse them from sin.

D. For Christians, the Brazen Altar is full of symbolic meaning and spiritual teaching.

1. Acacia wood is a hard, incorruptible, indestructible wood that grows in the Sinai Dessert. It beautifully typifies the humanity of Christ, who came from “a root out of dry ground.” **Isaiah 53:2**

2. The sacrifice was tied to the horns on the altar. Christ was nailed to the cross as a part of His sacrifice for our sin.

3. The blood-stained horns point upward and outward to the four corners of the world, reminding us of the saving power of Christ’s blood. Acts 1:8

E. The Serving Utensils at the Brazen Altar and Their Significance. The five utensils used to serve the altar were types of Christ.

1. The **pans** and **shovels** were used to remove the precious ashes of the sacrifices and carry them outside the camp to be disposed of in a clean place. The ashes spoke of the finished work of Christ (John 19:30), who was put into a clean place, a new tomb, at His burial (John 19:41), once His sacrifice was finished.

2. The blood from the sacrifices was drained into a **basin** and poured out at the base of the altar, typifying Christ, who poured out His blood on our behalf. **Hebrews 9:12-15** – “Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption.

13 For if the blood of bulls and goats and the ashes of a heifer, sprinkling the unclean, sanctifies for the purifying of the flesh,

14 how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God?

15 And for this reason He is the Mediator of the new covenant, by means of death, for the redemption of the transgressions under the first covenant, that those who are called may receive the promise of the eternal inheritance.

3. The **flesh hooks** represented the cruel hands of the men who nailed Christ to the cross. Luke 23:33
 4. The **pans (censers)** which carried the fire from the Brazen Altar to the Altar of Incense, represented Christ as our advocate and His ministry of prayer at the Father’s throne.
 - a. **Hebrews 7:25** – “Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them.”
 - b. **1 John 2:1** – “. . . And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous.”
- F. The position of the Brazen Altar spoke of access and fellowship with God.
1. It stood inside the Outer Court facing the door of the Tabernacle.
 2. Before the priest could pass to the Tabernacle, he had to offer a blood sacrifice on the brazen altar. Today, access and fellowship with God can come only through the sacrificial death of Christ.
 - a. **1 Timothy 2:5** – “For there is one God and one Mediator between God and men, the Man Christ Jesus.”
 - b. **Hebrews 9:15** – “And for this reason He is the Mediator of the new covenant, by means of death, for the redemption of the transgressions under the first covenant, that those who are called may receive the promise of the eternal inheritance.
 3. God requires another living sacrifice . . . Christians are to present themselves as a “living sacrifice to God. **Romans 12:1** – “I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service.”
 4. The apostle Paul summed up our consecration in **Galatians 2:20** – “I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me.”

THE BRAZEN LAVER Exodus 30:17-21; 38:8; 40:7

A. His hands splattered with blood and his feet soiled from the dust of the Tabernacle Outer Court, the priest moved quickly but reverently to the Brazen altar for cleansing.

1. The words of Moses were fresh in his mind each time he was called to

serve “When they go into the tabernacle of meeting, or when they come near the altar to minister, to burn an offering made by fire to the LORD, they shall wash with water, lest they die.” **Exodus 30:20**

2. Purification before and during service in the Tabernacle was mandatory for the priests who ministered before God.
 3. The Brazen Laver was never used by the congregation but was provided exclusively for the priests’ purification.
- B. Each year the High Priest washed on the Day of Atonement, put on the holy linen garments, and made an atonement for himself and the children of Israel. **Leviticus 16:24**
1. But on every other day of the year, a serving priest only had to wash the defilement from his hands and feet before entering the Tabernacle to serve.
 - a. Carefully dipping his right hands into the laver, he meticulously washed his right hand then his right foot.
 - b. Reversing the process, he washed his left hand and then his left foot.
 2. Many serving priests served throughout the year . . . but only one High Priest.
 3. **Exodus 19:23** – “Even the priests who come near the Lord must purify themselves or the Lord will break out in anger against them.”
- C. The strategic position of the Laver.
1. The priests knew all too well the strategic placement and symbolic meaning of the Laver.
 - a. Their sins being atoned for at the Brazen Altar, made it possible for them to approach the Tabernacle in worship, but not before they stopped by the Laver to wash the defilement of the dusty Tabernacle Outer Court from their bodies.
 - b. They had to be both spiritually and physically clean before they could enter the presence of a holy God in communion and fellowship.
 - c. The Word of God was clear on this matter. “You shall be holy; for I am holy.” **Leviticus 11:44**
 2. Standing in the Outer Court between the Brazen Altar and the Tabernacle tent itself, the Brazen Laver had two parts. **Exodus 38:8**
 - a. The circular brass bowl made from the polished brass mirrors that the women brought with them from Egypt.
 - b. The brass foot or pedestal.
 3. Although the size of the Laver is not given, it had to be big enough to hold the large supply of water used exclusively by the priests for purification.
 - a. Fresh spring water, probably from a smitten rock, was continually poured into the Laver for daily purification.
 - b. The Brazen had no given measurement, symbolic of the limitless cleansing power of God.
- D. The Brazen Laver was used only by the priests for purification,

1. All New Testament Christians are priests. **1 Peter 2:9** – “But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light.”
 2. As such, we can bring our spiritual sacrifices and praise to God in worship. **1 Peter 2:5** – “You also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ.”
 3. As Aaron and his sons were born into the priesthood (Exodus 28:1), so each of us enters the New testament priesthood by means of the new birth Jesus spoke to Nicodemus about in John 3:1-21, through the “washing of regeneration” Paul told Titus about in **Titus 3:5** – “. . . But according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit.”
 4. Baptism is our washing for spiritual cleansing, after which we enter the Church, added to it by the One who gave His blood for it. Acts 2:47; Acts 20:7
- E. In the Brazen Altar we see the means for us to be justified. In the Brazen Laver we see the means of our sanctification.
1. The word sanctified means to be set apart,
 - a. First, we are set apart from sin, both spiritually and physically. 1 Thessalonians 4:3
 - b. Second, we are set apart for divine service through Christ our High Priest. 1 Corinthians 1:2; 6:11
 2. Four agents are involved in our sanctification.
 - a. God, the Father, chastens us for sin. Hebrews 12:10
 - b. Jesus Christ, the Son, provides the means for our sanctification through His shed blood. Hebrews 12:13
 - c. The Holy Spirit applies the truth of God’s Word to our lives. 2 Thessalonians 2:13; 1 Peter 1:2
 - d. We are to voluntarily separate ourselves from sin. 2 Corinthians 7:1
 3. Daily sins must be confessed to God, and repented of, in order to maintain an unbroken communion and fellowship with Him.
 4. David described it well in **Psalms 24:3-4** – “Who may ascend into the hill of the LORD? Or who may stand in His holy place? He who has clean hands and a pure heart . . .”
 5. **1 Peter 1:15-16** – “But as He who called you is holy, you also be holy in all your conduct, because it is written, “Be holy, for I am holy.”

THE GOLDEN CANDLESTICK (LAMPSTAND) Exodus 25:31-40; 37:17-24, 39-37

- A. Having been cleansed by washing at the Brazen Laver, the priest reverently made his way a few feet forward toward the Tabernacle entrance. His heart pounded with anticipation as he carefully drew back the heavy curtain of the Tabernacle and entered to minister in the 15' by 30' Holy Place.
- B. Light from the huge Golden Candlestick/Lampstand filled every corner of the holy place with a warm, shimmering, brilliance, providing illumination for the priest as he ministered.
1. The Golden Lampstand was located on the left side (south side) of the Holy Place, across from the Table of Shewbread.
 2. According to **Exodus 25:39**, the Golden Candlestick was made of one talent of pure gold. “It shall be made of a talent of pure gold, with all these utensils.”
 - a. A talent of gold was weighed at:
 1. **75** pounds
 2. Metrically speaking: **34** kilograms
 - b. The Golden Candlestick weighed some 75 pounds.
 - c. With gold selling at \$_____ per ounce, the Golden Candlesticks value was tremendous.
 - d. Jewish traditions says that the Golden Lampstand was:
 1. **5** feet high.
 2. **3.5** feet wide
 3. Description of the Golden Candlestick.
 - a. Had a center stem with three branches on each side, making it a seven-pronged Lampstand.
 - b. Each stem had three groups of almond blossom cups, knobs, and flowers, except the middle stem which had four.
 4. It was part of the priest’s ministry to care for the Lampstand.
 - a. Its lamps were kept perpetually burning. Exodus 27:20-21
 - b. The Lampstand was to be filled daily with pure olive oil.
 - c. The priests trimmed each lamp every evening and morning (Exodus 30:7-8) with pure gold tongs and snuff dishes (Exodus 25:38)
- C. The purpose of the Golden Lampstand was to provide light.
1. Jesus said in **John 8:12** – “I am the light of the world. He who follows Me shall not walk in darkness, but have the light of life.”
 2. He also said in **John 3:19** – “And this is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil.”
 3. The Golden Lampstand typified Christ, who lights up the walk and fellowship of God’s people today.

- a. The Holy Place had no windows to allow light to shine into the Tabernacle.
 - b. The light of the Holy Place was hidden from the world. Only the priests had the privilege of enjoying that light.
 - c. Today, Christians are the only reflectors of Christ’s light to a lost and dying world.
 - d. We might think of the Golden Lampstand of representing God’s Word as light for this world. **Psalm 119:105** – “Your word is a lamp to my feet And a light to my path.”
- D. The tongs and snuff dishes used in trimming the Lampstand are typical of the cleansing of Christians.
1. Daily the priest removed any dead material from the wick that might prevent the light from shining brightly.
 2. Christians are the wick of God, standing between the oil and the light.
 - a. When the light is shining brightly, the wick is not noticed.
 - b. If our wick is defective, the oil of the Holy Spirit is unable to flow through us, thereby causing the light of Christ to flicker dimly and finally die out.
 - c. Christians must continually be trimmed by chastening. Hebrews 12:5-11
 3. The priests placed the used portions of the wick into a snuff dish and carried them out of the Tabernacle for proper disposal.
 - a. Our God disposes of our sins far from His holy presence.
 - b. **Psalm 103:12** – “As far as the east is from the west, So far has He removed our transgressions from us.”

THE TABLE OF SHOWBREAD Exodus 25:23:23-30; Leviticus 24:5-9

- A. Light from the Golden Lampstand illuminated the Table of Showbread, causing it to sparkle with dazzling beauty as the small ornately tooled table stood on the right side (north side) of the Holy Place.
- C. Its construction:
1. Made of Acacia (shittim) wood and covered with gold.
 2. The table was Three feet long and two and three-tenths feet high. Exodus 25:23-28
 3. Vessels of pure gold were provided to minister at the table. Exodus 25:29
 - a. Dishes (bread pans) were made for carrying the bread into the holy place.
 - b. The spoons (incense cups) were filled with frankincense, which was poured on top of the bread and burned on the Altar of Incense as well. Leviticus 24:7; Numbers 7:14
 - c. The covers (flagons) and bowls (cups) were used in the drink offering that accompanied the meal offering in the Tabernacle. Leviticus 23:18;

Numbers 6:15

D. The Bread for the Table of Showbread.

1. The term “showbread” comes from a Hebrew word that means “Bread of the face” or “Bread of presence.”
2. Twelve new cakes of bread containing about six pounds of flour were arranged in two rows of six loaves each.
 - a. The twelve loaves were gathered from the 12 tribes each Sabbath and were used in two ways:
 1. Typified Christian giving.
 - a. They were brought as a unit by the 12 tribes as a portion of their labor to be dedicated to the Lord’s service each week.
 - b. Paul typified this in the church when he wrote in **1 Corinthians 10:17** – “For we, though many, are one bread and one body; for we all partake of that one bread.”
 - c. Paul instructed us to systematically every first day of the week to set aside a portion of our income as God has prospered us, and give that portion to God. **1 Corinthians 16:2** – “On the first day of the week let each one of you lay something aside, storing up as he may prosper . . .”
 2. The Lord’s Supper.
3. The fragrance of freshly baked bread topped with frankincense filled the Holy Place.
4. According to the Mishna (the first part of the Talmud), the changing of the Showbread was an elaborate service. “Four priests entered the holy place, two of them carrying the piles of bread, and two of them the cups of incense. Four priests had gone in before them, two to take off the old piles of showbread, and two to take off the cups of incense. Those who brought in the new bread stood at the north side facing southward. One part lifted off and the other put on, the hands of one being over against the hands of the other, as it is written, Thou shalt set both upon the table bread of the Passover always before me” (Men. XI, 7). The loaves that were removed were delivered to the priests for their consumption within the tabernacle, the whole quantity amounting to seventy-five pounds of bread per week.”

E. The typification of the Showbread.

1. The Showbread typifies Christ.
 - a. **John 6:35** – “Jesus said to them, “I am the bread of life. He who comes to Me shall never hunger, and he who believes in Me shall never thirst.”
 - b. Jesus was born in Bethlehem which means “House of Bread.”
 - c. The Showbread typified Christ’s sinless life.
 1. The Moosaic law strictly forbade leaven, a symbol for sin (Exodus 12:8, 15-20; Matthew 16:6), from being used in the flour set aside for priestly ritual. Leviticus 2:11

2. Jesus, the Bread of Life, was without sin (leaven). 2 Corinthians 5:21; 1 Peter 1:19
2. The Showbread typifies the Lord’s Supper.
 - a. **Matthew 26:26-29** – “And as they were eating, Jesus took bread, blessed and broke it, and gave it to the disciples and said, ‘Take, eat; this is My body.’
 - 27 Then He took the cup, and gave thanks, and gave it to them, saying, ‘Drink from it, all of you.
 - 28 For this is My blood of the new covenant, which is shed for many for the remission of sins.
 - 29 But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father's kingdom.”
 - b. **1 Corinthians 11:23-26** – “I received from the Lord that which I also delivered to you: that the Lord Jesus on the same night in which He was betrayed took bread;
 - 24 and when He had given thanks, He broke it and said, ‘Take, eat; this is My body which is broken for you; do this in remembrance of Me.’
 - 25 In the same manner He also took the cup after supper, saying, ‘This cup is the new covenant in My blood. This do, as often as you drink it, in remembrance of Me.’
 - 26 For as often as you eat this bread and drink this cup, you proclaim the Lord's death till He comes.”

THE ALTAR OF INCENSE Exodus 30:1-10, 34-38

- A. The sun was rising over the eastern horizon as the priest entered the Holy Place to trim the Lampstand and offer sweet incense on the Golden Altar of Incense.
 1. He never minimized his high and holy privilege of serving in the Tabernacle.
 2. He alone was the mediator who offered intercessory prayer before a Holy God on behalf of the nation of Israel.
 3. He would take a censer full of burning coals from the Brazen Altar in one hand and specially prepared sweet incense in the other hand and ignited the incense by sprinkling it over the burning coals. Leviticus 16:12-13
 4. A thick cloud of smoke curled upward filling the Tabernacle, symbolic of Israel’s prayers to God.
 5. Ministering at the Altar of Incense is the closest any regular priest could come to God and the Holy of holies.
 6. Typified herein are our prayers to God. **James 5:16** – “. . . The effective, fervent prayer of a righteous man avails much.”
- D. The description of the Altar of Incense.
 1. 36 inches high (3 feet high)

2. 18 inches square
 3. Covered with gold
 4. Had a horn at each corner
- E. The priests’ preparation for ministering at the Altar of incense
1. First, before the priests could offer the incense of prayer, three requirements had to be met.
 - a. The priests had to minister at the Brazen Altar, shedding the blood of an animal or their sins. Before we are able to come before a holy God in prayer, we must be cleansed by the shed blood of Jesus Christ.
 - b. Second, the priests had to wash all defilement from their hands and feet. (Exodus 30:18-20). We must be baptized into Christ, thereby being cleansed from all past sins.
 - c. Third, the priests had to be in the Holy Place to offer the incense of prayer. The Holy Place represents the Church. The Lord adds us to the Church wherein we can minister and serve.
- F. Aaron was to offer incense on the Altar of Incense at regular times each day. Exodus 30:7-8
1. When the priests offered the morning and evening sacrifices on the Brazen Altar, they also entered the holy place to trim the golden lampstand and burn incense on the altar.
 2. Many wonder when is the best time to pray . . . In the morning or evening?
 - a. Although the Bible does not stipulate a set time for Christians to pray, the Biblical pattern would suggest that we should pray both morning and evening.
 - b. We should offer morning prayers of praise and petition, inviting the Lord to give us direction as we begin the day.
 1. Samuel’s parents prayed in the morning. 1 Samuel 1:19
 2. Hezekiah prayed in the morning. 2 Chronicles 29:20
 3. Job prayed in the morning. Job 1:5
 4. David prayed in the morning. Psalm 57:8
 5. Jesus prayed in the morning. Mark 1:35
 - c. In the evening we should reflect on the day, thanking and praising God for answered prayer and the direction He gave us.
 3. No fire other than that from the Brazen Altar could be used on the golden Altar of Incense.
 - a. When Nadab and Abihu offered strange fire, they immediately died at the hand of the Lord. Leviticus 10:1-2.
 - b. “Strange fire” was fire from any source than the Brazen Altar. One fire was not as good as any other fire.
 - c. Adab and Abihu were true priests with true incense, but they used fire that had not been prescribed by God. Leviticus 6:12-13; 16:12
 - c. Partial obedience is disobedience.

- G. The horns of the Altar of Incense were not just for decoration but served a specific purpose in relationship to the blood sacrifice.
1. On the Day of Atonement (the 10th day of the 7th month), the high priest took some of the blood that was used to sprinkle the mercy seat and put it on the horns of the altar to “make an atonement upon the horns of it.”
Exodus 30:10
 3. The purpose of this act is stated in Leviticus 16:18-19 – to “Cleanse it, and hallow it from the uncleanness of the children of Israel.”
- H. The incense burned perpetually before the Lord throughout the years.
Exodus 30:8
1. The burning of the incense typified prayers.
 2. 1 Thessalonians 5:17 – “Pray without ceasing.”

THE VEIL Exodus 26:31-35; 36:35-38

- A. The multicolored veil brodered with images of cherubim hung elegantly between the Holy Place and the Holy of Holies, separating the priest from God’s glorious presence.
1. The word “veil” means to separate and describes its purpose.
 2. The veil acted as a barrier between God and man, shutting God in and man out. Leviticus 16:2
 3. There were three curtains/veils used as accesses in the Tabernacle.
 - a. First, the “gate of the court” (Exodus 27:16) was seven and a half feet high and thirty feet wide. The curtain separated the people in the camp from the Tabernacle court (Outer Court).
 - b. Second, the “hanging for the door of the tent” (Exodus 26:36-37). This curtain separated the priests in the Outer Court from the Holy Place.
 - c. Third, the veil, divided the inside of the tabernacle into two rooms, the Holy Place and the Holy of Holies.
 4. These three curtains were strategically located in the Tabernacle, each one made of fine-twined linen into twisted threads of blue, purple, and scarlet were interwoven (Exodus 38:18). Although beautiful to the eye, the veiled entrances of the Tabernacle were not to be objects of admiration, rather they performed the basic function of separation.
- B. The awesome figures of the cherubim woven into the veil were images of angelic beings of the highest order.
1. It was as if God had placed a continuous guard before its entrance saying, “This far, but no further!”
 2. To protect the tree of life, cherubim were placed at the entrance of the Garden of Eden after Adam and Eve were driven out. Genesis 3:24
- C. The veil that hung in Herod’s Temple during the Lord’s ministry on earth, was beautiful to behold according to Jewish tradition.
1. The Talmud said there were two veils in Herod’s temple.

- a. According to the Talmud, it was not known whether the veil in Solomon’s Temple hung inside or outside the entrance to the Holy of Holies (Yoma 51).
 - b. According to Maimonides, there was no wall between the Holy Place and the Holy of Holies, but a space of one cubit (about 18 inches) was assigned to it where the veil was hung.
 - c. Since the priests in Herod’s time did not know on which side of the cubit the veil was hung, they hung two veils, one nearer the Holy Place and the other near the Holy of Holies.
2. According to the Talmud, the veils were 60 feet long/tall and 30 feet wide.
 3. About the thickness of a man’s palm (four inches).
 4. Made of 72 squares that were sewn together.
 5. According to Jewish tradition, the veils were so heavy that it took 300 priests to hang them.
- D. The rending (tearing) of the veil in Herod’s Temple.
1. **Matthew 27:51** – “Then, behold, the veil of the temple was torn in two from top to bottom; and the earth quaked, and the rocks were split.”
 2. Simultaneously with the death of Jesus Christ, the veil was rent (split). Before the rending of the veil, mankind had no direct access into God’s presence. But in a simplistic yet profound act, God tore away the barrier that had separated Him from humanity for more than 1,500 years.
 3. The earthquake did not cause the splitting of the veil. Matthew 27:51 clearly shows that the earthquake occurred after the veil was rent.
 4. The rending took place at the time of Jesus’ death, the 9th hour (3:00 p.m.). That would be the time the priests would be busy in the Temple preparing the evening sacrifice. Hundreds of people would be in the temple area at that time.
 5. The veil was tore from top to bottom . . . Not from the bottom upward. How could human beings standing on the floor, rip a 60 foot tall heavy curtain from the top to the bottom? They could not even do it from the bottom to the top.
 6. The same hand and power that tore the veil in the Temple, tore the body of Jesus on our behalf.
 1. **Hebrews 10:19-20** – “Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus, by a new and living way which He consecrated for us, through the veil, that is, His flesh.”
 2. Through His death, Jesus inaugurated (opened for the first time) a way for man to have direct access to God.
 3. The word “new” in Hebrews 10:20 means “newly slain” in describing Christ’s sacrifice.

7. It was at the point of the rending of the veil that God was proclaiming to the Jewish people and the world that the ministration of the Jewish priesthood had ended.
 - a. No longer was a High Priest needed to annually atone for sin.
 - b. Jesus, the true High Priest, had opened the way for mankind to come into the presence of God through His atoning blood. Hebrews 6:19; 9:3-15; 10:19

THE ARK OF THE COVENANT Exodus 25:10-22; 37:1-9

A. The Ark of the Covenant . . .

1. Was symbolic of God’s throne and presence, making it the most sacred article of furniture in the Tabernacle.
2. Was the first article of Tabernacle furniture God gave Moses instructions for. (Exodus 25:10-22) It is assumed by many that the Ark of the Covenant was the first article of Tabernacle furniture made. Followed in order by:
 - a. The Table of Showbread. Exodus 25:23-30
 - b. The Golden Lampstand. Exodus 25:31-39
 - c. The Tabernacle tent. Exodus 26:1-36 (the whole 26th chapter)
 - d. The Brazen Altar. Exodus 27:1-8
 - e. The Outer Court. Exodus 26:9-19
 - f. The Altar of Incense. Exodus 30:1-10
 - g. The Brazen Laver. Exodus 30:17-21
3. Was accessible to the High Priest one day each year, the Day of Atonement.
4. Was accessible to Moses at any time God wanted to speak to him. Exodus 25:22
4. Is referenced by many names:
 - a. “The ark of the testimony.” Exodus 25:22
 - b. “The ark of the covenant.” Numbers 10:33
 - c. “The ark of God.” 1 Samuel 3:3
 - d. “The ark of the Lord God.” 1 Kings 2:26
 - e. “The holy ark.” 1 Chronicles 35:3
 - f. “The ark of thy strength.” Psalm 132:8
5. Was a rectangular chest, 3 feet 9 inches long and 2 feet 3 inches high, made of acacia wood and covered inside and outside with gold.
6. The lid of the chest was called the Mercy Seat. On top of the Mercy Seat were two Cherubim with wings touching and facing the Mercy Seat.

B. The contents of the Ark of the Covenant.

1. **Hebrews 9:4** – “. . . The ark of the covenant overlaid on all sides with gold, in which were the golden pot that had the manna, Aaron's rod that budded,

and the tablets of the covenant” Three objects were contained in the Ark of the Covenant chest.

2. **1 Kings 8:9** – “Nothing was in the ark except the two tablets of stone which Moses put there at Horeb, when the LORD made a covenant with the children of Israel, when they came out of the land of Egypt.” This passage records the contents of the Ark of the Covenant at the time of Solomon’s Temple.
3. **The pot of manna.**
 - a. “Manna is a transliteration of two Hebrews words. Expressed in English it means, “What is it?”
 - b. Known by three other names in the Bible.
 1. “Bread from heaven.” Exodus 16:4
 2. “Angel’s food.” Psalm 78:25
 3. “Light bread.” Numbers 21:5
 - c. Small round coriander seed, white in color, and tasted like wafers made with honey. Exodus 16:31
 - d. Procedure for gathering the manna.
 1. The leader of each home gathered one omer (two dry quarts) per person every morning. Exodus 16:16)
 2. One day’s supply was collected, except on the sixth day when they gathered twice as much for the Sabbath. Exodus 16:22
 3. Any left on the ground after the gathering melted away in the sun’s heat. Exodus 16:21
 4. Aaron was commanded to collect an omer of manna in a golden bowl and place it inside the Ark of the Covenant. Exodus 16:33
 - e. The manna foreshadowed Christ and His ministry in many ways.
 1. Paul called it “spiritual food” (**1 Corinthians 10:3**) because of its supernatural origin.
 2. in John 6:32, Jesus referred to Himself as “the true bread from Heaven.”
4. **Aaron’s rod that budded.** The story of the budding rod is recorded in Numbers 16-17.
 - a. Korah, Dathan, and Abiram had gathered 250 leaders from the 12 tribes of Israel to challenge Moses and Aaron’s right to lead the people.
 1. Moses accepted the challenge, and God vindicated his leadership by opening the ground, which swallowed up Korah and all those who stood with him. Numbers 16:32
 2. The 250 who had rebelled against Moses’ leadership were destroyed by fire from God out of heaven. Numbers 26:35
 - b. The next day the congregation of Israel accused Moses of killing the people of God.
 1. To provide further proof of Aaron’s right to be the High Priest, God

- instructed Moses to select a representative from each tribe to bring an almond rod with the name of the tribe engraved on it.
2. Aaron’s name was on the rod of the tribe of Levi.
 3. The rod of the man God had chosen to be High Priest would blossom.
 4. All twelve rods were put in the Tabernacle over night.
 5. The next morning Aaron’s rod had budded, blossomed, and yielded almonds. Numbers 17:8
 6. God commanded that Aaron’s rod be placed in the ark for a sign against the rebels, proving that he alone had the right to be High Priest.
- c. Some have suggested that the budding rod typifies Christ’s resurrection.
1. His post-resurrection appearances over a forty-day period validated His resurrection.
 2. Jesus is validated to be our High Priest. Hebrews 9:11
 3. Christ is the first fruits from the dead. 1 Corinthians 15:23
 4. Christ wants us to bear fruit in us. John 15:5
5. **The two tablets of the Ten Commandments.**
- a. God engraved the moral law (Exodus 20:1-7) on two stones. Although the two tablets of stone had been broken, a second set was made, and it was this second set that was placed in the Ark of the Covenant.
 - b. The new law (the gospel of Christ) is not written on stones, but in our hearts. **Jeremiah 31:31-33** – “Behold, the days are coming, says the LORD, when I will make a new covenant with the house of Israel and with the house of Judah --

32 not according to the covenant that I made with their fathers in the day that I took them by the hand to lead them out of the land of Egypt, My covenant which they broke, though I was a husband to them, says the LORD.

33 But this is the covenant that I will make with the house of Israel after those days, says the LORD: I will put My law in their minds, and write it on their hearts; and I will be their God, and they shall be My people.”
- C. **The history of the Ark of the Covenant.** It had a long and illustrious history.
1. Was carried by the Kohathites (Numbers 3:30) before the children of Israel to seek a resting place for them as they journeyed from Mt. Sinai to Kadesh-barnea.
 - a. Place the Ark of the Covenant before the Israelites pictures the Lord going before us.
 - b. **John 10:4** – “And when he brings out his own sheep, he goes before them; and the sheep follow him, for they know his voice.”
 2. The ark of the Covenant, borne on the shoulders of the priests, led the way

across the Jordan River as the Israelites entered the promised land.

At Joshua’s command, the priests entered the waters, which parted on both sides, allowing them to cross on dry ground. Joshua 3

3. The Ark led the way as the Israelites marched around the walls of Jericho One time on each of six days and seven times on the seventh day. Joshua 6:4-20
4. During the conquest of Canaan, the Ark of the Covenant remained in the camp at Gilgal. After the settlement of Israel, the Tabernacle was set up at Shiloh
5. The Ark of the Covenant used during a time of conflict.
 - a. In Judges 19, the tribe of Benjamin sinned greatly before God, and the other tribes decided to war against the Benjamites to punish them. Judges 20:18-48
 - b. Although the other tribes were much stronger militarily, they were defeated in the first two battles and suffered great losses.
 - c. Then Phineas the priest stood before the Ark and sought the Lord’s counsel whether to go to battle against the Benjaminites a third time.
 - d. The Lord counseled them to go up to battle, and, in so doing, they defeated the Benjamites.
 - e. Today we must know the will of God in order to fight the battles that confront us daily.
6. The Ark of the Covenant was captured by the Philistines.
 - a. Because of Israel’s apostasy, God allowed the Ark of the Covenant to be delivered to the Philistines. 1 Samuel 4:1-11
 - b. When he heard that the Ark had been captured, Eli, the High Priest, fell backward off of his seat and died from a broken neck. 1 Samuel 4:18
 - c. When Eli’s daughter-in-law, who was giving birth at the time, heard that the Ark had been captures, said, “The glory is departed from Israel; for the ark of God is taken.” **1 Samuel 4:22**
 - d. The Ark became a curse to the Philistines. 1 Samuel 5-6
 1. They placed it in the house of Dagon, their vegetation god.
 2. The idol fell twice, the second fall breaking off its head and palms. 1 Samuel 5:1-4
 3. At the same time, tumors (boils) broke out on the Philistines (1 Samuel 5:9), and the land was overrun with mice (1 Samuel 6:5).
 4. The plague on the Philistines did not cease until the Ark of the Covenant was returned to Israel. 1 Samuel 6:8-12
 - a. Returned on a cart drawn by two milk cows that had never been yoked, to Beth-shemesh.
 - b. 70 out of 50,000 men at Beth-shemesh were struck down by God for looking into the Ark.
 - c. The men of Kiriath-Jearim reclaimed the Ark and placed it in the

- house of Abinadab where it remained for 20 years. 1 Samuel 7:1
7. The Ark of the Covenant taken to Jerusalem.
 - a. After David established his throne in Jerusalem, the place the Ark on an ox-driven cart, in disobedience to God (Exodus 25:14-15; Numbers 3:30-31; 4:15) to transport it to Jerusalem.
 1. During the journey, the oxen nearly upset the cart, and Uzziah reached out to steady the Ark and died immediately because he had violated God’s holiness by touching the Ark. **2 Samuel 6:6-8** – “When they came to Nacon’s threshing floor, Uzzah reached out to the ark of God and took hold of it, because the oxen had stumbled.
Then the LORD’s anger burned against Uzzah, and God struck him dead on the spot for his irreverence, and he died there next to the ark of God.
David was angry because of the LORD’s outburst against Uzzah, so he named that place an Outburst Against Uzzah.”
 2. Only priests were allowed to transport the ark, and then on their shoulders.
 3. Fearing the judgment of God, David did not take the ark into Jerusalem but deposited it in the house of Obed-edom, a Gentile, where it remained for three months. 2 Samuel 6:10-11)
 - a. During that three months Obed-edom was greatly blessed.
 - b. Three months later David had the priests carry the Ark to Jerusalem where it was placed in a properly prepared tent (2 Samuel 6:17) until Solomon’s Temple was built. 2 Chronicles 5
 - b. From the tabernacle to the Temple, the Ark of the Covenant continued its place among the Israelites.
 8. Solomon’s Temple was dedicated in about 960 B.C. and destroyed by the Babylonians some 374 years later.
 - a. However, when the Ark was placed in Solomon’s Temple, Aaron’s rod that had budded and the pot of manna were no longer inside the Ark of the Covenant. **1 Kings 8:9** – “Nothing was in the ark except the two tablets of stone which Moses put there at Horeb, when the LORD made a covenant with the children of Israel, when they came out of the land of Egypt.”
 - b. The last Biblical reference to the whereabouts of the Ark end with King Josiah, who placed it in the temple after it had obviously been removed by an earlier apostate king. **2 Chronicles 35:3** – “Then he said to the Levites who taught all Israel, who were holy to the LORD: **‘Put the holy ark in the house which Solomon the son of David, king of Israel, built . . .’**”
Note: This would have been about 621 B.C.
 - c. Then, less than fifty years later in about 586 B.C., the Babylonians

destroyed the temple of Solomon when they conquered Jerusalem and the Southern Kingdom of Judah. **2 Kings 25:8-9** – “And in the fifth month, on the seventh day of the month (which was the nineteenth year of King Nebuchadnezzar king of Babylon), Nebuzaradan the captain of the guard, a servant of the king of Babylon, came to Jerusalem.”

9 He burned the house of the LORD and the king's house; all the houses of Jerusalem, that is, all the houses of the great, he burned with fire.”

- d. Prior to burning the house of the Lord, they carried away the treasure and vessels of the Temple. **2 Kings 25:13-15** – “The bronze pillars that were in the house of the LORD, and the carts and the bronze Sea that were in the house of the LORD, the Chaldeans broke in pieces, and carried their bronze to Babylon.

14 They also took away the pots, the shovels, the trimmers, the spoons, and all the bronze utensils with which the priests ministered.

15 The firepans and the basins, the things of solid gold and solid silver, the captain of the guard took away.”

Please notice what is not named as having been taken to Babylon.

1. **The Table of Showbread.**

2. **The Golden Lampstand.**

3. **The Ark of the Covenant.**

- e. Jeremiah was the prophet in Jerusalem at the time of the Ark of the Covenant's disappearance. He made the last cryptic reference to the Ark of the Covenant in the Old Testament as recorded in **Jeremiah 3:16** – “Then it shall come to pass, when you are multiplied and increased in the land in those days,’ says the LORD, ‘(1) that they will say no more, ‘The ark of the covenant of the LORD.’ (2) It shall not come to mind, (3) nor shall they remember it, (4) nor shall they visit it, (5) nor shall it be made anymore.” **Note: THE JEWS NEVER HAD THE ARK ANY MORE.**

9. Therefore, the Ark of the Covenant disappeared from the divine record somewhere between 621 B.C. when King Josiah had it placed in the temple around 612 B.C., and 586 B.C. Somewhere during that 34-35 years period of time, the Ark of the Covenant disappeared from the world stage.

THE MERCY SEAT Exodus 25:17-22; 37:6-9

- A. The Mercy Seat was the gold lid of the Ark of the Covenant with two cherubim, wings spread out and their faces looking down at the Mercy Seat.

Exodus 25:20-22 – “The cherubim are to have wings spread out above, covering the mercy seat with their wings, and are to face one another. The faces of the cherubim should be toward the mercy seat.

Set the mercy seat on top of the ark and put the testimony that I will give you into the ark.

I will meet with you there above the mercy seat, between the two cherubim that are over the ark of the testimony; I will speak with you from there about all that I command you regarding the Israelites.”

B. The High Priest before the Mercy Seat.

1. Only one time each year, and that on the Day of Atonement.
2. The procedure to be followed.
 - a. First, the High Priest offered a bullock on the Brazen Altar as a sin offering for himself and his household before making an offering for the nation of Israel. Leviticus 16:6-11 Note: **Brethren, before coming to lead the congregation in worship, cleanse your soul before God.**
 - b. Second, he took a censer full of burning coals from the Brazen Altar, put two handfuls of sweet incense into a golden bowl, and entered the Holy of Holies.
 1. He poured the incense on the coals, which emitted a thick, fragrant, cloudy smoke the filled the chamber.
 2. The cloud of smoke twisting upward represented the prayers of God’s people, offered as protection, of the holiest of all days in the Jewish calendar.
 - c. Third, the High Priest returned to the Brazen Altar, took a basin full of the bullock’s blood, and again entered the Holy of Holies to sprinkle the blood on the Mercy Seat.
 1. The blood made it possible for God to show mercy to the nation of Israel.
 2. Sprinkling the blood seven times spoke of the completed atonement.
Leviticus 16:14

C. Other responsibilities of the High Priest on the Day of Atonement.

1. The High Priest chose two goats of equal color, size, and value from the congregation of Israel. Leviticus 16:5
 - a. We do not know exactly how the lots were chosen during the days of the Tabernacle.
 - b. Once determined which goat would be sacrificed and which goat would become the “azazel” (the scapegoat), the High Priest would tie a tongue-shaped piece of scarlet cloth to the horn of scapegoat and another around the throat of the goat to be slain. The scapegoat was turned facing the people until the High Priest, at the proper time, transferred the people’s sin to it and led it off into the wilderness.
2. The High Priest then offered the first goat as a sin offering. Its blood was sprinkled several times in the Tabernacle as follows:
 - a. First, It was sprinkled before the Mercy Seat in the Holy of Holies in the

- same manner as the blood of the bullock. **Leviticus 16:15** – “. . . Against the mercy seat and in front of it.”
- b. Second, He sprinkled the horns of the Altar of Incense seven times to cleanse it from the contamination of Israel. Exodus 30:10
 - c. Third, He went to the Brazen Altar and mixed the blood of the bullock and the blood of the slain goat into one basin. Dipping his finger into the basin of mixed blood, he sprinkled the horns of the Brazen Altar seven times, cleansing it from the uncleanness of Israel. Leviticus 16:19
3. The High Priest then parted the gate of the Tabernacle court with his hands raised toward the people, symbolizing that God had accepted their sacrifice.
 - a. Joyous praise echoed through the congregation of Israel.
 - b. It was like life from the dead . . . The atonement had been accepted.
 4. Moving quickly, the High Priest placed his blood-soaked hands on the head of the scapegoat, transferring the sins of Israel to the goat as he confessed every possible transgression that had been committed in the past year.
 - a. The scapegoat was then led away into the wilderness signifying that the sins of Israel were carried away. Leviticus 16:20-22
 - b. Although the sins of the people were removed, they were not taken away and destroyed until Christ came and shed His precious blood.
 1. **Hebrews 10:4** – “For it is not possible that the blood of bulls and goats could take away sins.”
 2. **Hebrews 9:26** – “. . . But now, once at the end of the ages, He has appeared to put away sin by the sacrifice of Himself.”
 3. **Leviticus 17:11** – “For the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls; for it is the blood that makes atonement for the soul.”
 - c. **Hebrews 9:5** – “The cherubim of glory were above it overshadowing the mercy seat . . .”
 1. The term “mercy seat” in Hebrews 9:5 is a transliteration of a Greek (hilasterion) word which means “propitiation.”
 2. In the New Testament, propitiation has the idea of satisfying the demands of a holy God, making it possible for the removal of sin that stands between God and mankind. That was accomplished by Christ’s death on the cross.
 3. And He Himself is the propitiation for our sins, and not for ours only but also for the whole world.

SYMBOLISM IN AND AROUND THE TABERNACLE

- A. The Tabernacle was God’s dwelling place among the Israelites in the wilderness.
 1. Today, God’s dwelling place among His people is in the individual hearts

and lives of His Children wherever they reside.

2. God does not desire to be aloof or distant. He desires to be accessible to us.
- B. God’s People then had just been delivered from Egyptian bondage. God had a people then (Israelites) . . . And God has a people today (Christians).
1. Today, God’s people have been delivered from the bondage of sin.
 2. God has a plan and the power to deliver those who want to be delivered and are willing to leave their bondage.
- C. All three parts of the Tabernacle enclosure symbolize God’s ultimate plan for obedient people.
1. The Outer Court typifies the world. Passing through the cleansing process in the world we enter the Church by being added to it.
 2. The Holy Place typifies the Church. The place where Christians faithfully serve until death.
 3. The Holy of Holies typifies Heaven. After a life of faithfully service, a Christian passes through the veil of death, after which will come the judgment then Heaven.
- D. God gave the pattern for the Tabernacle and it was built by His deliverer of the Israelites.
1. The church was in the mind of God before the foundations of the world were laid, and it was built by His deliverer of people from sin . . . Christ.
 2. God’s pattern for both was not to be substituted for or changed by man.
- E. The scapegoat typifies that Jesus took our blame. Hebrews 9:12
- F. The Brazen Altar symbolizes the needed sacrifice for sin. It was located outside the gate of the Tabernacle tent.
1. Christ was crucified (sacrificed) outside the one of the gates in Jerusalem.
 2. **Hebrews 13:12** – “Jesus also, that He might sanctify the people with His own blood, suffered outside the gate.”
 3. The cross was God’s altar for the sacrificing of His Son for our sin debt.
 4. Jesus, our sacrifice and substitute, became sin for us. **2 Corinthians 5:21** - For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.”
- G. The Brazen Laver was a place of washing and cleansing in order to enter the Tabernacle tent for service before a holy God.
1. Baptism for the remission of sins is necessary in order for Christ to add us to His church. Acts 2:38, 41, 47
 - a. **Acts 2:38** – “Then Peter said to them, ‘Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit.’”
 - b. **Acts 2:41** – “Then those who gladly received his word were baptized; and that day about three thousand souls were added to them.”
 - c. **Acts 2:47** – “. . . And the Lord added to the church daily those who were

being saved.”

2. **Titus 3:5** – “. . . But according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit.”
3. We are sanctified (“set apart”) for God’s service only after we have been properly cleansed from the defilement of sin . . . And that is available only through the cleansing power in the blood of Jesus Christ.
 - a. **Ephesians 1:7** – “In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace.”
 - b. That is the only place, and baptism is how we reach His death and blood. **Romans 6:3-7** – “Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death?

4 Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.

5 For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection,

6 knowing this, that our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin.

7 For he who has died has been freed from sin.”

H. Aaron and his sons and the Levites served as priests for the Tabernacle.

1. Christians are not priests in God’s service and have direct access to God.
2. **1 Peter 2:9** – “But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light.”
3. **Hebrews 4:16** – “Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need.”

I. Aaron was the first High Priest in the Tabernacle.

1. Jesus Christ is our High Priest.
2. **Hebrews 9:11** – “But Christ came as High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation.”
3. **Hebrews 10:19-21** – “Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus,
by a new and living way which He consecrated for us, through the veil,
that is, His flesh,
and having a High Priest over the house of God.”

J. The Golden Candlestick/Lamstand/Menorah provided light in the Holy Place where otherwise there would have been none.

1. Jesus is the light of the world.
 - a. **John 8:12** – “Then Jesus spoke to them again, saying, ‘I am the light of

the world. He who follows Me shall not walk in darkness, but have the light of life.”

- b. **John 12:36** – “. . . While you have the light, believe in the light, that you may become sons of light.”
 - c. **John 12:46** – “I have come as a light into the world, that whoever believes in Me should not abide in darkness.”
2. The Word of God provides light for God’s people.
- a. **Psalms 119:105** – “Your word is a lamp to my feet And a light to my path.”
 - b. **Psalms 119:130** – “The entrance of Your words gives light; It gives understanding to the simple.
- K. The Table of Showbread contained the 12 loaves of bread presented before God and then eaten by the priests once each week.
1. Jesus is the true bread. **John 6:35** – “And Jesus said to them, “I am the bread of life. He who comes to Me shall never hunger.”
 2. As Christians (priests) in the Church, we partake of that true bread once each week, and that on Sunday, when we partake of the Lord’s Supper.
 3. **Matthew 26:26-28** – “And as they were eating, Jesus took bread, blessed and broke it, and gave it to the disciples and said, ‘Take, eat; this is My body.”
 - 27 Then He took the cup, and gave thanks, and gave it to them, saying, ‘Drink from it, all of you.
 - 28 For this is My blood of the new covenant, which is shed for many for the remission of sins.’”
- L. The Altar of Incense provided a thick cloud of smoke curling upward filling the Tabernacle, symbolic of Israel’s prayers to God.
1. Today we address our prayers to God and offer them up in the name of Jesus Christ.
 2. **Matthew 6:9** – “In this manner, therefore, pray: Our Father in heaven, Hallowed be Your name.”
 3. **John 6:23** – “. . . assuredly, I say to you, whatever you ask the Father in My name He will give you.
 4. **1 Thessalonians 5:17** – “Pray without ceasing.”
 5. A direct relationship between the sacrifice on the altar and incense. Coals from the altar where sacrifices had been made were used on the Altar of Incense for the burning of incense before God. Our prayers are made possible because of the sacrifices of Jesus on the cross and our obedience to Him.
- M. The Veil
1. The veil in the Temple was split from top to bottom when Christ died. We can now have direct access to God without going through other human beings.

2. **Hebrews 6:19** – “This hope we have as an anchor of the soul, both sure and steadfast, and which enters the Presence behind the veil”
3. **Hebrews 10:19-21** – “Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus,
by a new and living way which He consecrated for us, through the veil, that is, His flesh,
and having a High Priest over the house of God.”

N. The Ark of the Covenant and its two significant parts.

1. Within the Ark of the Covenant three things were originally placed there.
 - a. The golden pot of Manna. Jesus is now our true bread and God provides for our real needs.
 - b. The second set of two tablets of stone. We have a different law that that . . . A new law written on our hearts.

1. **Jeremiah 31:31-34** – “Behold, the days are coming, says the LORD, when I will make a new covenant with the house of Israel and with the house of Judah --

32 not according to the covenant that I made with their fathers in the day that I took them by the hand to lead them out of the land of Egypt, My covenant which they broke, though I was a husband to them, says the LORD.

33 But this is the covenant that I will make with the house of Israel after those days, says the LORD: I will put My law in their minds, and write it on their hearts; and I will be their God, and they shall be My people.

34 No more shall every man teach his neighbor, and every man his brother, saying, 'Know the LORD,' for they all shall know Me, from the least of them to the greatest of them, says the LORD. For I will forgive their iniquity, and their sin I will remember no more.”

2. **John 6:63** – “. . . The words that I speak to you are spirit, and they are life.
 3. **John 12:48** – “He who rejects Me, and does not receive My words, has that which judges him -- the word that I have spoken will judge him in the last day.”
- c. Aaron’s rod that budded indicated the one whom God had chosen to be the rightful High Priest.
 1. God chose Christ. **Matthew 17:5** – “. . . This is My beloved Son, in whom I am well pleased. Hear Him!”
 2. **Hebrews 4:14-16** – “Seeing then that we have a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession.

15 For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin.

16 Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need.”

2. The Mercy Seat was where God dwelt among the Israelites.
 - a. Because of Christ, God now extends His mercy and His grace so as to enable us to stand before Him in Heaven after a while.
 - b. We should be “. . . Looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.” **Hebrews 12:2**

CONCLUSION:

A. Two extremely important passages:

1. **Exodus 25:9** – “You must make it according to all that I show you—the design of the tabernacle as well as its furnishings.”
2. **Exodus 25:40** – “Be careful to make everything according to the model [pattern] of them you have been shown in the mountain.”

B. The blood of Christ must be applied to your soul in order for your sins to be forgiven.

1. Sin’s power has been banished.
2. Complete cleansing from your past sins is available.

C. Listening friends, no longer is the God’s mercy seat open only once a year. No longer do we need an earthly high priest to intercede on our behalf. God bids us come boldly to the throne of grace to obtain mercy and find grace in any time of need.

D. **God’s Plan for Man’s Salvation**