

Introduction to the Tabernacle

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Leader's Study Guide

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John 5:39

“Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.”

Luke 24:27

“And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.”

A Glorious Idea

One of the most important undertakings in the history of the human race is set forth in the book of Exodus which records the building of a moveable place of worship called the Tabernacle. This beautiful edifice was constructed according to divine design under the general supervision of Moses.

The Historical Background

Having been brought by signs and wonders out of Egypt, a place of slavery and suffering the Hebrew people were camped in the desert when Moses went to meet with God on Mt. Sinai. In matchless grace God gave to Moses His moral law summarized in the Ten Commandments (Ex. 20:1-17) and His judicial law (Ex. 21-23). Here too God provided instruction for sacrifice and worship. Precise information was provided for the construction of a special place of worship (Ex. 24:18-30; 38). Moses was held responsible to see the Tabernacle was built according to the exact specifications give by the Lord.

The Motive of the Majestic

God explained why He desired the construction of the Tabernacle for He is the God who is there and He is not silent. *Exodus 25:8 And let them make me a sanctuary; that I may dwell among them.*

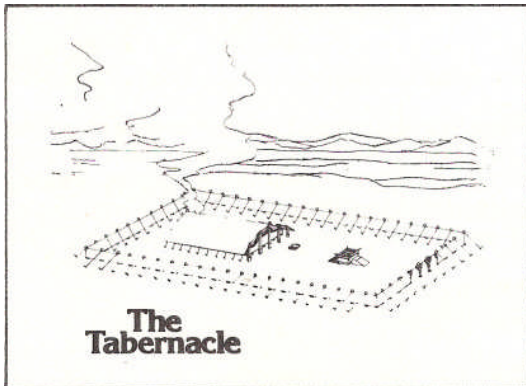
A Special Place for the Sovereign

The Tabernacle

The word for “sanctuary” describes not only a physical place but also the spiritual desire under girding the Tabernacle. While God is a holy God, reflected in the word “sanctuary” which speaks of separation He is also a merciful and just God with the stated objective that His heart should be our home, the ultimate resting place of faith and trust.

Handout 1 The Tabernacle

As the first handout is presented attention is drawn to Exodus 27 where the construction of the fence that surrounded the Tabernacle is considered.



The Outer Court of the Tabernacle

Exodus 27:9-21

9 And thou shalt make the court of the tabernacle: for the south side southward *there shall be hangings for the court of fine twined linen of an hundred cubits long [150 feet] for one side:*

27:9 fine line. In Revelation 19:8 fine linen is associated with the righteousness of the church. “*And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints*”. The righteousness of the Christian is none other than Christ Himself. *1 Corinthians 1:30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: 2 Corinthians 5:21 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.* Therefore, the fine line of the outer court represents Jesus Christ in all of His purity and absolute righteousness.

27: 9 twisted linen. The linen was made from flax and flax is grown in the ground. This speaks of the humanity of Christ Together, the righteousness of Christ and His humanity displays the doctrine of the hypostatic union.

10 *And the twenty pillars thereof and their twenty sockets shall be of brass; the hooks of the pillars and their fillets [rods] shall be of silver.*

27:10 silver. The brass pillars measuring 7 ½ feet in height and the silver rods on which the curtain was to be hung speaks of Christians holding up Christ for the entire world to see. Christ must be shared. “*It's almost impossible to see a rainbow and not point it out to someone else. It's the kind of thing that just must be shared. You see one and you want to tell someone about it. If you are by yourself and see one, it's frustrating. The gospel is such a beautiful expression of God's love that it just must be shared*” (Robert C. Shannon).

11 And likewise for the north side in length *there shall be* hangings of an hundred *cubits* [150 feet] long, and his twenty pillars and their twenty sockets of brass; the hooks of the pillars and their fillets of silver.

12 And *for* the breadth of the court on the west side *shall be* hangings of fifty cubits [75 feet]: their pillars ten, and their sockets ten.

13 And the breadth of the court on the east side eastward *shall be* fifty cubits [75 feet].

14 The hangings of one side of the gate shall be fifteen cubits [22 ½ feet]: their pillars three, and their sockets three.

27:14 the gate. The outer court was designed to keep the defiled and the insincere away from God's place of worship.

15 And on the other side *shall be* hangings fifteen *cubits* [22 ½ feet]: their pillars three, and their sockets three.

The Gate of the Tabernacle The First Door to the Structure

16 And for the gate of the court *shall be* an hanging of twenty cubits [30 feet], *of* blue, and purple, and scarlet, and fine twined linen, wrought with needlework: *and* their pillars *shall be* four, and their sockets four.

27:16 the gate. The gate of the court was to measure 30 feet across to indicate the vastness of God's grace and mercy to receive all that will come to Him according to gospel terms. Jesus said, "*Come unto me, all ye that labour and are heavy laden, and I will give you rest*" (Matt 11:28). The Lord went on to declare in John 6:37. "*All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.*"

27:16 fine twined linen. Unlike the curtain that was to hang on the Tabernacle doorway leading into the Holy of Holies no cherubim were intricately woven into the courtyard gate. God has placed no barrier to anyone who come to worship Him in an acceptable manner. Neither holy angels or fallen demons, neither the world, the flesh or the devil can keep a soul from closing with the Lord provided there is movement towards the free mercy of God through the sacrificial offering.

Oh sinner. There is the door. Run to it. Run through it. Fall upon the altar that is Christ and there meet with your God. Angels will not bar the way as they did in the Garden of Eden. Let not sin, the world or Satan be formidable barriers against your salvation. If these enemies of the soul converge to block the way remember the mercy of God is wider still and cannot be denied when appropriated by faith. Call upon the name of the Lord and He will clear the path for you. Salvation is of the Lord. Fellowship with God is just ahead. Remember, "*That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. 10 For with the heart man*

believeth unto righteousness; and with the mouth confession is made unto salvation” (Rom. 10:9-10).

17 All the pillars round about the court *shall be* filleted with silver; their hooks *shall be* of silver, and their sockets of brass.

18 The length of the court *shall be* an hundred cubits [150 feet], and the breadth fifty everywhere [75 feet], and the height five cubits [7 ½ feet] of fine twined linen, and their sockets of brass.

The Holy Vessels

19 All the vessels of the tabernacle in all the service thereof, and all the pins thereof, and all the pins of the court, *shall be of brass.*

20 And thou shalt command the children of Israel, that they bring thee pure oil olive beaten for the light, to cause the lamp to burn always.

21 In the tabernacle of the congregation without the vail, which is before the testimony, Aaron and his sons shall order it from evening to morning before the LORD: *it shall be* a statute for ever unto their generations on the behalf of the children of Israel.”

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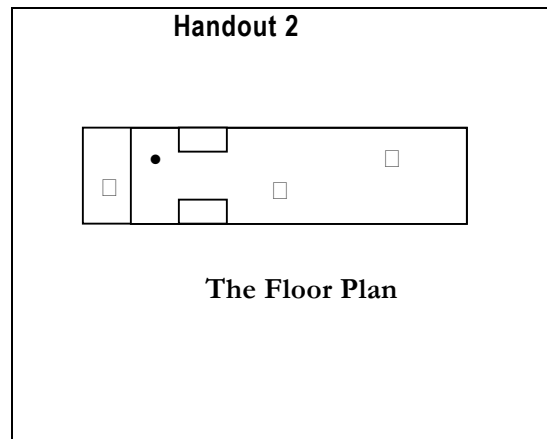
The Floor Plan

From the construction of the fence surrounding the Tabernacle attention is focused on the floor plan.

Handout 2 The Floor Plan

The floor plan will help to visualize where all the sacred objects were placed. Notice the Tabernacle faced east. Coming through the single entrance in the fence the believer priest would behold the following items rich with spiritual significance.

- The brazen altar
- The laver of ritual cleansing
- The Holy Place



Inside the Holy Place a golden lamp stand would be on the left The Table of Shewbread would be on the right. An altar of incense would be before a curtain entering into the Holy of Holies. Inside the Holy of Holies would be the Ark of the Covenant and in side the Ark would be a pot of manna, Aaron’s rod that budded and the Law tablets.

By noticing these items placed by divine design the heart is reminded that God has provided a perfect and acceptable way to worship Him in spirit and in truth. His plan for the Tabernacle was detailed and yet simple.

Of course even a perfect plan becomes ineffective when it is disregarded or dismissed for an inferior way. Initially Moses obeyed the Lord in making sure the Tabernacle was designed as directed. And God was pleased to come and dwell in the midst of His people.

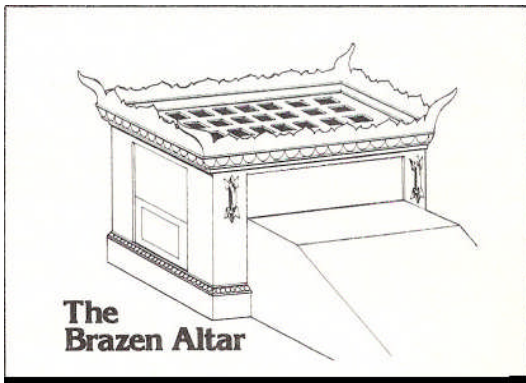
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The Brazen Altar

Moving from observing the floor plan in general a closer look can be taken of the first item a believer priest would encounter after coming through the single entrance. Attention is turned to the brazen altar.

Handout 3 The Brazen Altar

The brazen altar was located just inside the main gate of the court. The word altar means, “slaughter place”. To this place the Exodus generation was initially taught to bring their animal sacrifices. In Exodus 27:1-8 a detailed description of the brazen altar is given.



Exodus 27:1-8

1 And thou shalt make an [brazen] altar of shittim wood, five cubits [7 ½ feet] long, and five cubits [7 ½ feet] broad; the altar shall be foursquare: and the height thereof shall be three cubits [4 ½ feet].

27:1 an altar. An altar speaks of worship. The altar is a place of humiliation, submission and death to self. On the altar of the Cross the Lamb of God gave first His blood and then His life to redeem His own. Heb 9:22 explains that “without shedding of blood is no remission.”

27:1 shittim wood. This type of wood was used first because it can withstand a tremendous amount of heat. The body of Christ withstood the fire’s of divine judgment. Christ bore the pain and penalty of sin that should have fallen upon you and me. Because of Christ the Christian can now read with joy and weep with appreciation over the words of Romans 8:1. *There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.*

Second, shittim wood was used because it was a desert shrub. This shrub possessed a long taproot that reached down into the subterranean dampness to draw strength. This too speaks of Christ of whom Isaiah said He would be “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” (Isaiah 53:2).

2 And thou shalt make the horns of it upon the four corners thereof: his horns shall be of the same: and thou shalt overlay it with brass.

27:2 horns. Horns were to be located on the Brazen Altar and on the Altar of Incense. Often in Scripture horns speak of power (Dan. 7:24). There is power in the blood of Christ and there is power in prayer.

*“Would you be free
from the burden of sin?
There’s power in the blood,
power in the blood;
Would you o’er evil a victory win?
There’s wonderful power in the blood.*

*There is power, power,
wonder working power
In the blood of the Lamb;
There is power, power,
wonder working power
In the precious blood of the Lamb.*

*Would you be free
from your passion and pride?
There’s power in the blood,
power in the blood;
Come for a cleansing
to Calvary’s tide;
There’s wonderful power
in the blood.*

*Would you be whiter,
much whiter than snow?
There’s power in the blood,
power in the blood;
Sin stains are lost
in its life giving flow.
There’s wonderful power
in the blood.*

Would you do service

*for Jesus your King?
There’s power in the blood,
power in the blood;
Would you live daily
His praises to sing?
There’s wonderful power
in the blood.”*

Lewis E. Jones, 1899

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3 And thou shalt make his pans to receive his ashes, and his shovels, and his basons, and his fleshhooks, and his firepans: all the vessels thereof thou shalt make of brass.

4 And thou shalt make for it a grate of network of brass; and upon the net shalt thou make four brasen rings in the four corners thereof.

5 And thou shalt put it under the compass of the altar beneath, that the net may be even to the midst of the altar.

6 And thou shalt make staves for the altar, staves of shittim wood, and overlay them with brass.

7 And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar, to bear it.

8 Hollow with boards shalt thou make it: as it was shewed thee in the mount, so shall they make it.

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Sins of Ignorance

Turning to Leviticus 4 the procedure for offering a sacrifice is provided.

Leviticus 4:1-35

1 And the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, saying, If a soul shall sin through ignorance [unintentionally] against any of the commandments of the LORD concerning things which ought not to be done, and shall do against any of them:

4:2 sin through ignorance. Matthew Henry helps to understand the gracious provision for sins of ignorance. Simply put, if a transgression was done presumptuously, and with an avowed contempt of the law and the Law-maker, the offender was to be cut off, and there remained no sacrifice for the sin, Heb 10:26-27; Num 15:30. But if the offender were either ignorant of the law, as in divers instances we may suppose many were (so numerous and various were the prohibitions), or were surprised into the sin unawares, the circumstances being such as made it evident that his resolution against the sin was sincere, but that he was overtaken in it, as the expression is (Gal 6:1), in this case relief was provided by the remedial law of the sin-offering. And the Jews say, *"Those crimes only were to be expiated by sacrifice, if committed ignorantly, for which the criminal was to have been cut off if they had been committed presumptuously."*

3 If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the LORD for a sin offering.

4 And he shall bring the bullock unto the door of the tabernacle of the congregation before the LORD; and shall lay his hand upon the bullock's head, and kill the bullock before the LORD.

5 And the priest that is anointed shall take of the bullock's blood, and bring it to the tabernacle of the congregation:

Sprinkling of the Blood

6 And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the LORD, before the vail of the sanctuary.

7 And the priest shall put *some* of the blood upon the horns of the altar of sweet incense before the LORD, which is in the tabernacle of the congregation; and shall pour all the blood of the bullock at the bottom of the altar of the burnt offering, which is at the door of the tabernacle of the congregation.

4:1-7 When an Israelite presented a sacrifice he first placed his hands on the head of the animal and made a confession of sin. By the act of touching the animal he was identifying himself with the sacrifice for sin. The animal was then killed as atonement was made for the penalty of sin is death. The blood of the animal was then applied as the

animal was placed on the altar. All of this anticipated that one day Jesus would be made a sacrifice for sin.

8 And he shall take off from it all the fat of the bullock for the sin offering; the fat that covereth the inwards, and all the fat that is upon the inwards,

9 And the two kidneys, and the fat that is upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away,

10 As it was taken off from the bullock of the sacrifice of peace offerings: and the priest shall burn them upon the altar of the burnt offering.

11 And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung,

12 Even the whole bullock shall he carry forth without the camp unto a clean place, where the ashes are poured out, and burn him on the wood with fire: where the ashes are poured out shall he be burnt.

13 And if the whole congregation of Israel sin through ignorance, and the thing be hid from the eyes of the assembly, and they have done *somewhat against* any of the commandments of the LORD *concerning things* which should not be done, and are guilty;

14 When the sin, which they have sinned against it, is known, then the congregation shall offer a young bullock for the sin, and

bring him before the tabernacle of the congregation.

15 And the elders of the congregation shall lay their hands upon the head of the bullock before the LORD: and the bullock shall be killed before the LORD.

16 And the priest that is anointed shall bring of the bullock's blood to the tabernacle of the congregation:

17 And the priest shall dip his finger *in some* of the blood, and sprinkle *it* seven times before the LORD, *even* before the vail.

18 And he shall put *some* of the blood upon the horns of the altar which is before the LORD, that *is* in the tabernacle of the congregation, and shall pour out all the blood at the bottom of the altar of the burnt offering, which *is* at the door of the tabernacle of the congregation.

19 And he shall take all his fat from him, and burn *it* upon the altar.

20 And he shall do with the bullock as he did with the bullock for a sin offering, so shall he do with this: and the priest shall make an atonement for them, and it shall be forgiven them.

21 And he shall carry forth the bullock without the camp, and burn him as he burned the first bullock: it *is* a sin offering for the congregation.

22 When a ruler hath sinned, and done *somewhat* through ignorance *against* any of the commandments of the LORD his God *concerning*

things which should not be done, and is guilty;

23 Or if his sin, wherein he hath sinned, come to his knowledge; he shall bring his offering, a kid of the goats, a male without blemish:

24 And he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt offering before the LORD: it *is* a sin offering.

25 And the priest shall take of the blood of the sin offering with his finger, and put *it* upon the horns of the altar of burnt offering, and shall pour out his blood at the bottom of the altar of burnt offering.

26 And he shall burn all his fat upon the altar, as the fat of the sacrifice of peace offerings: and the priest shall make an atonement for him as concerning his sin, and it shall be forgiven him.

27 And if any one of the common people sin through ignorance, while he doeth *somewhat against* any of the commandments of the LORD *concerning things* which ought not to be done, and be guilty;

28 Or if his sin, which he hath sinned, come to his knowledge: then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned.

29 And he shall lay his hand upon the head of the sin offering, and slay the sin offering in the place of the burnt offering.

30 And the priest shall take of the blood thereof with his finger,

and put *it* upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar.

31 And he shall take away all the fat thereof, as the fat is taken away from off the sacrifice of peace offerings; and the priest shall burn *it* upon the altar for a sweet savour unto the LORD; and the priest shall make an atonement for him, and it shall be forgiven him.

32 And if he bring a lamb for a sin offering, he shall bring it a female without blemish.

33 And he shall lay his hand upon the head of the sin offering, and slay it for a sin offering in the place where they kill the burnt offering.

34 And the priest shall take of the blood of the sin offering with his finger, and put *it* upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar:

35 And he shall take away all the fat thereof, as the fat of the lamb is taken away from the sacrifice of the peace offerings; and the priest shall burn them upon the altar, according to the offerings made by fire unto the LORD: and the priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him.

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The Laver

Following the sacrifice for sin the believer priest would move from the brazen altar to the laver.

Handout 4 The Laver



Exodus 30:18

18 Thou shalt also make a laver of brass, and his foot also of brass, to wash withal: and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein.

The word “laver” literally means “lavatory” or “a place for washing.” Sanctification follows salvation. The divine order is important. First comes the sacrifice for sin, first comes the atonement then comes cleansing and sanctification lest a system of salvation by good works be sought. *Eph 2:8-9 explains the doctrinal teaching. “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9 Not of works, lest any man should boast.”*

The laver was positioned in the courtyard after the place where a sin

offering was made for atonement but prior to entering into the holy place for personal fellowship with God. *1 John 1:9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.*

The primary way a heart is cleansed is through the *Word*. Therefore, the laver also speaks symbolically of *God’s Holy Word*.

- *Ps 119:9 Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word.*
- *John 15:3 Now ye are clean through the word which I have spoken unto you.*
- *1 Peter 1:23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.*
- *Ephesians 5:26 That he might sanctify and cleanse it [the church] with the washing of water by the word,*

It was essential the priest wash at the Laver before entering into the Tabernacle. Failure to do so would induce a pre-mature death.

- *Exodus 30:20 When they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the LORD: 21 So they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, even to*

him and to his seed throughout their generations.

As the great High Priest, Jesus personally washed the hands and feet of His disciples thereby preparing them for a life of ministry. This was done just prior to His arrest.

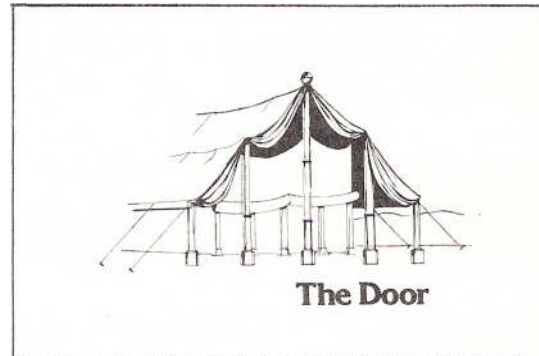
- *John 13:3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; 4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself. 5 After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. 6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? 7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. 8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. 9 Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. 10 Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. 11 For he knew who should betray him; therefore said he, Ye are not all clean.*

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The Door

With the life protected by the blood and the heart cleansed the grand moment came to enter through the door into the holy place.

Handout 5 The Second Door Entrance into the Holy Place



Exodus 26:36

36 And thou shalt make an hanging for the door of the tent, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework.

26:36 make an hanging. There were four layers of material for covering the Tabernacle.

Two Curtains

- The first curtain was an inner curtain made of fine twined linen and picturing cherubim. *Ex 36:8 And every wise hearted man among them that wrought the work of the tabernacle made ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubims of cunning work made he them.*

- The second curtain was made of goat's hair. *Ex 36:14 And he made curtains of goats' hair for the tent over the tabernacle: eleven curtains he made them.*

Two Skins

- A third covering was made of ram's skins dyed red. *Ex 36:19 And he made a covering for the tent of rams' skins dyed red...*
- A fourth covering was made of badger's skin for an outer covering. *Ex 36:19 And he made a covering for the tent of... badgers' skins above that.*

37 *And thou shalt make for the hanging five pillars of shittim wood, and overlay them with gold, and their hooks shall be of gold: and thou shalt cast five sockets of brass for them.*

The door to the Holy Place was made of fine linen and blue, scarlet, and purple material intertwined or woven together. This screen was mounted on five pillars located at the doorway to the Holy Place. The colors are significant.

- Blue speaks of the heavenly nature of God.
- Purple sets forth His majestic sovereignty and royalty.
- Scarlet tells of the blood atonement God accepts as the basis for fellowship.

The door as a whole speaks of Christ through whom all must enter if they are

to have fellowship with the Father. *John 10:9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. John 14:6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.*

After going through the door the believer priest would be inside the Holy Place that was 15 feet wide and 30 feet long and contained the lampstand, the table of shewbread and the altar of incense.

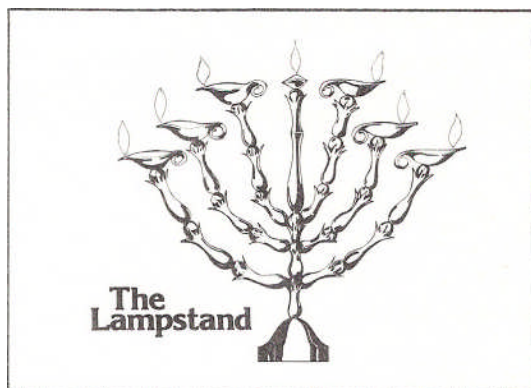
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The Lampstand

With the world at one's back entrance is made into the holy place. The scared area was illuminated by the golden lampstand.

Handout 6 The Lampstand

Located along the south wall the ornate lampstand provided sufficient light in order to have fellowship with God.



Exodus 25:31-40

31 *And thou shalt make a candlestick of pure gold: of beaten*

work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same.

25: 31 candlestick. Christ is the light of the world who was beaten in that He endured the punishment of sin for the elect.

- *John 8:12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.*

The only light radiating in the Holy Place was from the lampstand. Take Christ out of the world and there is nothing but moral darkness.

- *John 9:5 As long as I am in the world, I am the light of the world.*

32 And six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side:

25: 32 six branches. Central to the candlestick was the shaft or central stem from which three branches on each side were attached. Jesus said in John 15:5, *I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.* In Revelation 1:12, 13 we read, *And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; 13 And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment*

down to the foot, and girt about the paps with a golden girdle.

33 Three bowls made like unto almonds, *with* a knop and a flower in one branch; and three bowls made like almonds in the other branch, *with* a knop and a flower: so in the six branches that come out of the candlestick.

34 And in the candlestick *shall be* four bowls made like unto almonds, *with* their knops and their flowers.

35 And *there shall be* a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick.

36 Their knops and their branches *shall be* of the same: all it shall be one beaten work *of* pure gold.

37 And thou shalt make the seven lamps thereof: and they shall light the lamps thereof, that they may give light over against it.

38 And the tongs thereof, and the snuffdishes thereof, *shall be of* pure gold.

39 *Of* a talent of pure gold shall he make it, with all these vessels.

40 And look that thou make *them* after their pattern, which was shewed thee in the mount.

The purpose of the lampstand was to give the light needed by the priest as they administered their sacred duties and worship in the Holy Place.

No dimensions are given for the lampstand but it was made of pure gold. The lampstand speaks of the person and work of God the Holy Spirit who illuminates hearts and mind as He guides and directs.

The pure gold of the lampstand indicated the intrinsic value of the Spirit who is very God of very God.

As the Spirit gave light to the priests so the Spirit endwells the believer so the Christian can become the light of the world through whom God shines forth. *Matthew 5:14 Ye are the light of the world. A city that is set on a hill cannot be hid.*

As the church lives by the power of the Holy Spirit and shines forth the gospel light the glory of Christ is revealed. *John 12:36 While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.*

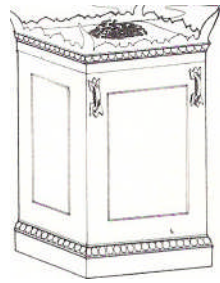
While the church lives by the power of the Holy Spirit it is guided by the Word of God also typified by the lampstand. The Psalmist understood this and wrote, *“Thy word is a lamp unto my feet, and a light unto my path” (Ps 119:105).*

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The Altar of Incense

As the eyes of the believer priest adjusted to spiritual realities by means of the illuminating work of the Holy Spirit symbolized by the lampstand the altar of incense would be revealed.

Handout 7 The Altar of Incense



Exodus 30:1-10

1 And thou shalt make an altar to burn incense upon: of shittim wood shalt thou make it.

2 A cubit [1 ½] shall be the length thereof, and a cubit [1 ½] the breadth thereof; foursquare shall it be: and two cubits [3 feet] shall be the height thereof: the horns thereof shall be of the same.

3 And thou shalt overlay it with pure gold, the top thereof, and the sides thereof round about, and the horns thereof; and thou shalt make unto it a crown of gold round about.

30: 3 horns. Horns speak of power. There is power in prayer. *James 5:16 Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.*

30:3 a crown of gold. A crown speaks of power and exaltation. *Matthew 28:18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. 19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:*

4 And two golden rings shalt thou make to it under the crown of it, by the two corners thereof, upon the two sides of it shalt thou make it; and they shall be for places for the staves to bear it withal.

5 And thou shalt make the staves of shittim wood, and overlay them with gold.

6 And thou shalt put it before the vail that is by the ark of the testimony, before the mercy seat that is over the testimony, where I will meet with thee.

7 And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it.

8 And when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before the LORD throughout your generations.

9 Ye shall offer no strange incense thereon, nor burnt sacrifice, nor meat offering; neither shall ye pour drink offering thereon.

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 Altar of Incense was 1 ½ feet square and 3 feet high. Made of acacia wood overlaid with pure gold, it had

rings on the corners in which to place long staves or poles for transportation. The priest would burn incense on the altar twice a day as an act of worship. In the book of the Revelation incense speaks of prayerful worship.

- *Revelation 5:8 And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.*
- *Revelation 8:3 And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. 4 And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand.*

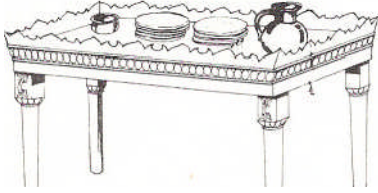
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The Table of Shewbread

Illuminated by the golden lampstand, with prayerful worship indicated by the altar of incense the believer priest would be free to notice the table of shewbread.

<p>Handout 8 The Table of Shewbread</p>

The Table of Showbread



Exodus 25:23-30

23 Thou shalt also make a table of shittim wood: two cubits [3 feet] *shall be* the length thereof, and a cubit [1 ½ feet] the breadth thereof, and a cubit [27 inches] and a half the height thereof.

24 And thou shalt overlay it with pure gold, and make thereto a crown of gold round about.

25 And thou shalt make unto it a border of an hand breadth round about, and thou shalt make a golden crown to the border thereof round about.

25:25 the border. As the table of shewbread speaks of fellowship with the Lord, so the border indicates a fellowship that is secure. The security of the believer is not based on who or what he is or does but who and what the Lord is and has done. *Revelation 3:20 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.* He who promises to fellowship has said, “Come and dine” (*John 6:32,35*).

“Come and dine,”
the Master calleth,
“Come and dine”;
You may feast at Jesus’

*table all the time;
He Who fed the multitude,
turned the water into wine,
To the hungry calleth now,
“Come and dine.”*

Charles B. Widmeyer, 1906

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26 And thou shalt make for it four rings of gold, and put the rings in the four corners that *are* on the four feet thereof.

27 Over against the border shall the rings be for places of the staves to bear the table.

28 And thou shalt make the staves *of* shittim wood, and overlay them with gold, that the table may be borne with them.

29 And thou shalt make the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, to cover withal: *of* pure gold shalt thou make them.

30 And thou shalt set upon the table shewbread before me alway.

25:30 set upon the table. There was not place to set at the table. The priests were always standing as they administered their duties in contrast to Jesus who has finished forever the sacrifice for sins. *Hebrews 10:11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: 12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God.* While the symbols of the

Old Testament economy were wonderful types of the Person and work of Christ how much more wonderful is the *New Testament* revelation that the Realty has given way to ritual and the Substance has overcome the shadow.

The Table of Shewbread was constructed from acacia wood and overlaid with pure gold. The table was rather low measuring only 2 ½ feet high. Its outside dimension including the border was 1 foot wide by 3 feet in length. Twelve small cakes of bread were placed on the Table of Shewbread along side utensils made of pure gold.

The bread served as food for the priests the consumption of which was an act of worship. *1 Cor 10:31 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.*

The spiritual application regarding the shewbread suggest two thoughts for the Christian. First, *Christ is the Bread of Life that will nourish the soul. John 6:35 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.* Second, the believer must have a daily diet of spiritual food in order to have fellowship with the Lord. Therefore, the Christian is to be nourished by the Word. The prophet Jeremiah said, *“Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O LORD God of hosts” (Jer. 15:16).*

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The Veil

As the believer priest in the Holy Place finished becoming familiar with the lampstand, the altar of incense and

the table of shew bread his curiosity would be drawn to the veil or curtain inside the holy place separating it from an inner area called the Holy of Holies.

Handout 9 The Veil The Third Door Entrance into the Holy of Holies

Exodus 26:31-37

31 *And thou shalt make a veil of blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made:*

26:31 make a veil. This veil, four inches thick according to Jewish tradition, was unrent both in the Tabernacle and latter the Temple until it was torn by God at the death of Christ. *Matt 27:51 And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent.*

Tabernacle Chain of Command

Grand Purpose	Redemption and worship through God the Son
Supreme Architect	God the Father
General Supervisor	God the Holy Spirit
General Contractor	Moses
Main foreman	Bezaleel
Chief Administrator	Aaron

32 *And thou shalt hang it upon four pillars of shittim wood overlaid with gold: their hooks shall be of gold, upon the four sockets of silver.*

26:32 four pillars. These pillars were different in four ways from those at the outer gate.

- They were twice as long.
- They were based in silver.
- They were covered with gold and not brass.
- They were cut off at the top just as Christ was “*cut off out of the land of the living*” (Isa. 53:8).

33 And thou shalt hang up the vail under the taches [fasteners], that thou mayest bring in thither within the vail the ark of the testimony: and the vail shall divide unto you between the holy *place* and the most holy.

34 And thou shalt put the mercy seat upon the ark of the testimony in the most holy *place*.

35 And thou shalt set the table without the vail, and the candlestick over against the table on the side of the tabernacle toward the south: and thou shalt put the table on the north side.

36 And thou shalt make an hanging for the door of the tent, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework.

37 And thou shalt make for the hanging five pillars of shittim wood, and overlay them with gold, and their hooks shall be of gold: and thou shalt cast five sockets of brass for them.

26:37 five pillars.

Five Names for Jesus Isaiah 9:6

- Wonderful
- Counselor
- The Mighty God
- The Everlasting Father
- The Prince of Peace

A veil from the Holy Place separated the Holy of Holies. The veil, like the door, was made of fine linen interwoven with blue, purple and scarlet. Woven into the fabric were images of cherubim. Anchored to four pillars, the heavy veil became a partition to keep separate the place where God dwelt.

- *Exodus 25:22 And there 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, of all things which I will give thee in commandment unto the children of Israel.*

Only the high priest could pass through the veil to enter into the most holy place and this could be done only one time a year on the Day of Atonement.

Symbolically, the veil typified the body of Christ. Heb 10:19-21 explains.

- *“Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, 20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; 21 And*

having an high priest over the house of God.”

At the moment Christ died the veil of the temple, a later and large veil than the one in the Tabernacle, was torn in two, from top to bottom thereby allowing any and all to come into the direct presence of God through Christ.

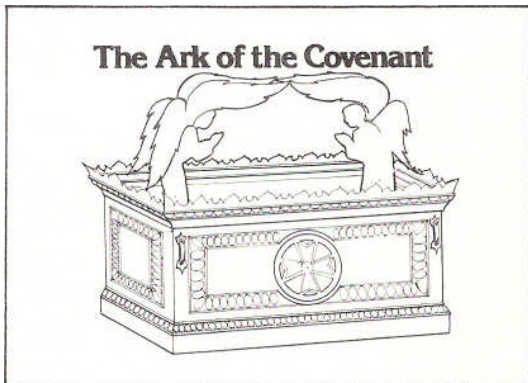
- *Matthew 27:51 And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; 52 And the graves were opened; and many bodies of the saints which slept arose, 53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.*

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The Ark of the Covenant

Inside the Holy of Holies the believer priest would see a single item called the Ark of the Covenant.

Handout 10
The Ark of the Covenant



Exodus 25:10-22

10 And they shall make an ark of shittim wood: two cubits and a half

[3 feet 9 inches] shall be the length thereof, and a cubit and a half [3 feet 3 inches] the breadth thereof, and a cubit and a half [27 inches] the height thereof.

25:10 In giving the directions for the construction of the Tabernacle God began first by revealing His plan concerning the Ark of the Covenant. There is a divine principle set forth, God always begins with the heart and works outward. It was because God so loved the world that He gave His only begotten Son, that who so ever believeth in Him will never perish but have everlasting life (John 3:16). Here then is the order of salvation. Regeneration precedes salvation.

A life principle of mercy must first be instill before there can be any worship or sacrifice.

Two Views of Salvation

God's View	Man's View
Mercy Seat	The world
Holy of Holy Veil	Door to tent
Altar of Incense	Altar for Offering
Lampstand	Laver
Table Shew bread	Tent Curtain
Curtain of Tent	Lampstand
Laver	Table shewbread
Burnt offering	Altar Incense
Door to tent	Holy of Holy Veil
The world	Ark of Covenant

25:10 an ark. From man's perspective salvation follows the order of Christian in *Pilgrim's Progress*. From the world the individual is called to come to the place of divine presence where an acceptable sacrifice is offered, cleansings is sought and acts of worship are enjoyed signified by eating the Bread

of Life and offering prayers that are pleasing to heaven while being guided by the illuminating light of the Holy Spirit. The movement is always inward towards the Holy Place and the Holy of Holies.

However, from a divine perspective God, who dwells in the Holy of Holies, first accepts the blood of His Son sprinkled on the mercy seat. Then, there is a divine outward movement in the Person of Christ through the veil of the Holy of Holies and on through the Holy Place into the courtyard area to meet and greet the sinner coming to worship. At the altar, where Christ is the Sacrifice, love and mercy unite to kiss the soul that longs to be saved.

*“The mercy of God is an ocean divine,
A boundless and fathomless flood.
Launch out in the deep,
cut away the shore line,
And be lost in the fullness of God.”*

Albert B. Simpson, 1891

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11 And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown of gold round about.

12 And thou shalt cast four rings of gold for it, and put *them* in the four corners thereof; and two rings *shall be* in the one side of it, and two rings in the other side of it.

13 And thou shalt make staves of shittim wood, and overlay them with gold.

14 And thou shalt put the staves into the rings by the sides of the

ark, that the ark may be borne with them.

15 The staves shall be in the rings of the ark: they shall not be taken from it.

16 And thou shalt put into the ark the testimony which I shall give thee.

The Mercy Seat

17 And thou shalt make a mercy seat of pure gold: two cubits and a half [45 inches] *shall be* the length thereof, and a cubit and a half [27 inches] the breadth thereof.

Two Cherubim

18 And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy seat.

19 And make one cherub on the one end, and the other cherub on the other end: *even* of the mercy seat shall ye make the cherubims on the two ends thereof.

20 And the cherubims shall stretch forth *their* wings on high, covering the mercy seat with their wings, and their faces *shall look* one to another; toward the mercy seat shall the faces of the cherubims be.

21 And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee.

22 And there I will meet with thee, and I will commune with thee

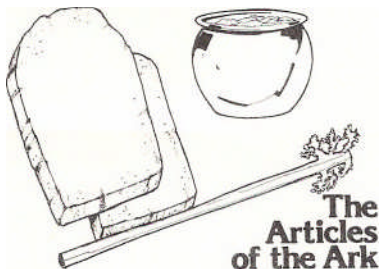
from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all *things* which I will give thee in commandment unto the children of Israel.

25:22 God will meet with Moses, not only in judgment but also in mercy.

The Ark of the Covenant was 54 inches long, 27 inches wide and 27 inches high. Constructed of acacia wood it was overlaid with pure gold with provisions made for it to be transported. Two cherubim, with outstretched wings touching and head bowed to look upon the mercy seat were placed on the lid above the Ark. Here, on the mercy seat the high priest would sprinkle the blood of the sacrifice on the Day of Atonement. Here God promised to meet with Moses to give him additional instruction.

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Handout 11 The Articles of the Ark



Inside the Ark of the Covenant were three precious items.

Exodus 25:16

16 And thou shalt put into the ark the testimony which I shall give thee.

Hebrews 9:2-4

2 For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary.

3 And after the second veil, the tabernacle which is called the Holiest of all;

4 Which had the golden censer, and the Ark of the Covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant

- The tables of the Law would remind the people that God the Father has a will to be obeyed.
- The manna would remind the people that as individuals depend upon the Lord Jesus Christ for life itself, both spiritual and physical. And He will supply every need.
- Aaron's rod that budded would remind the people of the intrinsic life-giving ministry of the Holy Spirit.

The budding of Aaron's rod occurred when God wanted to confirm His choice of priest. God commanded the people to take twelve rods, write on them the names of the twelve tribes of Israel, and place them before the Ark of the Covenant and leave them overnight. God

promised in the morning one rod would have bloomed and the owner of the rod would be the priestly leader. His tribe would be the one from whom the priests would come. In the morning Aaron's rod had budded and so the tribe of Levi was chosen to minister before the Lord.

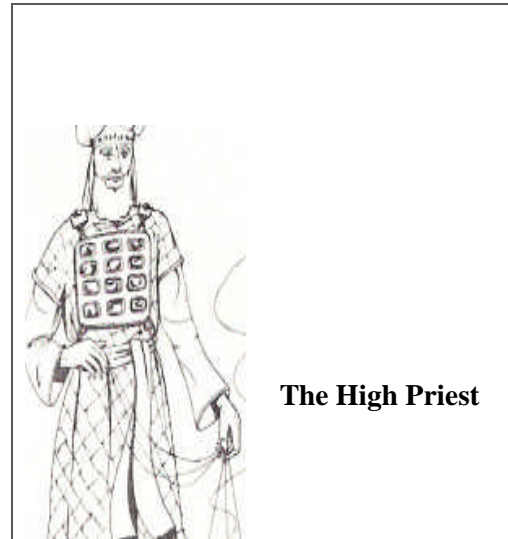
- *Numbers 17:8 And it came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds. 9 And Moses brought out all the rods from before the LORD unto all the children of Israel: and they looked, and took every man his rod. 10 And the LORD said unto Moses, Bring Aaron's rod again before the testimony, to be kept for a token against the rebels; and thou shalt quite take away their murmurings from me, that they die not.*

Where is the Ark of the Covenant today? Where are all the valuable furnishings of the Tabernacle, the lampstand, the table of shewbread, the alter of incense, the Ark of the Covenant with the manna, the law and Aaron's rod? The historical answer is that they are lost. The biblical answer is that God has hidden them. Perhaps one day they shall be found. It is interesting that in the book of the *Revelation*, John sees the Ark of the Covenant in heaven. *Revelation 11:19 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.* Perhaps, heaven will be most familiar to those

who know the structure and symbolism of the Tabernacle.

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Handout 12 The High Priest



Overseeing the work of the ministry in the Holy Place and the Holy of Holies was the high priest. The duties and responsibilities of the high priest are set forth in Leviticus 16.

Leviticus 16:1-33

1 And the LORD spake unto Moses after the death of the two sons of Aaron, when they offered before the LORD, and died;

2 And the LORD said unto Moses, **Speak unto Aaron thy brother, that he come not at all times into the holy place within the vail before the mercy seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy seat.**

3 **Thus shall Aaron come into the holy place: with a young bullock**

for a sin offering, and a ram for a burnt offering.

4 He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these *are* holy garments; therefore shall he wash his flesh in water, and *so* put them on.

5 And he shall take of the congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering.

6 And Aaron shall offer his bullock of the sin offering, which is for himself, and make an atonement for himself, and for his house.

The Tale of Two Goats

7 And he shall take the two goats, and present them before the LORD *at* the door of the tabernacle of the congregation.

8 And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the scapegoat.

16: 8 cast lots. God determined which of the animals was to live and which was to die. *Prov 16:33 The lot is cast into the lap; but the whole disposing thereof is of the LORD.*

9 And Aaron shall bring the goat upon which the LORD's lot fell, and offer him *for* a sin offering.

10 But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the LORD, to make an atonement with him, *and* to let him go for a scapegoat into the wilderness.

11 And Aaron shall bring the bullock of the sin offering, which *is* for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which *is* for himself:

12 And he shall take a censer full of burning coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small, and bring *it* within the vail:

13 And he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the mercy seat that *is* upon the testimony, that he die not:

16: 13 mercy seat. The basic concept of the mercy seat was that it was place where God was propitiated or satisfied.

- *1 John 2:2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.*
- *Romans 3:25 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;*

14 And he shall take of the blood of the bullock, and sprinkle it with

his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times.

Blood on the Mercy Seat

15 Then shall he kill the goat of the sin offering, that *is* for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat:

16 And he shall make an atonement for the holy *place*, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness.

17 And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy *place*, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.

18 And he shall go out unto the altar that *is* before the LORD, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put *it* upon the horns of the altar round about.

19 And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it

from the uncleanness of the children of Israel.

20 And when he hath made an end of reconciling the holy *place*, and the tabernacle of the congregation, and the altar, he shall bring the live goat:

21 And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send *him* away by the hand of a fit man into the wilderness:

The Scapegoat Sent Away

22 And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness.

23 And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments, which he put on when he went into the holy *place*, and shall leave them there:

24 And he shall wash his flesh with water in the holy *place*, and put on his garments, and come forth, and offer his burnt offering, and the burnt offering of the people, and make an atonement for himself, and for the people.

25 And the fat of the sin offering shall he burn upon the altar.

26 And he that let go the goat for the scapegoat shall wash his clothes, and bathe his flesh in water, and afterward come into the camp.

27 And the bullock *for* the sin offering, and the goat *for* the sin offering, whose blood was brought in to make atonement in the holy *place*, shall *one* carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung.

28 And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.

29 And *this* shall be a statute for ever unto you: *that* in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, *whether* it be one of your own country, or a stranger that sojourneth among you:

30 For on that day [the Day of Atonement] shall *the priest* make an atonement for you, to cleanse you, that ye may be clean from all your sins before the LORD.

31 It *shall be* a Sabbath of rest unto you, and ye shall afflict your souls, by a statute forever.

32 And the priest, whom he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, *even* the holy garments:

33 And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation.

34 And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year. And he did as the LORD commanded Moses.

16:34 everlasting statute. The concept of an everlasting statute is qualified in *Scripture* with the end of one spiritual economy and the beginning of another. In as far as the Mosaic economy was to last so this statute was to endure.

The Holy Garments

The coloring of the clothing of the high priest was the same as that of the veil and door: blue, purple and scarlet. The garments are described in Exodus 28.

Exodus 28:2-43

2 And thou shalt make holy garments for Aaron thy brother for glory and for beauty.

3 And thou shalt speak unto all *that are* wise hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office.

28: 3 spirit of wisdom. Without Christ no religious undertaking for God can succeed. Jesus said, "*I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing*" (John 15:5). Without Christ the believer can do nothing that is

spiritual or of lasting value. His spirit of wisdom is needed.

4 And these *are* the garments which they shall make; a breastplate, and an ephod, and a robe, and a brodered coat, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office.

5 And they shall take gold, and blue, and purple, and scarlet, and fine linen.

The Ephod

6 And they shall make the ephod of gold, of blue, and of purple, of scarlet, and fine twined linen, with cunning work.

28: 6 ephod. This was an outer garment of line and gold.

7 It shall have the two shoulder pieces thereof joined at the two edges thereof; and *so* it shall be joined together.

The Curious Girdle

8 And the curious [device] girdle of the ephod, which is upon it, shall be of the same, according to the work thereof; *even* of gold, of blue, and purple, and scarlet, and fine twined linen.

28:6 girdle. The believer is instructed to be girdled with the truth. *Eph 6:13*

Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. 14 Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; 15 And your feet shod with the preparation of the gospel of peace; 16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. 17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God: 18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.

9 And thou shalt take two onyx stones, and grave on them the names of the children of Israel:

10 Six of their names on one stone, and *the other* six names of the rest on the other stone, according to their birth.

11 With the work of an engraver in stone, *like* the engravings of a signet, shalt thou engrave the two stones with the names of the children of Israel: thou shalt make them to be set in ouches of gold.

12 And thou shalt put the two stones upon the shoulders of the ephod *for* stones of memorial unto the children of Israel: and Aaron shall bear their names before the LORD upon his two shoulders for a memorial.

28: 9-12. onyx stones. The priests were to bear the spiritual burdens of the

people. So Christ, as our High Priest bears our burdens as He knows our names for they are written in the Lamb's book of life.

The names of the twelve tribes of Israel were all engraved on the onyx stones for there is only one common ground of salvation. They were written according to the order of their births (Ex. 28:10) as names are written in the Lamb's book of life on the basis of rebirth (John 3:7).

13 And thou shalt make ouches of gold;

14 And two chains of pure gold at the ends; of wreathen work shalt thou make them, and fasten the wreathen chains to the ouches.

The Breastplate

15 And thou shalt make the breastplate of judgment with cunning work; after the work of the ephod thou shalt make it; of gold, of blue, and of purple, and of scarlet, and of fine twined linen, shalt thou make it.

Exodus 28: 15 breastplate of judgment. In the *New Testament* we read of the Breastplate of Righteousness (Eph. 6:14). The breastplate won by the High Priest held twelve precious stones set in pure gold and placed in uniform rows. Each stone was different. Each stone contained the name of a tribe of Israel. Not only is the believer close to the heart of God but precious in His sight as well and secure.

As there was one breastplate so there is one Church but many believers.

16 Foursquare it shall be being doubled; a span shall be the length thereof, and a span shall be the breadth thereof.

17 And thou shalt set in it settings of stones, even four rows of stones: the first row shall be a sardius, a topaz, and a carbuncle: this shall be the first row.

Twelve Precious Stones First Row			
Stone	Color	Name	Meaning
• Sardius	Red	Judah	Praise
• Topaz	Yellow	Issachar	Reward
• Carbuncle	--	Zebulum	Dwelling

18 And the second row shall be an emerald, a sapphire, and a diamond.

Twelve Precious Stones Second Row			
Stone	Color	Name	Meaning
• Emerald	Green	Reuben	See a son
• Sapphire		Simeon	Hearing
• Diamond		Gad	Warrior

19 And the third row a ligure, an agate, and an amethyst.

Twelve Precious Stones Third Row			
Stone	Color	Name	Meaning
• Ligure	--	Ephraim	Fruitful
• Agate	Clear	Manasseh	Forgetting
• Amethyst	Purple	Benjamin	Son of my right hand

20 And the fourth row a beryl, and an onyx, and a jasper: they

shall be set in gold in their inclosings.

Twelve Precious Stones			
Fourth Row			
Stone	Color	Name	Meaning
• Beryl	--	Dan	Judge
• Onyx	Fire-like	Asher	Blessed
• Jasper	crystal	Naphtali	Wrestlings

Note. The tribes of Levi and Joseph are not inscribed upon the Breastplate jewels or stones. Substituted for them and representing Joseph are Manasseh and Ephraim.

21 And the stones shall be with the names of the children of Israel, twelve, according to their names, *like* the engravings of a signet; every one with his name shall they be according to the twelve tribes.

22 And thou shalt make upon the breastplate chains at the ends of wreathen work of pure gold.

23 And thou shalt make upon the breastplate two rings of gold, and shalt put the two rings on the two ends of the breastplate.

24 And thou shalt put the two-wreathen *chains* of gold in the two rings *which* are on the ends of the breastplate.

25 And *the other* two ends of the two-wreathen *chains* thou shalt fasten in the two ouches, and put *them* on the shoulder pieces of the ephod before it.

26 And thou shalt make two rings of gold, and thou shalt put them upon the two ends of the breastplate in the border thereof,

which *is* in the side of the ephod inward.

27 And two *other* rings of gold thou shalt make, and shalt put them on the two sides of the ephod underneath, toward the forepart thereof, over against the *other* coupling thereof, above the curious girdle of the ephod.

28 And they shall bind the breastplate by the rings thereof unto the rings of the ephod with a lace of blue, that *it* may be above the curious girdle of the ephod, and that the breastplate be not loosed from the ephod.

29 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.

Urim and Thummim

30 And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the LORD: and Aaron shall bear the judgment of the children of Israel upon his heart before the LORD continually.

28:30 Urim and Thummim. The best that can be determined is that these words

mean “lights of perfection.” One suggestion is that they are equivalent to a “yes” and “no” response to questions or situations that needed clarification.

The Priestly Robe

31 And thou shalt make the robe of the ephod all of blue.

28:31 robe. This is the first mention of a robe in *Scripture*.

Three Robes

- A robe of dignity Ezekiel 26:16
- A robe of royalty Matt. 27:18,29
- A robe of righteousness Isa. 61:10

32 And there shall be an hole in the top of it, in the midst thereof: it shall have a binding of woven work round about the hole of it, as it were the hole of an habergeon, that it be not rent.

The Hem of the Garment

33 And *beneath* upon the hem of it thou shalt make pomegranates of blue, and of purple, and of scarlet, round about the hem thereof; and bells of gold between them round about:

34 A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about.

35 And it shall be upon Aaron to minister: and his sound shall be heard when he goeth in unto the holy *place* before the LORD, and

when he cometh out, that he die not.

The Miter

36 And thou shalt make a plate [band] of pure gold, and grave upon it, *like* the engravings of a signet, HOLINESS TO THE LORD.

37 And thou shalt put it on a blue lace that it may be upon the mitre; upon the forefront of the mitre it shall be.

38 And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the LORD.

A Priestly Coat of Fine Linen

39 And thou shalt embroider the coat of fine linen, and thou shalt make the mitre of fine linen, and thou shalt make the girdle of needlework.

40 And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty.

28:39-40 mitre. While the High Priest wore the mitre the other priests wore bonnets.

41 And thou shalt put them upon Aaron thy brother, and his sons

with him; and shalt anoint them, and consecrate them, and sanctify them, that they may minister unto me in the priest's office.

Priestly Linen Breeches

42 And thou shalt make them linen breeches to cover their nakedness; from the loins even unto the thighs they shall reach:

43 And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to minister in the holy *place*; that they bear not iniquity, and die: *it shall be* a statute for ever unto him and his seed after him.

28: 43 and die. The honor of being a High Priest or an associate priest was tempered by the many ways a premature death could be induced such as failure to be properly dressed when ministering before the Lord. *Leviticus 22: 9 They shall therefore keep mine ordinance, lest they bear sin for it, and die therefore, if they profane it: I the LORD do sanctify them.*

The Present Dwelling Place of God

As magnificent as the Tabernacle was with its three doors, burnt altar, laver, Holy Place, lampstand, table of shewbread, altar of incense, Holy of Holies, Ark of the Covenant where in was the law, Aaron's rod and pot of manna not to mention the mercy seat and images of cherubims, it all pales into

insignificance compared to the *New Testament* revelation that God is now pleased to dwell in a new Tabernacle, one not made with hand. 1 Corinthians 3:16,17 explains. "*Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? 17 If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.*"

The dwelling place for God is still a Tabernacle. The most holy and most sacred place on earth today is still where God resides. Is it any wonder the Christian becomes the most important person on planet earth? Oh what honor and dignity God has bestowed upon those who name the name of Christ.

- *1 John 3:1 Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. 2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. 3 And every man that hath this hope in him purifieth himself, even as he is pure.*

Because God has chosen the body of the believer to be His special dwelling place it is imperative the Christian presents his body as a living sacrifice on a spiritual altar of divine dedication. *Romans 12:1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. 2 And be not*

conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

Because God has torn the veil let the believer come boldly before the throne of grace. *Hebrews 4:16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.*

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Questions and Answers on the Tabernacle

1. **Question.** What were the dimensions of the outer court of the Tabernacle?

Answer.

The outer court measured 150 feet long by 75 feet wide by 7 ½ feet high.

2. Give the dimensions for the following items.

- Outer courtyard gate.
- Brazen Altar
- Laver
- Inner curtain to the Holy Place
- Lampstand
- Table of Shewbread
- Altar of Incense
- Ark of the Covenant

Answer.

- Outer courtyard gate. This gate measured 30 feet wide and was 7 ½ feet high.
- Brazen Altar. This spiritual altar measured 7 ½ feet by 7 ½ feet by 4 ½ feet.
- Laver. No dimensions were given for the cleansing laver.
- Inner curtain to the Holy Place.
- Lampstand. No dimensions were given for the Lampstand but according to tradition the item measured 3 feet tall.
- Table of Shewbread. This small table was 1 ½ feet wide, 2 ½ feet high and 3 feet long.
- Altar of Incense. This altar was 1 ½ feet wide by 1 ½ feet by 3 feet high.
- Ark of the Covenant. The Ark was 3 feet 9 inches long, 2 feet 3 inches wide and 2 feet 3 inches deep.

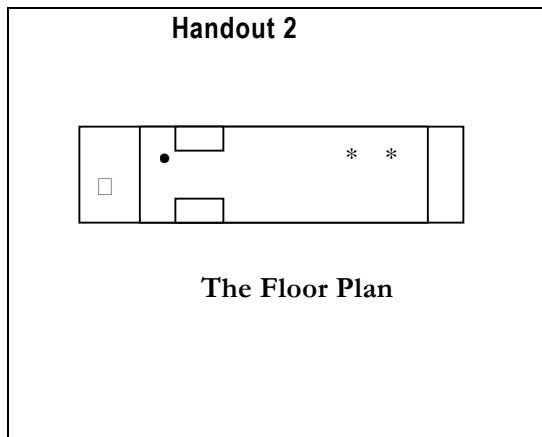
- List the three “doors” or entrances in the Tabernacle.

Answer.

- The outer courtyard door.
- The inner door to the Holy Place.
- The innermost door leading to the Holy of Holies.

- On the floor plan of the Tabernacle list all the major components.

Answer.



- White fence
- Brazen altar
- Laver
- Holy Place
- Table of Shewbread
- Golden candlestick
- Altar of Incense
- Holy of Holies
- Ark of the Covenant

- Explain the symbolism of the following.

- Brazen altar.
- Laver
- Table of Shewbread

- Candlestick
- Altar of Incense
- Mercy seat

Answer.

- Brazen altar. This place of sacrifice speaks of the Lamb of God who would one day come to take away the sin of the world.
- Laver. Once an acceptable relationship is established with god there must be a ritual and real cleansing of the soul. This is done through confession of sins.
- Table of Shewbread. Being occupied with the person of Christ is important. There is to be a daily nourishment on the Bread of Life.
- Candlestick As the Lampstand gave light to do the work of God so the Lord must give light to live the Christian life and do His will.
- Altar of Incense. Prayers are always acceptable to God provided they are offered according to gospel terms.
- Mercy seat. On the mercy seat blood was sprinkled. On the mercy seat god would meet with Moses and Aaron as the sins of the nation were forgiven.

- What were the various pieces of garments worn by the high priest?

Answer.

- Ephod
- Curious girdle

- Onyx stones
 - Breastplate of judgment
 - Precious stones
 - Urim and Thummim
 - The robe
 - Golden plate
 - The coat
 - The miter
7. What is the significance of the two goats.

Answer.

One goat was to be sacrificed while the other was to be sent away illustrating how God sends away forgiven sins.

8. What was the Urim and Thummim?

Answer.

Urim and Thummim. The best that can be determined is that these words mean “*lights of perfection.*” One suggestion is that they are equivalent to a “*yes*” and “*no*” response to questions or situations that needed clarification.

9. Describe the two views of the order of salvation.

Answer.

From man’s perspective salvation follows the order of Christian in *Pilgrim’s Progress*. From the world the individual is called to come to the place of divine presence where an acceptable sacrifice is offered, cleansings is sought and acts of worship are enjoyed signified by eating the Bread of Life and offering prayers that are pleasing to heaven while being guided by the illuminating light of the Holy Spirit. The movement is always inward towards the Holy Place and the Holy of Holies.

However, from a divine perspective God, who dwells in the Holy of Holies, first accepts the blood of His Son sprinkled on the mercy seat. Then, there is a divine outward movement in the Person of Christ through the veil of the Holy of Holies and on through the Holy Place into the courtyard area to meet and greet the sinner coming to worship. At the altar, where Christ is the Sacrifice, love and mercy unite to kiss the soul that longed to be saved.

10. What is the true meaning of the mercy seat?

Answer.

The best understanding of the mercy seat is that it is the place where God is propitiated by the blood which satisfies His holiness and justice.

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Memory Word

Exodus 25:21 And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. 22 And there 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, of all things which I will give thee in commandment unto the children of Israel.

~*~

Personal Reflection and Application

1. Do you think the Tabernacle is a pattern of heaven? Why or why not?
2. Have you spiritually met with God at the mercy seat of the Cross where the blood has been applied? Has your life been changed? Is there a new longing for holiness?
3. How can a person be confident the symbolism ascribed to various items in the *Old Testament* actually typify what is being suggested?
4. What advantage does the *New Testament* believer have over the *Old Testament* saint?
5. With so much to do and remember under the *Old Testament* economy it was good God provided a sacrifice for the sins of ignorance. Has living the Christian live proved to be any easier in the *New Testament* era? Why or why not?

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Leader's Supplemental Material

Exodus 27:16

Three Doors to the Tabernacle

First Door Courtyard
The Sacrifice of God the Son
Altar

Second Door Holy Place
The Sanctification of

God the Holy Spirit
Laver

Third Door Holy of Holies
The Sweet Fellowship of
God the Father
Ark of Covenant

Note. For excellent posters of the Tabernacle and the various articles of the Tabernacle go to Templebuilders.com

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28:43 and die.

Eleven Reasons for a Pre-mature Death of a Priest

1. Failure to make the proper sound when ministering before the Lord could cause the death of the high priest.
 - *Exodus 28:33 And beneath upon the hem of it thou shalt make pomegranates of blue, and of purple, and of scarlet, round about the hem thereof; and bells of gold between them round about: 34 A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about. 35 And it shall be upon Aaron to minister: and his sound shall be heard when he goeth in unto the holy place before the LORD, and when he cometh out, that he die not.*
2. Failure to wear the proper clothing before the Lord could induce a premature death.
 - *Exodus 28: 42 And thou shalt make them linen breeches to cover their*

nakedness; from the loins even unto the thighs they shall reach: 43 And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to minister in the holy place; that they bear not iniquity, and die: it shall be a statute for ever unto him and his seed after him.

3. Failure to be properly cleansed when ministering before the Lord could induce a pre-mature death.

- *Exodus 30:20 When they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the LORD:*

- *Exodus 30:21 So they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, even to him and to his seed throughout their generations.*

4. Failure to abide at the door of the Tabernacle for a prescribed number of days could induce a pre-mature death.

- *Leviticus 8:35 Therefore shall ye abide at the door of the tabernacle of the congregation day and night seven days, and keep the charge of the LORD, that ye die not: for so I am commanded.*

5. A show of disrespect to God by uncovering the head or tearing the clothing could induce a pre-mature death.

- *Leviticus 10:6 And Moses said unto Aaron, and unto Eleazar and unto*

Ithamar, his sons, Uncover not your heads, neither rend your clothes; lest ye die, and lest wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the LORD hath kindled.

- *Leviticus 10:7 And ye shall not go out from the door of the tabernacle of the congregation, lest ye die: for the anointing oil of the LORD is upon you. And they did according to the word of Moses.*

6. An inappropriate use of alcoholic beverages while ministering before the Lord could induce a pre-mature death.

- *Leviticus 10:9 Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute for ever throughout your generations:*

7. Failure to be holy at an appointed time could induce a pre-mature death.

- *Leviticus 15:31 Thus shall ye separate the children of Israel from their uncleanness; that they die not in their uncleanness, when they defile my tabernacle that is among them.*

8. Coming uninvited into the Holy of Holies could induce a pre-mature death.

- *Leviticus 16:2 And the LORD said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the vail before the mercy seat, which is upon*

the ark; that he die not: for I will appear in the cloud upon the mercy seat.

9. Failure to put the incense upon the fire before the Lord so a cloud could cover the mercy seat would induce a pre-mature death.

- *Leviticus 16:13 And he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not:*

10. An unauthorized and inappropriate touching of holy objects or even looking at the sacred objects while transporting the Tabernacle could induce a pre-mature death.

- *Numbers 4:15 And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward; after that, the sons of Kohath shall come to bear it: but they shall not touch any holy thing, lest they die. These things are the burden of the sons of Kohath in the tabernacle of the congregation.*

- *Numbers 4:19 But thus do unto them, that they may live, and not die, when they approach unto the most holy things: Aaron and his sons shall go in, and appoint them every one to his service and to his burden:*

- *Numbers 4:20 But they shall not go in to see when the holy things are covered, lest they die.*

11. Excessive murmuring and complaining can induce a pre-mature death.

- *Numbers 14:35 I the LORD have said, I will surely do it unto all this evil congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die.*

- *Numbers 17:10 And the LORD said unto Moses, Bring Aaron's rod again before the testimony, to be kept for a token against the rebels; and thou shalt quite take away their murmurings from me, that they die not.*

- *Numbers 26:65 For the LORD had said of them, They shall surely die in the wilderness. And there was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun.*

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Select Terminology of Scriptural Spiritual Symbolism

- **Blood** is associated with death, sacrifice and substitution. In the Revelation, John sees the King of kings and Lord of lords dressed with a garment dipped in blood. *Revelation 19:13 And he was clothed with a vesture dipped in blood: and his name is called The Word of God.*
- **Blue** suggests heaven.
- **Brass** speaks of the place of judgment. The Hebrews brought their sacrifices to a brazen altar. The serpent Moses made and placed on a pole was a symbol of Christ being

judged for sin. *John 3:14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: 15 That whosoever believeth in him should not perish, but have eternal life.*

- **Cross.** This instrument of death has been transformed by Christ into a symbol of grace and glory. *Gal 6:14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.*
- **Fine linen** indicates the righteousness of the Church through Christ. *Revelation 19:8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints”.*

The righteousness of the Christian is none other than Christ Himself. *1 Corinthians 1:30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:*

- **Gate (Door).** A gate speaks of an entrance. There was one gate to the Tabernacle (Ex. 27:16), which speaks of Christ, the one Gate to eternal life. *Matt 7:13 Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: 14 Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. John 10:10 I am*

the door [gate]: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

- **Gold** is often used to indicate the essential nature of God. As gold has intrinsic worth and value and is pure so God’s attributes are intrinsic to Himself. They are not derived or acquired; they are not transformed or transferable. God is God. He is the great and eternal “I AM” of whom there is no other. *Exodus 3:14 And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.*
- **Horns.** In Scripture horns speak of power. *Daniel 7:24 And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.*
- **Leaven** is spoken of in Scripture as a picture of sin. *1 Cor 5:6 Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? 7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us:*
- **One** is the number of unity. *Mark 12:32 And the scribe said unto him [Jesus], Well, Master [Christ], thou hast said the truth: for there is one God; and there is none other but he:*

- **One Thousand** is the number of completion. *Ps 50:10 For every beast of the forest is mine, and the cattle upon a thousand hills. Ps 90:4 For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.*
- **Purple** is the color of royalty. In mockery Christ was once clothed with purple. *John 19:2 And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, 3 And said, Hail, King of the Jews! and they smote him with their hands.* Today, Christ wears the eternal robe of royalty as King of kings and Lord of lord. *Rev 19:16 And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.*
- **Scarlet** points the heart to the bloody sacrifices of redemption and the cross of Calvary.
- **Seven.** Like the number one thousand the number seven speaks of perfection and completion.
- **Shittim wood.** Better translated acacia wood this study timber is often used to teach the humanity of Christ. When overlaid with gold it portrays the hypostatic union of Christ in that He was both man and God. True humanity and true deity is united in one Person forever.
- **Silver** indicates redemption.
- **Six** is the number of man. He was created on the sixth day. *Gen 1:26 26 And God said, Let us make man*

in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. 27 So God created man in his own image, in the image of God created he him; male and female created he them.... 31 And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.

In the Revelation, John sees the Beast with the number of man. *Revelation 13:18 Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.*

- **Three** is then umber of trinity. *1 John 5:8 And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one.*
- **Water** is essential for cleansing. The believer is washed by the *Word* which cleanses the heart Christ loved the church and gave himself for it; *“That he might sanctify and cleanse it with the washing of water by the word” (Eph 5:25-26).*
- **White** speaks of holiness and thus righteousness.
- **Veil.** The veil in the Tabernacle and later in the Temple spoke of the body of Christ which would be torn during the days of His humiliation. *Heb*

10:19-20 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, 20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;

Note. Moody Press publishes a set of 12 multi-colored transparencies of the Tabernacle. The black and white images provided in this study come from a handout in that set.