

The Tabernacle and Temple

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Slide 1 – Title Slide

I. The Tabernacle's importance.

A. Why would God bother?

1. Why was man created?
 - a. God created all things for His own pleasure and glory (Rev. 4:11).
 - b. God created man in His own image with an assumption of fellowship with him which would result in man willingly giving God glory and pleasure.
 - c. Man's purpose is to give God glory through unbroken fellowship with Him (Gen. 3:8-9)
2. What was man's relationship with God before the Fall (Gen. 1-3; Gen. 2:18-20; 3:8-9)?
 - a. Face to face communication with God, having been made in His image and likeness.
 - b. Conscious of God and others, but not of self (nakedness).
 - c. Fearless, loving relationship with God.
3. What is man's relationship with God after the Fall (Gen. 3)?
 - a. Man lives in fear of God because of his sin and its consequences (Gen. 3:6-10).
 - b. Man is primarily concerned with himself, not with God or others (Gen. 3:11-13 Excuses).
 - c. Man can only approach God on God's terms, but most are unwilling to do so, choosing rather their own ways of approach to God (Prov. 14:12; 16:25).
4. What will be man's relationship with God in eternity (Rev. 20-22)?
 - a. The lost will be forever separated from God because of their unwillingness to repent of their sin (Rev. 20:11ff).
 - b. The saved will be forever in God's presence, having repented of their sin and having been raised in His likeness (Rev. 21:1-7).
 - c. Both groups will be fully conscious of both God, themselves, and their personal relationships to Him (Luke 16:19-26).

B. Pre-Sinai meetings with God.

1. In the Garden (Gen 3:8ff). The way it was meant to be.
 - a. Face-to-face personal communication.
 - b. God came to the Garden to meet man.
 - c. No sin = no sacrifice.
2. After the Fall (Gen 3:8ff). The first sacrifice for sin.
 - a. God still came to the Garden seeking man.

- b. Man hides from God.
 - 1) He hid himself “because I was naked,” even though he had made fig-leaf aprons. The nakedness wasn’t just physical; his sin had left him alone and separated from God.
 - 2) He was motivated by fear, shame and guilt (self-pity), not by concern regarding the effect it would have on God.
- c. God initialized restoration:
 - 1) Investigated the sin and meted out necessary justice to all involved.
 - 2) Provided appropriate covering for man (skins). First blood sacrifice for sin.
 - 3) Promised future victory through “the seed of the woman.” (Gen. 3:15)
- 3. Abel and Cain (Gen 4). The proper sacrifice.
 - a. Abel’s blood sacrifice was accepted; Cain’s vegetable offering was not. The implication is both knew what God wanted (Gen. 4:1-5).
 - b. Cain’s anger was unwarranted, since God assumed he knew the difference between “doing well” and “doing not well,” even revealing (“sin lieth at the door”) Gen. 4:6-7.
 - c. Cain’s impenitent self-righteousness led to the murder of his brother (Gen. 4:8-12).
 - d. Cain’s self-righteousness also led him to accuse God of unnecessary cruelty in His punishment (Gen. 4:13f).
- 4. Noah (Gen 6-9). The “clean animal” sacrifice.
 - a. Noah knew the difference between clean and unclean animals (Gen. 7:8).
 - b. After the flood Noah built an altar and offered burnt offerings of clean animals and birds (Gen 8:20).
 - c. God smelled a “sweet savour” and made several promises to Noah (Gen 8:21ff).
- 5. Job (Job 1). The intercessory sacrifice.
 - a. Job offered burnt offerings for each one of his children just in case they had sinned and cursed God (Job 1:5).
 - b. Job did this continually for his children (Job 1:5).
 - c. God called Job “My servant,” and showed remarkable grace to him in both chastising him and restoring him (Job 1:8; 2:3; 42:1ff).
- 6. Abraham (Gen 12-25). The substitutionary sacrifice.
 - a. On several occasions God came to Abraham and spoke to him directly, even allowing Abraham to negotiate for the lives of Sodom and Gomorrah.
 - b. When tested with offering his only son, Abraham obeyed God believing He would provide a proper (substitute) sacrifice, which the Lord did (Gen. 22:1-13).

- 1) Abraham expected a lamb for a burnt offering (Gen. 22:7-8).
 - 2) God provided a ram in exchange for Isaac (Gen. 22:13).
7. Jacob (Gen 28-35). The surrendered sacrifice.
- a. His first pillar was a fearful response to the Lord appearing to him in a dream, and produced a vow to make the Lord his God if God would prosper him and bring him home safely (Gen. 28).
 - b. The events were reversed in his second meeting with God; he fearfully prayed for deliverance from his brother, and the Lord blessed him after an all-night wrestling match (Gen. 32:9-12, 24-32).
 - c. Jacob finally built an altar once he was safely in Canaan, calling it "Elelohe-Israel" ("God, the God of Israel") (Gen. 33:16-20).
8. Moses (Exo 2-24). The sacrificial life. (Model relationship, "talking to God").
- a. At no time was Moses not aware of who he was, and who his God was (Ex. 2:1-15a).
 - b. God's appearance to Moses at the burning bush introduced Moses to his new life of holy surrender to the Lord's service (Ex. 3:1-6).
 - c. Moses had a continual talking relationship with the Lord, being the first intercessor for God's people ("The Lord said unto Moses" appears 53 times in the Pentateuch).
 - d. Eventually Moses built a tent where he could meet with the Lord in the sight of the congregation.

C. What is a Tabernacle?

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1. Words:

a. Hebrew words:

- 1) *Mishkan*-Translated as "tabernacle, dwelling, habitation, tent" (cf. Ex 25:1-27:19).
- 2) *Ohel*-Translated "tabernacle, tent, dwelling" (cf. Ex. 27:20-31:18)

b. Greek words

- 1) *Skene*, translated as "tabernacle, habitation,".
- 2) Nearly all other Greek words translated as "habitation" or "dwelling" have the Greek word *oikia* ("house, dwelling") as their root (Eph. 2:22).

c. English word - From the Latin *tabernaculum*, "tent, booth, shed."

d. Implications:

- 1) General: It is a place where someone can live. It is a temporary, transportable structure, in contrast to a permanent building on a foundation.

2) Old Testament:

- a) *Mishkan* refers to God dwelling among His people.
 - b) *Ohel moed*, "Tabernacle of the Congregation," refers to the place where God meets man.
- 3) **Conclusion:** The Tabernacle was a movable "tent of meeting" where God could dwell among, and meet with, His people on earth.

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2. Names:

- a. Sanctuary (Exo. 25:8).
- b. Tabernacle of the Congregation (Exo. 27:21).
- c. Tabernacle of Testimony (Exo. 38:21).
- d. Tabernacle of Witness (Num. 17:7-8).
- e. Tabernacle of the Lord (1 Ki. 2:28).

D. Why study the Tabernacle?

1. No Scripture is unimportant (Rom 15:4; 2 Tim. 3:16; 1 Cor. 10:11).
2. An enormous amount of Scripture is devoted to the Tabernacle (Exo. 25-40, plus large sections of Leviticus and Numbers).
3. It is rich in typological teaching.
 - a. A "type" is a person, place or event which foreshadows some aspect of divine truth which will be fully revealed in the future.
 - 1) Types in the Bible are not arbitrary; they are stated in Scripture as keys to interpretation (cf. Heb. 10:19ff).
 - 2) Some types are implied (cf. Abraham's sacrifice of Isaac), but not all people or events are types (cf. the good Samaritan story as a picture of salvation).
 - b. Typical teachings of the Tabernacle (Heb. 9):
 - 1) Heaven (Approach to God)
 - 2) Jesus Christ (His Person and work)
 - 3) First coming vs. Second Coming of Christ:
 - a) Tabernacle pictures the first coming:
 - i. It was temporary.
 - ii. It was overseen by Moses the prophet.
 - iii. It was unattractive.

- iv. It had a sand floor (grounded on earth).
- b) Temple pictures the Second Coming:
 - i. It was “permanent.”
 - ii. It was overseen by Solomon the king.
 - iii. It was magnificently beautiful.
 - iv. It had a gold floor.

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E. How to study the Tabernacle.

1. In order of instruction (Exo. 25-31).

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|-----------------------------------|--------------------------------|
| a. Materials (25:1-9). | j. Offerings (29:1-46). |
| b. Ark (25:10-16). | k. Altar of Incense (30:1-10). |
| c. Mercy Seat (25:17-22). | l. Atonement money (30:11-16). |
| d. Table of Shewbread (25:23-30). | m. Laver (30:17-21). |
| e. Candlestick (25:31-40). | n. Anointing oil (30:22-33). |
| f. Tabernacle building (26:1-37). | o. Incense (30:34-38). |
| g. Altar of Sacrifice (27:1-8). | p. Workers (31:1-11). |
| h. Court (27:9-18). | q. Sabbath (31:12-17). |
| i. Priestly garments (28:1-46). | |

2. In order of construction (Exo. 35-39).

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|-----------------------------------|-----------------------------------|
| a. Sabbath (35:1-4). | h. Candlestick (37:17-24). |
| b. Materials (35:4-29). | i. Altar of Incense (37:25-28). |
| c. Workers (35:30-36:7). | j. Anointing and Incense (37:29). |
| d. Tabernacle building (36:8-38). | k. Altar of Sacrifice (38:1-7). |
| e. Ark (37:1-5). | l. Laver (38:8). |
| f. Mercy Seat (37:6-9). | m. Court (38:9-20). |
| g. Table of Shewbread (37:10-16). | n. Priestly garments (39:1-32). |
3. From the inside to the outside - God’s point of view; God coming to man.
 4. From the outside to the inside - Man’s POV - man coming to God; the way of salvation.

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II. The Tabernacle described.

A. The Tabernacle compound.

1. Introduction (Ex. 25:1-9)

- a. Purpose: The Tabernacle was designed to be a dwelling place for God on earth among His people (Exo. 25:8).
- b. Pictures:
 - 1) The Tabernacle is a picture of Christ as the dwelling place of God in His ministry of reconciliation to the world (2 Cor. 5:19-21).
 - 2) The Tabernacle is a picture of the Holy Spirit indwelling the believer (Rom. 8:9-17; 1 Cor. 6:18-20).
 - 3) The Tabernacle is a picture of the local church as a "habitation of God through the Spirit" (Eph. 2:19-22; cf. 1 Cor. 3:16-17; 2 Cor. 6:14-18).

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- c. Pattern: Instructions for the Tabernacle were given by God to Moses on Sinai (Exo. 25:9).
 - 1) God commanded Moses to build a Tabernacle (Ex. 25:1-9)
 - 2) The Tabernacle and its courtyard were constructed according to a pattern set by God. It was to be followed completely and accurately. (Exodus 28:8, 9)
 - 3) The pattern was based on the true Tabernacle in heaven (Heb. 8:1-5).
 - 4) We study the Tabernacle to understand God's pattern of worship.
 - 5) The Tabernacle shows how common people can have fellowship with a holy God.
- d. Provision (Exo. 25:1-7):
 - 1) God commanded all the children of Israel to give a willing offering (Ex. 25:1-2).
 - a) The offering would be proof of their love to God.
 - b) The quantity and diversity of the offering would be proof of God's love for His people.
 - 2) God commanded fifteen different items be collected for the Tabernacle (Ex. 25:3-7)
 - a) **Gold**-Deity, royalty. Primary symbol of wealth, it was used in kings' crowns and ornaments, and in making idols.
 - b) **Silver**-redemption. Also used in idols, its primary use was as payment.
 - c) **Brass**-judgment, strength. Used by God to describe how the earth and the heavens will be for His people if they rebel against Him.
 - d) **Blue**-sky, heaven. Expensive dye (and cloth) used as clothing for nobility and military leaders, and as ships' awnings in Tyre.

- e) **Purple**-Christ as God and man, and as King. Dye (and cloth) usually associated with kings, but also, like blue, worn by nobility.
- f) **Scarlet**-earth, man, blood. An indelible color used twice in the OT as a colored thread or cord for marking something for identification; also used as women's clothing, and as a picture of sin. Scarlet wool was used in the purification ceremony for lepers.
- g) **Fine linen**-white, holiness, purity, righteousness. Its primary identification is as white cloth.
- h) **Goats' hair**-black, sin. Goats' hair was used in David's pillow.
- i) **Rams' skins dyed red**-devotion, submission. Red here is made from clay, and refers to blood, sin, wine and rubies.
- j) **Badgers' skins**-homeliness, humility, protection. Beyond the Tabernacle, this is used for shoes.
- k) **Shittim wood**-incorruptibility. The desert acacia is virtually impervious to insects, and obviously suited to low-moisture conditions.
- l) **Oil for the light**-Holy Spirit. Olive oil was used for cooking, medicine, anointing and light.
- m) **Spices**: For anointing oil-sanctification and for incense prayer
- n) **Onyx stones**-priestly perfection. Onyx appears always as an extremely valuable stone, and is used for only the most auspicious purposes.
- o) **Stones to be set in the ephod**-priestly perfections.

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2. Outside the Court of the Tabernacle

- a. The Tabernacle proper was located in the center of the camp.
- b. The tribes were encamped around it in a specific order:
 - 1) The twelve tribes (Num. 2).
 - a) East side: Standard of the camp of Judah. Judah, Issachar, Zebulun.
 - b) South side: Standard of the camp of Reuben. Reuben, Simeon, Gad.
 - c) West side: Standard of the camp of Ephraim. Ephraim, Manasseh, Benjamin.
 - d) North side: Standard of the camp of Dan. Dan, Asher, Naphtali.
 - 2) The priests and Levites (Num. 3).
 - a) Gershonites on the west in the camp of Ephraim. Duties: Take care of the Tabernacle tent materials and coverings.

- b) Kohathites on the south in the camp of Reuben. Duties: Take care of the Tabernacle furniture and Vail.
- c) Merarites on the north in the camp of Dan. Duties: Take care of the framework of the Tabernacle and the Court, along with furniture and vessels of the outer court.
- d) Aaron and the priests on the east in the camp of Judah.
 - i. Aaron was the first high priest.
 - ii. His oldest living son, Eleazar, was the “chief of the chief” of the Levites.
 - iii. Duties: Keep all the duties of the Tabernacle for the children of Israel.

Slide 8 – Study outer court, the gate, the bronze altar, and the bronze laver

3. Outer perimeter of the Court (Exo. 27; 38; 40)

Slide 9 – Video of the courtyard 3D (2:23)

Slide 10

a. Hangings for the Court.

- 1) The curtain structure defines the perimeter of the Tabernacle compound.
- 2) Dimensions: 100 cubits x 50 cubits x 5 cubits (150 ft x 75 ft x 7.5 ft). High enough to be able to see over it.
- 3) Made of fine white linen.
 - a) All one could see from the outside was a large white curtain.
 - b) Rev. 19:8 says fine white linen is the “righteousness of the saints,” which is the righteousness which is imputed to them by God through Jesus Christ.
 - c) The white would be glaring in the desert sun, and a stark contrast to the dark-colored tents (cf. Song of Solomon 1:5).
- 4) Sixty pillars support the curtain.
 - a) Twenty each on the north and south.
 - b) 10 each on the east and west.
 - c) Pillars suggest strength and support (1 Tim. 3:15), here holding up the white “curtain of righteousness.”
 - d) Brass sockets.
 - i. Base of the pillars which were sunk into the ground like a shovel head.
 - ii. Brass represents judgment; the pillars supporting the “righteous curtain” were grounded in judgment.
 - e) Silver fillets.

- i. Located at the top of the pillars, allowing the pillars to be bound together for stability. Exactly how though is uncertain (connecting rods between the pillars, or rings through which ropes could secure the pillars).
 - ii. Silver represents redemption; the pillars supporting the “righteous curtain” are stabilized by redemption.
- f) Silver hooks.
 - i. Attach the curtain to the pillars.
 - ii. Redemption (silver) keeps the “curtain of righteousness” held up before the world.
- g) Chapiters
 - i. The tops or crowns of the pillars.
 - ii. These were also covered with silver.
- h) Pins
 - i. Pegs or hooks pounded in the ground for support ropes.
 - ii. These were made of brass.

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b. Gate of the Court (Ex. 27:16; 38:18-19; 40:8, 33)

- 1) Length: 20 cubits x 5 cubits (30 ft x 7.5 ft).
- 2) Support: four pillars with silver fillets, brass sockets and silver hooks (just like the rest of the curtain). Some think they may foreshadow the four Gospels supporting the picture of Christ found in the colors of the Gate.
- 3) Location: East side of the curtain structure.
- 4) Construction:
 - a) Fine white linen.
 - b) Needlework of blue, purple and scarlet.
 - i. The three colors together picture the two natures of Christ (blue-divine, scarlet-human) together in one person (blue + scarlet = purple).
 - ii. The colors would contrast with the white linen of the rest of the curtain, and draw an onlooker’s attention to the gate, the only means of entering the Court.

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- iii. Picture the Lord Jesus Christ

Slide 13 – 2 pieces – the bronze altar and the bronze laver

- 4. Court of the Tabernacle.

Slide 14 – Video bronze altar 3D (1:43)

Slide 15

- a. Altar of Burnt Offering (Exo. 27; 38; 40)
 - 1) Made of two materials:
 - a) Shittim wood (Acacia).
 - i. It thrives in dry soil (Isa. 53:1-3).
 - ii. It is impervious to rot or decay (Ps. 16:10; 1 Jn. 3:5).
 - b) Brass.
 - i. It is both bright and strong.
 - ii. It pictures judgment (Lev. 26:19; Deut. 28:23), particularly of sin (Num. 21:9).
 - c) Together they picture Christ's indestructible humanity bearing God's judgment on sin.
 - 2) Horns of the Altar
 - a) Horns were a picture of God's power in judgment (2 Sam. 22:3; Ps. 18:2).
 - b) Sacrifices were bound to the horns before being offered (Ps. 118:27).
 - 3) Dimensions.
 - a) 5 cubits x 5 cubits x 3 cubits (7.5 ft x 7.5 ft x 4.5 ft).
 - b) It was foursquare at its base (5 x 5), suggesting both stability of the judgment and the worldwide extent of the judgment ("four corners of the earth").
 - 4) Position.
 - a) It was placed directly in front of the Gate of the Court.
 - b) The only way into the Court was through the Altar.
 - 5) The fire on the Altar.
 - a) The fire was sent (NOT started) directly by God Himself to consume the sacrifice already burning on the altar (Lev. 9:23-24).
 - i. God sent the fire to show His pleasure in the matter, and to completely consume Israel's first sacrifices.
 - ii. The fire was to burn continually (Lev. 6:13), and completely consume all subsequent sacrifices.
 - b) Any other fire (man-made) was immediately punished by death (Lev. 10:1-7).

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- 6) Five different offerings were commanded to be burned on the Altar, each picturing a different aspect of Christ's one sacrifice (Heb. 10:1-18).
- 7) Two coverings for the Altar during moving (Num. 4:13-14).
 - a) Purple cloth. Placed after the ashes were removed. The fire would be saved for the next encampment. It also held all the utensils of the Altar during moving.
 - b) Badgers' skins. Outer covering of the Altar during moving.
 - c) If the Altar is a picture of the Cross, then the purple cloth pictures Christ royal and dual nature as the God-man, something only His people would see in the Cross. The badgers' skins picture Christ's humble and broken body, the only thing the lost see when looking at the Cross.

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- 8) The sacrifice was necessary for forgiveness. The blood of the animal was important to justify the people before God.
 - a) A proper sacrifice was an animal that was valuable and perfect, not flawed.
 - b) Sin was serious. Only shed blood which stands for life, could pay for sin.
 - c) By laying his hand on it, the person identified with the animal sacrificed.

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- 9) When John the Baptist saw Jesus approaching he informed the people that Jesus is the "Lamb of God" who will take away the sin of the world. (John 1:29)

Slide 19 – video of bronze laver 3D (1:15)

Slide 20

- b. The Laver (Exo. 30; 38; 40).
 - 1) Construction. Made entirely of brass in two parts, the basin and the foot.
 - 2) Contained water for washing (Eph. 5:25-27; Heb. 10:22; Ps. 119:9; 46:4).
 - 3) Used only by the priests (cf. John 13:1-10).
 - a) Priests underwent one initial washing of their entire bodies by Moses before entering into service (Exo. 29:4).
 - b) Priests would wash their own hands and feet regularly:
 - i. Before entering the Tabernacle (Exo. 30:20).
 - ii. Before ministering at the Altar of Burnt Offering (Exo. 30:20-21).
 - iii. Before and after particular duties, such as hauling ashes, which required cleansing and purification (Lev. 16:23-28).

- 4) Made of brass from women's mirrors, picturing the Christian's need to forsake his vain attempts at self-improvement in favor of the cleansing power of God's word (Ex. 38:8; cf. James. 1:22-25).

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- 5) The exact size of the bronze laver is not described in Scripture.
 - 6) The bronze laver was located between the bronze altar and the Tabernacle.
 - 7) The entire picture is of the sanctification of the saved, not the salvation of the lost. God wants us to purify our hearts so that we can resist evil and be near to God.
5. The Tabernacle proper (God's dwelling place).
- a. Structure (Exo. 26).

Slide 22 – Video Tabernacle Framework (1:58)

- 1) Framework (Exo. 26; 36).
 - a) Material:
 - i. Shittim wood for the boards and bars.
 - ii. Gold to overlay the boards and bars, and for the rings into which the bars were inserted.
 - iii. Silver for the sockets at the bottom of each board.
 - iv. Pictures Christ's dual nature (human and divine), and redemption as the foundation for the place where God meets man.
 - b) Dimensions: Each board: 10 cubits x 1.5 cubits (15 ft x 2.25 ft).
 - c) Construction:
 - i. Twenty boards overlaid with gold stood on their end for the north and south sides (30 cubits (45 ft) wide x 10 cubits (15 ft) high).
 - ii. Six boards overlaid with gold stood on end for the back (west) side (9 cubits (13.5 ft) wide x 10 cubits (15 ft) high).
 - iii. Two corner boards were made so that each was .5 cubit (.75 ft) wide, making the back (west) side 10 cubits (15 ft) wide.
 - iv. Two tenons on the bottom of the board were inserted into two silver sockets underneath the board.
 - v. Gold rings (how many is not clear) were attached in three locations on the boards, and the gold-covered bars were inserted in them.

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- 2) The Door of the Tent (Exo. 26:36-37; 40:28).

- a) Material: Blue, purple and scarlet on fine-twined linen.
 - b) No cherubim embroidered, showing this to be the entrance, just like the Gate of the Court.
 - c) Five gold-covered shittim wood pillars stood in front of the east side entrance as support for the door curtain.
 - i. Gold hooks were attached for hanging the curtain.
 - ii. Brass sockets were attached to the bottom for standing support, just like the posts of the Court curtain.
 - d) Covered the entire east side of the Tabernacle (10 cubits (15 ft) x 10 cubits (15 ft)).
- 3) The floor was the ground, showing this to be an “earthly” Tabernacle. Solomon’s Temple had a gold floor, picturing the “golden streets” of Heaven.

Slide 24 – Video: 4 coverings over the structure (0:30)

- 4) Ceiling and walls (Exo. 26:1-6). (Mostly white in color with embroidered cherubim).
- a) Materials.
 - i. Blue, purple and scarlet picturing Christ’s dual nature as the God-man.
 - ii. Fine-twined linen picturing the holiness of God.
 - iii. The colors were woven into the linen as pictures of cherubim, covering all the walls and ceiling.
 - ☉☉ Appearance (Ezek 1:1-14; 10).
 - ☉☉ Functions.
 - i) Stand in the presence of God (Rev. 4:6ff).
 - ii) Serve as guardians of the throne of God.
 - ☉☉ Their use in the Tabernacle:
 - i) When woven into linen they mark places as off limits to all but those whom God permits. Outside the cherubim would warn people to keep out. Inside the cherubim would guarantee God’s protection.
 - ii) Over the Mercy Seat they keep watch over the place of God’s presence.
 - b) Formed out of ten curtains draped over the sides. Dimensions-28 cubits x 4 cubits (42 ft x 6 ft) each, or a total of 42 ft x 60 ft. 2 sets of 5 curtains had blue loops and 50 gold taches.
- 5) Outer coverings of the Tabernacle curtain (Exo. 26:7-14) – video 24
- a) Covering curtains of goats’ hair. (Primarily black in color) (Ex. 26:7-13).

- i. Dimensions: 11 curtains each measuring 30 cubits x 4 cubits (45 ft x 6 ft). 1 set of 5 curtains and 1 set of 6 curtains coupled with brass taches.
 - ii. Pictures man's sin being laid on the spotless Christ.
 - b) Covering of rams' skins dyed red (Ex. 26:14) – video 24
 - i. Made from male sheep skin.
 - ii. Red dye (not scarlet) pictures blood, especially the blood of Christ.
 - iii. No dimensions given, but completely covered the goats' hair with no seam.
 - iv. The blood of Christ completely covers the sin He has borne for mankind.
 - c) Outer covering of badgers' skins. (Probably brown-ish) (Ex. 26:14) – video 24
 - i. Humble, homely skins of the common rock badger (coney).
 - ii. Completely covers the layers underneath from view and secured with ropes.
 - iii. Pictures Christ's lack of comeliness during His lifetime, hiding His true nature from those without faith to see (cf. Mark 6:3; Is. 53:2-3).
- b. Interior (Exo. 25:10-40; 26:31-33).

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1) The Holy Place.

- a) Dimensions: 10 cubits x 20 cubits x 10 cubits (15 ft x 30 ft x 15 ft).
- b) Contents:

Slide 26 – video of candlestick 3D (2:01)

Slide 27

- i. Candlestick (Exo. 25:31-40; 37:17-24; 40:24-25).
 - ⊗⊗ Material: One talent (120 lbs) of pure gold.
 - ⊗⊗ Construction: (Several variations are possible from the description)
 - i) Made of "beaten work," gold hammered into thin plates and shaped (pictures the sufferings of Christ).
 - ii) The candlestick was one central shaft with six branches emanating from it, three on each side with each pair originating in a knop (bud) on the central shaft.
 - iii) Each of the six branches had three almond bowls, with one knop and one flower on each branch.
 - iv) Seven lamps, one for each branch and the central shaft, were filled with oil and lit both morning and evening.

- v) The knobs, flowers and almond bowls picture the resurrection of Christ, rising from the suffering and death of the cross.
- vi) The seven lamps could represent the illuminating and convicting power of the Holy Spirit. Jesus is the light of the world (John 8:12) and the Word of God is a light for believers to guide and protect them (Psalm 119:105).

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- vii) Followers of Jesus are called to be lights in dark places. In witnessing to others, through words and actions, the light of Christ is projected from believers. (Matthew 5:14-16)

☉☉ Location: South wall of the Holy Place.

☉☉ Purpose: Illuminate the Holy Place.

Slide 29 – Video of the table of shewbread 3D (1:39)

Slide 30

- ii. Table of Shewbread (Exo. 25; 37; 40). Pictures the provision of God for His people, and also the fellowship and communion shared between God and His people.

☉☉ Dimensions: 2 cubits L x 1 cubit W x 1.5 cubits H (3 ft x 1.5 ft x 2.25 ft).

☉☉ Materials:

- i) Shittim wood pictures the indestructible humanity of Christ.

- ii) Gold overlay pictures Christ's deity.

- iii) Fellowship between God and man meets in Christ (John 17:20-23).

☉☉ The shewbread (Lev. 24:5-9).

- i) Made from fine flour, picturing the "suffering servanthood" of Christ.

- ii) Each loaf was made from about 3 cups of flour.

- iii) 12 loaves made, and placed in two piles of six, one loaf for each tribe, picturing all of God's people partaking equally in the fellowship with God. The Christian's fellowship is based on his identification with Christ, the Bread of Life (Jn 17:23).

- iv) Frankincense (a fragrant white tree resin-cf. SoS 4:14) was placed on each pile and burned, no doubt in a censer. There can be no fellowship with God without prayer. No prayer = no fellowship.

- v) The bread is replaced every Sabbath, picturing the "sabbath of rest" as also the day of fellowship.

vi) The priests would eat the old bread in the Holy Place, a picture of believers eating the Bread of Life in the memorial of the Lord's Supper. Even priests who were unfit to serve were allowed to eat the bread.

⊗⊗ The top of the table had:

i) A gold crown on its outer edge.

ii) A four-inch (handbreadth) border.

iii) Another crown inside the border.

iv) Used to keep the drink offering vessels and bread from falling off-pictures the security of the believer in Christ.

⊗⊗ Golden vessels and tools:

i) Dishes for the bread.

ii) Spoons for the incense.

iii) Covers and cups for the drink offering.

⊗⊗ Gold rings were attached to each corner for the carrying staves.

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⊗⊗ Jesus said that his body is bread from heaven that provides all believers with eternal life. (John 6:51)

Slide 32 – video – altar of incense 3D (2:12)

Slide 33

iii. Altar of Incense (Exo. 30:1-10, 34-38; 37:25-28; 40:26-27).

⊗⊗ Materials:

i) Shittim wood-Christ's incorruptible humanity.

ii) Pure gold overlay-Christ's deity.

iii) Pictures Christ as the believer's Intercessor (Heb. 7:25; Jn. 14:13-14).

⊗⊗ Dimensions:

i) 1 cubit L x 1 cubit W x 2 cubits H (1.5 ft x 1.5 ft x 3 ft).

ii) Foursquare, like the Altar of Burnt Offering-Pictures the stability and sureness of Christ's intercession, and the all-encompassing scope of it (all believers, all the world, all their prayers, all the time)

iii) Stood higher than both the Table of Shewbread and the Ark-prayer takes the believer to a higher place, closer to God's heavenly presence.

- ⊗⊗ Four horns on the Altar (like four horns on the Altar of Burnt Offering) picture the power of God and Christ in interceding for us.
- ⊗⊗ Position: Stood in front of the Vail separating the Holy Place from the Holy of Holies and the Ark. God wants the prayers of His people before Him.
- ⊗⊗ The incense (Ex. 30:34-38).
 - i) Materials: equal parts of stacte, onycha, galbanum and frankincense (all but frankincense appear only here in the Bible) tempered together into one compound. Pictures the balance necessary in prayer (equal parts praise, thanksgiving, confession and petition).
 - ii) Quality: the ingredients were to be pure, thus resulting in a “pure and holy” incense. Pictures the confession of sin necessary to enter the presence of God in prayer (Isa. 59:2).
 - iii) Uniqueness: This compound was to be made and used solely for this purpose. Any other type of incense, or any making of this compound for personal use, was forbidden. We must approach God only on His terms; any other approach to “God” are forbidden (James. 4:3)
 - iv) Use: It was to be burned by the high priest morning and evening with fire taken from the Altar of Burnt Sacrifice. Pictures the ceaselessness of the believer’s prayer (1 Th. 5:17; Rom. 1:9; Acts 12:5), and the fervency of the believer’s prayer (Exo. 32:32; Psa. 51:17; Lk. 22:44; Jms. 5:16f).
- ⊗⊗ Notes:
 - i) Only born-again believers can approach the throne of grace. The unsaved man’s “prayer of faith” makes him a believer.
 - ii) Prayer must be open and honest-God can see your heart, and will not hear if you are dishonest with Him.
 - iii) Prayer must not be “vain repetition” (lacking sincerity and “fire”).
 - iv) Prayer must be to God (not to someone or something else).
 - v) Prayer is not wishful thinking (this is what the unsaved do).
 - vi) Prayer must not be for selfish purposes.

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- 2) The Vail (Exo. 26; 36; 40)
 - a) Dimensions: 10 cubits x 10 cubits (15 ft. x 15 ft.). It may picture the Law in that both reveals the perfect beauty of God’s holiness, and also protects Him from the sinfulness of man. Also, it may picture Christ’s perfect fulfillment of the Law, and thus His fitness for paying the price for our sin.

- b) Materials:
 - i. Fine-twined linen with blue, purple and scarlet, thus picturing Christ, especially His body (cf. Heb. 10:19-20).
 - ii. Cherubim were embroidered with the colors, preventing all but one (the high priest) from entering into God's presence.
- c) The Vail was hung on four gold-covered shittim wood pillars by means of gold hooks. These pillars may foreshadow the four Gospels.
 - i. The material of the pillars pictures Christ's dual nature as the God-man.
 - ii. Gold hooks supporting the Vail are Christ's deity which supports the entire enterprise of redemption.
 - iii. Silver sockets supported the pillars at the bottom, picturing the redemptive purpose of Christ's coming.
 - iv. The Vail and the pillars were directly under the gold taches (clasps) holding the two halves of the linen Tabernacle curtain together.
- d) The high priest alone was allowed to enter through the Vail, and then only once a year, on the Day of Atonement.
- e) The Vail and the Crucifixion (Matt. 27:45-54):
 - i. Before the Crucifixion:
 - ⊗⊗ Because of man's utter inability to keep the Law, he cannot enter through the Vail on his own; he needs an intercessor to bring sacrificial blood to atone for his sins.
 - ⊗⊗ Despite the beauty of the Vail (the infinite goodness and holiness of Christ), as long as the Vail remains in place (as long as Christ was alive on earth) the way was still closed to men, because the beauty of the Vail only magnified the ugliness of man's sin in light of the Law.
 - ⊗⊗ The only way anyone other than the Law-ordained Aaronic high priest could enter into God's presence was by the removal of the Vail.
 - ii. At the Crucifixion:
 - ⊗⊗ Jesus "yielded up the ghost" (the "Vail" died).
 - ⊗⊗ The Vail was rent from top to bottom, an obviously divine act.
 - ⊗⊗ The Vail was rent in the midst, opening the way completely for all to enter (Lk. 23:45; Heb. 10:19-22).
 - iii. After the Crucifixion:
 - ⊗⊗ All who have trusted Christ can enter into God's presence.

- ⊗⊗ All who have trusted Christ are expected to enter into God's presence (Heb. 10:19-27).

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- 3) The Holy of Holies (Ex. 26:33-34).
 - a) Dimensions.
 - i. 10 cubits x 10 cubits x 10 cubits (15 ft. x 15 ft. x 15 ft.).
 - ii. Along with the Vail pictures the Law:
 - ⊗⊗ It contains the perfection and presence of God.
 - ⊗⊗ It keeps sinful men from God's presence.
 - b) Usage:
 - i. Aaronic high priest was commanded to enter once a year on the Day of Atonement for the sins of the nation; the rest of the year it was off-limits.
 - ii. Jesus entered the heavenly Holy of Holies exactly once to pay for the sins of all mankind.

Slide 36 – video of the Ark and Mercy Seat 3D (2:45)

Slide 37

- c) Contents (Ark and Mercy Seat were inseparable):
 - i. Ark of the Covenant (Exo. 25:10-16; 37:15; 40:21).
 - ⊗⊗ Purpose: Hold the symbols of God's relationship with Israel.
 - ⊗⊗ Material: Gold-covered shittim wood; pictures the dual nature of Christ.
 - ⊗⊗ Dimensions: 2.5 cubits x 1.5 cubits x 1.5 cubits (3.75 ft. x 2.25 ft. x 2.25 ft.).
 - ⊗⊗ Contents:
 - i) Tablets of the Law-God's requirements for His people, fulfilled in Christ's sinless life.
 - ii) Golden pot of manna God's provision for His people, fulfilled in Christ, the Bread of Life broken for mankind (Exo. 16:33-35; Jn. 6:24-56).
 - iii) Aaron's rod that budded- God's promise to the Aaronic priesthood, fulfilled in Christ's resurrection and endless life (Num. 17:10-18:1).
 - iv) The last two items were apparently removed by the time of Solomon's reign (1 Ki. 8:9).
 - ii. The Mercy Seat (Exo. 25:17-22; 37:6-9; 40:21):
 - ⊗⊗ Purposes:

- i) The exact place where God dwelled with man, and His glory rested with His people.
- ii) Covers the Tablets of the Law from the sight of man so that God's mercy can allow fellowship with His people.
- iii) Holds the blood offered to cover the sins of God's people. The blood becomes the basis of God's relationship with man rather than the Law.
- iv) Place from which God spoke directly to Moses (Num. 7:89).

☉☉ Dimensions:

- i) 2.5 cubits x 1.5 cubits (3.75 ft. x 2.25 ft.).
- ii) Designed to fit exactly on the open top of the Ark.
- iii) No dimensions given for the cherubim.

☉☉ Material:

- i) Pure gold.
- ii) The crown of God's dwelling place pictures His deity solely.

☉☉ Cherubims rested on top of it. Wings covered them-they weren't guarding the Mercy Seat, but worshipping before God's presence.

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iii. Cloud and Pillar of Fire. The shekinah glory of God rested upon the lid of the Ark (Mercy Seat)

- ☉☉ The Lord manifested his presence with a cloud by day and a pillar of fire by night.
- ☉☉ It would rest above the Tabernacle, directly above the Mercy Seat.
- ☉☉ When the cloud or pillar of fire moved, the children of Israel followed it.
- ☉☉ Wherever it stopped, they camped there until it moved again.

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c. The Two Silver Trumpets (Num. 10:1-10).

- 1) Blown by the priests.
- 2) Used to call assemblies, feasts and to battle.
- 3) Probably kept with the Tabernacle, and later in the Temple, though this is not stated.

Slide 40 – YouTube Video – 3D Tabernacle of Moses – summary of everything (1:52)

Slide 41 – The Priesthood

B. Priesthood (cf. Heb. 7-10).

1. Introduction.

- a. The high priest and the priesthood pictures Christ and Christians ministering to God.
- b. The Aaronic priests were never separated from the Tabernacle or their service.
- c. The priests' clothing and sanctification for service comes between the completion of the Altar of Burnt Offering and the building of the Laver and the Altar of Incense:
 - 1) Means of access to God (Ex. 25-27, the Tabernacle, Altar of Burnt Offering and the Court).
 - 2) Men of God (Ex. 28-29, the Priests, their garments and their separation).
 - 3) Ministry to God (Ex. 30, Altar of Incense, the half shekel offering, the Laver and the Incense and Anointing Oil).

2. Origin.

- a. Before the Law, heads of families performed priestly functions (Gen. 8:18-20; Job. 1:5; Exo. 12:21-27). The father was (and is) the spiritual leader of the family.
- b. After the Exodus from Egypt, Moses was given the national responsibility of interceding between Israel and God (Exo. 20:18-22).
- c. After the Tabernacle was built, Aaron and his sons were ordained priests (Lev. 8).
- d. The entire tribe of Levi was set aside for God's service, but only Aaron's family could be priests (Num. 16-17, Korah's rebellion and Aaron's budding rod).

3. Operation.

- a. Function: Mediate and maintain God's relationship with His people.
 - 1) The priests did not "save" God's people.
 - 2) The priests maintained the relationship which was already established between God and His people (Heb. 9:15).
- b. Nature: The priesthood was a work of God (Num. 16:5).
 - 1) Election-Chosen by God.
 - 2) Possession-Belong to God.
 - 3) Position-Holy before God (while every believer stands before God in Christ's righteousness, the believer is responsible for maintaining his holiness).
 - 4) Purpose-Draw near to God.

4. Organization.

- a. Introduction.

- 1) Why Levi?
 - a) Gen. 34; 49:5-7-Levi and Simeon killed an innocent man in attempting to protect their sister's honor. This act brought upon both of them a promise from their father Jacob that they would be scattered among their brethren.
 - b) God turned this to good for Levi by making them ministers between Himself and His people (cf. 1 Cor. 1:20-29).
- 2) The Levitical priesthood and service were dissolved after Christ's death, resurrection and ascension. Any group which continues the priesthood is mixing Judaism with Christianity, and worse.
- b. Levites in general (Num. 3:3-13).
 - 1) Gershonites (Num. 3:21-26) were responsible for the coverings of the Tabernacle, except the Vail.
 - 2) Kohathites (Num. 3:27-31) were responsible for the Tabernacle furniture (Ark, Altars, Laver, Candlestick, Vail).
 - 3) Merarites (Num. 3:33-37) were responsible for the structure (boards, bars, ropes) of the Tabernacle and the Court.
- c. Aaronite family (Num. 3:5-10).
 - 1) The only group of Levites allowed by God to be priests.
 - 2) Pictures all believers in Christ (1 Pt. 2:9; Rev. 1:6).
- d. High Priest.
 - 1) Aaron and his sons only.
 - 2) Temporary office replaced by the eternal Priesthood of Christ after the order of Melchizedek (Heb. 7:1-11; 10:11-14).

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5. Investiture (Garments) (Exo. 28; 39; Lev. 16).
 - a. High Priest's garments
 - 1) Purpose (Ex. 28:1-5):
 - a) "For glory and beauty" in revealing the glory and beauty of Christ.
 - b) Pictures the unique, sinless dual nature of Christ in His ministry as our High Priest.
 - 2) The daily uniform (seven items):
 - a) Ephod (outer robe) (Exo. 28:6-7, 9-14; 39:2-4, 67).

- i. Materials:
 - ⊗⊗ Gold wire (Exo. 39:3), picturing Christ's divinity.
 - ⊗⊗ Blue purple and scarlet, picturing Christ's dual nature.
 - ⊗⊗ Fine-twined linen, picturing Christ's sinlessness.
- ii. Constructed of two pieces joined at the shoulders.
 - ⊗⊗ Front and back were linen embroidered with the gold, blue, purple and scarlet threads listed above.
 - ⊗⊗ Two shoulder pieces joined the front and back at the shoulders.
 - ⊗⊗ Two gold ouches (settings) were placed on the shoulder pieces.
 - ⊗⊗ Two engraved onyx stones were set in the ouches:
 - i) The color of the stone unknown, though modern onyx is black.
 - ii) Each stone was engraved with the names of six sons (not tribes) of Israel, written right to left in Hebrew in their birth order, showing the equality of all believers before God.
 - iii) Right shoulder: Reuben, Simeon, Levi, Judah, Dan, Naphtali.
 - iv) Left shoulder: Gad, Asher, Issachar, Zebulun, Joseph (not Manasseh and Ephraim), Benjamin.
 - ⊗⊗ Two wreathen gold chains were inserted in joining both the ouches and the breastplate, securing them to the ephod.
- b) Curious girdle (sash) of the ephod (Exo. 28:8; 39:5).
 - i. Its material was identical to the ephod (fine linen embroidered with gold, blue, purple and scarlet threads).
 - ii. Wrapped like a belt around the high priest's waist over the ephod (and below the breastplate, keeping the ephod's two parts together (Lev. 8:7).
 - iii. Pictures Christ's preparation for service, and the preparation for service all believers must maintain (John 13:4-5; Rev. 1:13; Isa. 11:5).
 - iv. Also teaches the believer's need to continually maintain his commitment to serving the Lord (1 Peter 1:13). "Tighten your belt and get to work."
- c) Breastplate (Exo. 28:15-30; 39:8-21).
 - i. Made from the same material as the ephod and the curious girdle (fine linen embroidered with gold, blue, purple and scarlet threads).
 - ii. 1 cubit x .5 cubit (1.5 ft. x .75 ft.) folded in half to make a square. It is "foursquare" like the two Altars:

- ⊙⊙ Like the Altar of Burnt Offering it was used for “judgment.”
 - ⊙⊙ Like the Altar of Incense it pictured the nearness of God to His people (prayer, service).
 - ⊙⊙ Like both of the Altars, the breastplate “of judgment” had a universal scope and reach for God’s people (place of final decision for God’s people in seeking God’s will).
- iii. Twelve stones, one for each tribe, were placed in four rows of three on the outside of the breastplate.
 - ⊙⊙ Not in birth order (“sons”), but in marching order (tribes, see Num. 2).
 - ⊙⊙ One name engraved on each stone.
 - ⊙⊙ Picture the variety (not value) of gifts and duties among God’s people. All believers are precious to God, and each believer is unique to God.
 - ⊙⊙ Their order (right to left in the rows, following the Hebrew) (see Soltau’s description of each stone):
 - i) Row one: Judah (Sardius), Issachar (Topaz), Zebulun (Carbuncle).
 - ii) Row two: Reuben (Emerald), Simeon (Sapphire), Gad (Diamond).
 - iii) Row three: Ephraim (Ligure), Manasseh (Agate), Benjamin (Amethyst).
 - iv) Row four: Dan (Beryl), Asher (Onyx), Naphtali (Jasper).
- iv. Fastened to the shoulder ouches with two wreathen gold chains inserted in the joinings on each, picturing Christians as both God’s workmanship (equality) and His workers (variety) (Eph.2:8-10).
- v. Urim and Thummim were placed in the pouch created by the fold in the breastplate (Ex. 28:30).
 - ⊙⊙ Probably two stones of contrasting colors (white and black?).
 - ⊙⊙ They were used by the high priest in matters of judgment, discerning God’s will in particularly difficult situations.
 - ⊙⊙ God wants to direct His people.
- d) Robe of the ephod (Exo. 28:31-35; 39:22-26).
 - i. Purpose: Robe was the garment always worn by a king or a priest. The high priest’s robe pictures Christ’s position as both King and High Priest.
 - ii. Material: made entirely of blue cloth, picturing Christ’s deity.
 - iii. Length: Robe reached nearly to the ground, leaving enough room for the pomegranates and bells on the hem.

- iv. It was worn under the ephod and was visible from the bottom of the ephod to the ground.
- v. Items sewn on the hem:
 - ⊗⊗ Pomegranates of blue, purple and scarlet.
 - i) Colors of Christ's dual nature.
 - ii) A fruit of the Promised Land (above-ground fruits like grapes, figs and pomegranates, Num. 13:23), not a fruit of Egypt (ground fruits like leeks and onions, Num. 11:5).
 - iii) Pictures the fruitfulness and fruit bearing found in Christ and expected of every believer (Gal. 5:16-26).
 - ⊗⊗ Golden bells.
 - a. Alternate with the pomegranates.
 - b. Announced the high priest's presence as he entered the Holy Place.
 - ⊗⊗ Sewn on the hem of the blue robe shows both our fruit and our walk are outgrowths of our new nature in Christ.
- e) Mitre (Exo. 28:36-39; 39:28, 30-31; Lev. 8:9).
 - i. Description: A turban, like a long towel wrapped around the head.
 - ii. Material: fine white linen, picturing righteousness and wisdom of God.
 - iii. Position: it covers the head, both as a symbol of wisdom and righteousness, and of subjection to God (1 Cor. 11:3).
 - iv. Attachment:
 - ⊗⊗ A gold plate like a crown and engraved "Holiness to the Lord" was placed toward the front of the mitre on the high priest's forehead.
 - ⊗⊗ The purpose of the plate was to bear the iniquity of the holy things.
 - i) For sinful man even his holiest activities are tainted by sin.
 - ii) Aaron could only present holiness to the Lord, while Jesus Christ is holiness to the Lord.
 - f) Embroidered coat (Exo. 28:39; Lev. 8:7). Made entirely of fine linen, picturing righteousness. Innermost garment of the high priest, completely hidden from view.

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- b. Garments worn by all other priests at all times (Exo. 28:40-43; 29:8-9; 39:27-28; Lev. 8:13).
 - 1) Made entirely of linen

- 2) Items: Coat, Bonnet, Breeches, Girdle (some suggest blue, purple and scarlet).
 - 3) Pictures the righteousness of the saints (Psa. 132:9; Rev. 19:8).
 - c. Nobody was wearing shoes. The Tabernacle was holy ground (Exo. 3:5; Josh. 5:13-15).
6. Installation (Exo. 29; Lev. 8).
- a. Introduction.
 - 1) Took place after completion of the Tabernacle compound.
 - 2) Performed only this time, at the institution of the Aaronic priesthood.
 - b. Chronology:
 - 1) Priests and offerings were brought to the door of the Tabernacle (Ex. 29:1-4a).
 - 2) Priests were prepared for service (Ex. 29:4b-9):
 - a) They were washed—Pictures salvation, the washing away of sin.
 - b) They were clothed—Pictures the believer being clothed in Christ and His righteousness.
 - c) They were anointed—Pictures the empowering of the Holy Spirit for service.
 - 3) Priests were consecrated with blood sacrifices (Ex. 29:10-34).
 - a) Sin offering—bullock (Ex. 29:10-14). Offering for payment of one's sin debt.
 - b) Burnt offering—ram (Ex. 29:15-18). Offering for sanctifying one's life.
 - c) Peace offering—one ram and unleavened bread (Ex. 29:19-34). Offering of service to, and fellowship with, God and His people.
 - 4) The process of consecrating the priests and the Altar of Burnt Offering continued for seven days, after which the first offering by the priests was made, and God lit the fire on the Altar (Ex. 29:35-37; cf. Lev. 9, below).
7. Employment (cf. 1 Chr. 23-26, where David codified and systematized the priests' and Levites' schedules and duties. The suggestion is this system was already in existence, and David was giving an "executive order" for it to continue once the Temple was built)
- a. The divisions of labor (1 Chr. 23-24)
 - 1) Priests (1 Chr. 24:4-5)
 - a) All the priests were divided into 24 shifts.
 - b) Each shift would last one week; each priest would serve at least two, and occasionally three, weeks per year.
 - c) Priests in each shift would leave their homes throughout the land to come to the Tabernacle or Temple for their service.

- 2) Levites (1 Chr. 24:30b-31)
 - a) Also divided according to their families.
 - b) Their scheduling was handled by the priests.
- b. A typical day described by the rabbis - 2nd Temple Period and recorded in the Talmud
 - 1) For the priests (1 Chr. 24:4-5; cf. Lev. 6:8-7:21; 8-10; 11-15; 21-22; 23; 24).
 - a) The priests assigned for that day would arrive before dawn to wash in the Laver and get dressed in their robes.
 - b) The priests would then walk around the compound to certify with the Levitical night guards that all was kept secure during the night (see also 1 Chr. 26:1-19, the division of the porters by David).
 - c) Certain priests would then begin preparing the meat (bread) offerings for the day, while other priests would be assigned to remove the previous day's ashes from the Altar of Burnt Offering.
 - d) At dawn, a priest would bring fresh wood for the Altar, while others would select the lamb for the morning (or daily) sacrifice.
 - e) Once the sun was up, the lamb would be killed, and its blood would be collected for sprinkling around the Altar.
 - f) Other priests would gather the meal and drink offerings for the sacrifice, while two priests (or the High Priest) entered the Holy Place to remove the ashes from the Incense Altar and tend to the lamps of the Candlestick.
 - g) Once the lamb had been offered with the meat and drink offerings, an assigned priest (or the High Priest) would enter the Holy Place with fresh incense and fire from the Altar to place on the Altar of Incense.
 - h) All of the preceding would apparently be repeated before sundown.
 - 2) For the Levites (1 Chr. 23:3-5; 25-32; 24:30b-31; cf. Num. 4).
 - a) Levites were assigned to guard the Tabernacle and Temple compounds 24 hours a day, seven days a week (see also 1 Chr. 26:1-19, the division of the porters by David). Their shifts and lengths of service were determined by the priests.
 - b) Levites were also involved in musical accompaniment for the daily sacrifices and the feasts and holy days (cf. 1 Chr. 25).
 - c) Levites were involved in the menial tasks of Tabernacle and Temple upkeep, such as supplying the material necessary for the sacrifices and maintaining the animals to be sacrificed.
 - 3) Finally, both the priests and the Levites served as judges, teachers of the Law and civil officers.

C. Offerings.

a. Offerings not for sin (Relationship with God).

1) The **burnt offering** (Lev. 1; 6:8-13; 7:8).

- a) Three types of unblemished animals: Bulls, Sheep and goats, Birds.
- b) The one offering the sacrifice put his hand on the animal's head so that it would be accepted by the priest as an atonement for him.
- c) The one offering the sacrifice then killed the animal and cut it into pieces after the priests collected the blood and sprinkled the blood on the Altar.
- d) Entire sacrifice (except for the skin, which was kept by the attending priest) was burned for a sweet savor to the Lord.
- e) Pictures the offering of Christ's life in obtaining new life for those who believe.

2) The **meat (grain) offering** (Lev. 2; 6:14-23; 7:9-10).

- a) Materials:
 - i. All were made from fine flour, not coarsely ground meal.
 - ii. All were mixed with oil, and offered with frankincense.
- b) Three types: Oven baked, Pan baked, Pan fried.
- c) The priest took a handful of the flour with the oil and all the frankincense and wholly burned it as a sweet savor to the Lord.
- d) The remainder of the flour was prepared and eaten by all the priests. The only exception to this was Aaron's original meat offering, which was wholly consumed without being eaten.
- e) Pictures:
 - i. The suffering of Christ (finely ground flour).
 - ii. The Holy Spirit's work in producing a righteous life which draws persecution from the wicked and praise from God (oil mingled with the flour).
 - iii. The prayers of God's people in the midst of suffering (incense added).

3) The **peace offering** (Lev. 3; 7:11-34).

- a) Ingredients:
 - i. Two types of unblemished animals:
 - ☉☉ From the herd.
 - ☉☉ From the flock (lamb or goat).

- ii. If it was a **thank offering**, unleavened oiled cakes and wafers, and leavened bread were also offered.
 - b) The one offering the animal would lay his hand on its head and kill it himself.
 - c) The priest would gather the blood and sprinkle it around the Altar, and then burn the fat, the kidneys and the caul (web of fat) above the liver as a sweet savor to the Lord.
 - d) The remainder, along with a portion of the unleavened cakes and wafers, would be eaten by the priests.
 - e) Pictures Christ restoring man's fellowship with God, and man's partaking of that fellowship in Christ by eating part of the sacrifice.
 - f) This was a voluntary offering, for the most part.
- b. Offerings for sin (Righteousness of God).
- 1) The **sin offering** (Lev. 4; 6:24-30).
- a) The purpose of this offering is to atone for sins of ignorance.
 - i. It is a sacrifice of God's pure grace in that it is made for sins we didn't even know we committed.
 - ii. God's holiness demands payment for all sin; man may let people "off the hook" if they were unaware of the transgression.
 - iii. Pictures Christ paying for the penalty of our sinful natures (who we are), not our sinful acts (what we do).
 - b) Two type of animals:
 - i. Bulls were to be offered for priest's sins, or for sins of the entire nation.
 - ii. Goats or lambs were to be offered for individual sins of the leaders or common people.
 - c) Requirements:
 - i. The priest or person making the offering would lay his hand on the animal to identify the sin with the sacrifice (Christ became sin for us).
 - ii. Always demands blood be spilled.
 - ☉☉ The anointed priest receiving the offering would collect the blood, dip his finger in it, and, if it was from a priest's or the congregation's offering, sprinkle it seven times before the Door of the Tabernacle.
 - ☉☉ If the offering was from a priest or the congregation, the priest making the offering would then smear some of the blood on the horns of the Altar of Incense in the Tabernacle.

- ⊙⊙ If it was an offering from an individual, the priest would smear some of the blood on the horns of the Altar of Burnt Offering.
- ⊙⊙ For all offerings the priest would then pour the rest of the blood at the bottom of the Altar of Burnt Offering.
- ⊙⊙ Any garments which were stained with blood were to be washed immediately.

iii. The body of the animal was offered.

- ⊙⊙ Kidneys, fat and caul were burned on the Altar of Burnt Offering.
- ⊙⊙ A portion of the meat was eaten by the priests.
- ⊙⊙ The remainder of the animal was taken outside the camp and burned in a clean place.

d) This is not a sweet savor to the Lord.

2) The **trespass offering** (Lev. 5:1-6:7; 7:1-10).

- a) The purpose is to pay for sins we have committed, willfully or ignorantly.
- b) Can be either an animal offering or a grain offering.
 - i. Proper animals included rams, lambs, goat kids, turtledoves or pigeons.
 - ii. The proper grain offering was one-tenth of an ephah (about two quarts) of fine flour not mingled with oil or frankincense.
- c) Also includes restitution money (silver) if needed to pay for the effect of the sinful deed, totaling the amount of the damage plus an additional fifth part (twenty per cent).
- d) The priest would take the offering and kill it for the one offering it.
- e) He would then sprinkle all the blood around the Altar of Burnt Offering, and burn the fat, the rump, the kidneys and the caul. If it was a grain offering, the priest would burn a handful of it on the Altar.
- f) The remainder of the offering would be eaten by the priests.
- g) Pictures the redemptive work of Christ in paying for our sin (1 Jn. 1:9-10).

c. Other offerings.

1) The **daily sacrifice** (Exo. 29:38-42; Lev. 6:8-13).

- a) Each morning and evening a lamb would be entirely burned on the Altar along with a tenth deal (about two quarts) of flour mingled with a fourth part of an hin (about one quart) of oil, and a fourth part of an hin (about one quart) of wine for a drink offering to be poured out before the Lord.

- b) This offering was to be made every day perpetually.
 - i. The evening sacrifice would burn all night until morning.
 - ii. In the morning the priest would remove the previous day's ashes and provide new wood before offering the morning sacrifice.
 - iii. The fire would never be allowed to go out.
 - c) This sacrifice guaranteed God's continual dwelling among His people
 - d) It was classified as a burnt offering.
- 2) **Offerings for cleansing, purification and vows.**
- a) These were always some combination of the five main offerings.
 - b) Some of the reasons: leprosy, bodily discharges, post-natal purification, personal vows to God, Nazarite vows of service (see Leviticus and Numbers for details).
 - c) In the case of uncleanness caused by touching dead bodies, ashes from a specially-sacrificed red heifer were used along with the other offerings (cf. Num. 19:1-22).
 - d) Their purpose was to show Israel that every part of their lives required blood to be spilled in order to be clean before the Lord.

III. The Tabernacle's history and fulfillment

A. The Exodus to David

1. During the wilderness wandering, the Ark would be carried at the front of the nation as the Lord led them from place to place. At rest, the Ark would be placed back into the Holy of Holies.

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2. Once Israel was in the land, the Tabernacle was installed first at Gilgal, and later at Shiloh.
3. The Ark was carried from Shiloh to the Battle of Ebenezer, where it was captured by the Philistines and taken by turns to each of their major cities, eventually being sent back to the Israelites at Bethshemesh.
4. The Bethshemeshites sent the Ark to Kirjathjearim, where it remained until David moved it to Jerusalem, installing it in a new tent first outside his palace in the in the city, and later at Ornan's threshing floor on Mount Moriah.
5. During this time the Tabernacle tent and furniture (minus the Ark) remained it Shiloh until Samuel moved it to Gibeon, where it permanently remained.

B. Solomon to the Exile

1. Solomon's Temple is basically just an enlarged Tabernacle, twice as large but with the same dimension ratio.

Slide 46 – Solomon's Temple video (5:10)

Slide 47 – Solomon's Temple 3D video (3:42)

2. During the Monarchy, kings would add altars to false gods, remove portions of the furniture to pay off Gentile kings and generally neglect the building's upkeep.
3. Godly kings like Hezekiah and Josiah would attempt restorations, but it is doubtful that the original Solomonic glory of the Temple was never achieved.
4. Finally, just before the final destruction of the Temple, the Lord's presence left the Holy of Holies. When Nebuchadnezzar conquered Jerusalem in 586 BC, he removed all of the precious metals to Babylon. Despite various legends, the Ark has never been recovered.

Slide 48 – Video of the three tabernacles/temples (3:06)

C. From the Exile to Christ's first coming

1. After the Exile the returnees under Zerubbabel rebuilt the Temple. It is generally believed it was built to the same dimensions as Solomon's Temple, though with far less gold to embellish it. If an ark was installed, it would have been a replica, and there is no Biblical evidence that the Lord's presence returned to the Holy of Holies.
2. Herod the Great, who was half-Jewish, constructed the Temple Mount using Roman engineering techniques, and built several additional buildings around the Temple as well as enlarging the Temple grounds and building.

Slide 49 – Video of Herod's Temple 3D – LOUD VOLUME (1:51)

3. At His first coming Christ fulfilled the promise inherent in the types of the Tabernacle and Temple:
 - a. He promised the Pharisees that if they destroyed the "Temple" (His body), He would "rebuild" it (rise from the dead) in three days.
 - b. Rending of high priest's garments at Jesus' trial signified the end of the Levitical priesthood (Mt. 26:65; cf. Lev. 21:10)
 - c. Christ, the Sacrifice on the Altar (**Altar of Burnt Sacrifice**)
 - d. Christ, the Source of the water of life (**Laver**)
 - e. Christ, the Bread of Life (**Table of Shewbread**).
 - f. Christ, the Light of the world (**Candlestick**).
 - g. Christ, the Man of prayer (**Altar of Incense**).
 - h. Christ, the torn Vail between God and man (**Vail**).

- i. Christ, the High Priest sprinkling His own blood on the Mercy Seat in Heaven (**Ark and Mercy Seat**).

D. Second coming of Christ and eternity future.

1. The Millennial (Third) Temple (Ezek. 40-48) will be the throne from which Christ will reign for 1,000 years.
2. After the Millennium and Great White Throne judgment, Christ and the Father will reign in New Jerusalem. At that time no Tabernacle will be necessary, since His presence will fill the whole city.

Slide 50 – Video: The Tabernacle and What it Means to Us (5:17)

Slide 51 – Ending Slide

