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The Tabernacle

Shadow of Salvation

Bill Paramore

A Global Association of Theological Studies Publication

All Scripture quotations are from the King James Version (KJV) of the Holy Bible unless otherwise indicated.

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Sponsors' Page

Missionary Colleen Carter Dedicates This GATS Edition of *Tabernacle* by Bill Paramore to Else Lund.

Fulfilling God's plan was her mission. Exemplifying Christ was her goal. Going beyond the call of duty was her lifestyle. For over forty-two years, Sister Else Lund gave her heart and soul to missions in Africa and beyond. She affected lives that only Heaven can number. She truly was a tabernacle of grace, love, and mercy.

Sister Lund's faithfulness and consistency to the Word of God gives us a glimpse of a warrior who got up after falling, persevered in the heat of the battle, kept her eye on the goal, and never gave up. Childhood polio and its lasting

effects could not hinder the victorious progress of this genuine woman of God. She walked many jungle pathways in order to share the Word of God. She remained steadfast through famines, droughts, wars, and coup d'états.

As another single missionary coming up behind Sister Lund, I will be forever grateful for her sacrifice to the work of the Lord. Godly. Faithful. Humble. Submissive. Holy. Christian. These few words come to mind when I think of Sister Else Lund. It is an honor to know such a lady! I consider her a mentor and true friend.

A short time ago, it was a privilege to be in her home. In our conversation, Sister Lund told me with tears in her eyes, "If it wasn't for my health, I'd still be in Africa." What an awesome lady!

"She is clothed with strength and dignity; she can laugh at the days to come. She speaks with wisdom, and faithful instruction is on her tongue. . . . Many women do noble things, but you surpass them all" (Proverbs 31:25-26, 29, NIV).

This course is sponsored in honor of Sister Else Lund. It is dedicated to her years of service because she was and still is dedicated to the core. She is an inspiration to us all! – Colleen Carter, Ghana, 2012

FOREWORD

By Linda Poitras

God has a plan! He has always had a specific purpose and design for His people. When the people of Jacob's family began their journey to become the nation of Israel, God had a plan. He had a man to lead them, and He had a course already laid out for them to follow.

He also had a minutely detailed plan for how they would live their lives, and especially how they would worship Him. This was the first time that God had given such specific instructions to anyone about building something, but His Tabernacle had to be according to His foreordained will, and it also had to be a shadow of His future plans. God had a plan!

The study of the Tabernacle has long been one of much interest and importance to God's people even today. It is vital that they realize how much emphasis God places on following His instructions to the letter – especially when it concerns worship and living for Him.

I was blessed to have a pastor who understood this, and who loved to teach about God's plan. I was also blessed to have a family who appreciated these teachings, and loved them right along with me. My brother-in-law was one of these who particularly enjoyed the study of the Tabernacle. From the time he married my big sister when I was the ripe old age of six years, I have been aware of this interest. Every book possible on this subject, he devoured. Every sermon or lesson he could find or hear, he listened to over and over. Any discussion of this topic saw him right in the middle asking questions, seeking more insight. Therefore, it is not surprising that thirty-eight years later I find my brother-in-law as the author of *The Tabernacle, Shadow of Salvation* for the Global Association of Theological Studies curriculum.

His almost fourteen years of service in the U.S. Air Force gave him experience with communicating to people who were from cultures different from his. His Bachelor's degree in education (with a major in elementary education) and a Master's degree in the same (with a minor in history) along with eleven years of teaching experience (1976-1987) gave him the background needed to understand how to share the unknown with those who needed to learn, and even make them desire to learn things they were not aware they needed. God had a plan! It was my brother-in-law's love of the subject that made the writing of this text possible.

Forced to retire from his teaching profession in 1987 by the onset of multiple sclerosis, Bill has been occupying himself with writing whenever possible. He has written several devotionals that have appeared in the adult Sunday school curriculum for Word Aflame Publications, and he frequently writes children's stories and dramas for his local church Christmas and Easter cantatas. My daughters love his stories about the little Passover lamb and the donkey that carried Mary to Bethlehem.

But God had a plan! When we began looking for someone who would be able to make the Tabernacle plain and relevant to students from all over the world, Bill immediately came to mind. He had another interest in this work, since missionaries are a part of his life. His daughter and her family (including two precious grandchildren) were fully appointed missionaries to Burkina Faso, West Africa – the Craig Sully family. We knew of his years of research and study of this subject, and we also knew this would be a work of his heart. May it bless, help, enlighten, and encourage you to continue in your search for, and love of, God's plan for your life.

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INTRODUCTION

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

FOCUS

The Tabernacle is God’s own design of a way He could fellowship with man in the Old Testament. It was given to us in very complete detail to help us see His plan for continued fellowship in the New Testament. How exciting it is to know that hundreds of years before He came in person, He was giving us a picture (type) of walking and talking with Him!

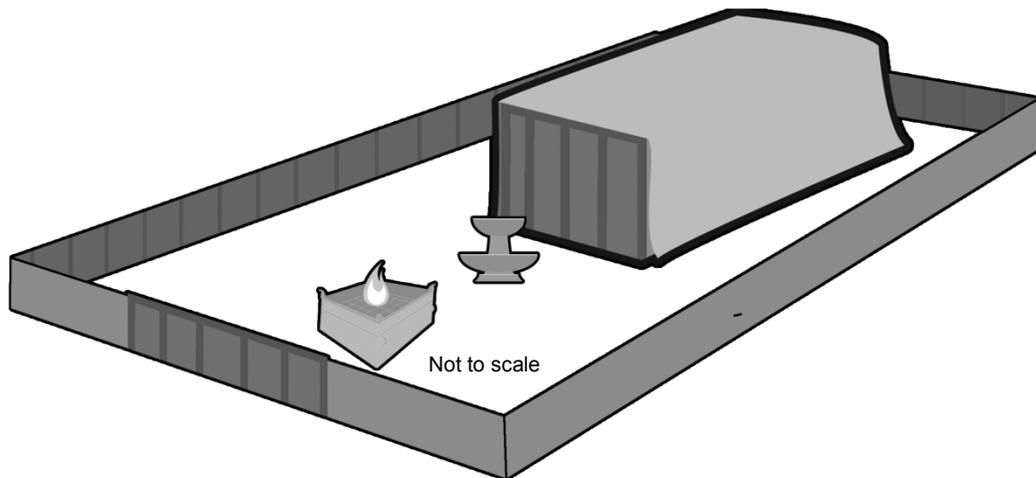
WHAT I HAVE LEARNED

The Tabernacle is not a new revelation. The Bible says we are built upon the foundation of the prophets and apostles. Ephesians 2:20 tells us that Jesus is our “chief cornerstone.” Everything is based on Jesus.

The purpose of the Tabernacle was so God could dwell or live with His people. God told Moses in Exodus 25:8, “And let them make me a sanctuary; that I may dwell among them.” God’s dwelling place among men takes on three aspects:

- The Temple was built on the same order as the Tabernacle (Exodus 29:43-45; I Kings 8:13).
- Jesus lived among His people while on earth (John 1:14).

- God lives among His people today through the Holy Ghost. “As God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people” (II Corinthians 6:16).



The Tabernacle is a type of Jesus. According to I Kings 8:29, God chose to place His name at the Tabernacle. In John 5:43 Jesus stated, “I am come in my father’s name.” In the Old Testament, men were to pray toward the Tabernacle. John 14:6 says, “No man cometh unto the Father, but by me.” It is in the face of Jesus Christ that we behold the glory of God (II Corinthians 4:6).

The Tabernacle is also a type of the Cross. They are both a witness of death.

The first piece of furniture in the Tabernacle was the brazen altar. This was where the priests offered sacrifices for the sins of the people. Here we have Christ portrayed in His death, which is the first portion of the gospel. According to Leviticus 1:9, the burnt offering was a sweet savor unto the Lord. The death of Christ upon the cross is also declared a sweet savor: “Christ . . . hath given himself for us an offering and a sacrifice unto God for a sweetsmelling savour” (Ephesians 5:2). The altar was fashioned by the hands of men, but according to the foreknowledge of God. “Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain” (Acts 2:23).

This portion of the gospel, the death of Christ, is fulfilled in the church by our repentance. In Acts 2:38, Peter gave repentance as the first thing a person must do if he wishes to be made right with God. Just as Christ died, so must we die to the things of the world, to our own desires and plans. In its fullest sense,

repentance is not only sorrow for past transgressions, but also a complete death to self (Romans 6:6-11).

In the sin offering, all of the animal's blood was to be poured out at the bottom of the altar. Christ was the perfect sin offering, for the blood was poured out of His body. No one could enter the Tabernacle without passing the altar. Likewise, no one can approach God without receiving Christ as the sacrifice for his sins.

The altar of sacrifice was open to all classes of people. The blood of Christ is sufficient for the salvation of all people—from the poorest to the wealthiest. The horns on the altar show that until one repents and has the blood applied to his heart through faith, he can never have power with God.

The brazen laver was where the blood and water met. When the soldiers pierced the side of Jesus with a spear, both blood and water came out.

The candlestick and the table of shewbread were types of His Word and the light upon His Word that worked in unison. The Word must have light on it so we may read and understand.

CONCLUSION

As with every other part of God's plan, the Tabernacle is not complex and hard to understand. Each piece of furniture and every offering and sacrifice used had a purpose and a function in God's perfect plan. Together let's learn and follow God's will for fellowship and communion with Him.

WHAT HAVE YOU LEARNED?

1. What does the Bible say we are built upon? _____

2. What was the purpose of the Tabernacle? _____

3. Where did God choose to place His name? _____

4. What was the first piece of furniture in the Tabernacle? _____

5. What is the first thing that must be done if a person wishes to find God?

6. What is repentance? _____

7. What must one pass to enter the Tabernacle? _____

8. To whom was the altar of sacrifice was open? _____

9. What is sufficient for the salvation of all people? _____

10. What two important elements met with the brazen laver? _____

LESSON 1

An Overall View of the Tabernacle

“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” (Exodus 25:9).

FOCUS

The place where God was to dwell had specific guidelines and measurements to be correct. We need to know exactly how God wants us to live and fellowship with Him.

WHAT I HAVE LEARNED

The Tabernacle had six major components. They are the court, the Tabernacle, the Holy Place, the Holiest of Holies, the gate, and the furniture. To gain an idea of the size of the Tabernacle, the following measurements are given: (NOTE: These English and metric measurements are an educated estimate of the Jewish measurements of that time.)

COURT	150' X 75' (45.72 m X 22.86 m)
TABERNACLE (the tent)	45' X 15' X 15' (13.716 m X 4.572 m X 4.572 m)
HOLY PLACE	30' X 15' X 15' (9.144 m X 4.572 m X 4.572 m)
HOLIEST OF HOLIES	15' X 15' X 15' (4.572 m X 4.572 m X 4.572 m)
GATE	30' (9.144 m)
FURNITURE	various dimensions

Six pieces of furniture were used inside the Tabernacle and court:

1. Brazen Altar
2. Brazen Laver
3. Table of shewbread
4. Golden candlestick
5. Altar of incense
6. Ark of the Covenant

(Note: Some scholars count the Ark of the Covenant as two pieces of furniture: (1) the Ark and (2) the Mercy Seat, which is the lid of the Ark.)

The gate of the court always faced the east. Each time the priests erected the Tabernacle, this gate was always on the eastern side. All of the people were allowed into the courtyard. However, they were not allowed any farther. Only the priest could enter the Holy Place.

The courtyard fence was made of white linen, which hung from sixty pillars. Twenty pillars were on each side and ten on each end.

Two pieces of furniture were located in the courtyard. These two pieces were the brazen altar and the brazen laver. The best way to remember this is to note that the brazen (brass) pieces were the ones outside the tent. These were located between the gate and the entrance to the Holy Place.

The Tabernacle itself was a tent-like structure. It was constructed of forty-eight boards, each covered with gold. They were dropped into silver sockets. Horizontal bars held the boards in place. Five bars were on each side.

The Tabernacle was divided into two unequal chambers or rooms. The first, called the Holy Place, contained three pieces of furniture:

1. Golden candlestick
2. Table of shewbread
3. Altar of incense

The other room, called the Holy of Holies, contained the Ark of the Covenant.

The two rooms (chambers) of the Tabernacle were separated by the veil. This veil was made of blue, purple, and scarlet linen.

The people camped around the court in a prescribed order in two circles of tents. The inner circle consisted of the priests (Moses, Aaron, and Aaron's sons). They were located on the east side, directly in front of the gate (Numbers 3:38). The remainder of the inner circle consisted of the Levites. Chosen for the priesthood, the tribe of Levi conducted the ceremonies in the Tabernacle. They also set up, took down, and transported the Tabernacle (Numbers 3:6-8). The three sons of Levi were Gershon, Kohath, and Merari. Their positions were Gershon on the west, Kohath on the south, and Merari on the north.

Gershon and his sons had charge of the coverings, hangings, and curtains (Numbers 3:25). They used two wagons and four oxen for transporting these objects (Numbers 7:7).

Merari and his sons were responsible for the framework (Numbers 3:36-37). They used four wagons and eight oxen (Numbers 7:8).

Kohath and his sons had charge of the furniture (Numbers 3:30-31). They did not use wagons and oxen. Instead, they carried the pieces of furniture on their shoulders (Numbers 7:9).

The outer circle consisted of the twelve tribes of Israel. Three tribes camped on each of the four sides. These tribes were divided into four armies, each with three divisions.

1. The first army pitched on the east side, toward the rising of the sun, and was led by the tribe of Judah. Judah was located in front of the gate, so you had to enter the court of the Tabernacle from the camp of Judah. Christ was called the Lion of the tribe of Judah. To enter into salvation, you must enter through Jesus Christ. The tribe of Issachar was next to Judah, and Zebulun was the final tribe in this army (Numbers 2:1-9).
2. Led by Reuben, the second army pitched on the south side. Beside Reuben was Simeon, with Gad as the third tribe in this group (Numbers 2:10-16).
3. Army number three pitched on the west side of the Tabernacle and was led by Ephraim. Manasseh was next to him, with Benjamin as the third tribe (Numbers 2:18-24).

4. The tribe of Dan led the fourth army, which camped on the north side with Asher beside him. Naphtali was the final tribe in this army (Numbers 2:25-31).

Every time the children of Israel made camp, it was necessary for them to use this formation, always around the Tabernacle, and always in the same position. As children of God, we must always keep our eyes fixed on Jesus and follow His directions, no matter what decision we are seeking for our lives.

The Israelites were divided into three classes of people. They were the priests, the workers, and the soldiers. They (and we also) have three common enemies: the world, the flesh, and the devil. However, we have a threefold defense: workers, warriors, and worshipers. Individually, we must be all three. Some love to worship God, but hesitate to work. Some will work, but won't take time to worship. Others will take up the fight but will not work or worship. The Bible tells us to take on the whole armor of God (Ephesians 6:11).

The Levites were chosen instead of the firstborn, because of their stand for God when the people made a golden calf to worship (Numbers 3:40-51). Each Levite redeemed one firstborn. In Numbers 8:18 God said He had taken the Levites from among the children of Israel instead of all the firstborn. However, there were only 22,000 Levites, and there were 22,273 firstborn. The 273 firstborn that were not covered by a Levite had to be redeemed by an offering of five shekels of silver. Two hundred seventy-three times five equaled 1,365 shekels of silver. This redemption money came from the tribes and was given to the priest.

CONCLUSION

Jesus redeemed each member of the church. In Hebrews 12:23, the church is called the "church of the firstborn." First Peter 1:18-19 says we are redeemed not with gold, such as some of them were, but with the blood of Christ.

WHAT HAVE YOU LEARNED?

1. Which direction did the gate of the court always face? _____

2. Into how many rooms or chambers was the Tabernacle divided? _____

3. Name the three sons of Levi.
 - A. _____
 - B. _____
 - C. _____

4. How did the sons of Kohath carry the furniture? _____

5. Through which camp did you have to go to enter the court? _____

6. Who is the Lion of the Tribe of Judah? _____

7. Who conducted the ceremonies in the Tabernacle? _____

8. Who was chosen in the place of the firstborn? _____

9. How were the additional 273 firstborn redeemed? _____

10. Who redeems the church? _____

Personal Study Notes

LESSON 2

The Tabernacle Boards

“And thou shalt make boards for the tabernacle” (Exodus 26:15).

FOCUS

The Tabernacle had no walls since it was a portable building, but it did have a structure. Its support was made of wood, and was the beginning of God’s plan.

WHAT I HAVE LEARNED

The description of the boards of the Tabernacle is found in Exodus 26:15-25. The forty-eight boards of acacia made up the framework of the Holy Place and Holiest of Holies. Twenty boards were on each side, with eight on the end. Each board was covered with gold. Each board had two tenons that connected with the silver sockets underneath. The boards were held in place by fifteen horizontal bars – five on each side plus five on the back or end.

Let’s look at the boards as a type of Christ. On one level, the wood and the gold illustrate the two natures of Christ, His humanity and divinity. (One must be careful not to push this type too far. In the type – gold and wood – one can tell where the gold ends and the wood begins. In Christ, the union cannot be separated.) Acacia wood is noted for its incorruptibility. This makes it a fitting symbol of the sinlessness and incorruptibility of the human nature of Christ. Peter stated, “Who did no sin, neither was guile found in his mouth” (I Peter

2:22). The writer of Hebrews penned, “[He] was tempted in all points like as we are, yet without sin” (Hebrews 4:15). Acts 2:31 states that even in death He did not see corruption. Since each board was made of wood and gold, we have the truth illustrated that Jesus was very man and very God. In John 6:62-63, Jesus spoke of Himself as both spirit and flesh. John described Him upon the throne as both God and Lamb (Revelation 22:1-4).

The wood was not gold and the gold was not wood, but together they were one board. It was the same with Jesus. He was both human and divine. As a man, he slept with weariness in the ship. As God, He arose and rebuked the storm. As man, He wept at the tomb of Lazarus. As God, He called Lazarus forth from the tomb. As man, He suffered on the cross. As God, He arose triumphant.

The boards are also a type of the church. They represent the individual members in the body of Christ. Let’s trace the acacia trees from the forest to the Tabernacle. First, the trees had to be chosen and then cut down. They were found among other trees, firmly planted and rooted in the soil. For the Lord to use them, they had to be cut down and separated from the earth. Then they were covered with gold and fashioned into the dwelling place for God.

CONCLUSION

In our unsaved state, we were rooted in the earth (world). However, the Word of God cut us down (death to the world) and separated us from the world. We then became partakers of His divine nature. He covered us with His righteousness and made us into His dwelling place.

WHAT HAVE YOU LEARNED?

1. Describe the boards of the Tabernacle. _____

2. How does wood and gold illustrate the humanity and the divinity of Christ?

3. For what is acacia wood noted? _____

4. Trace the acacia trees from the forest to the Tabernacle. _____

5. Trace man in his unsaved state to his place with God. _____

Personal Study Notes

LESSON 3

The Tabernacle Foundation

“And thou shalt take the atonement money of the children of Israel, and shalt appoint it for the service of the tabernacle of the congregation; that it may be a memorial unto the children of Israel before the LORD, to make an atonement for your souls” (Exodus 30:16).

“And the silver of them that were numbered of the congregation was an hundred talents, and a thousand seven hundred and threescore and fifteen shekels, after the shekel of the sanctuary” (Exodus 38:25).

FOCUS

The plan of God is always built on something solid. His foundation for the place of His dwelling follows this pattern.

WHAT I HAVE LEARNED

The foundation of the Tabernacle was made of silver. It consisted of one hundred sockets of pure silver. There were two under each of the forty-eight boards and four under the pillars of the veil. Each socket weighed a talent,

approximately seventy-five pounds (thirty-four kilograms). (See Exodus 38:27.) These silver sockets were made from the redemption money.

The silver sockets typify the ransom price Jesus paid for the souls of men. (Read Exodus 30:11-15.) According to I Corinthians 6:20, we are bought with a price too—not with silver or gold, but with the precious blood of Christ (I Peter 1:18-19).

The silver foundation (atonement money) upon which the Tabernacle was set shows that the atonement of Christ through His death, burial, and resurrection is the very foundation upon which Christianity is built (Exodus 30:16). The gold-covered boards would never have stood if they were not firmly embedded in the silver foundation. Likewise, teachings that ignore the atonement of the blood of Christ can never stand the test of God's judgment. The purity of Christ alone, as symbolized in the acacia wood, in itself could never complete salvation. If Jesus had come just to demonstrate His sinlessness, the gulf between man and God would have been greater than ever, but He came to die. (See John 10:17-18; Hebrews 2:9.) Not even the miracles He performed, which proved His divinity, could save the souls of men. Preaching Christ as a good example alone still leaves humanity without a plan of salvation. It also leaves us without power in our life to follow Christ's example.

Notice that Exodus 30:15 reads that rich and poor alike have but one plan of salvation. The rich and poor were redeemed with the same sum (half a shekel, which is equivalent to 1/5 ounce or 5.5 grams). If anyone refused to pay the ransom price, he became subject to divine judgment. In Exodus 30:12, the Lord told Moses to collect the ransom from each one so there be no plague among them. Anyone who refuses to acknowledge the blood of Jesus as his only hope of salvation becomes subject to the judgment of God. The morally good paid the same price as the extremely wicked. Those who have lived good, clean, moral lives need the blood of Christ as much as those who are wicked.

CONCLUSION

The foundation of any building, plan, relationship, or vision must be strong and steady. It must be able to withstand all the winds of opposition and difficulty that blow against it, trying to force its collapse. God has always had a plan for us, and our foundation in Jesus Christ is fundamental to seeing it through in our lives. We can never make it on our own plans and devices, but must have the solid rock, Jesus, as the bottom line of all we do and say.

WHAT HAVE YOU LEARNED?

1. What was the Tabernacle foundation made of? _____

2. How much did each socket weigh? _____

3. Explain how the silver was obtained and why. _____

4. What acknowledgment is necessary to obtain salvation? _____

5. How much did the rich have to pay for atonement in Exodus 30:15? _____

6. What did the poor have to pay for atonement in Exodus 30:15? _____

7. In Exodus 30:12, the Lord told Moses to collect the ransom from each one. Why? _____

8. Are the morally good exempt from this plan? Why or why not? _____

LESSON 4

The Tabernacle Coverings

“Moreover thou shalt make the tabernacle with ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubims of cunning work shalt thou make them. . . And thou shalt make curtains of goats’ hair to be a covering upon the tabernacle. . . And thou shalt make a covering for the tent of rams’ skins dyed red, and a covering above of badgers’ skins” (Exodus 26:1, 7, 14)

FOCUS

The Lord has always been concerned with the beauty of the inside of His dwelling place. He wants us to be holy both within and without, and His plan will accomplish this.

WHAT I HAVE LEARNED

The covering of the Tabernacle consisted of four layers:

1. Badger skins – Humiliation
2. Ram skins dyed red – Substitute
3. White goat hair – Sin offering
4. Linen – Christ’s Purity

These coverings or curtains are listed from the outside to the inside. The world could only see the badger skins, but the priests could see the beautiful linen from the inside of the Tabernacle (Exodus 26:1-14).

The badger skins were not dressed, so they were an ugly, dull blue-gray color. They were not pleasant to look at. Those who could not enter the Tabernacle saw only an ugly, uninviting tent. They could not see the beauty that was inside. So it is with the church today. Sinners cannot understand why anyone would desire to live for God. We who are in the church, however, know of the beauty and wonder that they cannot see or know.

The badger skins are a type of humiliation. Isaiah 53:2-3 says, "He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire Him. He is despised and rejected of men; a man of sorrows, and acquainted with grief." Humility is further described as being smitten of God, wounded, and bruised. The badger skins picture to us the humiliation of Christ. They were without dimension or measurement. This points out that the humiliation of Christ cannot be measured. He had to humble Himself even to behold the things on earth. To come to this earth and die for our sins had to be the utmost degradation.

The heathen (sinners) and the world despised the Tabernacle. They could see nothing to cause them to desire to enter or associate with this place. It was too ugly, and besides that, they would have had to make a sacrifice of a perfect lamb to enter.

Likewise, how do you explain this wonderful Pentecostal experience to a sinner? We can only explain in part all the glory we share with God. We cannot explain the Spirit of God – we can only experience it. Only a born again Christian can know the wonders and peace of living for God.

The ram skins (dyed red) were a type of Christ as our substitute for sin. They were positioned just under the badger skins. The ram is a substitute for the death of another. The story of Abraham's willingness to sacrifice his only son, Isaac, is a perfect example. Just as Abraham was about to slay Isaac, he found a ram caught in a thicket. God told him to sacrifice the ram in Isaac's place. So is our relationship with Jesus Christ. Jesus traded places with you and me, so we would not have to die.

The eleven curtains of goat hair were a type of Jesus as our sin offering. Five of the eleven curtains were coupled together to cover the Most Holy Place

and the back of the Tabernacle. The remaining six covered the Holy Place. The priest offered a goat as a sin offering for the people. "He brought the people's offering, and took the goat, which was the sin offering for the people, and slew it, and offered it for sin, as the first" (Leviticus 9:15). Jesus, as our sin offering, was actually treated as if He were sin itself.

Second Corinthians 5:21 says, "He hath made him to be sin for us." Because our sins were laid on Him, they covered Him as completely as that goat hair covered the Tabernacle.

The curtains of fine twined linen were a type of Christ's purity or righteousness (Revelation 19:8). In the Bible, seven things are made of fine twined linen:

1. Gate of the Court (Exodus 27:16)
2. Door of the Tabernacle (Exodus 26:36)
3. Veil (Exodus 26:31)
4. Ephod (Exodus 28:6)
5. Girdle (Exodus 28:8)
6. Hem of the priest's robe (Ezekiel 44:17)
7. Inner coverings of the curtains of the Tabernacle (Exodus 26:1)

There were ten fine-twined linen curtains. They were placed under the curtains of goat hair and formed the ceiling for the Tabernacle (Exodus 26: 1-6). The curtains were dropped over the outside of the boards. However, they were not allowed to touch the ground. In the same way, Christ's purity was never contaminated by the world. Hebrews 7:26 states that He was holy, harmless, undefiled, separated from sinners. To make the ceiling even more beautiful, cherubims were embroidered on the white linen in blue, purple, and scarlet (Exodus 26:1). Each color represented a feature of Christ.

- Blue – heavenly nature of Christ
- Purple – king
- Scarlet – man of sorrows, priest
- White – purity

CONCLUSION

The curtains of the Tabernacle may seem insignificant, but in God's plan everything is important and has a place to be used for God's glory.

WHAT HAVE YOU LEARNED?

1. Name the four coverings of the Tabernacle.
 - A. _____
 - B. _____
 - C. _____
 - D. _____

2. Which covering was on the outside? _____

3. Which covering was the ceiling for the Tabernacle? _____

4. What did the goat hair typify? _____

5. What did the linen typify? _____

6. What did the badger skins typify? _____

7. What did the ram skins typify? _____

8. Name the colors used in the fine twined linen. _____

9. What did the fine twined linen typify? _____

10. Name five things in the Bible made of fine twined linen.

A. _____

B. _____

C. _____

D. _____

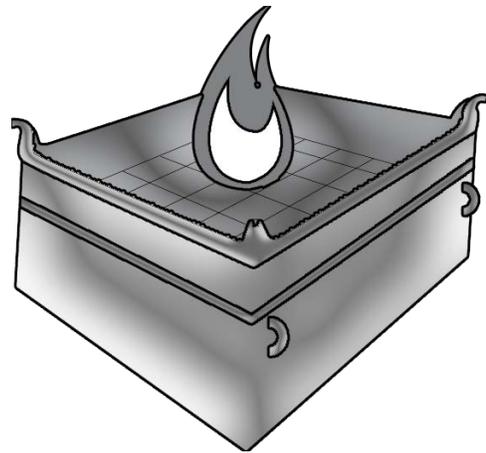
E. _____

Personal Study Notes

LESSON 5

The Brazen Altar

“And thou shalt make an altar of shittim wood, five cubits long, and five cubits broad; the altar shall be foursquare: and the height thereof shall be three cubits” (Exodus 27:1).



FOCUS

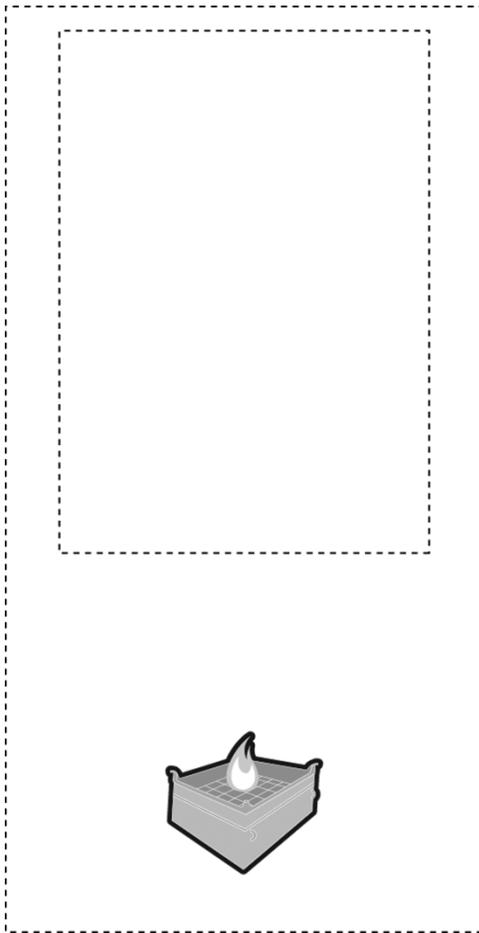
Each individual piece of furniture in the Tabernacle is vital to the completion and function of God’s plan. Each of us has a place, and no one can take that place in the will of God.

WHAT I HAVE LEARNED

As we study the separate pieces of furniture in the Tabernacle, two important questions should be considered:

How is the gospel, as revealed in the Tabernacle, fulfilled in Christ?
How is the gospel fulfilled in the church?

Paul declared that the gospel is the death, burial, and resurrection of Christ (I Corinthians 15:1-4). Since we are commanded to obey the gospel (II Thessalonians 1:7-9; I Peter 4:17), it is clear that the death, burial, and resurrection must be fulfilled in us.



Exodus 27:1-9 and Leviticus 6:9-13 describe the brazen altar. The brazen altar was the first piece of furniture inside the gate of the Tabernacle. It was made of shittim (acacia) wood overlaid with brass. Wood is a clear type of humanity, while brass is a type of judgment. Brass is a mixture of copper, zinc, and some other minor metals.

The altar measured five cubits (2.31 meters) in length and width, and three cubits (1.39 meters) high. The size of the cubit has changed over time, but in English measurement, this would be about seven and a half feet (2.31 meters) square. The brazen altar was shaped like a box, with a horn on each corner.

God started the fire on this altar, and it was never to go out (the job of the priests). Likewise, God gives us salvation, but we must keep it from being lost (going out).

Without this altar, the rest of the worship in the Tabernacle would have been in vain. The worship of the priests would not have been accepted if they had not come by this altar. The same is true with our worship. We must first come by the altar of sacrifice for our worship to be accepted and not be just a show for other men.

The brazen altar symbolizes the cross of Christ where the real offering was made for the sins of the world. The altar was the place where sacrifices were made for the sins of the people. Here we have Christ portrayed in His death, which is the first portion of the gospel. According to Leviticus 1:9, the burnt offering was a sweet savor unto the Lord. The death of Christ upon the cross is also declared to be a sweet savor: "Christ . . . hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour" (Ephesians 5:2).

The altar was fashioned by the hands of men, but according to the pattern shown by the Lord. Likewise, Jesus was crucified by the hands of men, but according to the foreknowledge of God. "Him, being delivered up by the

determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain" (Acts 2:23).

This portion of the gospel, the death of Christ, is fulfilled in the church by our repentance. In Acts 2:38, Peter gave repentance as the very first thing that must be done if a soul wishes to find God (II Corinthians 7:10; Galatians 6:14). Just as Christ died, so must we die to the things of the world, to our own desires and plans. Repentance, in its fullest sense, is not only sorrow for past transgressions, but also a complete death to self. (See Romans 6:7, 11.)

In the sin offering, all the blood of the animal was to be poured out at the bottom of the altar. Christ was the perfect sin offering, for all the blood was poured out of His body. No one could enter the Tabernacle without passing the altar. Likewise, no one can approach God without taking Christ as the sacrifice for his or her sins. John 14:6 and John 1:12 state that no one can come unto the Father but by Christ, and that by His death.

The altar of sacrifice was open to all classes of people. The blood of Christ is sufficient for the salvation of all people—the poorest to the wealthiest, the weakest to the strongest are covered by His blood. You cannot become too bad or too good for His blood.

The horns are a symbol of power. The horns on the brazen altar show that until one repents and has the blood applied to his heart through faith, he can never have power with God (Psalm 75:10; 89:16-17). Without the righteousness that comes through obedience to God's plan, we will never be mighty in His kingdom.

CONCLUSION

How great is the plan and work of God for our lives! He has made provision for our every need to come to Him even by offering Himself as the sacrifice for our sins.

WHAT HAVE YOU LEARNED?

1. What was the first piece of furniture inside the gate of the Tabernacle? ____
-

2. What was the brazen altar made of? _____

3. What does wood typify? _____

4. What does brass typify? _____

5. What was on each corner of the brazen altar? _____

6. What did the horns on the brazen altar symbolize? _____

7. The brazen altar and the death of Christ are fulfilled in the church by which things? _____

8. Who was the perfect sin offering? _____

9. What is sufficient for the salvation of all people? _____

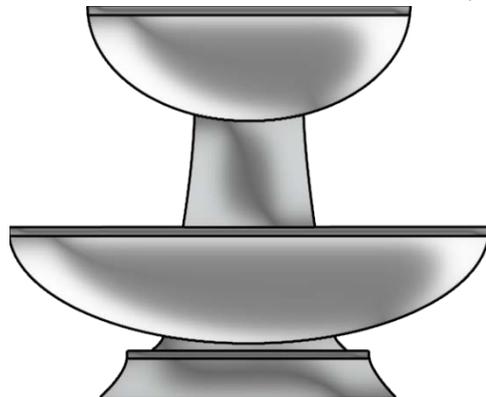
10. When is it possible to begin to have power with God? _____

Personal Study Notes

LESSON 6

The Brazen Laver

“And the LORD spake unto Moses, saying, 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. For Aaron and his sons shall wash their hands and their feet thereat: 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: 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” (Exodus 30:17-21).



FOCUS

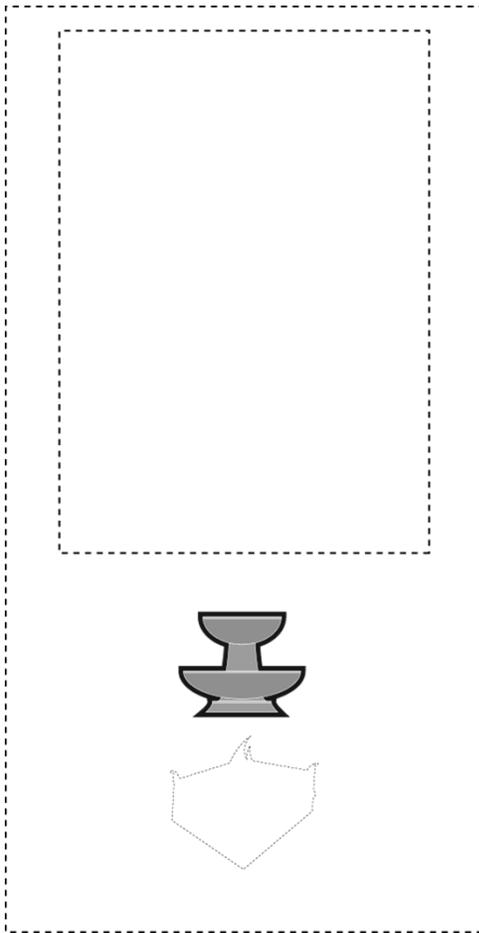
The next step in God’s plan is now to unfold. God has always followed a proper order and process of things, and His ways are simple and easy to follow and fulfill. God was concerned that His order be followed. He made sure they understood that if they did not obey, they would surely die. What was so important about this step?

WHAT I HAVE LEARNED

The brazen laver was a basin of brass. It sat upon a pedestal called a foot. The laver stood between the altar and the door of the Tabernacle.

The brazen laver is a type of the second portion of the gospel, the burial of Christ. Not only is it a type of the burial of Christ, it is also a type of our cleansing. Burial in water is proof of our cleansing. The underlying thought in both of these types is that Christ is revealed as the One who cleanses us. Jesus did more than pay the penalty for our sins. He also cleansed us, so that sin has no more power over us (Romans 6:14; Galatians 5:1; John 1:9; 8:36).

The humanity of Christ was buried in the tomb for three days. This was done so that we (the church) might be cleansed as a result of the washing of the water by the Word. (See Ephesians 5:26; John 15:3.)



The laver was made from the brass looking glasses brought by the women. Thus, the Word, which washes us, acts as a mirror (James 1:23-24). When the Spirit of God applies the Word to our hearts, we can see what we look like in the sight of God. We can see His plan for our cleansing in Titus 3:5. The priest was to wash both his hands and his feet. Only by a continual study of the Word can we keep clean hands before the Lord and walk in a way that pleases Him (Exodus 30:21; Psalm 24:3-4; 119:105). If the priest had entered the Tabernacle without first washing at the laver, he would die (Exodus 30:20). We cannot be a part of the church without a clean heart (John 3:5; I John 5:6).

The laver was the last piece of furniture made. The last warning of Moses was to wash or die. The last command of Jesus was baptism. (Read Mark 16:16.)

Why do we baptize only in the name of Jesus? First of all, Jesus gave the command: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matthew 28:19).

How did the apostles obey the command of Jesus? In Acts 2:38, Peter said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." In Acts 10:48, Peter "commanded them to be baptized in the name of the Lord." Philip agreed in Acts 8:16, "For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus." Paul preached and baptized in Jesus' name: "When they [the disciples in Ephesus] heard this, they were baptized in the name of the Lord Jesus" (Acts 19:5).

Why should we follow the apostles? Read the Scriptures for yourself:

- Matthew 10:20 – The words of the apostles are the words of the Holy Ghost.
- Hebrews 8:5 – We find the early church pattern in the Book of Acts.
- Matthew 16:19 – Peter used the keys in Acts 2:38. It must have been the right key, for it opened the door for three thousand souls.
- Jude 3 – The apostles were the ones who delivered this faith, or doctrine, unto the saints.
- Ephesians 2:20 – Jesus, apostles, and the prophets agreed with each other.
- Speaking of the apostles, Jesus said, "Neither pray I for these alone, but for them also which shall believe on me through their word" (John 17:20). Jesus wishes us to believe on Him through the words of the apostles.
- "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Galatians 1:8). Paul could say this because he did not receive this revelation of the gospel from man, but from God (Galatians 1:11).

Scriptural proof that the apostles obeyed Jesus' command in Matthew 28:19 is found in God's Word. To obey this command, we must find the name of the Father, the Son, and the Holy Ghost. The apostles knew the name of the Father, Son, and Holy Ghost:

- Jesus is the name of the Father (John 5:43; Isaiah 9:6)
- Jesus is the name of the Son (Matthew 1:21)
- Jesus is the name of the Holy Ghost (John 14:18, 26). The Holy Ghost in us is Jesus (II Corinthians 13:5).

There is only *one spirit!*

- The Lord is that Spirit (II Corinthians 3:17)
- The Holy Ghost is called Christ in you (Colossians 1:27)
- Jesus said, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him" (John 14:23).
- This Spirit is called both "God" and "the Father" (Ephesians 4:6; II Corinthians 6:16).
- When we receive the Holy Ghost, we receive Jesus in His Spirit form.

Since Jesus is the name of the Father, the Son, and the Holy Ghost, we can see that when we baptize in the name of Jesus, we are directly obeying Jesus' command in Matthew 28:19 as did the apostles.

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (II Timothy 3:16). We cannot ignore Scriptures on Jesus Name baptism. Matthew 28:19 is in harmony with all Scriptures. We must correctly understand Scripture. Remember, Scripture will always interpret Scripture.

Is it enough for us to sprinkle when we are following the cleansing plan given by God?

- *Baptize* [Greek: *baptizo*] means to "bury, to plunge, or to immerse." Romans 6:4 and Colossians 2:12 command us to be buried with Him in baptism.
- Some say John sprinkled for lack of water. John 3:23 reads, "There was much water there."

There is only one biblical way to be baptized:

- Water Acts 10:47
- Much water John 3:23
- Into water Acts 8:38
- Out of the water Acts 8:39
- Buried in water Romans 6:4
- Planted in water Romans 6:5

(Read Mark 16:16 and I Peter 3:20-21.)

There is only one Lord, one faith, and one baptism (Ephesians 4:5).

WATER BAPTISM ACCORDING TO CHURCH LEADERS:

John Calvin (Reformed): “The word *baptize* signifies ‘to immerse.’ It is certain that immersion was the practice of the primitive church.”

Martin Luther (Lutheran): “*Baptism* is a Greek word, and may be translated ‘immerse.’ I would have those who are to be baptized to be altogether dipped.”

John Wesley (Methodist): “The Bible term, ‘buried with Him by baptism,’ alludes to the ancient manner of baptizing by immersion.”

[John N.] Wall (Anglican): “Immersion was in all probability the way in which our blessed Savior, and for certain the way in which all early Christians, were baptized.”

[Bishop Martin] Brenner (Roman Catholic): “For the first thirteen hundred years, baptism was an immersion of the person under water.”

[George] Whitefield: “It is certain that the word *buried* in the text, Romans 6:4, alludes to the matter of baptizing by immersion.”

- | | |
|----------------------------------|-----------------|
| • Jesus taught | Luke 24:47 |
| • Peter obeyed | Acts 2:38-39 |
| • Samaritans listened | Acts 8:16 |
| • Gentiles were commanded | Acts 10:48 |
| • Paul rebaptized Ephesians | Acts 19:3-5 |
| • No other name for salvation | Acts 4:10-12 |
| • Everything done in Jesus’ name | Colossians 3:17 |

BAPTISM IN JESUS’ NAME ACCORDING TO HISTORY:

- The baptismal formula was changed from the name of Jesus to the words “Father, Son, and Holy Ghost” by the Catholic Church in the

second century (*Britannica Encyclopedia*, 11th Edition, vol. 3, pages 365-366).

- Everywhere in the oldest sources, it states that baptism took place in the name of Jesus (*Britannica Encyclopedia*, 11th Edition, vol. 3, page 82).
- The early church always baptized in the name of the Lord Jesus until the development of the Trinitarian Doctrine in the second century (*Canney Encyclopedia of Religion*, page 53).
- Roman Catholics acknowledged that baptism was changed by the Roman Catholic Church (*Catholic Encyclopedia*, vol. 2, page 263).
- Christian baptism was administered using the words “in the name of Jesus” (*Hastings Encyclopedia of Religion*, vol. 2, page 377).
- Justin Martyr was one of the early Fathers of the Roman Catholic Church (*Catholic Encyclopedia*, vol. 5). Baptism was always in the name of the Lord Jesus until the time of Justin Martyr, when the Triune formula was used (*Hastings Encyclopedia of Religion*, vol. 2, page 389).
- The use of a Trinitarian formula of any sort was not suggested in early church history (*Hastings Encyclopedia of Religion*, vol. 2, page 378).
- *Name* was an ancient synonym for “person.” Payment was always made in the name of some person referring to ownership. Therefore, the person being baptized in Jesus’ name became His personal property: “Ye are Christ’s” (*Hastings Encyclopedia of Religion*).
- The term *Trinity* was originated by Tertullian, a Roman Catholic Church Father (*New International Encyclopedia*, vol. 22, page 477).

CONCLUSION

Many historical figures, and even numerous reference volumes, agree that the way to be baptized is by complete immersion, and in the name of Jesus Christ. There is not one recorded baptism in the entire Bible that was carried out in any other way, but according to the commandment of Jesus.

The brazen laver was a type of this practice that Jesus commanded, and when the priests did not obey it, they died! This plan in God’s Tabernacle was extremely important, and still is today.

WHAT HAVE YOU LEARNED?

1. What was the laver made of? _____

2. Where was the laver located? _____

3. What does the brazen laver typify? _____

4. What would have happened to the priest if he had not washed at the laver? _____

5. What was the last warning of Moses? _____

6. What was the last command of Jesus? _____

7. Why do we baptize in the name of Jesus? _____

8. Will sprinkling do? _____

9. How many ways does the Bible give to be baptized? _____

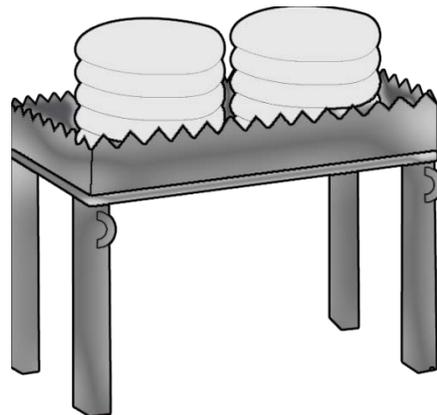
10. What is the name of the Father, Son, and Holy Ghost? _____

Personal Study Notes

LESSON SEVEN

The Table of Shewbread

“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. And thou shalt overlay it with pure gold, and make thereto a crown of gold round about . . . And thou shalt set upon the table shewbread before me always” (Exodus 25:23-24, 30).

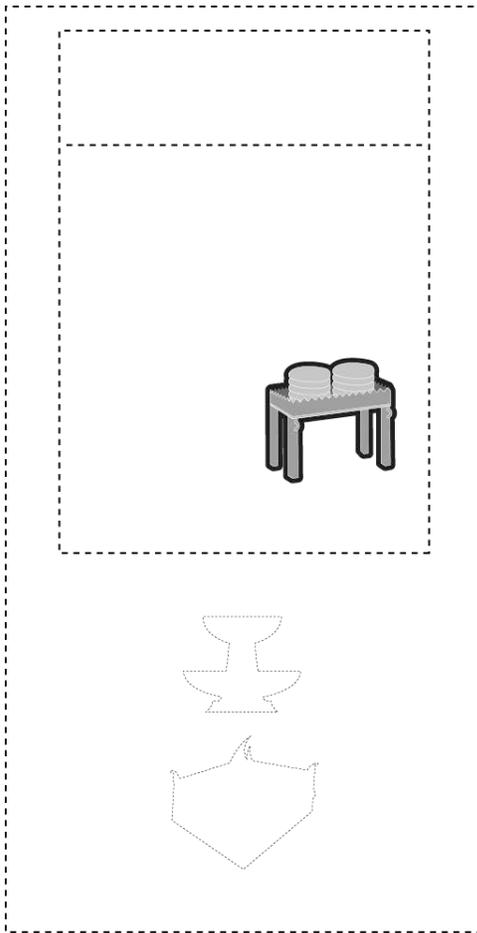


FOCUS

God’s plan and design included offerings for His ministers and were to be continued forever as a part of the covenant He had made with Abraham. God’s plan always makes provision for His ministers.

WHAT I HAVE LEARNED

Exodus 25:23-30 describes the table of shewbread. Information on the shewbread is found in Leviticus 24:5-9. The table was located inside the Tabernacle, on the north side. The Tabernacle always faced the east, so the priest would be facing west when he walked into the tent. This would place the table of shewbread on his right.



The table was made of acacia (shittim) wood. The table itself was plain without any fancy carvings. However, it was then covered with pure gold. It was topped with a golden crown all around the table. The length was 3 feet or 2 cubits (.926 meter). The breadth (width) was 18 inches or 1 cubit (0.4627 meter), and the height was 27 inches, or 1 1/2 cubits (0.75 meter).

God continued to give specific measurements and requirements for every piece of furniture in His Tabernacle, but He also crowned it with the purest and most beautiful of substances—gold! His plan and instructions for our lives must be followed to the letter, but He always promises us beauty for ashes and makes us shine with the glory of His love and purity in the beauty of holiness (I Chronicles 16:29).

Each week twelve loaves of shewbread were placed on this table. This represented the twelve tribes of Israel and perhaps the twelve apostles. This also shows the fullness of God. Everything you need is provided by God. This shewbread was food for the priest, and they received their strength from it.

Shewbread typifies the Word of God or the Bible. We must read the Word daily for our strength. If we fail to read the Word each day, we will become weak and the devil will have his way with us. The Jews made a special loaf of bread each day. Baked inside the loaf were pieces of meat and vegetables. So, within a loaf of bread, you had a complete meal. In God, we have everything we need, and inside His Word is all the nourishment needed to sustain our souls.

The shewbread had to be renewed each week. This was continually done; it could never be skipped over. The old bread that might be left over was to be destroyed.

The shewbread was also sprinkled with frankincense. This gave the bread a bitter taste. Frankincense is an aromatic gum from a tree with a bitter taste. The

Word of God is sometimes bitter to us. We want everything to be sweet, but God knows that all sweet is bad for us. His Word is necessary for our strength and must not be forgotten, even if it tastes bitter to us.

CONCLUSION

Once again, God's picture of His plan for our lives and work has shown us how important and necessary it is to be obedient. God wants the best for His children, but He cannot force us to do things His way. However, when we do obey His instructions, He even makes sure we have the proper nourishment and strength needed for our life's journey. His Word supplies our every need for nourishment and strength—even if it causes us pain sometimes. Vitamins don't taste very good either, but they sure do make us strong and provide everything we need, even the things lacking in our regular food. Oh what a wonderful God we serve!

WHAT HAVE YOU LEARNED?

1. On which side of the Tabernacle was the table of shewbread located?

2. Of what was the table made? _____

3. How many loaves of bread were placed on the table? _____

4. How often were the loaves renewed? _____

5. Who do the loaves represent? _____

6. Who ate the shewbread? _____

7. What did they receive from the bread? _____

8. What does the shewbread typify? _____

9. What was sprinkled on the shewbread? _____

10. What kind of taste did this give the shewbread? _____

LESSON 8

The Golden Candlestick

“And thou shalt make a candlestick of pure gold: of beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same” (Exodus 25:31).

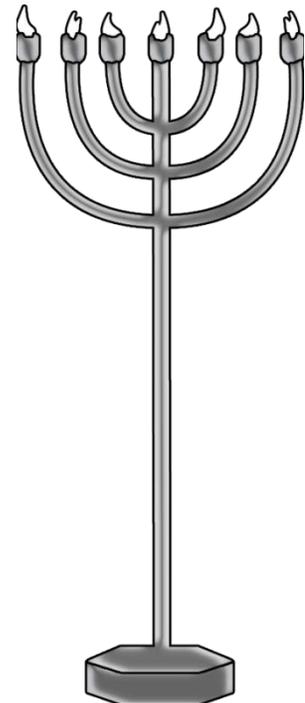
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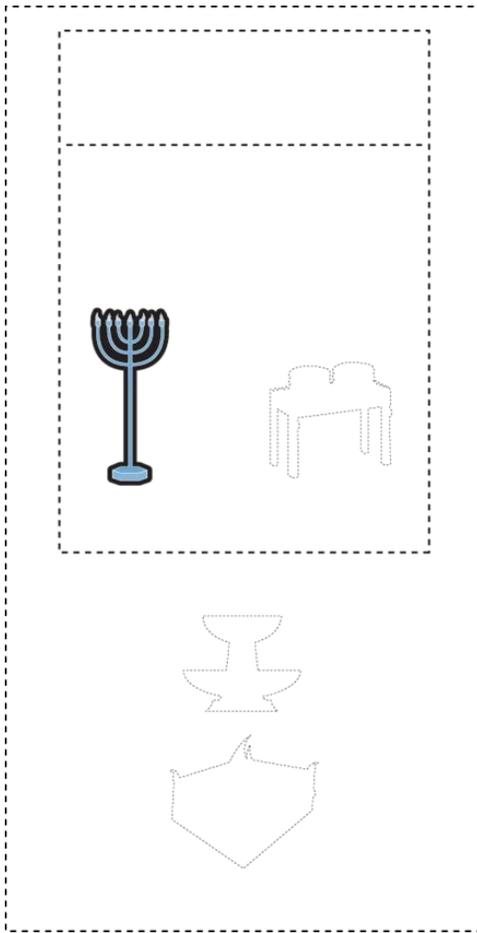
God always includes a light in His plans for His people. The building of the Tabernacle was no exception. The purpose of His light has always been the same: to help us see the good things and also the bad things that have been hidden in the darkness and which need to be corrected.

WHAT I HAVE LEARNED

The golden candlestick was placed on the south side (left) of the Tabernacle, opposite the table of shewbread. There are no dimensions given for the candlestick, but we do know it had seven branches, and each branch had a flower blossom on the end. It was made of pure gold and weighed a Jewish talent, which is about 125 pounds troy weight (75 American pounds, or 34 kilograms). This would mean the candlestick would be worth about 35 million U.S. dollars. According to our standards, that was a pretty valuable piece of furniture!

Only the priest had jurisdiction over the candlestick. Likewise, no one can give us light except Jesus. The light from the candlestick was never to go out. It was the only light in the Holy Place, except for the small fire on the altar of





incense. This was light of divine revelation. The fire on the brazen altar was a fire of destruction, while the golden candlestick was a fire of instruction.

The golden candlestick is a type of Jesus as our light. (Read John 1:4, 9; 8:12; 12:46; I John 1:5, 7.) No one can see the confusion or the dirt in a dark room. When the light is turned on, every defect can be seen. Anything can be hidden in the dark, but when the light of Jesus shines in our souls, no sin can be hidden from our Lord.

Light is more than a revealer; it is a purifier. Light from the sun kills germs. Jesus reveals sin, but also has the power to cleanse sin. He then becomes our guide by lighting the pathway ahead.

The gold was to be beaten by hand. (Read Exodus 25:31 again.) In order to become our Light, Jesus was first beaten or bruised by the hand of God for our transgressions (Isaiah 53:5). However, the

blossoms showed there would be a resurrection from this suffering. The saints will also blossom after they have suffered. It is the crushed flower that gives forth the greatest fragrance (Romans 8:18; II Corinthians 4:17; II Timothy 2:12).

CONCLUSION

It is foolish even to consider following a certain path without a light to show us how to go. Light serves a two-fold purpose:

- To show us where to go
- To show us the dangers in our path

In the case of the candlestick in the Tabernacle, the substance it was formed of also had a meaning and purpose. Gold is one of the purest forms of

metal and represents the purity of the light used to guide us. When we follow the light of Jesus, we will always travel on the right path!

WHAT HAVE YOU LEARNED?

1. Where was the golden candlestick located? _____

2. What was the candlestick made of? _____

3. How many branches did the candlestick have? _____

4. What was at the end of each branch? _____

5. What was the weight of the candlestick? _____

6. Who had jurisdiction over the candlestick? _____

7. When was the fire of the candlestick to go out? _____

8. What was the fire of the candlestick for? _____

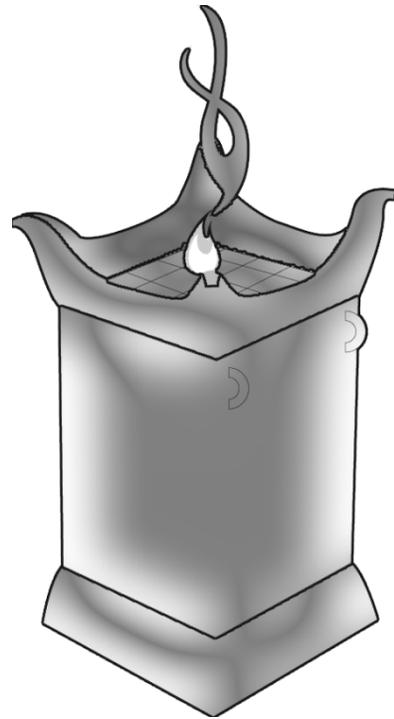
9. What does the golden candlestick typify? _____

10. How was the gold beaten? _____

LESSON 9

The Altar of Incense

“And thou shalt make an altar to burn incense upon: of shittim wood shalt thou make it. . . . And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it. And when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before the LORD throughout your generations” (Exodus 30:1, 7-8).

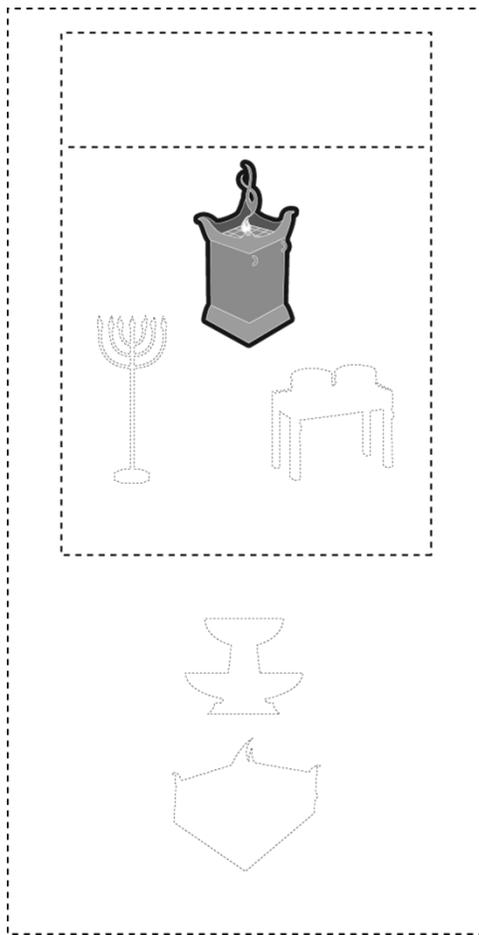


FOCUS

God’s order and purpose for every function and piece of furniture in the Tabernacle has meaning in our lives today. But He doesn’t play around with His instructions; they are to be followed to the letter!

WHAT I HAVE LEARNED

The description of the altar of incense is found in Exodus 30:1-10. It was made from shittim wood overlaid with gold. It had four horns on the corners with a crown of gold around the top. The altar stood in front of the veil. Its measurements are as follows:



Length: 1 cubit or 18 inches (0.5 meters)
Width: 1 cubit or 18 inches (0.5 meters)
Height: 2 cubits or 36 inches (1 meter)

It also had two staves or handles used to carry it when traveling.

The duties performed at the altar of incense were the last act of the priest before passing through the veil. He was to burn incense on this altar every morning when he dressed the lamps, and also in the evening when he dressed the lamps. It was supposed to be a continuing process, done always before the Lord (Exodus 30:7-8).

Some instructions were about what was not to be done on this altar. No strange incense should be burned here, no burnt sacrifices, no meat offerings, and no drink offerings. It was to be used strictly for incense, and only the particular incense commanded by God, not some new thing they found in the market place (Exodus 30:9).

The altar of incense is a type of Jesus Christ, the intercessor between man and God. This altar stood between the priest and God in the Most Holy Place.

The incense was a type of our prayers and praises to God. Prayer brings us closer to God than anything else we do. There is absolutely no substitute, for our prayer and praise usher us into the very presence of God!

Another important point is that the incense was offered daily. Just as the priest offered daily on the altar of incense, we must pray without ceasing. We dare not let a day go by without talking to the Lord. We must pray always and faint not (Luke 18:1; I Thessalonians 5:17). He's our friend, and He wants to commune with us. However, we must have a clean heart when we go before Him. Consequently, we should always begin our prayers with repentance.

The fire for the altar of incense was brought from the altar of sacrifice (brazen altar). This shows us that we must have a continual sacrifice. The sons of

Aaron offered strange fire and were immediately devoured by the fire of God (Numbers 3:4; Leviticus 10:1-2).

The Tabernacle had three types of fire:

1. Brazen Altar – fire of destruction
2. Golden candlestick – fire for instruction
3. Altar of incense – fire for construction

The church stands between God and the sinner (II Corinthians 5:20). If it were not for the prayers of the saints, nothing would hinder Satan from doing his worst with those who follow him. God loves to hear the saints pray, but it makes the devil mad. Let's keep God happy and the devil mad.

We should also notice that on the Day of Atonement, the priest placed blood on the four horns of the altar of incense. This was not a daily ritual; but happened once a year.

The horns on the altar of incense denote power. It is through prevailing prayer that we have power with God. When the incense was poured upon the red hot coals of the altar, it sent a cloud of fragrance into the heavens. If there had been no hot coals, there would have been no cloud of fragrance. This is the difference between saying prayers and praying – “The effectual fervent (red hot) prayer of a righteous man availeth much” (James 5:16). It gets the job done! Wherever the Tabernacle was taken, the altar of incense was taken also. We can carry the power of prayer with us anywhere. Thank God for His instructions and provisions for His people!

CONCLUSION

The altar of incense was a very important piece of furniture in the Tabernacle. It was the last place the priest was supposed to perform any function before entering into the Holy of Holies. He must be very careful here, not only to perform the duty correctly, but also to use the correct formulas and substances. This place was so sacred, and the formula for the incense so sacred, that to show irreverence here meant death!

God is serious with His instructions! He doesn't want us to play around with the plan He has prepared for us. If we do our eternal destiny will be at stake. We have all the instructions we need to follow, for all our generations. But if we

fail, God has made our end clear: eternal death! If we want eternal life we must obey God's plan.

WHAT HAVE YOU LEARNED?

1. What was the altar of incense made of? _____
2. What was on the corners? _____
3. Give the measurements of the altar of incense. _____

4. What does the altar of incense typify? _____
5. What does the incense itself typify? _____
6. From where did the fire for the altar of incense come? _____

7. Name the three types of fire in the Tabernacle.
A. _____
B. _____
C. _____
8. What stands between God and sinners? _____

9. What caused the cloud of fragrance to rise from the altar of incense? _____

LESSON 10

The Veil

“And thou shalt make a veil of blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made” (Exodus 26:31).

FOCUS

The beauty of God’s design in His plan for our lives becomes more and more clear the closer we get to Him and His awesome presence.

WHAT I HAVE LEARNED

The veil was a curtain separating the Holy Place from the Most Holy Place. It was made of fine twined, white linen. The Bible says it was made with cunning work and was very strong. Rabbinical writers tell us that two teams of oxen, pulling in opposite directions, could not tear it apart. This speaks of the strength we find in knowing God.

The veil had the forms of cherubim embroidered upon it in blue, purple, and scarlet (Exodus 36:35). These colors speak of the following:

- Blue – heavenly nature of Christ
- Purple – kingship, royalty
- Scarlet – blood, redemption
- White – purity

All of these colors speak of Jesus Christ, as He represented all these things.

This veil points directly to the humanity of Jesus (Hebrews 10:19-20). The flesh of Jesus was the real veil. As the veil of the Tabernacle concealed the glory of God, which shone between the cherubim, the flesh of Jesus concealed the glory of God inside the humanity of Jesus. The Tabernacle veil was a silent prophecy that someday God, who was Spirit alone, would appear in flesh. The invisible Jehovah was to come to earth in visible human form (I Timothy 3:16; II Corinthians 5:19; Colossians 2:9).

Man could not look upon God and live, yet God wished to reveal Himself to humankind. The only way was for God, who is a consuming fire (Hebrews 12:29), to conceal Himself in human flesh. So God created Himself a body and dwelt among men. This way people could look upon Him, but the only way they could know who He really was, was to know Him personally. So it is today; for men and women, boys and girls to know really who Jesus is, they must have a personal experience with Him.

The veil, which represented His flesh, was made of white linen. This showed that His humanity was to be sinless. This also showed that a mere attempt to imitate this purity could not bring salvation. The perfect veil shut the people out of the presence of God. The torn veil opened the way to the Holiest Place and God.

The rent of the veil occurred from top to bottom. This event took place by the hand of God Himself (Matthew 27:50-51). This took place at three o'clock in the afternoon, the hour of the evening sacrifice (Matthew 27:46—the ninth hour, 3:00 PM). The priest was sacrificing the Passover lamb upon the brazen altar in the Temple courtyard. At this same hour, Jesus, our true Passover lamb, was being sacrificed upon the brazen altar of the cross of Calvary (I Corinthians 5:7). At this moment Jesus cried, "It is finished," and yielded up the ghost. The veil was torn, changing it forever from a barrier into a new and living way to enter the presence of God!

CONCLUSION

What beauty there is in God's perfect plan for our lives! He always shows us our need, and then gives us a way to overcome and fulfill that need. God

cared enough to come Himself in the flesh and provide the way through the veil for each one of us.

WHAT HAVE YOU LEARNED?

1. What was the veil? _____

2. What was the veil made of? _____

3. Name the colors of the veil. _____

4. How strong was the veil? _____

5. What does the veil point directly to? _____

6. What was the real veil? _____

7. What did the veil of the Tabernacle conceal? _____

8. What did the Tabernacle veil prophesy? _____

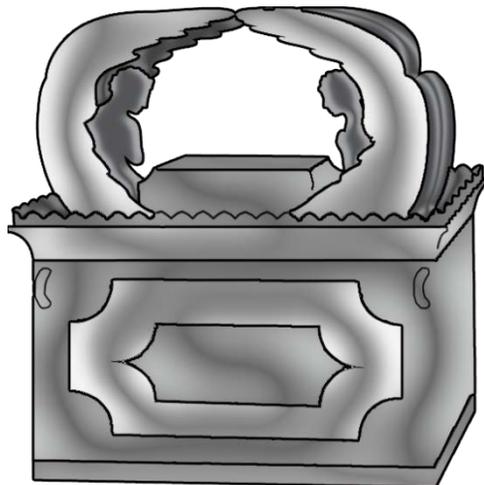
9. How was the veil rent? _____

10. What time was the veil rent, and what was happening at the Temple?

LESSON 11

The Ark of the Covenant

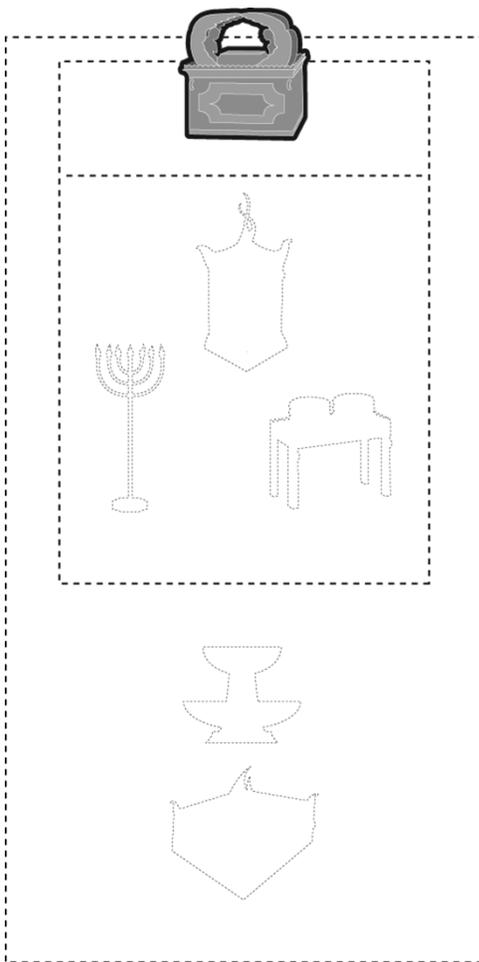
“And they shall make an ark of shittim wood: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof. And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown of gold round about” (Exodus 25:10-11).



FOCUS

The most important piece of furniture in the entire Tabernacle plan was the Ark of the Covenant. It was the place where God would meet and commune with His people.

WHAT I HAVE LEARNED



The description of the Ark of the Covenant is found in Exodus 25:10-22. The Ark was a rectangular chest made of shittim wood and covered with pure gold inside and out. A crown of gold was around the top of the chest. Two staves (or handles) were placed in gold rings that were made into the Ark. These handles also were made of shittim wood and covered with gold. They were never to be removed from the rings.

The lid to the Ark was called the Mercy Seat. It was made of solid gold. The length of the Mercy Seat was two and a half cubits and the width was one and a half cubits.

On each end of the Mercy Seat was a cherubim. These two cherubims were made of beaten gold. Their wings covered the Mercy Seat and they faced each other. It was here above the Mercy Seat, between the cherubims, that God dwelled.

The only light in the Most Holy Place was the shekinah glory of God. Inside the Ark were the Ten Commandments (the Law – Exodus 25:16, 22), the golden pot of manna (provision – Exodus 16:33-34), and Aaron’s rod that budded (new life, resurrection – Numbers 17:10; Hebrews 9:4).

This beautiful Ark was a type of Jesus’ resurrection power. As Christ does today, the Ark always led the people. Any time that God told the people to march, the priests went ahead of the people carrying the Ark on their shoulders. When the Ark stopped, the people would stop and rest. Jesus will lead us to that wonderful resting place called Heaven.

We know little about the cherubims. They are described in Exodus 25:18-22. The writer of Hebrews spoke of them, “And over it the cherubim of glory shadowing the mercyseat; of which we cannot now speak particularly” (Hebrews 9:5). We are first introduced to them in Genesis 3:24. Here they are used as guards. Then we find them on the Ark of the Covenant (Exodus 25:18). In I Kings 6:23-27, we find them in Solomon’s Temple. Here the writer gives us the height

and length of their wings, plus what they were made of, and where they were placed. David mentioned them in Psalm 80:1 and Psalm 99:1. The most complete description is found in Ezekiel 1:6-13.

The cherubim were used for various purposes. In Genesis 3:24, they were for protection. In Ezekiel they were for assistance. In Exodus 25:22, they were for communion: "And I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony."

Cherubims represent the Word of God. Exodus 25:20 reads, "Their faces shall look one to another; toward the mercy seat shall the faces of the cherubims be." The Old Testament looked toward Jesus. All the promises were to terminate in Christ (Deuteronomy 18:15-19). The New Testament looked back into the Old Testament. (See John 5:39, 45-47.)

The crown that ran around the top of the Ark shows that Jesus was to be the King of kings. Gold is a type of deity or kingship, and since the crown is on the top, it speaks of the King of kings.

The Mercy Seat, described in Exodus 25:17, is a type of Jesus. Here, mercy was meted out. The brazen altar was judgment, but here the Spirit of God was ready to pass mercy on the people. Only the high priest could enter the Most Holy Place. This was only once a year on the Day of Atonement. He always had to come with blood, and this blood must be sprinkled on the Mercy Seat. (See Hebrews 9:7-8.)

The Mercy Seat was the throne of God in Israel. The sprinkling of the blood changed the throne of God from a judgment seat into a throne of grace (Hebrews 4:14-16). The day Jesus arose, it was as if He sprinkled His blood on the throne in Heaven. The Scriptures declare the Mercy Seat was a direct symbol of Jesus. Romans 3:25 states, "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." The original translation of the word *propitiation* is Mercy Seat. Therefore, we are told literally that Jesus was set forth to be a Mercy Seat through faith in His blood. The term *Mercy Seat* in Hebrew literally means a bloody covering. This bloody covering hid the Law that condemned the people.

CONCLUSION

In the time of the Law, God's people had no hope unless their sins were covered. Today His people have no hope unless their sins are washed away with His precious blood. Here we see that without the Ark of the Covenant, the entire Tabernacle Plan would have been worthless! Without the shedding of blood there is no remission of our sins today (Hebrews 9:22). We still need His resurrection power, His Word, and His throne of grace to be able to enter into His presence and commune with Him!

WHAT HAVE YOU LEARNED?

1. Describe the Ark of the Covenant. _____

2. What does the Ark of the Covenant typify? _____

3. What do the cherubim represent? _____

4. All of the Old Testament promises were to terminate in whom? _____

5. What ran around the top edges of the Ark? _____

6. What does gold typify? _____

7. What does the Mercy Seat typify? _____

8. Who could enter the Most Holy Place? When could he enter? _____

9. What was the throne of God in Israel? _____

10. What means a “bloody covering” in Hebrew? _____

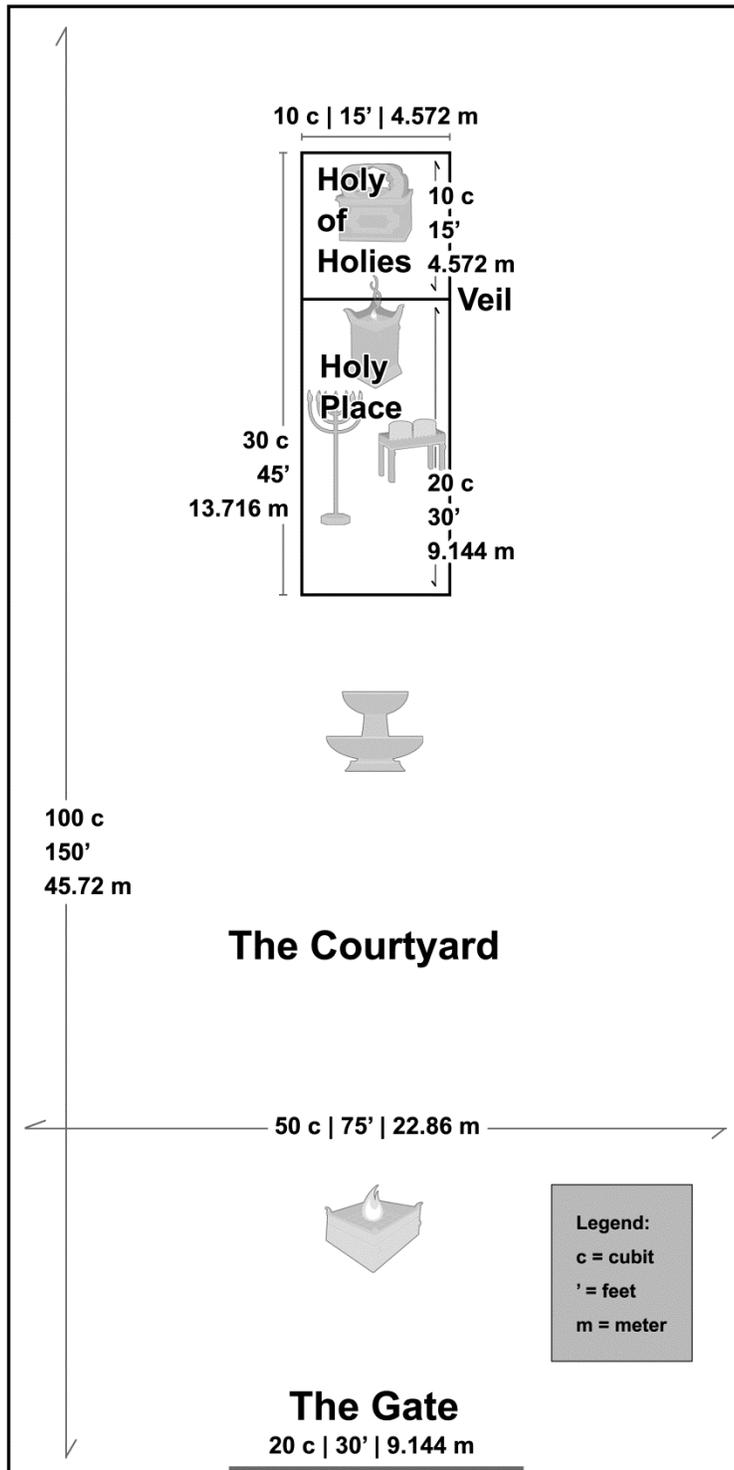


Diagram of the Tabernacle

LESSON 12

The Day of Atonement

“Also on the tenth day of this seventh month there shall be a day of atonement; it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the Lord” (Leviticus 23:27).

FOCUS

All of God’s will and plan for His people on this special day every year would have fallen through if the high priest had not followed His precise instructions. Let’s look at what took place on this most special day. (Read Leviticus 16.)

WHAT I HAVE LEARNED

As the first rays of sunlight streak across the desert floor, Aaron, the high priest, wakes and stirs in his bed. Aaron’s sons and Levi and his sons are waiting outside Aaron’s tent. Today is special and Aaron already feels the deep emotions stirring inside him. Today he doesn’t reach for the ephod and his other priestly garments. Today he puts on a simple white linen gown, for this is the Day of Atonement. This is the only day of the year that he will go behind the veil into the Most Holy Place. He knows he must do everything perfectly. One mistake, and he will die.

He walks out of his tent, and the other priests gather around him. He is told the animals are ready to be sacrificed. Outside the gate to the Tabernacle, two goats await. Lots are cast, and the lot falls on the goat to be sacrificed; the other goat is to be the scapegoat. Aaron puts his hands upon the head of the scapegoat, and transfers the sins of the people to the goat. One of the priests leads the scapegoat away from the camp and into the wilderness. The scapegoat will be seen no more. The other goat becomes the sin offering for Aaron and the people.

The people are standing outside their tents. They already have cleansed themselves and their tents. Each family stands together, looking down into the Tabernacle. They see the choosing of the goats, and the sacrifice of all the animals.

Now Aaron waits at the brazen altar. He must take blood into the Most Holy Place twice—once for himself and then for the people. Let's walk with Aaron as he performs the act of atonement for the people.

As Aaron takes the vessel of blood from the brazen altar, a hush settles over the camp. Not a word is spoken among all the people of Israel. The eyes of every man, woman, and child watch as Aaron leaves the brazen altar and goes to the brazen laver. Here he washes, then enters the door of the Tabernacle. He carries the blood past the table of shewbread and the golden candlestick. He walks to the altar of incense. Here he puts his hand into the blood and smears it upon the horns of this altar. He now takes incense and sprinkles it on the hot coals. A sweet smelling savor goes up unto God. He prays for himself and the people of Israel. We can only imagine the emotions in Aaron's heart. If God is not pleased, he will die, but if God is pleased, he will experience joy and wonder that will be unexplainable!

Now he's finished at the altar, and so the priests back up to the veil. With their backs to the veil, they lift it so the high priest can pass under it.

Immediately, Aaron sees something no other man has ever seen before. He sees the light of God! A light shines between the cherubim and lights up the room. Aaron steps up to the Ark of the Covenant, and with his hand he dips into the blood and sprinkles it upon the Mercy Seat. He does this seven times. There is a slight pause between the sixth and seventh time, as he takes a deep breath and sprinkles the blood once more. Outside, the people are waiting anxiously.

They are looking at the end of the Tabernacle where the Most Holy Place is located. Suddenly, a small whiff of smoke-like substance comes from beneath

the floor of the Tabernacle. It quickly grows bigger and bigger. A shout of victory rises from the camp! God has accepted the sacrifice. The happiest one of all is the high priest, Aaron.

The day that Jesus arose from the grave, He told the woman not to touch Him. "Jesus saith unto her, Touch me not; for I am not yet ascended to my Father" (John 20:17). However, in John 20:27 we read, "Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing." Sometime between John 20:17 and verse 27, Jesus ascended into Heaven and sprinkled His blood on the Mercy Seat of Heaven (God's throne). This completed the plan of salvation. On the Day of Pentecost, Peter told the people this wonderful plan: "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38).

The brazen altar was a place of death. The brazen laver was burial or cleansing. The Ark of the Covenant was the Kingdom of God, or the Holy Ghost. Jesus died on the cross a sinless Lamb, the perfect sacrifice, once and for all! He was buried, and then He arose from the grave. We must repent (die to our sins), be buried in baptism (Romans 6:4) in the name of Jesus, and be filled with the Holy Ghost. The Tabernacle, Jesus, and the Book of Acts all tell us the same thing. This is the plan of salvation. This is the only way to God and to Heaven! Have you obeyed?

CONCLUSION

This most special day of the Jewish year has great significance for us today! We too must obey all of God's instructions, and then He will fulfill His part of this plan and commune with us by His Spirit! Oh what joy and gladness when we follow all His instructions, and His blood washes away all our sin—not just to roll it back for one year, but to wash us clean and pure both within and without!

WHAT HAVE YOU LEARNED?

1. What did the high priest wear on the Day of Atonement? _____

2. How often did the high priest go into the Most Holy Place? _____

3. What did the high priest carry with him into the Most Holy Place? _____

4. Why were two goats used on the Day of Atonement? _____

5. What did the people do on the Day of Atonement? _____

6. Why did the priests back up to the veil to lift it? _____

7. What did the high priest see between the cherubim? _____

8. What did the high priest do at the Ark of the Covenant? _____

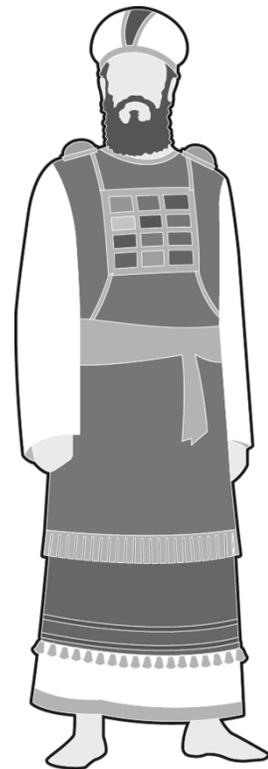
9. What is the plan of salvation? _____

10. Have you obeyed this plan? _____

LESSON 13

The Garments of the Priesthood

“And thou shalt make holy garments for Aaron thy brother for glory and for beauty. . . . And these are the garments which they shall make; a breastplate, and an ephod, and a robe, and a broidered coat, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest’s office” (Exodus 28:2, 4).



FOCUS

The priestly garments (especially those of the high priest) show the glory and beauty of God, along with the love He has for His chosen people. Every detail portrays His majesty.

WHAT I HAVE LEARNED

All of those who were allowed to minister before the Lord in Israel were from the tribe of Levi. Aaron’s immediate family comprised the first group. They were given the serious responsibility of being the high priest (Exodus 28:1; Leviticus 21-22). The second group was general priests who performed duties such as offering sacrifices and teaching the Law (Deuteronomy 33:10). The third group was chosen because of their loyalty to the things of God (Exodus 32). They assisted the other priests (II Chronicles 29:34).

The priest did not choose what he wore. God gave specific instructions for what was worn in His holy Tabernacle from the skin out. The clothes worn by the Hebrew people of Bible times had special meaning. According to *The*

Zondervan Pictorial Bible Dictionary (1967), their clothes told who and what they were, while expressing the person's deepest feelings and desires. Clothes also announced the moral urge to show God to others in a correct way. As God revealed His plan to His chosen people, He was showing us how significant every part of our lives can be.

The garments of the general priests were different from those of the high priest. They had no ornaments or embroidery, no gold, colors, or precious stones. They were pure white garments: coats, girdles, and bonnets of fine twined linen (Exodus 28:40-41).

Not much is told of the coat, but it was to be made of fine twined linen. We do know coats were worn to cover the upper and middle body. When used as a dress coat, it had long sleeves, extended down to the ankles, and was held in place by a girdle.

The linen breeches were to cover the lower part of the body. They were undergarments that could be the length of a loin cloth, below the knees, or just above the ankles. They were usually worn only in cold weather. These breeches are mentioned in the King James Version of the Old Testament. The high priest and priests wore the coat, linen breeches, and girdle. However, the high priest wore them as an undergarment only on the Day of Atonement (Exodus 28:42).

The girdle was a long piece of cloth used as a belt. It went around the waist outside the coat. It was to keep the coat gathered close to the body. It is important to keep our thoughts gathered close to us and not have them scattered in the world.

In Bible times, girdles were worn by both men and women because they were so useful in everyday activities. They were used to store money, food, and other valuables. Girdles became a symbol of readiness for service. Since the priest was serving God while serving God's people, this was an important part of his attire.

The bonnet was a turban of fine, white linen. Covering of the head refers to subjection. We must always be under subjection to God.

The high priest wore seven pieces of apparel: a breastplate, an ephod, a robe, linen breeches, a broidered coat, a mitre, and a girdle (Exodus 28; 39:1-31).

The linen coat worn by all priests speaks of humanity. The high priest's coat was embroidered. The broidered coat had the embroidery woven into the

material. The fine linen speaks of righteousness. White is a type of purity. Purity and righteousness are the foundation of our salvation and our walk or relationship with God.

The robe of the ephod (referred to only as the ephod) was the second layer of clothing for the high priest (Exodus 28:15-21, 29-30). It is a type of divinity. It was without a seam. The color was blue. The robe is always worn as a symbol of office and authority. Aaron had no claim to kingship. His robe dignified him in his priestly capacity only.

The robe of the ephod was seamless and made in such a way that no man could tear it. It had a hole in the top to pass over the head. Around the hem of the robe were golden bells and pomegranates. The pomegranates were made of blue, purple, and scarlet. They acted as pads between each of the bells, thus preventing them from clashing against each other with discord. Pomegranates (a fruit) naturally speak of fruitfulness.

The golden bells tell of the gospel of peace. Each bell had a distinct mellow ring. The high priest did not wear these bells on the Day of Atonement. The bells speak of our testimony. Fruitfulness speaks of our walk and our testimony of our talk. Together they show balance.

The ephod also consisted of the curious girdle and breastplate (Exodus 28:8-14). The curious girdle was more than just a belt. It was more like an apron made of fine twined linen. The colors were blue, purple, and scarlet. The Hebrews took gold and beat it into thin plates. They then cut it into wires. With cunning, skillful work, they wove it into the linen. This piece went to about mid-thigh. It was attached to the ephod at the shoulders with two onyx stones. Engraved into these stones were the names of the twelve tribes, six names on each stone. Their names were engraved according to their birth. The stones were enclosed in ouches, or settings of gold. The stones were on the high priest's shoulders because the shoulders are the strongest part of a man. The onyx on the right shoulder bore the names of Reuben, Simeon, Levi, Judah, Dan, and Naphtali. On the left shoulder was Gad, Asher, Issachar, Zebulun, Joseph, and Benjamin.

Exodus 28:15-19 describes the breastplate. It was made foursquare. Each side measured a span (about nine inches). It was placed over the high priest's breast and covered his heart. It was doubled to form a pouch. Inside this pouch, which was made of the same material as the curious girdle, were the Urim and Thummim.

A gold ring was attached to each corner of the breastplate. Two more rings were attached to the curious girdle, just above the belt. The two upper rings were secured to the shoulder ouches by wreathen chains of gold. The lower rings of the breastplate were attached to the two rings on the curious girdle with laces of blue. On the breastplate were twelve precious stones. They were secured to the breastplate by ouches of gold. There were four rows of three stones:

CARBUNCLE Zebulun	TOPAZ Issachar	SARDIUS Judah
DIAMOND Gad	SAPPHIRE Simeon	EMERALD Reuben
AMETHYST Benjamin	AGATE Manasseh	LIGURE Ephraim
JASPER Naphtali	ONYX Asher	BERYL Dan

Being an eastern language, Hebrew is written right to left. This arrangement is also the order of the tribes, as they were arranged in their camp and marches.

Little is known about the Urim and Thummim. We do know they were placed in the pouch of the breastplate and were intended to help the high priest in making decisions. *Urim* means “lights” and *Thummim* means “perfections.” Many theories exist, but the Scriptures give no proof as to what these were. Our best references suggest they were used for casting lots to receive a yes or no answer to communicate God’s will in certain cases (Leviticus 8:8; Numbers 27:21; Deuteronomy 33:8; I Samuel 28:6). We do know what our Urim and Thummim are. We find answers to all our problems and questions in God’s Word. It gives us both lights and perfections (Exodus 28:30).

No description of the shape of the mitre is given, only a distinction between the headdress of the high priest and the general priest (who wore a bonnet). In both cases, the headdress was made of fine linen. A golden plate was attached to the front or forehead area. On it was engraved “Holiness to the Lord” (Exodus 28:36-38).

The head denotes authority; covering the head denotes subjection. Whatever authority we have in this world, or even in the church, we still come under the authority of God.

CONCLUSION

The garments of the high priest were very special. However, on the Day of Atonement, he wore his plainest garments of white linen (Leviticus 16:4; Exodus 28:39, 42-43). Now, Jesus is our great high priest (Hebrews 6:10; 6:20-7:17; 8:5; Colossians 2:17). He lives in the most beautiful, majestic place possible. Heaven's walls are made of jasper, the gates of pearl, and the streets of gold. But His plan of salvation meant clothing Himself in flesh and coming to earth to experience our suffering (John 1:14; Hebrews 4:14-16). How wonderful to know and follow His great plan of salvation!

WHAT HAVE YOU LEARNED?

1. What was the name of the only tribe and family allowed to minister as priests in Israel? _____

2. Who was given the responsibility of being high priest? _____

3. How did the garment of the general priest differ from that of the high priest? _____

4. List 4 (four) things you could tell by the clothes a person wore in Bible times.

A. _____

B. _____

C. _____

D. _____

5. What color were the garments of the high priest? _____

6. What material was used to make the garments of the general priests? _____

7. What 3 (three) garments did the general priest wear?

A. _____

B. _____

C. _____

8. What did the girdle worn by the priest symbolize? _____

9. When worn by ordinary people, what was the girdle used for? _____

10. Describe the bonnet worn by the general priest and tell what it symbolized. _____

11. List the seven (7) pieces of apparel worn by the high priest. Give a short description of each.

A. _____

B. _____

C. _____

D. _____

E. _____

F. _____

G. _____

12. Give a brief description of the curious girdle worn by the high priest.

13. What was used to attach the curious girdle to the ephod at the shoulders, and why? _____

14. What was written on the stones that attached the curious girdle to the ephod? _____

15. Give a short description of the breastplate worn by the high priest. _____

16. How was the breastplate attached to the curious girdle? _____

17. What do we know about the Urim and Thummim? (Give Scripture to support your answer.) _____

18. What was the name of the headdress worn by the high priest? _____

19. How was this headdress different from the ones worn by the general priests? _____

20. What did the high priest wear on the Day of Atonement? (Give Scripture to support your answer.) _____

21. List the twelve (12) precious stones that were attached to the breastplate. Write the name of the tribe of Israel that was engraved on each stone.

- A. _____
- B. _____
- C. _____
- D. _____
- E. _____
- F. _____
- G. _____
- H. _____
- I. _____
- J. _____
- K. _____
- L. _____

22. Write the significance (or symbolism) for each of the following:

A. The linen coat worn by all priests _____

B. Fine linen _____

C. The color white _____

D. Purity and righteousness _____

E. Robe of the ephod _____

F. Pomegranates on the ephod _____

G. Golden bells around the hem of the ephod _____

Personal Study Notes

LESSON 14

The Priesthood

“For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins. . . And no man taketh this honour unto himself, but he that is called of God, as was Aaron” (Hebrews 5:1, 4).

FOCUS

God called and consecrated every man who served as a priest in the Tabernacle and Temple. Then, as now, there are certain qualifications and standards to be met. Modern ministry is amazingly similar in context and detail to the priesthood. God is still the author of the plan to be followed by all ministers.

WHAT I HAVE LEARNED

The definition of *priest* is “one who presides over things relating to God.” He is regarded as a mediator between God and man.

Qualifications for the High Priest

Aaron was chosen by God as the first high priest, and his firstborn son succeeded him in this office (Numbers 3; 8:14-16; Exodus 32:26-28). No age was prescribed for entrance into priesthood, and no retirement from it. The Aaronic

priesthood lasted almost two thousand years, with about eighty of Aaron's seed serving as high priest.

Certain strict requirements applied:

- He must be free from every bodily blemish or defect (Leviticus 21:16-24).
- He must always wash his hands and feet when entering the Tabernacle or approaching the altar to minister (Leviticus 22:1-6).
- He must not marry a widow, prostitute, or divorced woman (Leviticus 21:7-14).
- He must marry a virgin Israelite (Leviticus 21:13-15; Ezekiel 44:22).
- He was allowed to eat the food of the priests (Leviticus 21:22).
- No priest could minister before the Lord if he was ritually unclean or drunk (Leviticus 21:17-22:8).
- He was not allowed to show outward signs of mourning for any person (Leviticus 21:5-6).
- He could not leave the sanctuary upon receiving notice of the death of even father or mother (Leviticus 21:11-12).
- He could never eat anything that died of itself or was torn by a beast (Leviticus 22:8).

Qualifications for the General Priests (See Leviticus 21:1-5)

- Aaron's four sons and their children were required to prove their descent from Aaron.
- They must be free from bodily blemishes or defects.
- They must not observe mourning, except for a near relative.
- They could not marry a harlot, divorcee, or profane woman.
- They were not allowed to shave their head or the corner of their beard.
- They must never cut their flesh (deliberately, as a sign of mourning).

God chose a specific group, and His regulations were meant to keep them set apart. It was so important that none of God's ministers (from the high priest down to the Levite opening and closing the gates) had any physical defects. He wanted them to be examples of His holiness and perfection. He was also pointing toward His own moral perfection (Hebrews 9:13-14). He still wants His ministers to follow this pattern of perfection today. New Testament overseers are required to be blameless at home and above reproach spiritually (I Timothy 3:2). (See *Full Life Study Bible* KJV notes on Leviticus 21:17.)

Qualifications for Levitical Priests:

The Levites were set apart by God to minister to Aaron and take care of the physical structure of the Tabernacle. They were chosen in place of the firstborn of all Israel that should have died with Egypt's firstborn (Numbers 3:6-13).

After proving they were descendants of Aaron's four sons or from the tribe of Levi, there was still a special consecration of God's ministers in Israel. (Read Leviticus 8 and Exodus 29.)

Moses was commanded to consecrate Aaron and his four sons to the priest's office (Exodus 28: 41-43) using the following procedure (Exodus 29):

- They were washed at the door of the Tabernacle where the brazen altar stood.
- Aaron was then robed in his priestly garments and anointed with oil. The garments were sprinkled also. (This anointing with oil was the only distinguishing part of Aaron's consecration.)
- Aaron's sons and their garments were sprinkled with a mixture of oil and blood.
- The Levites and their garments were cleansed by being sprinkled with purifying water. They also had all hair shaved from their flesh.
- Moses offered the Levites for an offering to God. (This was instead of the firstborn.)
- They were then separated from the children of Israel.
- Aaron and his sons remained at the door of the Tabernacle for seven days and nights (Leviticus 8:1-4, 35).

They sacrificed:

- One bullock
- Two rams
- Unleavened bread
- Cakes tempered with oil
- Wafers unleavened with oil

(The cakes and wafers were made of wheat flour.)

This was the procedure used for a sin offering for the priests.

- The bread, cakes, and wafers were put in a basket.

- The basket, bullock, and two rams were brought to the brazen altar.
- Aaron and his sons put their hands on the bullock and then killed it.
- The blood was put on the four horns of the altar.
- The remaining blood was poured beside the bottom of the altar.
- The fat and caul (a deep fold above the liver) were burned on the altar.
- The flesh, skin, and dung were burned with fire outside the camp.

The following procedure was for burnt offerings:

- Aaron and his sons then put their hands on the head of one of the rams.
- The ram was killed and his blood was sprinkled on the altar.
- The ram was cut and burned on the altar.

The ram of consecration was then offered:

- Aaron and his sons put their hands on the second ram.
- It was killed.
- Moses took the blood and put it on the tip of the right ear, thumb of the right hand, and the great toe of the right foot of Aaron and his sons.
- The blood was then sprinkled on the altar.
- This blood was also mixed with oil and sprinkled on the garments of Aaron and his sons.

Next was a wave offering unto the Lord.

- The fat, rump, caul (deep fold above the liver), and right shoulder of the second ram, along with one loaf of the bread, one cake, and one wafer, were placed into the hands of Aaron and his sons.
- They waved all this before the Lord.
- Then Moses burned the wave offering.
- Moses was given a portion also. He took the breast and waved it before the Lord. This was the heave offering (or freewill gift).

The Levites' consecration consisted of:

- Sprinkling with water for purifying,
- Shaving all the hair from their bodies,
- Washing their clothes, and
- They were then set apart by the laying on of hands (Numbers 8: 6-14).

Duties of the High Priest

- The high priest offered daily (morning and evening) the peculiar meat offering he had offered on the day of his consecration (Exodus 29).
- He performed the ceremonies on the Day of Atonement (Leviticus 16).
- He also arranged the shewbread every Sabbath (Leviticus 24:9).
- He judged leprosy in the human body or garments.
- He judged legal questions.
- He was present at the appointment of a new ruler or leader and asked counsel of the Lord for the ruler.
- He served as the supreme ruler when there was no divinely inspired one until the time of David, and again after the Captivity.
- Aaron and his sons took apart the Tabernacle and wrapped the furniture.
- The high priest also appointed the Levites to their services.

Duties of the General Priest

- They were in charge of the sanctuary and brazen altar.
- It was often their job to flay (remove skin) the burnt offerings.
- They killed the Passover lamb (Ezra 6:20).
- They received the blood of the burnt offerings and sprinkled the blood upon the brazen altar.
- They arranged the wood and fire and the parts of the sacrifice for burning (Exodus 24:6; Leviticus 1:5).
- If a dove was offered, the priest snipped off the head, squeezed out the blood, plucked the dove, and burned it.
- They burned a lamb every morning and evening, and a double number for the Sabbath.
- They offered burnt offerings for the beginning of months, the feast of unleavened bread, and firstfruits.
- They received the meat offerings and burned them on the brazen altar.

- They sprinkled the blood for the peace offering upon the brazen altar and burned it.
- They offered the sin offering in case of a sin of ignorance.

(Remember, many of the priestly duties changed as the needs of the people changed.)

Duties of the Levites (See Numbers 8:15-26.)

- Levites were subordinate Tabernacle ministers.
- They were substitutes for the firstborn who belonged to God by right (Numbers 3:11-13).
- The Levites camped around the Tabernacle to protect it (Numbers 3:23, 29, 35).
- They were not permitted to touch the vessels of the Tabernacle (Numbers 4:4-20).
- The Levites had a diversity of labor and worked under the supervision of the high priest or his appointed helper (Numbers 3:25-26, 31-32, 36-37).
- Levites served from age twenty to fifty. The first ten years they were on probation. Thirty was the age of Tabernacle service.
- Levites were supported by their cities, gardens, flocks, and tithes of the produce from the tribes. They paid tithes on their income to the general priests.
- Levites were in charge of opening and closing the gates and keeping them clean.
- They took care of baking the shewbread and preparing meal offerings.
- They took care of the Tabernacle storehouse.
- They assisted the priests in killing and skinning sacrifices.
- They served as guards for the Tabernacle and any other duties the high priest designated. (After the Temple was built, their duties became more defined.)

CONCLUSION

The high priest, priests, and Levites were much like ministers today. Their calling had to be sure, their consecration pure, and their qualifications above reproach. Their duties were many and varied. There is no higher calling than to minister to God's people according to His plan.

WHAT HAVE YOU LEARNED?

FILL IN THE BLANKS.

1. The definition of a _____ is one who presides over things relating to _____. He is regarded as a _____ between God and _____.

2. _____ was chosen by God as the first _____ priest, and his _____ son succeeded him in this office.

3. There was no _____ prescribed for entrance into priesthood, and no _____ from it.

4. The Aaronic priesthood lasted almost _____ years, with about _____ of Aaron's seed serving as _____.

Fill in the blanks with one of the following: high priest, general priest, or Levite.

5. Were in charge of the sanctuary and brazen altar. _____

6. Performed the ceremonies on the Day of Atonement. _____

7. Judged leprosy in the human body or garments. _____

8. Were in charge of opening and closing the gates and cleaning them

9. Offered the sin offering in case of a sin of ignorance. _____

10. Judged legal questions. _____

11. Arranged the wood and fire and the parts of the sacrifice for burning.

12. Took care of baking the shewbread and preparing meal offerings.

13. Sprinkled the blood for the peace offering upon the brazen altar and burned it. _____

14. Assisted the priests in killing and skinning sacrifices. _____
15. Killed the Passover lamb. _____
16. Offered daily (morning and evening) the peculiar meat offering he had offered on the day of his consecration. _____
17. Arranged the shewbread every Sabbath. _____
18. Received the blood of the burnt offerings and sprinkled the blood upon the brazen altar. _____
19. Was present at the appointment of a new ruler or leader and asked counsel of the Lord for the ruler. _____
20. Took care of the Tabernacle storehouse _____
21. Burned a lamb every morning and evening, and a double number for the Sabbath. _____
22. Was in charge of taking apart the Tabernacle and wrapping the furniture.

23. Served as guards for the Tabernacle. _____
24. If a dove was offered, he snipped off the head, squeezed out the blood, plucked the dove, and burned it. _____
25. Served as the supreme ruler when there was no divinely inspired one until the time of David, and again after the Captivity. _____

26. Received the meat offerings and took them to the brazen altar and burned them. _____

27. Paid tithes on their income to the general priests. _____

28. Appointed the Levites to their services. _____

29. Often had to flay (remove the skin from) the burnt offerings.

30. Offered burnt offerings for the beginning of months, the Feast of Unleavened Bread, and the firstfruits. _____

SHORT ANSWER/LISTING

31. List 2 (two) qualifications given for all priests
A. _____
B. _____

32. What was the difference in the requirements for priests and Levites being consecrated for service regarding their hair? _____

Personal Study Notes

Appendix 1:

PRAYING THROUGH THE TABERNACLE

By Dorsey L. Burk

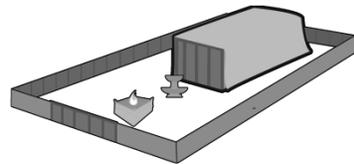
Based on the teachings of the G. A. and Anthony Mangun, Pentecostals of Alexandria, Alexandria, Louisiana.

In Exodus 25-31, God gave Moses detailed instructions for the construction of the Tabernacle. The Tabernacle was the tent-like structure that became home to the divine presence of Jehovah God. It's rectangular courtyard, the pieces of furniture, the coverings, and other parts of the Tabernacle portray a picture of Jesus and symbolize the plan of salvation. Revelation 21:3 states, "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

Just as the Tabernacle typified Christ, it also presents an effective pattern of prayer.

1. The Gate

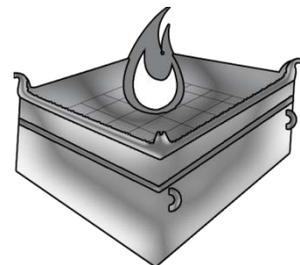
A fence of linen curtains, supported with pillars of acacia wood with silver bars, surrounded the outer court of the Tabernacle. The only entrance was through the gate on the east side. Psalm 100:4 states, "Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name."



Prayer Focus: Come into the presence of God with thanksgiving and praise. Humbly recognize that everything we have is a blessing from God. Be thankful unto Him and bless His name.

2. The Brazen Altar

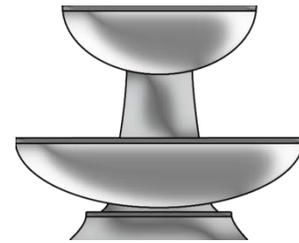
Inside the courtyard was the brazen altar. This was the place where the Israelites sacrificed bulls and goats so the blood would cover their sins. It was a place of repentance and looked forward to the sacrifice of Calvary.



Prayer Focus: Hebrews 9:12-14 states, “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. 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: 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?” Before going further, bow in contrite repentance. Search your heart and ask God to forgive and cleanse you of any unrighteousness. His blood makes atonement for the vilest sinner.

3. The Laver of Water

Between the brazen altar and the tent of the Tabernacle stood the laver of water. The priests washed here before they served in the Tabernacle. For Christians, the laver is a type of baptism. Hebrews 10:22 states, “Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.”



Prayer Focus: Ephesians 5:26-27 states, “That he might sanctify and cleanse it with the washing of water by the word that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.” Mediate on the Word of God and let it wash and cleanse your soul. Thank God for being baptized in the name of Jesus for the remission of all your sins.

4. The Five Pillars

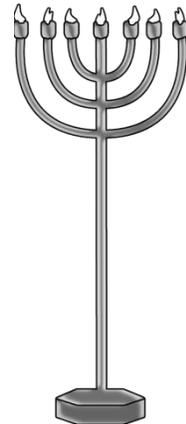
At the entrance to the Tabernacle itself stood five pillars that supported the curtain. Each of the five pillars represented a characteristic of Jesus as given in Isaiah 9:6: Wonderful, Counsellor, Prince of Peace, Mighty God, Everlasting Father.

Prayer Focus: Concentrate on the aspects of Jesus. Worship Him for being more wonderful than your mind can conceive. Ask that as Counsellor He would lead and guide your steps and that He would give you wisdom to make wise decisions. Pray that the Prince of Peace would rule in your heart and over the world. Rejoice in the revelation of the mighty God in Christ. Adore God as your everlasting Father. As your heavenly Father, He desires to provide all your needs. You can present them to Him.

5. The Golden Candlestick

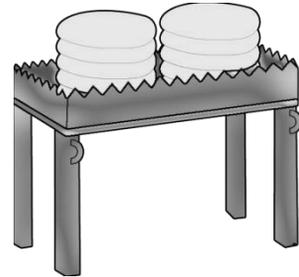
The golden candlestick stood on the south side of the Holy Place. Its light is symbolic of the illuminating and revelatory work of the Holy Ghost. The priests were responsible to keep the wicks trimmed, so the oil burned cleanly and did not emit smoke.

Pray Focus: Pray for the Holy Ghost to lead, guide, and direct you into greater understanding of His grace and power and service in His kingdom. Pray that the light of the Holy Ghost would shine forth from you, so that you may lead others to Jesus.



6. The Table of Shewbread

The table of shewbread stood opposite the golden candlestick in the Holy Place. It represented God's desire to fellowship with humanity. The loaves symbolized the written Word, the Word of Life. John 6:35 states, "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."

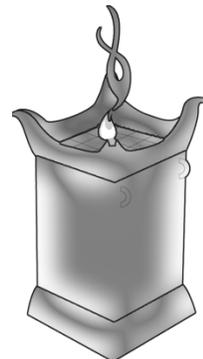


Prayer Focus: The shewbread is also called the "bread of His presence." Pray that God's Word will speak to your heart and allow you to fellowship with Christ. This is also the place to pray for those who minister the Bread of Life, such as missionaries, national leaders, pastors, Bible school faculties, Sunday school teachers, and church leaders.

7. The Golden Altar of Incense

The golden altar of incense stood before the veil in the Holy Place. The smoke of the sweet incense symbolized our prayers and intercession ascending to God. Psalm 141:2 states, "Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice."

Prayer Focus: Hebrews 7:25, states "Wherefore he [Jesus] is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Jesus is ever ready to meet the needs of His people. Pour out your soul in worship and praise and



present your requests to God. This is where you can boldly present your most intimate requests and petition God for your family and friends.

8. The Veil

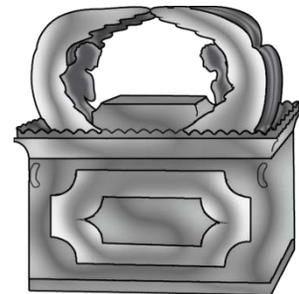
The veil separated the Holy Place from the Holy of Holies. It represents the flesh of Jesus Christ that was rent for humanity's sins at Calvary.

Prayer Focus:

For the Christians, the veil symbolizes our own flesh that sometimes keeps us from entering into the presence of God. Pray that God will empower you to live above the desires of your flesh and to operate in the realm of faith and power. Give thanks for the revelation of the mighty God robed in human flesh, taking away the sins of the world. Give thanks that because of the rent veil, you have access to the Holy of Holies.

9. The Holy of Holies

The Holy of Holies housed the Ark of the Covenant. The Ark was the symbol of God presence among His people. The Ark contained Aaron's rod that budded, the stone tablets of the Ten Commandments, and a pot of manna. Atop the Ark sat the Mercy Seat where the visible presence of God dwelt. This was where the High Priest sprinkled the blood of the Passover lamb to make atonement for the people of Israel.



Prayer Focus: Enter into the presence of God in humility and thankfulness. Remember the sacrifice of Calvary and give thanks for the blood that cleanses every stain of sin. Give glory to God for His grace and mercy that allow you to stand in God's presence, cleansed, and forgiven. Because of the atonement of Calvary's cross, you stand before Him uncondemn, free from the guilt of the Law. As symbolized by Aaron's rod, now you have authority to bind forces that come against you. The pot of the miraculous manna reminds you that you have access to the all provisions and storehouse of God; they are yours for the asking. Bask in the presence of God.

Missionary Spotlight: Rev. and Mrs. James Flynn



**A Tribute to
Missionary James David Flynn**
January 24, 1955 – April 25, 2005

By William Turner
Area Coordinator for the Former Soviet Union
Written May 3, 2005, for *OnSite*.

On deputation travel a few weeks ago, not far from the Wind River country of Wyoming, my wife and I came across the deeply rutted wagon trail of the Oregon settlers—twin tracks etched into the land over 150 years ago. As my eyes followed those parallel scars in the earth until they disappeared across a distant hill, I could not help but wonder about the kind of men and women who would make such a risky and grueling journey. They traveled with their wagons and oxen and a few valued possessions—not the least of which was the precious seed of a first harvest in a new and unseen land. They were the fabled pioneers.

As I contemplate the relatively short life of my friend and fellow missionary, James Flynn, I can easily imagine that, had he lived a century and a half ago, he would have been the kind of man who would have been willing to risk that kind of perilous journey into a new and little known region.

There is no question about it: Brother James Flynn had the undaunted courage of the pioneers. He ventured into newly opened territory for the gospel where few others have been willing to go—difficult places like Belarus and, finally, to the back door of the Middle East, settling in the mountainous, little country on the eastern shores of the Black Sea, the Republic of Georgia.

Along every step of the journey was his faithful and loving wife, Christie, a gentle woman who was also unafraid. They trusted in the Lord who had called them, and they were among those who took the first seeds of the Apostolic gospel to those lands. They were true pioneers. A few of us, like Sister Flynn's mother,

Sister Sharon Duncan, who spent several months with them in Tbilisi, know firsthand what they faced.

When I think of Brother Flynn, I think of his boyish good humor, his love for the Lord and for Christie, his loyal and cooperative spirit, but most of all, I remember him for his courage. He continued on the journey when lesser men would have turned back to more familiar and comfortable places. He fought the good fight until he finished his course. He never gave in.

Some two years ago I was with James and Christie in Tbilisi, the capital of Georgia, when they faced one of the most hurtful and difficult trials of their ministry. A young and misguided group of believers that the Flynns had loved and nurtured turned against them. The whole group departed. The Flynns' years of unselfishly giving of themselves seemed wasted. It had to be a moment of profound discouragement. Other men might have given up. Brother Flynn did not. Instead, he and Sister Flynn sought the Lord anew for fresh direction and fresh anointing. They lived out the Scripture in Psalm 84:5-7:

Blessed is the man whose strength is in thee; in whose heart are the ways of them. Who passing through the Valley of Baca [tears] make it a well; the rain also filleth the pools. They go from strength to strength, everyone of them in Zion appeareth before God.

James and Christie passed through the Valley of Tears in their work in Georgia, and they dug down deeper until they made it a well. Out of the pain came power. Out of what seemed to be failure came fruitfulness.

Reading copies of their monthly reports to Foreign Missions General Director Bruce Howell, my wife and I have been blessed and astounded by the continued accounts of growth and revival in the work in Georgia every month of this past year before his death. Out of the well they dug will come spiritual life to many in the months and years ahead.

Now the Lord has chosen a new path for them to walk. It was God's time to take Brother James David Flynn home to glory. Somehow, in the midst of sorrow, a new path of blessing and service will open for Sister Christie. For the present time, the Lord has led her back to the Valley of Baca—the Valley of Tears. It should be noted, the Word promises that we only pass *through* that valley. We do not remain there. I already see strong evidence that this precious woman of faith, our friend, is digging another well from which others will be blessed and refreshed.

Psalm 84 ends with this assurance in verses 11-12:

For the Lord God is a sun and shield: the LORD will give grace and glory: no good thing will he withhold from them that walk uprightly. O LORD of hosts, blessed is the man that trusteth in thee.