The Four “P’s” of the Bible

God often works through

**Promise:** to the family of God (OT Saints, Church Saints, Tribulation Saints)

**Process:** not everything is instantaneous (We need to learn Patience)

**Principle:** the essential, timeless lesson

**Paradox:** a statement or proposition that seems self-contradictory or absurd but in reality expresses a possible truth.

Jerry Bridges:
The Gospel for Real Life, pg. 56

Herein lies the glory of the cross. **Justice** and **mercy** are **reconciled**; **wrath** and **love** are both given **full expression**—and all of this so that we might experience the unsearchable riches of Christ.♦
Important “P’s” of the Bible

God often works through

**People:** God has chosen to involve us in the institution of His program

**Prayer:** our prayers are an integral part of the institution of His program

**Praise:** God deserves to receive the glory for his accomplishments and attributes→

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Important “P’s” of the Bible

God often works through

**Prophets:** authorized recipients and transmitters of direct revelation from God

**Pastors:** biblically qualified men who feed, care for and protect the flock of God†

A DESCRIPTION OF THE TEMPLE.

1. NOW this temple, as I have already said, was built upon a strong hill. At first the plain at the top was hardly sufficient for the holy house and the altar, for the ground about it was very uneven, and like a precipice; but when king Solomon, who was the person that built the temple, had built a wall to it on its east side, there was then added one cloister founded on a bank cast up for it, and on the other parts the holy house stood naked. But in future ages the people added new banks, (12) and the hill became a larger plain. They then broke down the wall on the north side, and took in as much as sufficed afterward for the compass of the entire temple. And when they had built walls on three sides of the temple round about, from the bottom of the hill, and had performed a work that was greater than could be hoped for, (in which work long ages were spent by them, as well as all their sacred treasures were exhausted, which were still replenished by those tributes which were sent to God from the whole habitable earth,) they then encompassed their upper courts with cloisters, as well as they [afterward] did the lowest [court of the] temple. The lowest part of this was erected to the height of three hundred cubits, and in some places more; yet did not the entire depth of the foundations appear, for they brought earth, and filled up the valleys, as being desirous to make them on a level with the narrow streets of the city; wherein they made use of stones of forty cubits in magnitude; for the great plenty of money they then had, and the liberality of the people, made this attempt of theirs to succeed to an incredible degree; and what could not be so much as hoped for as ever to be accomplished, was, by perseverance and length of time, brought to perfection.

2. Now for the works that were above these foundations, these were not unworthy of such foundations; for all the cloisters were double, and the pillars to them belonging were twenty-five cubits in height, and supported the cloisters. These pillars were of one entire stone each of them, and that stone was white marble; and the roofs were adorned with cedar, curiously graven. The natural magnificence, and excellent polish, and the harmony of the joints in these cloisters, afforded a prospect that was very remarkable; nor was it on the outside adorned with any work of the painter or engraver. The cloisters [of the outmost court] were in breadth thirty cubits, while the entire compass of it was by measure six furlongs, including the tower of Antonia; those entire courts that were exposed to the air were laid with stones of all sorts. When you go through these [first] cloisters, unto the second [court of the] temple, there was a partition made of stone all round, whose height was three cubits: its construction was very elegant; upon it stood pillars, at equal distances from one another, declaring the law of purity, some in Greek, and some in Roman letters, that "no foreigner should go within that sanctuary" for that second [court of the] temple was called "the Sanctuary," and was ascended to by fourteen steps from the first court. This court was four-square, and had a wall about it peculiar to itself; the height of its buildings, although it were on the outside forty cubits, (13) was hidden by the steps, and on the inside that height was but twenty-five cubits; for it being built over against a higher part of the hill with steps, it was no further to be entirely discerned within, being covered by the hill itself. Beyond these thirteen steps there was the distance of ten cubits; this was all plain; whence there were other steps, each of five cubits a-piece, that led to the gates, which gates on the north and south sides were eight, on each of those sides four, and of necessity two on the east. For since there was a partition built for the women on that side, as the proper place wherein they were to worship, there was a necessity for a second gate for them: this gate was cut out of its wall, over against the first gate. There was also on the other sides one southern and one northern gate, through which was a passage into the court of the women; for as to the other gates, the women were not allowed to pass through them; nor when they went through their own gate could they go beyond their own wall. This place was allotted to the women of our own country, and of other countries, provided they were of the same nation, and that equally. The western part of this court had no gate at all, but the wall was built entire on that side. But then the cloisters which were betwixt the gates extended from the wall inward, before the chambers; for they were supported by very fine and large pillars. These cloisters were single, and, excepting their magnitude, were no way inferior to those of the lower court.
3. Now nine of these gates were on every side covered over with gold and silver, as were the jambs of their doors and their lintels; but there was one gate that was without the [inward court of the] holy house, which was of Corinthian brass, and greatly excelled those that were only covered over with silver and gold. Each gate had two doors, whose height was severally thirty cubits, and their breadth fifteen. However, they had large spaces within of thirty cubits, and had on each side rooms, and those, both in breadth and in length, built like towers, and their height was above forty cubits. Two pillars did also support these rooms, and were in circumference twelve cubits. Now the magnitudes of the other gates were equal one to another; but that over the Corinthian gate, which opened on the east over against the gate of the holy house itself, was much larger; for its height was fifty cubits; and its doors were forty cubits; and it was adorned after a most costly manner, as having much richer and thicker plates of silver and gold upon them than the other. These nine gates had that silver and gold poured upon them by Alexander, the father of Tiberius. Now there were fifteen steps, which led away from the wall of the court of the women to this greater gate; whereas those that led thither from the other gates were five steps shorter.

4. As to the holy house itself, which was placed in the midst [of the inmost court], that most sacred part of the temple, it was ascended to by twelve steps; and in front its height and its breadth were equal, and each a hundred cubits, though it was behind forty cubits narrower; for on its front it had what may be styled shoulders on each side, that passed twenty cubits further. Its first gate was seventy cubits high, and twenty-five cubits broad; but this gate had no doors; for it represented the universal visibility of heaven, and that it cannot be excluded from any place. Its front was covered with gold all over, and through it the first part of the house, that was more inward, did all of it appear; which, as it was very large, so did all the parts about the more inward gate appear to shine to those that saw them; but then, as the entire house was divided into two parts within, it was only the first part of it that was open to our view. Its height extended all along to ninety cubits in height, and its length was fifty cubits, and its breadth twenty. But that gate which was at this end of the first part of the house was, as we have already observed, all over covered with gold, as was its whole wall about it; it had also golden vines above it, from which clusters of grapes hung as tall as a man's height. But then this house, as it was divided into two parts, the inner part was lower than the appearance of the outer, and had golden doors of fifty-five cubits altitude, and sixteen in breadth; but before these doors there was a veil of equal largeness with the doors. It was a Babylonian curtain, embroidered with blue, and fine linen, and scarlet, and purple, and of a contexture that was truly wonderful. Nor was this mixture of colors without its mystical interpretation, but was a kind of image of the universe; for by the scarlet there seemed to be enigmatically signified fire, by the fine flax the earth, by the blue the air, and by the purple the sea; two of them having their colors the foundation of this resemblance; but the fine flax and the purple have their own origin for that foundation, the earth producing the one, and the sea the other. This curtain had also embroidered upon it all that was mystical in the heavens, excepting that of the [twelve] signs, representing living creatures.

5. When any persons entered into the temple, its floor received them. This part of the temple therefore was in height sixty cubits, and its length the same; whereas its breadth was but twenty cubits: but still that sixty cubits in length was divided again, and the first part of it was cut off at forty cubits, and had in it three things that were very wonderful and famous among all mankind, the candlestick, the table [of shewbread], and the altar of incense. Now the seven lamps signified the seven planets; for so many there were springing out of the candlestick. Now the twelve loaves that were upon the table signified the circle of the zodiac and the year; but the altar of incense, by its thirteen kinds of sweet-smelling spices with which the sea replenished it, signified that God is the possessor of all things that are both in the uninhabitable and habitable parts of the earth, and that they are all to be dedicated to his use. But the inmost part of the temple of all was of twenty cubits. This was also separated from the outer part by a veil. In this there was nothing at all. It was inaccessible and inviolable, and not to be seen by any; and was called the Holy of Holies. Now, about the sides of the lower part of the temple, there were little houses, with passages out of one into another; there were a great many of them, and they were of three stories high; there were also entrances on each side into them from the gate of the temple. But the superior part of the temple had no such little houses any further, because the temple was there narrower, and forty cubits higher, and of a smaller body than the lower parts of it. Thus we collect that the whole height, including the sixty cubits from the floor, amounted to a hundred cubits.
6. Now the outward face of the temple in its front wanted nothing that was likely to surprise either men's minds or their eyes; for it was covered all over with plates of gold of great weight, and, at the first rising of the sun, reflected back a very fiery splendor, and made those who forced themselves to look upon it to turn their eyes away, just as they would have done at the sun's own rays. But this temple appeared to strangers, when they were coming to it at a distance, like a mountain covered with snow; for as to those parts of it that were not gilt, they were exceeding white. On its top it had spikes with sharp points, to prevent any pollution of it by birds sitting upon it. Of its stones, some of them were forty-five cubits in length, five in height, and six in breadth. Before this temple stood the altar, fifteen cubits high, and equal both in length and breadth; each of which dimensions was fifty cubits. The figure it was built in was a square, and it had corners like horns; and the passage up to it was by an insensible acclivity. It was formed without any iron tool, nor did any such iron tool so much as touch it at any time. There was also a wall of partition, about a cubit in height, made of fine stones, and so as to be grateful to the sight; this encompassed the holy house and the altar, and kept the people that were on the outside off from the priests. Moreover, those that had the gonorrhoea and the leprosy were excluded out of the city entirely; women also, when their courses were upon them, were shut out of the temple; nor when they were free from that impurity, were they allowed to go beyond the limit before-mentioned; men also, that were not thoroughly pure, were prohibited to come into the inner [court of the] temple; nay, the priests themselves that were not pure were prohibited to come into it also.

7. Now all those of the stock of the priests that could not minister by reason of some defect in their bodies, came within the partition, together with those that had no such imperfection, and had their share with them by reason of their stock, but still made use of none except their own private garments; for nobody but he that officiated had on his sacred garments; but then those priests that were without any blemish upon them went up to the altar clothed in fine linen. They abstained chiefly from wine, out of this fear, lest otherwise they should transgress some rules of their ministration. The high priest did also go up with them; not always indeed, but on the seventh days and new moons, and if any festivals belonging to our nation, which we celebrate every year, happened. When he officiated, he had on a pair of breeches that reached beneath his privy parts to his thighs, and had on an inner garment of linen, together with a blue garment, round, without seam, with fringe work, and reaching to the feet. There were also golden bells that hung upon the fringes, and pomegranates intermixed among them. The bells signified thunder, and the pomegranates lightning. But that girdle that tied the garment to the breast was embroidered with five rows of various colors, of gold, and purple, and scarlet, as also of fine linen and blue, with which colors we told you before the veils of the temple were embroidered also. The like embroidery was upon the ephod; but the quantity of gold therein was greater. Its figure was that of a stomacher for the breast. There were upon it two golden buttons like small shields, which buttoned the ephod to the garment; in these buttons were enclosed two very large and very excellent sardonyxes, having the names of the tribes of that nation engraved upon them: on the other part there hung twelve stones, three in a row one way, and four in the other; a sardius, a topaz, and an emerald; a carbuncle, a jasper, and a sapphire; an agate, an amethyst, and a figue; an onyx, a beryl, and a chrysopæa; upon every one of which was again engraved one of the forementioned names of the tribes. A mitre also of fine linen encompassed his head, which was tied by a blue ribbon, about which there was another golden crown, in which was engraved the sacred name [of God]: it consists of four vowels. However, the high priest did not wear these garments at other times, but a more plain habit; he only did it when he went into the most sacred part of the temple, which he did but once in a year, on that day when our custom is for all of us to keep a fast to God. And thus much concerning the city and the temple; but for the customs and laws hereto relating, we shall speak more accurately another time; for there remain a great many things thereto relating which have not been here touched upon.

8. Now as to the tower of Antonia, it was situated at the corner of two cloisters of the court of the temple; of that on the west, and that on the north; it was erected upon a rock of fifty cubits in height, and was on a great precipice; it was the work of king Herod, wherein he demonstrated his natural magnanimity. In the first place, the rock itself was covered over with smooth pieces of stone, from its foundation, both for ornament, and that any one who would either try to get up or to go down it might not be able to hold his feet upon it. Next to this, and before you come to the edifice of the tower itself, there was a wall three cubits high; but within that wall all the space of the tower of Antonia itself was built upon, to the height of forty cubits. The inward parts had the largeness and form of a palace, it being parted into all kinds of rooms and other conveniences, such as courts, and places for bathing, and broad spaces for camps;
insomuch that, by having all conveniences that cities wanted, it might seem to be composed of several cities, but by its magnificence it seemed a palace. And as the entire structure resembled that of a tower, it contained also four other distinct towers at its four corners; whereof the others were but fifty cubits high; whereas that which lay upon the southeast corner was seventy cubits high, that from thence the whole temple might be viewed; but on the corner where it joined to the two cloisters of the temple, it had passages down to them both, through which the guard (for there always lay in this tower a Roman legion) went several ways among the cloisters, with their arms, on the Jewish festivals, in order to watch the people, that they might not there attempt to make any innovations; for the temple was a fortress that guarded the city, as was the tower of Antonia a guard to the temple; and in that tower were the guards of those three (14). There was also a peculiar fortress belonging to the upper city, which was Herod's palace; but for the hill Bezetha, it was divided from the tower Antonia, as we have already told you; and as that hill on which the tower of Antonia stood was the highest of these three, so did it adjoin to the new city, and was the only place that hindered the sight of the temple on the north. And this shall suffice at present to have spoken about the city and the walls about it, because I have proposed to myself to make a more accurate description of it elsewhere.

ENDNOTES

(12) See the description of the temples hereto belonging, ch. 15. But note, that what Josephus here says of the original scantiness of this Mount Moriah, that it was quite too little for the temple, and that at first it held only one cloister or court of Solomon's building, and that the foundations were forced to be added long afterwards by degrees, to render it capable of the cloisters for the other courts, etc., is without all foundation in the Scriptures, and not at all confirmed by his exacter account in the Antiquities. All that is or can be true here is this, that when the court of the Gentiles was long afterward to be encompassed with cloisters, the southern foundation for these cloisters was found not to be large or firm enough, and was raised, and that additional foundation supported by great pillars and arches under ground, which Josephus speaks of elsewhere, Antiq. B. XV. ch. 11. sect. 3, and which Mr. Maudrel saw, and describes, p. 100, as extant under ground at this day.

(13) What Josephus seems here to mean is this: that these pillars, supporting the cloisters in the second court, had their foundations or lowest parts as deep as the floor of the first or lowest court; but that so far of those lowest parts as were equal to the elevation of the upper floor above the lowest were, and must be, hidden on the inside by the ground or rock itself, on which that upper court was built; so that forty cubits visible below were reduced to twenty-five visible above, and implies the difference of their heights to be fifteen cubits. The main difficulty lies here, how fourteen or fifteen steps should give an ascent of fifteen cubits, half a cubit seeming sufficient for a single step. Possibly there were fourteen or fifteen steps at the partition wall, and fourteen or fifteen more thence into the court itself, which would bring the whole near to the just proportion. See sect. 3, infra. But I determine nothing.

(14) These three guards that lay in the tower of Antonia must be those that guarded the city, the temple, and the tower of Antonia.
The Tabernacle

What is the Tabernacle?
The Tabernacle was a moveable "tent of meeting" that God commanded Moses to build. (Read Exodus 25:1-2 and 25:8-9.) God wanted to dwell among his people, the Israelites. He wanted to have fellowship with them and be able to communicate with them (Ex. 25:22).
The Tabernacle and its courtyard were constructed according to a pattern set by God, not by Moses. We study the Tabernacle to understand the steps that the Lord laid out for a sinful people to approach a holy God. The Tabernacle became the place that God dwelt with his people for 400 years: from the Exodus until the time of King Solomon, when the Temple was built.
The Tabernacle was in the center of the Israelite camp. The 12 Tribes of Israel were encamped around it. The figures in the boxes refer to the number of males age 20 or over in each tribe. The total would be 603,550.

Fascinating Facts About the Tabernacle
- There are 50 chapters in the Bible that discuss the Tabernacle.
- The Tabernacle would have fit in half of a football or soccer field.
- The Tabernacle of the Old Testament was a "shadow" of things in heaven. Hebrews 8:1-9 tells us that the real Tabernacle is in heaven. This is where Jesus Himself is our high priest (Hebrews 8:2).
- The Tabernacle was built using many expensive materials: gold, silver, bronze, precious woods, and rare cloth. In modern terms the cost would exceed $1 million. Offerings from the Israelites paid for the materials. (Exodus 35:22-36:3)
- The Israelites were so generous they gave more than was needed. Moses had to command them to stop giving. (Exodus 36:6)
Fascinating Facts About the Tabernacle

- **God's Plans.** God is the creator of all that exists. In the beginning, people started sinning against each other and against God. God loves people and gave them a way to atone for (pay for) their sin with a blood sacrifice (a life). At first, the sacrifices were animals. (Genesis 8:20-21) God designed the Tabernacle as a place for sacrifice, forgiveness, and fellowship with God. (Exodus 25—26)

- **Super Tent.** The Tabernacle was Israel's spiritual center for 500 years, until Solomon's Temple. Its building and worship took up 50 chapters of the Bible.

- **A Bunch of Carats!** The gold in the Tabernacle and furnishings totaled over one metric ton. (Exodus 38:24) Some of it had originally come from the Egyptians who gave the Israelites articles of silver and gold when they left Egypt. (Exodus 12:33–36)

- **Snails and Sea Cows.** The fabric dyes (Exodus 36:8) came from shellfish (blue), insects (scarlet), and murex snails (purple). The leather outer covering may have come from the rare skin of the Red Sea's sea cow or manatee. (Exodus 25:5)

- **Weight Lifting.** Just the gold, silver, and bronze in the Tabernacle weighed seven tons—not to mention heavy curtains and wooden pillars! Thousands of Levites were needed for this moving job, plus six ox-carts. (Numbers 4)

- **Mobile Church.** When set up, the Tabernacle courtyard was one quarter the area of a football field, and the Tent of Meeting like a two-story house. But God planned its construction in smaller components so that most of it could be hand-carried by individuals or small groups walking. (Numbers 4)

- **A Thorny Task.** The wood in the Tabernacle was acacia, a thorny desert tree tougher than oak. The burning bush that Moses saw (Exodus 3:2) was likely an acacia.

- **Never-ending Fire.** The flames at the bronze altar burned continually as a reminder of God's presence and the need to worship Him. (Leviticus 6:12–13)

- **Aroma Therapy.** The Tabernacle had a unique scent of spices. Its recipes for incense and perfumed anointing oil were not to be used elsewhere. (Exodus 30:22-38)

- **The Turban.** A plate of pure gold was engraved with HOLY TO THE LORD and fastened to the front of the linen turban with a blue cord. (Exodus 28:36-37)

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- **A Heavy Outfit!** The High Priest's garments were woven with gold as well as linen, and included one engraved onyx stone on each shoulder, 12 precious gems on the breastpiece, two stones in a pocket over the heart, two braided chains of pure gold, and pomegranates of blue, purple, and scarlet yarn around the hem with gold bells alternating between them. (Exodus 28)

- **Special Underwear.** Priests wore white linen underclothes (Exodus 28:42-43) in contrast to pagan priests, whose rituals often involved nakedness or exposure.

- **People Forsake God.** God sent prophets, like Jeremiah and Isaiah, to warn the people not to worship idols or false religions, and to repent and turn away from their sin. (Isa. 1-3; Jer. 3-5) When they didn't obey, he allowed the Temple to be destroyed and the people were carried away to Babylon. (2 Chron. 36:11-21; Lamentations)

- **The Lost Ark?** According to Revelation 11:19, at the end of time, God's temple in heaven was opened, and within his temple was seen the ark of his covenant. And there came flashes of lightning, rumblings, peals of thunder, an earthquake and a great hailstorm.

- **New Covenant.** The sacrifices of the Tabernacle and the Temple were shadows of good things to come, not the realities themselves. They were a picture of future once-for-all atonement for sin by the perfect sacrifice of Jesus. God gave a new covenant so people would not just try to obey laws, but so they would love Him with all their heart and want to obey Him. (Jeremiah 31:31-34; Hebrews 8) Jesus was a perfect lamb (a blood sacrifice) for the sin of the world, once for all, to those who believe and receive him. We see God's love clearly because of his sacrifice. We love him because he first loved us. (John 3:16; Romans 3:25; Hebrews 10; 1 John 4:19)

- **Live a Life of Love.** This is love: not that we loved God, but that he loved us and sent his Son as an atoning sacrifice for our sins. (1 John 4:10) Be imitators of God, therefore, as dearly loved children and live a life of love, just as Christ loved us and gave himself up for us as a fragrant offering and sacrifice to God. (Ephesians 5:1, 2) To love him with all your heart, with all your understanding and with all your strength, and to love your neighbor as yourself is more important than all burnt offerings and sacrifices. (Mark 12:33)
CHERUBIM (Heb. kōrubim). The plural of 'cherub', represented in the OT as symbolic and celestial beings. In the book of Genesis they were assigned to guard the tree of life in Eden (Gn. 3:24). A similar symbolic function was credited to the golden cherubim, which were placed at either end of the cover ('mercy seat') of the ark of the covenant (Ex. 25:18-22; cf. Heb. 9:5), for they were thought of as protecting the sacred objects which the ark housed, and as providing, with their outstretched wings, a visible pedestal for the invisible throne of God (cf. 1 Sa. 4:4; 2 Sa. 6:2; 2 Ki. 19:15; Pss. 80:1; 99:1, etc.). In Ezek. 10 the chariot-throne of God, still upborne by cherubim, becomes mobile.

Representations of those winged creatures were also embroidered on the curtains and veil of the tabernacle and on the walls of the Temple (Ex. 26:31; 2 Ch. 3:7).

Figures of cherubim formed part of the lavish decorations of Solomon's Temple (1 Ki. 6:26ff.). Two of these, carved in olivewood and overlaid with gold, dominated the inner sanctuary. They stood about 5 m in height, with a total wingspread of similar dimensions, and when placed together they covered one entire wall. Cherubim were also carved in the form of a frieze around the wall of Solomon's Temple, and they appeared together with animal representations on decorative panels forming part of the base of the huge brass basin ('molten sea') which contained the water for ritual ablutions.

In other OT allusions, especially in the poetical books, they are symbolical representations of the storm-winds of heaven; thus in 2 Sa. 22:11 (Ps. 18:10) God was spoken of as riding upon a cherub (an expression which has as its parallel clause, 'he was seen upon the wings of the wind').

The OT does not describe the appearance and general nature of cherubim clearly. They were generally represented as winged creatures having feet and hands. In Ezekiel's vision of the restored Jerusalem the carved likenesses of cherubim had two faces, one of a man and the other of a young lion (Ezk. 41:18ff.), whereas in those seen in his vision of the divine glory, each of the cherubim had 4 faces and 4 wings (Ezk. 10:21). To what extent they were thought to be possessed of moral and ethical qualities is unknown. They were invariably in close association with God, and were accorded an elevated, ethereal position.

Archaeological discoveries have brought to light some ancient representations of creatures which may be cherubim. At Samaria ivory panels depicted a composite figure with a human face, an animal body with 4 legs, and 2 elaborate and conspicuous wings. Excavations at the ancient Phoenician city of Gebal (the Gk. Byblos) have revealed a carved representation of two similar cherubim supporting the throne of Hiram king of Gebal, who reigned c. 1000 BC.

Symbolic winged creatures were a prominent feature alike of ancient Near Eastern mythology and architecture. Representations of this kind were a common feature of Egyptian animism, while in Mesopotamia, winged lions and bulls guarded buildings of importance. The Hittites popularized the griffin, a highly composite creature consisting of the body of a lion with the head and wings of an eagle, and in general appearance resembling a sphinx.


HERUBIM [CHAIR oo beam] — winged angelic beings, often associated with worship and praise of God. The cherubim are first mentioned in the Bible in Genesis 3:24. When God drove Adam and Eve from the Garden of Eden, He placed cherubim at the east of the garden, “and a flaming sword which turned every way, to guard the way to the tree of life.” They were similar in appearance to the statues of winged sphinxes that flanked the entrances to palaces and temples in ancient Babylonia and Assyria.

Symbolic representations of cherubim were used in the TABERNACLE in the wilderness. Two cherubim made of gold were stationed at the two ends of the MERCY SEAT, above the ARK OF THE COVENANT in the HOLY OF HOLIES (Ex. 25:17–22; 1 Chr. 28:18; Heb. 9:5). Artistic designs of cherubim decorated the ten curtains (Ex. 26:1; 36:8) and the veil (Ex. 26:31; 2 Chr. 3:14) of the tabernacle.

When Solomon built the Temple, he ordered that two cherubim be made of olive wood and overlaid with gold. Each measured ten cubits (4.6 meters or 15 feet) high with a wingspread of ten cubits (1 Kin. 6:23–28; 8:6–7; 2 Chr. 3:10–13; 5:7–8). These gigantic cherubim were placed inside the inner sanctuary, or in the Most Holy Place in the Temple. Their wings were spread over the ark of the covenant. Cherubim functioned as the armrests of the throne of the invisible Lord God of Israel, the true Ruler and King of His People (1 Sam. 4:4; 2 Sam. 6:2). The woodwork throughout the Temple was decorated with engraved figures of cherubim, trees, and flowers (1 Kin. 6:29–35; 7:29, 36; 2 Chr. 3:7).

A careful comparison of the first and tenth chapters of the book of Ezekiel shows clearly that the “four living creatures” (Ezek. 1:5) were the same beings as the cherubim (Ezekiel 10). Each had four faces—that of a man, a lion, an ox, and an eagle ((Ezek. 1:10; also 10:14)—and each had four wings. In their appearance, the cherubim “had the likeness of a man” (Ezek. 1:5). These cherubim used two of their wings for flying and the other two for covering their bodies (Ezek. 1:6, 11, 23). Under their wings the cherubim appeared to have the form, or likeness, of a man’s hand (Ezek. 1:8; 10:7–8, 21).

The imagery of Revelation 4:6–9 seems to be inspired, at least in part, by the prophecies of Ezekiel. The “four living creatures” described here, as well as the cherubim of Ezekiel, served the purpose of magnifying the holiness and power of God. This is one of their main responsibilities throughout the Bible. In addition to singing God’s praises, they also served as a visible reminder of the majesty and glory of God and His abiding presence with His people.

In some ways, the cherubim were similar to the SERAPHIM, another form of angelic being mentioned in the Bible. Both were winged beings, and both surrounded God on His throne (Is. 6:2–3). But the seraphim of the prophet Isaiah’s vision were vocal in their praise of God, singing “Holy, holy is the Lord of hosts” (Is. 6:3). Nowhere else in the Bible do the seraphim break forth in such exuberant praise. They apparently played a quieter, more restrained role in worship.

Hebrews 10:1-4
For the Law, since it has only a shadow of the good things to come and not the very form of things, can never, by the same sacrifices which they offer continually year by year, make perfect those who draw near. Otherwise, would they not have ceased to be offered, because the worshipers, having once been cleansed, would no longer have had consciousness of sins? But in those sacrifices there is a reminder of sins year by year. For it is impossible for the blood of bulls and goats to take away sins.

1 John 1:9
If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.

This forgiveness is not Justification Forgiveness (Salvation Forgiveness). Justification means to be declared “Not Guilty.” Which is a one time, once for all declaration that places the person permanently in God’s family.

1 John 1:9
If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.

This forgiveness is Family Forgiveness. That is, maintaining a relationship already and permanently established through justification. (i.e. offending my wife: our family was established 40+ years ago, but I have to continually work to maintain that relationship by asking forgiveness)

Ralph H. Alexander, "Ezekiel",
The Expositor's Bible Commentary, Volume 6
(Mosaic and Millennial) offerings were observed much in the sense in which a believer today confesses his sin (1 John 1:9) in light of the finished work of Christ for sin. The believers’ confession is not efficacious. It is only Christ’s finished work that provides forgiveness of sin (Justification). Confession, however, reminds the believer that he has sinned and that the sin has been forgiven by Christ’s blood.
THE ARK OF THE COVENANT AND THE MERCY SEAT

• What is the Tabernacle?
  Why was it built?

• What is the Ark of the Covenant?

• What is the Mercy Seat?

• Where was the Ark of the Covenant in the Tabernacle?

• How was the Ark carried?

• What happened in the Holy of Holies?

• Which tribe was set apart to carry the Ark?

The carrying poles were fifteen feet long. They are not drawn to scale.

The Ark of the Covenant was the place where God met and talked with Moses (Exodus 25:22). It was made of acacia wood and covered with gold. The Tabernacle (the "tent of meeting") was built to house the Ark of the Covenant. The Ark was the first item of furniture constructed after God told Moses to build the Tabernacle (Exodus 25:10-22).

The Ark of the Covenant was intended to be the central focus of the Most Holy Place in the Tabernacle and later the Temple (Exodus 40:1-21). The Ark of the Covenant rested in the Most Holy Place and both were separated from the rest of the Holy Place by a curtain (veil) according to Exodus 26:31-33.

God set apart the tribe of Levi to carry the Ark and stand before Him, to serve Him, and to bless His Name (Deuteronomy 10:8). Only the High Priest was allowed to enter the Holy of Holies once a year (Leviticus 16) on Yom Kippur, the Day of Atonement, to sacrifice and to sprinkle blood on the Mercy Seat (the top of the Ark of the Covenant where the winged cherubim face each other) to atone for the sins of the people (Exodus 37:6-9).

2 Samuel 6:2 says that God dwells between the cherubim.

TABERNACLE AND LOCATION OF THE HOLY OF HOLIES

The Tabernacle was a moveable "tent of meeting" (Exodus 25:1-2, 8-9).

The Holy of Holies was the special enclosure for the Ark of the Covenant and was separated from the Holy Place by a curtain (veil).
The Journey of the Ark of the Covenant from Mt. Sinai

1. Exodus 25: God gives Moses directions to build the Ark of the Covenant
2. Exodus 26:1-33: The Veil is woven
4. Leviticus 16; Numbers 4, 10, 14; Deuteronomy 10:
The Ark is carried for 40 years in Wilderness

Exodus 16:33-34: Numbers 17:8, 10:
Manna laid before the Aaron’s rod laid before
Testimony the Testimony

Joshua 6: The Ark is carried around Jericho

Joshua 4: People build a memorial after the Jordan parts

Joshua 7: God speaks to Joshua near Ai

Joshua 18:1: Tabernacle at Shiloh

Judges 20: After defeat, the Israelites call on the Lord before the Ark

1 Samuel 6: The Philistines take the Ark of God
1 Samuel 3: The Lord speaks to the child Samuel who is sleeping near the Ark

1 Samuel 7: Ark brought to the house of Abinadab
2 Samuel 6: Ark moved on a cart to the house of Obed-Edom for 3 months
Uzzah struck dead

2 Samuel 15: David flees Jerusalem but sends Ark back
2 Samuel 6:12-17: David brings the Ark to Jerusalem and places in tent set up for it

1 Kings 8: Solomon has Ark brought into Most Holy Place in the Temple

2 Chronicles 35: Josiah recovers Law and puts Ark in Temple

Hebrews 9:4 - The golden pot that had manna, Aaron’s rod that budded, and the tables of the covenant
Revelation 11: The Ark in heaven in God’s Temple
Revelation 11:19 And the temple of God was opened in heaven, and there was seen in His temple the ark of His testament: and there were lightnings, and voices, and thunders, and an earthquake, and great hail.
The Ark of the Covenant
Has it been found?

by Dr. David R. Reagan

The Patriarch of the Orthodox Church of Ethiopia announced that on Friday, June 26, 2009, he will unveil to the world the Ark of the Covenant. [Editor's Note: The following Monday the Patriarch supposedly denied he had announced the unveiling.]

The Problematic Legend
There has been a legend for many years that the Ark of the Covenant is in the Saint Mary of Zion Church in Axum, Ethiopia. In recent years this legend has been popularized in the writings of Grant Jeffrey, a Canadian Bible prophecy writer who often specializes in the sensational.

This legend is based on a bizarre story that the Ark was smuggled out of Jerusalem by Menelik I, the supposed son of a union between the Queen of Sheba and King Solomon. Supposedly, a replica of the Ark was left in the Holy of Holies in the Temple in Jerusalem. The motivation for moving the Ark was to protect it from King Manasseh, one of the most ungodly kings in the history of Judah.

There are all kinds of problems with this legend. For one thing, it is doubtful that the Queen of Sheba ruled over Ethiopia. It is more likely that her realm was modern day Yemen.

Regarding Menelik I, he ruled over Ethiopia around 950 B.C., according to tradition. Manasseh did not become king of Judah until 253 years later.

Harry Atkins, an Ethiopian historian, contends that there is no record of this legend in Ethiopian history until the end of the 13th Century. At that time there was a dispute over who should be king, and one of the contenders claimed to be a descendant of King Solomon and the Queen of Sheba. Atkins says it was at that point that the legend of the Ark entered into Ethiopian history.

The insurmountable problem with the Ethiopian legend is that 2 Chronicles 35:3 states that the Ark was still in the Temple during the time of King Josiah who reigned from 640 to 609 B.C.

Rabbi Slomo Goren, former Chief Rabbi of Israel (now deceased), spent his life studying the Temple Mount, the Temple, and the Ark of the Covenant. He always argued vehemently that it would have been impossible for anyone, including the priests of the Temple, to have unguarded access to the Ark. He dismissed the whole story as a "foolish suggestion" and a "joke." Modern day rabbis in Israel also consider the story to be ridiculous. Their consensus of opinion is that the Ark is hidden in a secret compartment beneath the Temple Mount.

The Ark's Disappearance
No one knows for sure what happened to the Ark. The last time it is mentioned in Scripture is in 2 Chronicles 35:3. That passage makes it clear that the Ark was still in existence at the time of the spiritual revival led by the boy king, Josiah. Within 22 years after Josiah died, Judah fell to the Babylonians (586 B.C.), and the Ark disappeared.

No one knows for sure what happened to the Ark. Some scholars believe it was simply destroyed when the Temple was burned. Others believe it was captured as a prize of war, taken to Babylon, and probably melted down for its gold. This latter theory seems to be substantiated by the Scriptures. For example, in 2 Chronicles 36:18 it states that when the Babylonians destroyed the Temple, they took "all the articles of the house of God, and broke down the wall of Jerusalem and burned all its fortified buildings with fire, and destroyed all its valuable articles."
The strongest tradition is that the Ark was taken out of the Temple by Jeremiah and hidden. Some are convinced he hid it in the ground on the Temple Mount. But most who hold to the Jeremiah rescue theory believe he either hid the Ark in a great cavern beneath the Temple Mount (known today as Solomon’s Quarry) or that he hid it somewhere near Mt. Nebo in the modern day nation of Jordan.

The latter theory finds support in the apocryphal book of 2 Maccabees. The narrative in that book says, "the prophet, warned by an oracle, gave orders for the tabernacle and the ark to go with him when he set out for the mountain which Moses had climbed to survey God’s heritage. On his arrival, Jeremiah found a cave dwelling, into which he brought the tabernacle, the ark, and the altar of incense, afterwards blocking up the entrance” (2 Maccabees 2:4-5).

Another theory regarding the fate of the Ark is that it was translated or raptured, being taken up to Heaven to prevent it from falling into the hands of the Chaldeans. This theory is based upon a reference to the Ark in Revelation 11:15. This passage is a flash forward to the end of the Tribulation when Heaven opens and Jesus returns in wrath. The writer states that when Heaven opened "the ark of His covenant appeared in His Temple." Those who reject this theory argue that the Ark seen in Heaven in this passage is the heavenly reality of which the Ark of the Covenant was only an earthly shadow or copy (Hebrews 8:5).

**The Ark in Bible Prophecy**

Regardless of what happened to the Ark, the Scriptures suggest that it will never be found again. This comes as quite a shock to some Christians who have assumed that the Ark must be found before the Tribulation Temple can be built and animal sacrifice reinstituted. Others have simply assumed that the Ark would be replaced in the Holy of Holies when the Lord’s Millennial Temple is built.

But Jeremiah says point blank that "the ark of the covenant of the Lord... shall not come to mind, nor shall they remember it, nor shall they miss it, nor shall it be made again" (Jeremiah 3:16). The context of this passage is the Millennial reign of Jesus, so it does not rule out the possibility of a discovery prior to that time. Conceivably, the Ark could be discovered, and Satan could use its discovery to incite the rebuilding of a Temple where an apostate sacrificial system would be reinstituted. We know that such a Temple will be built, but I doubt if its construction will be motivated by the discovery of the Ark.

The important point to keep in mind here is that the rediscovery of the Ark is not essential to the rebuilding of the Temple. After all, the Temple was rebuilt by Zerubbabel following the Babylonian captivity, and the Ark had already been lost by that time. There was no Ark in the Holy of Holies during the time when Jesus worshiped in the Temple.

Nor is the Ark needed for the Millennial Temple. Ezekiel describes the Temple in great detail (chapters 40-42), and he never mentions the Ark. There is a Holy of Holies (Ezekiel 41:4), but it is empty, and it is not separated from the Holy Place by a veil.

The Ethiopians may have an object they venerate and consider to be the Ark. But I personally believe there is no possibility that it is the original Ark of the Covenant.

**More Info**

Concerning the Ark of the Covenant, read about [the search for](https://www.biblegateway.com/passage/?search=ark%20of%20the%20covenant%20search) and [it's destiny](https://www.biblegateway.com/passage/?search=ark%20of%20the%20covenant%20destiny).
SHOWBREAD

SHOWBREAD. Heb. lehem happānim, lit. ‘bread of the face’, i.e. bread set before the face or presence of God (Ex. 25:30; 35:13; 39:36, etc.) or lehem hamma‘ rekeṭ, lit. ‘bread of ordering’ (1 Ch. 9:32, etc.). After Moses had received divine instructions concerning the making of a table, dishes, spoons, covers and bowls for the holy place of the tabernacle, he was directed to place ‘showbread’ on the table. This arrangement was never to cease (Ex. 25:30). The showbread consisted of twelve baked cakes, made of fine flour, each containing two-tenths of an ephah (*Weights and Measures). These were set in two rows, six to a row (ma‘rekeṭ Lv. 24:6). Upon each row (lit. ‘the row’, Lv. 24:7) of cakes frankincense was placed ‘as a memorial’ (1azkārā) and was offered by fire to the Lord (Lv. 24:7). It was the duty of the priest each sabbath day to place fresh or hot bread on the table (1 Sa. 21:6). The old cakes then became the perquisite of Aaron and his sons who ate them in the holy place because they were ‘most holy’ (Lv. 24:5-9). It was these loaves that David requested of Ahimelech, the priest, for himself and his men (1 Sa. 21:1-6; cf. Mt. 12:4; Mk. 2:26; Lk. 6:4).

The position of the table upon which the showbread was placed was in the holy place on the N side of the tabernacle opposite the lampstand (Ex. 26:35). The table was made of acacia wood overlaid with gold and bordered with a golden crown. It had a ring at each corner for the rods by which it was carried (Ex. 25:23-28). According to the original commandment it never failed to appear in the appointed place of God’s worship (2 Ch. 4:19; 13:11). The Kohathites had charge of the showbread (1 Ch. 9:32).

The passages referred to do not themselves indicate the significance of the showbread, but it is possible to infer from these data that God is man’s provider and sustainer, and that man lives constantly in the presence of God. This truth makes it obligatory for man to offer his life to God (Rom. 12:1). D.F.
BREAD

BREAD. Bread was the all-important commodity of the ancient Near East, and the price to grain is an infallible index to economic conditions at any given time. In early Babylonia the grain of corn provided the basic unit for the system of weights, and cereal took the place of money in commerce. Hosea paid part of the price of his wife in grain.

While we possess much information about the price of grain, references to the price of bread are extremely rare because it was usually made by each housewife. One reference from the Hammurapi period (18th century BC) gives 10 šé (about a twentieth of a shekel) as the price of about 2 1/2 litres (4 sila) of bread, and half this amount was a man’s daily ration. (B. Meissner, Warenpreise in Babylonien, p. 7.) In 2 Ki. 7:1 the price quoted for cereal seems abnormally high, but it was doubtless considerably lower than in the preceding famine. In Rev. 6:6 the prices describe graphically the grim conditions of famine.

Barley bread was probably the most widely used. The fact that barley was also fed to horses (1 Ki. 4:28) does not necessarily imply that it was considered inferior, any more than is oats in our day. Wheat bread was more highly prized and was probably fairly common. Spelt was also used, but rye does not seem to have been cultivated. On occasions various cereals may have been mixed together and, as Ezek. 4:9 shows, even lentil and bean meal were added.

The general term for grain was dāgān. After threshing and winnowing, the grain was either crushed in a *mortar with a pestle or was ground in a *mill by rubbing the upper stone to and fro on the nether millstone. The term for flour or meal in general was qemaḥ, and when necessary this was qualified by the addition of the name of the cereal (Nu. 5:15). What was probably a finer quality was called sōlēt (cf. 1 Ki. 4:22), but some scholars take this word to mean ‘groats’. This was the meal used in the offerings (Ex. 29:40; Lv. 2:5, etc.).

The word qālî, often translated ‘parched corn’, was probably roasted grains, which were eaten without further preparation.

The flour, mixed with water and seasoned with salt, was kneaded in a special trough. To this, leaven in the form of a small quantity of old fermented dough was added until the whole was leavened. Unleavened bread also was baked. Leaven was not used in the offerings made by fire (Lv. 2:11, etc.), and its use was forbidden during Passover week. The baking was done either over a fire on heated stones or on a griddle, or in an oven. Leavened bread was usually in the form of round, flat loaves, and unleavened in the form of thin cakes. The form called ‘ugâ was probably the griddle cake, since it required turning (Ho. 7:8).

When bread was kept too long it became dry and crumbly (Jos. 9:5 and 12). In Gilgamesh 11. 225-229, there is an interesting account of the deterioration of bread (ANET, p. 95). (*FOOD.)

That so vital a commodity should leave its mark on language and symbolism is not surprising. From earliest times the word ‘bread’ was used for food in general (Gn. 3:19 and Pr. 6:8, where Heb. has ‘bread’). Since it was the staple article of diet, it was called ‘staff’ of bread (Lv. 26:26), which is probably the origin of our phrase ‘staff of life’. Those who were responsible for bread were important officials, as in Egypt (Gn. 40:1), and in Assyria a chief baker is honoured with an eponymy. Bread was early used in sacred meals (Gn. 14:18), and loaves were included in certain offerings (Lv. 21:6, etc.). Above all, it had a special place in the sanctuary as the ‘bread of the Presence’. The manna was later referred to as ‘heavenly bread’ (see Ps. 105:40). Our Lord referred to himself as the ‘bread of God’ and as the ‘bread of life’ (Jn. 6:33, 35), and he chose the bread of the Passover to be the symbolic memorial of his broken body.

W.J.M.

HOUSPITALY. Throughout Scripture, the responsibility of caring for the traveller and those in need is largely taken for granted. Although examples are found right through the Bible, the only specific commands about providing hospitality concern the Christian’s responsibility towards his fellow believer.

I. In the Old Testament

Comparison with modern bedouin tribes, among whom hospitality is very highly regarded, suggests that the prominence of hospitality in the OT is partly due to Israel’s nomadic origins. Abraham’s generosity towards the three strangers (Gn. 18:1-8) provides an excellent illustration of nomadic practice, and was often remembered in later Jewish writings for its exemplary character, though settled communities were no less welcoming to the stranger (Jdg. 13:15; 2 Ki. 4:8ff.)

Hospitality in the OT was more than just a custom, however. It was also a demonstration of faithfulness to God (Jb. 31:32; Is. 58:7). One might even entertain Yahweh (Gn. 18:1-8) or his angels (Jdg. 6:17-23; 13:15-21; cf. Heb. 13:2), while God in his turn held a feast on the day of the Lord to which guests were invited (Zp. 1:7). The divine provision of *cities of refuge (Nu. 35:9-35; Jos. 20:1-9) and concern for the sojourner (Ex. 22:21; Lv. 19:10; Dt. 10:19) indicate the extent of OT hospitality.

Failure to provide for the traveller’s needs was a serious offence, liable to punishment by God (Dt. 23:3-4) and man (1 Sa. 25:2-38; Jdg. 8:5-17). The use of peša‘ (1 Sa. 25:28), a term employed for transgression of covenants, indicates the importance attached to such obligations. The unique breach of hospitality by Jael (Jdg. 4:11-21; 5:24-27) could be commended only because of her unwavering loyalty to old family ties and to Yahweh. Some invitations were better refused, however, since they might result in spiritual ruin (Pr. 9:18).

Though hospitality was extended to all, a particular responsibility existed to provide for one’s own family (Gn. 29:1-14; Jdg. 19:10-12; Is. 58:7) and for God’s servants (2 Sa. 17:27-29; 1 Ki. 17:10ff.; 2 Ki. 4:8ff.). A future son-in-law might be entertained as a guest, though this is known only as a Midianite custom (Ex. 2:20). The peace agreement between Heber the Kenite and Jabin of Hazor seems to have included a mutual obligation to provide hospitality (Jdg. 4:11-21).

That a host was responsible for the safety and welfare of his guests is vividly illustrated by Lot and by the old man of Gibeah (Gn. 19:8; Jdg. 19:24-25). The immorality of the communities in which both lived suggests that their disregard for their daughters was due more to the prevailing moral climate than to the requirements of the hospitality oath.

A stranger would wait at the city-gate for an offer of hospitality (Gn. 19:1; Jdg. 19:15), though the well also formed a suitable meeting-place (Gn. 24:14ff.; Ex. 2:20). Sometimes hospitality might be given in return for an earlier kindness (Ex. 2:20; 2 Sa. 19:32-40). Bread and water was the minimum provision (Dt. 23:4; 1 Ki. 17:10-11), though such meagre fare was often exceeded. A guest’s feet were washed from the dust of travel (Gn. 18:4; 19:2; 24:32; Jdg. 19:21), and his head sometimes anointed with oil (Ps. 23:5; Am. 6:6; cf. Lk. 7:46). The best *food might be presented (Gn. 18:5; 1 Sa. 25:18), and meat, rarely eaten in the E, specially procured (Gn. 18:7; Jdg. 6:19; 13:15; cf. Lk. 15:23). Curds and milk also particularly refreshed the traveller (Gn. 18:8; Jdg. 5:25). Animal fodder was supplied when required (Gn. 24:14, 32; Jdg. 19:21), while Elisha even received furnished accommodation (2 Ki. 4:10).

II. In the New Testament

The Gk. terms used are philoxenia (lit. ‘love of strangers’), cf. xenizō, ‘to receive as a guest’, also synaγo (Mt. 25:35ff.) and lambanō (3 Jn. 8).

Many aspects of OT hospitality reappear in the NT. The courtesies of providing water for a guest’s feet and oil for his head continue, though the NT also mentions a kiss of welcome and guests reclining at a meal (Lk. 7:44ff.). In fact, Simon the Pharisee’s home appears to have been an open house, judging by the way in which the presence of the woman who anointed Jesus was unconsciously accepted (Lk. 7:37ff.).
A special responsibility towards God’s servants is also evident, and Jesus’ earthly ministry (Mk. 1:29ff.; 2:15ff.; Lk. 7:36ff.; 10:38-41) and the apostles’ missionary labours (Acts 10:6ff.; 16:15; 17:7) were greatly dependent on the hospitality they received. The NT develops this by regarding the giving or refusing of hospitality to Jesus and his followers as an indication of one’s acceptance or rejection of the gospel (Mt. 10:9; Lk. 10:4), even at the final judgment (Mt. 25:34-46). These Christian responsibilities, however, are no more than a pale reflection of divine generosity. Jesus both spoke of the parable of the Great Supper (Mt. 22:2ff.; Lk. 14:16ff.) and gave the disciples an example to follow (Jn. 13:1ff.). Above all, he took the obligations of hospitality to the extreme by laying down his life to redeem his guests (Mk. 10:45; 14:22ff.).

The NT letters specifically command the provision of hospitality for fellow believers (e.g. Gal. 6:10). The existence of certain special factors in the 1st century AD emphasized the importance of these instructions. Persecution led to Christians being scattered and driven from their homes, and in many cases there was doubtless very real material need (Acts 8:1; 11:19). Itinerant preachers were also a charge upon the church. They received nothing from the pagan world (3 Jn. 7), and therefore became the responsibility of local Christians (Acts 9:43; 16:15; 18:3, 7), even though risks might be involved (Acts 17:5-9). Sometimes the hosts would be the evangelists’ own converts (3 Jn. 5-7). False teachers, however, were to be turned away (2 Jn. 10), and letters of recommendation served to identify genuine cases (Rom. 16:1; 2 Cor. 3:1). Many inns of the time were also of low standard, both materially and morally, and the Christian traveller would often have found them unattractive.

The ‘pursuit’ of hospitality (Rom. 12:13) was obligatory for the Christian, who must ensure that the needs of fellow believers were properly met, though hospitality was to be offered to all (Rom. 12:13-14; Gal. 6:10). Thus Paul instructs the Colossian church to receive Mark (Col. 4:10), and assumes that Philemon will prepare a room for Paul when he is released from prison (Phm. 22). The duty of providing hospitality was also one of the special qualifications of a *bishop (1 Tim. 3:2; Tit. 1:8), and of a *widow requiring support from the church (1 Tim. 5:10).

Although hospitality was a mark of civilization for the Greeks, and the NT contains an excellent example of non-Christian generosity (Acts 28:7), hospitality in the NT had a specifically Christian character. It was to be offered freely, without grudging (1 Pet. 4:9) and in a spirit of brotherly love (Heb. 13:1). Such love (agapē: 1 Pet. 4:8; cf. Rom. 12:9) is essentially outward-looking, issuing in a readiness to provide for the needs of others, and could be demonstrated only because the giver had received a gift (charisma) from God (1 Pet. 4:10-11). The care of others was therefore the discharge of a debt of gratitude.

III. The biblical inn

OT references to a ‘lodging place’ (ma‘lôn) are rare (Gn. 42:27; 43:21; Ex. 4:24; Jb. 9:2) and specific locations are confined to routes linking Egypt and Palestine or Midian. Nothing is known of these places, though one of them was large enough to accommodate a sudden influx of nine travellers (Gn. 42:27). The LXX equivalent katalyma and the cognate verb katalyō suggest the idea of unharnessing the animals, though it usually conveyed the general sense of lodging. Bethlehem’s inn (katalyma) may have been a fairly simple lodging-place. It was probably not a guestroom in a private house, as no name is given, and may have been the village’s common responsibility. Elsewhere katalyma describes a room in a private residence borrowed for the Passover meal (Mk. 14:14; Lk. 22:11; cf. Lk. 19:7). The pandochion of Lk. 10:34 is more developed, being open to anyone and providing overnight shelter, food and attention for a recognized charge, while xenia is used both for Philemon’s guest-room and the place of Paul’s house-arrest in Rome (Phm. 22; Acts 28:23).


Hospitality

**Hospitality**, the act of friendship shown a visitor. Hospitality in the ancient Near East was tightly bound up in customs and practices which all were expected to observe. As in an intricately choreographed dance, where any participant who does not observe his or her role must either learn it, or leave the dance if the whole is not to be jeopardized, so it was with the customs of ancient hospitality. One ignored the customs at one’s own peril. To try to understand those carefully structured and rigidly observed practices in terms of the relative informality of modern Western practices of hospitality would be completely to misunderstand them.

In the ancient Near East, hospitality was the process of ‘receiving’ outsiders and changing them from strangers to guests. Hospitality thus differed from entertaining family and friends. If strangers were not to be entirely ignored (or worse) either physically or socially (see Matt. 10:14-23), the reception occurred in three stages:

**Testing the Stranger:** Strangers pose a threat to any community since they are potentially harmful. Hence they must be tested both on how they may fit in and whether they will subscribe to the community’s norms. Officials (Josh. 2:2) or concerned citizenry (Gen. 19:5) could conduct such tests; an invading outsider must be repelled (Mark 5:17; the Gerasenes ask the ‘stranger’ Jesus to leave). An invitation to speak can be a test (Acts 13:14-15), while letters of recommendation can excuse from a test, although not always (e.g., 2 and 3 John; Rom. 16:3-16; 1 Thess. 5:12-13). The ritual of foot washing marks the movement from stranger to guest (see Gen. 18:4; 19:2; 24:32; lacking in Luke 7:36-50).

**The Stranger as Guest:** Since transient strangers lacked customary or legal standing within the visited community, it was imperative that they be under the protection of a patron, a host, who was an established community member. Through a personal bond with the host (something inns could not offer), strangers were incorporated as guests or clients/protégés. To offend the stranger becomes guest was to offend the host, who was protector and patron of the guest (poignantly underscored in the case of Lot, Gen. 19:1-10). Yet such patronage could yield more trouble than honor (e.g., Prov. 6:1).

A guest could infringe the requirements of hospitality by insulting the host or by any show of hostility or rivalry either toward the host or other guests; a guest must honor the host (when Jesus eats with sinners he neither accuses them of being sinners nor asks them to change, Matt. 9:10; Luke 5:29). The guest must not usurp the role of the host, e.g., make oneself at home when not yet invited to do so (in the home of another, Jesus heals only when asked, Mark 1:30), or take precedence (see Luke 14:8), or give orders to the dependents of the host, or demand or take what is not offered (see Luke 7:36-50, where Jesus is the perfect guest; Mark 6:10 and parallels with its rules for traveling disciples). By refusing what has been offered, the guest infringes the role of guest. The guest is above all bound to accept food (see Luke 10:18); the directives to disciples for their travels in Mark 6:8 require them to accept patronage (see 1 Cor. 9:4).

On the other hand, a host could infringe the requirements of hospitality by insulting the guests or by any show of hostility or rivalry, or by neglecting to protect the guests and their honor, for guests individually are the responsibility of the host. Thus while fellow guests have no explicit relationship, they were bound to forego hostilities, since they offended their host in the act of offending one another. The host had to defend each against the other since both were his guests (thus Paul’s problem at the Lord’s supper in 1 Cor. 11:17-34). The host could not fail to attend to the guests, to grant them the precedence that was their due or to show concern for their needs and wishes, or in general to earn the good will guests were supposed to show. Thus in Luke 7:36-50, Simon the Pharisee fails on all counts with his guest, Jesus: no foot washing; no kiss; no anointing; no keeping away the sinful woman; the parable in Luke 7:40-41 represents Jesus’ defense of his honor as guest. Finally, failure to offer the best
is to denigrate the guest (John 2:10).

A host’s infringing these requirements assures that a stranger will rarely, if ever, reciprocate hospitality. Hence the necessity and value of observing rules of hospitality (Matt. 25:38) and avoiding their infringement (Matt. 25:43).

While hospitality entails reciprocity between individuals, it can also be viewed as a reciprocal relationship between communities. Such hospitality to traveling Christians was both urged (see Rom. 12:13; 1 Pet. 4:9) and much practiced (e.g., Acts 17:7; 21:17; 28:7; Rom. 16:23).

**From Guest to Transformed Stranger:** The stranger-guest will leave the host either as friend or enemy. If as friend, the guest will spread the praises of the host (e.g., 1 Thess. 1:9; Phil. 4:16), notably to those sending the stranger (e.g., Mark 9:37). If as enemy, the one aggrieved will have to get satisfaction (e.g., 3 John).

It is probably in this context of the practice of hospitality that the meaning of John 1:10, ‘his own received him not,’ may best be understood. B.J.M.

<table>
<thead>
<tr>
<th>Yearly Calendar</th>
<th>Sin Offering</th>
</tr>
</thead>
<tbody>
<tr>
<td>Daily Sacrifice</td>
<td>None</td>
</tr>
<tr>
<td>Sabbath</td>
<td>None</td>
</tr>
<tr>
<td>New Moon</td>
<td>One Male Goat</td>
</tr>
<tr>
<td>Passover Unleavened Bread</td>
<td>One Male Goat daily</td>
</tr>
<tr>
<td>Shavuot (Weeks, Pentecost)</td>
<td>One Male Goat</td>
</tr>
<tr>
<td>Trumpets</td>
<td>One Male Goat</td>
</tr>
<tr>
<td>Yom Kippur (Day of Atonement)</td>
<td>One Male Goat Two Male Goats for the Scapegoat ritual</td>
</tr>
<tr>
<td>Sukkot (Tabernacles)</td>
<td>One Male Goat daily</td>
</tr>
</tbody>
</table>

### Calendar of Public Sacrifices: Occasion (Adapted from the ESV Study Bible)

<table>
<thead>
<tr>
<th>Occasion</th>
<th>Bulls</th>
<th>Rams</th>
<th>Lambs</th>
<th>Goats</th>
</tr>
</thead>
<tbody>
<tr>
<td>Every day</td>
<td></td>
<td></td>
<td></td>
<td>2</td>
</tr>
<tr>
<td>Sabbath</td>
<td></td>
<td>2</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1st day of month (New Moon)</td>
<td>2</td>
<td>1</td>
<td>7</td>
<td>1</td>
</tr>
<tr>
<td>Passover/Unleavened Bread: each day</td>
<td>2</td>
<td>1</td>
<td>7</td>
<td>1</td>
</tr>
<tr>
<td>Pentecost (Feast of Weeks, Shavuot)</td>
<td>2</td>
<td>1</td>
<td>7</td>
<td>1</td>
</tr>
<tr>
<td>1st day of 7th month (Trumpets)</td>
<td>1</td>
<td>1</td>
<td>7</td>
<td>1</td>
</tr>
<tr>
<td>Day of Atonement (Yom Kippur)</td>
<td>1</td>
<td>1</td>
<td>7</td>
<td>1</td>
</tr>
<tr>
<td>Feast of Booths (Tabernacles, Sukkot):</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1st day</td>
<td>13</td>
<td>2</td>
<td>14</td>
<td>1</td>
</tr>
<tr>
<td>2nd day</td>
<td>12</td>
<td>2</td>
<td>14</td>
<td>1</td>
</tr>
<tr>
<td>3rd day</td>
<td>11</td>
<td>2</td>
<td>14</td>
<td>1</td>
</tr>
<tr>
<td>4th day</td>
<td>10</td>
<td>2</td>
<td>14</td>
<td>1</td>
</tr>
<tr>
<td>5th day</td>
<td>9</td>
<td>2</td>
<td>14</td>
<td>1</td>
</tr>
<tr>
<td>6th day</td>
<td>8</td>
<td>2</td>
<td>14</td>
<td>1</td>
</tr>
<tr>
<td>7th day</td>
<td>7</td>
<td>2</td>
<td>14</td>
<td>1</td>
</tr>
<tr>
<td>8th day</td>
<td>1</td>
<td>1</td>
<td>7</td>
<td>1</td>
</tr>
<tr>
<td><strong>Calendrical Offerings</strong></td>
<td><strong>BURNT</strong></td>
<td><strong>GRAIN</strong></td>
<td><strong>DRINK</strong></td>
<td><strong>FELLOWSHIP</strong></td>
</tr>
<tr>
<td>---------------------------</td>
<td>-----------</td>
<td>-----------</td>
<td>-----------</td>
<td>----------------</td>
</tr>
<tr>
<td><strong>DAILY SERVICE</strong> (Ex. 29:38-42; Num. 28:8-9)</td>
<td>One male lamb morning and evening = &quot;regular burnt offerings&quot;</td>
<td>1/10 ephah fine flour + 1/4 hin olive oil (with each lamb)</td>
<td>1/4 hin fermented drink (with each lamb)</td>
<td>&quot;drink offering&quot; (+ daily offerings)</td>
</tr>
<tr>
<td><strong>WEEKLY SABBATH</strong> (Lev. 23:3-4; Num. 28:9-10)</td>
<td>Two male lambs (+&quot;regular burnt offerings&quot;)</td>
<td>2/10 ephah fine flour + oil (+ daily offerings)</td>
<td>&quot;drink offering&quot; (+ daily offerings)</td>
<td></td>
</tr>
<tr>
<td><strong>MONTHLY NEW MOON</strong> (Num. 28:11-15)</td>
<td>Two young bulls, each + ----- One ram + ----- Seven male lambs each + ----- (+ &quot;regular burnt offerings&quot;)</td>
<td>3/10 ephah fine flour/oil + ----- 2/10 ephah fine flour/oil + ----- 1/10 ephah fine flour/oil + -----</td>
<td>1/2 hin wine 1/3 hin wine 1/4 hin wine (+ daily offerings)</td>
<td></td>
</tr>
<tr>
<td><strong>PASSEOVER/ UNLEAVENED BREAD FESTIVAL</strong> (Lev. 23:4-14; Num. 28:16-25)</td>
<td>After Passover, each day for seven days: Two young bulls each + ----- One ram + ----- Seven male lambs each + ----- On second day after Passover: One male lamb (extra) + ----- (+ &quot;regular burnt offerings&quot;)</td>
<td>3/10 ephah fine flour/oil + ----- 2/10 ephah fine flour/oil + ----- 1/10 ephah fine flour/oil + -----</td>
<td>1/2 hin wine 1/3 hin wine 1/4 hin wine (+ daily offerings)</td>
<td></td>
</tr>
<tr>
<td><strong>FEAST OF WEEKS</strong> (Pentecost) (Lev. 23:15-21; Num. 28:26-31)</td>
<td>Two young bulls each + ----- One ram + ----- Seven male lambs each + ----- (+ &quot;regular burnt offerings&quot;)</td>
<td>3/10 ephah fine flour/oil + ----- 2/10 ephah fine flour/oil + ----- 1/10 ephah fine flour/oil + -----</td>
<td>1/2 hin wine 1/3 hin wine 1/4 hin wine (+ daily offerings)</td>
<td></td>
</tr>
<tr>
<td><strong>FEAST OF TRUMPETS</strong> (Lev. 23:24-25; Num. 29:1-6)</td>
<td>One young bull + ----- One ram + ----- Seven male lambs each + ----- (+ monthly and &quot;regular burnt offerings&quot;)</td>
<td>3/10 ephah fine flour/oil + ----- 2/10 ephah fine flour/oil + ----- 1/10 ephah fine flour/oil + -----</td>
<td>1/2 hin wine 1/3 hin wine 1/4 hin wine (+ daily offerings)</td>
<td></td>
</tr>
<tr>
<td><strong>DAY OF ATONEMENT</strong> (Lev. 16:1-28; 23:26-32; Num. 29:7-11)</td>
<td>One young bull + ----- One ram + ----- Seven male lambs each + ----- Atonement ritual: One ram (for high priest) One ram (for nation) (+ &quot;regular burnt offerings&quot;)</td>
<td>3/10 ephah fine flour/oil + ----- 2/10 ephah fine flour/oil + ----- 1/10 ephah fine flour/oil + -----</td>
<td>1/2 hin wine 1/3 hin wine 1/4 hin wine (+ daily offerings)</td>
<td></td>
</tr>
<tr>
<td><strong>FEAST OF TABERNACLES</strong> (Booths)</td>
<td></td>
<td>Day Bulls Rams Lambs</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>1 13 2 14</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>1 12 2 14</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>3</td>
<td>1 11 2 14</td>
<td></td>
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<tr>
<td>4</td>
<td>10 2 14</td>
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<td>9 2 14</td>
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<td>8 2 14</td>
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<tr>
<td>7</td>
<td>7 1 14</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>1 1 14</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(Lev.23:35-43; 36, 37, 48; Num. 29:1-28)</td>
<td>(+ &quot;regular burnt offerings&quot;)</td>
<td>(+ daily offerings)</td>
<td>matching drink offerings following pattern above</td>
<td>(+ daily offerings)</td>
</tr>
</tbody>
</table>

Note: No guilt offerings were included in any of these regularly scheduled calendrical offerings. On guilt offerings see Leviticus 5:14-6:7. One ephah = 1/2 bushel, about 8 quarts. One hin = about 1/2 quart.
ALTAR

ALTAR.

I. In the Old Testament

In all but four of the OT occurrences of the word ‘altar’, the Heb. is mizbəh, which means ‘place of sacrifice’ (from zāḥeh, ‘to slaughter for sacrifice’), and one of the remaining occurrences (Ezr. 7:17) is simply its Aram. cognate maḏbəh. While etymologically the term involves slaughter, in usage it was not always so restricted, being applied also to the altar for burning incense (Ex. 30:1). For other occurrences of ‘altar’ in the EVV, see g, below.

a. The Patriarchs

The Patriarchs built their own altars and offered their own sacrifices on them without having any recourse to a priesthood. Noah built one after the flood and made burnt-offerings on it (Gn. 8:20). Abraham built altars to Yahweh at Shechem, between Bethel and Ai, at Hebron and at Moriah, where he offered a ram instead of Isaac (Gn. 12:6-8; 13:18; 22:9). Isaac did likewise at Beersheba (Gn. 26:25), Jacob erected altars at Shechem and Bethel (Gn. 33:20; 35:1-7), and Moses erected one at Rephidim after the victory of the Israelites over Amalek (Ex. 17:15). The altars were evidently erected mainly to commemorate some event in which the principal had had dealings with God. No information is given as to their construction, but it is reasonable to suppose that they were of the same type as those later allowed in the Mosaic law see d, below.

b. Pre-Israelite altars in Palestine

In the early days of Palestine exploration it was customary to see altars in many things which today are understood as domestic, agricultural or industrial installations. True altars have, however, been uncovered at several sites from different periods. At Ai, Mme J. Marquet-Krause discovered a small temple of the Early Bronze Age in which was an altar of plastered stones, against the wall, on which animal and food-offerings had been made. In Middle Bronze Age *Megiddo (level XV) two temples were found containing rectangular altars, one of mud bricks and the other of lime-plastered stones. Temples of the Late Bronze Age containing altars of similar type have been found at Lachish, Beth-shean and Hazor. In the levels of this period at Hazor a great hewn block of stone was discovered, with two hallowed basins on one face, perhaps for catching the blood of sacrificed animals. At Megiddo and Nahariyeh great platforms of stones which were probably used as places of sacrifice were uncovered, but these were more *high places* than they were true altars.

A number of hewn limestone altars with four horns at the upper corners, dating from about the period of the conquest, were found at Megiddo. These, however, to judge from their relatively small size (largest c. 70 cm high), were probably incense altars. Numerous clay stands which may have been for burning incense have been uncovered at such sites as Megiddo, Beth-shean and Lachish, from Bronze and Iron Age Levels.

Thus altars were in use among the Canaanites in the Promised Land, a fact that gives point to the careful regulations on this matter in the Sinai revelation. That altars were not limited to Palestine is shown by the discoveries at such sites as Eridu, Ur, Khafajah and Assur in Mesopotamia, and the episode in which Balaam erected, and offered bullocks on, 7 altars at Kiriath-huzoth (Nu. 23) may perhaps be understood in this light.

c. The altars of the tabernacle

At Sinai God revealed to Moses the specifications for two altars which were to be used in the *
tabernacle: the altar of burnt-offering and the altar of incense.

d. Built altars

In Ex. 20:24-26, God instructed Moses to tell the people to make an altar of earth (mizbaḥ "dāmā) or (unhewn) stones (mizbaḥ "bānīm) upon which to sacrifice their offerings. In neither case were there to be steps, so that the ‘nakedness’ of the offerer might not be uncovered. The form of this passage, in which God tells Moses to pass on this instruction to the people, suggests that it, like the Ten Commandments at the beginning of the chapter, was addressed to each Israelite individually, rather than to Moses as their representative as in Ex. 27. It may be that under this provision the layman was permitted to perform this himself, and it is perhaps in the light of this that the altars built by Joshua on Mt Ebal (Jos. 8:30-31; cf. Dt. 27:5), by Gideon in Ophrah (Jdg. 6:24-26), by David on the threshing-floor of Araunah (2 Sa. 24:18-25) and by Elijah on Mt Carmel (1 Ki. 18), as well as the episodes described in Jos. 22:10-34 and 1 Sa. 20:6, 29, are to be viewed (cf. Ex. 24:4).

e. The Temple of Solomon

In building his *Temple, Solomon, though influenced by his Phoenician associates, sought to follow the basic layout of the tabernacle and its court. Though David had already built an altar of burnt-offerings (2 Sa. 24:25), Solomon probably built a new one, as is indicated by 1 Ki. 8:22, 54, 64 and 9:25 (not mentioned in the main description, 1 Ki. 6-7). Altars of this period are well illustrated by the finds (IA II period) at Arad where in the temple courtyard stood an altar made of brick and rubble for burnt-offerings (cf. Ex. 20:25) which measured 5 cubits sq. (2.5 m) like that of the tabernacle (Ex. 17:1; cf. 2 Ch. 6:13). Two stone incense-altars with concave bowl-shaped tops were found on a step leading up to the ‘holy of holies’. Other Israelite incense-altars of the Israelite period have been recovered from Beersheba, etc.

f. False altars

Unlawful altars were in use in both Israel and Judah, as is shown by the condemnations of the prophets (Am. 3:14; Ho. 8:11) and the account of Jeroboam’s sins in 1 Ki. 12:28-33, as well as by archaeological finds.

g. Ezekiel’s vision

During the Exile, Ezekiel had a vision of Israel restored and the Temple rebuilt (Ezk. 40-44), and while no incense altar is mentioned, the altar of burnt offering in this visionary temple is described in detail (43:13-17). It consisted of 3 stages reaching to a height of 11 cubits on a base 18 cubits square. It was thus in form reminiscent of a Babylonian ziggurat, and this impression is furthered by the names of some of its parts. The base, ḫeq hā’āres (Ezk. 43:14, AV ‘bottom upon the ground’, literally ‘bosom of the earth’) recalls the Akkadian iraštū with the same meaning, and the terms har‘ēl and ṭi‘ēl translated ‘altar’ in vv. 15-16 may be Hebraized forms of Akkadian arallu, one of the names for the underworld, which had the secondary meaning ‘mountain of the gods’. Such borrowings from the Babylonian vocabulary, which would be independent of their etymological meaning, would have been normal after an exile of many years in Babylonia. The altar was ascended by a flight of steps, and the 4 upper corners bore horns.

h. The second Temple

When the Temple was rebuilt after the Return it was presumably provided with altars. These are referred to in Josephus (Contra Apionem 1. 198) and in the Letter of Aristeas, but on this period neither of these authors can be followed uncritically. In 169 BC Antiochus Epiphanes carried off the ‘golden altar’ (1 Macc. 1:21), and 2 years later he surmounted the altar of burnt offering with a ‘desolating
sacrilege' (1 Macc. 1:54), probably an image of Zeus. The Maccabees built a new altar and restored the incense altar (1 Macc. 4:44-49), and these must have continued in use when Herod enlarged the *Temple in the latter part of the 1st century BC. In his time the altar of burnt offering was a great pile of unhewn stones, approached by a ramp.

II. In the New Testament

In the NT two words for altar are used, that most frequently found being thysiastērion, which is used often in the LXX for mizbēaḥ. This word is used of the altar on which Abraham prepared to offer Isaac (Jas. 2:21), of the altar of burnt offering in the Temple (Mt. 5:23-24; 23:18-20, 35; Lk. 11:51; 1 Cor. 9:13; 10:18; Heb. 7:13; Rev. 11:1), and of the altar of incense, not only in the earthly Temple (Lk. 1:11) but also in the heavenly (Rev. 6:9; 8:5; 9:13; 14:18; 16:7; cf. also Rom. 11:3; Heb. 13:10). The other word, bōmos, is used once (Acts 17:23). It was used in the LXX for both mizbēaḥ and bāmā (*High place), and had primarily the meaning of a raised place.


Brazen Altar

The Procedure of Sacrifice

1. The Offering (Substitute)

Leviticus 1:2-3
"Speak to the sons of Israel and say to them, 'When any man of you brings an offering to the Lord, you shall bring your offering of animals from the herd or the flock. 'If his offering is a burnt offering from the herd, he shall offer it, a male without defect; he shall offer it at the doorway of the tent of meeting, that he may be accepted before the Lord."

The Procedure of Sacrifice

2. Identification: leaning with his whole weight on the head of the sacrifice and confessing the sin (e.g. Lev. 5:5, 16:21)

Leviticus 1:4
'He shall lay his hand on the head of the burnt offering, that it may be accepted for him to make atonement on his behalf.

The Procedure of Sacrifice

Traditional Confession by the High Priest on the Day of Atonement—Talmud - Mas. Yoma 35b


The Procedure of Sacrifice

3. Slaying the Substitute

Leviticus 1:5
'He shall slay the young bull before the Lord;
The Procedure of Sacrifice
4. Applying the Blood

Leviticus 1:5
and Aaron's sons the priests shall offer up the blood and sprinkle the blood around on the altar that is at the doorway of the tent of meeting.

The Procedure of Sacrifice
5. Processing the Sacrifice

Leviticus 1:6
'He shall then skin the burnt offering and cut it into its pieces.

The Procedure of Sacrifice
6. Burning the Sacrifice

Leviticus 1:7
'The sons of Aaron the priest shall put fire on the altar and arrange wood on the fire.

Leviticus 1:8-9
Then Aaron's sons the priests shall arrange the pieces, the head and the suet over the wood which is on the fire that is on the altar. 'Its entrails, however, and its legs he shall wash with water. And the priest shall offer up in smoke all of it on the altar for a burnt offering, an offering by fire of a soothing aroma to the Lord.
John 3:16
"For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life.

The Subject—God is doing two things→

John 3:16
"For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life.

The Action—loved, the first action→

John 3:16
"For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life.

The Object of His Love—the world, everyone→

John 3:16
"For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life.

The Response of Love—to give a gift, action number 2→

John 3:16
"For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life.

The Gift—Yeshua→

John 3:16
"For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life.

The Reason Why—so that something would happen→
John 3:16
“For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life.

The Gift is available to everyone—whoever (defines “world”)—

John 3:16
“For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life.

The Recipients Response—belief, trust, faith—

John 3:16
“For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life.

Object of Faith/trust—Yeshua—

John 3:16
“For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life.

The Bad News—to perish, judgment—

John 3:16
“For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life.

The Great Contrastive—but—

John 3:16
“For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life.

The Good News—unending life++
### The Abrahamic Covenant

<table>
<thead>
<tr>
<th>Abrahamic Covenant</th>
<th>Land Promise (Israel)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Genesis 12:1-3, 7, 13:14-17, 15, 17</td>
<td>✡ To You</td>
</tr>
<tr>
<td>Confirmed through Isaac (not Ishmael)</td>
<td>✡ To Your Descendants</td>
</tr>
<tr>
<td>Genesis 26:2-5, 24</td>
<td></td>
</tr>
<tr>
<td>Confirmed through Jacob (not Esau)</td>
<td>National Promise</td>
</tr>
<tr>
<td>Genesis 28:15-15</td>
<td>✡ National Election</td>
</tr>
<tr>
<td>Confirmed to all 12 tribes</td>
<td>✡ Unique Relationship with Gentile Nations</td>
</tr>
<tr>
<td>Genesis 49</td>
<td></td>
</tr>
</tbody>
</table>

**National Promise**
- ✡ National Election
- ✡ Unique Relationship with Gentile Nations

**Spiritual Blessing Promise**
- ✡ I will bless you.
- ✡ You will bless others.

### The Abrahamic Covenant

<table>
<thead>
<tr>
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</tr>
</thead>
<tbody>
<tr>
<td>Eternal (Gen. 17:7, 19; Ps. 105:9-10; Luke 1:55, Heb. 13:20)</td>
<td>✡ To You</td>
</tr>
<tr>
<td>Unconditional (Gen. 15)</td>
<td>✡ To Your Descendants</td>
</tr>
</tbody>
</table>

**National Promise**
- ✡ National Election
- ✡ Unique Relationship with Gentile Nations

**Spiritual Blessing Promise**
- ✡ I will bless you.
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### The Abrahamic Covenant

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<thead>
<tr>
<th>Abrahamic Covenant</th>
<th>Land Covenant (Eternal and Unconditional)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Genesis 12:1-3, 7, 13:14-17, 15, 17</td>
<td>Land Covenant (Eternal and Unconditional)</td>
</tr>
<tr>
<td>Confirmed through Isaac (not Ishmael)</td>
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</tr>
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<td>Land Covenant (Eternal and Unconditional)</td>
</tr>
</tbody>
</table>

**Land Covenant**
- ✡ To You
- ✡ To Your Descendants

**National Promise**
- ✡ National Election
- ✡ Unique Relationship with Gentile Nations

**Spiritual Blessing Promise**
- ✡ I will bless you.
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<thead>
<tr>
<th>Abrahamic Covenant</th>
<th>Mosaic Covenant Galatians 3:19</th>
</tr>
</thead>
<tbody>
<tr>
<td>Unconditional (Gen. 15)</td>
<td>✡ Land Promise</td>
</tr>
<tr>
<td>✡ Land Covenant</td>
<td>✡ Davidic Covenant</td>
</tr>
</tbody>
</table>

**National Promise**
- ✡ National Election
- ✡ Unique Relationship with Gentile Nations

**Spiritual Blessing Promise**
- ✡ I will bless you.
- ✡ You will bless others.
The Abrahamic Covenant

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<th>Covenant</th>
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Temporary Nature of the Mosaic Covenant

Galatians 3:19

Why the Law then?
It was added 1446 BC because of transgressions, having been ordained through angels by the agency of a mediator, until the seed would come to whom the promise had been made. 30 AD

The Abrahamic Covenant

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Mosaic Covenant

Purposes

1. To make a distinction--Deuteronomy 4:6-8, 7:6-11
2. Reveal God's standard of righteousness--Psalm 19:7-11, 40:8
3. Provide practical day-to-day guidance--Psalm 119:105
4. Reveal the necessity for substitutionary atonement--Heb. 9:22, Lev. 17:11

5. Reveal what sin is--Romans 3:20, 7:7
6. Cause men to sin more--Romans 5:20, 7:8-10; 1 Corinthians 15:56
7. Drive men to despair--Romans 7:12-25
8. Drive men to trust in God for salvation and not themselves--Romans 8:1-4, 1 Corinthians 15:57

Galatians 6:2
Bear one another's burdens, and thereby fulfill the law of Christ.

1 Corinthians 9:20-21
To the Jews I became as a Jew, so that I might win Jews; to those who are under the Law, as under the Law though not being myself under the Law, so that I might win those who are under the Law; to those who are without law, as without law, though not being without the law of God but under the law of Christ, so that I might win those who are without law.
Six Principles Regarding the Law of Moses

1. The Law is holy, righteous, and good—Romans 7:12.
3. The principle of freedom to keep parts of the Law.
4. The danger of legalism
   Treating the Law as mandatory for today. It lasted until Yeshua instituted the New Covenant in 30 AD—Galatians 3:19.

Six Principles Regarding the Law of Moses

5. The danger of arrogance
   Considering yourself superior to those who choose not to keep parts of the Law of Moses
6. The danger of deception
   Thinking that Law keeping contributes to your Justification or Sanctification—Galatians 3:11, Romans 7:7-8
Six Principles Regarding the Law of Moses

In essentials – UNITY

In non-essentials – LIBERTY

In all things – CHARITY
(the KJV version's Old English for agape love)

(Attributed to Philipp Melanchthon, German Protestant Reformer: 1497–1560)

Isaiah 11:2

The Spirit of the LORD will rest on Him, The spirit of wisdom and understanding, The spirit of counsel and strength, The spirit of knowledge and the fear of the LORD.
URIM AND THUMMIM

URIM AND THUMMIM. In association with the office of high priest, God made a provision for giving guidance to his people (Dt. 33:8, 10) but particularly to the leaders of his people (Nu. 27:21, cf. below). Almost everything, however, about this provision remains unexplained. The words Urim and Thummim have received no satisfactory etymology and the technique whereby guidance was made plain has not been recorded. A further mystery is the apparent disappearance of the Urim and Thummim from national life between the early monarchy (e.g. 1 Sa. 23:6) and some revival of the usage envisaged in Ezr. 2:63; Ne. 7:65.

Three passages are of particular interest. Abiathar came to David (1 Sa. 23:6) with the ‘ephod’. It is reasonable to assume that this was the high-priestly ephod, not the ordinary ephod of priestly wear (1 Sa. 22:18), for otherwise why should it be mentioned? In the light of the remainder of the story we must assume that ‘ephod’ here acts as a comprehensive term for that whole unit of high-priestly garb: ephod-breastpiece-Urim (cf. Ex. 28:28-30; see 1 Sa. 14:18, where ‘ark’ (LXX reads ‘ephod’) seems similarly to summarize the oracular equipment of the priest). David (1 Sa. 23:9-12) asks direct questions and elicits affirmative answers. In point of fact no examples of negative answers are anywhere recorded. The second passage is 1 Sa. 14 and it presents similarities: cf. 14:3, 41 with 23:6, 9; note the identical title in 14:41; 23:10 (a customary formula?). According to MT Saul requests: ‘Give perfect things’ (tâmím, related, presumably, to Thummim). RSV accepts the reconstruction of the text here, helped by LXX, and reads ‘If this guilt is in me or in Jonathan . . . give Urim . . . if this guilt is in thy people . . . give Thummim.’ The third passage shows that the Urim and Thummim could not be compelled to give an answer: 1 Sa. 28:6; cf. 14:36-37.

It is extremely difficult if not impossible to offer a coherent suggestion on the basis of this evidence. H. H. Rowley conjectures that Urim (related to ‘arar, to curse) gives the negative answer and Thummim (related to tâمام, to be perfect) gives the affirmative. On the assumption that the Urim and Thummim were two flat objects each with a ‘yes’ side and each with a ‘no’ side, then on being taken or tossed out of the pouch (cf. Pr. 16:33) a ‘yes’ (two Thummim) and ‘no’ (two Urim) and a ‘no reply’ (one Urim and one Thummim) were all possible. This is intriguing and plausible but, of course, must rest in part on the reconstruction of 1 Sa. 14:41 and ignore the lack of evidence for negative replies.


J.A.M.

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<tr>
<th>Scripture</th>
<th>Period</th>
<th>In use:</th>
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<tr>
<td>Num. 27:21</td>
<td>Tabernacle: 1446-960 B.C.</td>
<td>Yes, but declining</td>
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<tr>
<td>1 Sam. 23:9-12</td>
<td>First Temple 960-586 B.C.</td>
<td>Not in use</td>
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<tr>
<td>2 Sam. 7:1-17</td>
<td>2nd Temple 516 B.C.-70 A.D.</td>
<td>Waiting for Urim's return Hosea 3:4</td>
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<tr>
<td>Obadiah through Malachi (460 B.C.)</td>
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<tr>
<td>Nehemiah 7:65</td>
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<td>445-433 B.C.</td>
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MEDIATOR. The term occurs infrequently in the Scriptures (Gal. 3:19-20; 1 Tim. 2:5; Heb. 8:6; 9:15; 12:24; Jb. 9:33, Lxx). But the idea of mediation and therefore of persons acting in the capacity of mediator permeates the Bible. The function of a mediator is to intervene between two parties in order to promote relations between them which the parties themselves are not able to effect. The situation requiring the offices of a mediator is often one of estrangement and alienation, and the mediator effects reconciliation. In the sphere of human relations Joab acted the part of mediator between David and Absalom (2 Sa. 14:1-23). Job expresses the need in regard to his relations to God when he said, ‘There is no umpire (AV ‘daysman’) between us, who might lay his hand upon us both’ (Jb. 9:33).

I. In the Old Testament
In the OT the prophet and the priest fulfilled, most characteristically, the office of mediator in the institution which God established in terms of covenant relations with his people. The prophet was God’s spokesman; he acted for God in the presence of men (cf. Dt. 18:18-22). The priest acted on behalf of men in the presence of God (Ex. 28:1; Lv. 9:7; 16:6; Nu. 16:40; 2 Ch. 26:18; Heb. 5:1-4; cf. Jb. 42:8). In the OT, however, Moses, of all human instruments, was the mediator par excellence (cf. Ex. 32:30-32; Nu. 12:6-8; Gal. 3:19; Heb. 3:2-5). He was the mediator of the old covenant, because it was through his instrumentality that the covenant at Sinai was dispensed and ratified (cf. Ex. 19:3-8, 3-8; Acts 7:37-39). It is with Moses that Jesus as Mediator of the new covenant is compared and contrasted.

II. Christ as mediator
The designation ‘Mediator’ belongs pre-eminently to Christ, and even those men who executed mediatory offices in the OT institution were thus appointed only because the institution in which they performed these functions was the shadow of the archetypal realities fulfilled in Christ (cf. Jn. 1:17; Heb. 7:27-28; 9:23-24; 10:1). Jesus is the Mediator of the new covenant (Heb. 9:15; 12:24). And it is a better covenant (Heb. 8:6) because it brings to consummate fruition the grace which ‘COVENANT administration embodies. Christ is the ‘one mediator between God and men’ (1 Tim. 2:5). To invest any other with this prerogative is to assail the unique honor that belongs to him as well as to deny the express assertion of the text.

Though the title ‘Mediator’ is not often used, the Scripture abounds in references to the mediatory work of Christ.
a. Pre-incarnate mediation
As the eternal and pre-existent Son he was Mediator in the creation of the heavens and the earth (Jn. 1:3, 10; Col. 1:16; Heb. 1:2). This activity in the economy of creation is correlative with his mediatorialship in the economy of redemption. The omnipotence evidenced in the former and the prerogatives that belong to him as Creator are indispensable to the execution of redemption. It is in redemption, however, that the extensiveness of his mediation appears. All along the line of the redemptive process from its inception to the consummation his mediacy enters.

Election as the ultimate fount of salvation did not take place apart from Christ. The elect were chosen in him before the foundation of the world (Eph. 1:4) and they were predestinated to be conformed to his image (Rom. 8:29).
b. Mediation in salvation and redemption
It is particularly in the once-for-all accomplishment of salvation and redemption that his mediatory action is patent (cf. Jn. 3:17; Acts 15:11; 20:28; Rom. 3:24-25; 5:10-11; 7:4; 2 Cor. 5:18; Eph. 1:7; Col. 1:20; 1 Jn. 4:9). The accent falls upon the death, blood and cross of Christ as the action through which redemption has been wrought. In the Scriptures the death of Christ is always conceived of as an event in which Jesus is intensely active in obedience to the Father’s commandment and in fulfillment of his commission (cf. Jn. 10:17-18; Phil. 2:8). It is Jesus’ activity as Mediator in the shedding of his blood that accords to his death its saving efficacy. When salvation wrought is viewed as reconciliation and propitiation, it is here that the mediatory function is most clearly illustrated. Reconciliation presupposes alienation between God and men and consists in the removal of that alienation. The result is peace with God (cf. Rom. 5:1; Eph. 2:12-17). Propitiation is directed to the wrath of God and Jesus, as the propitiation, makes God propitious to us (cf. 1 Jn. 2:2).
c. Continued mediation

LXX Septuagint (Gk. version of OT)
AV Authorized Version (King James’), 1611
OT Old Testament
cf confer (Lat.), compare
Christ’s mediation is not confined to his finished work of redemption. His mediatory activity is never suspended. In our participation of the fruits of redemption we are dependent upon his continued intervention as Mediator. Our access to God and our introduction into the grace of God are through him; he conveys us to the Father’s presence (Jn. 14:6; Rom. 5:2; Eph. 2:18). It is through him that grace reigns through righteousness to eternal life, and grace and peace are multiplied to the enjoyment of the fullness of Christ (cf. Rom. 1:5; 5:12; 2 Cor. 1:5; Phil. 1:11). The most characteristic exercises of devotion on the part of the believer are offered through Christ. Thanksgiving and prayer are not only exercised in the grace which Christ imparts but are also presented to God through Christ (cf. Jn. 14:14; Rom. 1:8; 7:25; Col. 3:17; Heb. 13:15). The acceptability of the believer’s worship and service springs from the virtue and efficacy of Christ’s mediation, and nothing is a spiritual sacrifice except as rendered through him (1 Pet. 2:5). Even the pleas presented to others for the discharge of their obligations derive their most solemn sanction from the fact that they are urged through Christ and in his name (Rom. 15:30; 2 Cor. 10:1; cf. Rom. 12:1).

The continued mediation of Christ is specially exemplified in his heavenly ministry at the right hand of God. This ministry concerns particularly his priestly and kingly offices. He is a Priest for ever (Heb. 7:21, 24). An important aspect of this priestly ministry in the heavens is intercession directed to the Father and drawn within its scope every need of the people of God. Jesus is exalted in his human nature, and it is out of the reservoir of fellow feeling forged in the trials and temptations of his humiliation (Heb. 2:17-18; 4:15) that he meets every exigency of the believer’s warfare. Every grace bestowed flows through the channel of Christ’s intercession (Rom. 8:34; Heb. 7:25; cf. 1 Jn. 2:1) until the salvation which he has secured will reach its fruition in conformity to his image. The priestly ministry of Christ, however, must not be restricted to intercession. He is High Priest over the house of God (Heb. 3:1-6), and this administration involves many other functions. In his kingly office he is exalted above all principality and power (Eph. 1:20-23), and he will reign to the end of bringing all enemies into subjection (1 Cor. 15:25). This is Christ’s mediatorial dominion, and it embraces all authority in heaven and in earth (Mt. 28:18; Jn. 3:35; 5:26-27; Acts 2:36; Phil. 2:9-11).

It is eschatology that will finally manifest and vindicate Christ’s mediatorialship; the resurrection and judgment will be wrought by him. All the dead, just and unjust, will be raised by his summons (Jn. 5:28-29). It is in him that the just will be raised to immortality and incorruption (1 Cor. 15:22, 52-54; 1 Thes. 4:16), and with him they will be glorified (Rom. 8:17; cf. Jn. 11:25; Rom. 14:9). The final judgment will be executed by him (Mt. 25:31-46; Jn. 5:27; Acts 17:31).

d. Conclusion

Christ’s mediatorialship is thus exercised in all the phases of redemption from election in God’s eternal counsel to the consummation of salvation. He is Mediator in humiliation and exaltation. There is, therefore, multifinality attaching to his mediatorial activity, and it cannot be defined in terms of one idea or function. His mediatorialship has as many facets as his person, office and work. And as there is diversity in the offices and tasks discharged and in the relations he sustains to men as Mediator, so there is also diversity in the relations he sustains to the Father and the Holy Spirit in the economy of redemption. The faith and worship of him require that we recognize this diversity. And the unique glory that is his as Mediator demands that we accord to no other even the semblance of that prerogative that belongs to him as the one Mediator between God and man.


 J.M. The late J. Murray, M.A., Th.M., formerly Professor of Systematic Theology, Westminster Theological Seminary, Philadelphia

Exo 29:7
Then shalt thou take the anointing oil - It appears, from Isa. 61:1, that anointing with oil, in consecrating a person to any important office, whether civil or religious, was considered as an emblem of the communication of the gifts and graces of the Holy Spirit. This ceremony was used on three occasions, viz., the installation of prophets, priests, and kings, into their respective offices. But why should such an anointing be deemed necessary? Because the common sense of men taught them that all good, whether spiritual or secular, must come from God, its origin and cause. Hence it was taken for granted,

1. That no man could foretell events unless inspired by the Spirit of God. And therefore the prophet was anointed, to signify the communication of the Spirit of wisdom and knowledge.

2. That no person could offer an acceptable sacrifice to God for the sins of men, or profitably minister in holy things, unless enlightened, influenced, and directed by the Spirit of grace and holiness. Hence the priest was anointed, to signify his being Divinely qualified for the due performance of his sacred functions.

3. That no man could enact just and equitable laws, which should have the prosperity of the community and the welfare of the individual continually in view, or could use the power confided to him only for the suppression of vice and the encouragement of virtue, but that man who was ever under the inspiration of the Almighty.

Hence kings were inaugurated by anointing with oil. Two of these officers only exist in all civilized nations, the sacerdotal and regal; and in some countries the priest and king are still consecrated by anointing. In the Hebrew language מָשָׁךְ mashach signifies to anoint, and מָשִּיחַ mashiach, the anointed person. But as no man was ever dignified by holding the three offices, so no person ever had the title mashiach, the anointed one, but Jesus the Christ. He alone is King of kings and Lord of lords: the king who governs the universe, and rules in the hearts of his followers; the prophet, to instruct men in the way wherein they should go; and the great high priest, to make atonement for their sins. Hence he is called the Messias, a corruption of the word מַשְׂרָה hammashiach, The anointed One, in Hebrew; which gave birth to ὁ Χριστός, ho Christos, which has precisely the same signification in Greek. Of him, Melchizedek, Abraham, Aaron, David, and others were illustrious types. But none of these had the title of The Messiah, or The Anointed of God. This does, and ever will, belong exclusively to Jesus the Christ.
How to Walk With God
In a new manner of life
Ephesians 4:17-22
So this I say, and affirm together with the Lord, that you walk no longer just as the Gentiles also walk, in the futility of their mind, being darkened in their understanding, excluded from the life of God because of the ignorance that is in them, because of the hardness of their heart; and they, having become callous, —

How to Walk With God
In a new manner of life
Ephesians 4:17-22
have given themselves over to sensuality for the practice of every kind of impurity with greediness. But you did not learn Christ in this way, if indeed you have heard Him and have been taught in Him, just as truth is in Jesus, that, in reference to your former manner of life, you lay aside the old self, which is being corrupted in accordance with the lusts of deceit, ...—

How to Walk With God
In a worthy manner
Ephesians 4:1-3
Therefore I, the prisoner of the Lord, implore you to walk in a manner worthy of the calling with which you have been called, with all humility and gentleness, with patience, showing tolerance for one another in love, being diligent to preserve the unity of the Spirit in the bond of peace. —

How to Walk With God
In love
Ephesians 5:2
... and walk in love, just as Christ also loved you and gave Himself up for us, an offering and a sacrifice to God as a fragrant aroma.—

How to Walk With God
As children of light
Ephesians 5:8-9
for you were formerly darkness, but now you are Light in the Lord; walk as children of Light (for the fruit of the Light consists in all goodness and righteousness and truth),....—

How to Walk With God
In Wisdom
Ephesians 5:15-16
Therefore be careful how you walk, not as unwise men but as wise, making the most of your time, because the days are evil.♦
HOSPITALITY. Throughout Scripture, the responsibility of caring for the traveller and those in need is largely taken for granted. Although examples are found right through the Bible, the only specific commands about providing hospitality concern the Christian’s responsibility towards his fellow believer.

I. In the Old Testament

Comparison with modern bedouin tribes, among whom hospitality is very highly regarded, suggests that the prominence of hospitality in the OT is partly due to Israel’s nomadic origins. Abraham’s generosity towards the three strangers (Gn. 18:1-8) provides an excellent illustration of nomadic practice, and was often remembered in later Jewish writings for its exemplary character, though settled communities were no less welcoming to the stranger (Jdg. 13:15; 2 Ki. 4:8ff.)

Hospitality in the OT was more than just a custom, however. It was also a demonstration of faithfulness to God (Jb. 31:32; Is. 58:7). One might even entertain Yahweh (Gn. 18:1-8) or his angels (Jdg. 6:17-23; 13:15-21; cf. Heb. 13:2), while God in his turn held a feast on the day of the Lord to which guests were invited (Zp. 1:7). The divine provision of *cities of refuge (Nu. 35:9-35; Jos. 20:1-9) and concern for the sojourner (Ex. 22:21; Lv. 19:10; Dt. 10:19) indicate the extent of OT hospitality.

Failure to provide for the traveller’s needs was a serious offence, liable to punishment by God (Dt. 23:3-4) and man (1 Sa. 25:2-38; Jdg. 8:5-17). The use of peša’a (1 Sa. 25:28), a term employed for transgression of covenants, indicates the importance attached to such obligations. The unique breach of hospitality by Jael (Jdg. 4:11-21; 5:24-27) could be commended only because of her unwavering loyalty to old family ties and to Yahweh. Some invitations were better refused, however, since they might result in spiritual ruin (Pr. 9:18).

Though hospitality was extended to all, a particular responsibility existed to provide for one’s own family (Gn. 29:1-14; Jdg. 19:10-12; Is. 58:7) and for God’s servants (2 Sa. 17:27-29; 1 Ki. 17:10ff.; 2 Ki. 4:8ff.). A future son-in-law might be entertained as a guest, though this is known only as a Midianite custom (Ex. 2:20). The peace agreement between Heber the Kenite and Jabin of Hazor seems to have included a mutual obligation to provide hospitality (Jdg. 4:11-21).

That a host was responsible for the safety and welfare of his guests is vividly illustrated by Lot and by the old man of Gibeath (Gn. 19:8; Jdg. 19:24-25). The immorality of the communities in which both lived suggests that their disregard for their daughters was due more to the prevailing moral climate than to the requirements of the hospitality oath.

A stranger would wait at the city-gate for an offer of hospitality (Gn. 19:1; Jdg. 19:15), though the well also formed a suitable meeting-place (Gn. 24:14ff.; Ex. 2:20). Sometimes hospitality might be given in return for an earlier kindness (Ex. 2:20; 2 Sa. 19:32-40). Bread and water was the minimum provision (Dt. 23:4; 1 Ki. 17:10-11), though such meagre fare was often exceeded. A guest’s feet were washed from the dust of travel (Gn. 18:4; 19:2; 24:32; Jdg. 19:21), and his head sometimes anointed with oil (Ps. 23:5; Am. 6:6; cf. Lk. 7:46). The best *food might be presented (Gn. 18:5; 1 Sa. 25:18), and meat, rarely eaten in the E., specially procured (Gn. 18:7; Jdg. 6:19; 13:15; cf. Lk. 15:23). Curds and milk also particularly refreshed the traveller (Gn. 18:8; Jdg. 5:25). Animal fodder was supplied when required (Gn. 24:14, 32; Jdg. 19:21), while Elisha even received furnished accommodation (2 Ki. 4:10).

II. In the New Testament

The Gk. terms used are philoxenia (lit. ‘love of strangers’), cf. xenizō, ‘to receive as a guest’, also synagō (Mt. 25:35ff.) and lambanō (3 Jn. 8).

Many aspects of OT hospitality reappear in the NT. The courtesies of providing water for a guest’s feet and oil for his head continue, though the NT also mentions a kiss of welcome and guests reclining at a meal (Lk. 7:44ff.). In fact, Simon the Pharisee’s home appears to have been an open house, judging by the way in which the presence of the woman who anointed Jesus was unconsciously accepted (Lk. 7:37ff.).

A special responsibility towards God’s servants is also evident, and Jesus’ earthly ministry (Mk. 1:29ff.; 2:15ff.; Lk. 7:36ff.; 10:38-41) and the apostles’ missionary labours (Acts 10:6ff.; 16:15; 17:7) were
greatly dependent on the hospitality they received. The NT develops this by regarding the giving or refusing of hospitality to Jesus and his followers as an indication of one’s acceptance or rejection of the gospel (Mt. 10:9; Lk. 10:4), even at the final judgment (Mt. 25:34-46). These Christian responsibilities, however, are no more than a pale reflection of divine generosity. Jesus both spoke of the parable of the Great Supper (Mt. 22:2ff.; Lk. 14:16ff.) and gave the disciples an example to follow (Jn. 13:1ff.). Above all, he took the obligations of hospitality to the extreme by laying down his life to redeem his guests (Mk. 10:45; 14:22ff.).

The NT letters specifically command the provision of hospitality for fellow believers (e.g. Gal. 6:10). The existence of certain special factors in the 1st century AD emphasized the importance of these instructions. Persecution led to Christians being scattered and driven from their homes, and in many cases there was doubtless very real material need (Acts 8:1; 11:19). Itinerant preachers were also a charge upon the church. They received nothing from the pagan world (3 Jn. 7), and therefore became the responsibility of local Christians (Acts 9:43; 16:15; 18:3, 7), even though risks might be involved (Acts 17:5-9). Sometimes the hosts would be the evangelists’ own converts (3 Jn. 5-7). False teachers, however, were to be turned away (2 Jn. 10), and letters of recommendation served to identify genuine cases (Rom. 16:1; 2 Cor. 3:1). Many inns of the time were also of low standard, both materially and morally, and the Christian traveller would often have found them unattractive.

The ‘pursuit’ of hospitality (Rom. 12:13) was obligatory for the Christian, who must ensure that the needs of fellow believers were properly met, though hospitality was to be offered to all (Rom. 12:13-14; Gal. 6:10). Thus Paul instructs the Colossian church to receive Mark (Col. 4:10), and assumes that Philemon will prepare a room for Paul when he is released from prison (Phm. 22). The duty of providing hospitality was also one of the special qualifications of a *bishop (1 Tim. 3:2; Tit. 1:8), and of a *widow requiring support from the church (1 Tim. 5:10).

Although hospitality was a mark of civilization for the Greeks, and the NT contains an excellent example of non-Christian generosity (Acts 28:7), hospitality in the NT had a specifically Christian character. It was to be offered freely, without grudging (1 Pet. 4:9) and in a spirit of brotherly love (Heb. 13:1). Such love (agapē: 1 Pet. 4:8; cf. Rom. 12:9) is essentially outward-looking, issuing in a readiness to provide for the needs of others, and could be demonstrated only because the giver had received a gift (charisma) from God (1 Pet. 4:10-11). The care of others was therefore the discharge of a debt of gratitude.

**III. The biblical inn**

OT references to a ‘lodging place’ (mālôn) are rare (Gn. 42:27; 43:21; Ex. 4:24; Je. 9:2) and specific locations are confined to routes linking Egypt and Palestine or Midian. Nothing is known of these places, though one of them was large enough to accommodate a sudden influx of nine travellers (Gn. 42:27). The bxx equivalent katalyma and the cognate verb katalyō suggest the idea of unharnessing the animals, though it usually conveys the general sense of lodging. Bethlehem’s inn (katalyma) may have been a fairly simple lodging-place. It was probably not a guestroom in a private house, as no name is given, and may have been the village’s common responsibility. Elsewhere katalyma describes a room in a private residence borrowed for the Passover meal (Mk. 14:14; Lk. 22:11; cf. Lk. 19:7). The pandocheion of Lk. 10:34 is more developed, being open to anyone and providing overnight shelter, food and attention for a recognized charge, while xenia is used both for Philemon’s guest-room and the place of Paul’s house-arrest in Rome (Phm. 22; Acts 28:23).


The Curses of the Mosaic Covenant

- Book of Judges Through the Assyrian Invasions
  - Assyrian and Babylonian Invasions
    - Babylonian and Roman destructions
      - Roman destruction
        - Antichrist's Destruction
          - Restoration, Peace, End of Suffering

- Sickness, Harassment, Insecurity, Drought, Famine, Wild Animals
  - Siege
    - The State of the Land Resting and Desolate
      - The State of the People: Fearful, Weak, Dispersed, Persecuted
        - Tribulation Diaspora
          - Messianic Kingdom
The Blessings and Curses of the Mosaic Covenant: Lev. 26:1-46

The Blessings

Lev. 26:1-2—Obedience Required
Lev. 26:3-4—Conditional Nature of Blessing
Lev. 26:5-8—Prosperity, Security, Peace
Lev. 26:9-13—God’s Presence

The Curses

Lev. 26:14-17—Sickness, Harassment, Insecurity
Lev. 26:18-20—Drought, Famine
Lev. 26:21-22—Wild Animals

All of these curses were experienced before and during the Assyrian Invasions

The Blessings and Curses of the Mosaic Covenant: Lev. 26:1-46

Lev. 26:23-26—The Horrors of Siege
Experienced during the Assyrian and Babylonian Invasions

Lev. 26:27-33—Devastation, Deportation, Dispersion, Cannibalism
Experienced during the Babylonian and Roman destructions

Lev. 26:34-35—The State of the Land Resting and Desolate
Experienced after the Babylonian and Roman destructions
The Blessings and Curses of the Mosaic Covenant: Lev. 26:1-46

*Innocents Abroad, Mark Twain: Wikipedia*

We traversed some miles of desolate country whose soil is rich enough but is given wholly to weeds - a silent, mournful expanse... A desolation is here that not even imagination can grace with the pomp of life and action. We reached Tabor safely... →

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The Blessings and Curses of the Mosaic Covenant: Lev. 26:1-46

*Innocents Abroad, Mark Twain: Wikipedia*

We never saw a human being on the whole route (the Land is deserted). We pressed on toward the goal of our crusade, renowned Jerusalem. The further we went the hotter the sun got and the more rocky and bare, repulsive and dreary the landscape became... →

---

The Blessings and Curses of the Mosaic Covenant: Lev. 26:1-46

*Innocents Abroad, Mark Twain: Wikipedia*

There was hardly a tree or a shrub anywhere. Even the olive and the cactus, those fast friends of a worthless soil, had almost deserted the country. No landscape exists that is more tiresome to the eye than that which bounds the approaches to Jerusalem... →

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The Blessings and Curses of the Mosaic Covenant: Lev. 26:1-46

*Innocents Abroad, Mark Twain: Wikipedia*

Jerusalem is mournful, dreary and lifeless. I would not desire to live here. It is a hopeless, dreary, heartbroken land... Palestine sits in sackcloth and ashes. →
The Blessings and Curses of the Mosaic Covenant: Lev. 26:1-46

Lev. 26:34-35—The State of the Land
Resting and Desolate

Experienced after the Babylonian and Roman destructions

Lev. 26:36-39—The State of the People:
Fearful, Weak, Dispersed, Persecuted

Experienced after the Roman destruction

Deuteronomy 28:64-67

"Moreover, the Lord will scatter you among all peoples, from one end of the earth to the other end of the earth; and there you shall serve other gods, wood and stone, which you or your fathers have not known. "Among those nations you shall find no rest, and there will be no resting place for the sole of your foot; but there the Lord will give you a trembling heart, failing of eyes, and despair of soul."

Deuteronomy 28:64-67

"So your life shall hang in doubt before you; and you will be in dread night and day, and shall have no assurance of your life. "In the morning you shall say, 'Would that it were evening!' And at evening you shall say, 'Would that it were morning!' because of the dread of your heart which you dread, and for the sight of your eyes which you will see."

The Legacy of Israel
Bevan and Singer Eds., Page 119

So for centuries the Jew lived in a constant state of alarm, and often of acute suffering, never knowing but that he might be driven from his home or see it burnt over his head, or be butchered by a mob of ruffians, or sent wandering, with wife and children, to find shelter if he could and if not to die of starvation. There is a book in Hebrew with the significant title of Emek Habacha, The Valley of Weeping."
The Legacy of Israel
Bevan and Singer Eds., Page 119

It gives in a series of annals the record of all the massacres known to the writer from the earliest times to his own (middle of the sixteenth century). Every page of that terrible book is, as it were, soaked in blood and tears; and not the least impressive feature in the recital is the way in which the story of horror is told with a dull monotony in which all separate incidents are merged in one long agony of grief.

The Blessings and Curses of the Mosaic Covenant: Lev. 26:1-46

Lev. 26:40-46—Restoration Promised

Restoration from a worldwide dispersion

The Curses of the Mosaic Covenant

- Sickness, Harassment, Insecurity, Drought, Famine, Wild Animals
- Siege
- The State of the Land Resting and Desolate
- Devastation, Deportation, Dispersion, Cannibalism
- Tribulation Diaspora
- Messianic Kingdom
- Restoration, Peace, End of Suffering
- Antichrist's Destruction
- Roman destruction
- Babylonian and Roman destructions
- Assyrian and Babylonian Invasions
- Book of Judges Through the Assyrian Invasions
## Sacrifices in the Tabernacle

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<th>Meaning Today</th>
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<tr>
<td><strong>Sin Offering and Guilt Offering</strong> <em>(Leviticus 4-6; Numbers 15:1-12)</em></td>
<td><strong>Christ's Offering:</strong> Isaiah 53:10; Matthew 20:28; 2 Corinthians 5:21</td>
</tr>
<tr>
<td>Sin offerings and guilt offerings focused on paying for sin. The sin offerings atoned for sins against God. The guilt offerings addressed sins against others, and included paying damages with interest. Various animals were offered, depending on the person's position and income. Priests and leaders, as examples to others, had to offer larger sacrifices for sin, while the poor offered what they could afford. Blood was sprinkled on the altar, the parts of the animals were burned, often with wine poured on them (drink offering). Other parts were roasted for the priests. Since the priests were full-time Tabernacle workers, sacrificed animals were their main source of food.</td>
<td></td>
</tr>
<tr>
<td><strong>Burnt Offering</strong> <em>(Leviticus 1)</em></td>
<td><strong>Paying for Damages:</strong> Matthew 5:23-24; Luke 19:1-10</td>
</tr>
<tr>
<td>This sacrifice represented complete dedication and surrender to God. The animal, usually an unblemished male, bears the worshipper's sins, and dies in his/her place. After the blood was sprinkled on the altar, the animal was completely burned up. None of it was roasted for eating.</td>
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<tr>
<td><strong>Grain (Meal) Offering</strong> <em>(Leviticus 2)</em></td>
<td><strong>Poor:</strong> Luke 2:2-24; 21:1-4</td>
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<tr>
<td>This offering was given to God in thankfulness. The people brought fine flour, unleavened cakes, or roasted grain to the priests. The priests burned a symbolic handful at the altar, and could partake of the rest. There was very little ceremony involved.</td>
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</tr>
<tr>
<td><strong>Fellowship (Peace) Offering</strong> <em>(Leviticus 2; 7:11-21)</em></td>
<td><strong>Leaders as Examples:</strong> 1 Timothy 3:1-7; 5:19-20</td>
</tr>
<tr>
<td>This offering symbolized fellowship and peace with God through shed blood. After some meat was ceremonially waved and given to the priests, worshippers and their guests could share in the feast as a meal with God.</td>
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<tr>
<td><strong>Providing for Christian Workers</strong></td>
<td><strong>God's Peace:</strong> Colossians 1:20; Acts 10:36</td>
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<td>Philippians 4:18; 1 Corinthians 9:13-14; 1 Timothy 5:17-18</td>
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<td><strong>Surrender:</strong> Psalm 51:16-17; Matthew 26:39; Romans 12:1</td>
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<td><strong>Dedication:</strong> Philippians 2:17; 2 Timothy 4:6-7</td>
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<td><strong>Giving:</strong> Matthew 26:6-10; 2 Corinthians 9:7-11</td>
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<td><strong>Praise:</strong> Psalm 100; Hebrews 13:15-16</td>
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<tr>
<td><strong>Thankfulness:</strong> Psalm 147; Philippians 4:6</td>
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</table>
Sacrifices.

2. To be offered to God alone. Ex 22:20; Jd 13:16; 2Ki 17:36.
3. When offered to God, an acknowledgement of his being the supreme God. 2Ki 5:17; Jon 1:16.
4. Consisted of
   a. Clean animals or bloody sacrifices. Ge 8:20.
   b. The fruits of the earth or sacrifices without blood. Ge 4:4; Le 2:1.
6. The offering of, an acknowledgment of sin. Heb 10:3.
7. Were offered
   a. From the earliest age. Ge 4:3,4.
   b. By the patriarchs. Ge 22:2,13; 31:54; 46:1; Job 1:5.
   c. After the departure of Israel from Egypt. Ex 5:3,17; 18:12; 24:5.
   h. Yearly. Le 16:3; 1Sa 1:3,21; 20:6.
   i. At all the feasts. Nu 10:10.
   j. For the whole nation. Le 16:15-30; 1Ch 29:21.
   k. For individuals. Le 1:2; 17:8.
8. Required to be perfect and without blemish. Le 22:19; De 15:21; 17:1; Mal 1:8,14.
9. Generally the best of their kind. Ge 4:4; 1Sa 15:22; Ps 66:15; Isa 1:11.
10. Different kinds of
11. To be brought to the place appointed by God. De 12:6; 2Ch 7:12.
12. Were bound to the horns of the altar. Ps 118:27.
13. Were salted with salt. Le 2:13; Mr 9:49.
15. When bloody, accompanied with meat and drink offering. Nu 15:3-12.
17. Fat of, not to remain until morning. Ex 23:8.
18. The priests
    a. Appointed to offer. 1Sa 2:28; Eze 44:11,15; Heb 5:1; 8:3.
    b. Had a portion of, and lived by. Ex 29:27,28; De 18:3; Jos 13:14; 1Co 9:13.
19. Were typical of Christ’s sacrifice. 1Co 5:7; Eph 5:2; Heb 10:1,11,12.
23. Without obedience, worthless. 1Sa 15:22; Pr 21:3; Mr 12:33.
24. The covenants of God confirmed by. Ge 15:9-17; Ex 24:5-8; Heb 9:19,20; Ps 50:5.
25. The Jews
    a. Condemned for not treating with respect. 1Sa 2:29; Mal 1:12.
    d. Condemned in, on account of sin. Isa 1:11,15; 66:3; Ho 8:13.
    e. Condemned for offering, to idols. 2Ch 34:25; Isa 65:3,7; Eze 20:28,31.
26. Offered to false gods, are offered to devils. Le 17:7; De 32:17; Ps 106:37; 1Co 10:20.
27. On great occasions, very numerous. 2Ch 5:6; 7:5.
28. For public use often provided by the state. 2Ch 31:3.
29. Illustrative of
    c. Devotedness. Ro 12:1; Php 2:17.
    e. Righteousness. Ps 4:5; 51:19.

<table>
<thead>
<tr>
<th>Time</th>
<th>Morning</th>
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<tr>
<td>Time</td>
<td>9:00 AM (Tradition)</td>
<td>Twilight Numbers 28:4, 8</td>
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<tr>
<td>Exodus 32:7-8</td>
<td>Incense Offering Trim the Lamps</td>
<td>Incense Offering Trim the Lamps</td>
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<tr>
<td>Numbers 28:4</td>
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<tr>
<td>Numbers 28:8</td>
<td>Young Ram Grain Offering Drink Offering</td>
<td>Young Ram Grain Offering Drink Offering</td>
</tr>
</tbody>
</table>
The Altar of Incense
SPICES AND PERFUMES In the primitive hygienic conditions of the ancient world the use of scents and ointments was very necessary. In private life perfumes and spices were used as ingredients in perfumed oils, ointments and powders, for cosmetic purposes, to protect the skin from the heat of the sun and the dry air and in medicine. No less important was the role that they played in the religious rituals of the ancient Near East. Numerous utensils used for crushing, mixing, storing and applying the perfumes have been found in excavations. In Mesopotamia, for instance, oils were used for the care of the hair and pigments for painting fingernails and toenails. To preserve their freshness the ointments were kept in containers made of wood, alabaster, stone, faience or ivory. Cosmetics were applied with the finger, or more frequently with a spatula made of wood, bone or, in the Roman period bronze. One of the oils mentioned in the Bible in connection with cosmetics was the 'good oil' (Authorized Version: 'precious ointment': Isa. 39:2; Ps. 133:2, etc.). This was made from flowers, aromatic seeds and fruits mixed with olive oil. Others were oil of myrrh (Esther 2:12) and the ointment of the apothecary (Eccles. 10:1). Perfume was made from flowers, seed and fruits soaked in oil or water. The mixture was sometimes heated and the essence was then extracted and strained through a cloth (cf. Exod. 30:34). Many perfumes were produced from resins and used either in powdered form or dissolved in oils and mixed with other substances to form an ointment. The perfumes were prepared by apothecaries, who were either men (Neh. 3:8) or women (Authorized Version: 'confectionaries'; 1 Sam. 8:13) and who in the days of Nehemiah formed a guild.

Figments for tinting the hair, face and fingernails were used everywhere in the East. In Egypt a green paint made of malachite was used for painting the eyebrows and the corners of the eyes. Kohl, to give emphasis to the eyes and to protect them from the strong sun, was applied on the eyebrows and eyelashes: in Egypt it was made from galena (lead sulphide), while in Palestine and the other countries to the north it was produced from stibium. Its use is referred to frequently in the Bible (2 Kgs. 9:30; Jer. 4:30 etc., etc.). In Mesopotamia yellow, and more rarely red, coloring was added to the kohl. Nails were also painted with henna, a plant that originated in Somaliland.

Aromatic plants in various forms were much used in all the religious cults of the East. They were mixed according to quite complicated formulae and burnt on the altars (Exod. 37:25, etc.) and in Canaanite temples, in censers and incense bowls; they were also puffed through incense ladles, numbers of which have been found in the excavations.

Spices and aromatics were very important items in the international trade of the ancient world. The Bible refers to this commerce and mentions the Midianites and the Ishmaelites in connection with it (Gen. 37:25). Caravans brought perfumes from Somaliland in East Africa and from the southern Arabian kingdoms along the desert routes to Palestine (cf. Isa. 60:6). Similarly, certain spices that grew in Palestine were exported to Egypt and Syria (cf. Gen. 37:25; 43:11; Ezek. 27:17). Some spices and aromatics must have come great distances from the Far East, but how they found their way to the Near East is still a mystery. From the Hellenistic period onwards this trade grew in importance, and several kingdoms flourished on it, including the Nabateans, Petra and Palmyra (Tadmor).

Numerous aromatic plants and spices used in private life or in religious cults or in both are referred to in the Bible. Some of the more important ones are mentioned below:

ALOE (olahim; ohaloth) (cf. Ps. 45:8; S. of S. 4:14; Prov. 7:17) This perfume comes from the resin of a tree that grows in northern India and Malaya. It is still used for cult purposes in Asia today.

BALSAM (basam) (cf. S. of S. 5:1; Authorized Version: 'spices', 13; Authorized Version: 'myrrh', 6:2; Authorized Version: 'spices') The Hebrew name may signify any perfume, but Josephus (Antiq. viii, 6) and the early commentators say that the aromatic resin was extracted from the opobalsamum tree, which grows around Mecca. Its Arabic name is basm, which is close to the Hebrew form. The Mishna refers to this tree under the name balsamon, opobalsamon and so on. In Jewish, Greek and Roman sources it is much praised for its excellent fragrance; its high price is also mentioned. Large balsam plantations between Jericho and En-Gedi in the time of the Second Temple were also well known to the classical writers.

CASSIA (quinnamnon) One of the ingredients of holy ointment (Exod. 30:23); also used by women (Prov. 7:17; S. of S. 4:14) and in incense in the period of the Second Temple. There are two types, one of which, the real cinnamon, grows in Ceylon and could not have reached the Near East before the Middle Ages. The other is cinnamon-cassia, which grows in China. It is this substance that is in all probability referred to in the Bible. It was one of the most expensive spices; according to Pliny it sold at 1,000 dinars a pound. The spice was produced from the inner bark of the tree.

GALBANUM (Helbenah) (Exod. 30:34) One of the four ingredients of the incense burnt in the tabernacle. In the ancient world galbanum was also used as a spice and in medicine. Its Greek name is chalbane, which is similar to the Hebrew version.

HENNA (kofer) (S. of S. 1:14; 4:13; Authorized Version: 'camphire') This is the scented plant Lawsonia inermis L., which according to the Mishna, was grown in Palestine and, according to the classical sources, also grew around Ascalon (Ashkelon). It is a small tree whose fragrant flowers grow in clusters. The roots and leaves, when ground and dissolved in water, produce a yellowish-red pigment.
It was celebrated in the East for its scent and as a dye for hair, nails and teeth. As a medicine it was used to cure urinary diseases. The Egyptians also painted their mummies with it. It is grown in Palestine today and is much used everywhere for dyeing hair. The identification of this perfume with camphor has to be dismissed.

**Frankincense** (*lebonah*) One of the four ingredients of the incense that was burnt in the tabernacle (Exod. 30:34–5); it was also added to other sacrifices (Lev. 2:1; 24:7). Frankincense was very expensive (Isa. 43:23–4) because it had to be brought a great distance from Sheba (Jer. 6:20). Because of its high price it was kept almost exclusively among the treasures of the Temple (1 Chr. 9:29), where there was a special storeroom for it (Neh. 13:9). Frankincense was also used in the Second Temple. Those condemned to death were given it mixed with wine before their execution, so that they might not feel pain. Under the name *lebonah* it was known in all the other Semitic languages, hence the Greek name *libanos*. The tree from which the spice was produced grew in India, Somaliland and the southern parts of Arabia.

**Kalamis** (*kaneh*) One of the ingredients of holy ointment (Exod. 30:23–4). It was an expensive spice, brought from afar (Jer. 6:20) and imported by the Tyrians (Ezek. 27:19). It should probably be identified with an Indian plant, *Kalamis aromaticus*. According to the classical sources it also grew in the upper Jordan Valley.

**Myrrh** (*mor*) One of the most important perfumes in biblical times, myrrh was used in the preparation of the oil with which kings were anointed (Exod. 30:23–4). It was also a precious gift (Matt. 2:11) and was much used by women (Prov. 7:17, Esther 2:12, S. of S. 4:14). Myrrh is extracted by means of incisions in the bark of a small tree that grows in tropical Africa and in Arabia. It was sold both in a solid and in a liquid state. It closely resembles gum; in fact since gum was much cheaper myrrh was often mixed with it. The sages of the Mishna knew of this deception and warned against it. The name myrrh comes from the Semitic languages, from which the Greek and Latin *myrrha* is derived.

**Nard** (*nerd*) An aromatic plant, the perfume of which was mainly used by women (S. of S. 1:12; 4:13–14). It was also an ingredient in the incense of the Second Temple. It was extracted from plants that grew in Nepal and in the Himalayan Mountains and was brought to the Mediterranean countries by way of India and Persia. Its Sanskrit name, *nudala*, means 'odoriferous'. Nard was extremely costly. In the time of the Second Temple the essence was extracted by soaking the leaves in oil. This type is referred to in the Mishna and the Roman sources as *foliatum*. The other type, produced from the spikes, was called *spicatum* and its price was 100 dinars a pound.

**Styrax** (*zor*, Authorized Version: 'baalim') It was among the 'best fruits in the land' that Jacob's sons brought to Joseph in Egypt (Gen. 43:11), and one of the products exported to Tyre (Ezek. 27:17). It grew in Gilead (Gen. 37:25) and was used by the local doctors (Jer. 48:11; 51:8). Its identification with styrax is not at all certain. Some scholars believe that it was a mixture of many spices.

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*Small cosmetic palette, Iron Age*

PROMISES (see COVENANTS)

concerning Christ (see also CHRIST, OT prophecies of) ♦ concerning the Spirit (see also SPIRIT, HOLY): Joe 2:28–32 (cf. Lu 24:49); Jn 7:38–39; 16:7; Ac 1:4–6; 2:17–21; 33, 38–39; Ga 3:14; Eph 1:13 ♦ to Noah: Ge 8:21–22; 9:8–17

to Abraham, Isaac and Jacob (see also COVENANT, of God with men, with Abraham)
♦ covenant to Abraham: Ge 12:1–3 ♦ a land to Abraham: Ge 12:1; Ne 9:8; Ac 7:5; Heb 11:9 ♦ a son to Abraham: Ge 15:2–6; Ro 4:16–21; 9:8–9; Ga 3:15–22; 4:23 ♦ Abrahamic covenant to Isaac: Ge 17:19 ♦ Abrahamic covenant to Jacob: Ge 28:13–15


to David (see also COVENANT, of God with men, with David): 2 Sa 7:25–29

to people in general ♦ the gospel of God: Ro 1:1–2 ♦ The provisions of the New Covenant: Heb 8:6 ♦ the shaking and removal of the present earth and heaven: Heb 12:26–27

to believers

primary conditions for promises ♦ obey God (see also OBEDIENCE): Ex 19:5–6; De 28:1–14; Jn 14:21; 1 Co 3:2 ♦ meditate on God’s word: Jos 1:8; Ps 1:2 ♦ Live uprightly: Ps 1:1; 84:11; 85:6 ♦ fear the Lord: Ps 34:7; Pr 1:7 ♦ delight in the Lord: Ps 37:4 ♦ trust in the Lord: Ps 37:5; 84:12; Pr 3:5–6; Je 17:7; Mt 21:22; Ro 4:16–21; Ga 3:14; Heb 6:12; 11:6, 33 ♦ believe God’s words: Ps 106:12 ♦ desire spiritual things: Ps 107:9; Mt 5:6

character of God’s promises


SALT

SALT. Considered the most common and essential of all condiments, salt plays an essential role in Jewish life, ritual, and symbolism. It was plentiful in Erez Israel with inexhaustible quantities being found in the area of the Dead Sea. Its first mention in the Bible is in reference to Lot's wife turning into a pillar of salt (Gen. 19: 26).

Salt was an essential requisite for all sacrifices. The possibility that the verse "with all thy sacrifices shalt thou offer salt" (Lev. 2:13) may, in fact, refer only to the meal-offering mentioned in the context, is denied by the Talmud (Men. 20a) which lays it down that the statement applies to all sacrifices. The significance of this injunction seems evident from the prohibition, in the same context, of honey and leaven to be used in sacrifices. Honey and leaven symbolize fermentation and subsequent decay and decomposition; salt is a preservative. The idea of permanence is the basis of the "covenant of salt" mentioned on various occasions in the Bible. The rights of the priests to their share of the offerings is "a due for ever, an everlasting covenant of salt" (Num. 18:19), and Abijah, king of Judah, assures Jeroboam, who had seceded from the House of David, that God has given the kingdom to the House of David by "a covenant of salt" (11 Chron. 13: 5). It is in this sense that the passage in Ezra (4:14), in which the enemies of the returned exiles protest their loyalty to the king of Persia "because we eat of the salt of the palace" is to be understood as an expression of abiding loyalty to the palace, and not as the Authorised Version's "maintenance of the palace."

The extent to which salt was used in the sacrifices may be seen in the statement in Josephus (Ant. 12: 140) that Antiochus the Great made a gift of 375 medimni (bushels) of salt to the Jews for the Temple service, and there was a special Salt Chamber in the Temple (Mid. 5:3).

The cleansing and hygienic power of salt is reflected in Elisha's act of purifying the bad waters of Jericho by casting salt into the springs (II Kings 2:20, 21), and in the custom of rubbing newly born infants with salt (Ezek. 16:4). On the other hand, it was known that salinity in soil caused aridity (Deut. 29:22; Job 39:6), and when Abimelech captured and destroyed Shechem, he "sowed it with salt" as a sign that it should not be rebuilt (Judg. 9:45).

The importance of salt as a condiment is also stressed in the Bible. Job asks rhetorically whether "that which hath no savor be eaten without salt" (6:6), and Ben Sira includes salt among the nine essentials of life (Ecclus. 39:26). Salt was an essential element of the Jewish table and it became customary to put salt on the bread over which grace before meals was recited. A Yiddish proverb has it that "no Jewish table should be without salt" which is in accordance with the homily that makes one's table "an altar before the Lord" (cf. Avot 3:4). The ability of salt to absorb blood (Hul. 113a) is the basis of the important laws of kashering meat so that all blood be removed (see Dietary Laws). Salt of Sodom (Melah
Sedomit) was particularly potent, having an admixture probably of the acrid potassium chloride of the Dead Sea. Its presence in common salt ("one grain in a kor of salt"), and the harmful effect it might have on the eyes, caused the custom of mayim aḥaronim, the washing of one's hands after a meal, to be instituted, in addition to the statutory washing before meals (Hul. 105b). There is a difference of opinion as to whether this washing of the hands is obligatory or merely advisable. Tosafot (loc. cit.) lays it down that since salt of Sodom does not exist in France the custom of mayim aḥaronim did not obtain there. Despite this ruling, the retention of the custom is widespread today. Salt of Sodom was also an ingredient of the incense used in the Temple during the period of the Second Temple (Ker. 6a).

In modern Israel the custom has developed for the mayor of Jerusalem or the elders of the city, to greet distinguished visitors with an offering of bread and salt at the entrance of the city, and not with bread and wine as Melchizedek, king of Salem (Jerusalem), greeted Abraham (Gen. 14:18). There is no rabbinic authority for this practice. Philo (Jos. 35: 210), however, states that Joseph invited his brethren to a meal of "bread and salt" (cf. Gen. 43: 16, 31), and among the ancient Arabs it was the custom to seal a covenant with bread and salt.

[Louis Isaac Rabinowitz]
# Seven Steps to Worshipping God in the Tabernacle

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<th>What the Israelites Did</th>
<th>What It Meant Then</th>
<th>Application for Today</th>
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| **1** Enter the Tabernacle Court (Exodus 27:9-19)  
As you walk from your family tent, you can see the cloud of God’s presence over the Tabernacle (“dwelling place”). You draw open the curtain, which is 7 ½ feet tall and woven in red, blue and purple. The courtyard is filled with fire, smoke, bleating animals, bustling workers – and the Tabernacle itself. The Tabernacle is gleaming with gold, silver, and tapestry. You bring an animal, perhaps a lamb, as you offer your best to God. | • The Tabernacle was God’s dwelling place.  
• The curtains stood for the barrier separating people from a magnificent and holy God.  
• God could only be approached with repentance and sacrifice. | • God With Us: Ezekiel 37:26-28; John 1:14; Revelation 21:3  
• God’s Majesty: Psalm 29; Psalm 104; Isaiah 66:1; Rev. 4:11  
• Sin and Repentance: Psalm 15:1-2; Romans 1:18-20, 3:23; Luke 18:9-14 |
| **2** Sacrifice at the Bronze Altar (Exodus 27:1-8; Leviticus 1:1-7:8)  
If your sacrifice is approved, you lift it onto the huge 7 ½ by 7 ½ foot bronze-covered altar and bind it to the horns on the altar’s corners. Solemnly, you lay your hands on the animal’s head as you sacrifice it. The priest catches its blood in a basin below. | • A proper sacrifice was offering what was valuable and perfect, not small or flawed.  
• Sin was serious. Only shed blood, which stands for life, could pay for sin.  
• By laying your hand on it, you identified with the animal sacrificed. | • Sin’s Penalty: Romans 6:23; Hebrews 9:22  
• Christ’s Sacrifice: Isaiah 53:4-7; John 1:29; Romans 3:21-26; Hebrews 9:13-14; 1 Peter 1:18-19; Revelation 5:6-14 |
| **3** Submit to the Priest (Exodus 28:1-5, 40; Lev. 1:5-9; 17:11)  
The priest, clad in garments that match the tapestries, is from the line of Aaron, as God ordered. He takes the blood and sprinkles some around the altar, then pours the rest below. He cleans and divides the small animal, then roasts or burns it. As the smoke rises, your sacrifice is accepted by God, and you can leave the court. An ordinary Israelite can go no further into the Holy Place. | • You could not approach God yourself but only through His chosen mediator.  
• The blood paid the penalty for sin.  
• Heartfelt sacrifice was pleasing to God. | • Christ a Mediator: 1 Timothy 2:5; Hebrews 12:22-24  
• Christ’s Blood: Romans 5:8-9; Ephesians 1:7; Colossians 1:19-22; 1 Peter 1:1-2  
• Pleasing God: Psalm 51:16-17; Ephesians 5:2 |
| **4** Wash at the Bronze Basin (Exodus 30:17-21; 38:8)  
Between the bronze altar and the Tabernacle stands a large, shallow basin of water, gleaming as brightly as a mirror. If you are a priest, you must bathe your hands and feet in it before you offer sacrifices and also before you enter the 15-foot-tall Tabernacle and the Holy Place. | • Washing hands and feet stood for sanctification, or becoming holy and pure.  
• Serving God requires not just cleansing from sin, but striving for holiness. | • Our Priestly Service: 1 Peter 2:5; Revelation 1:4-6  
• Holiness: John 13:6-11; James 4:7-8  
• Washing Through God’s Word: John 15:3, 17:17; Ephesians 5:25-26 |
<table>
<thead>
<tr>
<th></th>
<th>Pray in the Holy Place (Exodus 25:23-26, 37; 30:1-10)</th>
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<tr>
<td></td>
<td>You open another curtain into the Holy Place, which is a room that measures 15 by 30 feet. Your duties may involve tending to the seven lights of the golden candelstic that are always kept burning, or the 12 loaves of bread displayed with wine on a golden table. But most likely, you will offer prayers, interceding for your people at the golden altar of incense. The altar of incense stands 3 feet tall and ½ feet square and stands between you and the curtain leading to the Most Holy Place.</td>
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<tr>
<td>5</td>
<td>The lights stood for God’s presence.</td>
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<td>The bread, given weekly, showed thankfulness for His provision, and the joy of fellowship at the table with Him.</td>
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<td>The incense stood for constant prayer.</td>
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<td>Christ’s Light: John 1:1-9; Revelation 21:22-23</td>
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<td></td>
<td>Believers’ Light: Matthew 5:14-16; Philippians 2:14-15; Revelation 1:10-20</td>
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<td>Christ as Bread: John 6:35; Luke 22:19</td>
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<td>Thanksgiving: 1 Th. 5:18; Phil. 4:6; Colossians 4:2</td>
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<td>Feast with God: Matthew 22:1-10; 1 Corinthians 11:23-25</td>
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<td>Interceding in Prayer: Romans 8:26; Ephesians 6:18; 1 Thess. 5:17; 1 Timothy 2:1</td>
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<td>Tremble in the Most Holy Place (Exodus 25:10-22, Hebrews 9:3-5)</td>
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<td>Only the High Priest may part the final veil in order to enter God’s presence. The veil is 15 feet high and embroidered with guardian cherubim. The 15 by 15 foot room holds the Ark of the Covenant, which is a gold covered wooden chest, measuring 2’3” x 2’3” x 3’9”. The ark held the tablets of the Law, Aaron’s rod that budded, and a pot of manna. The gold cover (God’s throne and mercy seat) has two cherubim on top. The cherubim are facing down with the wings pointing in toward the area representing God’s presence.</td>
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<td>6</td>
<td>Sin separated us from God.</td>
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<td>God was not represented by any statue or idol, for He is a spirit.</td>
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<td>The Ark’s contents showed His desire to teach, provide, and dwell among us.</td>
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<td>He offered mercy so sinful people could approach Him – to the angels’ amazement.</td>
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<td>Curtain’s Meanings: Genesis 3:24; Matthew 27:50-51; Hebrews 10:19-20</td>
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<td>God as Spirit: Isaiah 66:1; John 4:24</td>
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<td></td>
<td>God’s Teaching and Providing: Galatians 3:24-25; John 1:17; Acts 17:24-31</td>
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<td></td>
<td>God’s Throne and Mercy Seat: Psalm 80:1; Hebrews 4:16, 9:5</td>
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<td></td>
<td>As High Priest, Plead for the People (Exodus 28; Leviticus 16)</td>
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<td></td>
<td>The High Priest may enter that room on only one day of the year, the Day of Atonement. After making sacrifices outside, he sheds his outer garments. The outer garments are designed with twelve gemstones representing the twelve tribes of Israel. He then brings incense to the altar of incense and sprinkles blood on the Ark on behalf of the nation. He emerges and sends another goat, a scapegoat, into the desert, symbolically bearing the nation’s sins away.</td>
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<td>7</td>
<td>A single mediator came before God to plead for the entire nation.</td>
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<td>Despite all other sacrifices, more was needed to atone for all-pervasive sin.</td>
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<td>Guilt could be atoned for and sent away.</td>
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<td></td>
<td>Jesus Pleading for Us: Romans 8:34; Hebrews 7:23-25</td>
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<tr>
<td></td>
<td>Sin’s Power is Banished: Romans 7:14-25; Psalm 103:6-14; Hebrews 13:11-12</td>
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Adapted from PowerPoint Tabernacle, Rose Publishing, Torrance CA 90503, www.rose-publishing.com
TABERNACLE [TAB ur nack el] — the tent that served as a place of worship for the nation of Israel during their early history.

On Mount Sinai, after the Lord had given the commandments, judgments, and ordinances to Moses, He instructed Moses to construct the tabernacle. This was to be a center for worship and a place where the people could focus upon the presence of the Lord. This tabernacle was to replace the temporary tent that had been pitched outside the camp (Ex. 33:7–11). God began the description of this building by giving His people the opportunity to participate in its construction. They did this by giving an offering of the needed materials, including a combination of rare and beautiful fabrics and precious metals, along with supplies easily available in the wilderness.

After describing the offering (Ex. 25:1–9), the Lord proceeded to specify in minute detail the pattern for the tabernacle. He began by giving a description of the holiest item in the entire structure: the Ark of the Covenant (Ex. 25:10–22). Other items in the tabernacle for which the Lord gave minute construction details included the seven-branched lampstand (Ex. 25:31–39); the intricate curtains of the tabernacle (Ex. 26:1–25); the veils, and the screen (Ex. 26:1–37); the large bronze altar of burnt offering (Ex. 27:1–8); and the hangings for the courtyard (Ex. 27:9–19).

A brief recipe for the oil to be used in worship is given in Exodus 27:20–21, followed by a description of the priests’ garments and consecration (Exodus 28–29). Directions for making the golden incense altar are given in Exodus 30:1–10. After a brief statement about a tax assessment (Ex. 30:11–16), the Lord told Moses to build a bronze laver (Ex. 30:17–21).

Mixed in with these instructions about specific items of the tabernacle are plans for the architecture and design of the building. The tabernacle was in the form of a tent 10 cubits wide and 30 cubits long. It was to be set up with its only entrance toward the east. The tent consisted of a wooden framework made of 46 identical planks 10 cubits long and 1 1/2 cubits wide; there were 20 planks each on the north and south sides. Six of the planks were on the west end, along with two additional planks that were 1/2 cubit wide. All of these planks were acacia wood plated with gold.

Over this framework were four separate coverings that made up the roof of the structure. The first covering was made of fine-twined linen of blue, scarlet, and purple with intricately portrayed cherubim. The second covering was of pure white goats’ hair. The third was of rams’ skins dyed red. The topmost covering was of material referred to in the NKJV as badger skins. Other English translations suggest that this should be translated porpoise skins, skins of sea cows, or possibly leather.

The tent constructed in this manner was then divided into two rooms divided by an intricate veil of blue, scarlet, and purple linen embroidered with cherubim.

The inner, western room was called the Holy of Holies. It was 10 cubits square, and it contained only one piece of furniture—the holiest item in the tabernacle, the Ark of the Covenant. The ark was a chest made of acacia wood covered with gold, 2 1/2 cubits long and 1 1/2 cubits in width and height. In addition, a gold border extended above the top of the ark to keep the lid stationary. The ark also had golden rings on each side so it could be transported with poles that were placed through the rings. The lid of the ark was called the Mercy Seat. Upon it were two gold cherubim that faced each other. The ark contained a copy of the stone tablets with the Ten Commandments, a gold pot filled with Manna; and Aaron’s rod that budded.

The outer, eastern room was called the Holy Place. Ten cubits wide and 20 cubits long, it was entered through the blue, scarlet, and purple linen curtains that served as a door. This door was always aligned toward the east. It contained three items. On its western side, next to the veil, was the altar of incense, or golden altar, one cubit square and two cubits high. Upon this altar, made of acacia wood overlaid with gold, the morning and evening incense was burned.

On the southern side of the Holy Place was the seven-branched golden lampstand, or candlestick, comprised of a pedestal, a shaft, and three branches extending to both sides of the shaft. This lampstand was made of a talent of fine gold. On the northern side of the Holy Place was the table for the showbread, or bread of the Presence. This table was made of gold-covered acacia wood two cubits long, one cubit wide, and one and one-half cubits high.

Surrounding the main building of the tabernacle was a spacious courtyard 100 cubits long in its east-west direction and 50 cubits wide from north to south. This courtyard was surrounded by a fence five cubits high, formed of bronze pillars with silverwork, resting in bronze sockets, placed five cubits apart, and hung with fine linen. In the western half of this courtyard the tabernacle itself was to be pitched, and in the eastern half stood two items—the altar of burnt offering or the great bronze altar, and the laver.

The description of the actual building of the tabernacle is recorded in Exodus 35–40. The workers were first enlisted. Then the building of each item of the tabernacle is described in Exodus 36–39. The record of the tabernacle’s construction occurs in Exodus 40. Up to this time, the nation of Israel had used a temporary tent called the tabernacle of the congregation; it is mentioned in Exodus 33:7–11. The tabernacle continued to be called the tabernacle of the congregation, among other names, after its construction. When the Israelites pitched camp in the wilderness, the tabernacle was to be placed...
in the center, with the Levites camping next to it (Num. 1:53). Then the tribes were to be arrayed in specific order on the four sides of the tabernacle (Numbers 2).

Responsibilities for the care and moving of the tabernacle were delegated to various families of the tribe of Levi (Num. 1:50–52; Numbers 3–4). The Levitical family of Kohath was to disassemble the structure and cover the tabernacle furnishings with the badger skins. The tapestries were the responsibility of the family of Gershon. Merari’s family had charge of the boards, pillars, foundations, pins, and cords. All these Levitical families were commissioned to care for the sanctuary.

The first day of tabernacle worship is described in Numbers 7–9. The guiding pillar of cloud and fire rested upon the tabernacle when the people were encamped. When the people were on the march, with the pillar serving as their guide, the tribes that camped on the east of the tabernacle were first in marching order. These were Judah, Issachar, and Zebulun. The tabernacle was carried by the assigned family members of Gershon and Merari.

The next group in the marching order were the tribes that camped on the south of the tabernacle. These were Reuben, Simeon, and Gad. Following these, the family of Kohath carried the holy objects of the tabernacle.

Then came the tribes that camped on the west of the tabernacle. These were Ephraim, Manasseh, and Benjamin.

The rear guard of the march was composed of the tribes that camped on the north of the tabernacle. These were Dan, Asher, and Naphtali.

When the tribes were camped, two silver trumpets were used to summon the tribes to gather at the tabernacle. The tabernacle was also the place where the 70 elders advised and counseled the people (Num. 11:16). It was also the place of specific judgments (Num. 12:4) and appointments (Deut. 31:14).

During the conquest of the land of Canaan by the Israelites, the tabernacle remained at Gilgal, while the ark of the covenant was evidently carried from place to place with the armies of Israel. The ark was reported at the crossing of the Jordan (Josh. 3:6), at Gilgal (Josh. 4:11), at the conquest of Jericho (Josh. 6:4), at the campaigns against Ai (Josh. 7:6), and at Mount Ebal (Josh. 8:33).

The tabernacle was finally placed on the site it was to occupy during the duration of the period of conquest and judges, at Shiloh (Josh. 18:1). Here the tribes were assigned their territorial allotments. As the years passed, certain other structures were added to the tabernacle while it remained at Shiloh. These included living quarters for the priests and Levites who served at the tabernacle. By the end of the period of the judges, during the administration of Eli, at least some of the attendants lived on the premises (1 Sam. 3:3).

During the Israelites’ battle against the Philistines at Aphek, the ark of the covenant was removed from the tabernacle and taken into battle. Lost to the Philistines, it finally came to rest at Kirjath Jearim (1 Sam. 4:1–7:1). It remained here until the time of David’s reign.

With the departure of the ark, the tabernacle lost some of its esteem in the eyes of the Hebrew people (Ps. 78:60). During the reign of Saul, the tabernacle was at Nob (1 Sam. 21:1). From the latter part of David’s reign throughout the fourth year of Solomon’s reign, the tabernacle was at the high place of Gibeon (1 Chr. 16:39; 21:29). When the Temple was completed, Solomon had the Levites bring the tabernacle to Jerusalem (1 Kin. 8:4; 2 Chr. 5:5), presumably to be stored in the Temple area.

The New Testament uses some terminology and concepts drawn directly from the tabernacle. The supreme event of all the ages is the existence of God’s son in human form. The Bible declares that the Word became flesh and “tabernacled” (Greek word rendered as “dwell” in the NKJV) among us (John 1:14). In his final speech, Stephen accepted the Old Testament account of the tabernacle as historical (Acts 7:44). In Romans 3:25, Paul used the word “propitiation,” which might also be translated “mercy seat.” Titus 3:5 probably refers to the laver. Revelation 8:3–5 speaks of the golden incense altar. In Revelation 13:7 and 15:5, reference is made to the heavenly tabernacle. Practically every feature of the tabernacle is found in the Book of Hebrews.

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Model of the tabernacle as it might have looked soon after it was built in the wilderness.

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Summary of Exodus 35:1-40:38
Expositor's Bible Commentary, vol. 2, pgs. 488-497

1. Summons to build—35:1-19
2. Voluntary gifts—35:20-29
3. Bezalel and his artisans—35:30-36:7
4. Progress of the work and Moses’ blessing—36:8-39:43
5. Erection of the Tabernacle—40:1-33
6. Dedication of the Tabernacle—40:34-38→
# Quick Reference Guide

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<th>APPLICATION</th>
<th>PRAYER POINT</th>
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<td>Sanctuary</td>
<td>Safe &amp; sacred place</td>
<td>Know that you are safe when you're with God</td>
<td>&quot;Thank You, God, for being my shelter and show me how to be pure before you.&quot;</td>
</tr>
<tr>
<td>Dwell</td>
<td>Live with, share space</td>
<td>Know that He makes it sacred or holy</td>
<td>&quot;Thank You, God, that of all the places You could live, You choose to live in me.&quot;</td>
</tr>
<tr>
<td>Entrance</td>
<td>The way in, gate, door</td>
<td>Realize that God is approachable</td>
<td>&quot;Thank You, God, that You do not shut Yourself off as a mystery no one can solve.&quot;</td>
</tr>
<tr>
<td>Altar</td>
<td>Place of sacrificial giving</td>
<td>Realize that our relationship with God will cost us something</td>
<td>&quot;Lord, help me give and serve sacrificially, not just from convenience.&quot;</td>
</tr>
<tr>
<td>Wash</td>
<td>Cleanliness, purity</td>
<td>Know that it is God's desire for us to be clean in His eyes</td>
<td>&quot;Father, thank You for choosing to see me as a clean and acceptable child of God.&quot;</td>
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<tr>
<td>Sacrifice / Offering</td>
<td>Act of sacrificial giving</td>
<td>Consider your motives for giving to or serving God</td>
<td>&quot;Lord, purify my motives so I will give and serve wholeheartedly.&quot;</td>
</tr>
<tr>
<td>Blood</td>
<td>Atonement, forgiveness</td>
<td>Realize and appreciate that each blood sacrifice means a living being gave up its life</td>
<td>&quot;Father, thank You for allowing Your Son to give such a great gift for me.&quot;</td>
</tr>
<tr>
<td>Holy Place</td>
<td>Set apart, distinctly pure</td>
<td>Realize that the closer you draw to God the more purity is demanded</td>
<td>&quot;Holy Lord, search my heart and purify me. Keep me from giving in to temptation.&quot;</td>
</tr>
<tr>
<td>Lampstand</td>
<td>The place our light shines</td>
<td>Realize our responsibility as bearers of the light and witnesses</td>
<td>&quot;Show me, God, how to help others to see You in my life.&quot;</td>
</tr>
<tr>
<td>Light</td>
<td>The Truth, Jesus</td>
<td>Actively show how the Truth of Jesus affects our lives</td>
<td>&quot;Lord, help me live outwardly the way Your truth teaches us inwardly.&quot;</td>
</tr>
<tr>
<td>Bread</td>
<td>God's provision</td>
<td>Acknowledge that everything you have comes from God</td>
<td>&quot;Father, thank You for being so generous, gracious and giving to me and my family.&quot;</td>
</tr>
<tr>
<td>Incense</td>
<td>Prayer</td>
<td>Realize the need for continually bringing everything to God in prayer</td>
<td>&quot;Lord, teach me to pray, to speak, and to listen.&quot;</td>
</tr>
<tr>
<td>Veil/Curtain</td>
<td>Secret Place of God</td>
<td>Realize that you can always go farther and deeper in your relationship with God</td>
<td>&quot;Holy God, let me not esteem you lightly. Cause me to hunger for a deeper and more mature spiritual fruit in my life.&quot;</td>
</tr>
<tr>
<td>Most Holy Place</td>
<td>Intimacy with God</td>
<td>Realize that God wishes to speak to me personally</td>
<td>&quot;Sovereign Lord, speak now, for your servant is listening.&quot;</td>
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<tr>
<td>High Priest</td>
<td>Jesus</td>
<td>Acknowledge Jesus as God's chosen High Priest who intercedes for me</td>
<td>&quot;Thank You, Father, for providing me with Your Son, who not only brings me to You, but also pleads for me.&quot;</td>
</tr>
<tr>
<td>Covenant</td>
<td>God's Promise</td>
<td>Realize that once God has spoken it, I need only to believe it.</td>
<td>&quot;Lord, help me find and believe the promises in Your Word that are for me.&quot;</td>
</tr>
<tr>
<td>Presence</td>
<td>Being with God</td>
<td>Realize that as much as we know of God, it is still incomplete until I am with God in heaven</td>
<td>&quot;Eternal Father, give me the hunger to long for the things of heaven.&quot;</td>
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