MESSIAH AND THE TABERNACLE

I. INTRODUCTION

A. Overview

1. “What is the Tabernacle?”

The Tabernacle is a worship structure that God commanded Israel to make. This worship structure is described in chapters 25-30 of the book of Exodus. Those are the chapters we will be looking at closely in this study.

The Tabernacle itself sat on a plot of ground in the midst of the camp of Israel. The world and the surrounding nations are all around the nation of Israel. On this plot of ground you would see the Tabernacle consisting of an outer court defined by a linen fence about 150 feet long and 75 feet wide. It is oriented in an east/west direction with the entrance at the eastern end.

Let us take a quick tour of the Tabernacle. We are going to start at the entrance to the outer court at the linen fence on the east side of the Tabernacle court. It is important to note that only Jewish people would be allowed beyond the fence into the Tabernacle compound itself. If you were a gentile, you would not be allowed inside the compound. If you were Jewish, man or woman, you could move through the entrance, and as you did, the very first thing you would encounter would be a large altar made of bronze. As you continue walking, you would pass the altar and soon you would stand beside a large basin of water. Another few steps and now you stand at the entrance to a rather large tent approximately 45 feet long, 15 feet wide, and 15 feet high.

If you were just a common person in the nation of Israel, you could go no further. But if you were a Levite, if you were a member of the priestly tribe, you could enter into this very large tent. Upon entering the tent, you would find yourself in a magnificent front room called the Holy Place. You would find yourself surrounded by golden frames, by stunning embroidered wall hangings and by three pieces of golden furniture. On your right would sit a small table containing two stacks of unleavened bread. In front of you at the far end of the room would sit a small Incense Altar. On your left, the room would be illuminated by the light of a solid gold Menorah, a solid gold lampstand.

You would notice a curtain in front of you at the far end of the room, approximately 30 feet from the entrance. This curtain would screen the front room in which you are standing from a smaller room at the rear of
the tent. The small room was called the Holy of Holies or the Most Holy Place. If you were a Levite, this is as far as you could go. You would have to remain in the Holy Place.

However, if you were the High Priest, you would be allowed beyond that veil into the Most Holy Place, into the Holy of Holies. Upon entering the Holy of Holies, you would discover it to be a cubical room. It was 15 feet by 15 feet by 15 feet. It was a large room, but it would contain only one small, but highly significant, golden box. This box is called the Ark of the Covenant. The room itself would not have any kind of lampstand or source of illumination, but it would be illuminated. As you stood there, you would see that the room would be dominated by an unearthly glow. Just above this box, you would stand face-to-face with the very glory of God. The glory of God would illuminate the Most Holy Place. This then is the Tabernacle of Israel.

I think we all instinctively know that there is more to the Tabernacle than its outward appearance and floor plan. The Tabernacle obviously signified something and is highly symbolic of spiritual truth. We will attempt to probe the depth of the Tabernacle’s meaning during this class

2. Basis for interpretation

I think that we can all agree that the Tabernacle is symbolic of spiritual truth. Just a quick overview convinces us to look for meaning that lies beneath the surface of the structure. But we are not the only ones who understand this. The mystery of the Tabernacle has been obvious for generations.

Hertz Pentateuch (The Sanctuary, pg. 325)

Practically all commentators are agreed that the Sanctuary was a symbol; and its purpose, to impress the children of men with spiritual teachings. What, however, were the spiritual teachings which the Tabernacle symbolized? This question offered full scope to the ingenuity of mystic interpreters, ancient and modern, Jewish and non-Jewish, who declared the Sanctuary to be an epitome of that which is presented on a larger scale in the Universe as a whole, and an emblem of Religion’s profoundest teachings on Life and Eternity.

The Jewish Encyclopedia (Tabernacle, pg. 656)

It is probable that the characteristic features of the place of worship in the Old Testament bore, in addition to their outward purpose, an inner relationship to religious ideas.
The dimensions, decorations and rituals of the Tabernacle take up the better part of the books of Exodus and Leviticus, and make up a large part of the content of the Torah. Comprising such a large part of the Law’s content, these texts demand serious theological interpretation and application. In figurative terms, they cry out *darsheni*, “Explain me!”

These comments show us that our Rabbis have searched for the meaning and significance of the Tabernacle for centuries. Our Rabbis realize that the most important question we have to ask about the Tabernacle deals with its meaning.

What is its significance? Many writers for many centuries have waxed eloquent about the significance of the Tabernacle. However, many of the symbols that commentators, both Jewish and non-Jewish see the Tabernacle signifying are speculative or mystical rather than substantial in nature. They are subjective and not objective.

The most speculative of all see deep significance in every detail of the text. Every tent peg, dimension, and color is oozing spiritual importance in their view.

For example: A poster I once saw equated the four pillars of the entranceway with the four Gospels: Matthew, Mark, Luke and John. That is purely subjective. Why can’t I state that those same four pillars symbolize the four gifted individuals of Ephesians 4:11? Why don’t the four pillars symbolize prophets/evangelists/pastor/teachers?

While this approach to the significance of the Tabernacle is fascinating intellectually, its weakness is that most of the symbols lack biblical support regarding the meaning imposed upon them. Most of those who find numerous symbols in the Tabernacle do not present Scriptural support for their interpretation. Without Scriptural support for a symbol, the question that we need to ask ourselves is, “How do I know this is valid?”

“There is this a genuine symbol, a genuine lesson from God, or is this simply the ingenious, speculative musings of some man’s active imagination?”

I don’t want to be passing off my imagination in place of truth from God as I teach this class. I am not a mystic.

Well then, does the Scripture give us any guidelines for understanding the significance of the Tabernacle? Yes, the Scriptures teach that the Tabernacle speaks of 1) the Messiah and 2) of spiritual truth.
Knowledge of the Tabernacle will lead us to a better understanding of the person and work of the Messiah and of the spiritual truths God is revealing in His Word.

a. Messiah

My Scriptural basis for making the statement that the Messiah is revealed in the Tabernacle is found in John 1:14.

The term “Word” is a reference to Yeshua. John says that the “Word” became flesh. The eternal God put on a body and came to earth and was found as the man Jesus of Nazareth.

Then John says that He “made His dwelling among us.” The word “dwelling” is the Greek word for Tabernacle. He “tabernacled” among us. This word is a reference back to Exodus chapters 25-40. This term “tabernacled” would have instantly alerted the Jewish readers of the first century that John is talking of the Tabernacle of Exodus.

What was in the Tabernacle? It was filled with the glory of God. That is exactly what John goes on to say about Jesus, “We have seen His glory.”

Just as God came to dwell in the midst of Israel in the Tabernacle, so now God has once again come to dwell in the midst of Israel in the form of His Son.

b. Spiritual truth

(1) Hebrews 9:1-10, states explicitly that the Tabernacle is an illustration of spiritual truths for the present time.

(2) II Timothy 3:16 tells us that knowledge of the Tabernacle will equip us for performing good works.

This is the approach we will be taking in this class.

We have Scriptural warrant for discovering what the Tabernacle reveals to us about the person and work of Yeshua HaMashiah. In addition, it is valid to look for symbolic truths in chapters 25-40 of Exodus. However, I will not be going into detailed, speculative interpretations like so many of the books on the Tabernacle do.
I will be limiting myself to what Scripture has to say and providing you with a Scriptural basis for a symbol or a lesson that I share.

3. Lesson procedure

a. Exegete Scripture

b. Explore the Significance

(1) Historical

What do I mean by historical significance?

What I mean is this: What did the text mean to the people to whom it was written?

American culture: linear, precise, and technological

Scriptural culture: cyclical, approximate, non-technological

Excerpted from “Thinking Biblically Takes Both Hands,” November 2006 by Lois Tverberg, En-Gedi Resource Center

Many have seen the musical Fiddler on the Roof and recall that the father, Tevia, had an amusing habit of chewing over every issue with several rounds of, “On the one hand... but on the other hand...!” This habit of looking at things in terms of two contrasting viewpoints is distinctly Jewish, and a part of their Eastern-thinking culture. Often the two points of view are left unresolved and simply accepted as a paradox. Western-thinking Christians, however, often struggle to find systematic treatment of every issue, and are frustrated by how the Bible sometimes seems to be contradictory. Rather than trying to make the Bible more logical by Western standards, we'll have a deeper understanding of it if we learn to read it with “both hands,” as Jesus, Paul and Jews over the ages have done.

Paradoxes throughout Bible

If you think about it, many of the most important truths of the Bible are paradoxical. God is both omniscient, but yet He is present at certain times in a unique way, like at the burning bush. Jesus is both fully human and fully God. God
is loving and in control, and yet he allows tragedy and injustice to take place. And, Jesus' words often come in paradoxes. He says that “if anyone wants to be first, he must be the very last” (Mk. 9:35) and that “he who loves his life will lose it, while he who hates his life will keep it for eternity.” (Jn. 12:25)

When Western-thinkers find a paradox in the Bible, they often are tempted to resolve the conflict by rejecting one side for the other. For instance, the question of whether humans have free will or whether our actions are predestined has divided Christians for centuries. Some reject free will entirely, as if humans are only puppets in God's hands. Others reject the idea that God is in control, imagining that God is wringing his hands in heaven, hoping that in the end everything will come out OK. Many churches have divided over these issues.

In contrast, the rabbinic answer was simply, “God foresees everything, yet man has free will.” Their observation was that passages in Scripture actually support both points of view. Pharaoh hardened his own heart, and yet God hardened his heart. (Ex. 7:3, 13; 8:15) God foresaw that it would take 400 years for the Canaanites to become so evil that he would evict them from their land (Gen. 15:16). But he also offered the choice to the Israelites to take on his covenant or not. (Dt. 30:19) Amazingly, the rabbis simply embrace the two ideas in tension with each other rather than needing to seek resolution. By doing so, they are actually being true to the text by not ignoring passages that don't fit their theology. They assume that God alone can understand some things.

**We cannot impose 21st century, western modes of thought on an ancient Middle Eastern document. Learn to love paradox.**

(2) Messianic

How does the Tabernacle proclaim the Messiahship of Jesus?
c. Application

Why should we attempt to apply the Scriptures to our own lives today? That question in answered in Hebrews 5:11-6:3.

These verses tell us that our walk with God is not simply some intellectual exercise.

We are to intellectually understand the Scriptures, but then we are to go on and live out, in a practical way, on a day-to-day basis, what we know. Scripture is to be used to train us to distinguish between good and evil.

Spiritual maturity is the result of obedient living, sharing applications is my attempt to get us beyond head knowledge and into practical obedient living on a day-to-day basis.

4. Tabernacle and Temple

I’d like to say a quick word at this point about the Temple and the Tabernacle. I’d like to short circuit any confusion that a reference to a temple might create in your minds.

Simply put, the Temples of the Bible are only permanent forms of the Tabernacle. The Tabernacle is a portable arrangement that traveled with Israel in the wilderness during our journey to the Promised Land.

When we lived in tents, God dwelt among us in a tent. When we settled in the land and took up residence in permanent houses, then the Tabernacle gave way to a permanent arrangement. When we lived in a tent, God revealed Himself in a tent, when we lived in permanent homes God revealed Himself in a permanent home.

The design and therefore the lessons of the tabernacle and the temples are the same. The tabernacle was a portable arrangement; the temples were a permanent arrangement of the same truths.

I make mention of this because there are references to other temples in the Scriptures. The first temple was Solomon’s Temple. That temple was destroyed by the Babylonians in 586 BC. The second temple was the one built by Zerubbabel. Zerubbabel’s temple was enlarged and expanded by King Herod and it is Herod’s Temple that we read about in the accounts of the Messiah’s life. That temple was destroyed by the Romans in 70 AD. The third temple will be the Tribulation Temple. That temple will be
destroyed after the Tribulation and Campaign of Armageddon. Finally, the fourth temple will be the Millennial Temple.

I may make a mention to the temples. If I do, simply remember that I am referring to a building that teaches the same truths that the tabernacle teaches.

5. Pictures and Illustrations

I would like to insert a disclaimer about the pictures that I will be presenting. I will show a lot of pictures because this is a very visual section of Scripture. Illustrations help us to understand what is verbally being described. But there is a limitation.

To put it bluntly, no one knows for sure what the Tabernacle and its furnishings looked like. The pictures that I have supplied are artists’ representations only.

You will notice that the artists vary in understanding regarding the appearance of these items. This variety in no way reflects on the veracity of Scripture. Scripture remains inspired by God and true.

The differences in opinion regarding the construction of the shape or appearance of Tabernacle furniture only reflects modern man’s ignorance of the past. Therefore, do not sanctify any of the illustrations. Remain flexible and open regarding the actual appearance of the Tabernacle.
6. Bibliography


7. Hermeneutical Approach (Golden Rule of Interpretation)

When the plain sense of scripture makes common sense, seek no other sense. Therefore, take every word at its primary, ordinary, usual, literal meaning, unless the facts of the immediate context studied in the light of related passages and axiomatic and fundamental truths indicate otherwise.

Unless: The plain meaning is not always the intended meaning

Context: The Bible only teaches one thing if kept in context.

Related Passages: cross references

Axiom (atic): A self-evident or universally recognized truth* Gravity exists.

Fundamental: An essential or necessary part*—God is One.

8. Context of the passage

a. Egypt and slavery—Exodus 1
b. Moses is raised up to be our deliverer—Exodus 2-11

c. Passover—Exodus 12
d. Crossing the Reed Sea and travel to Mt. Sinai—Exodus 13-18
e. Moses ascends Mt. Sinai and receives the instruction from God—Exodus 19-31

(1) Ten Commandments—Exodus 20
(2) Various laws—Exodus 21-23
(3) Confirmation of the covenant—Exodus 24
(4) The Tabernacle—Exodus 25-30
f. The Scene—Exodus 24:15-18

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II. MESSIAH AND THE TABERNACLE - EXODUS 25-30

A. THE OFFERING – 25:1-9

   a. Offering: תְּרוּמָה (Terumah)
      (1) Terumah is the title for this section of the weekly Torah reading.
      (2) Definition: that which is lifted off or separated; that which the Israelite sets apart from his possessions as a contribution.
      (3) Voluntary in nature— not the biggest, but the best.

2. Content—Exodus 25:3-7
   a. Assembling the raw materials
      (1) Precious metals
         (a) Gold—most valuable
         (b) Silver—less valuable
         (c) Bronze—least precious
         (d) Where did poor impoverished slaves get all these riches?—Exodus 12:33-36
      (2) Precious stones
      (3) Semi-precious stones
      (4) Cloth
      (5) Skins
      (6) Wood
      (7) Spices
      (8) Oil
b. Symbolic associations in Scripture

(1) Gold

(a) Prosperity, importance, wealth, position, royalty—1 Kings 10:1-2 (numerous)

(b) Fine character—Job 23:10

(c) Power—Zephaniah 1:18 (negatively)

(d) Faith—1 Peter 1:7

(2) Silver

(a) Wealth and position—2 Chronicles 9:23-24

(b) Character—Zechariah 13:9, Psalm 66:10, Proverbs 10:20

(c) Word of God—Psalm 12:6

(d) Redemption—Numbers 18:15-16

(3) Bronze

(a) Judgment—Leviticus 26:18-19, Deuteronomy 28:23

(b) Stubbornness: rigid inflexible strength
   i) Negatively—Isaiah 48:4
   ii) Positively—Jeremiah 1:18-19

(c) Security—Deuteronomy 33:24-25

(d) Inferiority, impurity—Ezekiel 22:18-20

(4) Summary

Gold and Silver: Given to kings symbolizing wealth, power, position, prosperity, royalty, importance, fine personal character, wisdom.

Bronze: Judgment, strength, security, inferiority
(5) Blue, purple and scarlet yarn (cloth)

(a) Costly cloth, royal colors, quality
   i) Esther 8:15
   ii) Proverbs 31:21-22

(b) Scarlet: permanence—Isaiah 1:18

(c) Blue: Remembrance—Numbers 15:38-39

(6) Fine linen

(a) שְׁשָׁ (Shesh) fine white linen of exceptional quality made in Egypt, of higher quality than modern linen

(b) Exceptionally high quality cloth and clothing—Proverbs 31:21-22

(c) Righteousness—Revelation 19:7-8

(7) Goat’s hair

(a) From long haired goats and most likely black in color.

(b) A coarse material often used to weave tents

(c) No particular symbolic association

(8) Rams skin dyed red

(a) Skin of a male sheep, wool removed, dyed red

(b) Common sacrificial animal—1 Chronicles 29:21

(c) Valuable for meat and wool—2 Kings 3:4, Genesis 31:38

(d) Symbol of rich and powerful leaders—Daniel 8:20

(e) Important and valuable leather fit for a king
(9) Porpoise skins (unknown type of high quality leather fit for a king)

(10) Acacia wood

(a) A durable hardwood common in the Sinai Peninsula

(b) No particular symbolic association

(11) Olive oil

(a) Dedication—Leviticus 8:10-11

(b) Holy Spirit

i) Isaiah 61:1

ii) 1 Samuel 16:13

(c) Honor—Judges 9:9

(d) Joy

i) Psalm 45:7

ii) Isaiah 61:3

iii) Proverbs 27:9

(e) Favor—Psalm 23:5

(f) Fellowship—Psalm 133:2

(g) Virtue

i) Song of Solomon 1:3

ii) Ecclesiastes 7:1

(h) Change of status—Ezekiel 16:9-10

(i) Prosperity—Job 29:6

(j) Kind reproof—Psalm 141:5
(I) Anointing

i) מָשַׁח (Mashach): to anoint, to spread a liquid

ii) Everyday use: rubbing a shield with oil, painting a house, applying oil to the body

iii) Religious uses

a) Ceremonial applications of oil on inanimate objects to consecrate them

b) Ceremonial induction into leadership offices by pouring oil from a horn onto the head of the individual

c) Definition: a tangible symbol of the setting apart of men or things for God’s service

iv) Theological significance

a) Indicated an authorized separation for God’s service. It was a position of honor with increased responsibility.

b) God is the authorizing agent. The anointed one is to be held in special regard as God’s representative.

c) Divine enablement accompanied anointing to do the task

d) In the form “Mashiach” anointing was associated with a coming, righteous, Spirit-filled ruler

(I) Isaiah 61:1

(II) Luke 4:11-21
(10) Spices

(a) Luxury items, again speaking of wealth and position—2 Kings 20:12-13

(b) Attraction—Song of Solomon
   i) 4:10-16
   ii) 5:13
   iii) 6:2
   iv) 8:14

(c) Spices were ingredients for Incense

(11) Incense

(a) Extremely precious commodity, sought for fragrance

(b) Prayer—Psalm 141:1-2

(12) Precious and semi-precious stones

(a) Prosperity, wealth, importance, position, royalty, and priceless character—1 Kings 10:1-2

(b) Gifts fit for people in their position

3. Purpose—Exodus 25:8-9

a. מִקְדָשׁ (Sanctuary)

(1) From the word qadash: be hallowed, holy, sanctified, set apart, not to be profaned

(2) Noun Miqdash: Holy place, sanctuary, something which has been devoted to the sphere of the sacred and not to be profaned

(3) A physical area devoted to the worship of God
b. 

Mishkan (Tabernacle)

1. From the verb shakan: to dwell, to reside, to make one’s home

2. Noun Mishkan: Tabernacle

3. The Omnipresent God has chosen to reveal himself at a specific location, a tabernacle, a tent.

4. That location is set apart, sacred, and not to be treated as common

5. That tent is a holy area devoted to the worship of God

c. Tavnit (Tavnit)

1. Specifications or blueprint

2. The significance of this word is brought out in Hebrews 8:5

   a) Greek tupos—type: a person or thing prefiguring a future (Messianic) person or thing

   b) The Tabernacle that Moses will erect will be a physical, visible, copy of an unseen spiritual reality.

   c) It will be a physical, visible, copy of God’s holy dwelling place.

4. Significance

   a. Historical

      1. A voluntary offering of the best Israel had for their King.

      2. If they were not willing to give it, God did not want it.

      3. The metals, cloth, oil, precious stones, wood, spices, incense, etc. were all gathered for the purpose of honoring and worshipping God and praising the fact that their king was dwelling among them.

      4. He was being honored with the finest, most beautiful, most magnificent structure they had the resources to make.
(5) They did not have the best in the world, but they brought the best they had.

(6) By voluntarily bringing their best they were exalting God in their midst.

(7) In God’s eyes the best kind of offering is voluntary and compulsory.

(8) This was the highest quality offering of the best that Israel had to offer, this was the best of the best.

b. Messianic

(1) God voluntarily sent His best, Yeshua, His son to dwell among us.

(2) Yeshua is the best of the best.

(a) John 1:14

(b) John 3:16

(c) Matthew 3:16-17

(d) 2 Corinthians 8:9

(3) Royalty—Gold—Luke 1:32

(4) Character—Silver—Philippians 2:5-11

(5) Righteous Judge—Bronze—2 Timothy 4:1

(6) Filled with the Holy Spirit—Oil—John 3:34
5. Application

a. Do we voluntarily give God our best?

(1) Ourselves—Romans 12:1

(2) Our material possessions—2 Corinthians 8:1-5

(3) On the job, in our families, during every aspect of our lives—Colossians 3:17

b. We may not have the best that the world offers, but we can give the best that we have.

(1) Luke 21:1-4

(2) 2 Corinthians 8:11-12
B. **The Ark - 25:10-22**

1. **Description—Exodus 25:10-16**
   
   a. **Dimensions—Exodus 25:10**
      
      (1) אֲרון (Ark, Chest, box)
      
      (2) Cubit (literally—forearm—from elbow to the end of the middle finger): probably 18 inches
      
      (3) Cubits varied from 18” to 25”
      
      (4) Standard Cubit 18”
      
      (5) Small box—3’8” long, 2’4” wide, 2’4” high
      
      (6) A common, ordinary, plain footlocker
      
      (7) The common and ordinary become uncommon and extraordinary when used in the service of the King.
   
   b. **Gold overlay and molding—Exodus 25:11**
      
      (1) Overlaid with gold signifying its association with the King.
      
      (2) Something a King would use, in this case it will turn out to be the King’s royal footstool.
      
      (3) Through the Gold the high quality of this King is displayed.
      
      (4) He is of royal status and of royal character
(5) נֶפֶשׁ (Molding)

(a) Accurate translation in NIV, NASB, ESV, a raised edge to keep things from falling off, or for decorative purposes.

(b) Unfortunate rendering in KJV—crown—commentators wax eloquent on how this symbolizes the Kingship of Yeshua.

(c) The Ark had a crown, kings wear a crown, portrays Yeshua as king.

(d) The word is never used of a king’s crown. A word study will show that it simply means a decorative molding.

c. Method of transportation—Exodus 25:12-15

(1) The Ark is portable

(2) Everything is constructed in a manner consistent with the value of the item

d. Contents—Exodus 25:16

(1) The Ark will house significant items

(2) Items enumerated—Hebrews 9:3-4

(a) Pot of Manna

i) Miraculous food God provided for Israel in the wilderness for 40 years

ii) Exodus 16:33—a jar of manna was set aside for generations to come

iii) Historical Significance

a) Bread (food) from heaven

b) Miraculous physical sustenance

c) Psalm 78:24-25
iv) Messianic Significance
   a) 1 Corinthians 10:3—Spiritual food
   b) Yeshua’s person and work
      (I) John 6:30-35
      (II) John 6:47-51
      (III) John 6: 57-58
   c) Revelation 2:17—sustenance, reward

(b) Aaron’s rod that budded
   i) Placed in the Ark—Numbers 17:1-11
   ii) Historical Significance
      a) Symbol of Aaron’s priesthood
      b) Aaron’s priesthood had been challenged
      c) Reminder that God had chosen Aaron’s family and no other
   iii) Messianic Significance
      a) King Messiah will also be the future High Priest—Psalm 110:4
      b) Hebrews 7:11-12
      c) Hebrews 7:23-28
      d) Hebrews 8:1-2
(c) Tablets of the Covenant

i) Given on Mount Sinai—Exodus 20:1-26

ii) Placed in the Ark—Deuteronomy 10:1-5

iii) Historical Significance

a) Ancient Near-Eastern Covenants

   (I) Preamble: identifying the king

   (II) Historical Prologue: recounting what the king had done for his subjects

   (III) Stipulations: specifying the duties of the subjects in response to the benefits they had received from the king.

   (IV) Provision for deposit: one copy in the temple of the subjects for periodic public reading of the covenant, one copy in the temple of the king

   (V) List of witnesses: those ratifying the covenant

   (VI) Curses and blessings: for violation or loyalty to the covenant
b) The Mosaic Covenant

(I) Preamble: Exodus 20:2

(II) Historical Prologue: Exodus 20:2

(III) Stipulations: Exodus 20:3-17

(IV) Provision for deposit: Exodus 25:16

(V) List of witnesses: Deuteronomy 4:26

(VI) Curses and blessings:

( ) Exodus 20:5, 7, 12

( ) Leviticus 26

( ) Deuteronomy 28

c) Provision for deposit is the emphasis here

d) Since the sanctuary of the King and the sanctuary of the subjects are the same in this case (the Tabernacle) both tablets of the covenants are placed in the Ark.

e) The tablets are both a summary of the covenant and symbolic of the covenant

f) From time to time there would be a public reading of the covenant terms to the people
iv) Messianic Significance

The Mosaic Covenant reminds us of a better covenant to come—The New Covenant

a) Hebrews 8:6-7

b) Hebrews 8:13

c) Hebrews 9:13-15

d) Jeremiah 31:31-34

(2) Summary

(a) The pot of miraculous bread from heaven that sustained Israel physically in the wilderness prefigured the true Bread From Heaven, Yeshua, who sustains men spiritually.

(b) The high priests’ rod prefigured Yeshua, The Greater High Priest

(c) The tablets representing the Mosaic Covenant prefigured the better covenant, The New Covenant
e. Atonement Cover—Exodus 25:17-21

(1) Dimensions—Exodus 25:17

(a) Slab of solid gold that fit the top of the Ark

(b) 3’8” long, 2’4” wide

(2) “Mercy seat”

(a) A term that comes from the Hebrew word for “atonement”

(b) Atonement—reconciliation after enmity (hostility), satisfaction given for an offense.

(3) כַׁפֹּרֶת—Kapporet

(a) “Atonement cover,” “place of atonement” or “mercy seat”

(b) The place where the blood of the atoning sacrifice was sprinkled once per year on the Day of Atonement—Leviticus 16:14

(4) Our sins had created hostility between us and our God—Isaiah 59:2

(5) The place where God was reconciled to Israel

(a) When the blood of the atoning sacrifice was sprinkled on the cover, the atoning sacrifice satisfied God’s wrath against sin

(b) Temporary covering of the sins of Israel
(6) כְּרוּבִים (Cherubim)—God’s glorious throne attendants—Exodus 25:18-21

(a) Not made separately and fastened to the ark cover

(b) They were fashioned in one piece, out of the same mass of gold

(c) Possibly 3 orders of Cherubim—single face, 2 faces and 4 faces

i) Description

a) Ezekiel 1:4-14

b) Ezekiel 10:1, 15

ii) Purpose of the Cherubim—Ezekiel 1:25-28

a) Attendants of the throne of God

b) Part of God’s footstool

c) Psalm 80:1—God is enthroned above the Cherubim

d) The Ark is God’s footstool, the footstool of His throne

2. Purpose—Exodus 25:22

a. Israel’s King will meet with His people

b. Moses is creating a throne room

3. Significance

a. Historical

(1) Place where King of Kings would meet with His people and deal with their sins

(2) Ark was the footstool of the throne of God where the presence of God would be visibly seen between the Cherubim—Psalm 99:1-5
(3) Place where sins were covered over—Leviticus 16:14-17 (Day of Atonement)

(4) Place where satisfaction and reconciliation occurred

b. Messianic

(1) We can come into God’s throne room, into the very presence of God because of our relationship to Yeshua—Hebrews 4:14-16

(a) We can approach God’s throne

(b) Someday we will even get to share His throne as co-rulers—Revelation 3:21

(2) The wrath of God which burned against sin demanded that punishment be exacted—the appropriate punishment is death (bad news)

(3) Good news (Gospel)—God is willing to accept a substitute

(4) The death of the Messiah was that substitutionary punishment that satisfied the holy demands of a righteous God; therefore God is reconciled to the Believer

(a) Yeshua: Substitutionary atoning sacrifice—1 John 2:1-2

(b) Yeshua: Source of reconciliation—Romans 5:10-11

c. Principle: The common and ordinary become uncommon and extraordinary when used in the service of the King.

4. Application—Have you been reconciled to God?
C. THE TABLE - 25:23-30

1. Description—Exodus 25:23-27
      (1) Dimensions—3’ long, 1½’ wide, 2’ high
      (2) Covered with gold
      (3) A worthy gift for a King, the best Israel had to offer
      (4) Two moldings of some sort, no one is sure what they were like. They were either:
         (a) An outer and an inner molding—the outer one around the outside edge of the table and the inner one being a raised lip around the showbread
         or
         (b) An outer lip and a ring between the legs of the table to strengthen the legs

2. Accessories—Exodus 25:26-29
   b. Other various utensils of the highest quality—Exodus 25:29
      Rabbis fell that the words “jars and bowls” (NASB) actually describe tubular supports and platforms.

3. Purpose—Exodus 25:30
   a. Hold the bread of the presence continually before the Lord
   b. “Presence” refers to the presence of God
   c. Literal Hebrew plural: “faces” (implying “face to face” with God)
   d. Rabbis feel the description refers to the shape of the bread: baked with two surfaces directed at each other
e. The bread—described in Leviticus 24:5-9

(1) 12 loaves—one for each tribe

(a) Perpetual offering to the Lord
(b) Placed on the table each Sabbath and left there until the following Sabbath
(c) When the loaves were removed, they were eaten by the priests
(d) Arranged in two rows of six loaves
(e) Frankincense was placed on the table and burned either in small piles or perhaps in small bowls alongside the loaves
(f) Memorial offering—a reminder

4. Significance

a. Historical

Three historically significance messages are communicated by the table and the items it held

(1) Physical nourishment

(a) Bread was a mainstay of the ancient diet
(b) Symbolic of man’s need for nourishment or food
(c) Yeshua used bread as a symbol of nourishment in Matthew 6:11, the Lord’s Prayer

A reminder that God provides daily physical sustenance
(2) Communion and fellowship
   (a) Eating with another meant friendship and acceptance
   (b) Emphasized the idea of meeting someone face-to-face over a meal
   (c) Personal, intimate relationship
   (d) In ancient Israel, hospitality was a highly esteemed virtue. The guest was sacred; it was an honor to provide for a guest.
   (e) A reminder of Israel’s face-to-face communion or fellowship with God

(3) Frankincense on the table symbolized prayer
   Reminder that Israel experiences fellowship with God through prayer (Psalm 141:1)

(4) Summary: The table and the Bread of the Presence were a Memorial offering, a reminder that God sustains His people and desires their communion and prayer.

b. Messianic

(1) Rabbinic Confusion

Hertz Pentateuch, pg. 329
The symbolic meaning of the showbread is a matter of conjecture. Maimonides confesses, “I do not know the object of the table with the bread upon it continually, and up to this day I have not been able to assign any reason to this commandment.”
(2) Yeshua is the Bread of Life—John 6:35

(a) Just as bread symbolized provision of daily physical needs, so Yeshua, as the Bread of Life, is the provision for daily spiritual needs. He sustains us daily and He desires our fellowship through prayer.

(b) Revelation 3:20—fellowship

(3) Yeshua was a man of prayer—Luke 6:12 (one of many examples)

(4) Yeshua is depicted by the table in the Tabernacle in that He is the Bread of Life and His life was characterized by prayer.

5. Application

a. Do we set adequate devotions and prayer time so that we can grow in our fellowship with Yeshua?

b. Do we seek him often and earnestly on a moment-by-moment, day-by-day basis or is He just our life preserver when we’re in trouble?

c. Do we limit our prayers to calling for help?

d. Does Ephesians 6:18-19 characterize our lives?

e. Are we growing in our knowledge of Him?
D. **THE LAMPSTAND - 25:31-40**

1. **Description—Exodus 25:31-36**
   
a. No dimensions given
   
b. Jewish tradition—height 5 feet and width 3½ feet
   
c. The best Israel had to offer
   
d. Worthy gift for the King of Kings

2. **Purpose—Exodus 25:37**
   
a. The only source of light for the Holy Place
   
b. Ancient lamps
      
      (1) Simply a small bowl that had been pinched on one side
      
      (2) Wick laid in the pinched area with the bottom of the wick in the oil and the top protruding out of the oil so it can be lit
   
c. Lampstand was lit at night and extinguished in the morning—Exodus 30:8
   
d. Debate—was it lit 24 hours a day or only at night

3. **Accessories—Exodus 25:38-40**
   
a. Other articles necessary for the functioning of the Lampstand were made with the same attention to quality
   
b. Made of 1 talent of pure gold
      
      (1) 1 talent = 75 pounds of gold
      
      (2) In American dollars today, that would put the value at $1,356,219.00 (August 25, 2010)
   
c. Rashi—Moses was so confused by the instructions for the making of the Lampstand that God showed him a model of fire (Soncino)
   
d. When God repeats something, pay attention
4. Significance

a. Historical

   (1) Provided light in the Holy Place

      (a) The Holy Place was never dark

         i) Source of light

            a) Daylight coming through the entry way

            b) Light from the Lampstand

   (2) God is light

      (a) Daniel 2:22

      (b) Psalm 104:2

      (c) I John 1:5

      (d) Darkness is a symbol of sin, ignorance, error and wickedness

         i) Proverbs 2:12-13

         ii) Proverbs 4:19

         iii) No darkness in the Holy Place

         iv) No sin, ignorance, error, or wickedness in the presence of God or in His character

   (3) Associated with Word of God or guidance

      (a) Psalm 119:105

      (b) Psalm 18:28

      (c) Proverbs 6:23
b. Messianic

(1) Yeshua is the light of the world

(a) John 8:12
(b) John 9:5
(c) John 12:46
(d) Revelation 21:22-23
(e) The Lampstand proclaims the Messiahship of Jesus
(f) There is no sin, error, ignorance, or wickedness in the person of Yeshua

5. Application

a. The believer is a light

(1) Matthew 5:14-16
(2) Ephesians 5:8-9

b. The questions we need to ask ourselves are:

(1) Is our light shining before men?
(2) Do men see the good deeds we do and therefore praise God?
(3) Is our lifestyle righteous, making us stand out in the midst of our society?
(4) Are we living as a child of the light by turning from sin, error, ignorance and wickedness?
(5) Are we looking to the Word of God for guidance through this dark world?
E. THE TABERNACLE - 26:1-37

1. The inner curtains—Exodus 26:1-6
   a. Material—Exodus 26:1
      (1) Linen and yarn
      (2) Collected from Israel
      (3) Ten curtains
      (4) Best, highest quality linen and yarn available
      (5) Tabernacle made from materials fit for a King
      (6) Cherubim embroidered on the curtains
      (7) Work was to be done skillfully
      (8) Point
         (a) We voluntarily give God the best that we have available or the best that we can do
         (b) We don’t offer him sloppy offerings
   b. Measurement—Exodus 26:2
      (1) 42 feet long
      (2) 6 feet wide
   c. Joined together—Exodus 26:3
      (1) Ten separate curtains, sewn together in groups of five
      (2) Form two larger curtains
         (a) 42 feet long
         (b) 30 feet wide
d. Final assembly—Exodus 26:4-5

(1) Two larger curtains joined in the middle using fifty sets of clasps and loops

(2) Single, final curtain would be 42 feet wide and 60 feet long

(3) Curtain left in two pieces for portability

   (a) Taken apart at the middle seam

   (b) Folded and transported

e. Tabernacle is a unit—Exodus 26:6

(1) אֶחָד—Hebrew word echad

(2) Word used to describe God in the Shema

(3) Stresses compound unity

   (a) One thing

   (b) Made up of a number of components

(4) Very obvious use here

   (a) Tabernacle made up of

      i) 10 curtains

      ii) 100 blue loops

      iii) 50 gold clasps

   (b) All parts joined together to become one—a compound unity
(5)  Significance—*Shema*: Deuteronomy 6:4

(a)  God is being described as “one”

(b)  Opens the door to the doctrine of the tri-unity of God

(c)  Word does not prove plurality in the Godhead

(d)  But it opens the door to the truth that God is a complex, compound unity

(e)  The God of Israel

   i)  One God

   ii)  Made up of 3 distinguishable persons

      a)  Revealed in the Hebrew Scriptures—Isaiah 48:16

      b)  Explicitly stated in the New Covenant—Matthew 28:19

2.  The outer coverings—Exodus 26:7-14

a.  Coverings for the Tabernacle—Exodus 26:7

   (1)  Made of coarse black goat hair

   (2)  Called the “tent for the Tabernacle”

      a)  הָּאֵל—ohel or “tent”

      b)  Emphasizes the temporary nature of the structure

      c)  Designed to be portable, not to last forever

      d)  Would be replaced by a more permanent structure, the Temple
(3) Part of the protective outer layers of the Tabernacle

(a) Tabernacle was technically the structure within or under this tent, covered by the linen

(b) The tent or outer covering protected the Tabernacle from rain, sun and dust

b. Measurements—Exodus 26:8-13

(1) Panels were 45 feet long and 6 feet wide

(a) Sewn together into two larger units

i) One unit was five panes wide—45 feet x 30 feet

ii) The other unit was six panels wide—45 feet x 36 feet

(b) Two larger panels joined into one unit by a series of 100 loops and 50 bronze clasps

(2) Final size—45 feet x 66 feet

(3) Longer and wider than the tabernacle curtains

(4) Covered the Tabernacle effectively

(5) Tent Configuration

(a) First option—flat roofed

(b) Second option—peaked roofed

(c) Third option—combination of both.

i) Inner curtain covering—flat topped

ii) Outer two coverings—peaked
(d) Most likely—Peaked roof

i) Flat topped tents serve very poorly in rainy weather

a) Sinai Peninsula is quite a bit dryer than most places

b) But still subject to heavy rain and occasional snow

c) James Strong (The Tabernacle of Israel):

“The rainfall during the showers in the winter on the Sinaite peninsula is often prodigious, and snow occasionally falls to the depth of several inches in the valleys about Mt. Sinai. In March 1874, the author, with his party, was overtaken by a snow storm at Mt. Sinai of such severity as to compel them to take refuge in the convent there for several days. Writers who think only of the dry season have little knowledge in the case.”

ii) Tabernacle

a) Spent 40 years in the Sinai Peninsula.

b) It would need to endure a wide range of weather conditions

c) Unless God miraculously shielded it from the weather

d) If God shielded it, why would it need these protective layers?
c. Two additional layers—Exodus 26:14

(1) Durable weather resistant

(a) Made of ram’s skin and porpoise skin

(b) Two possibilities:

   i) Under goat hair layer

   ii) Over goat hair layer

   iii) Most likely—over the goat hair curtains

      a) Terminology supports this position

      b) These layers are called a “covering”

      c) Goat hair layer was called a “curtain”

      d) The position in the text, following the description of the curtains

         (I) indicate they went over the goat hair curtain

         (II) Order of the description—interior to the exterior of the structure

   (c) Not described—Construction and dimension were identical to the goat hair layer

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c. Summary

(1) Inner linen layer comprising the tabernacle proper

(2) Outer layer called the tent

(3) Two more outer layers called the “covering” for the tent
3. The frames—Exodus 26:15-25

a. Description—Exodus 26:15-17

(1) קֶרֶש—Hebrew word for frames, *qeresh*

(2) Some view these are solid board rather than as frames

(a) “Boards”—ASV, NASB, KJV, NKJV, JPS, TANAKH (planks)

(b) “Frames”—NIV, ESV, RSV

(3) Encyclopedia Judaica:

“Most exegetes now accept the view of A.R.S. Kennedy that *qeresh* denotes a light, open frame, consisting of two side arms joined together at the top, the middle, and the foot by cross rungs, with two tenons projecting below.”

(4) Tabernacle walls as “frames”—4 distinct advantages

(a) More portable

   i) Hollow frames are much lighter than solid boards

   ii) Had to be carried around the Sinai Peninsula for 40 years

(b) Visibility

   i) Embroidered cherubims on the linen curtain would be visible through frames

   ii) Priests who enter the Holy Place would see themselves surrounded by depictions of God’s throne attendants

   iii) It would be as if they were actually in the heavenly Tabernacle

(c) Less materials needed—Gold and wood
(d) Better ventilation
   (i) Burning oil
   (ii) Burning incense
   (iii) Heat inside the tabernacle
(e) Frames formed the walls of the Tabernacle

(5) Dimensions
   (a) 15 feet high
   (b) 2 feet, 3 inches wide

(6) Projections
   (a) Two projections protruded out of the base of each frame—extensions of the side beams
   (b) Fitted into silver bases
      (i) Two for each frame
      (ii) Bases—foundation for the structure

b. Construction—Exodus 26:18-25

(1) Frames positioned side by side

(2) Tabernacle
   (a) 20 frames long
   (b) 6 frames wide

(3) Dimensions
   (a) 15 feet wide
   (b) 45 feet long

(4) No frames across the East end, or front, of the structure
4. The crossbars—Exodus 26:26-30

a. Three walls—Exodus 26:26-29
   (1) Reinforced by five bars attached by rings to the frames
   (2) Center bar—One piece
   (3) Upper and lower bars—Split in two at the middle
      (a) Two upper bars
      (b) Two lower bars

b. Wood frames and bars
   (1) Overlaid with gold
   (2) Dwelling place of the King
   (3) King’s chambers—Throne room
   (4) Made from the best Israel had to offer

c. Construction —Exodus 26:30
   (1) “Plan,” not “pattern”
   (2) Previously, the Hebrew word was “tavnit”—תַׁבְּנִית
      (a) Impersonal word
      (b) Identifying the specifications, the blueprint
   (3) Here, it is “mishpat”—מִשְּפָט
      (a) Judgment in a judicial sense, judicial decision
         i) Carefully considered decision
         ii) Much more personal word for the idea of plan
      (b) Not some impersonal blueprint
(c) God’s direct involvement in the design of the Tabernacle

(d) Personal word identifying the architect himself

(e) God

i) The architect of this blueprint

ii) The One who drew it up

iii) God’s personal involvement in the design

iv) His carefully considered decision

(f) Moses

i) Following personal directives of the King of Kings

ii) King of Kings is personally interested in whether it is done right or not

iii) Reinforces the importance of Moses following the pattern exactly

5. The veil—Exodus 26:31-33

a. Tabernacle divided into 2 rooms

(1) קֹדֶש—Qodesh

(a) The Holy Place

(b) Outer room

(2) קֹדֶש הַקָּדֶשֶׁת—Qodesh HaQodashim

(a) Most Holy Place/Holy of Holies

(b) Inner room

b. Means—A veil or curtain suspended on 4 posts across the width of the room
c. Placement

(1) No dimensions given in the text

(2) Was it 5 feet from the entrance?

(3) Or 25 feet from the entrance?

(4) Must be deduced by comparing it to floor plans of the Temples

(5) Solomon’s Temple

(a) Permanent version of the portable Tabernacle

(b) Deduce the location of the veil using the floor plans of Solomon’s Temple

(c) Divided in the ratio of 2 to 1—1 Kings 6:17-18

i) Holy of Holies

   a) A perfect cube

   b) Extends 1/3 of the length of the building

ii) Pattern followed in later Temples

iii) Following this pattern

   a) Veil was placed 15 feet from the west end of the Tabernacle

   b) Holy of Holies partitioned into a small inner room

      (I) 15 feet square

      (II) 10 cubits square

   c) Ark of Covenant then placed in the Holy of Holies
d. Materials

(1) Made from blue, purple and scarlet yarn
(2) Highest quality cloth available
(3) Decorated with the most skillful embroidery
(4) Worthy of being part of the King’s dwelling place

6. Placement of furniture—Exodus 26:34-35

a. Ark of the Covenant—Exodus 26:34

(1) Mercy Seat placed on the Ark
(2) Ark placed in the Holy of Holies

b. Table of Showbread and Lampstand—Exodus 26:35

(1) In the Holy Place
(2) Lampstand on the South side of the room
(3) Table of Showbread on the North side of the room

7. The entrance—Exodus 26:36-37

a. Entrance curtain

(1) Made from the best materials—Luxurious, costly cloth
(2) Speaks of the magnificence of the royalty within
(3) Hung on posts overlaid with gold
(4) But set in foundations of bronze
(5) Less valuable metal
b. Pattern

(1) As we move away from the King’s dwelling chambers the materials used become less valuable

(2) Bronze—First common metals to be used in the Tabernacle

8. Significance

a. Historical

(1) Tabernacle

(a) Dwelling place of the King of Israel

(b) Holy of Holies—The throne room

(c) The Holy Place—The reception room of the palace

(d) As we draw nearer and nearer to the throne room we experience increasing sanctity and holiness

(2) Entrance Curtain

(a) Signified separation and limited access

i) Only priests could enter the Holy Place

a) Ordinary Israelites could not

b) Hebrews 9:6-8

ii) Entrance separated the priests from the rest of Israel

iii) Only a Levite could enter the outer room of the Tabernacle

iv) Entrance to the King is limited

a) He is separated, special, sanctified

b) Not a trivial, casual person
(3) The veil

(a) Separation and limited access to the Holy of Holies
   i) Only High Priest permitted
      a) Once a year
      b) At Yom Kippur
         (I) Hebrews 9:7
         (II) Leviticus 16:2
      c) One man, from one family, from one tribe, from one nation, out of the entire world was ever able to enter into the very presence of God and only on one day per year.
      d) God is not a trivial being whom we can take for granted
      e) Separation between God and Man
      f) Very limited access to God

b. Messianic

(1) The veil

(a) Split from top to bottom at the moment the Messiah died in Herod’s Temple—Matthew 27:50-51
(b) Descriptions

i) The Mishnah—Shekalim 8:5

Rabban Simeon b. Gamaliel says in the name of R. Simeon son of the Prefect: The veil was one handbreadth thick and was woven on [a loom having] seventy-two rods, and over each rod were twenty-four threads. Its length was forty cubits and its breadth twenty cubits; it was made by eighty-two young girls, and they used to make two in every year; and three hundred priests immersed it.

a) Thickness—width of the palm is four fingers thick (three to four inches)

b) Length—60 feet

c) Width—30 feet

d) Heavy and massive

ii) Louis T. Talbot (Christ in the Tabernacle, pg. 116)

“the veil was so woven together that two pairs of oxen attached to either edge and driven in opposite directions could not tear it asunder. It was not stretched, drawn tight and fixed. It hung in a loose fold. It could not be cut or torn by a direct stroke; it was too soft and yielding for that” (I. M. Haldeman). Josephus, the great Jewish historian, tells us that the veil was six inches thick.
(c) The veil was not a flimsy bed sheet that we can tear up with our bare hands and add to our rag bag.

(d) It was thick, strong and massive

(e) God tore it from top to bottom

(f) Yeshua’s death ended the strong, thick, and massive separation between God and man

(f) All who have faith in God through Him now have access to God

i) Hebrews 10:19-20

ii) All who personally receive Yeshua as their Savior and Messiah gain access to God

iii) Because the death of Yeshua ended the separation between God and man the veil also become a symbol of His body

(2) The Tabernacle

(a) Yeshua’s body was a tabernacle

i) John 1:14

ii) John 2:18-22

iii) God resided in a tent and lived, so to speak, in the midst of Israel

iv) In the same way, God put on a tent, a human body, and dwelt among Israel in the person of Yeshua

v) Yeshua’s body is a Tabernacle just as the tent served as a dwelling place for God
9. Application

a. The Tabernacle

   (1) When you become a believer in the Messiah, your body becomes a Temple of God

      (a) God dwells in you in the presence of the Holy Spirit in the same way that He dwelt in the Tabernacle

      (b) I Corinthians 6:19-20

      (c) How do you treat your body?

         i) With the same care that you treat the Tabernacle, or carelessly?

         ii) Do you honor God with your body? — I Corinthians 6:12-18

b. The Entrance

   (1) Only priests were allowed into God’s dwelling place

   (2) Only priests could pass through the separation caused by the curtain

   (3) When you became a Believer, you also became a priest

      (a) Revelation 5:9-10

      (b) Revelation 20:6

      (c) 1 Peter 2:5-9 (Jewish Christians)

   (4) How are you living out in a practical, everyday life that fact that you are a Temple of the living God, and a priest of the Living God?
c. The Tabernacle is God’s carefully considered plan

(1) Bible

(a) God’s carefully considered revelation

(b) God’s carefully considered revelation for our lives

   i) The Bible is not a casual novel

   ii) The Bible is not fiction

(2) Our response

(a) How closely do we follow His plan?

(b) How carefully do we obey His plan?

(c) How diligently do we study His carefully considered plan for our lives?
F. **THE BRONZE ALTAR - 27:1-8**

1. **Description—Exodus 27:1-2**

   a. **Altar**
      
      (1) Wooden Box
      
      (2) 4 feet 6 inches high
      
      (3) 7 feet 6 inches square

   b. **Horns**
      
      (1) Focus of a beast’s power
      
      (2) Focus of a beast’s power: denote physical might and power—Deuteronomy 33:17
      
      (3) Horns on altars
         
         (a) Symbolic presence and power of God—II Samuel 22:3
         
         (b) Place of refuge
            
            i) I Kings 1:49-50
            
            ii) Refugees seeking asylum seized the altar horns

   c. **Construction**
      
      (1) The altar was made of acacia wood
      
      (2) Overlaid with bronze
         
         (a) Associated with judgment
         
         (b) Place of judgment

   d. **Summary—Place of God’s presence, power, judgment, mercy and refuge**
2. Utensils—Exodus 27:3
   a. Sacrifices of the Mosaic sacrificial system were burned on this altar
   b. Verse summarizes all the utensils needed to manage fires and ashes and burning sacrifices
   c. All of bronze—Judgment
   d. Altar is associated with fire
      (1) Another symbol of judgment
      (2) Isaiah 66:15-16

3. The grate—Exodus 27:4-5
   a. Instructions are vague
   b. Varying opinions regarding its construction
      (1) Grate at the top of the Altar
      (2) Grate sliding up into the Altar from below
      (3) Grate slides through a slot in the middle of the Altar
      (4) Grating serves as a ledge that protruded from the Altar
         (a) Jewish tradition
         (b) Ledge was 1 cubit, 18 inches wide
         (c) Priests stood on ledge to manage the burning sacrifice
4. The poles—Exodus 27:6-7
   a. Altar designed to be portable
   b. Carrying poles were part of the design
   c. Covered with bronze
   d. Reminder of judgment

5. God’s charge—Exodus 27:8
   a. Altar was to be hollow
   b. Easy to carry from place to place
   c. Placement
      (1) Earth mound raised up
      (2) Altar placed over the pile of earth
         (a) To help support the grate
         (b) Withstand wear caused by
            i) Heavy wood
            ii) Heavy sacrifices
            iii) Heat of the fire
   d. The Charge
      (1) Everything to be accurately and responsibly constructed
      (2) Exactly according to God’s design—God’s carefully considered plan
6. Significance

a. Historical

   (1) Horns on altars

   (a) Presence and power of God in judgment

   (b) Place of refuge

   (2) Atonement by means of blood

   (a) Animal that would be the sinner’s substitute

      i) Sacrificed near the altar

      ii) Some blood placed

         a) On the horns of the Altar

         b) Poured out at the base of the Altar

      iii) Location where the blood was spilt

   iv) Spilling of blood

      a) Euphemism for a violent death

      b) Proverbs 6:16-17

   (b) Blood

      i) Symbol of life

      ii) When blood is spilt, the creature dies a violent death

      iii) Leviticus 17:11
(c) Significance in relation to the Altar

i) No forgiveness without the shedding of blood

a) Hebrews 9:22

b) An absolutely holy, righteous God does not tolerate sin

c) Sin causes hostility between God and the sinner

(I) Thick, massive hostility/separation

(II) Portrayed by the veil

d) Only solution: Death of the sinner—Romans 6:23

(I) Physical separation

(II) Spiritual separation

(III) Not annihilation

ii) God willing to accept a substitute

a) Out of His great love

b) Substitute can die in the place of the sinner (Good News)

iii) The altar

a) Violent death of the substitute occurs

b) Blood is spilt
(3) Justification occurred at the Altar

(a) Four steps
   i) Substitute dies
   ii) God’s wrath against sin is appeased
   iii) God is satisfied
   iv) Reconciliation occurs

(b) When reconciliation occurs between the sinner and God, God justifies the sinner

(c) Justification
   i) Legal term
   ii) To declare “not guilty”

(d) At the altar
   i) Declaration “not guilty” is pronounced
   ii) Where the substitute dies
      a) Substitute experiences the penalty for sin
      b) Sinner is declared “not guilty”
b. Messianic

(1) Yeshua

(a) Final and ultimate substitutionary sacrifice

(b) Offered Himself as the atoning sacrifice

i) Satisfies God’s wrath against sin

ii) Justified us

iii) Hebrew 9:1-10:18

iv) Romans 3:20-26

i) Yeshua is the altar and the sacrifice—Hebrews 13:10-15

7. Application

a. Is Yeshua your atoning sacrifice?

(1) Did He die for you?

(2) Is God’s wrath against your sins satisfied?

(3) Has God declared you “not guilty”?

b. Do you fear “losing” your salvation?

(1) Impossible—God has declared you “not guilty”

Jn 6:37, 39; 10:27–30; Ro 8:28–30; 11:29; 1 Co 1:8, 9; Php 1:6; Heb 10:14; Jud 1

(2) Three tenses

(a) Past—Justified—Penalty

(b) Present—Sanctified—Power

(c) Future—Glorified—Presence

\(^1\) The NASB Topical Index, electronic ed. (La Habra, CA: The Lockman Foundation, 1998).
The purity of the Gospel message must be guarded. It is so vital that the Apostle Paul pronounces a curse upon anyone who “distorts” the Gospel that the Apostles preached (Gal. 1:6-9). Actually, such a distortion is evidence of demonic deception (II Cor. 11:1-4). One major distortion currently taking its toll on the Church of Christ is a blurring of the clear-cut biblical distinction between salvation and discipleship. These two critical doctrines are separate but related in the New Testament. And to confuse them is to distort the Gospel message of God’s grace and to invite a curse from God. The following distinctions must constantly be kept in mind.

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To confuse salvation with discipleship is an obvious distortion of the New Testament. Not only is it an invitation to a curse, but it is also a removal of one of the major motivational factors in the Christian life.
**Salvation: An Overview**

**Salvation Exists in Three Tenses**

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<tr>
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<th>Present</th>
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<tr>
<td>The Believer <em>has been saved</em> from the guilt and penalty of sin.  Luke 7:50  Ephesians 2:5-8  2 Timothy 1:8c-9</td>
<td>The Believer <em>is being saved</em> from the power (habit and dominion) of sin.  1 Corinthians 1:18  2 Corinthians 2:15  2 Thessalonians 2:13  Philippians 2:12-13</td>
<td>The Believer <em>will be saved</em> at the Lord’s return from the actual presence of sin  Romans 5:10  Romans 8:18-24a  1 Corinthians 3:15  1 Peter 1:3-5</td>
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**Doctrines Based on the Three Tenses of Salvation**

<table>
<thead>
<tr>
<th>Justification</th>
<th>Sanctification</th>
<th>Glorification</th>
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| Declared righteous before God because of what Jesus has done. This occurs when we accept the Lord. It is by grace; a free gift, wholly without works. This aspect of salvation CANNOT be reversed or lost.  
Keyword: Trust | This doctrine pertains to our growth. You can “lose this aspect” by refusing to grow in righteousness. Note below the difference between “Positional Sanctification” and “Practical Sanctification.” | This doctrine pertains to rewards. You can lose rewards depending on your growth (Sanctification), but your eternal state is secure based on your faith in Jesus (Justification). |
| Justification is your standing before God.  
Justification is what God did for you in Christ.  
Keyword: Trust | Sanctification is your resulting service for God.  
You have been set apart for special use.  
Sanctification is what you do for God in Christ.  
Keyword: Obey | Your glorified human body reflects the fact that you are justified.  
The rewards and responsibilities you receive reflect your sanctification. |

**Position and Practice**

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<th>Position (This is your Foundation)</th>
<th>Justified</th>
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<td>Practice</td>
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<td>Build on your foundation: 1 Cor. 3: 12-15</td>
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<td>Consummation</td>
<td>Justified</td>
<td>Incomplete Sanctification</td>
<td>Complete Sanctification</td>
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</table>
G. **THE COURTYARD – 27:9-19**

1. Description—Exodus 27:9-15

   a. Tabernacle—Exodus 27:9-12

      (1) Situated inside a courtyard

         (a) Bounded by a linen fence

            i) 150 feet long

            ii) 75 feet wide

            iii) 7 feet 6 inches high

            iv) Fine twined linen

               a) Highest quality linen Egypt could produce

               b) No description of decorations

               c) White or off-white in color

               d) Woven into curtains

                  (I) 150 feet long

                  (II) 7 feet 6 inches high
(2) Posts

(a) Spaced at regular intervals

(b) Around the perimeter of the courtyard

(c) Description

i) Made of acacia wood

ii) Fitted into bronze bases/foundations

iii) Silver hooks on the posts

iv) Silver rods at the top of the posts

v) Joined together by silver hooks and rods

(b) Linen curtains suspended on the rods that went from post to post

(3) As we retreat away from the Holy of Holies

(a) Material used becomes less precious in value

i) Wooden pillars not overlaid with silver or gold

ii) Bronze bases, not silver

(b) Value of materials decrease as we move away from the heart of the Tabernacle—the Holy of Holies
2. Entrance—Exodus 27:13-16

a. East end

b. Formed the entrance to the Tabernacle compound

c. Description

(1) Curtains 22 ½ feet wide extended from the corners toward the middle of the fence

(2) Open space of 30 feet between the ends of the curtains

(3) Special curtain 30 feet long woven to fill the space
   (a) Made of blue, purple, and scarlet linen
   (b) Highest quality cloth possible
   (c) Colors stand out

(4) Clearly identify entrance to the compound

b. Doubtful symbolism—verse 16

(1) 4 pillars
   (a) Represent the four apostles—Matthew, Mark, Luke and John
   (b) Unlikely symbol

(2) What about the Temple?
   (a) No pillars at the Temple
   (b) Does this mean that the Gospels are not valid?
3. Further description—Exodus 27:17-19

a. Miscellaneous items

   (1) To be made

   (2) To be used for the functioning of the Tabernacle

   (3) All items to be made of bronze

   (4) Specific mention

      (a) Bronze tent pegs

         a) Supported the pillars

         b) On either side by guy wires

         c) Ropes attached to the top of the posts

         d) Secured by pegs into the ground

   (5) Doubtful symbolism—Pegs and guy wires

      a) Represent “the sustaining power of Christ”

      b) But there are no pegs and wires in the Temple

      c) Is the sustaining power of Christ gone?
4. Significance

a. Historical

(1) Courtyard fence

(a) Separation

(b) Limited access to God

(c) Only Jewish people were allowed access through the fence into the courtyard

(d) No Gentiles allowed

(e) White linen fence

   i) Righteousness

   ii) No entrance—righteousness zone

(2) Worshippers faced West

(a) Their backs to the rising sun

(b) God thumbing His nose at sun worship

(c) Normal sun worshippers prostrate themselves facing East facing the rising sun

(d) Worship of other Gods was a problem for Israel

   i) Sun worship highlighted in the Book of Ezekiel

   ii) Ezekiel 8:16-18

(e) One God and one way of salvation

(f) Tabernacle orientation and the Temples

   i) Revealed there is only one true God to worship

   ii) Worshipping another “god” is not a trivial matter
(3) Multicolored linen

(a) Authorized entrance into the courtyard

(b) King’s colors

i) King’s representatives

ii) Important community figures

iii) II Samuel 13:18

iv) Joseph’s case

a) Genesis 37:2-4

b) Coat that Jacob gave to Joseph

c) Identified Joseph as the heir and authority

d) Joseph’s brothers hated him.

e) He cut into the inheritance line ahead of them

(c) Same picture portrayed here

i) Richly ornamented entrance identified the only authorized entrance into the courtyard of the King

ii) The only authorized entrance into the righteousness zone
b. Messianic

(1) Courtyard of the Tabernacle
   
   (a) Gentiles were excluded from the Courtyard of the Tabernacle
   
   (b) In the Messiah, the separation of Jew from Gentile was broken down by the death of the Messiah
   
   (c) The dividing wall of hostility, the fence around the Courtyard, has been breached by the Messiah’s death
   
   (d) Ephesians 2:12-14

(2) Orientation of the Tabernacle
   
   (a) Teaches the truth that there is only one God
   
   (b) Jesus is God and the only One we should worship
   
   (c) We worship God the Father through God the Son
   
   (d) Believers should not be involved in false worship of any kind
   
   (e) 1 John 5:20-21
(3) Entrance

(a) Yeshua is the door—John 10:7-9

(b) The entrance into forgiveness and fellowship with God

(c) Fellowship and forgiveness means that you have to be righteous in God’s sight

(d) You have to be wearing the Messiah’s white linen robe of righteousness
   
   i) Isaiah 61:10
   
   ii) Revelation 19:14
   
   iii) John 14:6
   
   iv) Acts 4:12

(e) One authorized entrance into the Tabernacle

(f) Yeshua is the one spiritual door or way into forgiveness and fellowship with God

(g) He alone is the authorized access to God
   
   i) There is only one way to God
   
   ii) Personal faith in Israel’s Messiah
5. Application

a. Relationship between the Jew and Gentile

(1) For the Jew

(a) How do you relate to your Gentile brothers and sisters in the Lord?

(b) Do you make them feel second class in your Messianic congregation?
   i) Avoid cultural idolatry
   ii) Yeshuaness before Jewishness

(c) Do you exclude them or is the wall of partition truly broken down in your life?

(2) For the Gentile: Do you make your Jewish brother and sisters feel second class in your church?

(3) For all: Have you entered into fellowship with God through Yeshua, the One door?

b. Relationship between us and God

(1) Are you letting something other than God become more important in your life?

(a) We can set up idols in our heart

(b) Ezekiel 14:3-4

(c) Ezekiel 14:7

(2) Are you, in essence, exchanging God for something else?

(a) Turn your back on materialism, on the new age, on the occult or anything else

(b) Turn your face to Yeshua

(c) Don’t let an idol distract you from God
G. THE OIL – 27:20-21

1. Description—Exodus 27:20a
   a. A fine, clear olive oil
   b. The olives were pounded in a mortar
   c. The first flow of oil thus obtained
   d. The highest quality oil obtainable

2. Purpose—Exodus 27:20b
   a. Fuel to burn in the Lampstand
   b. Provides light in the Holy Place

3. God’s charge—Exodus 27:21
   a. Specific instructions
      (1) Lamps fueled by the olive oil to be kept burning in the Holy Place
      (2) There would always be light in the Holy Place
      (3) Light would be daylight or lamplight
      (4) The Holy Place would never be dark
   b. Light
      (1) נֵׁר תָמִיד—Ner Tamid
      (2) Continual light
      (3) The practice of continual light burning in the synagogue came from this
c. Another name for the Tabernacle

(1) Tent of Meeting

(a) אֹהֶל מועֵד—Ohel Moed

i) Ohel—“tent”

a) Emphasizes the temporary nature of the Tabernacle

b) Temporary in 2 senses

(I) Portable: it would not have a permanent location but would move from place to place

(II) Transient: It would not last forever. It would eventually be replaced by a permanent structure—the Temple

iv) Moed—“meeting”

a) Emphasizes what happened in the Tabernacle

b) God met with Israel through Israel’s representative, the High Priest

b. חֻקַׁת עולָם—Huqat Olam

(1) Lasting ordinance (NIV)

(2) Perpetual statute (NASB)

(3) Huqat

(a) Construct form of the word hoke

(b) Broad range of meaning

(c) Statute, ordinance, custom, law, decree
(4) *Olam*

(5) Means “a very long time” or “an age”

(6) God is saying this is a commandment or practice that will last for a period of time or an age

(a) A better translation would be “a long lasting, or age long, ordinance or statute”

(b) Age or time period

i) Mosaic Covenant

ii) Lasted from Mt. Sinai (1446 BC) until Passover (30AD) when the Messiah instituted the New Covenant

iii) Israel as a nation has not yet entered into the New Covenant

a) Individuals, Jews and Gentiles can, have and are

b) Jeremiah 31:31-34

c) Essence is personal relationship

(6) We are not under obligation to keep the law nor are we under its discipline or curses

(a) Galatians 3:19

(b) Under the New Covenant law of Messiah

i) Galatians 6:2

ii) 1 Corinthians 9:21

iii) Romans 8:2

(c) Mosaic Law is voluntary today
5. Significance

a. Historical

(1) Oil symbolizes the Holy Spirit

(a) Lampstand and oil are inseparably bound together

(b) One is useless without the other

(c) Just as the burning oil in the Lampstand provided physical light in the Holy Place, so the Holy Spirit provides spiritual light

(d) The Holy Spirit is the spiritual fuel

(e) Lampstand had seven lamps to which oil had to be continually provided

(2) The figure seven throughout scripture emphasizes the concept of completion and totality (600 instances)

(a) Seven days of creation

(b) Seventh day of the Week (Sabbath)

b. Messianic

(1) Symbolizes the fullness of the Holy Spirit that Yeshua was to possess

(a) Isaiah 61:1

(b) Yeshua was not anointed with the symbol; He was anointed with the reality that the symbol portrayed

(2) Seven lamps symbolizes the seven fold fullness of the Holy Spirit

(a) Isaiah 11:2

(b) John 3:34
6. Application

a. When you were born again, you received the Holy Spirit as a mark and seal of your position before God

(1) Ephesians 1:13-14

(2) You were indwelt by the Holy Spirit—
   1 Corinthians 6:19-20
   
   (a) You became a dwelling place for God
   
   (b) You became a Temple, a Tabernacle

b. Is your life shining out like a light?

(1) Because you are fueled by the Spirit

(2) Therefore bearing the fruits of the Spirit—Galatians 5:22

c. Being controlled by the Holy Spirit is not automatic

(1) Ephesians 5:18

(2) It is a deliberate choice to obey
H. **The Priestly Garments – 28:1-43**

1. **The person—Exodus 28:1**
   a. **Priest**
      (1) כהן — *Cahan*
         (a) Verb
         (b) To act as a priest
      (2) כֹּהֶן — *Cohen*
         (a) Noun
         (b) Priest
      (3) One who officiates and administers divine services
   b. Only God or His official representative can accomplish the atonement by which satisfaction is made for sin
      (1) The priest is the one authorized to administer Divine reconciliation
      (2) Official representative
      (3) The family of Aaron is chosen for this function

2. **Purpose for the clothes—Exodus 28:2-3**
   a. To give the wearer dignity and honor (NIV), glory and beauty (NASB)
   b. **Dignity/Glory**
      (1) כָּבֵּד — *Caved*
         (a) Hebrew verb
         (b) To be heavy
(2) קָבֹד—Cavod

(a) Hebrew noun

(b) Heavy in the sense of noteworthy or impressive

(c) Translated by NIV as “dignity” and by NASB as “glory”

(3) We use the same expression today

(a) Heavy concept

(b) Heavy thoughts, etc.

(4) The priest was to be viewed as an honored or “weighty” person

(5) The garments of the priest helped achieve that distinction

c. Honor/Beauty

(1) פָאַר—Paar

(a) Hebrew verb

(b) To beautify, glorify

(2) תִפְּאֶרֶת—Tifehret

(a) Hebrew noun

(b) Beauty, glory

(c) Better translation than honor (NASB)

d. Consecration

(1) קָדַש—Qadash

(a) Hebrew verb

(b) Sanctified, set apart for special use
e. Summary

(1) Garments were for the purpose of setting the priest apart as a special individual
   (a) Distinction achieved through the beauty and distinctiveness of the clothing
   (b) The High Priest was not to be a common individual
   (c) God’s appointed and official representative who administered the Divine services
      i) To be exalted and made distinct
      ii) His clothes bore evidence to this exalted and distinct position

(2) Six garments listed—Exodus 28:4-5
   (a) Made out of the best Israel had to offer
   (b) Very best cloth to be woven
   (c) Beautify the official representative of the King
   (d) No foot coverings mentioned in verse 5 because the priests served barefoot

3. אֵפֹד / אֵפֹד—Ephod – 28:6-14

a. Description—Exodus 28:6-8
   (1) Name of a type of robe
   (2) An ornamented upper garment
   (3) Some think it had sleeves
   (4) Some see it as an apron-like garment that fasted at the waist and went no higher
   (5) Like a kitchen apron
   (6) It extended down to the hips or knees of the priest
Quality is emphasized by the material it was to be woven out of and by the statement that the craftsman was to be skilled.

Made of the same cloth that was used as the inner curtains of the Tabernacle.

- Beauty and quality of the garment identified the wearer as God’s representative
- God’s representative was to be dressed in the best that Israel had to offer

b. Stones—Exodus 28:9-12a

1. Semiprecious gem, probably onyx
2. Onyx is a variety of agate, with alternating layers of color
3. Names of the tribes of Israel were engraves on these two stones
4. Six on one stone, six on the other
5. The stones were mounted in gold settings to the shoulders of the ephod

c. Purpose—Exodus 28:12b-14

1. Stones were a memorial
2. A reminder that the Priest represented all Israel when he ministered in the Tabernacle
3. The priest bore Israel before the Lord on his shoulders when he administered the Divine services
4. **Breastpiece—28:15-30**

**a. Description—Exodus 28:15-16**

1. Breastplate to be made with the same high quality materials and workmanship standards as the ephod.

2. It was to be a span square

3. A span is approximately 9 inches

**b. Stones—Exodus 28:17-21**

1. Twelve precious stones mounted to the breastpiece

2. Four rows of stones with three stones in each row

3. Each stone had the name of one of the tribes of Israel engraved into its surface

4. Each stone symbolized one tribe of Israel

**c. Attachment—Exodus 28:22-28**

1. Breastpiece was secured to the chest of the priest

   a. Gold rings attached to the corners of the breastpiece

   b. Gold chains

   c. Blue thread to the breast piece

2. Breastpiece hung from the shoulder pieces

   a. Securely drawn to his chest by the chains

   b. Cords go around his waist
d. Purpose—Exodus 28:29-30

(1) Reminder of the intimate covenant relationship God had with His people

(a) When the High Priest went into the Holy Place, he would bear the names of the children of Israel over his heart

(b) Israel doubly represented before the Lord

i) Names engraved on the stones of the shoulder pieces

ii) Names on the stones of the breastpiece

(2) Purposefully fashioned

(a) Urim and Thummim

i) Always accessible to the High Priest

ii) Reach into the breastpiece for the two items

iii) Hebrew words

a) אוּרִים—Urim: lights

b) תֻמִים—Thummim: perfections

b) Purpose

(I) Means by which God revealed His will to Israel

(II) Very little is known about these objects

(III) Communication with God is very limited

(IV) Yes and no questions
(b)  “Lights”

i)    Method by which God would answer

ii)   “Yes”—apparently light up

iii)  “No”—apparently stay dark

(iv)  Because God was limiting His revelation in this manner

   a)    A number of logical questions would have to be asked

   b)    To determine God’s will—
         1 Samuel 23:9-12

   c)    Point

         (I)  High Priest

         (II) Basic and limited access to
             Divine Revelation

         (III) Access to God Himself

         (IV)  By asking a series of yes and no questions

         (V)   The High Priest could determine the will of God

(c)   “Heart” speaks of the inner man

i)     Essence of man

ii)    Intimacy in relationship

iii)   Intimacy in revelation
5. Robe – 28:31-35

a. Description—Exodus 28:31-34

(1) Priest’s primary garments

(2) Under the ephod

(3) Blue robe
   (a) Extended from the shoulders
   (b) To the ankles

(4) Hem
   (a) At the ankles
   (b) Pomegranate cloth
   (c) Tiny gold bells
   (d) Alternated around the hem
   (e) Served a very significant purpose
b. Purpose—Exodus 28:35

(1) Incurred the penalty of death at the hand of God

(a) If he entered the Tabernacle without being robed in everyone of his vestments

(b) Robe had to be worn so the tinkle of bells would be heard as he walked

(c) Strong connection with the concept of obedience

(d) Reminder to obey and perform his duties responsibly

(e) Representative of the King could only come into the King’s presence if he was appropriately dressed

(f) Obedience to the requirement of God could not be incomplete or casual

(2) On day of atonement, when he entered the Holy of Holies, he did not wear these garments.


a. Description—Exodus 28:36-37

(1) Golden plate attached to the Priest’s forehead with a blue cord

(2) Carved into the gold were the words “Holy to the Lord”

b. Purpose—Exodus 28:38

(1) Emphasized the fact that the High Priest personally bore the guilt of Israel

(2) Because the High Priest bore the guilt for sin the gifts of the sinners were acceptable to God

a. Description—Exodus 28:39

(1) Additional garments described

(2) Tunic

(a) Long, shirt-like robe

(b) Worn under the blue robe

(3) Turban

(a) Head covering

(b) Gold plate attached to the head covering

(4) Sash

(a) Ceremonial band, scarf or girdle

(b) Worn about the waist

(c) Fastened by tying it in a knot
b. Purpose—Exodus 28:40-41

(1) Items were common for all priests not only for the High Priest

(2) To distinguish these men as special men

(a) Set them apart from Israel as God’s official representatives

(b) Priests set apart for honor and distinction

i) Through the beauty of their garments

ii) And a formal ceremony

a) Explained to Moses

b) Exodus 29

(I) Priests absolutely and totally consecrated to the Lord

(II) Totally set apart for God’s special use

a. Description—Exodus 28:42

(1) Undergarments are commanded for the priests

(2) Long underpants or shorts

b. Purpose—Exodus 28:43a

(1) Modesty

(2) Exodus 20:26

(3) Acting immodestly while administering the sacred rituals of the Lord incurred the death penalty for the priests

(4) In contrast to heathen religious practices which often included sexual immorality

c. God’s command—Exodus 28:43b

(1) Emphasizes obedience to these regulations

(2) Priests and especially the High Priest

(a) Not ordinary people

(b) Set apart to perform special functions for God

(c) Privilege carries additional responsibilities

(I) Extended to every part of their lives

(II) Including the clothes that they wore

(d) Their obedience was crucial
9. Significance

a. Historical

(1) Priests’ clothing signified holiness, sanctification (set apart for special use by God)

(2) Priests were God’s chosen and authorized representatives to administer atonement

   (a) Through the priest, and especially the High Priest

      i) God’s wrath against sin was satisfied

      ii) Reconciliation with God obtained

   (b) Signifies the need for a mediator, an intermediary

      i) To come between God and men to reconcile them

      ii) Mediator had to bear the guilt of Israel

      iii) High Priests and all the priests were the mediators

      iv) Mediators identified by their clothing

      v) No common person could freely go up to the Tabernacle to offer his own sacrifice and then walk into the Holy of Holies to sprinkle the blood

      vi) Priests need to do this for him

   vii) Yom Kippur

      a) The nation needed the mediation of the High Priest

      b) Only the High Priest can enter the Holy of Holies to administer God’s reconciliation
b. Messianic

Yeshua is our High Priest and mediator

(1) He is set apart by God
   a) To administer God’s salvation
   b) Chosen by God to bear the sins of the world

(2) High Priest
   (a) Hebrews 2:17
   (b) Hebrews 8:1-2
   (c) Hebrews 9:11-12
   (d) Hebrews 6:19-20

(3) Mediator
   (a) Hebrews 8:6
   (b) Hebrews 9:15
   (c) 1 Timothy 2:5

(4) Sin bearer
   (a) Isaiah 53:4-6
   (b) Isaiah 53:11
   (c) Hebrews 9:28
   (d) 1 Peter 2:24
10. Application

a. When we receive Yeshua as our Messiah and Savior, He sets us apart for special use

   (1) We become priests
   (2) Jewish believers—1 Peter 2:4-5
   (3) Gentile believers—Revelation 5:9-10

b. Are you ministering God’s salvation and reconciliation to others?
I. THE CONSECRATION OF THE PRIESTS – Exodus 29

1. PREPARATION – 29:1-9

   a. The Collection—Exodus 29:1-3

      (1) Of animals—Exodus 29:1

         (a) Set aside three animals

            i) A young bull

            ii) Two rams

            iii) Unblemished

               a) Without defect

               b) Whole

               c) Healthful

               d) Worthy gift to bring to a King

      (I) Malachi 1:8-9

      (II) If you love and respect someone, you’ll give them gifts that are sound and without defect

      (III) God’s a person

         ( ) He wants to be treated with the same love and respect you desire

         ( ) Golden rule—Matthew 7:12
e) Portray the sacrifice of Yeshua

I) Animals must portray His perfect, sinless nature

( ) 1 Peter 1:18-19

( ) Yeshua is a lamb without blemish or defect

( ) Attributes of sacrificial animals must parallel the characteristics of the ultimate sacrifice

(2) Of unleavened grains—Exodus 29:2-3

(a) Unleavened bread

(b) Unleavened cakes saturated with oil

(c) Unleavened wafers anointed with oil
(3) Symbolic meanings

(a) Bread—Symbol of physical provision

(b) Leaven

i) Yeast

ii) Symbol of sin

iii) Matthew 16:11-12

   a) Yeshua used leaven as a symbol of sin

   b) Here, the sin of false teaching

iv) Talmud (Berachot 17a)—“Leaven represents the evil impulse of the heart”

v) A very Jewish concept

vi) No leaven, no yeast, no sin, associated with this ceremony or this bread

(4) Oil

(a) Associated with the Holy Spirit

(b) Isaiah 61:1

i) Oil associated with the bread products

ii) Three different ways

   a) Matzo

      (I) Unleavened bread

      (II) No oil present
b)  *Challah*

(I) Oil saturated the dough

(II) Oil mixed throughout

c)  Wafers

(I) Oil spread or smeared

(II) מָשַׁח—*Mashach*

( ) “Spread”

( ) To smear

( ) To spread a liquid

( ) To anoint

(III) מָשְׁחַ—*Mashiah*: Anointed one

(IV) Rashi’s commentary and the Soncino commentary on Exodus

( ) Wafers anointed with oil in the shape of the Greek letter “chi”

( ) “Chi” is very similar to our letter “X”
(5) Symbols

(a) Three wheat products
   i) Carried the idea of sinlessness
   ii) Unleavened
      a) Without defect
      b) Like the animals
   iii) Oil
      a) Filled with the Holy Spirit
      b) Saturated by the Holy Spirit
      c) Anointed by the Holy Spirit

(b) The three products all come together to portray Yeshua

(6) Everything to be brought to the entrance of the Tabernacle

(7) Offerings are prepared and ready to go

b. Preparing the Priests—Exodus 29:4-9

(1) Washing the priests—Exodus 29:4

(a) With water

(b) Removal of uncleanness resulting from sin

(c) Rabbi Hertz (Hertz Pentateuch)

“The moral symbolism of the act of washing, as the first stage in the ceremony of induction, is obvious. ‘Clean hands and a pure heart,’ according to the Psalmist (34:4), are an essential qualification in those who would draw near to God.”
(2) Dressing of the High Priest—Exodus 29:5-6

(a) Tunic

(b) Robe of the Ephod

(c) Ephod

(d) Breastpiece

(e) Band of the ephod;

(f) Turban on his head

(g) Holy crown on the turban.

(3) Anointing the High Priest—Exodus 29:7

(a) “Anointed” is the word maschach

(b) The Holy Spirit will use him in a special way
   
   i) Aaron
      
      a) Oil poured upon his head
      
      b) Anointed by pouring

   ii) Ordinary priests: oil smeared with a finger upon the head

(c) Aaron anointed with more oil than the common priests

   i) Greater responsibilities fell on the High Priest

   ii) High Priest has a greater amount of Divine Blessing
(d) Greek letter “chi”

i) Applies to High Priest anointing as well

ii) Soncino Commentary, pg. 528

“One drop of oil was put on his head and another between his eyebrows, and with these his finger traced the shape of the letter X”

iii) High Priests forehead was marked with an X, the Greek letter “chi”

iv) Greek letter “chi”

a) The first letter of the Greek word “Christos”—Χριστός

b) “Christos” is the Greek translation of the Hebrew word “Mashiah”

c) “Christos” is the Gentile terminology for Messiah

d) In English, it’s “Christ”

v) Yeshua is the “Bread of Life” and the wafer was also anointed with this letter

vi) Yeshua is our great High Priest and the High Priest was anointed with this letter

vii) Could God be sending a message here?
(4) Dressing of Aaron’s sons—Exodus 29:8-9

(a) Priestly garments
   i) Tunics
   ii) Sashes
   iii) Caps

(b) Placed upon Aaron’s four sons

(c) They are prepared for the consecration ceremony

(d) The sin issue
   i) Sin separates man from God—Isaiah 59:2
   ii) Jews and Gentiles are all under sin—Romans 3:9-18
   iii) Jeremiah 17:9
      a) Mankind’s heart is deceitful above all things and beyond cure
         I) We are capable of perpetrating the most vile of sins
         II) Then casually explaining away our evil deed
      b) The solution is God’s gracious and loving intervention
         I) The only thing turning us away from the evil in the world and in ourselves
         II) We’ve been saved by God’s intervention, not by human reformation
iv) Consecration ceremony begins by dealing with the sin issue

a) Spiritual cleansing

I) No one can administer God’s reconciliation to another

II) Unless he or she is first reconciled to God themselves

III) Rabbi Hertz (Hertz Pentateuch, pg. 344)

“The priests must themselves have undergone atonement for their transgressions before they could perform the ceremonies that would help others to gain purification from sin.”

b) Biblical faith recognizes

I) The estrangement from God that results from sin

II) The provision of God to end that alienation

III) Key element in consecration ceremony is a series of sacrifices
2. **The Offerings – 29:10-26**

a. **Sin offering—Exodus 29:10-14**

   (1) **Emphasis**

      (a) Confession of sin
      (b) Forgiveness of sin
      (c) Cleansing from defilement

   (2) **Bring young bull to the entrance of the Tabernacle—Exodus 29:10**

   (3) **Aaron and sons**

      (a) Placed their hands upon the head of the animal
      (b) Leaned upon it

         i) **Rabbis teaching**

            a) “One’s whole force”
            b) One’s whole weight to rest upon the sacrifice

         ii) **Symbolic**

            a) Substitution
            b) Identification
iii) God’s method of dealing with sin

i) God’s wrath

a) Burns against sin

b) Demands the death of the sinner

c) The soul who sins is the one who will die—Ezekiel 18:20

ii) God’s gracious love

a) Permits a worthy substitute to die in place of the sinner

b) The animal was going to die that substitutionary death

(I) The bull wasn’t guilty of sin—innocent

(II) Aaron and his sons had to live—guilty

(III) An innocent substitute had to die

(IV) By leaning on the bull, Aaron and his sons were saying

“These is my substitute, it’s bearing the full weight of my sins”

(V) Aaron and his sons confessed their sins while they leaned upon the animal
Traditional prayer repeated by the sinner (The Temple: its ministry and services, pg. 114)

“I entreat, O Jehovah: I have sinned, I have done perversely, I have rebelled, I have committed – and the sin was named; but I return in repentance and let this be for my atonement.”

Sacrifice the bull—Exodus 29:11

(a) Jewish method of sacrifice

i) Not painful for the animal

ii) Death did not come in a cruel manner

a) Animal’s snout elevated

b) Exposing the windpipe and major arteries in the neck

c) Razor sharp knife drawn swiftly across the neck

d) Severing the windpipe and arteries

iii) Animal felt little or no sensation

a) Instant blackout

b) Immediate loss of blood pressure in the brain

iv) God has not commanded senseless cruelty
(b) **Blood—Exodus 29:12**

i) The jugular is severed

a) The animal’s heart continues to beat

b) Blood is pumped out of the body

ii) Blood caught in vessels by officiating priests

a) Vessel carried to the altar

b) Some blood smeared on the horns

c) Remaining blood poured out at the base

iii) Application of the blood signified

a) Required penalty for sin is paid

b) Violent death – a spilling of blood – had occurred

iv) God’s wrath against Aaron and his sons was satisfied

a) These sinful men reconciled to their absolutely holy God

b) By the death of the substitute

(b) **Fat—Exodus 29:13**

i) Collected and burned upon the altar

ii) The choicest part of the animal

a) The most desirable part

b) The best product of the animal

c) Offered up to the Lord
(c) Flesh, skin and dung—Exodus 29:14

i) Inferior products of the animal

ii) Burned outside the camp

iii) Phrase “outside the camp”

iv) Normally meant sinful, unclean, defiled, humiliated, sick, or disgraced

v) Symbolism

a) The sin of Aaron and his sons had been removed

b) Unclean, defiling, disgraceful sin had been taken away
(vi) In relation to Yeshua

a) Hebrews 13:11-12

I) Yeshua is God’s sin offering

II) Whoever accepts Yeshua as their substitute, whoever leans the whole weight of his or her sin against Yeshua

( ) Receives God’s reconciliation

( ) They become holy

( ) God’s wrath is satisfied

( ) Through the death of an unblemished, innocent, worthy substitute

( ) Substitute bears the full penalty

( ) Sinner bears nothing but receives all the benefit

( ) Sinner reconciled to God through faith
b) God’s marvelous, loving provision for our need

I) Yeshua was willing to become the substitute

II) Yeshua shed His blood for us

III) Yeshua was willing to bear the full weight, the full disgrace, the full uncleanness of your sin for you

IV) Because He loves you

b. Burnt offering—Exodus 29:15-18

(1) Emphasis—Exodus 29:15-16

(a) Expression of devotion

(b) Expression of commitment

(c) Complete surrender to God

(2) Laying of hands

(a) Leaning of the person’s entire weight upon the head of the animal

(b) Symbol of substitution

(c) Identification

(3) Slaughter

(4) Application of blood to the altar

(a) Different from the sin offering

(b) Thrown against opposing corners

(c) Fell on all four sides
(5) Dismemberment—Exodus 29:17
   (a) Inward parts washed
   (b) Signifying cleansing

(6) Burning—Exodus 29:18
   (a) Entire ram burned on the altar
   (b) Given up to God
   (c) Expression of devotion
      i) Commitment
      ii) Complete surrender

(7) Pleasing aroma
   (a) Commitment of a person’s whole life to God
   (b) Very soothing, very satisfying to the Lord
   (c) The satisfaction He feels when someone loves Him fervently
   (d) We can understand the pleasure of a pleasing aroma
      i) Perfume
      ii) Barbecue

(8) First ram
   (a) Functioned as a burnt offering
   (b) Speaks of devotion to God
c. Consecration offering—Exodus 29:19-21

(1) Similar procedures

(2) Laying of hands—Exodus 29:19

(3) Application of blood—Exodus 29:20

   (a) Smeared on priests’

      i) Right ear

      ii) Right thumb

      iii) Right toe

   (b) Two pictures

      i) Total consecration emphasized

         a) From head to foot

         b) The whole man

         c) Set aside for God’s service

      ii) Rabbi Hertz (Hertz Pentateuch, pg. 346)

         “The ear was touched with the blood that it might be consecrated to hear the word of God; the hand, to perform the duties connected with the priesthood; and the foot, to walk in the path of righteousness. In a ‘kingdom of priests,’ the consecration of ear, hand and foot should be extended to every member of that kingdom.”

   (c) Application of blood to the four sides of the Altar
(4) Some blood from the altar mixed with anointing oil—Exodus 29:21

(a) Mixture sprinkled on all the candidates

(b) Empowerment by the Ruach HaQodesh

(c) They would only be able to serve effectively if they yielded to the control and power of the Holy Spirit

d. Wave offering—Exodus 29:22-25

(1) The final offering

(2) Gave the priests authority to administer the sacrifices

(3) Consecration ram

(a) Choicest parts separated and gathered together—Exodus 29:22

(b) Unleavened grain products brought forward—Exodus 29:23

(c) Items fill the hands of Aaron and his sons—Exodus 29:24

i) Items are waved before the Lord

ii) “Waved”

a) Hands moved horizontally in all directions

b) Vertically up and down

iii) Elements of the earth

iv) Offered to the God of heaven and earth
(d) Placed on the Altar—Exodus 29:25
   i) After everything was waved, it functioned as a burnt offering
   ii) It was placed on the Burnt Offering and consumed by fire
   ii) Devotion and complete surrender unto God

(e) Provision for the Priests—Exodus 29:26-35
   (1) Food—Exodus 29:26
      (a) Breast of the ram
         i) The only item not totally consumed by the fire
         ii) Received by the priests
            i) For their personal use
            ii) As food
      (b) Priests had given over their entire being to God for His service
      (c) God would provide for their needs
         i) Sustenance
         ii) Needs provided from the very work that was performed
(2) Heave offering—Exodus 29:27-28

(a) New sacrifice introduced—Exodus 29:27

i) “Heaved” up and down only

ii) Wave offering “waved” horizontally back and forth and then vertically up and down

iii) Consisted of the right thigh—Leviticus 7:32

(b) Purpose—Exodus 29:28

i) Provided as food for the priests

ii) Priests were set apart

a) To administer the Divine services

b) To teach Israel

c) No opportunity to earn a living in a conventional manner

i) Employed in ministry full-time

ii) God provides for their day-to-day physical needs

d) Peace offering of the community would supply their food
(3) Succession: What will happen after Aaron dies?—Exodus 29:29-30

(a) Ordination vestments of Aaron and his sons would be passed down

i) Future High Priest
   a) Will wear the vestments
   b) Will go through the consecration period

(I) The number seven
   ( ) Wholeness
   ( ) Completion

(II) Completely set aside for God’s service

(b) An issue that is often ignored

i) We cannot do what we do forever

ii) God does not ignore this issue in the life of Israel

iii) We should not ignore this issue in our own lives

iv) We need to prepare
   a) For our families
   b) For our businesses
   c) For our ministries
Consecration meal—Exodus 29:31-34

(1) Ancient Near East Culture

(a) Meals were much more important

i) Meals were not casual actions

ii) Hospitality was a highly esteemed virtue

a) Guests were sacred

b) It is an honor to provide for a guest

iii) To eat with someone

a) Friendship

b) Acceptance

c) Fellowship

iv) Host is responsible for the safety and welfare of his guests

v) Genesis 18:1-8

a) Abraham lavishly provided for his guests

b) He treats them like kings

c) He provided for their needs

d) He served them

(b) These principles are present in Exodus 29

i) The meal is eaten at the doorway to the Tabernacle (God’s house)

ii) At the “Tent of Meeting”
(c) The priests
i) Represent Israel
ii) Highly esteemed and honored guests

(d) God is committing Himself to provide for Israel’s safety and welfare in three ways

(e) God is communicating three messages to Israel
i) The nation is His friend
ii) The nation is totally accepted by Him
iii) He desires Israel’s fellowship

(c) Exception

(a) “But a layman shall not eat them” —NASB
i) Basic meaning—non-priest will not be allowed to eat of this meal
ii) Other translations
   “But no one else may eat them” —NIV
   “An outsider shall not eat of them” —RSV
   “But a stranger shall not eat thereof” —ASV, KJV

(c) Zur
i) Means to be a stranger
ii) Basic thought
   a) Non-acquaintance
   b) Non-relatedness

(d) Proper relationship to God is necessary before you can partake of this meal
g. Procedure—Exodus 29:35-46

(1) Duration and Purification—Exodus 29:35-37

(a) Obedience—Exodus 29:35a

i) Consecration to God means obedience to His commands

ii) Anything else

a) Inconsistent at best

b) Hypocrisy at worst

(b) Completeness—Exodus 35b

i) Ceremony lasted seven days

ii) Number seven carries the idea of completeness

iii) When ceremony is over

a) These men will be utterly set apart

b) For God’s service
(c) Purification from sin—Exodus 29:36

i) God is constantly aware of the impurity and defilement of this world

ii) He is very different than this shattered world
   a) Absolutely Holy
   b) Undefiled

iii) Everything has to go through some sort purification
   a) Ceremonial
   b) Actual

iv) Perfect and Complete Consecration—Exodus 29:37
   a) Satisfies God
   b) Altar can be set aside for sacred use
   c) Offerings totally devoted—Matthew 23:19

(2) Offerings—Exodus 29:38-42

(a) Daily burnt offerings of the Tabernacle service—Exodus 29:38-41

(b) Two lambs
   i) One in the morning
   ii) One in the evening

(c) Grain offering
   i) Flour
   ii) Oil

(d) Drink offering—Wine
(e) ֹלָה—Olah—Exodus 29:42

i) “Ascending”

ii) From olah comes “Holocaust”

iii) Sacrifice ascending to God while being consumed

iv) Whole sacrifice
   a) Consumed by fire
   b) Every part of a burnt offering was consumed by the flames
   c) Complete dedication of the offerers unto God

(f) Originated with the priests’ installation service

(g) Continued on a daily basis
   i) On behalf of the entire nation
   ii) Offered every day
      a) Morning
      b) Evening
   iii) God’s desire that Israel be completely dedicated to Him
      i) Great blessing would result
      ii) Blessings of the Mosaic Covenant—Deuteronomy 28, Leviticus 26

iv) If they did not follow
   i) Curses would result
   ii) Curses of the Mosaic Covenant—Deuteronomy 28, Leviticus 26
(3) Purpose—Exodus 29:43-46

(a) Promised blessing: Personal, intimate relationship with God—Exodus 29:43

(b) Fellowship—Exodus 29:44-45

i) On the basis of blood, shed for sins

ii) When priests were consecrated and serving the Lord

   a) God would dwell with them

   b) God would give them an audience at the Tabernacle

   c) Like a king who designated a place where he speaks with his people

   d) Israel would know that He is the Lord their God—Exodus 29:46

   e) Israel would experience a personal and intimate relationship with God

iii) God’s condescending to dwell in a tent reveals

   a) Depth of His concern

   b) Love for His people
h. Significance of the Consecration Ceremony

(1) Historical

(a) Sin

i) For God to dwell in Israel’s midst three conditions had to be met
   a) Proper preparations and considerations had to be in place
   b) Sin had to be dealt with on every level
   c) God’s disdain for sin had to be satisfied to every degree

ii) Israel’s king would dwell in her midst when the sin barrier has been dealt with

iii) Everything had to be prepared and committed for the King’s use

(2) Messianic

(a) Jesus is the true unleavened, sinless bread of life

i) John 6:35

ii) John 6:48

iii) John 8:46

(b) Jesus is saturated, filled with the Holy Spirit

i) John 3:34

ii) Colossians 1:19

iii) Colossians 2:9
(c) Jesus is the ultimate sacrifice—John 1:29

(d) Yeshua is the apex of the priesthood
   i) Totally consecrated to the service of God
   ii) John 10:36
   iii) Hebrews 9:11

(e) We experience a personal relationship with God through Yeshua—Revelation 21:3-4

i. Application

(1) Romans 12:1

(a) Background of verse
   i) Sacrifices of Exodus 29
   ii) Any and all sacrifices

(b) God’s mercy—Romans 12:1a
   i) Expressed in the consecration sacrifices
      a) He was willing to let us load all the weight of our sin upon Himself
      b) God
         (I) In the form of His son
         (II) Became our worthy, substitutionary sacrifice
         (III) Reconciled us to Himself
ii) In response—Romans 12:1a-b

a) Offer ourselves to Him

(I) As a whole burnt offering

( ) Unqualified devotion and commitment to God

( ) Give our lives totally over to Him as an act of worship

( ) He will take our lives and use them to glorify Himself

(II) As living sacrifices—Romans 12:1a-c

(III) He’ll take care of all our needs

( ) He will provide for us as He provided for the priests

( ) He will guide us in His paths of righteousness
J. **ALTAR OF INCENSE – 30:1-30**

1. **Description—Exodus 30:1-5**
   a. Wooden structure—Exodus 30:1
   b. Dimensions—Exodus 30:2
      (1) 1 foot 6 inches square
      (2) 3 feet high
   c. Normal design
      (1) Horns at the corners of the altar
      (2) Presence and power of God
   d. Entire structure—Exodus 30:3a
      (1) Overlaid with gold
         (a) The best Israel had to offer
         (b) Associated with the Great King
         (c) Worthy of the King in His palace
      (2) Decorative and practical molding—Exodus 30:3b
         (a) Around the top
         (b) To keep incense and ashes from spilling
   e. Portable—Exodus 30:4-5
      (1) Designed to be carried
         (a) With poles
         (b) Rings built into the side of the structure
2. Location—Exodus 30:6
   a. In the first room—The Holy Place
   b. Directly in front of the veil that separated the Holy Place from the Holy of Holies

3. Offerings—Exodus 30:7-10
   a. Three offerings mentioned

      (1) Two daily offerings
         (a) Daily morning offering—Exodus 30:7
         (b) Daily evening offering—Exodus 30:8

      (c) Procedures
          i) Priest takes hot coal from the Bronze Altar located in the courtyard
          ii) Hot coal taken into the Holy Place
          iii) Placed on the Altar of Incense
          iv) Powdered incense dropped onto hot coal
          v) Burning incense produces fragrant smoke

             a) Fills the Holy Place
             b) Penetrates beyond the veil into the Holy of Holies
             c) Sweet smelling offering to the Lord
(d) Altar of Incense

i) Located in the Holy Place, the outer room

ii) Primary emphasis—offering in the Holy of Holies, inner room beyond the veil

iii) Apparent Textual Problem

a) Hebrews 9:3-4

b) Altar of Incense seems to be placed within the Holy of Holies instead of the Holy Place

c) Word in question

(I) Greek thumiateron

( ) Literally “having a place or vessel for burning incense”

( ) Translated as “Altar of Incense” in most English Bibles (NASB, NIV, RSV, ASV, Amplified)
d) KJV translated the word as “censer”

(I) Censer: A vessel in which incense is burned, especially during religious services

( ) Best translation

( ) Minority view

(II) Hebrews 9:4 refers to the fact that the High Priest took a censer into the Holy of Holies once per year as part of the Day of Atonement ritual

(III) Hebrews 9:4 does not refer to the Altar of Incense

e) Reasoning

(I) Word “Censer” is connected with the burning of incense

( ) Indefinite term

( ) Literally “having a vessel for burning incense”

( ) Adequate description of a censer brought into the Holy of Holies

(II) In the Septuagint, *thumiaterion* is used of a “censer” not the Altar of Incense
(III) The word “having” in the phrase “having a place for burning incense”

( ) Indefinite term

( ) Literally “belonging to”

( ) Golden censer was one of the articles “belonging to” and used for, the yearly service in the holiest place

f) Author of Hebrews is not mistaken or confused but, rather, very accurate in his choice of words

(I) Referring to the High Priest entering the Holy of Holies

(II) With a censer of incense

(III) To burn the offering before the Lord

(IV) On the Day of Atonement

(V) Leviticus 16:12-13

(e) Warning—Exodus 30:9

i) Possible misuse of the Altar of Incense

ii) Correct incense to be offered upon the Altar, absolutely nothing else

iii) Warning unheeded by 2 of Aaron’s sons

a) Leviticus 10:1

b) Led to their deaths—Leviticus 10:2
(2) Day of Atonement Offering—Exodus 30:10

(a) The only other offering to be made on this Altar

(b) Application of the blood from the yearly atonement offering

4. Significance

a. Historical

(1) Altar of Incense

(a) Prayers of God’s people—Psalm 141:1-2

i) Vapors of incense

a) Penetrated through the veil

b) Into the Holy of Holies

c) Just like our prayers penetrate into the spiritual realm

ii) We cannot penetrate the non-material spiritual world in our physical bodies

iii) Our prayers can overcome the physical/spiritual barriers

a) Enter into the spiritual realm

b) Where God dwells in unapproachable light
b. Messianic

(1) Yeshua was a man of prayer

(a) Spent much time in prayer while confined in a human body

(b) Entered into the presence of the Father through prayer

(c) Matthew 14:23—Private prayer

(d) Matthew 19:13—Public prayer

(e) Matthew 26:36-39—Posture of prayer

(f) Matthew 26:42-44—Persistence in prayer

(g) Mark 1:35—Prayer any time

(h) Luke 6:12—Prayer any length of time

(i) Luke 11:1—Outline of prayer

(j) John 17:1—Passover, High Priestly Prayer

(2) Altar of Incense

(a) Represented Yeshua

(b) A man of prayer
5. Application

a. Could our lives be characterized as lives of prayer?

(1) Revelation 5:8

(2) Revelation 8:3-4

(3) What could we do to follow Yeshua’s example and become known as people of prayer?

(a) We should become a people of prayer

(b) Warning

i) James 4:1-3

ii) Wrong kind of incense to offer on your own personal altar

iii) Selfish prayer

iv) Impure motives

v) Don’t pray if your motive is selfish, personal gratification
K. Atonement Money – 30:11-16

1. Description—Exodus 30:11-15

a. Numbering—Exodus 30:11-12

(1) Numbering of all men of Israel 20 years old and older

(a) Normally a mustering of the army before going to war

(b) Dangerous procedure

   i) Easily lead to pride in the might of man

   ii) Reliance on man’s resources

   iii) 2 Samuel 24

      a) David’s case

      b) Census of Israel

      c) Exclusively to ascertain Israel’s military might

      d) This was against the will of God

      e) God’s wrath burns upon Israel
(c) God anticipates the danger

i) To collect atonement money

a) No judgment to Israel

b) “Ransom” — NIV, NASB

(I) כופר — “Koper”

(II) From Kapar— כفار

( ) Atonement

( ) Satisfaction given for an offense

( ) Reconciliation after enmity/hostility

(III) A koper is permitted to satisfy an offended party

(IV) Brought reconciliation

(V) A substitute that satisfied the offended party

(VI) i.e. paying for the damaged you caused, like a broken window
c) Atonement money

(I) Supported the Tabernacle

(II) Associated with God being satisfied or reconciled with Israel

(III) Amount: half-shekel

  ( ) Silver coin

  ( ) Approximately $\frac{1}{5}$ of an ounce

  ( ) Between 88 cents to 1 dollar

(IV) Key feature

  ( ) All to give the same amount

  ( ) Rich didn’t give more

  ( ) Poor didn’t give less

  ( ) Small amount so everyone can pay

2. Purpose—Exodus 30:16

a. Two purposes

(1) Provided silver used in the Tabernacle construction

  (a) Exodus 38:25-28

  (b) Silver items cast from these silver coins

  (c) Provided part of the raw materials for construction

(2) Serves as a memorial of their atonement—every time they gave, they were reminded of their reconciliation with God
3. **Significance**

a. **Historical**
   
   (1) God’s work is to be supported by God’s people. God did not go outside Israel for what He needed
   
   (2) The price of atonement is the same for everyone

b. **Messianic**
   
   (1) The price of atonement is the same for everyone
   
   (2) The substitutionary sacrificial death of Yeshua
   
   (3) Everyone has the ability to pay
   
   (4) The cost of Yeshua’s sacrifice is faith/trust
   
   (5) Everyone has the ability to place their faith/trust in Yeshua—Romans 3:21-24

4. **Application**

a. God’s work should be supported by God’s people
   
   (1) Are you adequately supporting your congregation financially?
   
   (2) Are you supporting other ministries that spiritually benefit you?
      
      (a) Very important part of being part of the Body of Christ
      
      (b) Money is not immoral
M. **BASIN/LAVER – 30:17-21**

1. **Description—Exodus 30:17-18**

   a. No description provided

   b. Jewish commentators

      (1) Large pot

      (2) Spouts—water discharged through them

   c. Other commentators

      (1) No spouts

      (2) Water was dipped out

      (3) Poured on the extremities for cleansing

      (4) Dipping a filthy object into the basin would spoil all the water in the basin

   d. Made entirely of bronze

      (1) Associated with judgment

      (2) Where did Israel get the bronze?

         (a) Mirrors were constructed from sheets of smooth, highly polished bronze in those days

         (b) Bronze collected from mirrors of Jewish women—Exodus 38:8
2. Purpose—Exodus 30:19-21

a. Cleansing

   (1) Very important function emphasized through repetition

   (2) Essential

      (a) Priests perform services for God in a state of ritual cleanliness

      (b) Wash their hands and feet whenever they enter the Tabernacle and when they approach the Altar

         i) Their hands would be soiled

            a) From sacrificial service

            b) Had to be cleansed

         ii) Priests perform their tasks barefoot. Feet were cleansed before entering the Tabernacle

         iii) Hand to foot—Whole man needed cleansing

   (3) Breach of this regulation meant death

   (4) Laver placed in the courtyard between the Bronze Altar and the Tabernacle

   (5) Two types of cleansing

      (a) Consecration cleansing

         i) Exodus 29

         ii) One time event

      (b) Daily cleansing

         i) During the normal course of their priestly duties

         ii) Continual experience
3. Significance
   
a. Historical
   
   (1) Many symbols are associated with water in Scripture
   
   (2) Two most important in regard to the laver
   
      (a) Cleansing—Ezekiel 36:24-25
   
      (b) Holy Spirit—Isaiah 44:3
   
   b. Messianic
   
      (1) Same imagery carried over into the Brit Chadashah
   
         (a) Holy Spirit—John 7:37-39
   
         (b) Cleansing through the Word of God
   
            i) John 15:3
   
            ii) Ephesians 5:25-26
   
            iii) Titus 3:5
   
            iv) Hebrews 10:22
   
            v) Our dirty lives are transformed as we wash away sinful practices and thoughts
   
4. Application
   
a. Have you been cleansed through faith in Yeshua?
   
   (1) Just as the priests had to undergo 2 cleansing, so do the believers—John 13:5-10
   
      (a) The consecration cleansing (the initial bath)—Ephesians 5:25-27
   
      ii) The daily cleansing (the foot washing)—1 John 1:9
N. ANOINTING OIL – 30:22-33

1. Description—Exodus 30:22-25

a. Spices

(1) Exodus 25:6

(a) Spices were to be gathered for:

i) Anointing oil

ii) Incense

(2) For anointing oil

(a) “Finest of spices”—NASB

(b) Choicest, best spices available

(c) Consistent with previous idea of quality

i) Best items available

ii) Worthy of offering to the King of the Universe

(3) Myrrh—From the sap of the balsam bush

(4) Cinnamon—From the bark of the cinnamon tree

(5) Cane—Pink colored pith from the root of a reed plant

(6) Cassia—Dried flowers of the cinnamon tree

(7) Olive oil

(a) Ingredients mixed into the olive oil for fragrance

(b) To be the “work of a perfumer”

(8) Great skill required to obtain the best compound of these ingredients. Experts needed to do the work
2. Use—Exodus 30:26-28
   a. Anoint the Tabernacle and its furniture
   b. Anoint Aaron and his sons

3. Purpose for anointing—Exodus 30:29-30
   a. Consecrated the Tabernacle
   b. Consecrated its furniture
   c. Consecrated the priests
   d. Consecration
      (1) Set something aside for special use
      (2) Whatever touches the consecrated item becomes consecrated

4. Warnings—Exodus 30:31-33
   a. Uniqueness
      (1) Oil was to be unique
         (a) In its make-up
         (b) In its use
      (2) To merchandise or duplicate without proper authorization meant that the offender was removed from the congregation
         i) By banishment
         ii) Execution
   b. Preservation—Rabbis took the phrase “for the generation to come” as Messianic
      (a) Infer that the oil would be miraculously preserved
      (b) Until the Messianic Kingdom
5. Significance

a. Historical

(1) Oil—symbol of the Holy Spirit

(2) Spices

   (a) Luxury items
   
   (b) The best that life could offer
   
   (c) Riches and prosperity

(3) Tabernacle and priests were set aside for God’s use through the agency of the Holy Spirit

b. Messianic

(1) Oil

(2) Yeshua anointed by the Holy Spirit

   (a) Not with the symbol
   
   (b) With the reality that the symbol proclaimed

   (c) Anointing prophesied—Isaiah 61:1

   (d) Anointing fulfilled

      i) Luke 4:16-21

      ii) Matthew 3:16-17

      iii) Mark 1:9-11


      v) John 1:32-34

      vi) Acts 10:38
6. Application

a. Every believer is set aside for God’s use

b. By the anointing of the Holy Spirit

c. Every believer in Scripture is referred to by three designations
   (1) “Saints”
   (2) “Holy ones”
   (3) “Set apart ones”

d. All believers are holy and in position set apart for God
   (1) John 14:16-17
   (2) 1 John 2:27
   (3) Ephesians 4:30

e. Believers are eternally justified
   (1) John 3:14-16
   (2) John 3:36
   (3) John 5:24
   (4) Etc., etc., etc.

f. Not temporarily justified

g. You cannot lose your justification because the Spirit of God indwells you
   (1) 2 Corinthians 1:21-22
   (2) Ephesians 4:30
O. **INCENSE – 30:34-38**

1. **Description—Exodus 30:34-36**

   a. To be used on the Altar of Incense in the Holy Place

   b. Gum resin (NIV) Stacte (NASB)
      
         (1) Made from the hardened drops of the myrrh bush
         
         (2) Very rare and valuable

   c. Onycha
      
         (1) From the shell of a variety of clam or shellfish
         
         (2) Found in the Red Sea

   d. Galbanum
      
         (1) Rubbery resin
         
         (2) Thick milky juice from the roots of a shrub
         
         (3) Shrub thrives in Syria and Persia

   e. Frankincense
      
         (1) Resin from the bark of the Boswellia sacra tree
         
         (2) Grows in southern Arabia

   f. Special skills to compound this incense
      
         (1) Someone skilled in perfume manufacturing
         
         (2) To be expertly mixed
g. Salt
   
   (1) Added to the mix symbolizing
       
       (a) Fidelity, faithfulness, loyalty—Numbers 18:19
       
       (b) Preservative, no corruption—Colossians 4:6

   (2) Ensure rapid burning (Ryrie Study Bible)

   (3) Preservation (Ryrie Study Bible)

   (4) White smoke (Bible Knowledge Commentary)

   (5) Adds to the fragrance (Bible Knowledge Commentary)

h. Mixture ground very fine

2. Warnings—Exodus 30:37-38

   a. Unique incense

   b. Considered most sacred

   c. Failure to properly consider it meant ejection from the assembly of Israel

      (1) By banishment

      (2) Execution
d. Similar to the warning associated with the anointing oil
   (1) The Holy Spirit and Prayer are part of worship.
   (2) Should never be taken for granted or treated lightly or flippantly.
   (3) The Holy Spirit indwelling us is not somebody we can lower to our level.
   (4) The Holy Spirit is the third person of the triune God.
   (5) Treat Him with the respect and deference He deserves.
   (6) Don’t treat Him casually.
   (7) Don’t treat prayer casually either.
   (8) You’re talking to the King of the Universe.
   (9) Keep everything in balance.
   (10) You’re talking to someone who loves you deeply.
   (11) But, you’re also talking to the King of Kings who deserves and demands our respect and honor.

3. Significance
   a. Historical—symbol of fervent and contrite prayer—Psalm 141:2
   b. Messianic
      (1) Altar of Incense symbolized Yeshua as a man of prayer
      (2) Incense symbolizes the actual prayers

4. Application—Our lives should be characterized as lives marked with prayer
   a. Fragrant incense before the Lord
   b. Fragrant incense before mankind—2 Corinthians 2:14-16
III. Final Application

A. Do you realize that you are a Temple of the Living God?

1. The Tabernacle—the temporary dwelling place of God, a mere shadow of spiritual truth

2. Our lives

   a. Permanent dwelling place for the Spirit of God

      (1) 1 Corinthians 6:19

      (2) We ought to shine out as lights in the world

      (3) Ephesians 5:8-9

   b. Need to be characterized by goodness, righteousness and truth

Blessed art Thou O Lord our God King of the Universe who has given us the Torah of truth and has planted eternal life in our midst.

Blessed art Thou O Lord giver of the Torah.