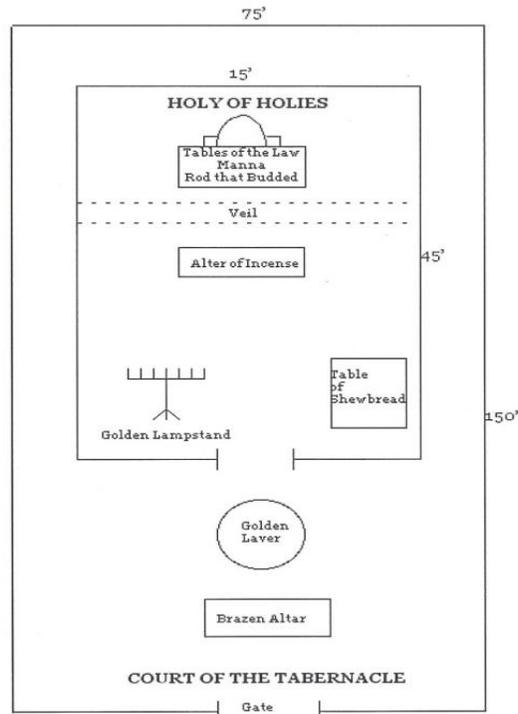


Doctrine of the Meaning of the Tabernacle Liturgy

1. There are several Temples mentioned in Scripture. There was first the Tabernacle, which though not a Temple, served the purpose of a Temple. It was a large tent constructed to strict specifications given by God to Moses. It served as a mobile structure which was carried during the travels of the Exodus. A schematic of the Tabernacle will help us understand how it was used to teach Bible Doctrine.



2. I want to use the schematic of the Tabernacle to teach the meaning of the Tabernacle/Temple liturgy.

2.1 The Tabernacle was divided into three areas: a courtyard, the Holy Place or Sanctuary, and the Holy of Holies.

2.2 The courtyard was a place of preparation and represented the believer in the world before salvation. Therefore, courtyard also represented the world in which both believers and unbelievers functioned side by side. Some number of believers would take advantage of the accouterments located in the court yard—the Brazen Altar and the Golden Laver were there to serve as training aids. The priests used these aids to communicate an evangelical invitation.

2.2.1 An unbeliever would hear the priests teach of the meaning and work of the Christ to come and the ritual to be followed.

- The unbeliever brought a perfect sacrifice.
- The unbeliever offered it to the priests.
- The priests would cut the throat of the animal on the Brazen Altar.

- The priests caught the blood in the Golden Laver while the “participant” placed his hand on the animal’s head.
- The sins of the “participant” (past present and future) were transferred to the animal representing the Messiah to come and His work in time as the God man.
- The animal would then be butchered and sacrificed as a burnt offering.

2.2.2 This demonstration of positive volition toward the work of Christ to come was an act of responding to the good news of the gospel—salvation took place in the courtyard and now the believer is ready for his path to maturity—the intake of the Word under the teaching ministry of God the Holy Spirit.

2.3 The Holy Place or Sanctuary was a place where only a priest could go. This area represented a believer’s world where God would provide light, doctrine, guidance and logistical grace. The believer could not enter the Holy Place; only the priests could enter, but it was the job of the priests to communicate the meaning of the three implements inside:

- the lampstand representing Christ as the light of the world,
- the table of shewbread representing God’s logistical grace,
- and the altar of incense representing the sweet aroma of the believer’s prayers.

2.4 The Holy of Holies represented the third heaven where special mediation is performed in the Throne Room of God.

2.5 The symbolism of salvation occurs just outside the Holy Place where on the altar a perfect animal was sacrificed on behalf of the believer and the blood was caught and placed in the golden laver. The hand of the one bringing the animal was placed on the head of the animal.

2.6 The perfect animal was symbolic of Jesus as the lamb without spot who would go to the cross as the perfect sacrifice.

1Pe 1:19 But with the precious blood of Christ, as of a lamb without blemish and without spot:
1Pe 1:20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,

2.7 The blood is a picture of the spiritual death of Christ which took care of all the sins of the world--past, present and future.

Luk 22:20 Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

2.8 Only a priest could enter the Holy Place just as only a believer priest can worship God. "I am the way the truth and the life no man cometh to the Father except by Me." Direct access, without need of the priests, would have to await the Resurrection and the renting of the veil.

2.9 In the Holy Place there are three utensils: the table of shewbread (also called the bread of the presence) the golden lampstand and the altar of incense.

2.9.1 The table of shewbread had 12 loaves of bread freshly baked and represented the provision and ever-presence of God for the 12 tribes.

2.10 Only the priests were to eat the bread. This symbolized how God makes provision for believers. He is always with us even when we are out of fellowship and receiving discipline.

Jer 29:11 For I know the plans I have for you," declares the LORD, "plans to prosper you and not to harm you, plans to give you hope and a future.

Isa 30:20 And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers:
Isa 30:21 And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.

Heb 12:5 And you have forgotten that word of encouragement that addresses you as sons: "My son, do not make light of the Lord's discipline, and do not lose heart when he rebukes you,
Heb 12:6 because the Lord disciplines those he loves, and he punishes everyone he accepts as a son."

Heb 12:7 Endure hardship as discipline; God is treating you as sons. For what son is not disciplined by his father?

Heb 12:8 If you are not disciplined (and everyone undergoes discipline), then you are illegitimate children and not true sons.

Rev 3:14 And unto the angel of the church of the Laodiceans representing also the church of the Tribulation write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God;

Rev 3:15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

Rev 3:16 So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

Rev 3:17 Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

Rev 3:18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye salve, that thou mayest see.

Rev 3:19 As many as I love, I rebuke and chasten: be zealous therefore, and repent.

Rev 3:20 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

2.10.1 The bread was replaced each week to signify the importance of keeping the sabbath.

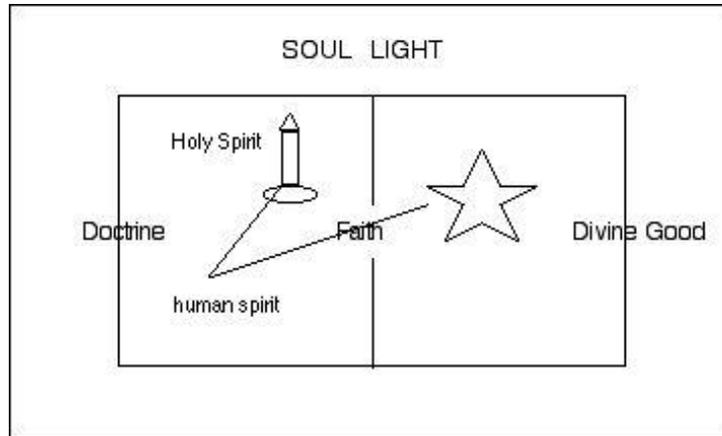
Exo 20:8 Remember the sabbath day, to keep it holy.

2.11 Today we are to keep every day holy, redeeming the time because the days are evil. We live our lives a moment at a time using 1Jo 1:9 as our stabilizer and Bible doctrine as our manual for living the Christian life. It is a two-step process—rebound and taking in the Word of God.

Rom 12:1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.
 Rom 12:2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

2.12 The lampstand was the only light in the Tabernacle. This sole light was symbolic of Jesus as the light of the world.

Joh 8:12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.



2.12.1 The lampstand was made of gold to a set of detailed specifications. Clearly Christ was the light of the world Who came as the true light.

Joh 1:5 And the light shineth in darkness; and the darkness comprehended it not.
 Joh 1:6 There was a man sent from God, whose name was John.
 Joh 1:7 The same came for a witness, to bear witness of the Light, that all men through him might believe.
 Joh 1:8 He was not that Light, but was sent to bear witness of that Light.
 Joh 1:9 That was the true Light, which lighteth every man that cometh into the world.

2.12.2 Seven is the perfect number for Christ and six is the imperfect number for man. Accordingly, the lampstand had seven branches or candles.

2.12.3 There were seven branches all joined to a central or middle branch, representing our union with the Lord Jesus Christ.

2.12.4 All six branches gained their light from the central branch but all six branches had their own light just as we are His little lights and are His witnesses in the world.

Mat 5:14 "You are the light of the world. A city on a hill cannot be hidden.
 Mat 5:15 Neither do people light a lamp and put it under a bowl. Instead they put it on its stand, and it gives light to everyone in the house.
 Mat 5:16 In the same way, let your light shine before men, that they may see your good deeds and praise your Father in heaven.

2.12.5 The central branch received its light from a single pot of oil representing the sustaining ministry of the Holy Spirit, first for Christ and then for each of us. Let me give you the analogous principles of oil found in the Scriptures.

- oil provides light thereby revealing things

Joh 14:26 But the Comforter, which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

Joh 16:7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

Joh 16:8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

Joh 16:13 Therefore when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

- oil was used for healing and the Holy Spirit heals both physically and spiritually

Luk 10:34 And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

- oil was used to eliminate friction and so does the Holy Spirit

1Jo 1:7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

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

1Jo 1:9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

- oil was a source of energy and so the Holy Spirit provides strength and energy to produce divine good in time
- oil was used to invigorate and protect athletes and so also the Holy Spirit does for us
- oil was used to adorn and make beautiful and so also with the Holy Spirit
- oil was used to polish and eliminate rough edges like the Holy Spirit does for us
- oil was used in the anointing of royalty and so God has done for us—we are Royal Family

Psa 23:5 You prepare a table before me in the presence of my enemies. You anoint my head with oil; my cup overflows.

Psa 23:6 Surely goodness and love will follow me all the days of my life, and I will dwell in the house of the LORD forever.

2.12.6 The wicks were removed by the priests each day and placed in a golden box - the wicks represented our divine good stored for revelation later; the gathering of the wicks also represented the need for continual production from the Holy Spirit, the source of our power. We can never rest on our past productions.

2.13 Other figurative uses of the word lamp are

- for the Word of God

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

Pro 6:23 For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life:

- for God's deliverance, presence, assurance, faithfulness and salvation

Gen 15:17 And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces.

Isa 62:1 For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.

- for David as Israel's political leader

2Sa 21:17 But Abishai the son of Zeruiah succored him, and smote the Philistine, and killed him. Then the men of David swore unto him, saying, Thou shalt go no more out with us to battle, that thou quench not the light of Israel.

- for divine guidance

2Sa 22:29 For thou art my lamp, O LORD: and the LORD will lighten my darkness.

Psa 18:28 For thou wilt light my candle: the LORD my God will enlighten my darkness.

- for the human spirit given at our spiritual rebirth

Pro 20:27 The spirit of man is the candle of the LORD, searching all the inward parts of the belly.

2.14 I want to give you several Old Testament Scriptures where light is used metaphorically.

2Ch 21:5 Jehoram was thirty-two years old when he became king in about 848 B.C., and he reigned in Jerusalem eight years ...

2Ch 21:7 ... the LORD destroyed not the house of David, because of the covenant that he had made with David, and as he promised to give a light to David and to his sons forever.

Job 18:5 ... the light of the wicked shall be put out, and the spark of his fire shall not shine.

Job 18:6 The light shall be dark in his tabernacle, and his candle shall be put out with him.

Psa 4:6 There be many that say, Who will show us any good? LORD, lift up the light of Your countenance upon us.

Psa 18:28 For You will light my candle: the LORD my God will enlighten my darkness.

Psa 27:1 The LORD is my light and my salvation; whom shall I fear? the LORD is the strength of my life; of whom shall I be afraid?

Psa 36:9 For with You is the fountain of life: in Your light shall we see light.

Psa 37:6 And He shall bring forth thy righteousness as the light, and thy judgment as the noonday.

Psa 74:16 The day is thine, the night also is thine: thou hast prepared the light and the sun.

Psa 78:14 In the daytime also he led them with a cloud, and all the night with a light of fire.

Psa 89:15 Blessed is the people that know the joyful sound: they shall walk, O LORD, in the light of thy countenance.

Psa 97:11 Light is sown for the righteous, and gladness for the upright in heart.

Psa 112:4 Unto the upright there ariseth light in the darkness: he is gracious, and full of compassion, and righteousness.

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

Psa 119:130 The entrance of thy words giveth light; it giveth understanding unto the simple.

2.15 Now let me give you several Scriptures where light is used metaphorically in the New Testament.

1Co 3:12 If any man builds on this foundation using gold, silver, costly stones, wood, hay or straw,

1Co 3:13 his work will be shown for what it is, because the Day will bring it to light. It will be revealed with fire, and the fire will test the quality of each man's work.

2Co 4:5 For we do not preach ourselves, but Jesus Christ as Lord, and ourselves as your servants for Jesus' sake.

2Co 4:6 For God, who said, "Let light shine out of darkness," made his light shine in our hearts to give us the light of the knowledge of the glory of God in the face of Christ.

Rom 13:11 And do this, understanding the present time. The hour has come for you to wake up from your slumber, because our salvation is nearer now than when we first believed.

Rom 13:12 The night is nearly over; the day is almost here. So let us put aside the deeds of darkness and put on the armor of light.

2Co 6:14 Do not be yoked together with unbelievers. For what do righteousness and wickedness have in common? Or what fellowship can light have with darkness?

2Co 11:14 And no wonder, for Satan himself masquerades as an angel of light.

2Co 11:15 It is not surprising, then, if his servants masquerade as servants of righteousness. Their end will be what their actions deserve.

Col 1:10 And we pray this in order that you may live a life worthy of the Lord and may please him in every way: bearing fruit in every good work, growing in the knowledge of God,

Col 1:11 being strengthened with all power according to his glorious might so that you may have great endurance and patience, and joyfully

Col 1:12 giving thanks to the Father, who has qualified you to share in the inheritance of the saints in the kingdom of light.

Col 1:13 For he has rescued us from the dominion of darkness and brought us into the kingdom of the Son he loves,

1Th 5:4 But you, brothers, are not in darkness so that this day should surprise you like a thief.

1Th 5:5 You are all sons of the light and sons of the day. We do not belong to the night or to the darkness.

2Pe 1:17 For he received honor and glory from God the Father when the voice came to him from the Majestic Glory, saying, "This is my Son, whom I love; with him I am well pleased."

2Pe 1:18 We ourselves heard this voice that came from heaven when we were with him on the sacred mountain.

2Pe 1:19 And we have the word of the prophets made more certain, and you will do well to pay attention to it, as to a light shining in a dark place, until the day dawns and the morning star rises in your hearts.

1Jo 1:5 This is the message we have heard from him and declare to you: God is light; in him there is no darkness at all.

1Jo 1:6 If we claim to have fellowship with him yet walk in the darkness, we lie and do not live by the truth.

1Jo 1:7 But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus, his Son, purifies us from all sin.

1Jo 1:8 If we claim to be without sin, we deceive ourselves and the truth is not in us.

1Jo 1:9 If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness.

1Jo 2:8 Yet I am writing you a new command; its truth is seen in him and you, because the darkness is passing and the true light is already shining.

1Jo 2:9 Anyone who claims to be in the light but hates his brother is still in the darkness.

1Jo 2:10 Whoever loves his brother lives in the light, and there is nothing in him to make him stumble.

1Jo 2:11 But whoever hates his brother is in the darkness and walks around in the darkness; he does not know where he is going, because the darkness has blinded him.

Rev 18:21 Then a mighty angel picked up a boulder the size of a large millstone and threw it into the sea, and said: "With such violence the great city of Babylon will be thrown down, never to be found again.

Rev 18:22 The music of harpists and musicians, flute players and trumpeters, will never be heard in you again. No workman of any trade will ever be found in you again. The sound of a millstone will never be heard in you again.

Rev 18:23 The light of a lamp will never shine in you again. The voice of bridegroom and bride will never be heard in you again. Your merchants were the world's great men. By your magic spell all the nations were led astray.

Rev 21:23 The city does not need the sun or the moon to shine on it, for the glory of God gives it light, and the Lamb is its lamp.

Rev 21:24 The nations will walk by its light, and the kings of the earth will bring their splendor into it.

Rev 22:25 There will be no more night. They will not need the light of a lamp or the light of the sun, for the Lord God will give them light. And they will reign for ever and ever.

2.16 The Altar of Incense was always left burning with sweet incense; the fragrance wafting heavenward to God representing our prayers entering the Throne Room before God the Father.
Exo 30:8-10

Exo 30:8 And when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before the LORD throughout your generations.

Exo 30:9 Ye shall offer no strange incense thereon, nor burnt sacrifice, nor meat offering; neither shall ye pour drink offering thereon.

Exo 30:10 And Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin offering of atonements: once in the year shall he make atonement upon it throughout your generations: it is most holy unto the LORD.

2.16.1 This small altar, made of acacia wood plated with gold, is often called the "golden altar" (Exo 39:38; 40:26; Num 4:11; 2Ch 4:19; Rev 8:3 and 9:13) it is not to be confused with the brazen altar of sacrifice located outside the Holy Place in the courtyard.

Exo 39:38 And the golden altar, and the anointing oil, and the sweet incense, and the hanging for the tabernacle door,

Exo 40:26 And he put the golden altar in the tent of the congregation before the veil:

Num 4:11 And upon the golden altar they shall spread a cloth of blue, and cover it with a covering of badgers' skins, and shall put to the staves thereof:

2Ch 4:19 And Solomon made all the vessels that were for the house of God, the golden altar also, and the tables whereon the shewbread was set;

Rev 8:3 And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.

Rev 9:13 And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,

2.16.2 The small altar was one-half feet square and three feet high. Upon the four upper corners were horns.

2.16.3 A rim or molding ran around the altar, beneath this molding, on each corner were four rings of gold; the rings were used for carrying the portable altar.

2.16.4 The altar was placed in the Holy Place, directly in front of the veil separating the Holy of Holies from the Holy Place. Once each year, however, it was taken into the Holy of Holies, where it was used by the High Priest in connection with the smearing of the blood on the Ark of the Covenant.

2.16.5 This very close connection between the altar and the ark inside the Holy of Holies is apparently referred to in Heb 9:4. (where **Thumiasterion** is translated censer). Strong has this to say about the word **Thumiasterion** - a golden censer- it means "a place of fumigation, or better here the altar of incense ..."

Heb 9:4 Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;

2.16.6 Only incense was to be burned on this altar, and only that mixture prescribed in Exo 30:34-38.

2.16.7 This altar, the symbol of man's closest approach to God, had also to be cleansed by the atoning blood annually on the Day of Atonement.

2.16.8 The incense-offering presupposed reconciliation with God.

2.16.9 This utensil and its incense were symbolic of the prayers offered to God; the incense burning in the golden censer was carried into the Holy of Holies by the High Priest annually on the Day of Atonement. This was symbolic of our High Priest, the Lord Jesus, making intercession for us.

2.16.10 The incense could only be carried into the Holy of Holies in the golden censer.

2.16.11 Wycliffe has this to say of the altar of incense and its function:

"Incense was to be burned on the altar of incense which stood in the tent of meeting in the holy place directly before the inner sanctuary, the holy of holies. The priest would take pieces of coal from the altar of burnt offering on a kind of shovel, sprinkle the incense powder on the burning embers, and place the whole on the altar of incense. This was to be done morning and evening (Exo 30:7-8). Once a year, on the Day of Atonement, the high priest was to take a censer of coals within the veil into the holy of holies and sprinkle incense on the fire preparatory to sprinkling the sacrificial blood before the mercy seat ...

Exo 30:7 "Aaron must burn fragrant incense on the altar every morning when he tends the lamps.

Exo 30:8 He must burn incense again when he lights the lamps at twilight so incense will burn regularly before the LORD for the generations to come.

Exo 30:9 Do not offer on this altar any other incense or any burnt offering or grain offering, and do not pour a drink offering on it.

2.16.12 Prayer then is one of many priestly functions we are to perform today and it would seem Exo 30:7-9 taught the need for being occupied with Christ and prayer without ceasing.

2.17 The veil of the temple was a thick curtain separated the Holy of Holies from the Holy Place in both the tabernacle and later the temple.

Exo 26:31 And thou shalt make a vail of blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made:

Exo 26:32 And thou shalt hang it upon four pillars of shittim wood overlaid with gold: their hooks shall be of gold, upon the four sockets of silver.

Exo 26:33 And thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail the ark of the testimony: and the vail shall divide unto you between the holy place and the most holy.

2.17.1 This veil was made of blue, purple, and scarlet material, embroidered with figures of cherubim, representative of the angelic beings around God's throne.

2Ch 3:14 And he made the vail of blue, and purple, and crimson, and fine linen, and wrought cherubims thereon.

2.17.2 It veiled the immediate presence of God from the officiating priest who daily burned incense and ministered in other ways in the holy place.

Exo 40:19 And the priest spread abroad the tent over the tabernacle, and put the covering of the tent above upon it; as the LORD commanded Moses.

Exo 40:20 And he took and put the testimony into the ark, and set the staves on the ark, and put the mercy seat above upon the ark:

Exo 40:21 And he brought the ark into the tabernacle, and set up the vail of the covering, and covered the ark of the testimony; as the LORD commanded Moses.

Exo 40:22 And he put the table in the tent of the congregation, upon the side of the tabernacle northward, without the vail.

2.17.3 Only on the annual Day of Atonement could the high priest enter within the veil to bring incense and to sprinkle blood on the mercy seat.

Lev 16:12 And he shall take a censer full of burning coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small, and bring it within the vail:

Lev 16:13 And he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not:

Lev 16:14 And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times.

Lev 16:15 Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat:

Lev 16:16 And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness.
Lev 16:17 And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.

2.17.4 When the tabernacle was transported from one place to another the veil was taken down and used to drape the ark of the covenant.

Num 4:5 And when the camp setteth forward, Aaron shall come, and his sons, and they shall take down the covering vail, and cover the ark of testimony with it:

Num 4:6 And shall put thereon the covering of badgers' skins, and shall spread over it a cloth wholly of blue, and shall put in the staves thereof.

2.17.5 At the time of Christ's death the veil of Herod's temple was rent from top to bottom, thus exposing the most holy place to view.

Mar 15:37 And Jesus cried with a loud voice, and gave up the ghost.

Mar 15:38 And the veil of the temple was rent in twain from the top to the bottom.

Mar 15:39 And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

2.17.6 As our High Priest the ascended Christ has entered "within the veil" into the very presence of God in our behalf.

Heb 6:19 Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil;

Heb 6:20 Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec.

2.17.7 We also may now enter that holy place by virtue of the blood of Jesus, "by a new and living way which He inaugurated for us through the veil, that is, His flesh"

NASB

Heb 10:20 As [Christ's] body was torn on the cross, so the veil between God and men was torn, giving immediate access to God."

2.18 Inside the Holy of Holies there was an Ark, and two angels called covering angels.

2.18.1 The ark was a chest made of acacia wood, about four feet long, two and one-half feet wide, and two and a half feet high. The wood represented the humanity of Christ.

2.18.2 It was overlaid with gold representing the Deity of Christ. Rings of gold at each corner were used for the passing of poles to carry it.

2.18.3 The lid of the ark, in the Hebrew was called the **Kaporet** or "mercy seat" (Exo 25:17), it was made of pure gold.

2.18.4 At each end of the mercy seat was a cherub made of hammered gold.

2.18.5 The Ark served to represent Christ as the one covering sin and evil. For you see inside the Ark were

- the tablets of the law>the ten commandments

Deu 10:2 And I will write on the tables the words that were in the first tables which thou brakest, and thou shalt put them in the ark.

Deu 10:3 And I made an ark of shittim wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand.

Deu 10:4 And he wrote on the tables, according to the first writing, the ten commandments, which the LORD spake unto you in the mount out of the midst of the fire in the day of the assembly: and the LORD gave them unto me.

Deu 10:5 And I turned myself and came down from the mount, and put the tables in the ark which I had made; and there they be, as the LORD commanded me.

- Aaron's rod which budded>rebellion against God's authorities

Num 17:6 And Moses spake unto the children of Israel, and every one of their princes gave him a rod apiece, for each prince one, according to their fathers' houses, even twelve rods: and the rod of Aaron was among their rods.

Num 17:7 And Moses laid up the rods before the LORD in the tabernacle of witness.

Num 17:8 And it came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds.

Num 17:9 And Moses brought out all the rods from before the LORD unto all the children of Israel: and they looked, and took every man his rod.

Num 17:10 And the LORD said unto Moses, Bring Aaron's rod again before the testimony, to be kept for a token against the rebels; and thou shalt quite take away their murmurings from me, that they die not.

Heb 9:4 Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;

- an urn with manna inside>manna was rejected, the people wanted meat

Num 11:6 But now our soul is dried away: there is nothing at all, beside this manna, before our eyes.

Num 11:7 And the manna was as coriander seed, and the colour thereof as the colour of bdellium.

Num 11:8 And the people went about, and gathered it, and ground it in mills, or beat it in a mortar, and baked it in pans, and made cakes of it: and the taste of it was as the taste of fresh oil.

Num 11:9 And when the dew fell upon the camp in the night, the manna fell upon it.

Num 11:10 Then Moses heard the people weep throughout their families, every man in the door of his tent: and the anger of the LORD was kindled greatly; Moses also was displeased.

Num 11:18 And say thou unto the people, Sanctify yourselves against tomorrow, and ye shall eat flesh: for ye have wept in the ears of the LORD, saying, Who shall give us flesh to eat? for it was well with us in Egypt: therefore the LORD will give you flesh, and ye shall eat.

Num 11:19 Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days;

Num 11:20 But even a whole month, until it come out at your nostrils, and it be loathsome unto you: because that ye have despised the LORD which is among you, and have wept before him, saying, Why came we forth out of Egypt?

Exo 16:20 Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them.

Exo 16:33 And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations.

Exo 16:34 As the LORD commanded Moses, so Aaron laid it up before the Testimony, to be kept.

Exo 16:35 And the children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan.

2.18.6 The tablets of the law represented sin, the rod of Aaron represented rebellion against God's authorities and the urn with the manna represented disrespect for God's provision.

2.18.7 The final fate of the ark is a mystery; Christ abolished the need for liturgical cleansing; He was the fulfillment of the law and thus the need for cleansing liturgy.

- A reference to it in Jer 3:16 seems to suggest that it would be destroyed or captured (by the Babylonians in 586 B.C.) and not be needed in the Millennium because Christ the reality would be ruling.

Jer 3:16 And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the LORD, they shall say no more, The ark of the covenant of the LORD: neither shall it come to mind: neither shall they remember it; neither shall they visit it; neither shall that be done anymore.

- The prophet was saying that in the latter days the ark (as the throne of God) would not be missed, or come to mind, or be made again, because Jerusalem shall be called the throne of God.
- There is a tradition which claims that Jeremiah hid the ark along with the tent and the altar of incense in a cave on Mount Nebo before Jerusalem was destroyed.

2.18.8 The meaning of the two Cherubs or covering angels is subject to much debate. Some say the two are the Father and Holy Spirit respectively. Some say they are representations of the Righteousness and Justice of God and then you could conclude they represent Michael and Gabriel as the two elect angels named. The latter is my view. Think of the significance: There were three covering angels: Lucifer, Gabriel and Michael. Could each have been a special angel of each member of the Trinity—thus Christ left and went to earth and fulfilled the Father's plan. Two are left? Does this suggest Lucifer was Jesus' covering angel?

3. The six Temples listed in Scripture were

Solomon's

Nehemiah's

Herod's

The Temple in heaven seen by John

The faux Temple of the Tribulation

Christ's Millennial Temple

The bodies of each Church Age believer

3.1 Solomon, after David goes to be with the Lord, is permitted to replace the Tabernacle with a Temple which was erected in Jerusalem.

3.1.1 This Temple, erected in c. 950, is destroyed by the Babylonians in c. 586 B.C.

3.2 In c. 516 the returning exiles from Persia complete what is known as Nehemiah's Temple.

3.3 Nehemiah's Temple is modified by Herod the Great to please the Jews in approximately 20 B.C. It is in this Temple our Lord chased the Scribes and Paul received his "purification."

3.3.1 Herod's Temple would be destroyed by the Roman's in August of A.D. 70. Today this Temple lies underneath the Dome of The Mosque.

3.4 The Book of The Revelation also speaks of a Temple in heaven.

Rev 7:14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

Rev 7:15 Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

Rev 14:15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.

Rev 14:16 And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

Rev 14:17 And another angel came out of the temple which is in heaven, he also having a sharp sickle.

Rev 15:5 After this I looked and in heaven the temple, that is, the tabernacle of the Testimony, was opened.

Rev 15:6 Out of the temple came the seven angels with the seven plagues. They were dressed in clean, shining linen and wore golden sashes around their chests.

Rev 15:7 Then one of the four living creatures gave to the seven angels seven golden bowls filled with the wrath of God, who lives for ever and ever.

Rev 15:8 And the temple was filled with smoke from the glory of God and from his power, and no one could enter the temple until the seven plagues of the seven angels were completed.

Rev 16:1 Then I heard a loud voice from the temple saying to the seven angels, "Go, pour out the seven bowls of God's wrath on the earth."

3.5 In the Tribulation period the Antichrist will build an ersatz temple where the Antichrist is ultimately worshipped.

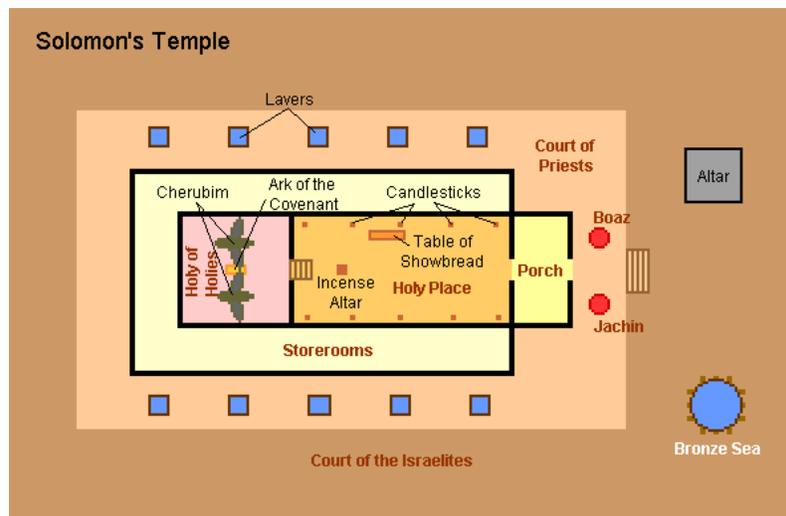
3.5.1 This Temple will be destroyed at the return of Christ and a new one constructed; it is here the Lord Jesus will hold forth as the ruler of Planet Earth during the Millennium. This Temple is often called Ezekiel's Temple or the Eschatological Temple. This Temple is described in the Book of Ezekiel.

3.6 Our bodies, as Church Age believers, are said to be the Temple of God.

1Co 6:19 What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?

4. In summary then "The Scriptures describe a Tabernacle and six Temples."

5. Solomon's Temple was much larger than the Tabernacle and all subsequent Temples.



6. Much of what we know of the meaning of the Tabernacle and Temples are based on history and common sense. I hope you have enjoyed our effort to explain the Tabernacle and Temple liturgy.