

The Tabernacle

By Dr. Jimmy Nelson



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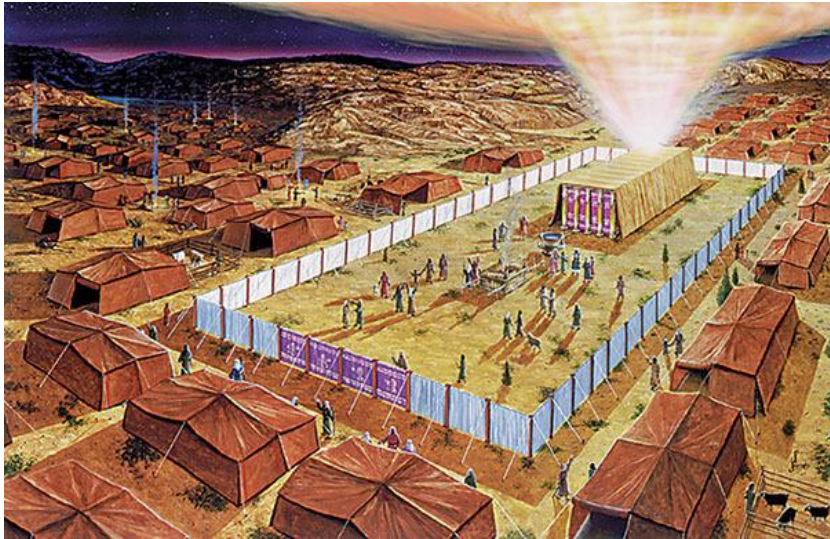
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Introduction

The Tabernacle was a structure built by the children of Israel under the Supervision of Moses, around 1450 B.C.

The **layout** of the Tabernacle and the **materials** of its construction were specified in great detail to Moses by God at Mount Sinai, a few weeks after the children of Israel left hundreds of years of slavery in Egypt (the Exodus).

The Tabernacle was a **portable construction**, made by wise, skilful workmen of Israel, and transported by one tribe (the Levites) through the 40 years in the desert wilderness and on into the land of Canaan.



The purpose of this study is to describe the layout, structure and furnishings of the Tabernacle and to relate these pictures from the book of Exodus to the Lord Jesus Christ in the New Testament.

Moses wrote down the first five books of the Bible; they are called the Torah, the Hebrew word for law. Jesus said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil" (Matthew 5:17)

The Apostle John said, “For the law was given by Moses, but grace and truth came by Jesus Christ” (John 1:17).

The word “truth” here is alethia in Greek, meaning “reality”. The “truth” John speaks of is Jesus Christ as the Word, who was God and who became flesh and dwelt (tabernacled) among us (John 1:1, 14).

The Greek word translated as “dwelt” can be literally translated as “tabernacled”).

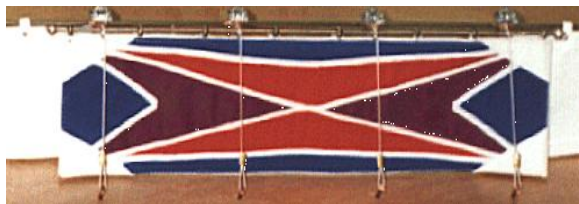
Therefore, **the Tabernacle is a picture, a foreshadow of the Lord Jesus Christ.**

In the book of Exodus, when God dictates to Moses the detailed design of the Tabernacle (some 1450 years before the birth of Jesus), He speaks forth a description of just who and what the coming Messiah (the Christ) would be.

In the four gospels, particularly in John's account, Jesus shows Himself to be the reality of every item in the Tabernacle. The real Tabernacle of God with men is therefore the Lord Jesus Christ, who is very man, yet very God, the Son of God and God the Son.

We will start by examining the curtains of the Outer Court that surround the Tabernacle?

The Door to the Outer Court (Exodus 27:16-17)



The Door of the Outer Court was a large curtain, made of fine linen, colored in **blue, purple, red** and **white**. The curtain was supported by wooden pillars that were based in **brass sockets**, with **silver capitals**, just like the other pillars of the Outer Court curtain. The door curtain was **fastened** to the pillars **with gold hooks**.

Each of the colors has significance:

Blue indicates heavenly and godly: "Behold your God" (Isaiah 40:9), pointing to John's gospel, where doubting Thomas eventually says to Jesus "My Lord and my God" (John 20:28)

Purple signifies kingship: "Behold your King" (Zechariah 9:9), pointing to Matthew's gospel, where Jesus, the descendant of King David (Matthew 1:1), declares after rising from the dead: "All power is given unto me in heaven and in earth." (Matthew 28:18)

Red signifies blood: "Behold My servant." Isaiah 52:13 & 53:5 point to Mark's gospel, where Jesus says, "For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

White signifies purity and a right humanity: "Behold the man" (Zechariah 6:12), pointing to Luke's gospel, where Pilate says of Jesus "I find no fault in this man" (Luke 23:4, 14)

These four colors are woven together to become the complete Door, just as the four gospels combine to give a complete picture of Jesus.

Jesus Christ is pure and righteous, kingly and godly, and this is how **He is our ransom**, the Door for us to enter into God's presence in the Tabernacle.

Jesus said " I am the door: by me if any man enter in, he shall be saved." (John 10:9)

"Jesus saith unto him, I am the way, the truth, and the life: **no man cometh unto the Father, but by me.**" (John 14:6)

This claim by Jesus is unique and exclusive. This is evident in Jesus' life and conduct: He was surrounded by all kinds of people with all sorts of histories, conditions, and motives, yet Simon Peter (one of His closest disciples) said of Him, "Who did no sin, neither was guile found in his mouth." (I Peter 2:22)

Peter had seen the Lord Jesus Christ in all sorts of situations, with all manner of people (from religious leaders to the lowest prostitutes, publicans and tax collectors), yet he wrote "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty." (II Peter 1:16)

When one spends time looking at the Door, by reading the Gospel accounts of the Lord Jesus Christ, they discover for themselves His character, His compassion, His diligence, His teaching, and His power.

The Door of the Outer Court is the **only way in**. The Door speaks of both the compassion and the kingliness of the Lord Jesus Christ, His nature as God and a genuine man, Son of God and son of man, woven together as a beautiful tapestry of the door.

"But after that the kindness and love of God our Saviour toward man appeared." (Titus 3:4)

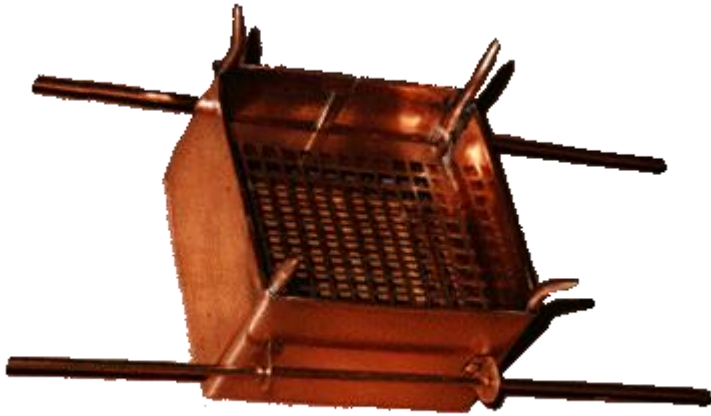
Jesus said " I am the door: by me if any man enter in, he shall be saved" (John 10:9)

Take a good look at the Door; then enter in through the Door (The Lord Jesus Christ). Once inside the Tabernacle, you will discover so much about what the Lord meant by "be saved" and how this comes to pass. Next we look at the Altar of the Burnt Offering.

Altar of Burnt Offering (Exodus 27:1-8)

The Burnt Offering Altar was **the first item** that one would see **after entering through the Door** into the

Outer Court of the Tabernacle. It was an impressive construction: made from acacia wood overlaid with bronze, it stood 1.4 meters high and 2.3 meters square.



Wood is a biblical figure of man. Acacia wood is a strong, high quality wood, signifying the best humanity, the Lord Jesus Christ.

In the Bible, **Bronze** speaks of God's judgment, particularly His judgment over our rebellious thinking and speaking against Him (Numbers 6:29-40; Jude verse 11).

Since the wood is overlaid with the bronze, the **Burnt Offering Altar** reminds us of man under God's judgment for our rebellion against Him.

Since the wood is **acacia wood**, this speaks of Jesus bearing the judgment of God for the elect on the cross of Calvary.

It was at the **Burnt Offering Altar** the **priests sacrificed various Offerings** to God. Some of the offerings were for their own sins, while others were for the sins of the people.

The purpose of the burnt offering was that, by it, a person might become accepted before God and forgiven (Leviticus 1:4).

The burnt offering required that a **male animal be sacrificed**: a ram, a goat, a bullock or a turtle-dove (or a pigeon) (Leviticus 1:3-17).

The offering had to be **without blemish**, the very healthiest and best available. This **foreshadows the Lord Jesus Christ**, Who was examined by Pontius Pilate, who then declared "I find no fault in Him at all" (John 18:38).

The **blood** of the offering was poured out round the base of the altar. This **foreshadowed** the blood of the Lord Jesus Christ that came forth when the Roman soldier pierced his side with a spear while He hang on the cross.

John 19:34,"But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water."

I Peter 1:18,19, "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot:"

The whole concept of blood sacrifices has always been disturbing to many. When Moses wife Zipporah circumcised their son she said to Moses, "Surely a bloody husband art thou to me."

The necessity of the blood is **still disturbing to many in the 20th century**. Today there is an all-out effort to destroy the God's Word. That is the reason we have so many new translations. It is not to make it easier to read, it is to remove the references to the Sovereignty of God, The deity of Christ, and the references to the blood atonement.

It is important to understand God's perspective in the Bible. In Ezekiel 18:4, God says, "Behold all souls are Mine... the soul that sinneth, it shall die". The wages (payment) of sin is death (Romans 6:23).

The law, the "Torah", defined sin the first five books of the Bible (what we now call the Pentateuch). The

righteous requirement of the law was without pity: "but life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot." (Deuteronomy 19:21).

We belong to God, He made us and we are His by right. But man has rebelled, done his own thing, and lived his life without God, therefore all men are sinners. Man tries and make out that his sinfulness is not so bad. However, in God's eyes everything matters, every last little thing. Since all have sinned. According to the righteous requirement of the law, we should all die for our sin.

However, **there is a provision**: "For the life of the flesh (of a burnt offering or sacrifice) is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul." (Leviticus 17:11, 8).

So, either you must die, or the offering can die in your place, a life for a life. If the offering dies, then (through its blood) there is atonement for your soul, at-one-ment, or restoration to the God to whom you belong (Leviticus 1:4).

This is God's way, His provision. And this is faith: believing in God's provision, when we can do nothing for ourselves.

"And Abraham said, My son, God will provide himself a lamb for a burnt offering:" (Genesis 22:8), and **He did**: a male lamb hanging on a tree (Genesis 22:13) within eye-shot of Mount Moriah (Genesis 22:2, 14), which is where the Temple Mount still is today, in Jerusalem.

God fulfilled all prophecy! God did not withhold His only Son (Genesis 22:16 John 3:16), the Lord Jesus Christ, who was the lamb slain before the foundation of the world! He was crucified within eyeshot of Mount Moriah at the Feast of Passover. John the Baptist said, "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29). Believe and thou shalt be saved.

Seeing Jesus die, even the **Roman centurion declared**: "Truly this man was the Son of God" (Mark 15:39)

After its blood was poured out, the **burnt offering was entirely consumed by** burning, the only products being ashes and aroma. The **ashes were removed** from the camp to a "**clean place**" (Leviticus 6:8-13). The **burning offering was a pleasing**, sweet aroma to God (Lev.1: 9, 13, 17) to make the person accepted before God and forgiven (Lev.1: 3-4).

In Ephesians 5:2, Paul shows us clearly that **the burnt offering was an exact picture of the Lord Jesus Christ**, who "hath loved us, and hath given himself for us an offering and a sacrifice to God for sweetsmelling savour."

Psalm 22 describes **graphically and prophetically the utterances of Jesus from the cross** as God lay upon Him the sins of the elect, "My God, my God, why hast thou forsaken me? Why art thou so far from helping me...?" (Psalm 22:1), and the agony of being crucified: "I am poured out like water, and all my bones are out of joint: (Psalm 22:14). Then follows the heat of the fire of death: " my heart is like wax; it is melted in the midst of my bowels" (within Me). My strength is dried up like a potsherd and My tongue clings to My jaws" (Psalm 22:15) Now the burnt offering is complete and Jesus cries "It is finished!" (John 19:30).

The final part of the fulfillment, the carrying of the ashes to a "clean place." This came when Jesus' dead body was taken down from the cross and carried away. Scripture says, "Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand." (John 19:41-42). John, an eyewitness to all this, wrote " And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe" (John 19:35).

At the **Door of the Outer Court** we heard the words of Jesus "**I am the Door**; if any man enters through Me he shall be saved, and will go in and out and find pasture" (John 10:9). Jesus is not only the Door, He also tells us "**I am the Good Shepherd**" (John 10:11), to lead us to and through the Door. Furthermore: "The Good Shepherd lays down His life for the sheep" (John 10:11). **He is our burnt offering** – offered at the Altar of Burnt Offering – The Cross of Calvary.

Jesus laid down His life for us His sheep. When the wolf of death came, Jesus did not run away, as would a hired shepherd, who did not own the sheep (John 10:12-13).

Jesus said, "I am the good shepherd, and know my sheep, and am known of mine." And, "**I lay down my life for the sheep**" (John 10:14-15). The sheep He refers to **are not just those of the house of Israel** because He said " And **other sheep** I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." (John 10:16).

The good news of the Burnt Offering Altar is this: regardless of whether a person is Jew or Gentile, we were all under God's judgment because of our sin. However, the Lord Jesus, "Who did no sin, neither was there any guile found in his mouth" (I Peter 2:22) became the offering slaughtered in our place.

By believing in His death, " Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." (I Peter 2:24). We are made acceptable to God. Then we can enter into His courts with praise and thanksgiving.

A lamb was burnt at the Burnt Offering Altar every morning and every evening (Exodus 29:38-42). But the Lord Jesus Christ died in the elect sinners place that he might be forgiven and cleansed from all sin by His blood (I John 1:7-9; Hebrews 8:12; 9:14), so that you might live not for yourself but to Him (II Corinthians 5:15).

The Laver (Exodus 30:17-21)

The Laver was a large bronze basin that set on a stand or pedestal called the “foot.”



Exodus 38:8 tells us that the Laver was made from the looking-glasses of the women of Israel.

Someone would ask, “How could it be made of looking-glasses and be brass?” The answer is a simple one. Mirrors or looking-glasses were made of polished brass.

In Scripture the looking-glass is a symbol of the written Word of God. There are no dimensions given for the Laver because the Word of God has no dimensions or limitations.

The Scripture clearly says that after the priest entered through the Door into the Outer Court of the Tabernacle the priests had to wash their hands and feet at the Laver **before** they could either **enter** into the Tabernacle or **make** any offering to the Lord at the Burnt Offering Altar.

God warned Moses that if the priests did not wash they would die (Exodus 30:20-21). It is therefore a serious requirement that we "wash" as we come to handle the

things of the Lord, because those who believe in the Lord Jesus are considered priests in the New Testament sense (I Peter 2:9; Revelation 1:6).

After having believed in the Lord Jesus and experienced that He is the Door through which we enter into God's kingdom, we should come to Him every day. We need **to read the Word of God** because the Word of God washes our "hands" and "feet", from the dirtiness of the world around us. **It gives us God's perspective on our conduct in the world and the thoughts of our minds and hearts** (Genesis 6:5).

As we read His Word, the Lord speaks to us. He shows us our shortcomings that we can confess them and ask His forgiveness and cleansing.

“If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” Only then are we qualified to approach the Tabernacle Building.

The effect of the washing in the Word is cleansing, which results in us taking God's side more and more in our living. **We become set apart to God.** 'Holy' or 'sanctified' means just that: set apart to God. Such sanctified people are called 'saints' in the New Testament. Paul writes, “Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord.” (I Corinthians 1:2).

Saints are believers in Christ who have experienced the washing of God's Word in their living. We may have been a greedy person, swindlers, drunkards, and abusers of drugs, thieves, liars, fornicators, involved with pornography, etc. before we came to the Door of the Outer Court. But, **do not be deceived: no one can inherit the kingdom of God in that condition.**

I Corinthians 6:9-11 says, "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves

with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And these things were some of you."

And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."

We are justified at the Altar of Burnt Offering by faith in Jesus' death on the cross as "the Lamb of God who taketh away the sin of the world" (John 1:29). We are washed at the Laver and sanctified or set apart to God. The message Jesus preached was, "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel".

Peter, Andrew, James, John and the other disciples of Jesus "believed" and began to follow Jesus. They left their old environment because they had found something so real and true, **they had found the fulfillment of the Tabernacle, the Lord Jesus Christ.**

They saw "the Lamb of God offered" as the sacrifice for sin. But this was not the end: Jesus rose from the dead and appeared to them, not just to tabernacle among them, but dwell in them. **We will see this as we look at God's dwelling place, the Sanctuary.**

The Door to the Sanctuary (Exodus 26:36-37)

The Door to the Sanctuary is the second of three "doors." First, there was the **Door of the Outer Court** (the only way into the tabernacle court). Now we are at the **Door to the Tabernacle**. Again this door is only **one** entrance into the Holy Place. The third door is **the Veil** at the entrance to the Holy of Holies. We will discuss that door later.



The **Door** of the **Tabernacle** is made of the same material as the Door to the Outer Court. It has the same coloring: **blue, purple, scarlet** and the **white** of the **fine twined linen**. However, we are not given the pattern of the tapestry.

Again these **colors** typify our **Lord**. In the as we see Him in the four gospels: the **Son of God, the King**, the lowly **servant** who became our Ransom, and the “**Son of man** who is come to seek and to save that which was lost” (Luke 19:10).

The pillars were also made of the same material, but the door was hung on five pillars instead of four. The door was a different dimension, but as the door of the court it provided **ample access**.

Ephesians 2:13, “But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.”

Once one entered into the Tabernacle through the door they saw another view of the **Lord Jesus Christ**. Here we see Him as **the exalted Christ**.

Hebrews 1:3-6 reveals the Lord Jesus Christ in this exalted state.

“Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.”

These verses proclaim that having made atonement for our sin, Christ sat down at the right hand of the Majesty on high. There, He received the Name that is above all other names from God the Father, Who declares that all (both men and angels) shall worship the Son.

Once inside the colors are the same: He is the Son of God, the King, our ransom, our merciful great High Priest; so what has changed? Our perspective has changed. Now we see the Lord Jesus Christ from the inside.

Our perspective of Christ is reinforced by the presence of the **five golden pillars** that support the curtain. These pillars were made from acacia wood overlaid with gold. The beauty is in the gold, but the structure is wood. This **speaks of Christ's Person**: He is both God and man, divine and human, Son of God and son of man. The child born who is called the Mighty God; the son given Who is called the Everlasting Father (Isaiah 9:6). The government of God's kingdom is upon His shoulders (Isaiah 9:6-7).

At the feet of the pillars were **sockets of bronze**, again reminding us of God's Judgment. The line of thought in the book of Hebrews continues here too. The Writer has shown us that Christ is God the Son in chapter 1.

Then in chapter 2 verses 7&8 he quotes from Psalm 8, concerning **the exaltation of Jesus Christ**.

“Thou crownedst him with glory and honour, and didst set him over the works of thy hands: Thou hast put all things in subjection under his feet” (Hebrews 2:7-8).

The **bronze sockets** for the pillars **speak** of **judgment**. Our **Lord bare** the judgment of the believes sin, thus bringing us to God.

The Sanctuary Door reveals the Lord Jesus Christ as the door of salvation, the door into God’s favor, and the door into the church.

Only the Lord Jesus Christ is qualified and worthy and able to head up the church. Because all things are under His feet, the **gates of hell cannot prevail** against the true church, the house of God that the Son is building (Matthew 16:18; Hebrews 3:6).

We will continue our study of the glorified and exalted Christ as we proceed into the Sanctuary. First we will examine the Boards and Bars of its structure, then the furnishings of the Holy Place.

Boards and Bars of the Sanctuary (Exodus 26:15-30)



The **Boards** and their **Bars** were **made of acacia wood overlaid with gold**, as were the pillars of the entrance Door to the Sanctuary.

There were 48 boards total. There were **twenty Boards** on the North and South sides and **six Boards** on the

West side of the Tabernacle, plus two Boards to strengthen the western wall at its corners.

The Boards were held together by five Bars. Four of the bars were in rings on the outside of the boards. The middle bar passed through holes drilled in the center of the Boards.

Before we consider the Sanctuary's construction details, it is helpful to see **the significance of God's dwelling place in the Bible.**

The **first mention** of the **house of God** is in Jacob dream at Beth-El, which means the “house of God”, while he was fleeing from Esau (Genesis 28:10-22). This is confirmed when Jacob returns to Beth-El (Genesis 35:1-15) where God appears to him and speaks to him. This is in some extent the “embryo” of God's dwelling place.

Jacob goes down to Egypt, where Joseph is. A few hundred years pass. Following the Exodus from Egypt, around 1450 BC, God appears to Moses at Mount Sinai and dictates to him the design of the Tabernacle and gives the Ten Commandments (Exodus 34:28).

God tells Moses that the Tabernacle will be His dwelling place! “And let them make me a sanctuary; that I may dwell among them.” Exodus 25:8

Around 1000 BC, a Temple was built in Jerusalem. King David did much of the preparation and his son, King Solomon, oversaw the building. God then dwelt in the Temple on Mount Zion in Jerusalem (Psalm 132:13-14).

However, due to the repeated sinfulness of Israel and her kings, God's glory departed from the Temple and it was no longer His dwelling place.

In the **New Testament** we read, “And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.” (John 1:14). Jesus Christ “The Word” tabernacled among us!

The Apostle Paul wrote in Colossians 2:9 that the Godhead dwelt in Christ, "For in him dwelleth all the fulness of the Godhead bodily."

Furthermore, those who believe in the Lord Jesus Christ become a dwelling place of God.

In Ephesians 3:17, the Apostle Paul prayed, "That Christ may dwell in your hearts by faith."

Again in I Corinthians 6:19 we read, "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?"

Then, corporately, the believers in Christ are the church, which Paul terms "an holy temple in the Lord" and "habitation of God through the Spirit."

In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together **for an habitation of God** through the Spirit."
Ephesians 2:21-22

At the end of the New Testament in Revelation 21:3 we read, "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

Throughout the Bible, God desires a dwelling place among His people, and reveals the details of that dwelling place to those people He draws close to Him.

Now let's get back to the **wooden Boards overlaid with gold**.

The two-fold composition of the Boards and Bars is explained as follows:

Gold: the first mention of gold in the Bible is found in Genesis 2:11-12. Because God created it is spoken of as being "good" just as God said of everything He had made

in Genesis chapter 1. Because it is precious and created by God, gold stands for the “divine” or deity.

Wood: grows out of the earth. Therefore it typifies “humanity” as seen in Psalm 1:1-3.

The boards were made from acacia wood. Christ is said to be “a root out of dry ground.

In Exodus 26:15-30, God gives Moses very specific instructions on the type (acacia wood), the **size** of each Board, the **number** of Boards, the fact that they are to be **standing** upright, how to **fix them into the silver sockets**, the **number of Boards on each wall** and **how to strengthen the corners**.

Then the wood of the Bars is mentioned. Only right at the end of the account God specified " And thou shalt overlay the boards with gold, and make their rings of gold for places for the bars: and thou shalt overlay the bars with gold." (Exodus 26:29)

The delay in mentioning the gold overlay gives us an **indication** that the wood signifying the “human” element has to be worked on, fitted, and in order to have the gold, the “divine” element overlaid on it.

Bezaleel and his craftsmen cut down the acacia trees and ripped them into boards. Then the boards were sized, shaped, and finished. Then the last thing that was done was the overlaying with gold.

Bezaleel is a type of the Holy Spirit and the changing of the wood from rough cut to beautifully finished is a type of the believer’s conversion.

Peter gives us the reason in II Peter 1:4. He says that we must have "**escaped** the corruption that is in the world through lust" and **realize** "Whereby are given unto us exceeding great and precious promises," that, "ye might be partakers of the divine nature."

Next we notice that between the Boards and the desert is a significant quantity of silver: two silver sockets, each weighing approximately 125 lbs formed the base for each board to sit on.

In the Scripture **silver** speaks of “**redemption**,” or the redemption price of a life. Joseph was sold for 20 silver shekels that he might later redeem Israel. Our Lord was sold out for 30 silver shekels in order that He might redeem his people.

Application: The Boards (symbolic of individual believers) are separated from the desert sand (the world) by the silver sockets (our redemption in Christ).

The wooded Boards standing in the silver sockets mean that we have the testimony that we belong to God; we concede "we are not our own, and we have been bought with a price" (I Corinthians 6:19-20).

The **many “Boards” together** have the same testimony, they are those "that have obtained like precious faith... through the righteousness of God and our Saviour Jesus Christ." II Peter 1:1.

All believers have received the gold overlay and – that "ye might be partakers of the divine nature" (II Peter 1:4) and "glorify God in your body, and in your spirit." I Corinthians 6:20

There were **two “extra” Boards**, strengthening the corners of the western side. This west-facing wall is called the “flank” or “thigh” in Hebrew (Exodus 26:23), implying that we are strengthened because we are in the body of Christ.

These extra Boards strengthened the corners, the weakest part of the structure, in the same way as the pillars at the Door of the Sanctuary and the Veil. Each Board was standing in two silver sockets and was securely connected together by the Bars.

There were **five Bars**, four of the bars are visible and pass through rings on the outside of the Boards. There were four on each side of the Holy place and four on each side of the Holy of Holies. The middle Bar however is invisible and passed through the center of each Board, and ran the entire length of the tabernacle.

There are varied opinions concerning the application for the bars. I believe that the visible bars speak of the outward visible unity among God's people, while the invisible bar running from end to end speaks of the indwelling of the believer by Christ through the Holy Spirit.

I Corinthians 3:16 says, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"

The Boards were fastened together at the top by a golden ring. This ring speaks of the Divine love by which God's people are united in a practical way.

"And above all these things put on charity, which is the bond of perfectness." (Colossians 3:14)

Note: Love binds all other Christian graces together and holds them in place.

God's plan of salvation and His purpose in building are not individualistic in the book of Exodus. The wood may have come from different acacia trees, but all the Boards ended up fashioned and fitly framed together in one structure, that was God's dwelling place (Ephesians 2:21).

The children of Israel numbered many hundreds of thousands in their family Passover meals and exit from Egypt. Yet God brought them out into the wilderness to experience **one** food source and **one** water source, with **one** center for worship, the Tabernacle. "And let them make me a sanctuary; that I may dwell among them."

There are two long walls of Boards, one signifying the Jews and the other the Gentiles. Neither could profit under the law, neither could keep the commandments of God. The only hope was the promised Messiah, in whose

blood all might be brought near again. All the 'Boards' stand in His redemption only.

“Now any man in Christ is a new creation: old things have passed away; behold, they have become new.” II Corinthians 5:17

The new creation in Messiah of one new man (Ephesians 2:15) is corporate: Jewish believers and Gentile believers are saved by His grace through faith alone (Ephesians 2:8) that nobody may boast.

Through the Lord Jesus Christ, the Messiah and the Christ, we both have access to the Father (Ephesians 2:18).

In Him we are fitted together as the Boards in the Tabernacle and God has His dwelling place in us according to Ephesians 2:22.

God is operating in us thus "to Him be the glory in the church and Christ Jesus for evermore."

Once we entering through the Door into the Holy Place, the gold of the Boards shines and we see the Cherubim covering overhead. This is why we must be sanctified wholly (our entire spirit, soul and body) to be preserved without blemish as shining Boards in the house of God (I Thessalonians 5:23).

The Coverings – Exodus 26:1-14

Review: Thus far we have spoken of the curtains of the outer court that encompassed the tabernacle. We have dealt with the door of the court, the only means of entry into the tabernacle area, the altar of sacrifice, and the laver. Then we looked at the door of the tabernacle, the silver sockets, the boards, then the bars and rings that held them together. Now we come to the coverings. We will discuss the covering starting with outermost covering.

The Outer Covering Exodus 26:14

The outer covering was made from badger skin. Badger skin is a very tough bluish grey skin. The badger skin formed a thick, protective, weatherproof layer over the Tabernacle to protect the inner sanctuary and its treasures from the baking heat of the desert sun, the ferocious sandstorms, or the rain during the rainy season.



One commentator said, “A Moabite looking down from his hills on the tabernacle would fail to understand why the Israelites thought so much of it. That is because the Badger skin covering made the Tabernacle look ordinary and unattractive.

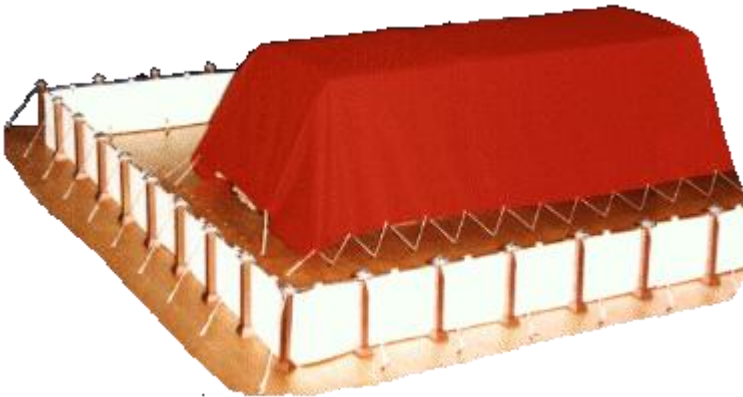
This is a perfect picture of our Lord Jesus Christ while He was on this earth. The Israelites of our Lord’s time looked for a Messiah that would deliver them from the Romans. So when Christ came as one who emptied himself of His glory and took the form of a servant. One who came not to be ministered unto, but to minister, to give His life as a ransom for many the people saw him as the prophet Isaiah said they would.

Isaiah 53, "Who hath believed our report? and to whom is the arm of the LORD revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: **he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men;** a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not."

Those who do not come by the way of the brazen altar, the way of the cross, never believing on the Lord Jesus Christ will only see the badger skin. To them He is without form or comeliness, therefore they do not desire Him, nor will they ever see the beauty that is in Him.

Rams Skin Dyed Red Covering Exodus 26:14)

The second covering was made of rams skin dyed red. Since a ram's skin is not normally red, it had to be dyed red. The Ram is set forth in Scripture as a substitute.



This is clearly depicted in Genesis chapter 22 where Abraham has raised his knife to sacrifice his son, when the Lord stops him and provides the ram caught in the thicket.

The ram skin dyed red once again reminds us of the great significance of "the blood" as seen time and time again in the fabrics of the Doors and Coverings of the Tabernacle. Isaiah prophesied of the Messiah and his crucifixion some 750 years before His crucifixion.

"He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." (Isaiah 53:7).

Jesus said, "For this is my blood of the new testament, which is shed for many for the remission of sins."
(Matthew 26:28).

The debt each of us owed God, because of our sins and offenses against Him, is immense! However, the Lord Jesus, our substitute, took our place on Calvary and paid our sin debt.

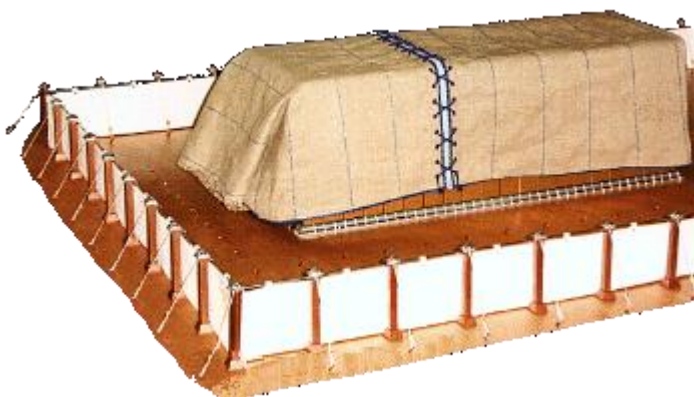
"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; **But with the precious blood of Christ**, as of a lamb without blemish and without spot." (I Peter 1:18-19).

"He was made sin for us." He "was delivered for our offences." "The Lord hath laid on him the iniquity of us all."

The ram skin dyed reminds us that God loved us the Apostle Paul spoke of in Romans when he said, "He that spared not his own Son, but delivered him up for us all."

Goat's Hair Covering Exodus 26:7-13

The third covering was composed of 11 curtains of woven goats' hair. They measuring approximately 20 meters x 14 meters and were held together by 50 bronze clasps. This covering made a "Tent" over the Tabernacle (Exodus 26:7)



Yom Kippur or the Day of Atonement is seen in Leviticus chapter 16. This was the time when the children of Israel gathered together each year to be reconciled to God.

Goats were of particular importance on the Day of Atonement. Two goats were selected by lottery, one for sacrifice, and the other to be sent out into the wilderness.

God required the High Priest to take the blood of the sacrificed goat into the Holy of Holies and put it on the mercy seat as atonement for sins of the children of Israel.

Hebrews 9:22 tells us that without the shedding of blood there is no remission of sin.

The High Priest would lay his hands on the head of the second goat and confess all the sins of the children of Israel. Then it was sent out into the wilderness, signifying that God would forget all the sins that had been confessed. Here is the origin of the 'scapegoat'.

Therefore, the twofold significance of the goats is that God would both forgive and forget their sins. For God's righteousness to be satisfied, one goat without blemish had to shed its blood, and the other goat without blemish had the sins of Israel laid upon it and was taken outside the camp.

This is a clear picture of the Lord Jesus Christ as our sin offering. It looked forward to the crucifixion of Jesus.

“For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.” (II Corinthians 5:21).

At Calvary, God the Father laid all the sin of the elect upon the Lord Jesus Christ. God treated Him as the criminal of the universe. He charged him, and held him responsible for all the sin of the elect, even though He had actually committed no sin.

“And ye know that he was manifested to take away our sins...” (I John 3:5).

Through the Lord Jesus Christ, our sin offering, we have atonement and reconciliation!

The goats hair covering signify that Christ was made sin for us and reconciled us unto God. Thus God forgives and no longer remembers our sin.

The Psalmist said, “Blessed is the man unto whom the Lord imputeth not iniquity.”

Therefore we have entered the Tabernacle because we have Christ as our righteousness!

Cherubim Embroidered Covering Exodus 26:1-6)

The forth covering was fine linen embroidered with Cherubim. It was the innermost covering over the Sanctuary. It was, in effect, the ceiling of the Tabernacle.



Like the other covering much of the embroidery hung over the external walls of the Boards. Therefore, what was visible from the inside was only a small part of the whole. There were 10 individual curtains, each approximately 13 meters x 2 meters. Five curtains were then coupled together. Then the other five were also fastened together. Then the two 10x13 meter curtains were fasten together, using 50 golden clasps making one enormous embroidery 13 meters wide and 20 meters long that covered both the Holy place and the Holy of Holies.

God told Moses, “Moreover thou shalt make the tabernacle with ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubims of cunning work shalt thou make them.”

Linen is flax. Flax comes up out of the earth. Thus the linen represents the humanity of our Lord.

Since these curtains were pure white they are perfect symbols of our Lord’s purity and perfect character.

Likewise the three colors are direct symbols. Blue is the color of Heaven, Scarlet the color of earth, the color of kings and their royal robes.

Purple is made by blending blue and scarlet. This is a picture of the perfect blending of the heavenly and earthly in the Lord Jesus Christ.

He has the nature of Heaven – **A Divine nature**. He has the nature of earth – **An earthly nature**. This shows us that our Lord has two distinct natures, just as distinct as the blue and the scarlet. The **purple** shows us that these two natures though distinct are united in one person – the God Man, Jesus Christ.

We are also told that there was to be “cherubim of cunning work.” These cherubim of needlecraft were to be of blue, scarlet, and purple.

Cherubim are living winged creatures.

Ezekiel 1:10 tells us that they have four faces, the face of a **man**, the face of a **lion**, the face of an **ox**, and the face of an **eagle**.

The face of the **man** represents intellect, mind, thought, and knowledge. The **lion** represents kingly dignity, power and glory. The **ox** shows strength for service, while the **eagle** is symbolic of the power of supreme perception.

Scripture tells us that these angels have ranks, that they are almost limitless in power, and that they are the masters of nature’s forces and at God’s command they

can play with the wind and lightning. They will execute judgment at the Christ commands as seen in Matthew 13:42, 43.

“The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.”

Since they receive their authority and power from the Lord Jesus Christ they represent the Lord’s supremacy over the universe and all that is in it.

As we progress closer and closer to the presence of God in the Tabernacle, we need to heed the words of the Apostle Paul,

“Set your affection on things above, not on things on the earth” (Colossians 3:1-2).

Realizing that what we presently can see is but a small part of the whole.

The Tabernacle Sanctuary

The Tabernacle was composed of wooden boards overlaid with gold. Then the structure was covered with the fine linen covering with the needle work Cherubim embroidering. Next the goat hair covering was placed on the structure. Then the covering of rams skin dyed red and finally the outer covering of Badger skin.



The Tabernacle had two rooms or compartments: The Holy Place, on the East side, and measured approximately 9 meters by 4.6 meters. The Holy of

Holies, the inter room on the West which measured approximately 4.6 meters square. The only entrance was the entry Door Curtain on the East end of the Holy Place.

There were only seven pieces of furniture in the Tabernacle. Seven is the number of perfection. The seven pieces of furniture speak of God's perfect provision for those who are in the Lord Jesus Christ.

The first piece of furniture the priest saw when he stepped inside was the Table of Showbread on the North wall (his right side). The Golden Lampstand stood on the South wall (to his left), and the Altar of Incense was straight ahead of him just in front of the Veil that separated the Holy Place from the Holy of Holies.

The Holy of Holies contained only two furnishings: The Ark of the Covenant, and the Mercy Seat sitting on top of the Ark.

Each day the priest, who order it was to serve, entered the Holy place to take care of the Lampstand, the Table of Shewbread, and the Altar of Incense.

However, **only** the High Priest was allowed to enter the Holy of Holies, and he only entered once each year on the Day of Atonement.

The Holy of Holies was where God's presence and glory resided over the Ark of the Covenant.

The Table of Showbread (Exodus 25:23-30)

The Showbread Table was on the North wall of the Holy Place. It was not very large. It was approximately 1 meter long, one-half meter wide, and three-quarters of a meter high. It was made from acacia wood overlaid with gold reminding us of the two natures of our Lord Jesus Christ. The Table of Showbread had a crown around it that was made of gold. It also had four rings where wooden staves covered with gold were place to carry it when Israel

moved. There was also utensil of gold that were used to make the showbread.



Every Sabbath evening the High Priest placed twelve new loaves of unleavened bread, one for each of the twelve tribes of Israel, on the table. There were two rows with six loaves in each row. Then the High Priest put frankincense on the loaves. The frankincense was considered a **memorial**, “that it may be on the bread for a memorial, even an offering made by fire unto the Lord.”

After they were replaced the loaves of bread were to be eaten by Aaron and his sons (the priestly family) in the holy place. This was done as an act of worship.

“Shewbread” means “bread of the face” or “bread of the presence. The Bread and the Table were considered one. When the Table was spoken of it included the Bread. And when the Bread was spoken of it signified the Table.

These loaves represented the twelve tribes as one people before the Lord and were therefore a continual memorial unto the Lord of his covenant promise to them.

The bread is symbolic of the church. I Corinthians 10:17 says, “For we being many are one bread, and one body: for we are all partakers of that one bread.”

We likewise can count the covenant promises of God to his Son concerning the church as ours.

The Table of Showbread speaks of Christ as the Bread of Life from whom we receive spiritual nourishment.

The loaves of unleavened bread remind us of the Lord Jesus saying "And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." (John 6:35).

When we partake of the Lord Jesus Christ, the divine Bread of Life, there is an unlimited supply of heavenly food, the portion of the priests. Every day we need to come to Him for spiritual nourishment.

But we must remember that one can only come to and partake of the bread after they have passed the Altar of Sacrifice and the laver.

The Golden Candlestick or Lampstand (Exodus 25:31-39)

The Lampstand was made out of a talent (about 90 lbs) of solid, pure gold. It was not melted and molded into its form. The piece of gold was beaten and shaped with the hammer. It was placed on the South (left side) of the Holy Place



The Lampstand had a center stem and six branches. Three of the branches were on one side and the other

three on the other side. Each branch had a bud and a flower. The bowls at the top were formed like almonds in blossom.

Instead of candles special oil was to be used in the Lampstand. Exodus 27:20 tells us that the children of Israel were to bring pure beaten (not pressed) olive oil for the Lampstand.

Every morning and each evening the priests were responsible to fill the seven lamps with oil and trim the wicks. The Lampstand was the only light in the Tabernacle.

The Lampstand is symbolic of the Perfect, sinless, Lamb of God under the hammer of God's judgment. God the Father hammered Him with judgment for the sin of the elect.

The Light of the Lampstand represents our Lord Jesus Christ in all His purity. The Bible declares, "This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

Oil is symbolic of the Holy Spirit therefore the Lampstand is also symbolic of the Holy Spirit. The Lampstand provided the only light God allowed in the Tabernacle. It shined on the Table of Showbread, reminding us that as we study the Word of God, we are enabled by the Holy Spirit to understand it.

The light of the world cannot shed light upon the Word of God, or on the person of Christ, only the Holy Spirit can illuminate truths concerning the Word and the Person of Christ.

Because the Lampstand is symbolic of the Lord Jesus Christ it is also a symbol of the church.

The Apostle John saw the Lord Jesus Christ in His High Priestly garments walking in the mist of seven golden candlesticks. The Lord told John what the candlesticks were in:

Revelation 1:20, "The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven **stars** are the **angels** (or pastors) of the **seven churches**: and the **seven candlesticks** which thou sawest are the **seven churches**."

The church at Ephesus was called a candlestick. Thus each assembly is to be the light bearer, or the spiritual light, in that city. If they do not the Lord may remove the candlestick.

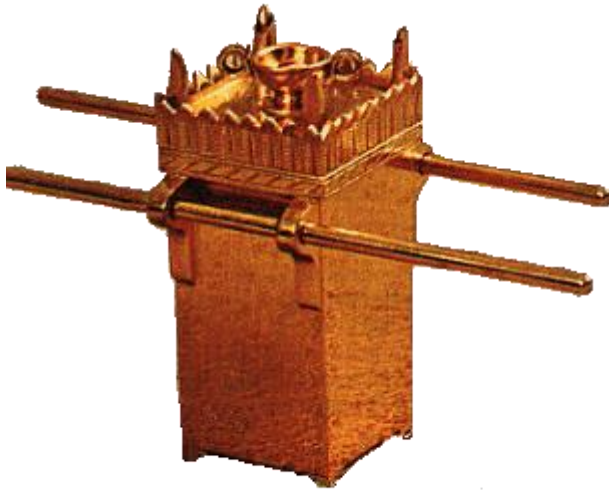
The almond in each bowl speaks of the fruit of the resurrection. John 1:4 tells us that Christ was eternal life manifested; therefore, He was the light of the world.

The same is true of each true believer. We are to be bright and shining lights for our Lord through in both word and a faithful testimony and consistent living.

The Altar of Incense (Exodus 30:1-10)

The Golden Incense Altar was made of acacia wood overlaid with gold. It was approximately one meter high and about one-half meter by one-half meter square. It also had a crown around the top that kept the burning coals in place. It also had four horns, one on each corner. Below the crown were four rings where the wood staves covered with gold were placed to carry the altar.

The Altar of incense was the tallest piece of furniture in the Tabernacle. It stood level to the wings of the cherubim on the Mercy Seat in the Most Holy Place.



The Altar of incense was positioned just in front of the Veil, the curtain that separated the Holy Place from the Holy of Holies.

The High Priest was to burn incense at this altar in the morning and at twilight in the evening (Exodus 30:7-8), as a perpetual fragrance before the Lord.

The Altar of Incense is also a type of the Lord Jesus Christ because He is our way of access unto the Father because He is now in the presence of God as our High Priest and Intercessor.

“For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.” (Hebrews 9:24).

Moses was told the specifications of the incense then told that only the specified Incense were to be burned on the altar in Exodus 30:34-36, “And the LORD said unto Moses, Take unto thee sweet spices, stacte, and onycha, and galbanum; these sweet spices with pure frankincense: of each shall there be a like weight: And thou shalt make it a perfume, a confection after the art of the apothecary, tempered together, pure and holy: And

thou shalt beat some of it very small, and put of it before the testimony in the tabernacle of the congregation, where I will meet with thee: it shall be unto you most holy.”

Incense is symbolic of prayer. It is noteworthy that Aaron only offered up prayer for the children of Israel. Therefore, the sweet smelling smoke (symbolic of those prayers) that ascended each morning and each evening were a sweet smelling savor to the Lord.

Because the Golden Incense Altar is the place of prayer, the crown and the prayer together give us a hint of a kingly priesthood of our Lord.

The thought that the Messiah, Jesus Christ has become a priest according to the order of Melchisedek is developed in the book of Hebrews.

As did Aaron we see that great High Priest prays specifically for his own as we see in John 17:9.

“I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.”

The fact that we have a Great High Priest in heaven is clearly seen in Hebrews 4:14 -16.

“Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.”

During the time of the Tabernacle only the priest could enter the Holy Place of the Tabernacle. The priests were set apart for the spiritual ministry to the Lord in behalf of the people. However, I Peter 2:9 says that today all believers are considered a “royal priesthood.”

Prayer is very important in the daily life of all believers! We should pray without ceasing (I Thessalonians 5:17), and “Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.”

The **horns on the Altar of Incense** were not just there for decoration, they were there for a purpose.

Exodus 30:10, “And Aaron shall **make an atonement** upon the horns of it once in a year with the blood of the sin offering of atonements: **once in the year** shall he make atonement **upon it** throughout your generations: it is most holy unto the LORD.”

The sin offering was offered on the brazen altar, which if you remember is symbolic of the cross.

Therefore, the full meaning of the symbol is that the intercession of our Lord is based on and finds its effectiveness in the sacrifice of the cross, where He offered himself as our Sin offering.

The Priesthood of our Lord and His intercessory work on our behalf rest wholly in the blood of the cross. Therefore, it demonstrates that the blood has been applied. Because the blood was applied and accepted we are accounted righteous and accepted in the Lord Jesus Christ.

Prayer is not the place sacrificial atonement is made; it is the place sacrificial atonement is enjoyed. We are not saved through our prayers. We pray because of Jesus' saving work on the cross.

Yet the Altar of Incense was a place for atoning blood; and on the Day of Atonement, Aaron sprinkled the horns of the altar of incense with blood from the atoning sacrifice.

Prayer does not atone for our sins, but it always makes reference to Jesus' atoning blood. We can only imagine how the High priest felt when he saw the blood-stained horns of the altar every time he came to offer incense.

Each time he saw it he was reminded of the work of the atoning blood of the Lord.

Incense is a picture of prayer, so the altar of incense reminds God's people that we should continually come to Him in prayer.

The Veil (Exodus 26:31-37)

“And thou shalt hang up the veil under the taches, that thou mayest bring in thither within the veil the ark of the testimony: and the veil shall divide unto you between the holy place and the most holy.” (Exodus 26:33).



The Veil was made of the same fine linen and contained the same colors of blue, purple, scarlet as did the Door of the Outer Court, the Door to the Sanctuary, the Cherubim Embroidered Covering that forms the ceiling of the Tabernacle. The veil was hung on four pillars of acacia wood overlaid with gold.

The Veil is the only means of entry into the presence of God in the Holy of Holies. Entry was forbidden to everyone except the high priest. And he was only permitted to enter once a year, on the Day of Atonement, when he brought the blood of the Sin offering and

sprinkled it on the lid (called the Mercy Seat) of the Ark of the Covenant.

Since the veil is made of fine linen it speaks of the complete holiness and righteousness of our Lord Jesus Christ, the Incarnate One, the only way to the Father.

We must remember that "Jesus told Thomas, "...I am the way, the truth, and the life: no man cometh unto the Father, but by me."

The Veil reminds us that all were excluded "For all have sinned, and come short of the glory of God." However, just as the goat was slain on the Day of Atonement hat its blood could obtain God's forgiveness for the Israelites, so Jesus "bare our sins in his own body on the tree" (I Peter 2:24).

As Jesus was hanging there on the cross, Isaiah said, "The LORD hath laid on him the iniquity of us all." "And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?" (Matthew 27:46).

John 19:30 says, "When Jesus therefore had received the vinegar, he said, **It is finished**: and he bowed his head, and gave up the ghost."

Matthew 27:51 reveals that the effect of the death of Jesus was dramatic: the earth quaked, rocks were split "and the Veil in the Temple was torn in two, from top to bottom."

Jewish authorities tell us that the veil was made of strong fine linen woven four inches thick. They claimed that a pair of oxen hitched to each end could not tear it in two.

Because of the way it was woven men would have tried to tear it from the bottom up, But the Scripture tells us that it was "rent in twain from the top to the bottom." From top to bottom" indicates that it was rent or torn in a supernatural way! God rent it because He was satisfied with the

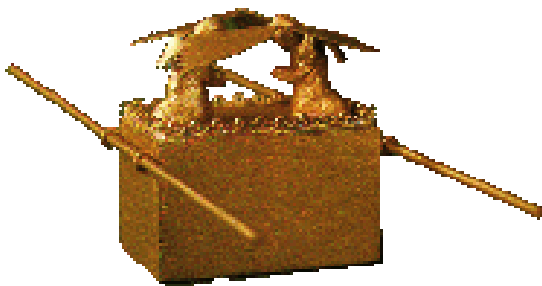
sacrifice and work of the Lord Jesus Christ on the Cross of Calvary.

This is a picture to show us that it is now possible, on the basis of faith in the death of the Lord Jesus for our sins, to stand in the presence of God as justified and forgiven people (Romans 5:1-2).

As Hebrews 10:19-22 shows, the way to the Holy of Holies has been opened to us. "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; And having an high priest over the house of God; Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

The Ark of the Covenant (Exodus 25:10-22)

The Ark of the Covenant is the best-known item in the Tabernacle. It is renowned for its mysterious powers against the enemies of Israel. An example of that power is seen in I Samuel chapters 5 & 6.



The Ark was a chest approximately 1 meter long, .7 meters wide and .7 meters high made of acacia wood, overlaid with gold inside and out. There were also two long bars, also made of acacia wood overlaid with gold that were used to carry it. These staves were never to be

removed. There was also a solid gold crown around the lid.

The base of the Mercy Seat, which was made of pure gold, formed the lid of the Ark. There were two Cherubim. We are not told in great detail exactly what the Ark of the Covenant and Mercy Seat looked like. Some models show the Cherubim kneeling, while others show them standing. What we do know is that the Cherubim faced each other, with their wings stretched out completely covering the Mercy Seat. It is very possible that the wings of the two Cherubim touched one another to form a complete covering.

The Ark of the Covenant and the Mercy Seat resided in the Holy of Holies the innermost room of the Tabernacle. The Ark, more precisely the Mercy Seat was God's throne in the Tabernacle. God's presence did not dwell inside the box, but remained between the two Cherubim.

“The LORD reigneth; let the people tremble: **he sitteth between the cherubims**; let the earth be moved.” Psalm 99:1

The Ark of the Covenant represents the Lord Jesus Christ. Again we see both his humanity and divine natures in the wood and gold.

The Mercy seat of pure gold represents the throne of God in the midst of His people.

The Lord Jesus Christ was, if you will, the throne of God in this world. Colossians 2:9 says, “For in him dwelleth all the fulness of the Godhead bodily.”

When the Lord spoke it was with the same power with which He spoke the universe into existence. John 18: 4-6, “Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them. As soon then as he had

said unto them, **I am he**, they went backward, and fell to the ground.”

The miracles that He did were done with the same ease with which He hung the earth on nothing, and flung the stars into their orbit.

Christ said, “Ye believe in God” “believe also in me.”

The Lord Jesus Christ was the God – man. He was God in flesh dwelling among men.

Inside the Ark were three items: The two stone tablets of the Law, Aaron's rod that budded, and the golden pot of manna.

According to Exodus 25:21 these three items together form the Testimony. Therefore, the Ark is called the Ark of the Testimony.

The tablets of the law O had the Ten Commandments written on them by the finger of God at Mount Sinai were in the Ark. These stones are also called the tables of testimony in Exodus 31:18.

The Ten Commandments are the basis for God's covenant with the children of Israel (Exodus 19:5-7). They stipulate what the righteous requirements of the law are.

The Lord Jesus Christ was born under the law. He was circumcised the eight day according to the law. He kept the law perfectly, both toward God and man.

Every deed He did He did to glorify the Father. Every word He spoke, He uttered that He might exalt Him. When He spoke of the sheep upon the hillside, they were his Father's sheep. When He spoke of the lily it was that men might see that it was his Father's hand that formed and fashioned it.

The Lord Jesus Christ came down from heaven that He might do the will of God.

Hebrews 10:5 says, "Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, **but a body hast thou prepared me:** In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God."

God's righteous requirements could not be eternally satisfied with the bodies of bulls and goats offered in sacrifice.

It was God's will that God the Son become flesh and offer himself as the whole Burnt Offering (the perfect Sin Offering) for those given him by the Father before the foundation of the world.

When the Lord completed all that was necessary for the salvation of the elect of God on the cross of Calvary He cried, "It is finished."

The second item found in the Ark was a Golden Pot of Manna. Manna was the food that came down from God to feed the children of Israel daily in the wilderness for the forty years of their journey to Canaan. It was given to the children of Israel in such a way that it required them to develop self-discipline. Manna only came in the early morning with the dew (Exodus 16:13-14). By the time the sun was up, it would have evaporated (Exodus 16:21). It had to be gathered every day and any that was left over would breed worms and smell. This was true except for the sixth day when they were required to gather a double portion because none would fall on the Sabbath.

It was called 'Manna', because that is Hebrew for 'what is it'. It was like white coriander seed tasted like wafers made with honey. The Lord commanded Moses to fill an omer vessel with Manna and keep it for a memorial to future generations of how God fed them in the wilderness supplying their fathers with food from heaven. (Exodus 16:32-33).

The Manna is a type of our Lord Jesus Christ as the Bread of Life upon which we feed during our pilgrimage

through this old world on our way to our eternal home in heaven.

John 6:48-51, "I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world."

The Manna in the Ark and the Ark as the symbol of His incarnation, are symbols of the fact that He became flesh that He might, die, rise again, ascend to Heaven and become the Bread of Life that gives new and spiritual life.

The third thing that was in the Ark was Aaron's rod that Budded. Korah and his followers challenged the authority of Moses and Aaron's leadership. Moses instructed everyone to appear before the Lord the next day. They were to fill bronze incense burners and place them before the Lord. God judged Korah and his followers by sending His wrath upon them.

Then the whole congregation began to murmur against Moses and Aaron because they had "killed the Lord's people." God sent a plague upon them until Aaron obeyed Moses and placed his (the authorized) incense burner before the Lord in the Tabernacle. The plague took many lives but proved that Moses and Aaron were his choices.

Then God told Moses to have the rod of each of the head of the twelve tribes marked with the name of the tribe and placed before the Lord, at the Ark of the Testimony (Numbers 17:4). When Moses returned the next day, Aaron's rod had budded, burst into full blossom, and then bore ripe almonds proving positively that Aaron was God's choice to be the High Priest.

God instructed Moses to place Aaron's rod back before the Testimony, "to be kept as a sign against the rebels" to prevent further murmurings and death (Numbers 17:10).

The almond tree is the first to bloom in the spring. Thus Aaron rod is symbolic of the resurrection life.

Aaron's rod was not only an avouchment of Aaron's priesthood, but a symbolical prophecy that our Lord would rise from the dead and become our Great High Priest.

Aaron's priesthood was ever changing because of death. But Hebrews 7:24 tells us that Our Lord has an unchangeable, unending priesthood, and that He lives forever to make intercession for us.

The Ark was made complete with crown of gold. The golden crown is a prophetic symbol of our Lord's exaltation as the King of Glory.

The Mercy Seat Exodus 25:17-21

As already stated the Mercy Seat was made of pure gold beaten and formed into shape. It formed the lid and fit inside the crown of the Ark. The two Cherubim, with their wings spread, were a part of the Mercy Seat, which was the throne of God in the Tabernacle.

Scripture tells us that the Mercy Seat was the place that God said, "I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony."
Exodus 25:22



The Mercy Seat is an absolute symbol of our Lord Jesus Christ.

Romans 8:24-25, "Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God."

The word "Propitiation" is translated from the Greek word "hilasterion." Hilasterion means "Mercy Seat."

So we could say, Whom God hath set forth to be a mercy seat through faith in his blood.

There was only one way of approach to the Mercy Seat. On the Day of Atonement the High Priest made the sacrifice, and then he took the blood of the sacrifice and sprinkled it on the Mercy Seat in the Holy of Holies as atonement for the sin of Israel that year.

The High Priest could only enter the Holy of Holies because of the blood. This teaches us that the mercy of God is only extended to those who come in the prescribed manner.

The Bible says, "Believe on the Lord Jesus Christ and thou shall be saved." The Lord Jesus Christ is our propitiation, He is the only approach man has to God.

The Lord Christ was our sacrifice, our substitute, our sin offering. Then after He gave himself as a sacrifice, as the antitype of the High Priest, He ascended to Heaven and put His blood upon the Mercy Seat in heaven.

"Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." Hebrews 9:12

I believe that John 20:16-17 prove that the Lord ascended into heaven and offered his own blood in the holy place in heaven.

In the early morning Mary comes to the tomb and finds it empty. In verse 16, "Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to

say, Master. Jesus saith unto her, **Touch me not; for I am not yet ascended to my Father:** but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.”

Later that same day the Lord appears to His disciples and allows, in fact, insist that they “handle him.”

What was the difference? In the morning He was on his way from the Altar of sacrifice to the Mercy Seat. And just as the High Priest could not be touched while he was on his way from the Altar to the Mercy Seat, the Lord likewise could not be touched. Therefore He said, **“Touch me not; for I am not yet ascended to my Father.”**

After He ascended and completed the atonement He returned to earth and showed himself to his disciples and allowed them to handle him.

Those who would seek propitiation must come in the prescribed manner. The Lord Jesus Christ is the way, the truth, and the life, no man cometh to the Father but by Him.

“Believe on the Lord Jesus Christ and thou shall be saved.”

Today the Lord Jesus is on sits at the right hand of the Father on God’s throne. Those who have been reconciled through the shed blood of Christ may come boldly to the throne of grace, with full assurance to commune with Him

The High Priest and His Garments Exodus chapters 28 and 39)

God called Moses to lead Israel. In Exodus 28:1 He sovereignly chooses Moses' brother Aaron as the first high priest and Aaron sons to the priestly office.

Exodus 28:1 says, “And take thou unto thee Aaron thy brother, and his sons with him, from among the children of

Israel, that he may minister unto me in the priest's office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons."

Numbers 21:27-28 tell us that at Aaron's death his son, Eleazar, became the high priest. Subsequent high priests were the descendents of Aaron.

The high priest was responsible for the Tabernacle, the daily offerings, and the three yearly feasts: Passover, Pentecost, and Yom Kippur (the Day of Atonement) where it was the high priest's responsibility to take the blood of the sacrifice into the Holy of Holies on behalf of God's people.

Aaron is a type of Christ as our High Priest in the pattern of the execution of His priestly office.

Aaron made atonement for the sins of the people by sprinkling the blood upon the mercy seat. So did our Lord.

Aaron represented his people in the presence of God in his beauty and glory, as reflected in his garments. Christ likewise represents His people in the character and merits of his own glorious perfections.

But we must remember that our Lord is not a priest after the order of Aaron, but Melchizedek.

Melchizedek was both King and Priest. So Melchizedek is a type of Christ as the King-priest.

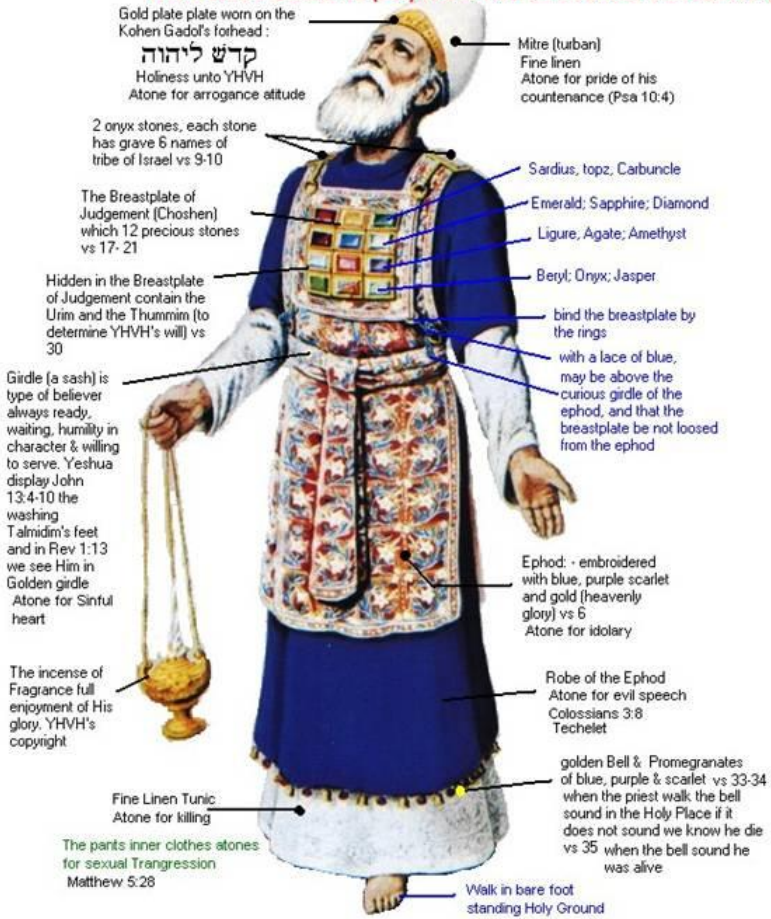
Aaron's priesthood changed because of death, Christ priesthood is unchangeable because He is eternal.

The high priest garments:

In Exodus 28:2 the high priest garments are called "holy garments" and are said to be for "glory and for beauty."

The high priest garments **in type** express the character, nature, manner, and dignity of our Lord's priesthood.

The Golden Garments (8th) of the Kohen Gadol Shemot 28:4:42



Exodus 28:39 describes the first garment of the high priest. It was the embroidered coat made of pure white fine linen.

All of the priest wore a coat made of this fine linen. The difference is that for the priest this was the outer and only garment. But for the high priest it was the innermost garment which included the girdle, bonnet, and breeches.

The coat is symbolic of the righteousness and holiness of Christ. Christ righteousness was the foundation of all that He was and did.

But the only merit that a believer can claim is the imputed righteousness of our Lord Jesus Christ.

Isaiah said, "I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." Isaiah 61:10

The Robe of the Ephod (Exodus 28:31-35)

The Robe was made entirely of blue, which speaks of the heavenly. The Robe had a hem, and attached to the hem were pomegranate motifs (in blue, purple and scarlet), with golden bells alternating in between the pomegranates. The golden bells are symbolic of "testimony" and the pomegranates of "fruitfulness." The bells were a testimony that the High Priest was doing his ordained work.

The Robe speaks of Christ as entirely and absolutely heavenly. He went into Heaven, into the true Temple. Today He is unseen by mortal eye, but we know that He is alive and that His sacrificial work was accepted of the Father. Why? Because we have the fruit and testimony of His life and the acceptance of His work!

The Holy Spirit is the testimony:

In John 16:7 Christ said, "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you."

Acts 2: 1, "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost."

The coming of the Holy Spirit is "**testimony**" that Christ is alive, that His sacrificial work was accepted, and that He

sits at the right hand of the Father today. The Holy Spirit is still testifying of Christ today!!

The elect (His people) are the “**fruit**” of His sacrificial work and His triumphant resurrection (John 12:24). 3000 were converted the first day the bells of the Holy Spirit’s testimony rang out.

The Ephod and the Breastplate (Exodus 28 & 39)

The Ephod was the outermost garment of the high priest. It consisted of two parts. One part covered the back and the other the front. It was held together at the shoulders by two straps that were clasp together with two stones, each having the names of six of the tribes on them. The Ephod was united at the waist by a “curious girdle.”

The Ephod made in four colors: blue, purple, scarlet and the white of the fine linen. These are the colors seen in the Doors of the Outer Court, the Sanctuary, and the Veil.

Remember these colors speak of Christ as He is revealed in the four gospels.

Blue indicates heavenly, godly, or deity.

Isaiah 40:9, "Behold your God" pointing to John's gospel, where in John 20:28, doubting Thomas finally understands and says to our Lord Jesus Christ, "My Lord and my God."

Purple (Scarlet) signifies Royalty or kingship.

"Behold your King" (Zechariah 9:9), pointing to Matthew's gospel, where Jesus, the descendant of King David (Matthew 1:1), declares after rising from the dead: "All power is given unto me in heaven and in earth." (Matthew 28:18).

Red signifies blood or sacrifice.

Isaiah 52:13 & 53:5 says, "Behold My servant" which points to Mark's gospel, where Jesus says, "For even the

Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many" (Mark 10:45).

White signifies purity or personal practical righteousness.

"Behold the man" (Zechariah 6:12), pointing to Luke's gospel, where Pilate says of Jesus "I find no fault in this man" (Luke 23:4, 14).

The Ephod consisted of two parts. One part covered the High Priest back and the other the chest and stomach area. The Ephod was held together at the shoulders by straps, clasped firmly by two onyx stones. Each stone had engraved upon it six of the names of the tribes of Israel. They were listed by date of birth. The "curious girdle" which seems to have been a part of the Ephod itself held the Ephod together, at the waist.

The Ephod was a "cunning" or magnificent work. Not only was it made of fine linen with the four colors it also had gold wires or threads embroidered into the fabric. It was a magnificent garment of glory and beauty.

The Ephod is a perfect symbol of our Lord. The gold and linen were bound together in the Ephod, making it a wondrous garment of glory and beauty. They speak of our Lord's two distinct unmixable natures – He was human yet divine. The Lord Jesus Christ is the God – man.

The Shoulder Stones (Exodus 28:9-12)

The Shoulder Stones (Exodus 28:9-12) on each shoulder-piece of the Ephod was a precious Onyx stone. Six names were written on each of the stones. They were listed by birth date.

The names are engraved on the stones by date of birth. Once engraved the names cannot be erased. This reminds us of our Lords words in John 10:28.

"And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."

The shoulder is symbolic of strength. So every time the high priest ministered at the Altar of Incense, he carried the names of all God's people upon His shoulders.

Therefore, the stones on his shoulders symbolize our Lord Jesus Christ bearing up His people before God. They symbolize our Lord's never ending love, and His power to keep and **effectually** represent His elect before God.

(Effectually means: able to bring about the desired result)

The Breastplate - Exodus 28:15-30

The Breastplate is called the "breastplate of judgment" three times in Exodus 28: 15, 29, 30. It was made of the same material as the ephod. The breastplate was four square doubled. Because it doubled back it created a pouch where the Urim and Thummim were placed. The Breastplate was attached to the Ephod at the top with two golden rope like chains of pure gold and at the bottom with blue lace.

The Lord told Moses to have twelve precious stones, one for each of the twelve tribes of Israel set into the Breastplate. Each stone had the name of the respective tribe engraved upon it. These stones were placed upon the Breastplate by the **position** they held in the camp or when they marched.

Note the difference between the shoulder stones and those set in the Breastplate. Both shoulder stones were the Onyx stones. While the stones on the Breastplate were not only different from the shoulder stones they were different from each other.

Exodus 28:29 tells us, "And Aaron shall bear the names of the children of Israel in the breastplate of judgment **upon his heart**, when he goeth in unto the holy place, for a memorial before the LORD continually.

Not only did the high priest bear the people of God upon his shoulder, he continually bears them upon his heart.

Just as Aaron bore the names of the children of Israel upon his heart, the Lord Jesus Christ, our great high priest, bears us upon his heart in love.

This is a beautiful type of Christ's heavenly ministry as our great High Priest. He arose from the dead, ascended into heaven, and is seated at the right hand of God as our merciful and compassionate High Priest continually interceding for His own to help them in their times of difficulties and need. Hebrews 2:17:4:16

The shoulder stones were just alike; they had the same value, and were equally held up by the high priest. Those on the shoulder were there by birth. As **believers** we **are** all alike **on the shoulders of our Lord**, we are all there **by spiritual birth**.

The Urim and Thummin (Exodus 28:30)

As mentioned earlier the breastplate formed a pocket. The Urim and Thummin, probably two precious stones were kept in the pocket. Urim means 'lights' and Thummin means 'perfections'.

Whenever important matters or questions of guilt or innocence were to be decided the Urim and Thummin were used to determine God's judgment by lot. Various passages of Scripture reveal that they were connected with the ascertainment of God's will in particular cases.

The Urim and Thummin are symbolic of how our Lord, through the Holy Spirit, reveals to His people the perfect light of God's will for their lives (John 14 & 16).

The Mitre (Exodus 28:36-39)

The Mitre was the head covering the high priest wore at all times. It made of white fine linen and formed a turban. There was a gold plate attached to the Mitre with "HOLINESS UNTO THE LORD" engraved on it. The plate of gold was fastened to the turban with blue ribbon. It has a two-fold symbolic meaning:

First, the High Priest was to bear the iniquity of the holy things. “Bear” nasa’ (naw-saw’) is literally: to bear away, to take away, to carry off. The High Priest was to bear away the iniquity of the people by the blood atonement that was made. Our Saviour, the Lord Jesus Christ, bear away our sin through the propitiation He made at Calvary.

Secondly, the mitre was always on the High Priest head as he ministered in the Tabernacle. He represented the people of God in holiness. Christ our great High Priest represents us before the Father. We are “always” holy in Him.

Conclusion

God told Moses, “And let them make me a sanctuary; that I may dwell among them.” The physical Tabernacle symbolized the Lord Jesus Christ. John said, “And the Word was made flesh, and dwelt (or tabernacle) among us.”

In the tabernacle we see the Lord Jesus Christ, His sacrifice, His propitiation, His ascension, and His High Priestly ministry in heaven.

The lost must come to God in the prescribed manner – the Lord Jesus Christ.

“Believe on the Lord Jesus Christ, and thou shalt be saved.”

1 John 4:10, “Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.”

Once inside we see the Lord in his glory and understand.

“Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of

grace, that we may obtain mercy, and find grace to help in time of need” (Hebrews 4:14-16).