

## Doctrine of the Tabernacle

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### I. Definition and Description

- A. The Tabernacle was the place where the *Yahweh, the pre-incarnate Christ met with Moses* and the children of Israel during the Theocentric dispensation called the Age of Israel.
- B. The OT mentions 3 tabernacles:
  - 1. *Provisional*: Established after the sin of the golden calf.
  - 2. *Sinaitic*: Erected in accordance with directions given to Moses by Yahweh.
  - 3. *Davidic*: Erected by David in Jerusalem for the reception of the Ark.
- C. The Tabernacle itself and its furniture portray the different aspects of *Christology* and *Soteriology*.
- D. All the tabernacles were patterned after the heavenly tabernacle, which is located in the 3rd heaven and was created before the foundation of the world.
- E. The tabernacle built by Moses and the Exodus generation was constructed after the pattern shown to Moses by Yahweh, the pre-incarnate Christ on Mount Sinai (Ex. 25:9; 26:30).
- F. There were many synonyms for the Tabernacle in the Scriptures:
  - 1. *"Sanctuary"* (Ex. 25:8; 2 Chron. 20:8).
  - 2. *"Tent of Meeting"* (Ex.27:21).
  - 3. *"Tabernacle of Testimony"* (Ex. 38:21).
  - 4. *"Tent of Testimony"* (2 Chron. 24:6).
  - 5. *"Temple of the Lord"* (1 Sam. 1:9; 3:3).
  - 6. *"House of the Lord"* (Josh. 6:24).
  - 7. *"Holy Temple"* (Psa. 79:1).
  - 8. *"Holy House"* (1 Chron. 29:3).
  - 9. *"House of God"* (1 Chron. 29:3).
  - 10. *"House of the Lord"* (2 Chron. 23:5, 12; Jer. 28:5).
  - 11. *"Father's House"* (John 2:16).
  - 12. *"House of the God of Jacob"* (Isa. 2:3).
  - 13. *"Glorious House"* (Isa. 60:7).
  - 14. *"House of Sacrifice"* (2 Chron. 7:12).
  - 15. *"House of Prayer"* (Isa. 56:7; Matt. 21:13).
  - 16. *"House of their Sanctuary"* (2 Chron. 36:17).
  - 17. *"Holy and Beautiful House"* (Isa. 64:11).
  - 18. *"Holy Mount"* (Isa. 27:13).
  - 19. *"Mountain of the Lord's House"* (Isa. 2:2).

20. *"Palace"* (1 Chron. 29:1, 19).
21. *"Zion"* (Psa. 20:2, 48:12).
- G. The entrances to the court and to the tabernacle structure were from the east.
- H. The prescribed order for the building of the tabernacle is given in Ex. 25:10-27:19, beginning with the Ark and proceeding outward, whereas in 36:8-38:31 there is a description of its construction, pursuing the reverse order.
- I. The cubit is the Egyptian royal cubit equal to approximately 20.625 inches and the common estimate for the cubit is 18 inches.
- J. The Tabernacle was made from the voluntary gifts of the Exodus generation.
- K. The materials are listed in Ex. 25:3; 35:4:
1. *Gold*
  2. *Silver*
  3. *Bronze*
  4. *Blue*
  5. *Purple*
  6. *Scarlet*
  7. *Fine twined linen*
  8. *Goat's hair*
  9. *Dyed rams' skins*
  10. *Goatskins*
  11. *Acacia Wood*
  12. *Oil for lamps*
  13. *Spices for the anointing oil and the fragrant incense*
  14. *Onyx stones*
  15. *Stones for the ephod and the breastpiece*
- L. The earthly tabernacle in Israel was composed of the following:
1. *Court*
  2. *Bronze Altar*
  3. *Bronze Laver of Water*
  4. *Holy Place*
  5. *Holy of Holies*
- M. The court contained:
1. *Bronze Altar*
  2. *Bronze Laver of Water*
- N. The following pieces of furniture were contained in the Holy Place:
1. *Golden Lampstand*
  2. *Table of Showbread*
  3. *Altar of Incense*
- O. The only piece of furniture contained in the Holy of Holies was the *Ark of the Covenant*.
- P. The entrances to the court and to the structure were from the east.
- Q. First was the altar of burnt offering in the court, then the laver; inside the Tabernacle, farthest west, stood the holy of holies, or the most holy place, hidden by a veil or curtain, and which housed the ark of the covenant.
- R. The Levitical priests conducted the sacrifices in the Tabernacle.
- S. The High Priest conducted the sacrifice on the Day of Atonement in the Holy of Holies.
- T. The 12 twelve tribes of Israel surrounded the Tabernacle with 3 tribes on each side of the structure.
1. *Asher (northern)*
  2. *Dan (northern)*
  3. *Naphtali (northern)*
  4. *Manassah (western)*
  5. *Ephraim (western)*
  6. *Benjamin (western)*

7. *Gad (southern)*
  8. *Reuben (southern)*
  9. *Simeon (southern)*
  10. *Issachar (eastern)*
  11. *Judah (eastern)*
  12. *Zebulun (eastern)*
- U. There were 3 branches in the tribe of Levi which were not of the Aaronic line which were responsible for the various articles of furniture:
1. *Kohathites*
  2. *Gershonites*
  3. *Merarites*
- V. The Levitical priesthood officiated over the various offerings:
1. *Burnt offering*
  2. *Gift offering*
  3. *Peace offering*
  4. *Sin offering*
  5. *Trespass offering*
- W. The Tabernacle and the sacrifices conducted in it all spoke of some aspect of the *Person* of our Lord and Savior Jesus Christ and His *Finished Work* on the cross Who would come as Israel's future Messiah.
- X. The Tabernacle *signifies* the following:
1. *Election of Israel*
  2. *Unity of the Trinity*
  3. *Integrity of God*
  4. *3 Offices of Christ (Prophet, Priest, King)*
  5. *Kingdom of Heaven*

## II. Vocabulary

- A. *Mishkan* (מִשְׁכָּן) (noun), "tabernacle, dwelling place, residence."
- B. *Ohel* (אֹהֶל) (noun), "tent."
- C. *Sukkah* (סֻכָּה) (noun), "booth, hut, tent, tabernacle."
- D. *Bayith* (בַּיִת) (noun), "house."
- E. *Miqdash* (מִקְדָּשׁ) (noun), "sanctuary, sacred place."
- F. *Hekal* (הֵכָל) (noun), "temple."
- G. *Moed* (מוֹעֵד) (noun), "meeting place."
- H. *Skene* (σκηνή) (noun), "tent, booth, dwelling."
- I. *Skenos* (σκηνος) (noun), "tabernacle, tent."
- J. *Skenoma* (σκήνομα) (noun), "tent, dwelling place."
- K. *Oikos* (οικος) (noun), "house, dwelling."
- L. *Oiktererion* (οικητήριον) (noun), "abode, dwelling place."
- M. *Katoiketerion* (κατοικητήριον) (noun), "dwelling place."

## III. Documentation

- A. Exodus 25-29
- B. Exodus 30-31
- C. Exodus 35-40
- D. Numbers 3:25
- E. Numbers 4:4
- F. Numbers 7:1

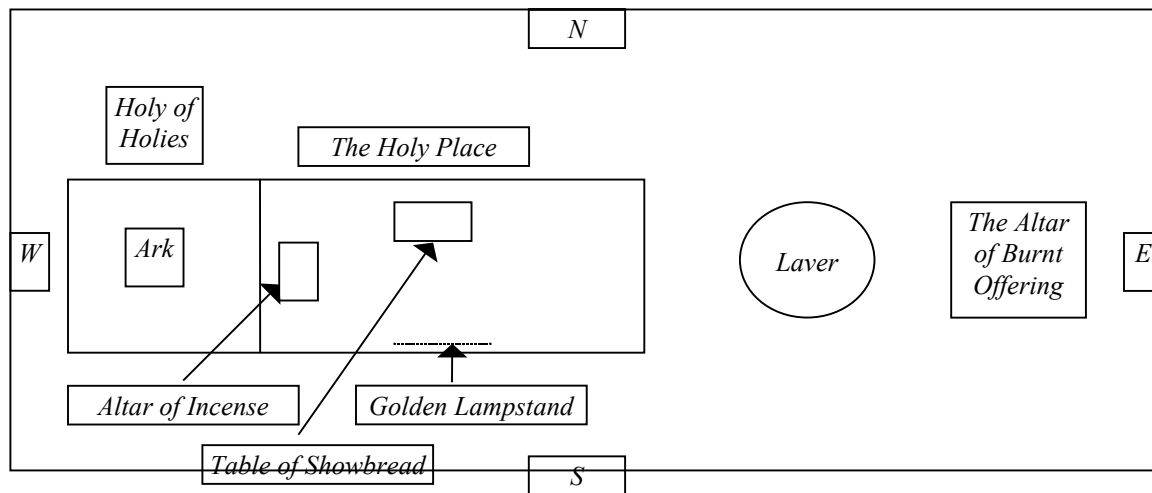
- G. Hebrews 8-9
- H. Revelation 21

#### IV. Historical References

- A. The Tabernacle was erected at Sinai in the 2nd year after the Exodus, 2 weeks before the Passover (Ex. 40:2, 17).
- B. When the congregation journeyed, the Ark was covered with the veil (Num. 4:5).
- C. The Ark and the 2 altars were carried by the sons of Kohath, a descendant of Levi, under the supervision of the high priest (3:31-32; 4:15).
- D. The rest of the disassembled structure was carried in 6 covered wagons, given by a prince (Num. 7:7), each drawn by 2 oxen.
- E. Others must have been used for the heavier materials.
- F. Before Israel departed from Sinai, the Tabernacle had been erected for 50 days (10:11).
- G. 40 Years in the Negev
  1. The journey of Israel took them from Horeb in Arabia to Kadesh-barnea in the Negev of Judah.
  2. Of the 40 years spent marching to Canaan, almost 38 were spent at Kadesh.
  3. The Tabernacle remained here through those years apart from 1 year spent going south to the Red Sea.
  4. During all these years the customary sacrifices were not offered (Amos 5:25).
  5. Few events of those years are recorded and little is stated concerning the Tabernacle except that the Ark headed the march (Num. 10:33-36).
  6. Because history deals mainly with the unusual, the daily occurrences of the life of the people are not alluded to.
- H. Crossing the Jordan
  1. After crossing the Jordan River, a place was found for the sacred tent near Jericho at Gilgal (Josh. 4:19; 5:10; 9:6; 10:6, 43).
  2. This site was temporary, and in time the Tabernacle was moved to Shiloh in Ephraim, a central location convenient for the men to attend the 3 annual pilgrimage feasts (Josh. 18:1; 19:51).
  3. At Shiloh the Tabernacle appears to have had some permanent features, and was called a "temple" (1 Sam. 1:9; 3:3).
  4. In Samuel's day there was a sanctuary at Shiloh with doors and posts (1:9; 3:15).
- I. During the period of the judges or military dictators, Israel repeatedly fell into reversionism, and the Tabernacle services must have been performed in a formal, ritualistic and legalistic manner, if at all.
- J. Eli
  1. When war erupted with the Philistines in Samuel's time, the people decided to bring the Ark of the Covenant from Shiloh (1 Sam. 4:1).
  2. The outcome was tragic: the Philistines capture the Ark and routed Israel.
  3. Doubtless, Shiloh fell at this time at the hands of the Philistines (cf. Psa. 78:60; Jer. 7:12).
  4. The Tabernacle appears to have remained in Israel, for it is later mentioned at Nob.
- K. Samuel
  1. After the death of Eli and his sons it appears that Samuel presided over the religious exercises of the nation.
  2. He offered burnt and peace offerings.
  3. After the Ark was restored by the Philistines, it remained at Kiriath-jearim (1 Sam. 7:1-2).
  4. Gilgal, Bethel, Mizpah and Ramah were places of administration of justice, and gained religious associations as well.
- L. Ahimelech
  1. The next reference to the Tabernacle is at Nob with Ahimelech as high priest (21:1).
  2. After Saul had all the priests of Nob slain except Abiathar (22:11), it was removed to Gibeon (1 Chron. 16:39; 21:29).
- M. David

1. After David captured Jebus and built himself a palace, he prepared a place for the Ark and a tent on Zion (2 Sam. 6:17; 1 Chron. 16:1).
2. David pitched a tent for the Ark, which he had brought to Jerusalem.
3. This seems to have been a new tent for the arrival of the Ark to his capital (2 Sam. 7:2; 1 Chron. 17:1).
4. Burnt offerings and peace offerings were presented there.
5. The Ark was brought from Kiriath-jearim and delivered to the priests (2 Sam. 6:1).
6. When Uzziah was struck dead for his indiscretion in connection with the Ark, the Ark remained for three months at the home of Obed-edom, a Levite.
7. Then with great solemnity it was transferred to David's Tabernacle.
8. There is evidence of the continuous presence of the tent (2 Sam. 7:6).
9. With David's removal of the Ark to Jerusalem there were both a Tabernacle with its altar at Gibeon and one with the Ark in Jerusalem, both soon to be replaced by the Temple.
10. The Gibeon altar was in use to Solomon's time (1 Kings 8:4).
11. After Solomon's temple was built, the tent of meeting with all its equipment was transferred with the Ark into the Temple (8:4).
12. Of all the materials of the Tabernacle, it is held, only the Ark remained the same in the Temple.
13. The last references, then, in the history of Israel to the Tabernacle concern the time when it with its sacred vessels were transported to Jerusalem, where from all indications they were kept as sacred relics in the Temple, and thus the Tabernacle disappeared from the pages of history!

#### V. Plan of the Tabernacle



#### VI. Court

- A. The description of the court is found in Ex. 27:9-18 and 38:9-20.
- B. The court was a rectangle on an east to west plan.
- C. The court was an enclosed space around the Tabernacle 100 cubits long by 50 cubits wide, or, in round numbers, 172 by 86 feet.
- D. Enclosing this space was a peculiarly constructed fence.
- E. Its framework consisted of pillars of acacia wood, 5 cubits or a little more than 8 1/2 feet high (Ex. 27:18).
- F. They were of the same thickness throughout, probably about 5 inches.
- G. The bottom was held in place by a socket, or plate of bronze, evidently laid flat upon the ground.
- H. The socket had a mortise, or hole, to receive the tenon that was the bottom end of the pillar.

- I. The pillars were kept upright by cords (Ex. 35:18) fastened to pegs of bronze (Ex. 27:19) driven into the ground, both on the inside and the outside.
- J. The bands were curtain rods hung upon hooks near the upper end of the pillars and served as the top rail of a fence, to keep the pillars at a proper distance apart.
- K. They were of shittim wood, covered with silver; the hooks and the caps that protected the tops of the pillars were of the same metal (Ex. 38:17, 19).
- L. Hooks were also placed at the bottom of the pillars, by which the lower edge of the curtain was fastened.
- M. The pillars, when set up and braced by the bands and stay ropes, formed the complete framework of a fence.
- N. Upon this were hung sheets of "*fine twisted linen*," probably like our duck, sewed endwise together so as to form a continuous screen from the doorway all around the corners to the doorway again.
- O. This was 5 cubits wide, the same as the height of the pillars.
- P. But as the pillars rested upon the sockets, the curtain would be kept off the ground.
- Q. The "*screen*" for the gate of the court was in the middle of the eastern end and was "*the work of the weaver, of blue and purple and scarlet material, and fine twisted linen*" (Ex. 38:18), i.e., the warp was of bleached linen threads and the woof of alternate bars of wool dyed blue, purple, and scarlet.
- R. Its size was 5 cubits high by 20 cubits long.
- S. Entrance into the court was only affected by lifting this curtain at the bottom.
- T. In this court was the altar of burnt offering, which probably stood in the center of the front half of the space, about halfway between the entrance and the Tabernacle (Ex. 30:18) stood the laver.
- U. The Tabernacle itself was situated at the front edge of the rear half of the enclosure.
- V. Being 30 cubits long and 10 cubits wide, it would leave equal spaces (namely, 10 cubits) behind it and on either side.

## VII. Altar of Burnt Offering

- A. The altar of burnt offering (Hebrew: *mizbah ha `ola*, Ex. 30:28; "*bronze altar*," *mizbah hannehoshet*, 39:39; "*table of the Lord*," Mal. 1:7, 12) was placed between the entrance and the Tabernacle.
- B. It was made strong and light for the convenient transportation; a hollow box of acacia wood, 5 cubits square and 3 cubits high (Ex. 27:1-8), overlaid with sheets of bronze.
- C. At each corner was a "*horn*," apparently a triangular extension of the sides at their junction.
- D. The altar had a grate, or "*net*" (Hebrew: *mikbar*, a "*netting*"), placed halfway between the top and bottom (verse 5).
- E. At each corner of the net was a ring, through which were passed the bronze-covered poles by which the altar was carried, like a handbarrow.
- F. Of course it was lined both inside and outside with bronze to protect it from the heat.
- G. At the end of 20 years 250 censers were flattened out and nailed on its sides, telling their awful story (Num. 16:17; 36-40) to the coming generations.
- H. The common censer in Egypt was a small, shallow, platelike vessel, about half a cubit in diameter.
- I. As the priests were not allowed to go up the altar by steps (Ex. 20:26) and as it would be too high to reach from the ground, the earth was, probably, raised about the altar so as to approach it by an incline.
- J. The utensils for the altar (27:3) made of bronze were:
  1. *Ash pails*
  2. *Shovels* for cleaning the altar
  3. *Basins* for receiving the blood to be sprinkled on the altar
  4. *Flesh hooks*, i.e., large forks, to handle the pieces of flesh
  5. *Firepans* (38:3; Num. 16:17)
  6. *Snuffers* (Ex. 25:38)
- K. According to Lev. 6:13, the fire on this altar was never allowed to go out.

## VIII. Laver of Water

- A. The laver (Hebrew: *kiyyor*, “rounded,” a “basin”) stood about midway between the altar and the Tabernacle.
- B. It was the basin used by the officiating Levitical priests and was made from the bronze mirrors of the women (Ex. 30:18; 38:8).
- C. It was probably round, of considerable size, with another and shallower basin beneath it, into which the water ran after being used, and in which the priests washed their feet, i.e., Rebound.
- D. We have no Scripture information as to its size or shape.
- E. As no mention is made of a vessel in which were washed the parts of the animals offered in sacrifice, the laver was likely used for this purpose also.
- F. As washing in the East was always in running water, the laver was probably supplied with faucets from which the water would flow upon the object to be cleansed, whether the hands or feet of the priests or the parts of the sacrifice.
- G. The laver consisted of 2 parts:
  - 1. *Laver proper*
  - 2. *Stand or pedestal*
- H. Its shape might be deduced from the etymology of the Hebrew term and its use in other passages.
- I. *Kikkar* is derived from a root that seems primarily to mean excavation by hammering, and this would naturally yield a semi-globular hollow, which form is confirmed by the convenience for a lavatory, like a washbowl or basin, and by the similar shape of the molten sea and the smaller lavers, which took its place in the temple (1 Kings 7:38, 40, 43), which are denoted by the same word.
- J. The laver proper was probably used as the receptacle for the water, which was allowed to run down upon the hands and feet of those washing.
- K. The stand (Hebrew: *ken*, “support”) was, doubtless, circular in shape and formed another basin.
- L. It was evidently an expansion of the shaft, probably with a turned-up rim.
- M. As no mention is made of a vessel in which the parts of the animals offered in sacrifice were washed, the laver probably served this purpose.
- N. No direction is given as to the kind of water to be used, but the Jewish commentators state that any kind might be employed, provided that it be renewed daily.
- O. The laver was consecrated like the other sacred vessels with oil (Lev. 8:10-11).
- P. No mention is made in the Hebrew text of the mode of transporting the laver, but in Num. 4:14, a passage is added to the LXX agreeing with the Samaritan version, which prescribed the method of packing it, namely, in a purple cloth, protected by a skin covering.

## IX. Tabernacle

- A. The Tabernacle was composed of 2 parts:
  - 1. The Tabernacle proper (Hebrew: *mishkan*)
  - 2. The “*tent over the tabernacle*” (*ohel*, Ex. 26:7)
- B. The Tabernacle proper consisted of boards of acacia wood, each 10 cubits long by one and a half broad (26:16); their entire surface was plated with sheets of gold.
- C. Twenty of these formed each side wall (verses 18, 20), each board having 2 tenons at its foot to enter the socket.
- D. There were 8 rear boards (verse 25), 6 of which were of the same dimensions as those on the side, thus making 9 cubits.
- E. As the width of the Tabernacle was probably the same as its height, 10 cubits, thus making the Holy of Holies a perfect cube (Eph. 3:18), this would leave 1 cubit of space to be filled by the 2 corner boards.
- F. There is nothing in the Hebrew to indicate the breadth of these 2 boards, and we assume that they were only one-half cubit wide.

- G. If, now, the rear boards were placed within the sideboards, so as to be flush with the end, each corner board would rest on 2 sockets, and we have the 16 sockets demanded.
- H. This will oblige us to count the rear socket of the sides, as is done with the posts of the courts.
- I. The meaning seems to be that as you look at each side, 40 sockets are seen; whereas if you look at the rear, 16 are in view.
- J. In order to keep the boards in line, 3 series of bars were provided, made of acacia wood overlaid with gold, to pass through rings of gold on the outside of the boards (26:26-29; 36:31-34).
- K. Of these, 5 were on each side and 5 on the rear, the middle bar reaching from end to end; the upper and lower ones were divided, their ends being fastened (as Josephus suggests) with dowels.
- L. They were probably of different lengths, to prevent the break being in the center.
- M. The whole structure was, doubtless, kept in place with cords, one end fastened to the knobs to which the tent cloth was attached and the other end to pins driven into the ground.
- N. The boards were covered on the outside with a double blanket of skins, probably suspended from the knobs mentioned above, thus keeping the wind and dust from entering between the boards and also protecting the gold sheeting.
- O. The inner blanket was of "*porpoise skins*" (26:14; 36:19) but may have been of the Angora goat.
- P. This was probably hung with the hair turned inward toward the boards, while the other blanket (of ram skins dyed red) was hung with the hair on the outside, to shed the rain.
- Q. The Roof
1. The roof (Hebrew: *ohel*, "tent") of the Tabernacle was made of goats-hair canvas, i.e., camlet, such as is still used by the Arabs, generally looking like a fox skin of black or brownish color (Song of Sol. 1:5).
  2. It consisted of an inner covering and a fly.
  3. The material was woven in 11 pieces, each 30 cubits long by 4 wide (Ex. 26:7-9; 36:14); 5 of these pieces were joined so as to make the inner tent, and 6 formed the fly.
  4. This 6th breadth, being 30 cubits long, would allow itself to be double across the front and single across the rear of the Tabernacle (26:9, 13).
  5. The lower edge of each sheet was buttoned over certain knobs on the boards by means of 50 loops attached to their selvedge.
  6. The tent extended 1 cubit over the sides (verses 10-13).
  7. The roof was sustained by posts, one of them being an extension of the central front doorpost, their heads probably rounded so as not to tear the roof canvas.
- R. The Door of the Tent
1. The entrance to the Tabernacle was closed with a screen like that of the court, supported by 5 pillars, covered with gold; their hooks were of gold, and their "*bands*" (curtain rods) were covered with gold; their sockets were of bronze (Ex. 26:36-37; 36:37-38).
  2. If these pillars were arranged so as to leave 6 spaces, each space would have been a little more than 34 inches wide.
  3. Evidently the curtain rods had rings in their ends, which slipped down over hooks in the tops of the posts and on the boards.
- S. The Wall Drapery
1. Each wall drapery consisted of 5 pieces of cloth woven of the same material as the door screen, 4 cubits wide and 20 cubits long.
  2. These pieces were sewed together at the ends and hung by loops of blue cord to the gold knobs on the inside of the boards (Ex. 26:1-6; 36:8-13).
  3. Special dignity was given to these side curtains, compared to that of the door screen, by their embroidery of "*cherubim, the work of a skillful workman*" (26:1; 36:8), instead of the simple tracery on the latter.
  4. As will be seen, the hangings were each twice as wide as the entire circuit of the walls, therefore they must have been gathered into some manner of festoons.
- T. The Veil



1. The veil (Hebrew: *paroket*, a “separation”), particularly described in Ex. 26:31-33; 36:35-36, was the screen between the Holy Place and the Holy of Holies.
2. It was of the same material as the door screens but was embroidered with cherubim.
3. It is thought that there were 2, their extended wings touching each other.
4. The veil, like the other hangings, was suspended upon pillars and, probably, “*bands*” (curtain rods), though the latter was not mentioned.
5. These pillars (and bands) were covered with gold, the hooks were of gold, and the sockets of silver.
6. For the veil 4 pillars were used, and as no one of them ran up to the peak, it did not, therefore, need to be in the center.
7. The upper corners of the veil were fastened to the gold hooks in the boards.
8. If we follow the proportions of the Holy Place and the Most Holy Place in the Temple, we must suppose the latter in the Tabernacle to have been square and the former to have been twice as long as broad.
9. This will fix the dividing line between the 2 rooms at 2/3 of the width of the 7th board from the rear; the presumption is that the pillars were wholly within the Most Holy Place.

#### X. Table of the Bread of the Presence or Showbread

- A. The table of the bread of the Presence (or showbread), the golden lampstand, and the altar of incense were located within the Holy Place.
- B. The table of the bread of the Presence, or showbread (Hebrew: *shulhan lehem panim*, “table of the face,” i.e., of Jehovah) was placed on the north, or right, side, facing the lampstand (Ex. 40:22).
- C. It was made of acacia wood, 2 cubits long, 1 broad, and 1 and 1/2 high.
- D. This proportion between the length and the height is accurately maintained in the sculptural form on the arch of Titus in Rome.
- E. The surface, or top of the table, rested on a frame a handbreadth deep; around it ran a rim with a border of gold projecting above the top to keep articles from slipping off the table.
- F. The legs were apparently mortised into the sides (as is usual today), with rings near each corner for the carrying staves (25:23-30; 37:10-16).
- G. The bread was placed upon the table (Hebrew: “bread of the Presence”) was made of fine wheat flour (unleavened), baked in 12 loaves (cakes), each containing 1/5 of an ephah of flour.
- H. These, according to Jewish tradition, as well as the dimensions of the table, would seem to have been placed upon plates in 2 piles of 6 each.
- I. They were renewed every Sabbath, were to be eaten by the priests exclusively (and that in the sanctuary only), and were then replaced by fresh loaves (1 Sam. 21:6), which had been prepared overnight by the Levites (1 Chron. 9:32).
- J. To each pile of loaves incense was added, probably placed in bowls beside the bread, for a “*memorial portion for the bread, even an offering made by fire to the Lord*” (Lev. 24:5-9).
- K. The utensils belonging to the table were as follows:
  1. *Dishes* for the showbread.
  2. *Pans* or *spoons* for the incense.
  3. *Jugs* or *jars* for making wine with a spout for pouring.
  4. *Cups* of pure gold.

#### XI. Golden Lampstand

- A. The golden lampstand (Hebrew: *menora*) stood on the south, or left, side of the Holy Place, directly opposite the table of showbread (Ex. 40:24).
- B. Its construction, except as to size, is minutely described (25:31-40; 37:17-24).
- C. The material of which it was made was pure gold, of which an entire talent was used for the lampstand and its vessels.

- D. The different parts were of "*hammered work*," *miqsha*, hammered out of sheets.
- E. It consisted of a pedestal (*yarek*), elsewhere meaning the leg or, rather, the part of the body from which the legs and feet spring; and the shaft (*qaneh*, "reed or stalk"), from which, probably, at equal distances from one another, there projected 3 branches on each side, rising as high as the central shaft.
- F. The central shaft and the 6 branches terminated in sockets into which the 7 lamps were placed.
- G. The ornamentation of the lampstand, a beautiful design, consisted of a "cup" (Hebrew: *gabia*), which was almond-shaped (i.e., the nut), tapering from a head.
- H. Above this was the "bulb" (Hebrew: *kaptor*), like the capital of a column, under the intersection of the branches (25:35).
- I. Surmounting all was the "flower" (Hebrew: *perah*, literally, "blossom"), like a bud just ready to burst into bloom.
- J. There were 4 of these ornamental groupings on the main stem, one being placed at intervals at each of the 3 points where the branches diverged, the 4th being probably at the upper end, just under the lamp that was placed upon it.
- K. There were 3 of these groups on each branch, 1 under the lamp, and the other 2 probably placed equidistant from each other.
- L. This was evidently the form of the lampstand, which is known to us chiefly by the passages in Ex. 25:31-40; 37:17-24, the light thrown thereon by the Jewish writers and by representation on the Arch of Titus at Rome.
- M. The size of the lampstand is not given in the Scriptures since the deity of Christ cannot be measured.
- N. Jewish tradition assigns it a height of about 5 feet and a breadth of about 3 and 1/2 feet.
- O. It measures 2 feet 9 inches high by 2 feet broad on the arch of Titus.
- P. The lamps (Hebrew singular: *ner*) were of the kind generally used in the East, but here of gold.
- Q. These were placed, of course, upon the top of the main shaft and the branches in sockets.
- R. The lamps were supplied with olive oil, pure or "clear" (i.e., "prepared from olives which had been cleansed from leaves, twigs, dust, etc., before they were crushed"), beaten (i.e., "obtained not by crushing in oil presses, but by beating, when the oil which flows out by itself is of the finest quality and a white color").
- S. It is likely that the plane of the lamps ran from east to west, thus the better lighting of the Holy Place.
- T. The lamps were trimmed and lighted at the time of the evening sacrifice (30:8) and trimmed and filled at the time of the morning sacrifice (30:7; 1 Sam. 3:3).
- U. They are traditionally believed to have held a "log," i.e., a little more than a 1/2 pint.
- V. The utensils belonging to the lampstand were the "snuffers" and the "trays" (Ex. 25:38), made of the same gold as the lampstand itself.
- W. The snuffers were used to pull up the wick and to hold the coal while blowing it to light the lamp.
- X. The trays were coal pans (27:3; Lev. 16:12), used for bringing the live coals from the great altar.

## XII. Altar of Incense

- A. The altar of incense (Hebrew: *mizbeah migtar qetoret*) occupied the middle space near to and in front of the inner veil (Ex. 30:1-6; 37:25-28; 40:5; Lev. 16:18).
- B. It was, however, reckoned as belonging to the Most Holy Place (1 Kings 6:22; Heb. 9:4), apparently on account of its great sanctity.
- C. In construction it was a simple box of acacia wood, 2 cubits high, 1 cubit wide, and 1 cubit broad, with a top, and horns like the large altar; the whole was covered with gold.
- D. It had no grate, because the fire did not come directly in contact with it.
- E. It had a molding around the edge, rings to carry it, and staves.
- F. No utensils belonged especially to it.
- G. Upon this altar neither burnt offerings nor grain offerings were allowed to be offered, nor drink offerings to be poured, but it was used exclusively to burn incense upon morning and evening.

### XIII. Ark of the Covenant

- A. The Ark of the Covenant was the only piece of furniture within the Holy of Holies.
- B. It was called the “*Ark of the Covenant*” (Hebrew: *‘aron berit*, Num. 10:33), or “*Ark of the Testimony*” (Hebrew: *‘aron ha`edut*, Ex. 25:22), from the law that was kept therein.
- C. Construction
  - 1. The Ark was made of acacia wood 2 and 1/2 cubits long, 1 and 1/2 cubits broad, and 1 and 1/2 cubits high (external dimensions) and was plated inside and out with pure gold.
  - 2. Running around each side was a gold border extending above the top of the Ark, so as to keep the lid from moving.
- D. Mercy Seat
  - 1. This lid was called the “*mercy seat*” (Ex. 25:20, 22, Hebrew: *kapporet*, a “covering”), was the same size as the Ark itself, and was made of acacia wood covered with gold.
  - 2. The Ark was transported by means of 2 gold-covered poles run through 2 gold rings on each side, from which they were not to be moved (25:15) unless it might be necessary to remove them in order to cover the Ark when the Tabernacle was moved (Num. 4:6).
- E. Cherubim
  - 1. Upon the lid, or Mercy Seat, or at the ends of the Ark, as in the Temple, were placed the cherubim, probably figures beaten out of gold, as was the lampstand.
  - 2. In shape they were probably human, with the exception of their wings, though some authorities think they were of the same complex form as the cherubim mentioned in Ezekiel (Ezek. 1:5-14).
  - 3. They were no doubt the normal or full height of a man and are always spoken of as maintaining an upright position (2 Chron. 3:13).
  - 4. They stood facing each other, looking down upon the Mercy Seat, with their wings forward in a brooding attitude (Ex. 25:20; cf. Deut. 32:11).
  - 5. The golden censer, with which the high priest once a year entered the Most Holy Place, was doubtless set upon this lid.
- F. Shekinah Glory
  - 1. Between the cherubim was the Shekinah (Hebrew: *shekina*, “residence”), the cloud in which Jehovah appeared above the Mercy Seat (Ex. 25:22; cf. Lev. 16:2).
  - 2. It was not the cloud of incense (16:13), but the manifest appearance (pre-incarnate appearance of Christ or theophany of Christ) of the divine glory.
  - 3. Jehovah manifested His essential presence in this cloud; therefore, no unclean and sinful man could go before the Mercy Seat.
  - 4. Not even the anointed high priest could go before it of his own pleasure or without the expiatory blood sacrifice or he would be killed by the Lord instantly.
- G. The Ark contained the 2 tables of stone on which Jehovah wrote the 10 Commandments, or rather those prepared by Moses from the original, broken by him when he heard of Israel’s idolatry (Ex. 31:18-34:29; Deut. 9:10-10:4); and the copy of the law, written by Moses (31:26), presumed by some to be the Pentateuch in full, and thought to be the same as was afterward discovered in the time of Josiah (2 Kings 22:8).
- H. The law must, in the meanwhile, have been removed, together with all the contents, because in the days of Solomon the Ark contained the 2 tablets only (1 Kings 8:9).
- I. The Ark also contained a golden jar of miraculously preserved manna (Ex. 16:33-34) and “*Aaron’s rod which budded*” (Heb. 9:4; cf. Num. 17:10).

### XIV. Typology

- A. Typology is from the Greek word for form or pattern, which in biblical times denoted both the original model or prototype and the copy that resulted.
- B. In the NT the latter was labeled the antitype, and this was especially used in 2 directions:

1. The correspondence between historical situations like the flood and baptism (1 Pet. 3:21) or 2 figures like Adam and Christ (Rom. 5:14).
  2. The correspondence between the heavenly pattern and its earthly counterpart, e.g., the divine original behind the earthly tent/tabernacle (Acts 7:44; Heb. 8:5: 9:24).
- C. There are several categories:
1. *Persons* (Adam, Melchizedek)
  2. *Events* (Flood, Brazen Serpent)
  3. *Institutions* (Feast)
  4. *Places* (Jerusalem, Zion)
  5. *Objects* (Altar of Burnt Offering, Incense)
  6. *Offices* (Prophet, Priest, King)
- D. It is important to distinguish types from symbol or allegory.
- E. A symbol has a meaning apart from its normal semantic field and goes beyond it to stand for an abstract concept, e.g., cross=life, fire=judgment.
- F. Allegory is a series of metaphors in which each one adds an element to form a composite picture of the message, e.g., in the good shepherd allegory (John 10) each part carries meaning.
- G. Typology, however, deals with the principle of analogous fulfillment.
- H. A symbol is an abstract correspondence, while a type is an actual historical event person.
- I. An allegory compares 2 distinct entities and involves a story or extended development of figurative expressions while a type is a specific parallel between 2 historical entities; the former is indirect and implicit, the latter direct and explicit.
- J. Therefore, biblical typology involves an analogical correspondence in which earlier events, persons, and places in salvation history become patterns by which later events and the like are interpreted.
- K. The Tabernacle in its minute details portrays the *unique Person* of our Lord and Savior Jesus Christ, *Ho Theanthropos*, the God-Man.
- L. This is true of the high priest, the furniture, the ritual, and the worship.
- M. The *Tabernacle* in comprehensive terms is set forth in the NT as *typical* in 3 ways:
1. Of the church, as a "*dwelling of God in the Spirit*" (Ex. 25:8; Eph. 2:19-22).
  2. Of the believer who is "*a temple of the Holy Spirit*" (1 Cor. 6:19; cf. 2 Cor. 6:16).
  3. As a portrayal of heavenly reality (Heb. 9:23-24).
- N. The *Bronze Altar* (Ex. 27:1-8) was a type of Christ's *cross*, on which the impeccable humanity of our Lord as a whole burnt offering offered Himself without spot unto the Father through His voluntary substitutionary spiritual death.
- O. The *Laver*, in which the priests washed before entering the Holy Place or approaching the altar to minister, was a type of Christ cleansing the believer from the defilement of sin at the moment of salvation through *regeneration* (Eph. 5:25-27; Titus 3:5) and after salvation through *Rebound* (John 13:2-10).
- P. The *Golden Lampstand* typified Christ as the *light of the world*, bringing to us the full radiance of divine life.
1. It is noteworthy that natural light was shut out from the Tabernacle.
  2. Only the Spirit of God can show us the things of Christ (1 Cor. 2:14-15).
  3. The Holy Spirit takes the things of Christ and reveals them to us, as Jesus announced in His Upper Room Discourse (John 16:14-15).
- Q. The *Table of the Bread of the Presence*, or showbread, was a type of Christ as the *Bread of Life*, the Sustainer of each individual believer-priest (1 Pet. 2:9; Rev. 1:6).
1. The manna portrayed the life-giving Christ.
  2. The showbread of the Presence the life-sustaining Christ.
  3. Christ is the Bread that came down from heaven (John 6:33-58).
  4. The bread prefigured the "*grain of wheat*" (12:24) pulverized in the mill of suffering (cf. 12:27) and subjected to the fire of divine judgment for sin (12:31-33).
- R. The *Altar of Incense* (Ex. 30:1-10) portrayed Christ our *Intercessor* (John 17:1-26; Heb. 7:25) through whom our prayers and petitions ascend to God (13:15; Rev. 8:3-4).

- S. It also spoke of the Christian as a believer-priest offering the sacrifice of:
1. *Thanksgiving*
  2. *Praise*
  3. *Worship (application of bible doctrine)*
- T. The *Veil* (Ex. 26:31-35) was a type of Christ's *human body* (Matt. 26:26; 27:50; Heb. 10:20).
1. Accordingly, the veil was supernaturally torn in 2 from top to bottom when Christ died somatically or physically (Matt. 27:51), granting instant access to the Father to everyone who approaches on the ground of faith alone in Christ alone.
  2. The somatic death of Christ portrayed by the veil also marked the termination of all legality under the Mosaic Law.
  3. The impeccable humanity of Christ in hypostatic union perfectly fulfilled the Mosaic Law (Matt. 5:17; Rom. 10:4).
  4. The unobstructed way to the Father was now open (John 14:6).
  5. The officiating priesthood at the death of Christ must have repaired the veil that had been rent.
  6. Antitypically these pictures attempt to put the believer or sinner back under the Mosaic Law.
  7. The veil in the Herodian Temple was an exquisite masterpiece and enormous in size, measuring 60 feet in height and 32 feet in width.
  8. Rabbinical writings claim that it was 4 inches thick and so tightly woven that 2 teams of oxen, pulling in opposite directions, could not tear it apart.
  9. Yet, at the very moment that our Lord died on the Cross, that veil was miraculously torn from top to bottom.
  10. Scripture declares the typology of the veil:
    - a. Unrent: It represented Jesus Christ in the flesh (Hb. 10:20).
    - b. Rent: The veil signified that a way was now open into God's presence for all who would accept Christ by faith and who relied solely on His work (Hb. 10:19), and the sprinkling of blood before the veil showed that an entrance into reconciliation with God.
- U. The *Ark of the Covenant*
1. The materials, contents and employment of the Ark of the Covenant (Ex. 25:10-22) were significant.
  2. In its materials, acacia wood and gold, the Ark was a type of the *humanity* and *deity* of Christ.
  3. The Ark of the Covenant portrays the Lord Jesus Christ in *hypostatic union* as the *Theanthropos*, the God-Man, undiminished deity and true humanity in 1 Person forever.
  4. Acacia wood grew in the desert and fittingly portrayed Christ's humanity as a "*root out of parched ground*" (Isa. 53:2).
  5. The fact that the Ark was overlaid with pure gold (Ex. 25:11) suggested deity in manifestation.
  6. In its contents the Ark typified Christ as having God's law in His right lobe (Ex. 25:16, 21) and portrayed Christ in resurrection inasmuch as it contained Aaron's rod that budded (Num. 17:10).
  7. The employment of the Ark, particularly the Mercy Seat, typified the divine throne.
  8. It was transformed from a throne of judgment to a throne of grace as far as the sinner in Israel was concerned by the blood of the atonement that was sprinkled upon it.
  9. The blood sprinkled on the Mercy Seat on the Day of Atonement typified the substitutionary spiritual death of the humanity of Christ, which propitiated the Father's perfect righteousness.
  10. The cherubim with outstretched wings guarded the integrity or holiness of the Mercy Seat.
  11. One cherubim typified the righteousness of God and the other cherubim typified the justice of God.
  12. Therefore, the cherubim's typified the integrity of God which cannot compromise with sin but has been perfectly dealt with and satisfied by the voluntary substitutionary spiritual death of the humanity of Christ which was typified itself by the blood of the animal.
  13. The Ark was the commencement of everything in the Tabernacle symbolism.
  14. It was placed in the Holy of Holies, showing that God begins from Himself in His outreach toward man in revelation (John 1:18; Heb. 1:3).

15. On the other hand, in the human approach the worship begins from without, moving toward God in the very center of the holiest place.
16. Man begins at the bronze altar, that is, the cross, where atonement is made in the light of the fire of God's judgment.