

## **A Journey Through the Tabernacle:**

### **\*From the Tabernacle to the Temple**

\*The Generations of Abraham

\*The Tribes of Israel

\*Moses on the Mountain of Sinai

\*The Tabernacle and Symbol Meanings

\*Number Meanings

\*Color Meanings and What They Represent

\*Thankfulness

\*Praise

\*Worship

### **\*From the Cross to the Resurrection**

## Lesson One: The Courtyard Fence:



The courtyard fence was a protective border for the Tabernacle, which God told Moses to build after the Hebrew people escaped from Egypt.

God gave specific instructions on how this courtyard fence was to be built.

*\*Read Exodus 27:9-19*

*\*\*Brass symbolizes: firm, strong, lasting.*

The area was 75 feet wide by 150 feet long. The Tabernacle, including the courtyard fence and other elements, could be packed and moved when the Jews traveled from place to place.

The fence served several purposes.

1. It set the holy ground of the Tabernacle apart from the rest of the camp. No one could casually approach the sacred place or wander into the courtyard.
2. It screened the activity inside, so a crowd would not gather to watch.
3. Because the gate was guarded, the fence restricted the area to only males offering animal sacrifices.

Linen was a valuable cloth made from the flax plant, widely cultivated in Egypt. Workers stripped long, thin fibers from inside the plant's stems, spun them into thread, then wove the thread into the fabric on looms. Because of the intense "*labor*" involved, linen was mainly worn by rich people. This fabric was very delicate.

So, the fine white linen of the courtyard fence represents the *righteousness* of God. The fence separated those outside the court from the holy presence of God, just as sin separates us from God if the righteous sacrifice has not cleansed us of Jesus Christ.

The symbolism is revealed in the *Book of Revelation*, where, at the wedding of Christ with His bride (the church), she has made herself ready for the wedding. Her wedding dress will be made of fine linen.

*\*Revelation 19:8, "And to her, it was granted to be arrayed in fine linen, clean and white, for the fine linen is the righteous of the saints."*

Open discussion

### **The Tabernacle and the Temple Correspond:**

1. Every structure begins within the ground. The Tabernacle was built upon the dirt and the rock of the earth. Humanity (We) were made from the earth's dust, and our foundation is built on the rock.
2. The Tabernacle's foundation was built in the image and nature of God.  
We were created in the image and likeness of God.
3. God gave strict instructions and commandments to follow after.  
God gives us instructions and commands to obey.
4. Judgment and death were the wraths of disobedience.  
Judgment and death are our punishments when we disobey God.
5. The Tabernacle's purpose was a place for God to reside or dwell.  
Jesus dwells in all Christian's hearts.
6. God designed/built the Tabernacle.  
We are the temple of the Holy Ghost.
7. The Tabernacle was a Holy Place.  
We are to live holy.
8. The Tabernacle was a place of thanksgiving, praise, and worship.  
We were made to Praise the Lord.
9. The Holy of Holies was the final destination in the Tabernacle.  
Our final destination is the Holy of Holies, called Heaven.

There are nine correspondences that we just discussed.

*The number 9 meaning: The Fruit of the Spirit and the divine completeness of the Father.*

## Lesson Two

### The Foundation from Generation to Generation:

I first need to set a foundation to understand how the Tabernacle came to be from generation to generation.

#### **\*\*Hand Out Timeline and Discuss Briefly**

We begin with Jacob, the grandson of Abraham and the son of Isaac and Rachel: Jacob had a total of 12 sons from Rachel, Leah, and his two concubines. God eventually changed Jacob's name from Jacob to Israel. From Israel's sons, *the 12 tribes* were established. However, Joseph was sold into slavery, by his brothers, to Potiphar. Years later, he emerged as the Prime Minister of Egypt.

**\*\*Note:** Even though Joseph was sold to be a slave to the Potiphar house, the nations were not yet considered "a slave nation."

In Egypt, Joseph married Asenath and had two sons, Manasseh and Ephraim. Years later, when Jacob and his sons traveled to Egypt, due to the famine, Jacob adopted his two grandsons as his own. By Jacob's order, Manasseh and Ephraim were regarded (looked upon) as the "*Tribe of Israel*" because Joseph and Levi's land allocations were given to Manasseh and Ephraim.

**\*\*Allocations mean a system of dividing expenses, incomes, or land among the various branches of people. In this case, it was Manasseh and Ephraim.**

As a priestly tribe, Levi was given no land. Instead, God gave him the tithes of the people of Israel.

#### **Moses at the Mountain of Sinai (Exodus 19:1-25):**

Moses arrived at Mount Sinai three months after leaving Egypt. This day is known as the *Feast of Weeks, or the Feast of Harvest, or by its Hebrew name, Shavuot*. This feast is in late May or early June, late spring in Israel.

This day is called *Pentecost* in the New Testament, the fiftieth day after Passover.

**\*\*Note:** Sinai in Hebrew means cliffs.



Did you notice the number three? This is the beginning of many in this series. We will learn the power and significance which they hold.

### **The Tabernacle (*Exodus 25:1-9*):**

When Moses received the Ten Commandments on the Mountain of Sinai, he also received detailed specifications and instructions for building a portable sanctuary, the Tabernacle or tent. Also known as the temple, the house of God, and synagogue.

*\*\*Tabernacle: According to the Hebrew Bible (Old Testament), the Tabernacle meaning "residence" or "dwelling place", also known as the tent of the congregation, was the portable earthly dwelling place of Yahweh (God) used by the children of Israel from the Exodus until the conquest of Canaan.*

*\*Exodus 25:1-8, (8) "And let them make me a sanctuary: that I may dwell among them (9) According to all that I shew thee, after the pattern of the Tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." Here, we see that God gave instruction, order, and a pattern to build the Tabernacle and all its instruments (furniture). The Tabernacle was always set up at the center of the camp of Israel.*

*\*\*Note: Let me make mention: Israel is a man, not a country. God changed Jacob's name to Israel (Genesis 35:10).*

Encamped around the Tabernacle were all the tribes of Israel, including Moses, Aaron, and the Priest, camped on the east side, next to the entrance. Aaron and his sons, the tribe of Levi, were assigned to take care of setting up and tearing down the Tabernacle as they wandered in the wilderness. Anyone who tried to do the priestly duties or approach the Tabernacle was put to death.

**\*\*Note:** Let me mention that the tribe of Levi, along with the other tribes, consisted of their sons and family. However, there were other people other than their family. The men of the Levi tribe were priests.

**\*\*Note:** Hand out the camp picture and discuss it. Notice that the tribes are in three and four sections around the camp. They are in the shape of a cross.

So, I was ready to teach on the Tabernacle, and I had printed off my lesson and prepared to teach it by Wednesday. However, The Holy Spirit spoke to me, asking, "What about the foundation of the Tabernacle?" So, I started researching it, and it is unbelievable what I learned. There is "no way" God would have allowed me to bypass the foundation. When I've concluded this part, I'll continue with the other portion of what God spoke to me. However, this is what I learned.

**\*\*\*This is what the foundation of the Tabernacle looked like.**



The Foundation was made with the following three objects:

1. Boards
2. Bars
3. Sockets

The objects were made with either:

1. Gold: Symbolizes Kingship, Holiness, and Glory
2. Silver: Symbolizes Redemption; Jesus' Sacrifice
3. Bronze: Symbolizes God's Judgement and Sin

***\*\*Gold Boards: Signifies Jesus' Deity (Nature) and Our Flesh Covered in God's Nature.***

***\*\*Deity meaning: a supernatural being (Jesus) whose attributes are sinless, divine, holy, whose name is sacred and revered. Jesus Christ was and is the Son of God.***

The Tabernacle's framework consisted of 48 boards made of acacia wood, overlaid with gold. The boards correspond with our flesh. These 48 boards stood in 96 sockets of silver and were braced by 5 bars on each of its three sides.

## Acacia Wood: Signifies Incorruptible

### Composition of the Ark of the Covenant: Acacia Wood

Shittim or Acacia (incorruptible) wood and overlaid inside and outside with gold

- Strong, resilient wood
- Grew in desert climates
- Survived harsh environment because its roots grew very deep.
- The tree itself never grew tall. (15-30 ft)
- Not affected by disease nor animal infestations
- Insects would not borrow into it.

A picture of humanity of Christ: Had no sin; Did no sin; Could not sin

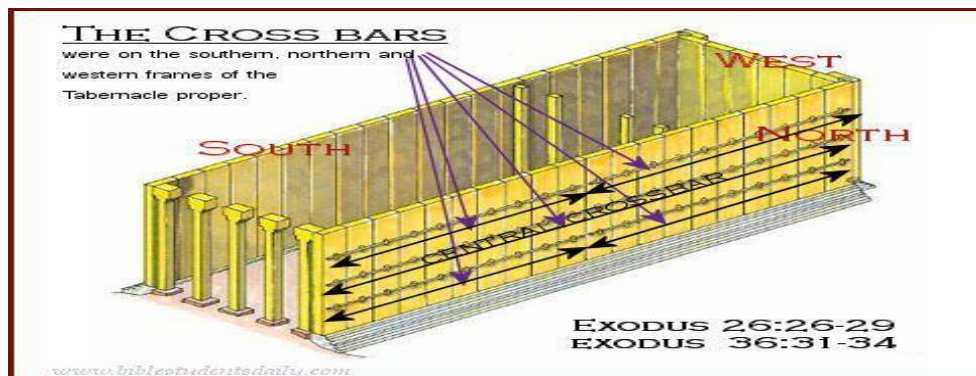
- **Is 53:2** For he shall grow up before him as a tender plant, and as a root out of a dry ground:



The boards were overlaid with gold, signifying that all flesh must be entirely and permanently hidden in Christ. The only outward manifestation to the eye is the gold, representing the "Nature of God-Love and Holiness."

The boards correspond with our flesh and are bound together by our body, soul, and spirit. They all work together and act as one. The boards were not divided by gaps but fitly bound together and kept together by their bars, rings, and sockets; they were one.

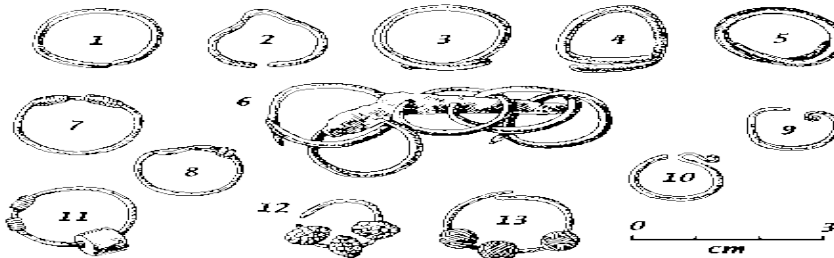
## Bars:



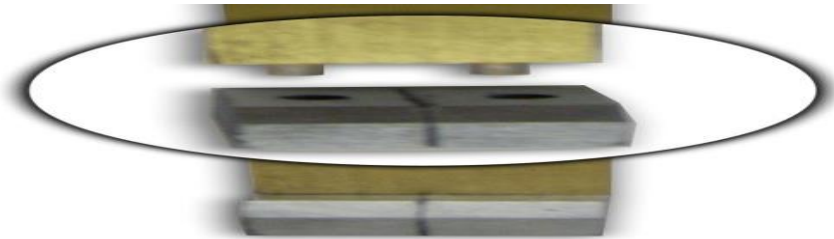
*\*Exodus 26:26-28, "And you shall make bars of acacia wood: five for the boards on one side of the Tabernacle, five bars for the boards on the other side of the*

*Tabernacle, and five bars for the boards of the side of the Tabernacle, for the far side westward. The middle bar shall pass through the midst of the boards from end to end."*

### **Rings: Signifies Unity**



### **Sockets: Signifies Stability and Strength**



The significance of the boards, bars, and sockets all agree that the silver socket foundation on which the Tabernacle stood speaks of redemption. The payment of the atonement money by the currency of silver confirms this fact; God's work in salvation is firmly based on the principle of redemption. (Judas betrays Jesus for 30 pieces of Silver)

Each board was maintained in its place by two tenons, or hands, which were grasped by two sockets of silver.

### **Tenons (Pins) and Cords:**

*\*\*Meaning to join securely.*



The tenons are the most common and strongest framing joints. These were for the Tabernacle and the court. The bronze pins were like nails driven into the ground upon which the cords were attached. They added strength and protection from wind, etc. The Bible mentions many pins (also called pegs) and cords within God's sanctuary.

*\*Exodus 35:18, "The pins of the Tabernacle, and the pins of the court, and their cords."*

*\*Ezra 9:8, "And now for a little while grace has been shown from the LORD our God, to leave us a remnant to escape, and to give us a peg in His holy place, that our God may enlighten our eyes and give us a measure of revival in our bondage."*

*\*Isiah 22:23, "I will fasten him as a peg in a secure place, and he will become a glorious throne to his father's house."*

*\*Isiah 54:2, "Enlarge the place of your tent, and let them stretch out the curtains of your dwellings; do not spare; Lengthen your cords, and strengthen your stakes."*

*\*\*Tenons also identifies as "a right-hand man."*

*\*Mark 16:19, "So then after the Lord had spoken unto them, he was received up into heaven and sat on the right hand of God."*

*\*Luke 22:69, "Hereafter shall the Son of man sit on the right hand of the power of God."*

### **Cords: Union or Unity (Accord)**

*\*\*A string or woven rope of multiple strands. It was made from animal hair (goat or camel) or leather. It was powerful and durable, together, in accordance.*

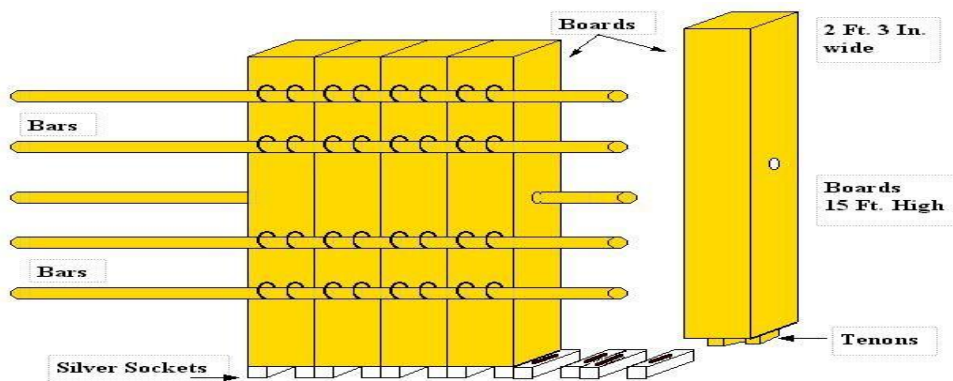
*\*Ecclesiastes 4:12, "And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken."*

*\*Joshua 2:15, "Then she let them down by a cord through the window: for her house was upon the town wall, and she dwelt upon the wall."*

*\*Acts 2:1, "AND WHEN the day of Pentecost was fully come, they were all with one accord in one place."*

When people are in one mind and one accord with the Holy Spirit, it's not a matter of numbers; it's a matter of unity in the Spirit of the Lord, in the mind of the Spirit, in the mind of divinity. In that unity, the Lord can do His perfect work; He can do anything He wants and uses people in any way He wants.

When all the objects were placed together, this is what it looked like:



I spent many, many hours researching the foundation. I could not get released, by God, to move on. I lay in bed, pondering and praying about it. I asked God, 'what do you want me to learn from this? I have all the objects; what do I do with them now? I know there has to be more.'

Holy Spirit immediately responded, and this is what He said. **"If Jesus was telling you His story by using these objects and symbols, what would He say?"** Then, He spoke the following words:

*"God said, **this is what Jesus would say.**"*

***"I am the Son of God.***

***I am Incorruptible.***

***I have all power because I am strong.***

***I sit at the right hand of my Father.***

***I build up and support the will of my Father.***

***The Father, Son, and Holy Spirit, We work as One.***

***On this Rock, I will build my church.***

***This is the Nature of My Son. What is your nature, and what is your foundation based on?"***

This was so amazing to me!! I laid in bed with much awe, of God. I got up out of bed, went upstairs, and wrote all this down. If I waited until morning, I knew I would forget the words He spoke.

As I was typing this up, my mind began to think about the words, "on this Rock, I will build my church." So, I stopped and started researching it.

This is what I found:

*\*Matthew 16:18, "And I say also unto thee, thou art Peter, and upon this rock I will build my church: and the gates of hell shall not prevail against it."*

There are two interruptions to this scripture. I found that some people think that "the rock" on which Christ will build His church is Peter, or Peter's confession that Jesus is "the Christ, the Son of the Living God."

*\*Matthew 16:16, "And Simon Peter answered and said, Thou art the Christ, the Son of the living God."*

The first point of view is that he declared that Peter would be the "rock" on which He would build His church. *"You are Peter, and, on this rock, I will build my church."* Since Peter's name means rock, and Jesus will build His church on a rock – it *"appears"* that Christ is linking the two together. God used Peter much in the foundation of the church. Peter first proclaimed the Gospel on Pentecost (*Acts 2:14-47*). Peter was also the first to take the Gospel to the Gentiles (*Acts 10:1-48*). In a sense, Peter was the rock "foundation" of the church.

The other interpretation of "the rock" is that Jesus was referring not to Peter but Peter's confession of faith in *verse 16*: *"You are the Christ, the son of the living God."* Those who have placed their faith in Christ, as Peter did, are the church.

At this point, in *verse 17*, *Jesus declares that God had revealed this truth to Peter.* The name "Peter" means a small stone.

*\*John 1:42, "And he brought him to Jesus, And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephus, which is by interpretation, A stone."*

"On this rock," which means a foundation boulder, as in *Matthew 7:24- 25*, when Jesus described the rock upon which the wise man builds his house. Peter uses the same illustration: the church is built of numerous small "living stones."

*\*1 Peter 2:5, "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifice , acceptable to God by Jesus Christ."*

Now, the New Testament makes it clear that Jesus is both the foundation and the head of the church.

*Acts 4:11-12, (11) "This is the stone which was set at nought of you builders, which is become the head of the corner. (12) Neither is there salvation any other: for there is none other name under heaven given among men, whereby we must be saved."*

*\*1 Corinthians 3:11, "For no other foundation can no man lay than that is laid, which is Jesus Christ."*

*\*Ephesians 5:23, "For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body."*

Jesus is not giving either of those roles to Peter. However, Peter played a foundational role in the building of the church.

*\*Ephesians 2:20, "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;."*

The primary role is Jesus Christ alone. The chief cornerstone of any building was upon which the structure was anchored. If Christ declared Himself the cornerstone, how could Peter be the rock upon which the church was built? It is more likely that the believers, of which Peter was one, are the stones which make up the church, anchored upon the Cornerstone, "and he who believes on Him will not be put to shame."

*\*1 Peter 2:6, "Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded."*

Now, let's look at God's words again and place the symbolic meanings.

*God said, "Jesus would say,*

*"I am the Son of God. (Boards: God's Nature)*

*I am Incorruptible. (Acacia Wood)*

*I have all power because I am strong. (Sockets)*

*I sit at the right hand of my Father. (Tenons)*

*I build up and support the will of my Father. (Bars)*

*The Father, Son, and Holy Spirit, We work as One. (Bars, Rings, and Sockets)*

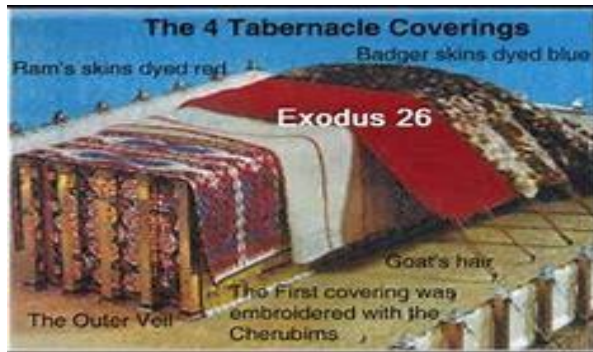
*On this Rock, I will build my church." (Jesus, the Foundation and Anchor)*

*This is the Nature of My Son. What is your nature, and what is your foundation based on?"*

Open discussion

## Lesson Three: The Tabernacle Covering:

This is what the outside of the Tabernacle looked like.



Four coverings created the Tabernacle ceiling: *Exodus 26*

### 1. Sizeable White Linen Covering with Embroidery of Cherubim's/Angels



*\*Exodus 26:1-6, "Moreover, thou shalt make the Tabernacle with ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubims of cunning work shalt thou make them. The length of one curtain shall be eight and twenty cubits, and the breadth of one curtain four cubits: and every one of the curtains shall have one measure. The five curtains shall be coupled together one to another; and other five curtains shall be coupled one to another. And thou shalt make loops of blue upon the edge of the one curtain from the selvedge in the coupling; and likewise shalt thou make in the uttermost edge of another curtain, in the coupling of the second. Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that is in the coupling of the second; that the loops may take hold one of another. And thou shalt make fifty*

*taches of gold, and couple the curtains together with the taches: and it shall be one Tabernacle."*

*\*\*Fine white linen: the symbol of righteousness; holiness; to be set apart; New Creation, in Christ*

*\*\*Cherubim's: symbol of protection; a covering; intertwined with the fruit of the Spirit (God's Nature)*

This covering was made with ten 28x20 curtains (pieces) and was coupled with 50 loops on both and joined with 50 gold clasps. They consisted of two main parts: **five** strips in each part.

The **two main parts** represent the two parts of the New Creation: *Jesus, and the Church, His Bride.*

The number four symbolizes creation in weakness; 5 (four plus one) is creation in God or strengthened creation. We are weak, but He is strong.

When God created man, He created us with:

1. Five fingers
2. Five toes
3. Five senses (hear, see, smell, taste, touch)
4. Five major systems in our body (brain, heart, kidneys, liver, lungs)

You can see how the number five plays a considerable part in creating our bodies.

*\*\*Gold: symbolizes kingship, holiness, and glory*

*\*\*The gold "clasps/rings": God's divine nature to be obtained by the Church; unity*

*\*\*The "loops" of blue: the bonds of faith and loyalty that hold the Church as a unit; unity*

They are 50 loops and clasps, represented by the number 5 or its higher orders, 50, 500, 5000. The number 5 symbolizes both God's New Creation and grace.

The number 5 symbolizes God's grace, goodness, and favor and is mentioned 318 times in Scripture. Five is the number of grace multiplied by itself; 25 is 'grace upon grace' (*John 1:16*).

The Ten Commandments contain two sets of 5 commandments. The first five commandments are related to our treatment and relationship with God, and the last five concern our relationship with other humans.

Let's look at a few other incidences where God's grace was illustrated.

God's grace can be seen when David fought the enemy of Israel, a giant named Goliath. David chose five smooth stones. Four of the five stones were significant in David's weakness. The fifth stone was a stone of divine power (the number of stones being 4+1). David used only one stone and not the other four stones to defeat and conquer the mighty enemy. It was through God's grace that David defeated Goliath.

Jesus took five loaves of bread and multiplied them to feed (over) 5,000 people; *Matthew 14:13-21*. During a feast, Joseph's favorite brother, Benjamin, portions were five times as much as the others; *Genesis 43:34*. The servant who had five talents; *Matthew 25:16*

There are five Levitical offerings:

1. The burnt offering
2. The meal offering
3. The peace offering
4. The sin offering
5. The trespass offering

There are five books of God's law:

1. Genesis
2. Exodus
3. Leviticus
4. Numbers
5. Deuteronomy

The Apostle John wrote five books centered on grace and eternal life:

1. John
2. 1 John
3. 2 John
4. 3 John
5. Revelation

Let's get back on track and continue talking about the Tabernacle coverings.

*\*\*The embroidery: labor of love in the Spirit.*

*\*1 Thessalonians 1:3, "Remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father."*

God gave specific instructions when building the portable Tabernacle. Every part of the Tabernacle, beginning from the foundation, has dimensions, including the four coverings and every piece of furniture. They have a width, depth, and height. The three dimensions made it a solid structure. Just as the coverings have dimensions, We, as Christians, also have dimensions. Faith, love, and hope are the three dimensions of a Christian's walk, and it is by these three that Christians (the Temple of the Holy Ghost) are founded on.

1. We begin our Christian journey with a testimony of **faith**. Faith is our foundation.
2. **Love** is a process in which we grow; it is our nature in Christ. Love is the structure that our foundation/faith is based on.
3. Our **hope** is in the future. Hope is our covering.

*\*1 Corinthians 13:13, "And now abideth **faith, hope, charity**, these three: but the greatest of these is charity."*

*\*Hebrews 11:1, "NOW FAITH is the substance of things hoped for the evidence of things not seen."*

*Faith is the substance: our foundation, now.  
Things hoped for: our future.*

*\*1 Timothy. 1:5, "Now the end of the commandment is charity out of pure heart and of a good conscience and of faith unfeigned."*

Love is the greatest because it glorifies both our faith and hope. Furthermore, love is the ONE divine quality—"God is love."

*\*1 John 4:8, "He that loveth not knoweth not God: for God is love."*

We must have the nature of God to be a part of God—God's nature (character) is the Holy Spirit active in our life.

When the women made the coverings, it was made with a labor of love, in the Spirit.

The embroidery curtain was the only curtain that could not be seen outside the Tabernacle. When the priests went into the Holy Place, they would be aware that angels were in their midst. The ten inner curtains become part of the ceiling of the Tabernacle. The Priest, looking up, would be reminded that's God's protection was looking down. Cherubim speak to us of protection. We see them at the garden of Eden, guarding the way to the Tree of Life and above the mercy seat, guarding the sprinkled blood.

*\*Genesis 3:24, "So he drove out the man; and he placed at the east of the garden of Eden Cherubim's, and a flaming sword which turned every way, to keep the way of the tree of life."*

*\*Exodus 25:20, "And the Cherubim's shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces of the Cherubim's be. "*



The Tabernacle is a picture of Jesus, and we see angels were present at:

1. Jesus' birth (*Luke 2*)
2. During His life (*Matthew 4*)
3. At the end of His life (*Luke 22:43*)

It is essential that we review the color significance:

**\*\*Blue:** Obedience to death and the Cross; covering of the Holy Spirit; heaven

**\*\*Purple:** Royalty; King of Kings, Lord of all Lords; Christ covering

**\*\*Scarlet:** The suffering and death of Jesus; Jesus' blood; blood covering

**\*\*White:** Jesus' purity; the one without sin, stain, or blemish; Angelic covering

These four colors that we see are not by chance. This same order for these same colors is repeated twenty-four times in the book of Exodus. These four colors symbolize the four gospels, presenting Jesus Christ as the "True Tabernacle."

Speaking of the four gospels, this shows an excellent example that God knew us and ordained our steps before we were ever born. The Tabernacle was in Old Testament, and the four gospels (Matthew, Mark, Luke, and John) are in the New Testament. God built the Tabernacle with these four men in mind.

To attach these two curtains, fifty loops of blue thread were sewn on the side of one curtain and the same on the other curtain. Fifty taches (clasp; I think were rings) of gold were then used to join the curtains to one another in order, as God's instructions went, that it may be one Tabernacle.'

Measurements of the curtains:

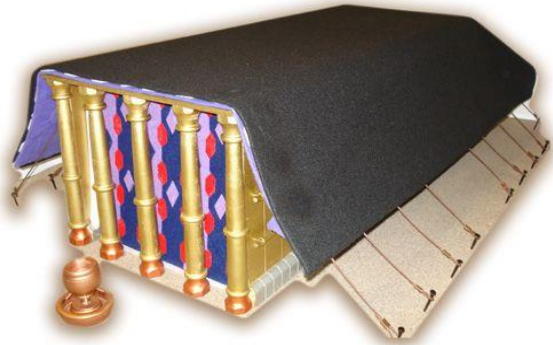
28 Cubic's equal: 42 ft. long

6 Cubic's equal: 9 ft. wide

The curtain did not drape straight down and did not touch the ground. The curtain was angled outward on the roped that was secured by the pins and cords of the Tabernacle and court (*Exodus 35:18*).

The purpose symbolizes we are short and incomplete even if we are in the will of God.

## 2. Goats hair—Cursed Sin Offering; Our Old Nature/Flesh; the Church:



*\*Exodus 26:7, "And thou shalt make curtains of goats' hair to be a covering upon the Tabernacle: eleven curtains shalt thou make."*

Just like the white linen curtain, this goat's hair curtain did not touch the ground in the back but would have been elevated by ropes/cords that were pegged to the ground outside with *bronze pegs* so that it hung down at an angle, preventing them from getting dirty and degraded easily. The goat's hair curtain was also sewn into two sets, but this time the two sets of 50 loops were joined by 50 *bronze clasps*.

*\*\*Bronze signifies: Bronze represents judgment. It symbolizes the divine character of Christ who took upon Himself the fire of God's wrath, holiness, and justice; Human nature.*

Goats' hair was very long, dark, and course, and it was spun and woven into cloth. The goat was a sacrificial animal. The Goat's Hair covering was the first above the Tabernacle curtain. This dull color tells us of Jesus in His humility and poverty (Meaning He was not robed in His heavenly riches.). Goatskins were worn by the poor and throughout the Bible represented extreme poverty.

Another interesting point about the goat is that it was used on the Day of Atonement. After the high Priest completed the blood sprinkling in the Holy of Holies, he would go into the court of the Tabernacle and lay his hands on the head of the scapegoat, confessing over it all the sins of the people. The goat was then led away, by a man standing ready, into the wilderness, and there let free, to signify the carrying away of Israel's sins which God had forgiven. The process

reminds us of Jesus, humble and poor (in theory, that He was poorer than when He was in heaven), becoming a curse for us, that we might have our sins carried away into forgetfulness.

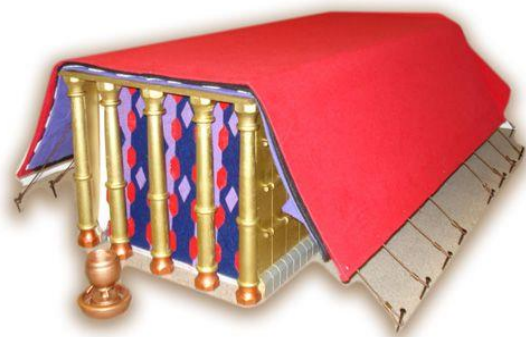
*\*\*Note: I want to make mention that Jesus did not live in poverty. He was actually wealthy due to the gifts, gold, frankincense, and myrrh that He received when the wise men brought gifts for His birth. His step-father Joseph was also a well-known and accomplished carpenter. This is a lesson for another time. So, when I say "poor," I refer to as He was poorer than He was in heaven, as He left His heavenly living behind.*

*\*The "Bride" is referred to, in Song of Solomon 4:1, as having "hair as a flock of goats."; which connects the goat hair curtain to the Church. Song of Solomon 4:1, "BEHOLD, THOU art far, my love, behold, Thou art fair: thou hast doves eyes within thy locks; thy hair is as a flock of goats, that appear from mount Gilead."*

The goat covering represented the church. Jesus was sacrificed as an offering given to cleanse the world from sin. This reminds us of the goat for a "sin offering" offered on the Day of Atonement.

The church is imperfect, so we need a covering. That covering is the blood given by Jesus and represented in the covering of rams' skins dyed red above the goat hair curtain.

### **3. Ram's Skins Dyed Red—Substitutionary (Substitute) Sacrifice:**



*\*Exodus 26:14, "And thou shalt make a covering for the tent of rams' skins dyed red, and a covering above of badgers' skins."*

A ram is a grown male sheep and the head of the flock. A shepherd may have one or two rams in a community of ewes (a female sheep). The ram is in the eyes of the Jew as the substitute animal, faithful unto death. God provided a ram as a substitute for Isaac when Abraham's faith was tested (*Genesis 22:12-13*).

The ram's skins were dyed red to represent the sacrifice of a substitute. So, Jesus sacrificed His own life as a substitute for all who would put their trust in Him.

*\*John 1:29, "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world."*

#### **4. Badger Skins: Outward Appearance—Unattractive**



*\*Exodus 26:14, "And thou shalt make a covering for the tent of rams' skins dyed red, and a covering above of badgers' skins ."*

Badger skins were the final covering, the outer covering that everyone saw. They were tough (sturdy) and course and very plain in their appearance. It was tough so that the Tabernacle could withstand the ever-changing climate.

The outer covering hid all that was underneath it, just as Jesus' flesh did not reveal Him to be who He truly was—the Messiah whom Israel looked for. When Jesus presented Himself to His people, *"his own received him not"* (*John 1:11*). They believed He had *"no form nor beauty"* that they should desire him (*Isaiah 53:1-2*). Jesus said, *"though seeing they do not see, though hearing, they do not hear or understand"* (*Matthew 13:13*). They only saw the outer appearance.

If anyone looks beyond the outer flesh covering, they will see Jesus in all His glory.

Let's look back on the symbolization of the four coverings again:



*\*\*The first covering symbolizes a "New Creation."*

*\*\*The second covering symbolizes "we are fleshly."*

*\*\*The third covering symbolizes "Jesus bore our sins and shed His blood."*

*\*\*The fourth covering symbolizes "God does not look on the outward but the inward only."*

**\*\*Note:** I believe these coverings were placed on top of each other and not placed as the picture shows. I think they are just showing how the order was in which they laid.

The whole message of the four coverings was a message of sacrifice and judgment.

Open discussion

## Lesson Four—The Pillars and the Gate:



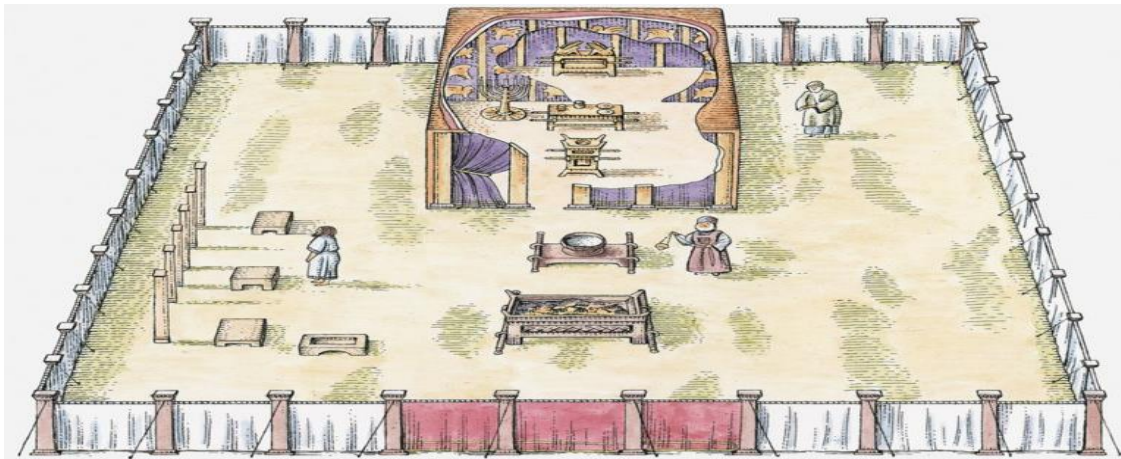
### The Pillars:

*\*Exodus 27:16-17, "And for the gate of the court shall be an hanging of twenty cubits, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework: and their pillars shall be four, and their sockets four. (17) All the pillars round about the court shall be filleted with silver, their hooks shall be four, and their sockets four."*

*\*\*Silver Symbolizes Redemption, Jesus' Sacrifice.*

*\*\*Four Symbolizes our weakness outside of Christ.*

The four pillars were the same as those used in the courtyard fence and made of acacia wood secured with sockets, tenons/pegs, and cords. These four pillars represent the four gospels (Matthew, Mark, Luke, and John), just as the four coverings.



1. Matthew: Portrays Jesus as KING--Purple
2. Mark: Portrays Jesus as SERVANT—Scarlet
3. Luke: Portrays Jesus as MAN—White
4. John: Portrays Jesus as GOD--Blue

Each section (between each post) of the gate was five cubits by five cubits, (7.5 feet) 5 represents grace. So, this means abundant grace is available to all those who come to Jesus.

Let's take a quick peek into the Tabernacle before we begin our journey:

The Tabernacle was one structure with three separate areas:

1. The Outer Court
2. The Inner Court; also known as the Holy Place
3. The Holy of Holies

There were three entry curtains to each area:

1. A curtain at the Gate (*Exodus 27:16-19*) translates as entrance or hanging.
2. A curtain called the Door to enter the Holy Place (*Exodus 26:36-37*).
3. A curtain called the Veil, to enter the Holy of Holies (*Exodus 26:31-33*).

Each curtain was made of the same material, fine white linen with blue, purple, and scarlet (red) threads running through the material. (We see three colors of thread that were also used in Jesus' garment and the first covering on the Tabernacle ceiling.)

These three areas of the Tabernacle portray or represents with:

- |           |              |       |       |             |
|-----------|--------------|-------|-------|-------------|
| 1. Body   | Thanksgiving | Faith | Way   | Father      |
| 2. Soul   | Praise       | Hope  | Truth | Son         |
| 3. Spirit | Worship      | Love  | Life  | Holy Spirit |

1. Justification
2. Sanctification
3. Purification

Because of God's grace (favor, goodness, and love), He invites us to come to the "gate."

***The Gate Entrance, Into the Outer Court:***



*\*Exodus 27:16, "And for the gate of the court shall be an hanging of twenty cubits, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework: and their pillars shall be four, and their sockets four."*

*\*\*The gate symbolized the only way to God. Other translations of "gate" are the entrance, hanging, and door.*

God ordered that when the Tabernacle was set up, the gate was always on the "east end," opening to the west and facing the sunrise. Going west symbolizes moving toward God. Going east suggests going away from God.

*\*John 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."*

When the Israelites approached the Tabernacle, they found that a wall of white linen was around the entire Tabernacle and four coverings made up the ceiling. The area formed a barrier against them all the way around for 300 cubits (450 feet) except for one stretch of 20 cubits (30 feet) that was different. It was known as "*The Entrance Gate*." It was not made of white linen but multi-colored embroidery consisting of blue, purple, red, and white. However, unlike the first Tabernacle covering, there was no Cherubim embroidered into the curtains. The Cherubim's were only seen from inside the Tabernacle. Four pillars held up the entrance/gate curtain.

### **Three Gifts:**

We can never repay God for the sacrifice of His Son, Jesus, on the Cross. However, this doesn't mean we can't present Him with gifts.

Whenever we come into God's presence, He requires us to bring Him gifts. These gifts are:

1. Thanksgiving
2. Praise
3. Worship

God has given us a blueprint and a model or pattern to follow. It will lead us into worship and the place we find ourselves; in His presence. This model is called "The Tabernacle."

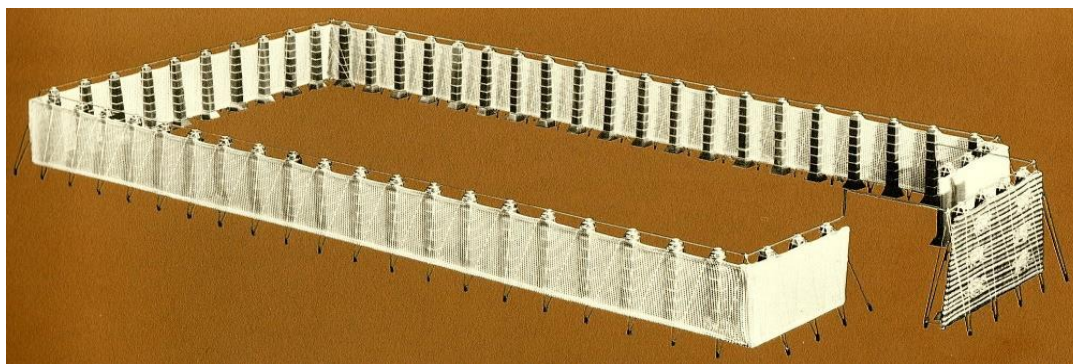
The Tabernacle was a progression and a journey. Just as it is when we worship God, it is done in a divine and orderly manner. When entering into God's presence, we are expressing and giving our whole *body, soul,* and *spirit* to God. However, we begin and enter through the gate.

*\*Psalm 100:4-5, (4) "Enter into his gates with thanksgiving and into his courts with praise: be thankful unto him and bless his name. (5) For the Lord is good; his mercy is everlasting; and his truth endureth to all generations."*

*Thanksgiving begins in the courtyard, outside the gate. We are to take our thankfulness as we enter the gate entrance.*

The *gate* was known to the Israelites as the "WAY." It was wider than all the other curtain entrances and enabled the Israelites to enter the court. It is told they entered by lifting the bottom and stooping down to pass through. The stooping down was a message that we must come humbly and bow before Jesus.

### **Through the Gate and into the Outer Court:**



*\*Psalm 100:4-5, (4) "Enter into his gates with thanksgiving and into his courts with praise: be thankful unto him and bless his name. (5) For the Lord is good; his mercy is everlasting; and his truth endureth to all generations."*

We find in *Genesis* that the house of God is the gate of heaven. *Genesis 28:16, "And he was afraid, and said, how dreadful is this place! This is none other but the house of God, and this is the gate of heaven."*

*\*Hebrews 10:25, "Not forsaking the assembling of ourselves together, as the manner of some is but exhorting one another: and so much the more, as ye see the day approaching."*

So, in these two Scriptures, we can see the importance of coming to church. "Not forsaking yourselves" is a command. And the "House of God" is the gate to heaven. Knowing this alone should drive us to be more faithful to God's house.

*\*John 14:6, "Jesus saith unto him, "I am the way the truth and the life: no man cometh unto the Father, but by me."*

This Scripture is another example of the Tabernacle journey:

1. We enter by the "WAY of Jesus. (outer court)
2. We learn the "TRUTH" of His Word. (inter court)
3. We strive for eternal "LIFE." (Holy of Holies)

*\*\*The Way: corresponds to the outer court, faith, our body, and praise. It represents **Salvation**.*

When approaching the Tabernacle, we always enter by **way of the gate**. Through the gate, we enter into the outer court. Likewise, when approaching God, we begin with our body by bringing it under control

and submission to the will of God. We learned in a previous lesson that a grateful heart is the will of God and our obedience unto Him. Our thanksgiving begins with our gratitude for Jesus dying on the Cross as our sacrificial Lamb.

*\*Psalm 100:4-5, (4) "Enter into his gates with thanksgiving and into his courts with praise: be thankful unto him and bless his name. (5) For the Lord is good; his mercy is everlasting; and his truth endureth to all generations."*

*\*\*Notice in the Scripture there are two stages of access to God: Through thanksgiving (**God's gates**) and praise (**God's courts**). There is no other way.*

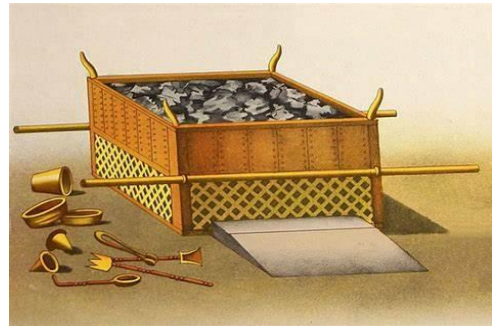
Open discussion

## Lesson Five: The Outer Court Furniture:

We have entered the gate, so now, let's begin our journey through the Tabernacle. The light was natural in the outer court/Holy Place: the sun by day and the moon and stars by night.

When the Israelite approached the Tabernacle with his sacrifice and passed through the entrance gate, he found that between him and the Tabernacle structure stood the first piece of furniture called the brazen altar.

### The Brazen Altar:



*\*\*The brazen altar signifies the Cross of Christ; a killing place*

The brazen altar was square. The alter was five cubits long, five cubits broad, and three cubits high (7 1/2 feet x 7 1/2 x 4 1/2 feet). It was made of acacia wood overlaid with bronze with horns at each corner.

*\*\*Bronze symbolizes God's judgment and sin.*

*\*Exodus 27:1-5, (1) "AND THOU shalt make an altar of shittim (acacia) wood, five cubits long and five cubits broad: the altar shall be foursquare: and the height thereof shall be three cubits.*

*(2) And thou shalt make the horns of it upon the four corners thereof: his horns shall be of the same, and thou shalt overlay it with brass."*

*\*\*Brass symbolizes firm, strong, and lasting.*

*\*\*The Horn symbolized God's power; The horn is always designated as the strength of an animal; The power of a person or nation; Also represents all four points, or corners, of the world: North, South, East, and West. Meaning Jesus' death is availed for everyone!*

*\*Psalm 89:17, "For You are the glory of their strength, and in Your favor our horn is exalted."*

The brazen altar was placed on a mound of earth or stones, so it was raised above the rest of the Tabernacle ground. It had a ramp which the Israelites (repentant sinner) and the Priest could walk up.

*\*Read Exodus 20:22-26*

*We see here; God commanded that the alter be made upon the earth and stone. Also, there would be no steps up to the alter, so they could not show their nakedness—they used a ramp.*

On top was a bronze grate, with grates on all four sides. Once the fire was kindled in this altar, God ordered that it not be allowed to die out. Aaron and his sons were in charge of keeping the wood upon the fire.

*\* Leviticus 6:12-13, (12) "And the fire upon the altar shall be burning in it: it shall not be put out: and the Priest shall burn wood in it every morning and lay the burnt offering in order upon it: and he shall burn thereon the fat of the peace offering. (13) The fire shall ever be burning upon the alter: it shall never go out."*

The Priest would catch the blood in a basin, pour out the blood at the foot of the altar and make the sacrifice, and the sinner would go home forgiven until the next sin. Sacrifices were made throughout the year,

but the yearly sacrifice was made by the high Priest himself on the Day of Atonement once a year for the nation's sins.

*\*Exodus 29:12, "And thou shalt take of the blood of the bullock, and put it upon the horns of the altar with thy finger and pour all the blood beside the bottom of the altar."*

The brazen altar had three purposes:

1. It was the place to which the people brought their offerings to God.
2. It was the place at which reconciliation was made for sin.
3. The parts of the sacrifices that belonged to God were consumed by fire.

### **Tabernacle Offerings:**

The Tabernacle offerings were a reminder that sin has terrible consequences, and the only remedy for it is the shedding of blood.

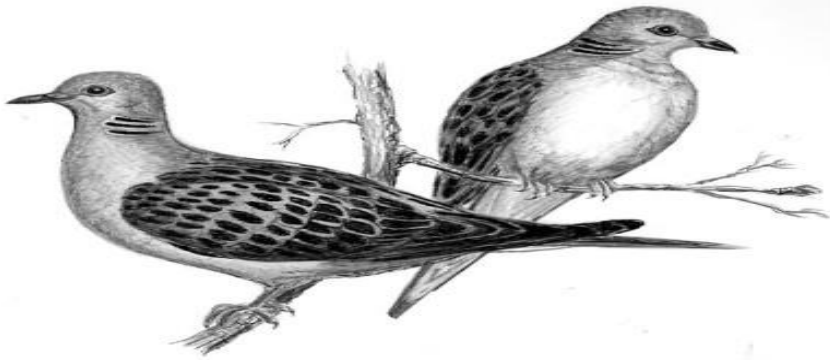
God set up a system of animal sacrifice for the Israelites to impress upon them the seriousness of sin. The person making the sacrifice had to kill the animal, which was usually done by cutting its throat with a very sharp knife.

### **The Goat or Lamb Offering—Middle-Class Income:**



*\*Leviticus 1:10-13, (10) "And if his offering be of the flocks, namely, of the sheep, or of the goats, for a burnt sacrifice; he shall bring it a male without blemish. (11) And he shall kill it on the side of the altar northward before the Lord: and the priests, Aaron's sons, shall sprinkle his blood round about upon the altar. (12) And he shall cut it into his pieces, with his head and his fat: and the Priest shall lay them in order on the wood that is on the fire which is upon the altar: (13), But he shall wash: and the Priest shall bring it all, and burn it upon the altar: it is a burnt sacrifice, an offering made by fire, of a sweet savour unto the Lord."*

### **The Dove Offering—The Poor:**



*\*Leviticus 1:14-17, (14) "And if the burnt sacrifice for his offering to the Lord be of fowls, then he shall bring his offering of turtledoves, or of young pigeons. (15) And the Priest shall bring it unto the altar, and wring off his head, and burn it on the altar; and the blood thereof shall be wrung out at the side of the altar: (16) And he shall pluck away his crop with his feathers, and cast it beside the altar on the east part, by the place of the ashes: (17) And he shall cleave it with the wings thereof, but shall not divide it asunder: and the Priest shall burn it upon the altar, upon the wood that is upon the fire: it is a burnt sacrifice, an offering made by fire, of a sweet savor unto the Lord."*

## ***The Bullock Offering—The Wealthy:***



*\*Leviticus 1:2-9, (2) "Speak to the children of Israel, and say to them: 'When any man of you brings an offering to the Lord, ye shall bring your offering of the cattle even of the herd and flock. (3) If his offering be a burnt sacrifice of the herd, let him offer a male without blemish; he shall offer it of his own voluntary will at the door of the Tabernacle of the congregation before the Lord. (4) And he shall put hand upon the head of the burnt offering: and it shall be accepted for him to make atonement for him. (5) And he shall kill the bullock before the Lord and the Priest, Aaron's sons, shall bring the blood and sprinkle the blood round about upon the altar that is by the door of the Tabernacle of the congregation, (6) And he shall flay the burnt offering, and cut it into his pieces (7) And the sons of Aaron, the Priest shall put fire upon the altar and lay the wood in order upon the fire (8) And the Priest, Aaron's sons, shall lay the parts the head and the fat in order upon the wood that is on the fire which is upon the altar. (9) but his inwards, and his legs shall he wash in water and the Priest shall burn all on the altar to be a burnt sacrifice, an offering made by fire of a sweet savour unto the Lord."*

### **Identification of the Sacrifices:**

Both the lamb or goat offering and the bullock offering have many things in common; however, there are several key differences in the offering of this animal.

The Israelite (sinner) himself kills the animal, lamb or goat, on the North side of the altar. However, before it is slain, the Israelite (sinner) lays his hands on its head before killing it. The guilty sin of the Israelites is transferred to the innocent animal sacrifice. This process is a picture of a Christian who identifies his sins as wholly taken away by the blood of Jesus, our sacrificial Lamb.

In the case of the lamb or goat, the Priest removes the entrails and the legs and washes them with water. He burned the head and fat on the altar after pouring all the animal's blood all around the altar. Another distention is that the Priest removes the animal's skin or hide.

The Israelites washed the animal sacrifices outside the gate of the camp—The only water source in the desert was the "Rock" that followed them.

*\*1 Corinthians 10:2-4, (2) "And were all baptized unto Moses in the cloud and in the sea: (3) And did all eat the same spiritual meat: (4) And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them, and that Rock was Christ."*

*\*John 19:34, "But one of the soldiers with a spear pierced the side, and forthwith came there out blood and water."*

*\*1 John 5:6, "This is he that came by water and blood, even Jesus Christ, not by water only but by water and blood. And it is the Spirit that beareth witness because the Spirit is truth."*

Water is the symbolism of the Word, and Christ is the Living Word. So, the water source came from Christ Himself. They took the water, put it in a basin/laver, and sanctified themselves (and the animal, I am assuming, because they did not use the same basin as the Priest). The

water from the rock symbolizes sanctification and the blood symbolizes salvation.

The Priest took three days to sanctify himself before he performed his duties. They offered up a sacrifice for themselves first, then the people.

*\*Leviticus 4:3, "If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the LORD for a sin offering."*

The process was carried out as follows:

1. An animal offering without blemish was brought to the Tabernacle door, where a priest was waiting to receive it.
2. If they brought a bullock, the Israelite (sinner) would then lay his hand upon the head of his offering, thereby identifying with it as a substitute for his sins. In this way, the sins of the Israelite (sinner) were transferred to the animal, while the animal's innocence was transferred to the Israelite (sinner).
3. With this transfer being complete, the Israelite sacrificed the sin-polluted animal as a substitution for his sins. As the Israelites pierced or cut the neck of the sacrifice with a sharp knife, its blood was collected by the Priest and used as atonement or as payment for the sins of the Israelites.
4. The body of the sacrificed animal or bird was then cut apart, washed, and placed upon the altar to be consumed by fire.

God explained to Moses why blood had to be shed for sin:

*\*Leviticus 17:11, "For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul."*

Besides being a particular kind of animal, the sacrifice also had to be unblemished—only the best from the herds and flocks. Animals that were deformed or sick could not be sacrificed. The Priest would examine the sacrifice brought and make sure it was spotless and without blemish.

The man was the head of the household. Therefore, the men would bring the animal to be sacrificed. He represented his entire household. The women could not participate and only stood by the gate curtain as on-lookers only.

In Chapters 1-7 in Leviticus, details are given for five types of offerings:

1. ***Burnt Offerings:*** *were made for sin, but the entire carcass was destroyed by fire. Blood from the male animal sacrifice was sprinkled on the brazen altar by the priests.*
2. ***Meat/Grain Offerings:*** *included fine flour and oil, or cooked, unleavened loaves. A part with frankincense was thrown on the altar's fire while the priests ate the rest. These offerings were considered food offerings to the Lord, symbolizing gratitude and generosity. The meat offering is the offering of a "living sacrifice" (However, no animals were killed. The word meat" refers to solid food).*
3. ***Peace Offerings:*** *were usually voluntary and were a kind of thanksgiving to the Lord. The Priests and worshipers ate the male or female animal, although sometimes the offering would consist*

*of unleavened cakes, which the Priests ate except for a sacrificed portion.*

**4. *The Sin Offering:*** *was made for unintentional sins against God. The common people sacrificed a female animal, the leaders offered a male goat, and the high Priest sacrificed a bull. Some of that meat could be eaten.*

**5. *Guilt or Trespass Offerings:*** *involved the repayment of money and a sacrificed ram for unintentional sins in fraudulent transactions.*

It's important to note that animal sacrifices for sin provided only temporary relief. The people had to keep repeating these sacrifices. A significant part of the ritual required sprinkling blood on and around the altar and sometimes smearing it on the altar's horns.

Open discussion

## Lesson Six—From Thanksgiving into Praise Summary:

*\*Psalm 100:4-5, (4) "Enter into his gates with thanksgiving and into his courts with praise: be thankful unto him and bless his name. (5) For the Lord is good; his mercy is everlasting; and his truth endureth to all generations."*

Ecclesiastes 3 says, *"there is a time and season for everything under heaven."* Most of the time, when we go to the alter and pray, we pray for the needs in our life or the needs of others. In fact, *God says," to cast our cares on Him because He cares for us (1 Peter 5:7)."* There is nothing wrong with doing that. However, it should be all about Jesus when we go to the alter. It's not about us or what God can do for us. The time at the alter is God's/Jesus' season. That's when thanksgiving, praise, and worship come to life.

When we arrive in the parking lot of this church, we are taking a journey into God's church and His presence. First, we enter by the glass doors. This corresponds with the gate of the Tabernacle. There is no other "way" into God's presence except walking through the gate and into the outer court.

**\*\***This can be confusing, so let me put it this way: The gate represents (serves as a sign or symbol) being the *only way* to Jesus. However, it also corresponds (closely compares) to the outer court where Jesus made *way* for the atonement for our sins.

We enter the gate with thanksgiving in our hearts for Jesus' sacrifice, our salvation, our family, our blessings, our healing, and so on.

*In our hearts, Thanksgiving is appreciation and gratitude for what God has done for us.*

However, a thankful heart should not only be as we walk in. We should take our grateful heart into the sanctuary and the alter (the outer court). Worship is a progression, and it begins with thanksgiving.

Secondly, we move beyond thanksgiving as we journey through and begin to praise. Praise corresponds with the outer court. Praise is closely related to thanksgiving.

*\*\*Praise is an expression of our thanks and gratitude with our lips for what God has done for us.*

We move from our heart (thanksgiving) to our lips (praise).

*\*Hebrews 13:15, "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name."*

I want us to look at the last chapter in Psalms:

*\*Psalm 150:1-6, (1) "PRAISE YE the Lord. Praise God in his sanctuary: praise him in the firmament (heavens or sky) of his power. (2) Praise him for his mighty acts: praise him according to his excellent greatness. (3) praise him with the sound of the trumpet; praise him with the psaltery and harp. (4) Praise him with the timbrel and dance; praise him with stringed instruments and organs. (5) Praise him upon the loud cymbals; praise him upon the high-sounding cymbals. (6) Let everything that hath breath praise the Lord. Praise ye the Lord."*

Let's break this down:

What? (verse 1) -- praise

Where? (verse 1) -- in his holy place, heavens (sanctuary)

Why? (verse 2) -- for acts of power, for surpassing greatness

How? (verse 3-5) -- with instruments and dance

Who? (verse 6) -- everything that has breath

There are seven types of praise that I want to discuss:

***1. Yadah (yaw-daw'):*** raise hands; cry-out, bless, receive

Yadah means to show reverence or praise with extended hands. It means to extend the hands or to shoot an arrow. We find it used whenever God moved among His people, whether through miraculous deliverance and answer to prayer or whenever God revealed Himself through revelation. It is always in response to something which God has done in the lives of His people and for which they are grateful and in awe—A form of thanksgiving. This form of praise is where most people stay and never experience other forms of praise offering.

*\*Psalm 116:17, "I will offer to thee the sacrifice of thanksgiving (Yadah), and will call upon the name of the Lord."*

***2. Towdah (to-daw'):*** Sacrifice of thanksgiving

Towdah is very similar to Yawdah but has a slightly different meaning.

*Towdah is a confession of faith that God is supreme and can do all things. Towdah is used as confession, hymns of thanksgiving, praise, the sacrifice of thanksgiving, or thanks offering.*

This type of praise means we are grateful in all things, not leaving out even in difficult times and circumstances, as we will not consider our events with our natural eyes. Still, we look only through the eyes of faith at our God, our deliverer. Towdah is not to be underestimated as it will move the hand of God upon our lives. It believes God for the impossible and releases the power of God on our behalf as we praise (Towdah) Him through a heart of thanksgiving.

*\*Psalm 100:4-5, (4) "Enter into his gates with thanksgiving (Towdah) and into his courts with praise: be thankful unto him and bless his name. (5) For the Lord is good; his mercy is everlasting; and his truth endureth to all generations."*

**3. Tehillah (tel-hil-law'):** *a spontaneous combination of any songs or a new song made up, as you go.*

This type of praise is singing, but not just any kind of singing. It's the singing that stirs up from our hearts. It's a spontaneous type of singing. These songs are unrehearsed, unprepared., and could be made up. They are straight to the ears of God.

*\*Ephesians 5:19, "Speaking to yourselves in psalm and hymns and spiritual songs, singing, and making melody in your heart to the Lord."*

*\*Psalm 34:1, "I will bless the LORD at all times, his praise shall continually be in my mouth."*

**4.Zamar (zaw-mar'):** *to praise with an instrument; sing a song; This literally means to pluck the strings, to celebrate in song and music.*

*\*Psalm 71:22, "I will also praise thee with the psaltery, even truth, O my God: unto thee will I sing with the harp (Zamar), O thou Holy One of Israel."*

**5.Halal (haw-lal'):** *soul rejoicing; dance, shine forth, to be clamorously foolish, to boast.*

This form of praise is also where we get the word *Hallelujah*. It means "Praise the Lord" This includes dancing and laughing and leaping and twirling before the Lord, but it also includes the state of the heart before God.

I have heard all my life that **Hallelujah** is the highest "words" praise we can give God. It is a command and imperative (crucial), it is made up of three parts:

<b>hālal</b>	<b>lu</b>	<b>Yah</b>
Praise	You/Ye (plural)	short for Yahweh, "the LORD."

*\*Nehemiah 9 says, "Stand up and bless the LORD your God forever and ever: and blessed be thy glorious name, which exalted above all blessings, and praise."*

So, in my opinion, the highest "words" of praise is, "HALLELUJAH, JESUS!!" and it comes from the halal praise.

Another translation of the word hallelujah is ALLELUIA. *It means a song of praise. So, your highest "song" praise could sound like this: ALLELUIA, JESUS!*

*\*Psalm 113:1, "PRAISE (Halal) YE the Lord. Praise (Halal), O ye servants of the Lord, praise (Halal) the name of the Lord."*

**6. Shabach (Shaw-bakh'):** shout for joy; loudly, triumphant, of victory  
*Shabach means to address in a loud tone.* It's typically associated with freedom or triumph. But it's more than just a cheerful, exciting, and loud shout. It's putting everything you have into it. It's a celebration! It's victorious! It can also be known as a "battle-cry," victory, or a holy roar.

*\*Psalm 147:1, "Oh clap your hands, all ye people: shout (Shabach) unto God with the voice of triumph."*

*\*Isaiah 12:6, "Cry out and shout (Shabach), thou inhabitant of Zion: for great is the Holy One of Israel in midst of thee."*

**7.Barak (baw-rak'):** *A quiet voice: kneel; bow; raise hands; humility; submission; bless. It means to kneel and bow low as a sign of adoration and reverence. And, It means to approach with humility and total surrender.*

*\*\*Submission meaning an act of surrendering; humility; meekness*

*\*Psalm 103:20-23, (20) "Bless (Barak) the Lord, ye his angels, that excel in strength that do his commandments, hearkening unto the voice of his word. (21) Bless (Barak) ye the LORD, all ye his host: ye ministers of his that do his pleasure. (22) Bless (Barak) the LORD, all his works in all places of his dominion: bless (Barak) the LORD, O my soul."*

We see the word "bless" (*Barak*) used in conjunction (in connection) with service and obedience, as the Psalmist calls (orders) on the angels to bless the Lord. And rightly so, for the one who wishes to bless the Lord must also serve Him in obedience.

I want to detour just a few minutes before I continue.

By Wednesday night, I had my lesson finished and printed off. I was sitting in the church service, and the Holy Spirit spoke to me and said, **"What about High Praise?"** So, while making my bed on Friday morning, I pondered on high praise. The Holy Spirit spoke to me again and said, **"Why High Praise? Because Jesus, My Son, was high and lifted up. His hands were stretched out and highly lifted up toward Heaven, and with His head bowed low."**

I went upstairs and looked up the definition for *high praise*. This is what it said:

**\*\*High Praise:** *full credit; due praise; extended from elevation; a high place or level.* The definition immediately reminded me of the words spoken by the Holy Spirit. As I began studying and researching, it brought me to some understanding of *high praise* and how Jesus is the mir-image of the *highest praise* example. As I ponder on my studies, I believe *high praise* is in conjunction (connection) with a *sacrifice of praise*. As Jesus hung on the Cross, He was in total submission and surrender to His Father's will. He put His "*cup*" aside and said, "*Abba, not my will, but Your's.*" There is no other more significant and extraordinary act than this example. Jesus paid for our sins, giving us a *full credit* of salvation as He was *extended and elevated to the highest place* on Mount Calvary.

I want us to read *1 Samuel 15* and see what God says about **sacrifice** and obedience and the consequence of Saul's disobedience.

*\*1 Samuel 15:22-23, (22) "Behold, to obey is better than sacrifice, and to hearken than the fat of rams. (23) For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the LORD, he hath also rejected thee from being king."*

God appreciates praise and gladly accepts any credit we want to give Him in the Spirit and truth. However, without obedience, any form of honor (praise and worship) is in vain (without substance/significance or worth to us), and God does not hear it. In other words, this meaning, He chooses to ignore it.

*\*John 9:31, "Now we know that God heareth not sinners: but if any man be a worshiper of God and doeth his will, him he heareth."*

So, we see here that God rejected Saul's praise sacrifice and rejected him as king (*1 Samuel 15:23*).

High praise isn't just expressions of words from our lips and/or motion. It is heart-felt "emotion" that follows. It is a humbling and shifting attitude: from a feeling and motion to an emotional connection, obedience, submission, surrender, and devotion driven by our love and affection for the Godhead.

High praise brings our spirit into a pinnacle (high peak/a new level) of fellowship and intimacy between ourselves and God: it magnifies our awareness of our spiritual union with the Most High God (El Elyon). Praise transports us into the realm of the supernatural and the power of God.

*High praise is solemn. Meaning it is characterized by deep sincerity, formal, dignified, and humility. It is not cheerful smiles, loud sounds of rejoicing, or shouting, but it has a serious depth about it.*

Many actions are involved with praise: verbal expressions of adoration, singing, playing instruments, shouting, dancing, lifting, or clapping our hands. But genuine praise is not "merely" going through these motions. Jesus spoke about the Sadducees and Pharisees' hypocrisy (a mask with two faces/performance), whose worship was only an outward show and not from the heart.

*\*Psalm 149:4, "He takes pleasure in his people.*

*\*Matthew 15:8, This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me".*

We see in these two Scriptures that God wants our praise. However, even more, He desires a "**heart of praise**" that is totally dependent upon Him. A "**heart of praise**" corresponds with *high praise and a sacrifice of praise*.

*\*Psalm 149: 6 says, "let the "high praises" be in their mouth and a two-edged sword in their hand." What do you think a two-edged sword is? Answer: It's the **Word of God**. Who is the Word? **Jesus**.*

Personally, when I pray or praise, I call out the name(s) of Jesus because by doing so, it personalizes to Whom I am speaking and dependant upon. Here is a list that I use most often:

*El Shaddai: Lord God Almighty*

*El Elyon: The Most High God*

*Adonai: Lord, Master*

*Yahweh: Lord, Jehovah*

*Jehovah Nissi: The Lord My Banner*

*Jehovah Shammah: The Lord Is There*

*Jehovah Jireh: The Lord Who Provides*

*Jehovah Shalom: The Lord My Peace*

*Jehovah Rapha: The Lord Who Heals*

Something that I know that we are all guilty of, at times, is not applying "high" praise to our daily prayer life. I'm always quick to show gratitude because thanksgiving and "moderate" praise are easy. I give thanks every day and sometimes many times throughout the day. A "grateful heart" doesn't put forth much effort because it is often just words or expressions of gratitude without attaching full-fledge emotions. Sometimes, we fail to do so because we get in a hurry or lazy. We don't stay on our knees long enough to reach that height of high praise.

*High praise* is a "sacrifice," something that we offer to God sacrificially, not just because we want to praise Him for all He has given or because we feel like it, but because we love Who He is and because we want to obey and surrender to Him, fully. Jesus didn't feel like going to the whipping post or enduring the cruel humiliation, but He did it anyway. Why? Because He loved!!

When Abraham was going to offer His son, Isaac, up for a sacrifice, he offered a "*sacrifice of praise offering*" to God. However, it wasn't just Abraham's son that God wanted. God wanted Abraham's highest (credit) offering that he could possibly give. God wanted Abraham's obedience, and submission laid upon the wooden altar. (Just as Jesus will have to do hundreds of years later.)

Abraham went from thanking (thanksgiving) God for his precious son to a sacrifice offering. And through obedience, he journeyed straight into the realm of *high praise* and worship—Obedience and submission are also a form of worship.

We often want to lay everyone, and everything else on the altar before God to save, heal, deliver, or convict of wrongdoing, toward us. And, as I mentioned earlier, there is a time for that. But just as God wanted Abraham, He also wants our total obedience and surrender to Him, as well. God wants us to lay ourselves upon the wooden altar (figurative speaking), before Him, in unconditional surrender as our sacrifice and gift to Jesus. He wants us to move from thanksgiving into worship and from the gate into the Holy of Holies.

Many are embarrassed to show emotion in public. If this is you, just remember the shame, embarrassment, and humiliation Jesus had to endure for us. He hung naked and revealed for all to see Him on His wooden T-shaped altar. We have no idea what embarrassment is. If Jesus can do this for us, we should be willing and able to return the altar of sacrifice to Him.

**\*\*\*Play the Song—When I Lay My Isacc Down, by Billy Fields— Think about what is standing in your way to total surrender.**

*\*Romans 15:6, "That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ."*

## Lesson Seven: The Outer Court Furniture (Continued):

### The Brazen Altar's Pans and Utensils



*\*Exodus 27: (3) "And thou shalt make his pans to receive his ashes, and his shovels, and his basins, and his flesh hooks, and his firepans: all the vessels thereof thou shalt make of brass. (4) And thou shalt make for it a grate of network of brass; and upon the net shalt thou make four brazen rings in the alter beneath, that the net may be even to the midst of the alter."*

*\*\*We have learned in previous lessons that brass symbolizes firm, strong, and lasting. However, Brass and Bronze are the same. In ancient Israel, there was no such metal known as brass. The one Hebrew word for copper and bronze was rendered brass by the King James translators because, at that time, the word "bronze" had not yet been introduced into the English language. Brass is an alloy of copper and tin.*

*\*\*Alloy: a metal made by combining two or more metallic elements, especially to give greater strength or resistance to corrosion.*

*\*\*Brass and/or bronze represent judgment. It symbolizes the divine character of Christ who took upon Himself the fire of God's wrath,*

*holiness, and justice; Human nature. And also represents firm, strong, and lasting.*

In *1 Chronicle 18:8*, The large laver, also known as the "sea" of *Solomon's Temple*, reads differently in each translation. KJV and Darby have *brass*, NIV and RSV have *bronze*.

*\*1 Chronicle 8:8, "Likewise from Tibhath, and from Chun, cities of Hadarezer, brought David very much brass, wherewith Solomon made the brazen sea, the pillars, and the vessels of brass."*

So, from now on, when one translation reads brass, bronze/brazen, or copper, we know that they are all as one.

### **The Pans Catch the Ashes:**

1. The ashes and pans were handled with care.
2. They were not taken outside the camp and thrown just anywhere, but only in a clean place.
3. They were precious because they spoke of God's acceptance.
4. The ashes are a symbol of complete destruction. And also, were used for cleansing and purification.

*\*Numbers 19:17, "And for an unclean person they shall take of the ashes of the heifer burnt of purification from sin, and running water shall be put thereof in a vessel."*

### **Shovels:**

These were probably used to clear away the ashes from the altar and place them into the pan.

### **Basins:**

A bowl for washing is typically attached to a wall and has faucets connected to a water supply; a washbasin; a broad, round open

container, especially one used for holding liquid such as water and blood. (The water did not come from an attachment in the wall, in the Tabernacle of Israel, because they were in the wilderness)

The bodies of the animals were laid on the brazen altar. The animal's blood was mixed with *hyssop* and was put in the basins by the Priest and taken into the Holy of Holies and sprinkled before the Lord.

\*\*\*Note: The water used for the cleansing of the Israelites and sacrifice came from the "Rock" and then transferred to the basin. (Refer back to past lessons.)

\*\**hyssop: a plant whose twigs were used in ceremonial sprinkling. In the Bible, there are six species types of hyssop, and it could grow up to three or four feet in length. Their colors were blue, white and pink.*

\*\**Hyssop represents our testimony of faith.*

\*\*\*You can refer to *Exodus 12:21-25; Leviticus 14:4; Numbers 19:6, and past lessons.*

### **Flesh hook:**

The fork was an instrument with three prongs and placed the offering pieces upon the altar. The Priest would remove the flesh. Then, the fat of the sacrifice and the breast and shoulder were presented by the worshipper to the Priest. The fat was then burned on the altar, and the breast and shoulder were the Priest's portion.

*\*1 Samuel 2:13, "And the priests' custom with the people was that when any man offered a sacrifice, the Priest's servant would come with a three-pronged flesh hook in his hand while the meat was boiling."*

*\*Leviticus 6:16, "And the remainder thereof shall Aaron and his sons eat with unleavened bread shall it be eaten in the holy place in the court of the Tabernacle of the congregation they shall eat it."*

### **Fire Pans:**

A pan, called Censers, used to carry the fire coals from off the altar into the Holy Place for service at the Alter of Incense.

*\*Leviticus 16:12, "Then he shall take a censer full of burning coals of fire from the altar before the LORD, his hands full of sweet incense beaten small, and bring it within the veil."*

### **The Bronze Grating:**

*\*\*The bronze and grating both symbolize God's judgment.*

There was a grating made of bronze, which seems to have rested on a ledge inside the altar where the slain animals were placed, tied to rings, and then consumed by fire. It would allow the fat to drip down and the ashes to fall below.

The grating was the same height from the ground as the mercy seat. We can see that God gives both mercy and judgment equally by these measurements.

### **Fire:**

In Hebrew, sacrifice always involves transformation. One of the most common ways to transform is to destroy it by fire. Today, this is how we are saved. We burn out to our flesh, and by doing so, we are transformed through Jesus Christ.

*\*Leviticus 1:13, "But he shall wash the inwards, and the legs with water and the Priest shall bring it all and burn it upon the alter: it is a burnt*

*sacrifice an offering made by fire, of a sweet savour unto the Lord.” We see in this Scripture that the smell of fire was pleasurable and a sweet aroma to God. The fire was also the symbol of the Lord's presence and the instrument of His power, either in the way of approval or of destruction.*

*\*Exodus 3:2, “And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush and he looked, and behold, the bush burned with fire, and the bush was not consumed.”*

*\*Numbers 11:1, “AND WHEN the people complained, it displeased the LORD: and the LORD heard it, and His anger was kindled; and the fire of the LORD burned among them, and consumed them that were in the uttermost parts of the camp.”*

*\*Acts 2:3, “And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.”*

### **Staves:**

The staves were long poles made of acacia wood overlaid with bronze. These were used to transport the altar whenever the camp moved. As the camp progressed forward, it was covered with badgers' skin and cloth of purple and carried by the priests.

*\*\*Acacia Wood represents Incorruptible*

*\*\*Badger's skin represents our outer appearance; unattractive*

*\*\*Purple represents kingship, holiness, and glory*

The altar was always with the Israelites no matter where they journeyed and even on into their rest in the promised land. The altar was consecrated (most holy).

*\*Romans 12:1, "I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service."*

*\*1 Corinthians 6:19-20, (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? (20) For ye are bought with a price: therefore glorify God in your body and in your spirit which are God's."*

Often, we take this Scripture to *only* be about how we dress or present ourselves as we should honor God with our appearance. However, the Scripture is also saying, in my opinion, that we are to lay our bodies down on the alter and glorify God in Spirit. Our service and duty are to honor, praise, and glorify God as Christians.

*\*\*The alter represents Jesus' death. The alter represents the Blood of Jesus, the sacrificial Lamb. Jesus was the final blood sacrifice. There is no more need for a sacrifice by blood.*

For us to ever reach the Holy of Holies/Heaven, the blood (the body) had/has first to be put on the alter.

1. The animal sacrifice had to be put on the brazen alter.
  2. Jesus, the sacrificial Lamb, had to be put on the Cross.
  3. Our body/flesh (our will) must be put on the alter before God.
- Jesus' life testament/testimony was His blood. Our testimony (our faith walks) begins with the blood, as well.

*\*Revelation 12:11, "And they overcame by the blood of the Lamb and by the word of their testimony (By the blood and faith)." If we ever overcome anything, it will be by the blood of Jesus and our faith. We*

are to exercise our faith by speaking out about what God has done for us and what we are expecting God to do in the future.

*\*Hebrews 11:1, "Now faith is the substance of things hoped for, the evidence of things not seen."*

*\*\*substance: important; valid; significant*

*\*\*sacrifice: destruction or surrender of something for the sake of something else (Jesus Christ and redemption)*

The altar constantly reminds us of what God did for us through the Cross. However, it also reminds us that we must burn and die out our flesh and personal feelings if we want to enter into worship. It's not what God can do for us but what we can give to God.

\*\*\*Note: There were over three million people/Israelites in the camp around the court walls. It was impossible for them all to enter the gate at one given time. The Israelites had to worship outside in the courtyard.

The Israelites were also not allowed beyond the brazen altar. If they went beyond it, God's punishment was death.

Open discussion

## Week Eight: The Outer Court Furniture (Continued)

### The Bronze Laver:



\*Read *Exodus 30:17-21*

The bronze laver was the second piece of furniture in the outer court and set between the door of the Holy Place (inner court) and the altar. Another name for the laver was water **basin**. The laver was a requirement for the priest who passed through the Tabernacle. No priest could pass by without washing their hands and feet. Washing their hands represented their service, and washing their feet described their walk with God. If they passed by without washing, the penalty was death. The laver/**basin** represents God's Word, the baptism and washing of sins.

\*\*\*Note: We now see the **hyssop** (faith) and the **basin** (God's Word) in the Tabernacle.

1. The brazen laver came after the altar. (sacrifice first)  
As he entered the outer court gate, the priest faced the altar, where he made a sacrifice for himself like any other Israelite. Once beyond the altar, he was ready to act as a serving priest. So, at the laver, he prepared himself for the further service of God. He could then minister at the altar or in the Holy Place because he washed at the laver.

The altar always came first for the priest—salvation and then service.  
*God was approached by way of the blood and the water.*

2. The laver came before the curtain into the inner court/Holy Place.  
(wash before entering)
3. The laver came after leaving the inner court/Holy Place (after leaving God's presence, he washed before going out into the world.)

The laver served one purpose only, the washing and cleansing of the priest.

1. The laver was for priests only.
2. *Moses washed Aaron and his sons only once (Exodus 40:11-16).*

*\*Exodus 38:8, "And he made the laver of brass, and the foot of it of brass, of the looking-glasses of the women assembling, which assembled at the door of the tabernacle of the congregation."*

*\*\*Brass and/or bronze represent judgment. It symbolizes the divine character of Christ who took upon Himself the fire of God's wrath, holiness, and justice; Human nature. Also, firm, strong, and lasting.*

## **TABERNACLE WOMEN:**

*\*Exodus 38:8, " And he made the laver of brass, and the foot of the of it of brass, of the lookingglasses of the women assembling, which assembled at the door of the tabernacle of the congregation."*

These worshiping women "assembled by troops" stood at the Tabernacle door. They were not allowed to go beyond the door.

The women used their most highly prized possessions, brass mirrors of Egyptian handicrafts, to make the laver. These women of Israel had brought the brass mirrors from Egypt when they escaped from slavery.

There are three things which we can see from the bronze laver.

1. It came from mirrors of the women.
2. It was made of brass (represents judgment, strong)
3. It was filled with water.

Each one of these speaks to the Word of God.

First, it came from mirrors. The Word of God is a mirror. *James 1:23, "For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:"*

The Word of God is like a mirror. It reflects who we are. God's Word does not reflect who we are on the outside but the inward; our spiritual condition, our soul. If you want to know what you really look like, look in the mirror/Bible, read, study and learn the Bible. The more we do so, the more imperfections, flaws, and sins we realize we have. We must not just be hearers of the Word but doers.

Secondly, it was made of brass/bronze (depending on your Bible translation). Brass represents judgment. God's Word is our judge.

*\*John 12:47-48, (47) "And if any an hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. (48) He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day."*

**\*\*More Scripture to look upon your own: 1 Peter 1:17; John 5:22.**

Thirdly, the laver was filled with water—the Word of God is water. The Word of God is a cleansing agent.

*\* Ephesians 5:25-27, (25) “Husbands love your wives even as Christ also loved the church and gave himself for it: (26) That he might sanctify and cleanse it with the washing of water by the word. (27) That he might present it to himself a glorious church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish.”*

These Scriptures speak of the Cross where Jesus sacrificed himself for our sins. Jesus redeemed the church by His blood so He can cleanse and sanctify us, the church, with the washing of the Word of God. Sanctification, holiness, and fulfillment depend upon the blood of Jesus, the Cross, and the water of the Word.

We can be forgiven through our faith in the Cross, but if we do not wash in the Word of God by studying, submitting, obeying, and living by the Word, then we will not reach Heaven. We will reach a spiritual death, just like those who passed the laver and did not wash.

*\*1 John 5:5-6, (5) “This is He who came by water and blood; Jesus Christ; not only by water, but by water and blood. (6) And it is the Spirit who bears witness, because the Spirit is truth.”* Jesus came by water and blood, and when the soldiers pierced His side, it was water and blood that poured out from his body.

Can you think of another representation of sanctification that I did not mention?

*\*Matthew 3:11, “I baptize you with water for repentance. But after me comes one who is more powerful than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and fire.”*

**\*\*Remember, fire means purification. After salvation (forgiveness), we are baptized. This means we are purifying ourselves in the Holy Spirit. Old things are washed away, and all things become new in Christ Jesus.**

*\*2 Corinthians 5:14, "Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new."*

The alter (Cross) is where we are forgiven. The baptismal (brazen laver/basin) is where we are cleansed and purified. All things are made new at salvation. However, baptismal is the follow-up expression symbolizing things becoming new. Does that make sense?

There were two pieces of furniture in the outer court: the brazen altar and the bronze laver. Both were made of brass or bronze, depending on your Bible translation.

Open discussion

## Week Nine: The Inner Court

*\*Psalm 100:4-5, (4) "Enter into his gates with thanksgiving and into his courts with praise: be thankful unto him and bless his name. (5) For the Lord is good; his mercy is everlasting; and his truth endureth to all generations."*

We have walked through the gate of Thanksgiving. And as we continue our journey through the Tabernacle, we come to the second curtain, called the Door, and into the inner court, also known as the Holy Place. We are now ready to usher into praise.

*\*\*The Door represents Jesus.*

*\*\*The Door and the Holy Place correspond with our soul. Our soul consists of our heart, mind, will, emotions.*

In the following three scripture, Jesus references Himself as "The Door."

*\*John 10:9, "I am the door; by me, if any man enter in he shall be saved, and shall go in and out, and find pasture."*

*\*Revelation 3:8, "I know thy works: behold, I have set before the an open door and no man can shut it: for thou hast a little strength and has kept my word, and has not denied my name."*

*\*John 10:7, "Then Jesus said unto them again, Verily, Verily, I say unto you, I am the door of the sheep."*

Let's look at *Psalm 150:1*. "PRAISE YE, the LORD. Praise God in his sanctuary: praise him in the firmament of his power."

*\*\*The Holy Place (inner court) represents the His sanctuary.*

*\*\*Firmament meaning heaven; sky*

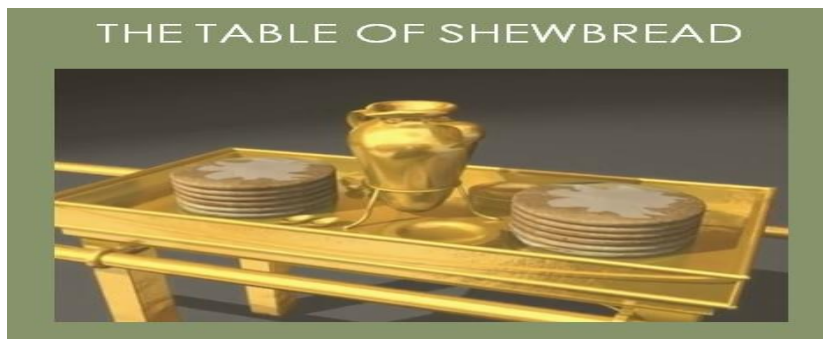
*\*John 14:6, "Jesus saith unto him, I am the **way** the truth and the **life**: no man cometh unto the Father, but by me."*

We learned, in past lessons, the outer court represents "the way" (and death/Jesus' sacrifice). So, Remember the "**way**" represents salvation.

*\*\*We now see that the Holy Place represents the resurrection and the "**truth**." The truth represents the Word of God.*

Within the Holy Place, there are three pieces of furniture. The first was the table of shewbread, which was placed on the north side of the Tabernacle.

### ***The Table:***



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

1. The table was made of acacia wood overlaid with gold.

2. The table was two cubits long, one cubit wide, and 1 1/2 cubits high (3-foot-long, 1 foot and 6 inches wide, 2 foot and 3 inches high; the ark was the same height).
3. The table had a gold crown molding all around it.
4. The molding was the width of a hand (to secure the bread)
5. It had a gold ring at each corner leg for the staves (wood overlaid with gold), and two gold-plated poles were inserted through golden rings attached to the legs for transport.

*\*\*The wood symbolizes Jesus' humanity and also that Jesus is incorruptible. It was overlaid with gold, which symbolizes His being conceived by Holy Spirit and thus His divine nature. The crown around the rim tells us He was crowned with glory and honor (kingship).*

*\*Read Exodus 25:23-30.*

### ***The Four Vessels:***

There were four vessels of pure gold on the table with the bread:

1. Dishes (bread plates)
2. Pans or Spoons (to sprinkle frankincense)
3. Pitchers (for liquid offerings)
4. Bowls (vessels containing the frankincense)

*\*\*Between the two rows of bread were two bowls with pure incense. This symbolized that the life, which is in His presence, is one of praise. In other words, when we are in Jesus' presence, we are to praise Him.*

*\*Exodus 25:29-30, (29) "And though shalt make the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, to cover withal of pure gold shalt thou make them. (30) And thou shalt set upon the table shewbread before me always."*

### ***The Shewbread:***

*\*Leviticus 24:5-7, (5) “And you shall take fine flour and bake twelve cakes with it. Two-tenths of an ephah shall be in each cake. (6) You shall set them in two rows, six in a row, on the pure gold table before the LORD. (7 And you shall put pure frankincense on each row, that it may be on the bread for a memorial, an offering made by fire to the LORD.”*

*\*Exodus 40:23, “And he set the bread in order upon it before the LORD as the LORD had commanded Moses.”*

The table's purpose was to show the bread, which was 12 small, flat, round loaves placed in two rows of six, each loaf representing one of the tribes of Israel. Each loaf was made from 2 omers of wheat flour passed through 11 sieves. The cakes were anointed in the middle with oil in the form of a cross. Jewish tradition tells us that they were each five handbreadths broad and ten handbreadths long but turned up at the end, and they were two handbreadths on each side to resemble the Ark of the Covenant. In other words, that we can understand, the bread was 2 ½ by 4 inches.

*\*\*The Omar meaning in the Hebrew unit of dry measure, the tenth part of an ephah (bushel or 35 liters).*

The loaves were all the same size, revealing that God makes just as much provision for the small tribes as for the large tribes. God does not give by measure according to the riches.

The table of shewbread was a constant reminder of God's everlasting covenant with his people and his provision. It also represented God's communion with the Israelites.

The loaves of bread were considered holy, an offering before the presence of God, and could be eaten only by the priests. The flour is a type of the life of Jesus in which there was no sin. Jesus' life was pure grace, pure love, pure holiness, and pure beauty. The bread symbolizes Jesus Christ. He is the bread, which came down from heaven.

### **A couple of side-notes:**

*\*\*Flour is a type of grain.*

*\*\*Fine flour was offered by the poor as a sin-offering (Leviticus 5:11-13) and connected with other sacrifices (Numbers 15:3-12).*

*\*Read John 6:32-35*

*\*Read John 6:48-51*

The table of shewbread corresponds with the human will. **In Scripture, bread is symbolic of strength**, and the strength of the soul is not in its intellect (thinking) nor the emotions, but in its will. Our will is in our "want to." When we make up our minds to do something in Christ, Jesus will give us the necessary strength to accomplish it.

*\*Psalm 104:14-15, (14) He causeth the grass to grow for the cattle, and herb for the service of man" that he may bring forth food out of the earth; (15) And wine that maketh glad the heart of man his face to shine, and bread which strengtheneth man's heart (soul).*

*\*\*In this Scripture, wine represents joy. Strength brings forth joy.*

*\*\*The word shewbread means "the bread of the face." This was the bread that was always before the face of God. In Numbers 4:7, it is called the "continual" bread. The bread was continually before God's face day in and day out, seven days a week.*

So, let's look at the Scriptures and meaning this way: our will is like loaves of bread on a table displayed before God day in and day out, seven days a week. We have to guard our "will" because our "will" gets us in a lot of trouble. We have to surrender our "will" to God. God gave instruction for laying out the bread. If one loaf of the *shewbread* was out of order, God knew it. Just like the *shewbread*, if our will is out of line and order of God's purpose and will, He knows it.

*\*Read Leviticus 24:5-9.*

I found eight orderly features in the Scripture in which shewbread serves a symbolic kind of will that God expects.

**1. To make the shewbread, the grain has to be grounded very finely.**  
"Bread corn is bruised."

*\*Isaiah 28:28, "Bread corn is bruised; because he will not ever be threshing it, nor break it with the wheel of his cart, nor bruise it with his horsemen."*

Let's look at a few meanings from this Scripture.

*\*\*bread: a type of grain.*

*\*\*bruised: to crush or crumble with a threshing instrument.*

*\*\*threshing: to separate the grain or seeds from the plant by beating it (or with a machine).*

*\*\*break it: drive over it*

*\*\*Horsemen really means Horses: this was another way of threshing out the corn, by driving horses or other cattle, such as oxen, over the sheaves.*

The picture is that the farmer will not continue always to thresh the grain or crush it with the cart's wheel and with his horses. In other words, he stops the process so he will not bruise or damage the grain/corn.

A word can have two meanings or definitions (translations). In this particular verse, the word bruise means to crush and/or damage. However, when it comes to **our will**, God bruises (crushes) us for a form of chastisement (punishment), correction, growth, or harvest.

I believe God bruises **our will** to get it in line with His. God knows just the right amount of bruising it takes for us to grow and prosper. Through the harvest process, He gets rid of the bad by threshing and using only the good. However, He will never bruise us to the point of damage. God will always manifest us for His glory.

*\*\*Bruised represents Isaiah 53:5. But he was wounded for our transgressions, he was **bruised for our iniquities**: the chastisement of our peace was upon him; and with his stripes we are healed.*

**Breaking down this verse: Difference between transgression, iniquity, chastisement:**

*\*\*Transgression points to our conduct, whereas iniquity points to our condition before God. In the world, we have committed transgression; before God, we have committed iniquity.*

*\*Iniquity is defined as being wicked or immoral in nature or character.*

*Transgressions involve a command or a law—Without the law, there is no transgression. Example: If the law says you should go 35 and you go 37, that is a transgression. Had there been no law, you could go 37 with no problem. If the law says, “thou shalt stop at this corner,” there is a red stop sign. If you don’t stop, that is also a transgression because the law says you should stop, and you didn’t. If there were no signs, there would be no transgression.*

*\*\*chastisement: punish, especially by beating.*

*\*\*stripes: His stripes are the means and the grounds upon which we can declare divine healing and supernatural deliverance.*

So, we know that Jesus was bruised for our sin. We are bruised for correction, growth, and harvest.

Even though God constantly shapes us to greatness, our will is only acceptable to Him when it is as smooth as fine flour (when submissive to His will). Until it is, God will keep bruising and bruising and bruising.

**Side-note:** After Jesus blessed and broke the bread (means to have a meal), He shared it to feed the five thousand. Jesus blesses us, breaks (a preparation process), and then He uses us to share with others. Only after we have been through the harvesting process can God use us and our testimony to share and help others.

How do I know that Jesus blesses us? *Blessing is another word for prayer. John 14:16, “And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever;”* Jesus is our advocate. He prays (blesses) on our behalf.

**2. To make the bread loaf, it has to be kneaded, formed, or molded (shaped).**

*\*\*knead: work with hands*

*\*\*formed: the way in which a thing exists, acts, or manifests itself*

*\*\*mold: a distinctive and typical style, form, or character.*

Our will must be conformed and shaped to the will of God and His Word. This molding is only through Jesus. Without the Word (Jesus), we cannot know the will and purpose of our life. I'm reminded of the song, "He is the Potter, I am the clay." He is continually, over and over, forming me into His likeness. How? Through God's process.

### **3. After the loaf is formed and molded, it has to be baked in the heat of the fire.**

This type of heat/fire represents "testing." We deal with trials and tribulations daily, that is us (the bread) being baked. How do we perform in the heat of the fire? Do we quit? Do we act out of Christlike character? Do we get angry against God? Do we rise to the heat challenge, or do we fall flat? Does our shewbread show strength or lack of?

We need to check our shewbread constantly. What do I mean by this? In bread, there is an ingredient called yeast. In the Bible, it is called *leaven*.

*\*\*Leaven in the Bible, most always, represented sin.*

God gave instructions to Moses and Aaron that they were to command Israel to celebrate this Passover each year "throughout your generations" with a feast. This feast, called the "*Feast of Unleavened Bread*," followed Passover day (the 14th day of the 1st month on the Jewish calendar). It lasted seven days. During the first day of this week,

they were commanded to remove all leaven from their houses. They were also not to eat any bread which contained leaven for the entire week.

We have learned that most things in the Old Testament point to Jesus. The "*unleavened bread*" does as well. In the New Testament, Jesus referred to Himself as the "*Bread of Life*" (*John 6:22-59*). He was, of course, also without sin (*1 John 3:5; 2 Corinthians 5:21; Hebrews 4:15*). Because **leaven represents sin** throughout the Bible, the "**unleavened bread**" means **bread (Jesus) without sin**. Also, we find a "*blood sacrifice*" (the blood also represented Jesus' sacrifice in the Old Testament) was not to be offered with *leavened bread* (*Exodus 23:18; Exodus 34:25*).

In the New Testament, we have five more examples of the symbolism of leaven. Before sharing these examples, I want to explain why the use of leaven gives us a good picture of sin. *Leaven/yeast* is old, fermented dough placed in the new dough to make it rise. The key is that you only need to add a minimal (tiny) amount of fermented dough to make the fresh dough rise. *Galatians 5:9* describes this saying, "*a little leaven leaveneth the whole lump*." What does this mean?

We can see in our own past or present experiences that "a little sin can wind up destroying the whole body." This body can be symbolic of our individual body or the larger body of Christ (the Church/Calvary). I believe a good parallel to this can be seen above, on the 1st day of the *Feast of Unleavened Bread*, God commanded that all leaven (sin) be cleaned out of the house. As Christians, our bodies are the "house" or Temple of God, and we are told not to "defile" God's Temple with sin (*1 Corinthians 3:16-17*), but rather, we are to "glorify God in our body" (*1 Corinthians 6:19-20*).

We are continually baked in the fire of God. How we respond to the heat will show whether we are leavened or unleavened, glorifying God, or disobeying God.

#### **4. The bread has to be in order.**

There had to be twelve *loaves of shewbread* in two rows of six. Why? Because the order is discipline. We have to have order in our life before we can disciple/teach others. If our lives are out of balance, what does this show others? We need to constantly check our shewbread and make sure it is in order. Order is discipline, whether it be in the natural or spiritual.

#### **5. The bread must be covered with frankincense.**

**\*\*Frankincense always signifies a type of praise/worship in Scripture.**

***\*\*Frankincense was resin (sap) extracted from the Boswellia sacra tree's trunk.***

***\*\*The Boswellia Sacra Tree is famously known as the "Frankincense tree." It originated in Somalia and is most widespread in the northern part of the country. The tree can grow up to 25 feet tall, and its resin has a wide range of traditional medicinal uses.***



**6. As mentioned before, the bread has to be displayed before the face of God continually.**

**7. A double protective golden crown surrounds the shewbread  
(Exodus 37:10-12).**

The bread before the face of God was so precious that one protective gold crown around the top of the table was not enough. There was a border with another golden crown so that if any crumbs got outside the first crown, the crumbs were still protected from falling to the ground. We, too, have a double crown around our will. It is called watch and pray.

*\*Luke 21:36, "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man. "*

*\*Matthew 26:41, "Watch and pray that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak."*

If we do not continually watch and pray, we will be caught off guard. This is what happened with the disciples in the garden. This is our double-protected guard to keep our shewbread in order and in place—watch and pray.

**8. The last feature of the bread is that it has to be put out fresh.**

We must continuously rededicate our will to God. We must give ourselves fresh and anew with every new demand God command from us.

*\*Leviticus 24:8-9, (8) "Every Sabbath (7<sup>th</sup> day) he shall set it in order before the LORD continually, being taken from the children of Israel by*

*an everlasting covenant. (9) And it shall be for Aaron and his sons, and they shall eat it in a holy place; for it is most holy to him from the offerings of the LORD made by fire, by a perpetual statute."*

### ***Holy Place facts:***

While standing in the Holy Place, everything that was not visible (below ground level) was silver. Everything seen above the ground was golden even though the framework was acacia wood overlaid with gold.

### ***Shewbread facts:***

\*\*\* Aaron was in charge of laying out the hot, fresh loaves every seventh day (Sabbath). Aaron and his sons were to eat them in the Holy Place.

\*\*\* According to *Leviticus 22*, if a priest was unclean, he couldn't eat of the shewbread. No layman or daughter married to a layman or a hired servant could eat of the shewbread. But a purchased enslaved person or those born in his house could.

\*\* *Layman means a person who was not a clergy member, one of the laities.*

\*\*\* According to tradition, eight priests held hands as they changed the bread and passed it for fellowship. This is not Biblical, but I discovered it while researching. I thought it was interesting.

\*\*\* The priest was to be holy (without sin).

*\*Leviticus 21:6, "They shall be holy to their God and not profane the name of their God, for they offer the offerings of the LORD made by fire, and the bread of their God; therefore, they shall be holy."*

Although the bread was on a table, no priest could ever be seated at that table or anywhere else in the Tabernacle. Priests always stood while they carried out their duties.

*\*Hebrews 10:11, “And every priest stands ministering daily and offering repeatedly the same sacrifices, which can never take away sins....”*

### **Review:**

- The first piece of furniture in the Holy Place (inner court) was the table of *shewbread*. This was the area in the Tabernacle where the priest communed with God.
- The table of shewbread corresponds with our will.
- Bread is symbolic of strength, and it sustains our bodies.
- Shewbread means “*the bread of the face*” or “*continual bread*.”
- Bread corn is bruised. **Our will** is only bruised for correction, growth, and harvest.
- Bruised represents (*Isaiah 53:5*).
- *Jesus is the Bread (this is an idiom)*.
- God bruises us for correction and harvest. Satan bruises us for destruction, to kill, still, and destroy.
- In the Old Testament, the *shewbread* was a form of communion between God and the priest. Today, the *shewbread* is our “communion” between God and us. It is also known as “*The Lords Supper*’. Just as the priest was not allowed to participate, in the *shewbread*, if they were unclean, we are also not to partake of The Lord’s Supper if we have sin in our life.
- A communion is a form of worship. If we have sin in our life, the communion of fellowship has no substance and benefits nothing to God.

- The bread represents Jesus' body.

### **The Preparation for the Journey Ahead:**

*\*Read Numbers 4:1-8.*

*\*\*Badger skins represent outward appearance-unattractive.*

*\*\*Blue represents obedience to death and the cross, covering of the Holy Spirit.*

Open discussion

November 23, 2019-January 14, 2020

### **New Testament Idioms:**

If I said, “God spoke a word out of me,” would you know, entirely, what I meant by that statement, without further explanation?

What if I said, “God spoke *New Testament idiom*” would you know what I meant?

You will likely not fully understand or clarify what I am saying because I am only giving you part of the subject. I have not gone into full detail about what I am saying.

The Bible is full of mystery. Some Scripture is just a mystery that we will never understand, and some are to be studied out and learned by the knowledge and wisdom of God.

*\*Colossians 2:1-2, (1) For I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh; (2) That their hearts might be comforted, being knit together in love, and unto all riches of **the full** assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ; <sup>3</sup>In whom are hid all the treasures of wisdom and knowledge.*

I’m not going to go into detail about how this lesson came about. All I will say is, “*God spoke it.*” For me, it took almost two months to gain clarity of what God was teaching me. For you, this phrase will remain a mystery.

Without going into detail, it’s hard to have a starting point. So, I’m just going to start by defining one of the words in which God spoke.

*\*\*Idiom: An expression or phrase in a language which has unique meaning which cannot be understood from the meaning. Example: It's raining cats and dogs; The blind leading the blind; You're pulling my leg. In other words, it can't really rain cats and dogs. A blind person can't actually lead another blind person. Are you pulling my leg actually means, are you kidding or pranking me? These three phrases are English idioms; their meaning cannot understand. They are a mystery of terminology.*

Do you know the translations of the Old and New Testaments?  
{Old Testament: Hebrew translation}  
{New Testament: Greek translation}

*Many New Testament idioms are literal translations of Hebrew idioms (a figure of speech, a metaphor, a play on words). In other words, its Hebrew writings were translated into Greek or English.*

### **Examples of Hebrew and Greek idioms:**

Hebrew idiom: *"bread corn is bruised."*

Greek idiom: *"bruised reed and a smoking flax."*

{The Hebrew translation of words does not necessarily translate the same in English and Greek, such as *bruise*.}

*\*\*The Hebrew meaning for "bruise" is to crush.*

*\*\*The Greek meaning for "bruise" is to crush completely.*

*\*\*The English meaning of bruise is an injury appearing as an area of discolored skin on the body, caused by a blow or impact rupturing underlying blood vessels.*

*This one word has three different meanings depending on the translation.*

{The same word, such as a *bruise*, can also be used multiple times in a sentence, but yet, have two different meanings. It's all in the translation.}

We know that “*bread corn is bruised*” is an *idiom* because bread corn cannot actually have a ruptured blood vessel.

I want to read *Exodus 3:1-17* and show you what God has shown me in the last two months. These verses take place when God speaks to Moses from the burning bush.

*\*Exodus 3:11-17, (11) “And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? (12) And he said, Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain. (13) And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? (14) **And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.** (15) And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations. (16) Go, and gather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt: (17) And I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey.”*

God wanted to assure Moses and Israel that He would become what they would need Him to become. In using the words **"I AM THAT I AM,"** God used an expression to reveal to Moses a promise and pledge found in His name.

Do you remember the paper I handed out about "LORD" being all capitalized and what it means? It means I AM, YAHWEH or JEHOVAH. I found that "I AM" is an Old Testament, Hebrew, idiom when studying this out.

I want to explain that just a little further. When the Scripture uses "I AM" (all caps), this means God in all His power. When the Scripture uses the words "Lord" or "I am" (upper case for the first letter and lower for remaining), this means only half of who God/Jesus is....At the end of the lesson, I will explain this in further detail. For now, it's just another mystery.

Throughout the Old Testament in the original Hebrew, God is known by his four-letter name YHWH. (We already discussed why there were no vowels). The King James Version of the Bible translates YHWH as "LORD." However, this same name, YHWH, is translated as Jehovah in some cases in the King James version (*Exodus 6:3; Isaiah 12:2; Isaiah 26:4*).

I discovered a Bible translation called "*The Rotherham translation*" it uses the word "Yahweh" as the translation of God's name (capital Y and then lower case). In all of these cases, the meaning of the Hebrew name YHWH is "the self-existent. What I mean by this is—when God revealed His name "I AM" to Moses at the burning bush, He was revealing something significant about Himself, namely, that He is self-existent; God has no beginning and no end. He depends on nothing and no one for His existence.

*\*Revelation 22:13, "I am Alpha and Omega, the beginning and the end, the first and the last."*

*\*John 1:1, "In the beginning was the Word, and the Word was with God, and the Word was God."*

***I was. I am. I will be. = He was. He is. He will be.***

The Hebrew words in *Exodus 3:14* for **"I AM THAT I AM"** are *ehyeh asher ehyeh*. Which should more accurately be translated as *"I will be what I will be"* or as *Rotherham* translates it, **"I will become whatsoever I may become."** This expression in *Exodus 3:14* is an idiom meaning that the individual words cannot understand. So, what does **"I AM THAT I AM"** mean? By using the translation, *"I will become whatsoever I may become,"* we see the reference of this phrase to Yahweh--"He who becometh." They both use the word "become." The use of *ehyeh asher ehyeh* in *Exodus 3:14* was God's way of assuring and promising to Moses and Israel that God would become whatever they needed Him to become.

The Israelites were crying day and night for deliverance from slavery. God hears the cries of Israel, and He calls upon Moses to help lead the Israelites out of Egypt.

*\*Exodus 3:11-15, (11) "And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? (12) And he said, Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain. (13) And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? (14) And God said unto Moses, I AM THAT I AM:*

*and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. (15) And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, the LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations.”*

In God’s response to Moses, He gives a promise to Israel—He would become what they would need Him to become—in this case—He was their deliverer.

Every one of us in this class has called out to God for deliverance, from abuse, rape, or for something else. God may be telling us through an idiom, but He is saying, “I will deliver you, and I will be whatever you need Me to be.”

The past few weeks, we have been studying and learning about the *table of shewbread*. *John 6:35* relates to that very thing. Jesus has just fed the 5,000 people with five loaves of bread and two fish. *And Jesus said to them, “I am the bread of life.” He who comes to Me shall never hunger, and he who believes in Me shall never thirst.*

Jesus says, *“I am the bread of Life.”* Guess what? This is a *New Testament, Greek, idiom*. How do I know? Because Jesus is not actually bread.

Now, let’s look at “I AM” translated as “I am” throughout the Tabernacle. These are all New Testament, Greek idioms, and they are saying, **“I will become whatsoever I may become.”**

The courtyard:  
I am the gate.

The outer court:

I am the way.

I am the water.

The Holy Place:

I am the door.

I am the truth.

I am the bread of life.

I am the light of the world.

I am the vine.

The Holy of Holies:

I am the life.

I am the resurrection.

These phrases that Jesus uses to define Himself are *idioms*, and they are only half of who Jesus is: “**I am.**” There is more identity and characteristics of Jesus than what He is referring to Himself as, in the following phrases. Examples: He is more than just our Savior. He is more than just our healer. He is more than just our deliver. He is the “**I AM,**” and He has **ALL POWER!**

Because Jesus’ words are not fully described, I’m going to reread who “**I am**” says He is and what He says He will do for us.

The courtyard:

I am the gate: I will save you.

The outer court:

I am the way: I will die for you.

I am the water: I will refresh you.

The Holy Place:

I am the door: I will lead you.  
I am the truth: I will teach you.  
I am the light of the world: I will light your way.  
I am the bread of life: I will sustain you.  
I am the vine: I will strengthen you.

The Holy of Holies:

I am the life: I will give you an abundant and fruitful life.  
I am the resurrection: You will be glorified.

*\*\*The Greek meaning for the resurrection is to raise up.*

In the Tabernacle, there are only two pieces of furniture that Jesus does not represent Himself as the “I am”: they are after the altar of incense and the ark of the covenant. However, we know that Jesus is the High Priest who advocates and prays on our behalf (*1 John 2:1-6; John 14:16*). We also know that we are forever in His presence. He will never leave nor forsake us.

*\*Deuteronomy 31:6, “Be strong and of a good courage, fear not, nor be afraid of them: for the LORD thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee.”*

In this Scripture, who is God referring Himself as? *The “I AM”; in all His power.*

**God is the “I AM”! He will become whatever we need Him to become.**

From this two-month journey that I have been on, I believe God teaches us to be more aware of translations and the importance and meanings of Hebrew and Greek *idioms*. The translation is everything. It can change the definition of a word or phrase from its actual purpose.

Secondly, I believe God wants me to tell you that He is the ***"I AM,"*** and He will become whatever you need Him to become.

*\*I am the way (the beginning), the truth (the middle), and the life (the end). John 14:6*

*\*Revelation 22:13, "I am Alpha and Omega, the beginning and the end, the first and the last."*

*\*John 1:1, "In the beginning was the Word, and the Word was with God, and the Word was God."*

***I was. I am. I will be.***                      =                      ***He was. He is. He will be.***

Open discussion

## Week Ten: The Inner Court, Continued

\*Read Exodus 25:31-40.

### The Lampstand:



The second piece of furniture in the Holy Place is the seven-branched candlestick, also known as a lampstand or *menorah*.

*\*\*In English, the word menorah is translated as candlestick or “place of light.”*

We read in the Scripture that the lampstand was instructed, by God, to be made to look like an almond tree.

### Almond tree:



This is what I found out about the almond tree in my research. The almond tree was significant in the Tabernacle and is described in two key situations. First, almond tree buds, blossoms, and flowers are designed on the lampstand (*Exodus 25:33-34*).

The buds and seven branches were all one piece of gold with the base, all hammered and shaped out of pure gold. An oil lamp was set at the top of each of the seven branches. The lampstand was the only source of light in the Tabernacle. It was positioned in the Holy Place on the south side of the room, opposite the *table of shewbread*. Aaron lit the seven oil lamps every evening; the lamps were continually burned until morning.

Remember, the outer court's light was the sun by day and the stars and moon by night. However, the light of the lampstand was the only light present in the inner court (Holy Place) that allowed the priest to see and perform his ministry.

I'm not going to go into much detail right now because I will go into more detail later. However, I want to mention that the second source of almonds, in the Tabernacle, is Aaron's staff which sprouted overnight while in front of the Ark of the Covenant in the tent of meeting (*Numbers 17: 1-11*). Later, Aaron's staff was placed in the Ark of the Covenant (*Hebrews 9:4*).

In past lessons, we talked about the *table of shewbread* having a double-golden crown around the corner for handling the *shewbread*. I also mentioned that we had a double crown of protection around our will, called **watch** (be on guard) and **pray**. Just like the **watch** and **pray** are illustrated in the golden table, it is also presented in the meaning of the almond tree.

Almond buds and blossoms on the lampstand symbolize two things: first, the constant watchfulness of God over His people, and second the need for Israel to be alert to the commandments of God.

The association between the almond tree and the watchfulness of God over Israel is repeated in *Jeremiah 1:10-12*. The Lord asked Jeremiah, “*what do you see?*” Jeremiah’s response, “*I see the branch of an almond tree.*” God then replies, “*thou hast well seen: for I will hasten my words to perform it.*” Or, in another translation, “*You have seen correctly, for I am watching to see that my word is fulfilled.*”

Later, placing Aaron’s *almond rod* (wood) in the Most Holy of Holies reminds that the priesthood must be watchful against any rebellion or turning of the children of Israel from God’s laws.

By using the symbolism of the almond tree, in the Tabernacle, God provided both reassurance and caution to the children of Israel. He gives comfort that He is always watching over them. At the same time, God cautions His church/children to remain alert to situations that can distract them from keeping God as the primary focus in their lives.

### **The lampstand continued:**

The lampstand also relates to the ten virgins; five watched and prepared with oil in their lamps, while five were not (*Matthew 1-13*).



There are seven parts to the lampstand:

1. The base
2. The shaft
3. Six branches

4. Bowls
5. Knobs
6. Flowers
7. Seven lamps

### **The Shaft and Branches:**

Out of the base of the lampstand, there was one central branch known as the shaft. Three branches were coming out of each side that was curved outward and upward. There was a total of six branches. This symbolizes Jesus as the central vine (I am the vine.) and the Christians/church (branches) connected to Him. The unity enables the Church to bear fruit/to be fruitful (*John 15:5*).

*\*John 15:5, "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."*

Jesus calls Himself a vine because it gives life to branches. Without the vine, the branches can't live. When the branches are alive and healthy, they naturally produce fruit. Producing can't happen without **abiding** in Jesus. *What fruit is Jesus talking about? The fruit of the Spirit.* We can only bear good fruit when connected to the True Vine.

### **Almond Flowers:**



Each of the six branches and the center shaft ended in a cup made in the form of an open almond flower. At the very top, the opened petals of the flower held an oil lamp. The branches and the central shaft were skillfully decorated with that same open-almond blossom design, with three on each branch and four on the center shaft. Each of the six branches ended in a cup made like an open almond flower. The seven oil lamps resting in the flower petals were like small bowls.

**The bowls, knobs, and flowers:**

The bowls, knobs, and flowers refer to fruitfulness. There were nine bowls like almond blossoms, each with a decorative ornamental knob and a flower. There are nine fruit of the Spirit (*Galatians 5:22*) and nine gifts of the Spirit (*1 Corinthians 12:7-11*).

The lampstand is translated or referred to as a candlestick; it was an oil lamp and did not use candles. Each of the flower-shaped cups held a measure of olive oil and a cloth wick. The wick would become saturated with oil, was lit, and gave off a small flame.

**Seven lamps:**

There were a total of seven lamps—the lamp symbolizes the Church. The seven churches, *in Revelations 1*.

*Six is the number of men. Plus, One. Equals Seven. (6+1=7) or (men + God=Church.)* The number seven is the number of God, meaning divine fulfillment, completion, and perfection. (The number 3 also has the same meaning.)

**Pitcher of oil:**

*The oil symbolizes the Holy Spirit.*



The pitcher was designed to replenish the oil for the burning of the lampstand. The pitcher contains approximately 2 liters of oil.

The lampstand was illuminated by beaten olive oil. (*Exodus 27:20; 29:40*), obtained by pounding olives in a mortar, not by crushing them in a mill. This is a picture of how the Holy Spirit enlightens our minds by revelation to help us understand (*our thinking*) God's Word.

### **Vessel for cleaning the lampstand:**



One aspect of daily service was the priest had to clean the seven individual cups of the lampstand. Two special vessels were used to utilize the cleaning: brushes and tongs.

## Brushes and tongs:



The lampstand was made of one piece of pure gold with beaten work.

*\*\* Pure gold represents the divine nature of God. In this case, it is an image of the Holy Spirit.*

*\*\* Beaten gold is of divine workmanship. It is gold heated, so it can be beaten as a process of shaping, hammering, and forming something into a specific pattern.*

I believe that the **beaten gold represents** two things: **study and discipline**. Studying and disciplining ourselves in God's Word always shapes, hammers, and forms us into a pattern of righteousness.

The double golden crown around the *table of shewbread* (our will) illustrates **watch (be on guard) and pray**. So, now in the Holy Place, we see, **watch and pray; study and discipline**.

*\*Psalms 105, Thy word is a lamp unto my feet, and a light unto my path.*

The only way of knowing God's Word and the path we are to take is by studying it. There is no other way. Once we learn, we must discipline ourselves in the Word.

We learned in the past weeks that our **will** (*shewbread*) has to be **bruised** as refined flour. I also believe that our **thinking** must be **hammered** down to God's way of thinking. We have to get rid of the carnal thinking and put it on the mind of Christ. God's Word is our light and the lampstand (thinking) to know and understand what God intends from us. The golden crown (*table*), our will (*shewbread*), and our thinking (*candlestick*) have to all be shaped before it can ever be formed into what God wants from us.

I mentioned earlier that the seven lamps represented the seven churches. The Holy Place (the sanctuary) would be in total darkness without the light of the Lampstand. Similarly, the Church will be in complete darkness without the Holy Spirit.

The church, likewise, must undergo a process of pounding and shaping to be a light in the midst of this dark world.

The Church (God's children) is called to be like Christ, the Light of the world (*John 8:12; Matthew 5:14-16*).

The Bride of Christ is called to shine for her light like a city set on a hill (*Revelation 21:9-11*). To be a light, we must be willing to suffer and, if necessary, sacrifice our needs and ego/pride so that the Lord will be glorified through us (1 Peter 2:20-23; 1 Peter 4:12-14; Philippians 3:10-11).

How do we discipline and shape our thinking? I mentioned this in past lessons.

*\*2 Corinthians 10:5, "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;."*

This very Scripture was Paul's (once Saul) strategy of living a stress-free lifestyle. Paul's discipline was beaten down and shaped into the obedience of Christ. Just like Paul, every thought that the enemy (the carnal mind) throws up against us has to be brought into captivity to the obedience of Christ. That process is the hammering of the golden lampstand.

How do we know when our mind is in the captivity of Christ? When everything we think is in line with Scripture. How do we know if it is in line with Scripture? By studying and listening to the Holy Spirit.

*\*In Psalms, 119:130, we see that light is related to understanding: The entrance of thy words giveth light; it giveth understanding unto the simple.*

*Ephesians 4:23, we see that this understanding is a spiritual process: And be renewed **in the spirit** of your mind; The word "renewed" is continual and always in the present tense. We must renew it daily. We must renew it every time the enemy puts imagination in our minds. Understanding comes from yielding our minds to the Holy Spirit. As the Holy Spirit takes over our mind, He will bring it into line with the Word. When the Holy Spirit takes over our mind, our mind agrees with the Scripture in every area. However, this is a progression and can only be accomplished through the Light of the lampstand.*

Just as Jesus sets the pattern for the will, we see that He does the same for the mind/thinking.

*\*Philippians 2:5, "Let this mind be in you which was also in Christ Jesus."*

*\*Read 1 Corinthians 2:13-16.*

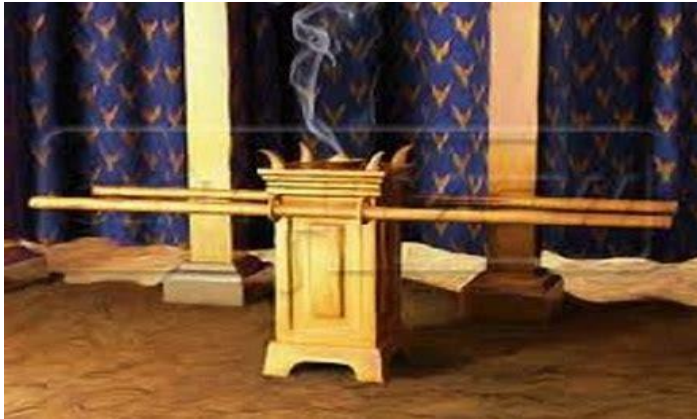
We know that Jesus humbled Himself to the point of death on the cross. That was the state of mind that Jesus was in. Our mind must undergo its crucifixion. Our mind is carnal; in other words, it is proud and stubborn. The process of bringing it into captivity, obedience, and humility requires crucifying it unto death.

The illumination, of light, on our thinking depends upon the yielding of our will. We cannot have our thinking illuminated until we yield our will. Our mind always reveals the condition of our will (choice).

Open discussion

## Week Eleven: The Outer Court Furniture (Continued)

### The Altar of Incense



*\*Exodus 30:1-38, (1) "AND THOU shalt make an altar to burn incense upon: of shittim wood shalt thou make it."*

The altar of incense in the wilderness Tabernacle was the third piece of furniture in the Holy Place. It was a constant reminder to the Israelites that prayer must play a central role in the life of God's people.

God gave Moses detailed instructions for constructing the altar, which stood in the Holy Place between the golden lampstand and the table of showbread. It was the tallest of the three. The altar's structure was made of shittim/acacia wood, overlaid with pure gold. As mentioned in earlier lessons, the acacia wood symbolizes Jesus is indestructible. The pure gold symbolizes Jesus' deity/character. The altar was four- square and had four "horns," one at each corner, similar to the *altar of sacrifice* in the courtyard (*Exodus 27:2*). The "horns" symbolize Jesus is reaching the four corners of the world, His strength, and His power. The altar was 18 inches long, 18 inches wide, and three feet high. Two rings of gold, one on each side, were built into the altar to be carried with acacia wood poles/staves that were slipped through the rings for moving and transportation through the wilderness. The number two is

the number of “witness” and speaks of the Holy Spirit who is there to testify of Jesus.

*\*John 15:26-27, (26) “But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. (27) And ye also shall bear witness, because ye have been with me from the beginning.”*

The rings and staves together symbolize that this world is not our home, but we are merely passing/traveling through.

*\*Exodus 30:6, “And thou shalt put it before the vail that is by the ark of testimony before the mercy seat that is over the testimony, where I will meet with thee.”*

*\*\*The testimony is the tablets of 10 Commandments.*

The altar of incense was placed before the veil that separated the Holy Place from the Holy of Holies. Even though the veil separated the altar and mercy seat, they were close to each other.

Aaron was instructed to burn incense on the altar twice a day; at the same time, he lit the lampstand as a regular offering to the Lord. (Exodus 30:7–8). It was also to be burning at all times. God gave the ingredients for making the incense and commanded that no other incense be burned on the altar (Exodus 30:34-38).

The incense was a mixture of three rich and rare spices. These were mixed with frankincense and beaten to a fine powder, and then salt was added. It was forbidden for this formula to be used by any Israelite. It had to be used only in the worship of God in the Holy Place.

*\*Exodus 30:34-38 (34) "And the LORD said to Moses: "Take unto thee sweet spices, stacte and onycha and galbanum, and pure frankincense with these sweet spices; there shall be like weight. (35) And thou shalt make it a perfume, a confection after the art of the apothecary, tempered together, pure and holy: (36) And thou shalt beat some of it very small and put of it before the testimony in the tabernacle, of the congregation, where I will meet with thee: it shall be unto you most holy. (37) And as for the perfume which thou shalt make ye shall not make to yourselves according to the composition; thereof it shall be unto thee holy for the LORD. (38) Whosoever shall make like unto that, to smell thereto, shall even be cut off from his people."*

The incense was burnt on pieces of hot coal, which the priest removed in a censer or fire pan from the altar of burnt offering in the courtyard (*Leviticus 16:12*). Apparently, a censer was a shallow bowl or pan with a handle. It could also be used for removing the ashes from the altar or gathering up the burnt parts of the wick from the lampstand.

Never was the altar of incense used for a burnt offering, a grain offering, or a drink offering (*Exodus 30:9*). Once a year, on *the Day of Atonement*, the high priest, only, was to apply blood on the horns of the altar of incense to cleanse it. This is known as a sin offering. The altar of incense was called "Most Holy to the Lord" (*Exodus 30:10*).

God was very strict in His orders toward the Israelites. However, Aaron's sons, Nadab and Abihu, offered "unauthorized" fire before the Lord, disobeying God's command. *Leviticus 10:1-3* says fire came from the Lord, killing them both. This is a prime example of when God gives us a direct order; we are to obey. God's judgments are sure.

*\*Read Leviticus 10:1-3*

### **Meaning of the Altar of Incense:**

The altar of incense can be seen as a picture of the intercession of Christ. Just as the altar of sacrifice in the courtyard was a type of Christ's death on our behalf, the altar of incense in the Holy Place was a type of Jesus' prayers on our behalf. The altar of incense was situated before the mercy seat of the Ark; therefore, presenting a picture of our Advocate standing in the presence of the Father (*Hebrews 9:24*).

*\*Hebrews 9:24, "For Christ, is not entered into the holy places made with hands, which are the fingers of the true; but into heaven itself, now to appear in the presence of God for us:"*

Sweet-smelling smoke represents the Israelites prayers ascending to God. Burning this incense was a continuous act, just as we are to "pray without ceasing" (*1 Thessalonians 5:17*). The altar of incense also represents worship: in the life of a Christian.

### **Let's think a little deeper:**

Remember, we are still in the area that relates to the soul. God first deals with the will (the shewbread), then with the intellect/thinking (the lampstand), and then God deals with our emotions. I want to confront two areas of emotion: in the church and outside the church.

Some people are afraid of emotions in the church—they quench the Spirit. At the same time, others act out of the flesh instead of the Holy Spirit. I am sure that we have all quenched the Spirit at one time or another. Unfortunately, I know I have. However, both are displeasing to God. When I think of emotions out of control, I think about the Charismatic movement. Their feelings can bring forth an enthusiastic reaction. When fleshly emotions come into play, emotions can become out of control and disorderly. Jesus said unto Nicodemus, *in John 3:6-7, "that which is born of the flesh is flesh; and that which is born of the spirit is spirit. Marvel not that I said unto thee, Ye must be born again."*

*John 4:24, "Jesus declares to the Samaritan woman: God is a spirit; they that worship Him must worship Him in spirit and in truth."* When we worship in the Spirit and truth, it will never be disorderly or out of the bounds of God's will. However, as our pattern, the altar of incense shows us how we might bring our emotions back in order and under control.

God desires that we control our emotions and not let our emotions control us. We can only accomplish this by getting our "*will*" in check because it is the "*will*" that determines control.

The first feature of the alter is that it was four-sided and square; it was equal in every dimension. To me, this is a symbol of having our emotions in balance. For instance, outside of the church, not allowing anger to control all other emotions. Or, in other words, not being a slave to unwarranted emotions.

Second, as the table of shewbread and the lampstand were protected with two crowns of gold, the golden altar of incense was protected by one layer. The crown of protection is **self-control**. We have to remember; we are in charge of our emotions.

Third, the fire symbolizes purity. Our emotions should be pure with no moral failing or guilt. Our emotions carried out should always honor God.

*\*Zechariah 13:9, "And I will bring the third part through the **fire**, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The LORD is my God."*

The fourth aspect to the alter was the actual incense (*fragrance*) that spoke of the *devotion, through prayer*, made sweet and savory by the

test of fire. Frankincense is a black, unattractive lump until you put it on the fire. Then it becomes a beautiful smell. On the other hand, Honey is sweet and pleasant until you put it on the fire. Then it becomes a sticky, black mess. And God said that He did not want any honey on the offerings of the Lord made by fire. Why? Honey will not stand the test of the fire.

*\*Leviticus 2:11, "No meat offering, which ye shall bring unto the LORD, shall be made with leaven: nor any honey, in any offering of the LORD made by fire."* This is significant: God wants our *devotion* (of prayer and intercession), not words of sweet, enticing honey.

*\*\*Side note:* A meat offering is a form of worship, the first fruits of their labor. Tithing, for Christians, is also a form of worship and should be given to God as our first fruits.

*\*\*Read on your own: Leviticus 2:1-16 for the meat/grain offering description.*

Fifth was the smoke rising upward: The smoke was beautiful with a sweet and savory smell. The smoke is adoration (love and respect) expressed in praise and worship.

Sixth, the altar's horns had to be purified with the blood of the sacrifice every year on the Day of Atonement. In other words, our prayers and our worship must acknowledge that we only have access through the blood of Jesus. The altar had to be sanctified by the blood, and it was the tallest piece of furniture. The horns brought it to the same height as the cherubim on the mercy seat. So, when we raise our voice in praise and worship, we rise like the incense's smoke to the highest spiritual level.

Lastly, the altar of incense is the transition from the soul to the spirit and from the holy to the holiest. There is no other way but by praise and worship.

So, we approach the inner place of holiness with our attitude in line--our will, intellect, and emotion per God's requirements and will. Now, we are ready to enter into the very presence of God and experience true worship.

Open discussion

## Week Twelve: The Holy of Holies

### The Ark of the Covenant: Exodus 25



\*Read Exodus 25:1-40

As we leave the Holy Place, we pass through a second veil. One day a year, on the Day of Atonement, was a high priest allowed to go beyond the second veil. He went with the blood from the brazen altar and a censer filled with burning coals of fire and incense from the golden altar of incense. The purpose is the only way to the Holy of Holies—with the blood of the sacrifice and the fragrance of praise, worship, and adoration. Without worship, there is no access beyond the Holy Place, and we are confined in the realm of the soul. This is a powerful learning and statement!

If you remember, within the Holy Place, the lampstand was the light that illuminated. There was no light in the Holy of Holies except for the manifest, visible presence of God—*the shekinah glory*. That is where true worship takes place. We don't need any other source of illumination when we are in the presence of God. In worship, we experience the privileged of a direct person-to-Person, spirit-to-Spirit relationship with God.

In the Holy of Holies, two items of furniture occupied the same space. First, there was the Ark of the Covenant, and above the Ark was the

mercy seat. The Ark of the Covenant was a sacred golden chest made by the Israelites. God commanded and gave strict instruction on the design and building of both the Ark and the mercy seat. The Ark measured two and a half cubits [3.75 feet or 1.1 meters] long, a cubit and a half [2.25 feet or 0.7 meters] wide, and a cubit and a half [2.25 feet] high. It was built of acacia wood and overlaid with gold, with an artistic border. The Ark housed and protected “the Testimony”—the Ten Commandments written on two stone table stones, a golden jar of manna, and Aaron’s budded rod.

Secondly, the mercy seat was made of solid gold and featured two golden cherubs, one at each end. They faced each other with their faces toward the cover and their wings extending upward, overshadowing the cover. The mercy seat fit precisely on top of the Ark of the Covenant. It was not smaller or broader—it was exactly the same size. As mentioned, the Ark was made of acacia wood, and the mercy seat was made of pure gold. There was only one other piece of furniture in the Tabernacle made solely of gold; the lampstand, and it was smaller in size and weight. The mercy seat was the most valuable of the holy vessels/furniture.

The Ark had four rings of gold above its legs. Acacia-wood poles overlaid with gold were put through the rings and used to carry the Ark. The poles were never to be removed from the rings; therefore, the Ark of the Covenant was never to be touched. If hands touched the Ark, God would instantly kill them, which happened when Uzzah tried to catch it from falling (*1 Chronicle 13:10*).

When the Israelites tore down the Tabernacle for transportation, the blue veil separating the Holy Place and the Holy of Holies was placed on the Ark as a covering. The blue symbolizes God’s power.

The Holy of Holies corresponds with our spirit. There are three activities of our spirit: we worship, fellowship/communicate and receive revelation. These have meaning only in relationship with God Himself. Our body and soul can operate without a direct relationship with God, but the spirit only comes alive when we are in **contact** with God, our creator.

*\*Ephesians 2:4-6, (4) "But God, who is rich in mercy, for his great love wherewith he loved us, (5) Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) (6) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:"*

When our spirit is separate from God, it has no meaning, no life, and therefore worship is dead. As verses 5 and 6 state, *"we must be together with Christ and raised up together before we can ever be seated together in heavenly places in Christ Jesus. "*

*\*John 4:24, "God is a Spirit: and they that worship him **must worship him in spirit** and in truth."*

*\*\*The Spirit is the Holy Spirit, also known as The Holy Ghost.*

*\*\*The Truth {in the Word} is Jesus Christ.*

*\*John 14:6, "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me."*

An Ark in the Bible (Logos Word) is always a type of Christ. The Ark is Christ, revealed to or within the spirit. There is no other way to God except by Spirit and Jesus Christ's truth.

*\*\*Worship: Declaring the greatness of God; worship is bowing down to lift up with much honor and respect. Worship is based on our salvation/the blood and reflects the Spirit and truth of God and His*

*Word. Worship reminds us of our position before God and His worthiness and standing above us. Worship is for God's glory, praise, and honor.*

## **The Tablets of Stone**

The two tablets of stone represent God's law. God gave the tablets of stone to Israel the first time, but by the time Moses came down from the mountain after receiving them, Israel was already broken the first commandment by idolatry.

In anger, Moses threw down the tablets, and they were broken. The second time Moses went up the mountain, God said, *"Carve out some new tablets, and I will write on them with My finger."* But this time, Moses was not authorized to display the tablets of stone to Israel. He was commanded to place them inside the Ark. Then, the tablets were covered with the mercy seat. It was a sin punishable by death to ever lift the lid from the Ark from then on. It was at this time the end of a man trying to keep the law by his own efforts. The Israelites tried once but failed before the law got down from the mountain. Why? *Because apart from Christ, we can do nothing (John 15:5).* So, God created another way. Now, it was not man keeping the law, but Christ in man, with the law in his heart which is the only way unto righteousness.

*\*\*Righteousness: the quality of being morally right or justifiable.*

*\*Psalm 40:7-8, (7) "Then said I, Lo, I come: in the volume (scroll) of the book it is written of me. (8) I delight to do thy will, O my God yea, thy law is written in my heart."*

*\*Hebrews 8:10, "For this is the covenant that I will make with the house of Israel after those days, says the LORD; I will put My laws in their mind*

*and write them on their hearts and I will be their God, and they shall be My people.”*

### ***What Does the Law Written In Your Mind and On Your Heart Mean?***

The law is written on the mind and in the heart for a purpose. The divine intention is to fulfill the law perfectly in each individual life. The aim is that God’s people should be lovers and doers of the law. *In James 1:22, we read, “But be ye doers of the word, and not hearers only, deceiving your own selves.”* The Bibles clearly state that those who only hear are self-deceived.

The condition of being God’s people is that we must have God’s law, not on two tablets of stone but written on our minds and in our hearts. As Christians, it is Christ who rules our hearts, and it is Christ who helps us keep God’s laws through His truth/word and the Holy Spirit’s conviction. This is why it is so important to read, study and meditate on the Bible. Without it, how can we have it written in our minds and our hearts?

### **The Golden Pot of Manna**

Next, we come to the golden pot of manna, collected from when God provided substance for His people while they were wandering in the wilderness.

*\*John 6:48-50, (48) “I am the bread of life. (49) Your fathers did eat manna in the wilderness, and are dead. (50) This is the bread which cometh down from heaven, that a man may eat thereof, and not die.”*

Jesus is saying, *“I am the true manna, the true bread that came down from heaven.”* A few Scriptures down in verse 57, Jesus says, *“As the living Father hath sent me and I live by the Father: so, he that eateth me even he shall live by me.”*

I'm going to read this slowly because this may be confusing but, what Jesus is saying is, "I have lived by My union with the Father. And the one who believes in Me will have life by union with Me as I have union with My Father. And in that union with Me, he will feed upon Me. I will be the hidden manna in his heart. And on that manna, he will feed day by day."

In *Revelation 2:17*, Jesus is speaking to all believers in the church, and He gives us this promise of the hidden manna." *He that hath an ear let him hear what the Spirit saith unto the churches. To him that overcometh will I give to eat of the hidden manna...*" That is the manna in the golden pot. We feed on Christ the manna by our inner spiritual communion with Him. When we feed on Christ, He will strengthen and sustain us.

### **Aaron's Rod That Budded**

The third item in the Ark was the budded rod of Aaron that Moses used to perform God's miracles before Pharaoh and his sorceress.

Eventually, the leaders of the other tribes of Israel challenged Aaron's authority as the high priest and the only one with the right to enter the Holy of Holies. God said, so to speak, "*We will settle this once and for all. Let the head of every tribe of Israel bring Me his rod*". The rod was the symbol of authority for each tribe. Each man wrote his name on his rod. They put all of the rods before God and came back twenty-four hours later as God instructed. When they returned, eleven rods were just as they had left them. But the twelfth rod had budded, bringing forth blossoms and whole almonds in just twenty-four hours. On the rod that budded was written the name Aaron. God had vindicated Aaron's authority (*Numbers 17:1-10*).

Today, the name of the rod is not Aaron but Jesus. By the resurrection from the dead, God vindicated the divine claim of Jesus. So, the rod of

Jesus is a divine declaration, and it comes by divine revelation. When we have divine revelation and declaration, we have power and authority through the Holy Spirit.

*\*\*Revelation defined: The act of revealing or communicating divine truth; Something that God reveals; an act of showing or made know; The act of disclosing or discovering to others what was before unknown to them; appropriately, the disclosure or communication of truth to men by God himself, or by His authorized agents, the prophets and apostles.*

*\*Acts 1:8, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."*

*\*Ephesians 3:3, "How that by revelation he made known to me the mystery, as I wrote before in few words."*

**\*\*Note:** A revelation of the knowledge of God's Word is what I pray and strive for.

We know what was inside the Ark and in the Holy of Holies. The three items signify **worship** {tablets of stone}, **fellowship** {gold jar of manna}, and **revelation** {Aaron's budded rod}. I believe God can/will speak to us outside of our worship time. However, out of our approach {to come near or nearer} in worship comes a deeper fellowship with Him.

*\*\*So, what is fellowship? It is a union, companionship, and friendship with someone/God.*

*The first appearance of the word fellowship in the Bible is in Leviticus 6:2. It is transliterated from the Hebrew term tesumeth yad, which also means "**deposit**"; Greek koinōnia, meaning "**communion**" (Galatians 2:9; Ephesians 3:9) and metochē, meaning "**partnership**" (2 Corinthians 6:14). In essence, fellowship is a symbol of "**sharing together**."*

*It is also described as a ring or a circle.* We know a ring and a circle cannot be broken. We begin feeding upon the hidden manna in the golden pot. Then, out of worship and fellowship comes the revelation of the mind, will, and the purpose of God. This is when the *shekinah glory* illuminates, and this is where I long to be.

### **The Mercy Seat**

On top of the Ark was a lid called the mercy seat, which rested the cloud or visible symbol of God's divine presence. Here God was seated, and from this place, He dispensed mercy to the Israelites when the blood of the atonement was sprinkled upon it.

In a manner of speaking, the mercy seat concealed the Israelites from the ever-condemning judgment of the Law/God. Each year on the Day of Atonement, the high priest, Aaron, entered the Holy of Holies and sprinkled the blood of the animals sacrificed for the atonement of the sins of God's people. This blood was sprinkled on the mercy seat. The point made is that it is only through the offering of blood that the punishment of the Law could be taken away and violations (transgressions, disobedience) of God's laws covered.

Romans use the Greek word for mercy seat, though it isn't translated that way in the English Scriptures. The Greek word for "mercy seat" in *Romans 3:25* is '*hilasterion*,' which means "that which makes expiation" or "propitiation." *It means the removal of sin.* In *Ezekiel 43:13-15*, the brazen altar of sacrifice is also called *hilasterion* (the propitiatory or mercy seat) in the Septuagint (the Greek translation of the Old Testament) because of its association with the shedding of blood for sin.

What is the significance of this? Christ, Himself is designated as our

“propitiation in the New Testament.” Paul explains this in his letter to the Romans: *“Being justified freely by His grace through the redemption that is in Christ Jesus, whom God set forth as a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed”* (Romans 3:24-25 NKJV). What Paul is teaching here is that Jesus is the covering for sin. All our sins are covered through His death and our response/actions to Christ through our faith in Him. Also, whenever believers sin, we may turn to Christ, who is the propitiation or covering for our sins (*1 John 2:1, 4:10*). This ties together the Old and New Testaments regarding the covering of sin as a symbol by the mercy-seat of God.

As mentioned in a previous lesson, the Ark is Jesus Christ. Outside of Jesus, there is no mercy, no acceptance, and no life. We are covered under His mercy if we are in the Ark.

*\*Romans 3:23-25, (23) “For all have sinned, and come short of the glory of God; (24) Being justified freely by his grace through the redemption that is in Christ Jesus (25) Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;”*

### ***The Two Cherubim’s***

*\*Exodus 25:18-20, (18) “And thou shalt make two cherubim’s of gold, of beaten work shalt thou make them, in the two ends of the mercy seat. (19) And make one cherub on the one end, and the other cherub on the other end: even of the mercy seat shall ye make the cherubim on the two ends thereof. (20) And the cherubim shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces of the cherubim be.”*

The phrase, *“of beaten work shall you make them,”* means that the cherubim’s, made of gold, were not attached to the ends of the mercy seat but were a part of the mercy seat. In other words, the mercy seat and the two cherubs were all on a piece of gold, and it was not gold plating but rather pure gold.

The two cherubs were kneeling at each end of the Ark, and their faces turned inward toward one another, their wings stretched out, with the tips meeting just over the mercy seat. Again, the same three activities were represented: **worship, fellowship, and revelation**. The bowed wings of the cherubs are the symbol of **worship**. Their faces, inward toward one another, symbolize **fellowship**. God said that where the wings and faces met, He would reveal His Glory—**revelation**.

*\*Exodus 25:20-22, (20) “And the cherubim’s shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces of the cherubim’s be. (21) And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. (22) And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubim’s which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.”*

The two cherubs looked down at the mercy seat, also to symbolize the Law {which was inside the Ark} had been broken by man. However, once the blood was applied by the high priest, Aaron, the blood would be seen instead of the broken Law once a year. I love this statement because when we go to God for forgiveness, after He forgives, He no longer looks down and sees sin, but He sees mercy.

It is upon the mercy seat where Jesus sits as a King and a Priest upon His throne. And, it is in this area where we worship, have communion,

and feed on God. There is a revelation, and God's authority is made known. And also, there is God's law of righteousness stamped on our hearts/consciences. Finally, this is the end destination, of our journey, through the Tabernacle. We start in the courtyard, pass through the gate, and enter the outer court with the brazen altar symbolizing Jesus' death. We pass through the first veil of Jesus' resurrection into the Holy Place, where we give God our **will, intellect, and emotions**. And then we are brought through the second veil, symbolizing Jesus' ascension, and into the presence of God.

*\*John 14:6, "Jesus saith unto him, **I am the way, the truth, and the life:** no man cometh unto the Father, but by me. "*

*\*John 14:3, "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where **I am**, there ye may be also."*

This is where and when real life begins!

Now, we have entered into worship. Worship is not an utterance of words; it is an attitude. It is not just praise, although they can be blended. Worship is the attitude in which we approach God as we bow before Him. Worship relates to the tablets of stone within the Tabernacle, and it is total *submission* to the righteous law of God, and thereby, it is complete *reverence* to God.

As you pass through the Tabernacle, each area would get smaller and smaller the closer you came to God. Finally, in the Holy of Holies, you would be in a perfect cube-ten cubit long, ten cubits wide, and ten cubits high. There was nothing to attract you to this place but God, and that is how He planned it to be. A lot of times, we go to God for things as we want blessings, we want power, or we want healing. God wants us to come simply for Him. However, we don't go into this place until we come to God, for God's sake. We approach God as God. We

worship, we bow before Him, we feed upon Him, we enjoy Him. Then comes revelation.

Open discussion

**\*\*Final Note:** This series on the blood (Tabernacle) was approximately a year in the making. I finished this lesson the week of Easter 2020. God's timing is impeccable!