

The Tabernacle



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Dr. A. G. "Bud" Branscomb

Introduction

In the beginning God created . . .

All things were created by Him . . .

God created man in His own image . . .

Genesis 1:1 In the beginning God created the heaven and the earth.

John 1:3 All things were made by him; and without him was not anything made that was made.

Genesis 1:26 And God said, Let us make man in our image, after our likeness:

Then this infinite, magnificent, creator God communed with man. This fellowship was not for His benefit, BUT for man's.

Genesis 3:8 And they heard the voice of the LORD God walking in the garden in the cool of the day. . .

As we continue to read the creation story we find that:

- ⇒ communing,
- ⇒ fellowship,
- ⇒ time of walking with God

would soon be broken, and a gulf created between God and man. Sin separated a Holy God from sinful man. Man is eternally separated from God.

God could have easily said man is not worthy of me and condemned him in his sinful state. But, from that moment in history, because of God's great love for his creation, He put into motion His unchanging redemptive plan. In Genesis (3:15) He makes a reference to the coming of His Son. God has provided a way for us to approach and worship Him. He made available one way to approach, and if we are to be accepted by Him, we must come to Him by the Way He has provided.

Genesis 3:15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

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.

A part of this plan was to call out a people that would bless the world and through this people would come the Christ, the propitiation for our sins.

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;

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.

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

This people would be and is the most blessed of all nations on earth. God called a man, Abraham, made a promise to him that through him all the nations of the earth would be blessed. Through that

Propitiation: The word propitiation carries the basic idea of appeasement, or satisfaction, specifically towards God and being reconciled to Him.

covenant made to Abraham, Jesus Christ would veil himself in human flesh and become the appeasement for the sins of the whole world.

Throughout the Old Testament God's redeeming plan was but a shadow of that which was to come. The sacrifices, the offerings and the feasts were but a picture of that which the Messiah would fulfill.

Hebrews 8:5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount.
Hebrews 9:23 It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.
Hebrews 9:24 For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us:
Hebrews 9:28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

One of the most vivid pictures of Israel's approach to God was the Tabernacle in the Wilderness. The temple which King David desired to build was man desiring to have God dwell among them. The Tabernacle was God's desire to dwell among His people. As we study this portion of scripture we will indeed see how Christ fulfills the shadow of things to come.

I. Why Study the Tabernacle?

- A. It was God's earthly dwelling place.
- B. It was the most important structure ever built by man.
- C. It was a duplicate of an existing Heavenly Tabernacle.
- D. Its mathematical exactness is amazing.
- E. It points to Jesus Christ and the entire plan of salvation.
- F. It is itself the largest and most complex parable in Scripture. Hebrews 9:9 says it was a "figure."

Hebrews 9:9 Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

Figure: Greek word παραβολή : parabolē from which we get the word parable.

II. The Tabernacle.

- A. The word "Tabernacle" simply means a dwelling place.
- B. The Tabernacle was actually a large, very beautiful portable tent that could be easily dismantled and moved and erected again.
- C. It was the worship center of the nation of Israel.

III. Scriptures concerning the Tabernacle

A very large portion of scripture is dedicated to the Tabernacle.

- A. The book of Exodus devotes 13 chapters to the Tabernacle and priesthood (25-38).
- B. In Leviticus, 22 chapters center on the sacrificial system surrounding the Tabernacle.
- C. Two chapters are found in Deuteronomy
- D. Over 30 percent of the book of Hebrews is dedicated to the Tabernacle. Four (4) of the thirteen (13) chapters deal with the Tabernacle

IV. Major purposes for the Tabernacle.

- A. A short-term purpose was to build a place for God to dwell among His people.

Exodus 25:8 And let them make me a sanctuary; that I may dwell among them.
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.

B. The long-term

purpose was to arouse God's people to look for the promised Messiah.

John 1:14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.
Hebrews 1:1-3 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds; Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

V. Types or figures of the Tabernacle

There is some controversy concerning the symbolism of the Tabernacle. While studying the symbolism we must be careful to not go to extremes in our interpretation. There are well known and respected scholars on both sides of the spectrum, some finding a symbol in every detail of the Tabernacle, even to the point of forcing interpretations that are not there. Several scholars are equally focused only on the historical significant of the Tabernacle and concede only to a few figurative teachings.

It is our duty to be true to God's Word. The Bible is full of symbols, figures and shadows of things that need to be taught. Our mission will be:

- ⇒ to look at these symbols/types/figures and let scripture interpret scripture.
- ⇒ to allow the Holy Spirit to guide our investigation into the Word.
- ⇒ to draw out meaningful applications to our lives.

This study is not intended to be an exhaustive study of the Tabernacle but only to give us a starting point for individual study.

My prayer is that God will give you a deeper appreciation of His Son, Jesus Christ, and His redemptive plan for sinful man.

The Call for Stewardship

Exodus 25:1-9; 30:11-16; 35:4-29

I. The Architect & Supervising Foreman (see also v. 9)	1 And the LORD spake unto Moses, saying,	shittim wood,	
II. Material Suppliers	2 Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering.	6 Oil for the light, spices for anointing oil, and for sweet incense, 7 Onyx stones, and stones to be set in the ephod, and in the breastplate.	
III. The Materials List	3 And this is the offering which ye shall take of them; gold, and silver, and brass, 4 And blue, and purple, and scarlet, and fine linen, and goats' hair, 5 And rams' skins dyed red, and badgers' skins, and	8 And let them make me a sanctuary; that I may dwell among them. 9 According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it.	IV. The Purpose for the offering V. The Blueprint

I. The Architect & Supervising Foreman

A. The Architect: God Himself

We find in verse 1 and also verses 8 and 9 that God Himself is the Architect of the Tabernacle. He is about to fulfil a part of the covenant mentioned in Exodus 6.

1. To redeem them from the bondage of Egypt. v. 6
2. To make them His people v. 7
3. That He would be their God v. 7
4. That He would bring them to the land He promised to Abraham, Isaac and Jacob v. 8

Exodus 6:6-8 Wherefore say unto the children of Israel, I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments: 7 And I will take you to me for a people, and I will be to you a God: and ye shall know that I am the LORD your God, which bringeth you out from under the burdens of the Egyptians. 8 And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I am the LORD.

The Lord had brought them out of Egypt, He had adopted them as His people at Mount Sinai and was now coming to dwell among them to become their God. God is desiring a dwelling place among His people. In order for this to take place, He needed 1) a dwelling place and 2) servants to minister for Him. He instructed Moses to build a special sanctuary for Him and to dedicated members of the tribe of Levi as priest unto Him.

B. The Supervising Foreman: Moses

Moses God's called leader would oversee the construction to the Tabernacle according to the pattern which God would give Him.

Pattern: a blueprint of the Tabernacle

Hebrews 8:5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount.

II. The Suppliers: the Children of Israel

God instructed Moses to tell the children of Israel:

- ⇒ to bring an offering.
- ⇒ from a willing heart.

Let us stop and think for a moment concerning the difference between an offering and a tithe.

- ◆ The tithe is an Old Testament concept from a word meaning a 10th part. The tithe was required by the Law to give 10% to the tabernacle or temple. Some scholars understand that the tithe was a method of taxation to provide for the needs of the priests and Levites in the worship system. The tithe was a commandment to Israel, therefore an obligation.

Num 18:26 Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave offering of it for the LORD, even a tenth part of the tithe.

- ◆ An offering on the other hand is freely given to the work of the Lord. What He desires, however, and what He values, is the heart that overflows with gratitude and thanksgiving to the God who saved us and who gives us all things. Such a heart gives generously, willingly, and cheerfully in response to the love and grace that abound in Christ. No where in the New Testament is the Christian commanded to give a tithe.

2Co 9:6-8 But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. 7 Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. 8 And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work:

- ◆ In the New Testament we find an interesting account. The rich cast in much, yet a poor widow cast in 2 mites. The word translated “mite” denotes a small coin made of brass - the smallest in use among the Jews. The precise value cannot now be easily estimated. It is considered by many to be about 1/3 of a penny. I do believe that she gave from a willing heart. What an example to us.

Mark 12:41 And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. 42 And there came a certain poor widow, and she threw in two mites, which make a farthing. 43 And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury:

There were two types of offerings frequently mentioned.

- ◆ The heave offering: a general offering that is lifted (heaved) upward in reverence to God. Such was the offering in this case. It was an offering dedicated to God for the building of the Tabernacle.
- ◆ The wave offering: was the symbolic act indicating that the offering was for the Lord. Portions of the things offered were literally waved in the air before the Lord. It was a portion of a sacrifice presented to God, then released by God for the use of those involved in the sacrifice. The meat fed the families of the priests. The Levites served first the tabernacle and then the temple, fulfilling the obligation of the rest of the Israelites. Both were God’s provision for those who sacrificed themselves in service to Him.

III. The Material List

God now gives Moses a detailed list of materials needed for the construction of the Tabernacle as well as the furniture, other fixtures and the Priest garments.

- A. **Gold:** Pure gold throughout the scriptures speaks of deity. Gold is the highest and most treasurable possession a person can have. In our study it will remind us that Christ is the most valuable of all possessions we can have.

The amount of gold given varies from scholar to scholar because of trying to determine the weight of a talent and shekels. This amount varies from 2200 lbs. to 2800 lbs.

Exo 38:24 All the gold that was occupied for the work in all the work of the holy place, even the gold of the offering, was twenty and nine talents, and seven hundred and thirty shekels, after the shekel of the sanctuary.

- B. **Silver:** Throughout the Bible silver figuratively speaks of redemption. Silver was the money always mentioned in paying a ransom. Silver is symbolic of the redemption that comes through Christ and Him alone.

Again the exact amount of silver is debatable. The amount varies from 7450 lbs. to 9600 lbs.

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

Exo 30:11 And the LORD spake unto Moses, saying, **12** When thou takest the sum of the children of Israel after their number, then shall they give every man a ransom for his soul unto the LORD, when thou numberest them; that there be no plague among them, when thou numberest them. **13** This they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary: (a shekel is twenty gerahs:) an half shekel shall be the offering of the LORD.

- C. **Brass or bronze:** for use in those places where extreme strength and heat resistance were necessary. It was especially important in the altar where extreme heat was present. Bronze represents judgment. Bronze or brass symbolizes Christ as the Lamb of God, the sacrificial lamb offered for the sins of the world.

The amount collected is between 5300 and 6700 lbs. depending upon which measurement used.

- D. **Thread:** the three primary colors mentioned will be used in the tabernacle. These threads would be woven and embroidered on the curtains and other tapestry throughout. The various colors give to us great pictures of Christ.

⇒ **Blue:** The dye is thought to come from shellfish. This brilliant dye is excreted from mollusks. The blue represents heaven, the color of the sky. It is therefore said to represent the heavenly character of Christ. It also was to remind man that his destination is heaven.

⇒ **Purple:** This color comes from mixing blue and scarlet together. Purple is the color of royalty and portrays Christ as King of kings and Lord of lords.

Mark 15:17-18 And they clothed him with purple, and platted a crown of thorns, and put it about his head, **18** And began to salute him, Hail, King of the Jews!

⇒ **Scarlet:** Red symbolizes sacrifice and speaks of Christ's suffering and death for the penalty of sin.

Hebrews 9:12-14 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. **13** For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: **14** How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

E. The Coverings:

- ⇒ **Fine linen:** Comes from a Hebrew word meaning white. White linen always speaks of purity and righteousness. The fine-twined, white linen speaks of righteousness and typifies Jesus, the Son of Man, spotless, pure, and sinless. It also symbolizes the purity, holiness and righteousness that God demands.

Rev 3:5 He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

Rev 7:9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

- ⇒ **Goat hair:** These curtains of goats hair were most likely black. The goat was a sacrificial animal. There is a correlation between the goat hair and Christ's relationship to sin. Stephen Olford states:

..the goat, in Scripture, is mentioned in connection with the sin offering and sinners. We read: "Take ye a kid of the goats for a sin offering" (Lev. 9:3). "Take...two kids of the goats for a sin offering" on the great Day of Atonement (lev. 16:5-28). "One kid of the goats for a sin offering unto the Lord shall be offered' (Num. 28:15). "He shall separate them one from another, as a shepherd divideth his sheep from the goats" -representing the saved and the unsaved at the judgment of the nations (Matt. 25:32). So it is fairly clear that the tent of goat's hair speaks of the Lord Jesus as the divine Sin-bearer. ¹

An interesting point about the goat is that it was used on the Day of Atonement. After the high priest completed the blood sprinkling in the Holy of Holies he would go into the court of the Tabernacle and lay his hands on the head of the scapegoat, confessing over it all the sins of the people. The goat was then led away by a man standing ready into the wilderness and there set free. This act signified the carrying away of the sin's of Israel which God had forgiven.

What a beautiful picture of Jesus Christ becoming the scapegoat for the world. Christ offered Himself as a Sacrifice, as the Substitute and Savior of the world, as the sin-bearer for the sins of the whole world.

Galatians 1:4 Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:

1 Peter 2:24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

Hebrews 9:28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

Revelations 1:5 And from Jesus Christ, *who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood*

- ⇒ **The ram skins dyed red:** The ram is a grown male sheep. These skins would have all the wool removed and then dyed red. The ram as always been viewed as a substitute animal to the Jews. Mainly because God provided a ram as the substitute for Isaac. (See Genesis 22) The purpose of this covering was to provide protection for the tent. It was the layer between the goat hair and the outer layer of badger skin.
- ⇒ **The badger skins:** The skin here seems, by most scholars, to be either a sea cow or porpoise. Porpoises are common in the Red Sea and available for this covering. The covering would be very durable and weather resistant. It would be an ideal choice to protect the Tabernacle from the desert hot sun, the soaking rains and the dust storms which would sweep across the desert.

¹ Stephen Olford, *The Tabernacle, Camping with God*, pp. 80-81

- ⇒ **Shittim Wood:** Also called acacia wood. This wood grew in the desert around Sinai and the Dead Sea area. It is harder and darker than oak and is resistance to insects. It does have a very beautiful fine grain texture. The acacia tree speaks of durability and strength and symbolizes Jesus Christ as incorruptible who lived a sinless and perfect life.

F. Oil and Spices:

- ⇒ **Oil for light:** The oil was obtained by crushing the olive berries of the land. The olives were not beaten or pressed but crushed. The oil would be needed to provide a continuous light in the sanctuary. Throughout scripture the olive tree is shown as a symbol of fruitfulness. The oil is a symbol of the fullness and faithfulness of God's Spirit.
- ⇒ **Spices:** There would be spices needed for the anointing oil and for incense. A list of these spices is found in Exodus 30:34. They were to be of equal weight in making the perfume.

Smith Bible Dictionary offers the following descriptions:

Stacte: *the name of one of the sweet spices which composed the holy incense. Some identify the stacte with the gum of the Styrax tree, but all that is positively known is that it signifies an odorous distillation from some plant.*

Onycha: *was one of the ingredients of the sacred perfume. It consists of the shells of several kinds of mussels, which when burned emit a strong odor.*

Galbanum: *one of the perfumes employed in the preparation of the sacred incense. It is a resinous gum of a brownish-yellow color and strong disagreeable smell. But, though galbanum itself is well known, the plant which yields it has not been exactly determined.*

Frankincense: *a vegetable resin, brittle, glittering, and of a bitter taste, used for the purpose of sacrificial fumigation. (Exodus 30:34-36) It was called frank because of the freeness with which, when burned, it gives forth its odor. It burns for a long time, with a steady flame. It is obtained by successive incisions in the bark of a tree called Arbor thuris. The first incision yields the purest and whitest resin, while the product of the after incisions is spotted with yellow, and loses its whiteness altogether as it becomes old.*

G. Onyx stones and stones:

- ⇒ **The onyx stone:** These were semi-precious stones. The color is uncertain. The names of the twelve tribes of Israel were to be inscribed on two stones and placed on the ephod and breastplate of the priest.
- ⇒ **Stones:** There were to be gems set in the priest's ephod and breastplate. These were more precious stones than the onyx.

IV. The Purpose for the Offering:

God had one main purpose for the offering. That purpose was for Him to dwell among His chosen people. The word sanctuary (miqdāsh) "a consecrated thing or place,"² a holy place, a hallowed place a sacred residence. In this case a place set apart for God. It was to enable Yahweh to reside in their midst. God did not need a place to dwell, BUT the Israelites needed a dwelling place for Him so that they could look to dwelling place and know that He was with them.

We need to note that God to the initiative to build a relationship with Israel. God longs to be with His people, to fellowship and commune with them. The sanctuary was to be a place where the nation could worship God, a place where God could dwell and meet with His people. In the Old Testament that place was the Tabernacle and would later be the Temple.

Now in the age of grace the believer's body is now the temple, the sanctuary of God. We are therefore to sanctify, to set apart our bodies to live a holy and righteous life.

1Co 3:16-17 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.
1Co 6:19-20 What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? 20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

V. The Blueprint for the Tabernacle:

God makes it very plain how Moses was to build the Tabernacle and the furniture. It was according to a pattern that he would show him. Moses is being shown something on the mountain that should be the pattern of the earthly sanctuary. The most plausible explanation of what he was shown comes from a correlation with comments in the letter to the Hebrews and the book of Revelation, which describe the heavenly sanctuary as the true sanctuary, and that the earthly as the copy or shadow.

We are sure that what Moses was allowed to see, John on the Isle of Patmos was allowed to see, the heavenly sanctuary. That still might not explain what it was, but whatever he was shown he learned of the spiritual and eternal purpose of all of it.

The pattern was according to a heavenly reality. The point is very clear: since the Tabernacle was to be God's dwelling place, He alone has the right to design the Tabernacle with all its furnishings. This is exactly what verse 9 says "I will show you" the plan and design.

Hebrews 8:5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, *that* thou make all things according to the pattern shewed to thee in the mount. See also chapters 9 & 10 of Hebrews

The Tabernacle was the place where a person approached God. God alone establishes how a person is to approach Him. The standard has been established. There is only one way to God, that way is through His Son, the Lord Jesus Christ.

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.
John 3:16-18 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. **17** For God sent not his Son into the world to condemn the world; but that the world through him might be saved. **18** He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.
John 6:68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.
John 8:24 I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am *he*, ye shall die in your sins.
Acts 4:12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

Deeper Independent Study - The Call for Stewardship

By searching the verses below give a short statement concerning what you learn from them.

Important lessons concerning wealth.		
1.	Psalms 50:10 Haggai 2:8	
2.	Matthew 6:24 Matthew 6:19-21 Luke 9:23	
3.	Ezra 2:69 Mark 12:42-43 Acts 11:29	
4.	Acts 2:44-45 Acts 20:35 Luke 18:18-25	
5.	2 Corinthians 9:7 Deuteronomy 16:17	
6.	Proverbs 22:9 Luke 6:38	
7.	Proverbs 3:9-10 Malachi 3:10	

If we have trusted Christ as our Saviour, been redeemed by His blood and set free from the bondage of sin what should our response to Him be?		
1.	Matthew 19:21 Luke 12:34 Matthew 6:19-20 1 Timothy 6:17-19	
2.	Philippians 1:21 Galatians 2:20 Philippians 3:10	
3.	Romans 12:1-2 Matthew 11:29-30 1 Corinthians 6:19-20	
4.	1 John 2:3-4 Psalms 119:4 Ezekiel 20:19	
5.	Psalms 34:1 Psalms 104:33 Psalms 145:2	
6.	1 Chronicles 16:8 Ephesians 5:20 1 Thessalonians 5:18	

The Anointing Oil

Exodus 30:22-33

<p>A. The Recipe for the Anointing Oil</p> <ol style="list-style-type: none"> 1. Pure Myrrh 2. Sweet Cinnamon 3. Sweet Calamus 4. Cassia 5. Olive Oil <p>B. Compounding the Oil</p> <p>C. To use the Oil to anoint</p> <ol style="list-style-type: none"> 1. Tabernacle 2. The Ark of Covenant 3. The Table of Showbread 4. The Candlestick 5. The Altar of Incense 	<p>22 Moreover the LORD spake unto Moses, saying,</p> <p>23 Take thou also unto thee principal spices, of pure myrrh five hundred shekels, and of sweet cinnamon half so much, even two hundred and fifty shekels, and of sweet calamus two hundred and fifty shekels,</p> <p>24 And of cassia five hundred shekels, after the shekel of the sanctuary, and of oil olive an hin:</p> <p>25 And thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary: it shall be an holy anointing oil.</p> <p>26 And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony,</p> <p>27 And the table and all his vessels, and the candlestick and his vessels, and the altar of incense,</p>	<p>28 And the altar of burnt offering with all his vessels, and the laver and his foot.</p> <p>29 And thou shalt sanctify them, that they may be most holy: whatsoever toucheth them shall be holy.</p> <p>30 And thou shalt anoint Aaron and his sons, and consecrate them, that they may minister unto me in the priest's office.</p> <p>31 And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto me throughout your generations.</p> <p>32 Upon man's flesh shall it not be poured, neither shall ye make any other like it, after the composition of it: it is holy, and it shall be holy unto you.</p> <p>33 Whosoever compoundeth any like it, or whosoever putteth any of it upon a stranger, shall even be cut off from his people.</p>	<ol style="list-style-type: none"> 5. The Brazen Altar 6. The Laver and Pedestal <p>D. The Purpose</p> <ol style="list-style-type: none"> 1. Sanctify the Tabernacle and furnishing. 2. Sanctify Arron and his sons <p>E. The Importance of the Oil</p> <ol style="list-style-type: none"> 1. To remain Holy 2. Not to be abused <p>F. The Warning</p>
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A. The Recipe for the Anointing Oil

The composition of the oil was given to Moses in minute detail as to the spices used and the olive oil itself. Moses was to collect and blend the following choice spices:

1. Pure Myrrh:
 - Is a gum which comes from the stem of a low, thorny, ragged tree, that grows in Arabia and Eastern Africa. The word here rendered pure, is literally, "freely flowing."
 - 500 shekels equals 12.5 pounds ³
2. Cinnamon:
 - Is obtained from a tree that grows in Ceylon and other islands of the Indian Ocean. It is the inner rind of the tree dried in the sun.
 - 250 Shekels equals 6 1/4 pounds. ³
3. Sweet Calamus:
 - A fragrant cane which is known as Lemon Grass.
 - 250 Shekels equals 6 1/4 pounds. ³
4. Cassia:
 - Is from the bark of a tree found in India. Much like the cinnamon but not as costly.
 - 500 shekels equals 12.5 pounds. ³
5. Olive Oil:
 - A hin equals about one gallon.

3. Convert-me.com *Shekel Conversion Chart*, Mass & Weight Conversion, Biblical

B. Compounding the Oil

The ingredients were to be mixed and blended into a holy anointing oil. The phrase “compound after the art of the apothecary” according to Jewish tradition, indicates the essences of the spices were first extracted, and then mixed with the oil. The end result would be a unique and special oil that would be used to anoint the Tabernacle, the furnishings and the priest.

The preparation of the anointing oil, as well as of the incense, was entrusted to Bezaleel Exodus 37:29, and the care of preserving it to Eleazar, the son of Aaron, Numbers 4:16.

Exodus 37:29 And he (Bezaleel) made the holy anointing oil, and the pure incense of sweet spices, according to the work of the apothecary.

Numbers 4:16 And to the office of Eleazar the son of Aaron the priest pertaineth the oil for the light, and the sweet incense, and the daily meat offering, and the anointing oil, and the oversight of all the tabernacle, and of all that therein is, in the sanctuary, and in the vessels thereof.

C. To used the Oil to anoint:

1. The Tabernacle
2. The Ark of Covent
3. The Table of Showbread
4. The Candlestick
5. The Altar of Incense
6. The Brazen Altar
7. The Laver and Pedestal

D. The Purpose:

There was a two-fold purpose for the anointing oil:

- ⇒ To sanctify the Tabernacle and all of its furnishings. Sanctify is a verb meaning to be set apart, to be holy, to consecrate or to dedicate.
- ⇒ To anoint the priest, that they be set apart for the ministry.

E. The Importance of the Oil:

1. It was to be used as God's holy anointing oil and for God's service and purposes only.
2. Not to be abused by pouring on ordinary people, that is those not chosen by God for His service.

F. The Warning:

The oil was never to be misused, nor was it to be blended by anyone other than those authorized. If misused that person was to be cut off form the community.

Deeper Independent Study - The Anointing Oil

Oil is a symbol of the Holy Spirit, and of God's calling and power. Never is anointing man's to give, it is God who chooses, who calls and empowers for service. God does not anoint things. He anoints people. God sets apart things which were needed for service. But He calls people and sets them apart and equips them for special service.

There is no greater calling to be had than to be called of God for His service.

By searching the verses below give a short statement concerning what you learn from them.

The Calling of God		
1.	2 Thessalonians 2:14	
2.	2 Timothy 1:9	
3.	Hebrews 3:1	
4.	1 Peter 5:10	
5.	Ephesians 1:18	
6.	1 Thessalonians 2:12	
7.	Ephesians 4:1 Colossians 2:6	
8.	2 Peter 1:10 2 Peter 1:3	
9.	Philippians 3:14	
10.	1 Corinthians 1:26 Matthew 22:14	
11.	Romans 8:28	
12.	1 Corinthians 1:9 1 Thessalonians 5:24	
13.	Romans 8:30 Ephesians 1:11	
14.	1 John 3:1	

C. The east side:

1. 2 sets of 15 cubits of fine white linen. (18 inches X 15 cubits = 270 inches or 22 1/2 feet)
2. 2 sets of 3 pillars
3. 2 sets of 3 sockets of brass.
4. Hooks and bands of silver to attach the linen to the post.
5. One set on each side of the entrance gate.

D. The gate for entrance:

1. To be 20 cubits of fine white linen. (18 inches X 20 cubits = 360 inches or 30 feet)
2. To be decorated, embroidered in blue, purple and scarlet yarn.
3. There were to be 4 pillars
4. Set in 4 sockets of brass.
5. Hooks and bands of silver to attach the linen to the post.

E. The review:

A review of the dimensions reinforces the importance of the Tabernacle.

Note one additional fact. The height of the sides is added. The height was to be 5 cubits. This translate to 7 1/2 feet.

As a person would stand and look at this beautiful structure he would see the fine white linens which represented the holiness and righteousness of God. He would be reminded that God is holy and because of sin he was separate from God. The brass sockets reinforced that judgment was all that he had to look forward too. Brass or bronze has been a picture of judgment throughout the Bible.

Silver throughout the Bible figuratively speaks of redemption. As he gazed upon the fence he would realize that restoration to God would be possible because a price for redemption was available.

The Brazen Altar

Exodus 27:1 - 8; 38:1 - 7

<p>The Design given.</p> <p>A. The Material</p> <p>B. The Dimensions</p> <p>C. Horns on four corners</p> <p>D. Overlaid with brass</p> <p>E. Utensils of brass</p> <ol style="list-style-type: none"> 1. Pans 2. Shovels 3. Basons 4. Fleshhooks 5. Firepans <p>F. Brass grate</p>	<p>1 And thou shalt make an altar of shittim wood, five cubits long, and five cubits broad; the altar shall be four-square: and the height thereof shall be three cubits.</p> <p>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.</p> <p>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.</p> <p>4 And thou shalt make for it a grate of network of brass; and</p>	<p>upon the net shalt thou make four brasen rings in the four corners thereof.</p> <p>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.</p> <p>6 And thou shalt make staves for the altar, staves of shittim wood, and overlay them with brass.</p> <p>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.</p> <p>8 Hollow with boards shalt thou make it: as it was shewed thee in the mount, so shall they make it.</p>	<ol style="list-style-type: none"> 1. Four rings for the grate. 2. Grate to be placed under the ledge half way up the altar. <p>G. Staves or poles.</p> <ol style="list-style-type: none"> 1. Overlaid with brass 2. Used for transporting. <p>H. To be hollow</p> <p>I. Strict instructions on design.</p>
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When God created the first man and woman there were no barriers between God and man. Man had a continuous, unbroken fellowship with God. But eventually that fellowship was broken because of sin. At that very moment the door into God's presence was shut, and man was barred from entering into His presence therefore destined to be separated from God forever.

But God had a plan for the redemption of man that would allow man back into God's presence. That plan would take years to come to fruition. The first stage of that redemptive plan was shown through the Tabernacle and the various sacrifices and eventually by the coming of Christ to be the ultimate sacrifice for the sins of the whole world.

John 3:16-17 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. 17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

John 6:33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.

Hebrews 2:9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

2 Corinthians 5:15 And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

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.

Galatians 1:4 Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:

The Brazen Altar symbolized the need for reconciliation to God. It symbolized the need for atonement through the blood sacrifice of the innocent lambs. This bronze altar was surrounded by priests who tended to the constant sacrifices. Today man must realize that to be reconciled to God he must come by faith to the Lamb of God, Jesus Christ, who was slain from the foundation of the world.

Revelations 13:8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

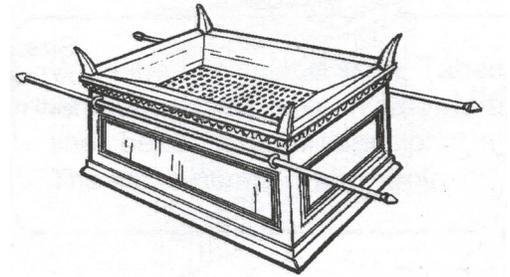
John 1:29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

The Design given for the Brazen Altar

The word “altar” literally means, “a place of slaughter.” The word altar is found 433 times in the Bible. The first mention of an altar is found in Genesis 8:20 when Noah built an altar after the flood. There may have been an earlier altar when Adam and Eve fell into sin and God made them garments of animal skins. Abel brings a blood offering so it must have begun shortly after the fall. As you study through the Bible you will find many more altars mentioned.

A. The Materials:

- ⇒ Shittim (acacia) wood (see other reference to acacia wood)
- ⇒ Brass or bronze. Bronze is usually symbolic of judgment on sin in the Bible.



B. The Dimensions:

- ⇒ It was to be square in shape
- ⇒ Length was to be 5 cubits long (18 inches X 5 cubits = 90 inches or 7 1/2 feet)
- ⇒ Width was to be 5 cubits long (18 inches X 5 cubits = 90 inches or 7 1/2 feet)
- ⇒ Height was to be 3 cubits tall (18 inches X 3 cubits = 54 inches or 4 1/2 feet)
- ⇒ It was very imposing and was the first thing that the people saw as they enter the courtyard.

C. The Horns:

- ⇒ The horns were symbolic of God’s acceptance of the sacrifice as a substitute for the believer making the offering. This is seen by what the priest was to do concerning the sacrifice.

Exo 29:12 And thou shalt take of the blood of the bullock, and put it upon the horns of the altar with thy finger, and pour all the blood beside the bottom of the altar

Lev 4:25 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.

Lev 4:34 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.

- ⇒ The horns are also symbolic of God’s power and strength.

Psalms 89:17 For thou art the glory of their strength: and in thy favour our horn shall be exalted.

Psalms 118:27 God is the LORD, which hath shewed us light: bind the sacrifice with cords, even unto the horns of the altar.

- ⇒ The horns are symbolic of God’s protection and salvation.

2Sa 22:3 The God of my rock; in him will I trust: he is my shield, and the horn of my salvation, my high tower, and my refuge, my saviour; thou savest me from violence.

Psa 18:2 The LORD is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower

D. To be overlaid with Brass:

“The wood overlaid with brass [bronze] constituted a fireproof combination. Only comparatively recently has it been discoursed by scientists what an ingenious, fire-resisting invention is hard wood overlaid with copper and hermetically [airtight] sealed.”⁴

4. Stephen Olford, *The Tabernacle, Camping with God*, pp. 93

E. Utensils of brass:

1. Pans - were used to carry the ashes from the altar.
2. Shovels - were evidently used to collect the ashes.
3. Basons - were used to collect the blood of the sacrifice.
4. Fleshhooks - were used to adjust the sacrifice while on the altar.
5. Firepans - held the live coals that would be taken to the Altar of Incense. They were also used to carry the coals from place to place as the Tabernacle moved. The fire was never to be extinguished. (Leviticus 6:13)

F. Brass grate:

Special instructions were given for the construction of the bronze grate. The sacrifices were placed upon the grate.

1. Four rings for the grate and placed at the four (4) corners. These rings were for the staves so that the grate could be transported.
2. Grate to be placed under the ledge half way up the altar.

G. Staves or poles:

1. Made from acacia wood and overlaid with bronze.
2. Used for transporting by being placed in the rings on the grate.

H. To be hollow:

The altar was to be made hollow. (v.8)

I. Strict instructions on design.

God gave Moses strict instructions that the altar was to be made precisely as he was shown on the mount.

The Altar of Burnt Offering or The Brazen Altar taught several things:

1. A substitutionary sacrifice is necessary for the forgiveness of sin.
2. There is no forgiveness of sin without the shedding of blood.
3. That there is no way to approach God, to be saved, other than through the death of a substitute.

Jesus Christ fulfills the symbolism of the substitutionary sacrifice.

1. He is the Lamb of God.

Joh 1:29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

2. He is the Lamb brought to the slaughter.

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

3. He is the Passover Lamb sacrificed for us.

1 Corinthians 5:7 For even Christ our Passover is sacrificed for us:

4. He gave His life as a ransom for us.

Mark 10:45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.
Matthew 20:28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.
Ephesians 5:2 And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.

5. He laid down His life willingly for us.

1 John 3:16 Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.

Deeper Independent Study - The Brazen Altar - Substitutionary Sacrifice

The Brazen Altar symbolized the need for reconciliation to God. It symbolized the need for atonement through the blood sacrifice of the innocent spotless lamb. Today man must realize that to be reconciled to God he must come by faith to the Lamb of God, Jesus Christ. The following verses vividly show Christ as the Substitutionary Sacrifice for mankind.

By searching the verses below give a short statement concerning what you learn from them.

What was the occasions that these men built an Altar		
1.	Genesis 8:18-20	
2.	Genesis 22:9-14	
3.	Exodus 17:14-15	
4.	Exodus 24:3-4	
5.	Joshua 8:30-31	
6.	Judges 6:24	

Jesus fulfils the Sacrificial System		
1.	John 1:29 See Leviticus 4	
2.	John 3:16 John 4:8	
3.	John 10:17-18 John 3:16	
4.	2 Corinthians 5:21 Peter 2:22	
5.	Matthew 26:26-29	
6.	Mark 10:45	
7.	John 11:49-52	
8.	Romans 3:25	
9.	Romans 5:8	
10.	John 2:25	

The Bronze Laver

Exodus 30:17 - 21

<p>God gives instructions to Moses.</p> <p>A. Make a laver and pedestal</p> <p>B. Location</p> <p>C. Purpose</p>	<p>17 And the LORD spake unto Moses, saying,</p> <p>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.</p> <p>19 For Aaron and his sons shall wash their hands and their feet thereat:</p>	<p>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:</p> <p>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.</p>	<p>D. Warning</p>
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The second major piece of furniture found in the Courtyard is the Bronze (Brass) Laver. The material used to make this wash basin did not come from the general offering taken for the other materials used. This offering came from the women who ministered at the door of the tabernacle of the congregation.

Exodus 38:8 And he made the laver of brass, and the foot of it of brass, of the lookingglasses of the women assembling, which assembled at the door of the tabernacle of the congregation.

A. Laver and Pedestal:

- The laver and pedestal were to be made of polished bronze mirrors.
- No dimensions are given as to how large the laver was to be.
- It was to be filled with water.

B. The Location:

The laver with its pedestal was to be place between the Tabernacle and the Brazen Altar.

C. The Purpose:

- The priests were to wash their hands and feet before entering the Tabernacle.
- This piece of furniture was for the priests only, because they were the only ones allowed in the Holy Place.
- The Bronze Laver was the next step in approaching God. The priest had to be ceremonially clean before entering the Tabernacle.

D. The Warning:

- God gave a very strict warning. Wash before entering to burn an offering on the Altar of Incense or face death.
- Their lives depended on obedience.
- This warning was a statue throughout all generations.



A note of interest:

Concerning the women at the door of the tabernacle. The text does not specify what their functions were. First Samuel 2:22 mentions women serving at the tabernacle but does not tell us what role of service they performed. So little is said about these women; they simply served without attracting attention to themselves. The Lord alone deserves the attention in our service. John the Baptist gives us the true example of service.

John 3:30 He must increase, but I must decrease.

Deeper Independent Study - The Brazen Laver - Sanctification

The Laver represents the ministry of sanctification. Sanctification is an on going process, cleansed once and continual cleansing. The Laver is were fellowship is established.

The sole purpose of the Laver was for the priest to wash their hands and feet before entering the Tabernacle. From the beginning of time God said, and continues to say, "that no unclean thing shall enter into His presence. (See Deuteronomy 23:14; 2 Corinthians 6:17) ONLY the priests were allow to used the Laver, it was not for the common people. The common person did not have access to God's presence.

Based on that statement. What does that mean to you? Answer below

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Priests and Kings

By searching the verses below give a short statement concerning what you learn from them.

1.	Revelation 1:5-6	
2.	1 Peter 2:5	
3.	1 Peter 2:9	

Water-a symbol of cleansing through the Word

By searching the verses below give a short statement concerning what you learn from them.

The Word can cleanse

1.	Ephesians 5:26	
2.	Ephesians 1:7 2 Corinthians 7:1	
3.	2 Timothy 2:21 James 4:8	

God is serious about holiness

1.	1 John 1:9	
2.	2 Peter 3:11 Leviticus 11:45	
3.	Isaiah 6:3 Psalm 99:9	

God promises cleansing

1.	Psalm 51:7 Psalm 79:9	
2.	Isaiah 1:18 1 John 1:7	
3.	Hebrews 9:14	

The Tabernacle

Exodus 26:1 - 37

<p>3. Two sockets for joining the boards</p> <p>D. The walls of west side</p> <p>1. The number of boards for corners</p> <p>2. To be joined top and bottom</p> <p>3. Board and sockets</p> <p>4. Bars to support walls</p> <p>5. Overlaid with gold</p> <p>6. Instruction on setting up the Tabernacle</p>	<p>board, and two sockets under another board.</p> <p>22 And for the sides of the tabernacle westward thou shalt make six boards.</p> <p>23 And two boards shalt thou make for the corners of the tabernacle in the two sides.</p> <p>24 And they shall be coupled together beneath, and they shall be coupled together above the head of it unto one ring; thus shall it be for them both; they shall be for the two corners.</p> <p>25 And they shall be eight boards, and their sockets of silver, sixteen sockets; two sockets under one board, and two sockets under another board.</p> <p>26 And thou shalt make bars of shittim wood; five for the boards of the one side of the tabernacle,</p> <p>27 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the two sides westward.</p> <p>28 And the middle bar in the midst of the boards shall reach from end to end.</p> <p>29 And thou shalt overlay the boards with gold, and make their rings of gold for places for the bars: and thou shalt overlay the bars with gold.</p> <p>30 And thou shalt rear up the tabernacle according to the</p>	<p>fashion thereof which was shewed thee in the mount.</p> <p>31 And thou shalt make a vail of blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made:</p> <p>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.</p> <p>33 And thou shalt hang up the vail under the taches, 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.</p> <p>34 And thou shalt put the mercy seat upon the ark of the testimony in the most holy place.</p> <p>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.</p> <p>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.</p> <p>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.</p>	<p>III. A special curtain inside</p> <p>A. The Material to use</p> <p>B. To be hung on gold post.</p> <p>C. The purpose of the veil</p> <p>D. Placement of Candlestick and Table of Showbread.</p> <p>IV. The outer curtain</p> <p>A. Needlework of curtain</p> <p>B. Make five pillars or post</p> <p>C. Make five brass sockets</p>
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The Tabernacle was the beginning of the visible reminders of the Spiritual God and His plan. That is why God was so specific as to what they were to construct it with. Everything was to point to Jesus Christ. Each and every detail and word about the Tabernacle has a spiritual significance.

The Hebrew word for Tabernacle comes from a word meaning to dwell. It was to be a visible sign that God's presence was with them. As you read through scripture you will find that the Jews were constantly seeking a sign. What greater sign could they seek than the Tabernacle that God had built so that he could dwell with them.

Exodus 25:8 And let them make me a sanctuary; that I may dwell among them.

The Tabernacle shows us that God has taken steps to give man a personal relationship with Himself. God had a sincere love and compassion for His people, and through the Tabernacle He was showing how He was to be approached.

I. A Tent with four coverings

The Tabernacle was a tent that was to have four coverings which served as roof and sides of the tent.

A. The First Covering:

1. The design and size:

The first covering was to be made of 10 linen curtains which would serve as the ceiling and walls of the Tabernacle.

- Fine twined linen - pure white linen.
- Embroidered with cherubims of blue, purple and scarlet thread. What these cherubims look like we are not certain. But Moses must have seen them when God gave him instruction and he gave the details to the craftsmen.
- The length of one curtain: 18 inches X 28 cubits = 504 inches or 42 feet.
- The width of one curtain: 18 inches X 4 cubits = 72 inches or 6 feet.
- All 10 curtains to be same dimensions.
- There would be two sets of five.
- These curtains would symbolize the purity and righteousness of Christ's character.

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.

1 Peter 2:22 Who did no sin, neither was guile found in his mouth:

1 John 1:8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

1 John 3:5 And ye know that he was manifested to take away our sins; and in him is no sin.

- What a magnificent sight the priest must have seen as he entered the Holy Place and Holy of Holies.

2. The loops and clasps:

- The loops were to be blue and sewed on the edge of the curtains.
- They would be used to join the curtains together.
- There were to be 50 loops per curtain
- The clasps were to be made of gold and used to fasten the curtains together.
- These would make the Tabernacle one single tent.

B. The Second Covering:

1. The number of curtains:

- Make eleven curtains

2. The material and size:

- To be made of goats hair.
- The covering would symbolize the need for a sin offering and for cleansings.
- Most likely black in color.

Song of Solomon 1:5 I am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon

- The length of one curtain: 18 inches X 30 cubits = 540 inches or 45 feet
- The width of one curtain: 18 inches X 4 cubits = 72 inches or 6 feet
- All curtains to be the same dimensions

- Two set of curtains. One set of five and one set of six.
- The sixth curtain was to be folded double over the front of the Tabernacle. Some translations state that the “double fold” could mean half of the curtain would hang over the front of the tent. This would be in keeping with the remnant at the back.

3. Loops and clasps:

- Make 50 loops on each curtain along the edge.
- The 50 clasps were to be made of bronze and used to fasten the curtains together.
- This would make one single curtain.

4. The remnant:

- The 1/2 remnant that was left over was to hang over the back.

C. The third covering:

1. The third covering was to be of rams skins dyed red.
2. These skins symbolized the sacrificial blood.
3. This covering pointed to the sacrifice of Christ and His shed blood.

D. The Fourth covering:

1. The skin here seems, by most scholars, to be either a sea cow or porpoise.
2. The leather like material protected the Tabernacle from the elements of the weather such as the sand-storms, rain and scorching desert sun.
3. This covering symbolized the protective separation from the influence of the world.

II. The Sides

A. The length and width of the boards made with two pegs:

1. The boards were to be made of acacia wood.
2. The length of the board (18 inches X 10 cubits = 180 inches or 15 feet).
3. The width of the board (18 inches X 1 1/2 cubits = 27 inches or 2 feet 3 inches).
4. Two tenons or pegs set parallel so that the boards could be fastened together.
5. The board to be overlaid with gold.

B. The walls on the south side:

1. Twenty boards on the south side. The length would be 45 feet.
2. The base for the boards were two sockets per board for a total of 40 sockets.
3. The sockets or base were to be made of silver. Silver was the symbol for atonement. The offering was of silver collected and was called atonement money. Each man gave atonement money in silver, each man giving the same amount, no more no less.

Exodus 30:11-16 And the LORD spake unto Moses, saying, **12** When thou takest the sum of the children of Israel after their number, then shall they give every man a ransom for his soul unto the LORD, when thou numberest them; that there be no plague among them, when thou numberest them. **13** This they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary: (a shekel is twenty gerahs:) an half shekel shall be the offering of the LORD. **14** Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the LORD. **15** The rich shall not give more, and the poor shall not give less than half a shekel, when they give an offering unto the LORD, to make an atonement for your souls. **16** And thou shalt take the *atonement money* of the children of Israel, and shalt appoint it for the service of the tabernacle of the

4. The weight of each socket as about 75 pounds. 1 talent = 75.39 lbs. ⁵

Exo 38:27 And of the hundred talents of silver were cast the sockets of the sanctuary, and the sockets of the vail; an hundred sockets of the hundred talents, a talent for a socket.

5. unitconversion.org/weight/talents-biblical-hebrew-to-pounds-conversion.html

C. The walls on the north side:

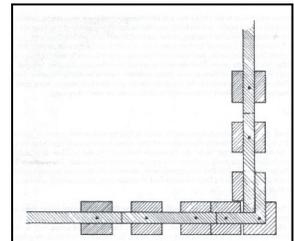
It is the same for the north wall as it was for the south wall.

1. Twenty boards on the north side. The length would be 45 feet.
2. The base for the boards were two sockets per board for a total of 40 sockets.
3. The sockets or base were to be made of silver. Silver being the symbol for atonement. The offering was of silver collected and was called atonement money. Each man gave atonement money in silver, each man giving the same amount, no more no less.
4. The weight of each socket was about 75 pounds. 1 talent = 75.39 lbs. ¹⁷

D. The walls of west side:

1. The number of boards for corners:
 - Six boards were for the west wall. The length of the west wall which formed the end of the Tabernacle would be 13.5 feet. Some scholars believe that the width of the Tabernacle is 15 feet. Dr. James Strong author of *Strong's Exhaustive Concordance* in his book *The Tabernacle of Israel - its Structure and Symbolism Illustrated* offers the picture of how he believes the walls were joined at the corners. The two extra boards supported the corners of the two adjoining walls.
2. To be joined at the bottom and on the top in a single ring. v. 24
3. Board and sockets:
 - There is a total of eight boards.
 - A total of sixteen sockets.
4. Bars to support walls:
 - The exact design and as to how these crossbars were arranged on the sides of the walls is not known.
 - The center crossbar was to run from end to end. These crossbars acted as a stabilizer holding the wall in place and together.
5. Overlaid with gold:
 - The bars were made of acacia wood and overlaid with gold.
 - Gold rings were to hold the bars.
 - A total of 15 crossbars were used.
6. Instructions on setting up the Tabernacle:

The Tabernacle was to be setup according to what God showed Moses on the mount.



III. A special curtain inside:

The inner curtain or veil symbolized God's holiness and man's separation from Him.

A. The Material to use:

- It is the same material that was used in the first covering.
- Pure white linens.
- Blue, purple and scarlet thread.
- Embroidered with cherubims.

B. To be hung on gold post:

- To be hung on four post
- Post to be made of acacia wood and overlaid with gold.
- The four post to be secured in sockets of silver.
- Fastened by gold taches (hooks).

C. The purpose of the veil:

- The veil separated the Holy Place from the Holy of Holies.
- It separated the Mercy Seat from all the rest of the furniture.

- It symbolizes Jesus Christ. The only approach to God's presence was through the veil. The only way that we can approach God is through Jesus Christ.

Mark 15:38 And the veil of the temple was rent in twain from the top to the bottom.
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;
Hebrews 10:19-21 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.

D. Placement of Candlestick and Table of Showbread:

- The Candlestick to be placed on the south side wall opposite the table.
- The Table of Showbread would be against the north wall of the Tabernacle.
- The Altar of Incense was place between the Candlestick and Table next to the veil.

IV. The outer curtain

Moses was instructed to make a hanging (or door) for the Tabernacle. This curtain separated the Holy Place from the courtyard.

A. Needlework of curtain

- The same material is used for this curtain as with the veil on the inside of the Tabernacle.
- There are no embroidered cherubims.

B. Make five pillars or posts

- Five posts made of acacia wood.
- Overlaid with gold.
- The hooks of gold.

C. Make five brass sockets

- The five posts were set in sockets made of bronze and not silver as with the inner curtain.
- In scripture bronze denotes judgment.
- It symbolizes that man must first deal with the sin in his life before he can enter the presence of God.

The Table of Showbread (Shewbread Some Translations) Exodus 25:23 - 30; 37:10-16

<p>Instructions for the Table of Showbread</p> <p>I. The Materials used</p> <p>II. The Dimensions</p> <p>III. Overlaid with Gold</p> <p>IV. A Crown of Gold</p> <p>V. A Gold Border</p> <p>VI. Four Rings at Corners</p>	<p>23 Thou shalt also make a table of shittim wood: two cubits shall be the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.</p> <p>24 And thou shalt overlay it with pure gold, and make thereto a crown of gold round about.</p> <p>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.</p> <p>26 And thou shalt make for it four rings of gold, and put the rings in the four corners that</p>	<p>are on the four feet thereof.</p> <p>27 Over against the border shall the rings be for places of the staves to bear the table.</p> <p>28 And thou shalt make the staves of shittim wood, and overlay them with gold, that the table may be borne with them.</p> <p>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.</p> <p>30 And thou shalt set upon the table shewbread before me alway.</p>	<p>VII. Make Two Poles for Bearing the Table</p> <p>VIII. The Utensils</p> <p>IX. The Shewbread</p>
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The second piece of furniture that the Lord commanded Moses to make was the Table of Showbread. The word “showbread” literally means “The Bread of the Presence” or “Bread in the Face.” The showbread was bread that was placed in the very presence of God Himself, thus showing a unique relationship to the Lord.

I. The Materials used:

- ⇒ Acacia wood which represents the sinless and perfect humanity of Christ.
- ⇒ Gold which represents the purity and the divine nature of Christ.

The acacia wood and gold overlay reminds us of Christ coming in human form, becoming a man having the same temptations as we yet without sin and maintaining His divine nature.

John 1:14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.
Galatians 4:4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law
Hebrews 4:15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

II. The Dimensions:

- ⇒ The length was to be 2 cubits (18 inches X 2 cubits = 36 Inches)
- ⇒ The width was to be 1 cubit (18 inches X 1 cubit = 18 inches)
- ⇒ The height was to be 1 1/2 cubits (18 inches X 1 1/2 cubits = 27 inches)
- ⇒ See also Exodus 37:10,11

Dwelt - “skeno - to fix one’s tabernacle, have one’s tabernacle, abide (or live) in a tabernacle or tent.

III. Overlaid with Gold:

- ⇒ Gold speaks of His deity

IV. A Crown of Gold:

- ⇒ As with the Ark there was to be a crown of gold all around it. v. 24. While on earth He was crowned with a crown of thorns, He is now crowned with Honor and Glory.

Mark 15:17 And they clothed him with purple, and platted a crown of thorns, and put it about his head.
Revelation 4:11 Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

V. A Gold Border:

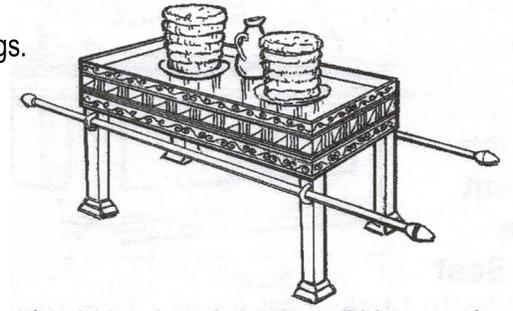
- ⇒ This was most likely around the top of the Table so that whatever was placed on the table top would not slide off.
- ⇒ This border was to be a breadth wide. Most consider this to be the width of four fingers, about 4 inches.
- ⇒ To be made of solid gold.

VI. Four Rings at Corners:

- ⇒ There were to be four rings made and attached at the four corners. As with the Ark, poles or staves would be placed through the rings for the purpose of transporting the Table.
- ⇒ Notice that it does not state that the staves had to remain in the rings.

VII. Make Two Poles for Bearing the Table:

- ⇒ Made of acacia wood
- ⇒ Overlaid with gold
- ⇒ Used to transport the Table of Showbread



VIII. The Utensils

All of the various dishes, bowls, pans and its pitchers used for the table were to be made of pure gold. The vessels were used in connection with pouring out the drink offerings.

IX. The Showbread or Shewbread (some translations):

To recognize the true meaning of the Table of Showbread and the imagery that it brings to light, one must understand the significance of the showbread. The people were not only to bring the oil but also to bring the fine flour out of which the loaves were to be made.

- ⇒ The directions for making the showbread are found in Leviticus 24:5-9.
 - ◆ Fine flour means it was smooth, sifted twice, even, and pure. This pictures the perfect life of Jesus.
 - ◆ Twelve (12) loaves were to be made.
 - ◇ One representing each of the 12 tribes.
 - ◇ Each made with two tenths deal. "That is, two omers, or two tenth parts of an ephah, consisting of about six quarts of English measure, Exodus 16:36. So that they must have been of a very large size."⁶
 - ◇ The loaves were to be arranged in two rows of six, probable stacked on top of each other.
 - ◇ They were baked in pans giving them a uniform shape. The size of the loaves is not known.
 - ◆ Frankincense upon each row.
 - ◇ A small bowl of frankincense to be placed on top of each row. These loaves were treated as a "meal offering," completed with the frankincense. See Lev. 2:1
 - ◇ It was to be a memorial to the Lord even as a burnt offering.
 - ◆ Continually before the Lord
 - ◇ To be replaced each Sabbath.
 - ◇ A portion was to be taken a burned with frankincense upon the altar.
 - ◇ This would be a most holy offering to the Lord.
 - ◇ The remaining bread was to be given to the priest, and only eaten in the Holy Place.

Leviticus 24:5-9 And thou shalt take fine flour, and bake twelve cakes thereof: two tenth deals shall be in one cake. 6 And thou shalt set them in two rows, six on a row, upon the pure table before the LORD. 7 And thou shalt put pure frankincense upon each row, that it may be on the bread for a memorial, even an offering made by fire unto the LORD. 8 Every sabbath he shall set it in order before the LORD continually, being taken from the children of Israel by an everlasting covenant. 9 And it shall be Aaron's and his sons'; and they shall eat it in the holy place: for it is most holy unto him of the offerings of the LORD made by fire by a perpetual statute.

The Talmud, a collection of ancient Jewish writings circa AD 200, states that a miracle took place each Sabbath. According to traditions and writings, when the priests came to replace the bread, they found that the old bread remained fresh and hot upon the table as when it came from the oven. This miracle was seen as a clear evidence that the Divine Presence indeed resided in this Holy Place.

6. James Benson, *Benson Commentary on the Old Testament* - book of Leviticus,

Only the priests were allowed in the Holy Place, but the other tribes were represented there in two ways.

1. By the jewels on the high priest's garment (which will be studied later). (Exodus 28:6-21)
2. By the 12 loaves on the table. These loaves could only remind the priest that he was representing the others before the Lord.

When you combine the images of the jewels and the loaves, you learn that the Lord feeds His people, bears them on His shoulders, and carries them over His heart.⁷

3. The loaves of showbread represented an offering of each of the 12 tribes to the Lord thanking Him for the provision of bread and food He provided.
4. The showbread also pointed to the coming of Christ as the Bread of Life.

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.

John 6:50-51 This is the bread which cometh down from heaven, that a man may eat thereof, and not die. **51** I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

John 6:58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

5. The showbread could also represent the Word of God.

Mat 4:4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

6. Later on the responsibility of making the showbread would be given to the Kohathites.

1 Chronicles 9:32 And other of their brethren, of the sons of the Kohathites, were over the shewbread, to prepare it every sabbath.

As I contemplated this passage I thought that the 12 loaves were all the same.

- ⇒ They were the same size
- ⇒ They were all on the same level
- ⇒ They were all equal in weight

In Christ:

- ⇒ We are all equal,
- ⇒ We all are forgiven by His grace and mercy,
- ⇒ We are all part of the family of God.
- ⇒ We all have equal standing.

Romans 2:11 For there is no respect of persons with God.

Romans 3:22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

Romans 10:12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

The Location of the Table:

The location of the Table of Showbread would be on the north wall of the Holy Place opposite the candlestick.

Exodus 26:35 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.

Deeper Independent Study - The Table of Showbread - Fellowship

Here we learn of the fellowship and satisfaction found in knowing Christ. It is about Salvation, Security, and Satisfaction.

The Bread speaks of Christ

By searching the verses below give a short statement concerning what you learn from them.

1.	John 6:32	
2.	John 6:51; 58	
3.	John 6:33	
4.	John 6:48	

The Bread speaks of the Word

By searching the verses below give a short statement concerning what you learn from them.

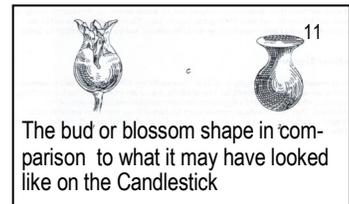
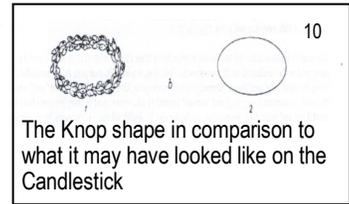
1.	Matthews 4:4 Deuteronomy 8:3	
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Bread the Provision of God

Consider these four Bible passages and write why bread is significant in each.

1.	Deuteronomy 8:3	
2.	I Kings 17:8-16	
3.	Matthew 6:11	
4.	Luke 9:10-17	

- ⇒ With a knop - a chaplet which is a wreath or garland. "A small molding carved in a way resembling a string of beads"⁹ Although the precise nature is unknown. These were to be made of pure gold.
- ⇒ A flower - refers to the petals and other parts put forth by blooming plants. These were to be made of pure gold.
- ⇒ The bowls, knops, flowers and branches were to be all hammered out as one piece with the stem. v. 36



On each branch were the almond shape bowls shaped with flower petals and a knop or wreath etched around it. On each branch would sit a lamp to give light.

II. Seven Lamps

Seven lamps were to be made for the Candlestick and set so that they would reflect the light forward. v. 37
Each morning and evening the priest would enter and would trim away the burnt part of the wick and adjust it.

III. The Utensils

Isaiah 6:6 Then flew one of the seraphims unto me, having a live coal in his hand, *which* he had taken with the tongs from off the altar:

⇒ Tongs - Tweezers used to trim

and adjust the wicks.

- ⇒ Snuff-dishes - Shallow vessels used to receive the burnt fragments of wick removed by the tongs. In Exodus 27:3 the Hebrew word is translated "firepans."

IV. A Talent of Gold

According to various weights and measurements a talent of gold would weigh 94 pounds. Today, gold is measured in troy ounces. Ninety four pounds would equal 1128 troy ounces. The current price of gold varies but is holding around \$1090.00 to 1100.00. The value of the Candlestick would be estimated at 1.2 to 1.3 million dollars.

V. The Pattern

Strict instructions were given by God that the Candlestick was to be made after a pattern which was shown to Moses while on the mount.

* * * * *

John 1:4 In him was life; and the life was the light of men.
Joh 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.
2Co 4:6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ
Rev 21:23 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

* * * * *

The is probably the most pure of the

Candlestick probably the perfect picture of Jesus of all Tabernacle

furnishing. The Candlestick pointed to Jesus as the Light of the world.

Isaiah 42:6 I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles.
Isaiah 49:6 And he said, It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.

9. The American Heritage Dictionary of the English Language.
 10. James Strong, *The Tabernacle of Israel Its Structure and Symbolism* (Found on internet)
 11. Ibid

Another symbol the Candlestick could also symbolize the Word of God.

Psalms 119:105 Thy word is a lamp unto my feet, and a light unto my path.

A final symbol I believe could be for us today. Scripture compels Christians to be a light to the world.

Matthew 5:14-16 Ye are the light of the world. A city that is set on an hill cannot be hid. 15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. 16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Philippians 2:15 That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world;

Deeper Independent Study - The Golden Lampstand - Jesus the Light

The Lampstand was probably the most beautiful and ornate of the furniture of the Tabernacle. The Golden Lampstand pointed to Jesus Christ as the Light of the world. Jesus Christ came to give light that man might escape the darkness of sin.

By searching the verses below give a short statement concerning what you learn from them.

The Light of Christ is:		
1.	John 1:7-9	
2.	John 1:4-5	
3.	John 8:12	
4.	John 12:46	
5.	1 Peter 2:9	
6.	John 14:6	
7.	Ephesians 5:14	
8.	2 Timothy 1:10	
9.	John 12:35-36	
10.	2 Corinthians 4:6	
11.	John 9:5	
12.	1 John 1:5	
13.	Revelation 21:23-24	
14.	Psalms 27:1	

The Believer is called to be Light		
1.	Matthew 5:14 Proverbs 4:18	
2.	Ephesians 5:8 Philippians 2:15	

The Word of God is called Light		
1.	Psalms 119:105	
2.	Proverbs 6:23	
3.	2 Timothy 3:16	

The Oil for the Lampstand

Exodus 27:20 - 21

<p>A. The Command to bring oil B. Beaten C. Perpetual light</p>	<p>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 veil,</p>	<p>which is before the testimony, Aaron and his sons shall order it from evening to morning before the LORD: <i>it shall be</i> a statute for ever unto their generations on the behalf of the children of Israel.</p>	<p>D. A Statute</p>
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A. The Command to bring oil:

⇒ A command was given to provide pure olive oil for the lamps of the candlestick.

B. Beaten:

⇒ The oil came from unripened olives.

⇒ They were to be beaten and not crushed. Olives that are pounded or beaten evidently produces a flame that is near smokeless and provides a brighter light.

C. Perpetual light:

⇒ The light was never to go out

⇒ The priests were to trim the wick of the lights both morning and evening.

D. The Statute:

⇒ This was to be a permanent statute (law).

⇒ Kept by all generations.

⇒ For the children of Israel.

What happens when the light goes out? There is darkness.

When God's light is extinguished then:

- Men will grope in the darkness of sin,
- Men's hearts will become hardened,
- Man will seek after false gods.

Jesus Christ is the True Light and His light will never be extinguished. His light is always available.

John 1:4 In him was life; and the life was the light of men.
John 1:9 That was the true Light, which lighteth every man that cometh into the world.
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.
2 Corinthians 4:6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.
Revelation 21:23 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

As believers are to be a light to the world.

Matthew 5:14 Ye are the light of the world. A city that is set on an hill cannot be hid.
Ephesians 5:8 For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light:
1 Thessalonians 5:5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.
1 Peter 2:9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

The Altar of Incense

Exodus 30:1 - 10; 34-38; 37:25-29; Leviticus 10:1-3

<p>I. Instructions for the Altar of Incense.</p> <p>A. The Materials</p> <p>B. The Dimensions</p> <p>C. The Horns on each corner</p> <p>D. A Crown of Gold</p> <p>E. Two Golden Rings</p> <p>F. Staves or poles</p>	<p>1 And thou shalt make an altar to burn incense upon: of shittim wood shalt thou make it.</p> <p>2 A cubit shall be the length thereof, and a cubit the breadth thereof; foursquare shall it be: and two cubits shall be the height thereof: the horns thereof shall be of the same.</p> <p>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.</p> <p>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.</p> <p>5 And thou shalt make the staves of shittim wood, and overlay them with gold.</p> <p>6 And thou shalt put it before</p>	<p>the veil that is by the ark of the testimony, before the mercy seat that is over the testimony, where I will meet with thee.</p> <p>7 And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it.</p> <p>8 And when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before the LORD throughout your generations.</p> <p>9 Ye shall offer no strange incense thereon, nor burnt sacrifice, nor meat offering; neither shall ye pour drink offering thereon.</p> <p>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.</p>	<p>G. The Placement</p> <p>II. The Purpose of the Altar</p> <p>III. The Holiness of the Altar</p>
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The Altar of Incense is the third piece of furniture found in the Holy Place. In the Bible the burning of incense is often pictures prayer.

Psalms 141:2 Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice.

Revelations 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.

Revelations 8:3-4 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.

Whenever the priest in the New Testament burned incense it was a call for the people to pray.

Luke 1:8-10 And it came to pass, that while he executed the priest's office before God in the order of his course, 9 According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. 10 And the whole multitude of the people were praying without at the time of incense.

There are two altars mentioned in connection with the Tabernacle. Both are typical of the Person and work of the Lord Jesus, but in distinct aspects. In this study we will see the Lord as our Intercessor before God the Father.

I. Instructions for the Altar of Incense.

A. The Materials:

- ⇒ The acacia wood as stated before shows the humanity of Christ.
- ⇒ The gold represents His purity and divine nature.
- ⇒ The gold overlaying the acacia wood gives picture of the incarnation of Christ.

B. The Dimensions: the Altar was to be square in shape.

- ⇒ The length 1 cubit = 18 inches or 1 1/2 feet long
- ⇒ The width 1 cubit = 18 inches or 1 1/2 feet wide
- ⇒ The height 2 cubits = 36 inches or 3 feet tall
- ⇒ This piece of furniture was the tallest of the furniture in the Tabernacle proper.

C. The Horns:

- ⇒ To be made of pure gold
- ⇒ Are the emblem of power and strength
- ⇒ The blood of the animal sacrifice would be sprinkled on the horns to cleanse and purify it or make an atonement for it.

Leviticus 4:7 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.

Leviticus 16:18 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

“Once a year, on the Day of Atonement, the priest was to apply blood to the incense altar in order to make it ceremonially clean before God. (Exodus 30:10), Even in our praying we can sin.”¹²

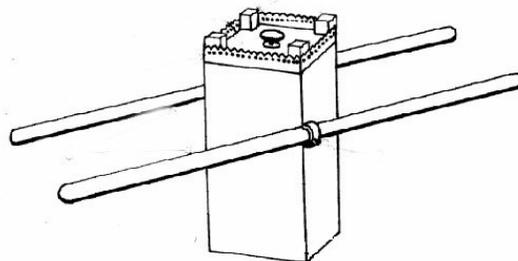
The horns of the Golden Altar signify the power of Christ’s blood in prayer as we confess our sins and ask for His forgiveness.

D. The Golden Crown

The crown of gold as with the crown around the Ark of the Covenant and the Table of Showbread indicates He is now crowned with glory and honor. (see page 28)

E. The Golden Rings:

- ⇒ Two rings
- ⇒ Made of gold
- ⇒ To be placed on opposite sides at the corners.
- ⇒ Were to be used for transporting the Altar



F. The Staves or poles:

- ⇒ Made of acacia wood
- ⇒ Overlaid with gold
- ⇒ Used to transport the Altar (see page 11)

The rings and the staves adapted the altar to the wilderness condition of Israel; they were “to bear it withal,” (v.5) that it might accompany them in their various journeyings.

So Christ is ever present with us in our earthly journey.

G. The Placement of the Altar:

- ⇒ God instructed Moses to place the Altar of Incense just outside the veil or curtain that separated the Holy Place from the Holy of Holies.
- ⇒ It was to be opposite the Ark of the Covenant and Mercy Seat.
- ⇒ It was to be very close to the throne of God's presence.

The veil separated the Altar of Incense from the Ark of the Covenant of God's presence but was torn from top to bottom by God Himself after the death of His Son. The way to God's presence is now open to all His children.

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;
Mark 15:38 And the veil of the temple was rent in twain from the top to the bottom.
Luke 23:45 And the sun was darkened, and the veil of the temple was rent in the midst.
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.

II. The Purpose of the Altar

There was a two-fold purpose presented to us:

1. The sweet incense was offered twice each day, morning and evening. (v.7 & 8) It symbolized the importance of praying every morning and evening.
2. It was to be a perpetual offering of incense. (v. 8)
3. Shows that prayer should be constantly upon our hearts.
4. It is a picture of Christ interceding on our behalf.

John 17:9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

- It is also a symbol that the believer should not only pray in the morning and evening but to be in a constant state of prayer.

1 Chronicles 16:11 Seek the LORD and his strength, seek his face continually.
Ephesians 6:18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.
1 Thessalonians 5:17 Pray without ceasing.

III. The Holiness of the Altar

God stressed the importance of keeping the Altar holy.

- ⇒ No strange incense or fire
 - Only the prescribe incense to be burned (Exodus 30:34-38)
 - Punishable by death for violating this commandment.
Nadab and Abihu tried and died (see Leviticus 10)
- ⇒ No burnt sacrifices to be offered
- ⇒ No meat offering to be offered
- ⇒ No drink offerings to be pour out on it
- ⇒ Once a year the blood of an animal sacrifice to be sprinkled on the horns - a ceremonial cleansing on the Day of Atonement.

Deeper Independent Study - The Altar of Incense - the Prayers of God's people

The Altar of Incense symbolized the prayers and communion of God's people ascending up to God and pleasing Him. Prayer is the most powerful tool God gives to His people, but unfortunately it is the least used. **God answers prayer.**

By searching the verses below give a short statement concerning what you learn from them.

Christ prays for:		
1.	Isaiah 53:12	
2.	Luke 22:32	
3.	Luke 23:34	
4.	John 17:9	
5.	Romans 8:34	
6.	Hebrews 7:25	
7.	John 14:16	
The Ministry of Christ		
1.	1 Timothy 2:5-6 Hebrews 9:24	
2.	1 John 2:1-2	
3.	Romans 5:2 Ephesians 2:18	
Prayer available to the Believer		
1.	1 Chronicles 16:11	
2.	Matthew 7:7	
3.	Luke 18:1	
4.	Ephesians 6:18	
5.	1 Thessalonians 5:17	
6.	Matthew 26:41	
7.	John 16:24	

The Sweet Incense

Exodus 30:34 - 38

<p>I. The Instructions</p> <p>A. The spices</p> <p>B. Equal amounts</p> <p>C. Blended & refined</p>	<p>34 And the LORD said unto Moses, Take unto thee sweet spices, stacte, and onycha, and galbanum; these sweet spices with pure frankincense: of each shall there be a like weight:</p>	<p>tabernacle of the congregation, where I will meet with thee: it shall be unto you most holy.</p>	<p>C. Count it most holy</p> <p>D. Exclusive</p>
<p>II. The Importance</p> <p>A. Make a pure and holy incense</p> <p>B. To be put on the Ark</p>	<p>35 And thou shalt make it a perfume, a confection after the art of the apothecary, tempered together, pure and holy:</p>	<p>37 And as for the perfume which thou shalt make, ye shall not make to yourselves according to the composition thereof: it shall be unto thee holy for the LORD.</p>	<p>III. The Warning</p>
	<p>36 And thou shalt beat some of it very small, and put of it before the testimony in the</p>	<p>38 Whosoever shall make like unto that, to smell thereto, shall even be cut off from his people.</p>	

The sweet incense: a symbol of the pleasing and acceptable aroma of prayer to God.

The sweet incense was prepared for worshipping God and for no other purpose. The incense was to be burned on the Golden Altar of Incense and was to fill the Tabernacle with its pleasing aroma. It symbolizes the pleasure of God, that He was pleased to see the prayers of His people and that He had accepted their prayers.

I. The Instructions:

A. The spices:

- ⇒ Stacte-a resinous gum that oozed from trees on Mt. Gilead. It was a bleeding tree that provided it.
- ⇒ Onycha-this came from a species of shellfish found in the Red Sea. It had to be ground into a powder before it gave off its fragrance.
- ⇒ Galbanum-a great deal of secrecy surrounds this rare spice. Many Bible scholars agree that the High Priest kept this one ingredient highly secret since duplication of this formula would be deadly.
- ⇒ Frankincense-a bitter white substance which came from piercing a tree or shrub that grew in the cracks of marble rock. It required very little moisture, so any liquid from it was at great expense.

(for more details on these spices see page 8)

- B. The spices were to be equal in weight. The blending of these of equal weight insure continuity in the incense. The four gospels give us pictures of the Lord Jesus from different aspects but of equal importance.
- C. Blended and refined-using the techniques of the apothecary.

II. The Importance:

- A. The incense was to be pure and holy v. 35.
- B. To be placed in the very front of the Ark of the Covenant, the place where God would meet with the people.
- C. The incense was to be prized as most Holy. v. 36
- D. This was to be a special incense and not to be duplicated. v. 37
- E. It was to be exclusively for the Lord.

III. The Warning:

Any person who made an incense like this incense was to be judged, cut off, excommunicated from the group, exiled from the nation. v. 38

The Ark of the Covenant

Exodus 25:10 - 22; 37:1-9

<p>I. The Instructions for the Ark</p> <p>A. The Material and Dimensions of the Ark</p> <p>B. Covered with Gold</p> <p>C. Gold Molding</p> <p>D. Four Rings attached to the corners</p> <p>E. Make two Poles</p> <p>F. Contents of the Ark</p> <p>II. Instructions for the Mercy Seat</p>	<p>10 And they shall make an ark of shittim wood: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.</p> <p>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.</p> <p>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.</p> <p>13 And thou shalt make staves of shittim wood, and overlay them with gold.</p> <p>14 And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them.</p> <p>15 The staves shall be in the rings of the ark: they shall not be taken from it.</p> <p>16 And thou shalt put into the ark the testimony which I shall give thee.</p> <p>17 And thou shalt make a mercy seat of pure gold: two cubits and a half shall be the</p>	<p>length thereof, and a cubit and a half the breadth thereof.</p> <p>18 And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy seat.</p> <p>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.</p> <p>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.</p> <p>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.</p> <p>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.</p>	<p>A. The Dimensions of the Mercy Seat</p> <p>B. Cherubims</p> <ol style="list-style-type: none"> 1. Two 2. Made of pure Gold 3. Located at ends 4. Wings covering the Mercy Seat 5. Facing each other 6. Looking at the Mercy Seat 7. Placed on top of the Ark <p>III. The Purpose</p> <ol style="list-style-type: none"> A. To hold the Tablets of the Law B. The place where God met with the people.
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The Tabernacle was the very special place where God's people came to meet Him, seeking His presence, forgiveness, guidance, help, strength and power. The Ark was the most important and sacred object of all the furniture that went into the Tabernacle. After Adam sinned in the garden, man could never again approach God without a sacrifice and a blood covering. Both the Tabernacle and the Ark bore the stain of the blood of innocent lambs.

The Ark is where the very presence of God would rest. His glory, His power, His mercy and grace would be centered on the Mercy Seat. All the other pieces of the furnishings would point toward and focus attention upon the Ark of God.

Everything else in the Tabernacle took a secondary seat to the Ark of the Covenant. If the Ark were removed from the Tabernacle, all that would remain would be an empty tent, bearing a resemblance of God but without His presence. Without the Presence of the Lord upon that Ark and Mercy Seat, all the rituals and ceremonies of the priests were meaningless and powerless.

I. The Instructions for the Ark

A. The Material and Dimensions of the Ark

The Lord gave detailed instructions on the design of the Ark. The design and plan were meticulous and specific.

The Ark was:

- ⇒ to be made of Shittim or Acacia wood. v. 10 a hard, durable wood which was resistant to weather and insects. The Acacia wood speaks of the sinless, incorruptible humanity of Christ. In the midst of an evil and corrupt world Jesus Christ stood spotless without sin.
- ⇒ to be a rectangle shaped box or chest. If we use the measurement of a cubit being 18 inches long, the Ark would be 45 inches long, 27 inches wide and 27 inches high. v. 10

Hebrews 4:15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin

1Peter 2:21-22 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: 22 Who did no sin, neither was guile found in his mouth:

Isaiah 53:9 And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.

- ⇒ to be overlaid with pure gold both inside and out. v. 11 The gold represents the Divine Nature of Christ. The Ark represents the two natures of Christ in one person, the wood His humanity and the gold His deity.

Gal 4:4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law

Joh 1:14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

- ⇒ to have a crown of gold surrounding the rim of the box. v. 11
- ⇒ to have four rings attached to the four corners of the Ark. v. 12
- ⇒ to have two poles made of Acacia wood overlaid with gold. v. 13 The two poles were to be placed in the rings on either side. They were to be used for carrying the Ark. Note that once inserted they were not to be removed. They were to become a permanent part of the Ark. v. 14 Specific instructions would be given on how the Ark was to be transported. In 2 Samuel 6:1-7 as the Ark was being transported, the oxen pulling the cart stumbled, and a Levite named Uzzah reached up to steady the Ark. God's anger was kindled against Uzzah and God punished him and he died. No matter how innocently it was done, touching the ark was in direct violation of God's law and was to result in death. This was a means of preserving the sense of God's holiness and the fear of drawing near to Him without appropriate preparation.

Num 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.

- ⇒ to contain the testimony which God would give later. The contents of the Ark has been debated through the centuries. The general consensus is that the first tablets containing the Ten Commandments, which were broken by Moses, and the second tablets, which remained intact, were contained in the Ark (*Bava Batra* 14b). According to one opinion in the Talmud, both Tablets were together in the Ark; according to another, there were two Arks, and each contained one set of Tablets (*Berakhot* 8b).¹³

II. Instructions for the Mercy Seat

God again gave specific instructions for the design of the Mercy Seat. The Hebrew word for Mercy Seat is “kapporeth”¹⁴ which means covering or atonement.

“At its most basic level, the word conveys the notion of covering but not in the sense of merely concealing. Rather, it suggests that imposing of something to change its appearance or nature...the appeasing of anger.”¹⁵

“The mercy seat was the covering of the ark of chest, made of solid gold, exactly to fit the dimensions of the ark, v. 17, 21. this propitiatory covering, as it might well be translated, was a type of Christ, the great propitiation, whose satisfaction fully answers the demands of the law, covers our transgressions, and comes between us and the curse we deserve. Thus he is the end of the law for righteousness”¹⁶

Rom 3:25-26 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; **26** To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

1Jn 2:2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

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

An interesting note: The Greek word “propitiation” in Romans 3:25 is translated “mercy seat” in Hebrews 2:5.

A. The Dimensions of the Mercy Seat

⇒ The Mercy Seat was to be a rectangle shape. Using the measurement of a cubit being 18 inches long, the Mercy Seat would be 45 inches long, 27 inches wide. v. 17. This covering is the exact measurements of the Ark and would rest on the top acting as a lid.

⇒ It was to be made of pure gold.

B. Cherubims

Our first encounter with the Cherubims is in Genesis 3:24 when God drove Adam and Eve from the Garden of Eden so that they would not be able to eat of the “Tree of Life.”

Genesis 3:24 So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

The Bible provides very little detail concerning these winged angelic beings. Ezekiel chapter 10 gives us the most details concerning the Cherubs. It is also interesting that Satan is described as the “anointed cherub” before he was expelled from heaven.

Eze 28:14 Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.

- ◆ Two cherubim were to be made of solid gold
- ◆ One placed at each end of the Mercy Seat
- ◆ Wings covering the Mercy Seat
- ◆ Facing each other
- ◆ Looking at the Mercy Seat

C. Placed on top of the Ark

The monetary value of the Mercy Seat cannot be estimated in today’s currency. But the value is not in the gold but in what took place on the Mercy Seat. It is where God’s wrath against the sins of the people was satisfied, by the blood of an innocent lamb. A beautiful picture of what the shed blood of Christ, the Lamb of God, does for those that trust in Him as their Saviour.

14. James Strong, *Strong's Exhaustive Concordance* #3727 & 3725.

15. Warren Baker, *The Complete Word Study Dictionary of the Old Testament*. Pg.521

16. Matthew Henry, *Matthew Henry's Commentary*, Vol. 1 (Fleming H. Revell Co.) pg. 383-384

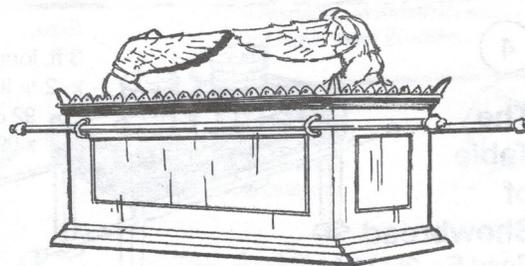
III. The Purpose

God clearly states what His purpose for the Ark would be.

A. To hold the Tablets of the Law. v. 21

It was to hold the tablets on the Law (The 10 Commandments) v. 21

The contents of the Ark has been debated through the centuries. The general consensus is that the first tablets containing the Ten Commandments, which were broken by Moses, and the second tablets, which remained intact, were contained in the Ark (Bava Batra 14b). According to one opinion in the Talmud, both Tablets were together in the Ark; according to another, there were two Arks, and each contained one set of Tablets (Berakhot 8b) ¹⁷



Other scriptures tell that other items were to be kept in the Ark as well

- ⇒ A Golden Pot of the Manna. See Exodus 16:33-34
- ⇒ Aaron's rod which budded. See Numbers 16 & 17
- ⇒ The Book of the Covenant (conceivably the civil Law). See Exodus 24:7

Hebrews 9:4 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.

Deuteronomy 31:25-26 That Moses commanded the Levites, which bare the ark of the covenant of the LORD, saying, 26 Take this book of the law, and put it in the side of the ark of the covenant of the LORD your God, that it may be there for a witness against thee.

To be a special place: v. 22

- ◆ Where God would meet with them
- ◆ Where God would speak to them
- ◆ Where God would demonstrate His mercy
- ◆ Where God's presence would be manifested

Of all the furniture that was built for the Tabernacle, only the Ark of the Covenant would have a place in three different tabernacles or temples.

1. In the Tabernacle in the Wilderness.

1 Chronicles 16:1 So they brought the ark of God, and set it in the midst of the tent that David had pitched for it: and they offered burnt sacrifices and peace offerings before God.

2. It

was placed in the Tabernacle of David.

1 Kings 8:1 Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto king Solomon in Jerusalem, that they might bring up the ark of the covenant of the LORD out of the city of David, which is Zion.

1 Kings 8:6 And the priests brought in the ark of the covenant of the LORD unto his place, into the oracle of the house, to the most holy place, even under the wings of the cherubims.

1 Kings 8:9 There was nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the LORD made a covenant with the children of Israel, when they came out of the land of Egypt.

3. Finally it was placed in the Temple of Solomon.

The General Foreman and Assistant

Exodus 31:1-6

<p>I. God choses the Foreman.</p> <p>A. The Foreman's call & background</p> <p>B. His equipping</p> <p>C. His abilities</p>	<p>1 And the LORD spake unto Moses, saying,</p> <p>2 See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah:</p> <p>3 And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship,</p> <p>4 To devise cunning works, to work in gold, and in silver, and</p>	<p>in brass,</p> <p>5 And in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship.</p> <p>6 And I, behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are wise hearted I have put wisdom, that they may make all that I have commanded thee;</p>	<p>II. God chose the Assistant</p> <p>A. His background</p> <p>B. His equipping</p>
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The appointment of the craftsmen to oversee the construction of the Tabernacle and the furnishings.

God had just given Moses the blueprints for the Tabernacle and furniture. God chose men to leaders such as Moses, Aaron and Joshua giving them the skills to be great statesmen and organizers. But God also chose men such as Bezaleel. Bezaleel is only mentioned nine times in the scriptures. There is no recorded words that he spoke in the scriptures, he was not a gifted military leader, he didn't preach, sing or make music. Yet, this man had within a divine gift, a spiritual anointing for a specific job, to build the Tabernacle.

I. God choses the Foreman.

A. The Foreman's call & background:

- ⇒ When God calls he calls an individual and calls him/her by name.
- ⇒ Bezaleel name means = "under the shadow of God." He was under God's safeguard and guidance while a slave in Egypt.
 - His father "Uri" which means "light."
 - His Grandfather "Hur" which means "free."
 - His tribe was Judah which means "praise."
 - While in Egypt God directed his steps in acquiring the skills that he would need

What a Godly heritage! A Godly heritage cannot be overstressed. We all need to leave a godly heritage to our children and grandchildren.

B. His equipping:

- ⇒ He was filled with the Holy Spirit.
- ⇒

Charts & Outlines of the Study of the Tabernacle

This study was a result of sermons and teaching at a local church. The teaching material came from several sources. At the time I had no thoughts of placing them on the web.

The thoughts and material presented came from various sources. To try and go back and give credit to the proper source would be almost impossible. In my preaching and teaching I try to glean truths from various authors that I trust. I have tried not to plagiarize anyone's work to call it my own.

"Ellicott's Commentary on the Whole Bible" Volume 1 Charles John Ellicott. Zondervan Publishing House. Grand Rapids, Michigan 1959

"What the Bible says About The Tabernacle" Alpha-Omega Ministries, Inc. Chattanooga TN 1997

"The Preacher's Complete Homiletic Commentary Exodus" Rev. Joseph S Exell. Funk & Wagnalls Co. New York

"The Broadman Bible Commentary" Volume 1, Broadman Press, Nashville, Tennessee 1973

"Lange's Commentary on the Holy Scriptures" Exodus and Leviticus, John Peter Lange, Zondervan Publishing House, Grand Rapids, Michigan

"The Law Prophesied" R. H. Mount, Jr. Mansfield, Ohio 1963

"Rose Guide to the Tabernacle" Rose Publishing, Inc. Torrance, California 2008

"The Wiersbe Bible Commentary" The complete Old Testament in one Volume, Warren W. Wiersbe, Published by David C. Cook, Colorado Springs, Colorado 2007

As stated before the materials for this study came about as a result of first the study of the Scriptures and then the ideas gleaned from these authors. A special appreciation to each of these authors and for their diligence in presenting God's truths. I highly encourage any one desiring to study God's Word to glean from these authors as well.

Bud Branscomb