

Exodus Chapters 25- John Karmelich

1. Most of you have seen the movie “The Ten Commandments”.
 - a) Can you remember the scene of Charlton Heston coming off the mountain after 40 days with the two tables of stones?
 - b) First of all, I give producer Cecil B. DeMille a lot of credit. He was a Christian and really tried to do an accurate rendition of the actual events, but he messed up one scene.
 - c) If he wanted to be accurate, he would have shown Charlton Heston coming off the mountain with two tables of stones and a set of blueprints under his armpit!
 - i) (My thanks to Chuck Missler for that reference!)
2. The rest of the book of Exodus is the construction of the tabernacle (except for 3 chapters).
 - a) In fact some of it is repetitious.
 - b) Chapters 25-31 are Moses on the mountain for 40 days getting tabernacle instructions.
 - i) The chapters read like a instruction booklet (“some assembly required”☺)
 - ii) Or a little like a recipe in a cookbook.
 - a) Like a good recipe, the ingredients are listed first as a shopping list.
 - c) Chapters 35-40 are the Israelites constructing the tabernacle.
 - i) A lot of 35-40 is repetitive of 25-31, so we’ll take those chapters at a faster pace.
3. There is a good Bible “rule” to remember when studying the tabernacle.
 - a) Learn the “Two P’s”:
 - i) The Principals of the New Testament are Pictures in the Old Testament. (This is an important phrase. I’ll be repeating it a lot!)
 - ii) A lot of the Christian beliefs and principals are in the Old Testament, but they are taught not as doctrine but as “visual pictures”.
 - b) This principal is also expressed by the following proverb:
 - i) The New Testament is in the Old Testament *concealed*.
 - ii) The Old Testament is in the New Testament *revealed*.
 - c) Therefore, when you study the tabernacle, ask yourself:
 - i) “What visual picture is God trying to teach me by describing this section or part of the tabernacle”? Or ask yourself: How this particular item related to Jesus?
 - ii) That’s what studying the tabernacle is all about!
4. Before I discuss the details piece-by-piece, it would be helpful to look at the big picture.
 - a) All pieces of the tabernacle point to Jesus in some way, shape or form.
 - i) How do we know this? A number ways.
 - ii) First, there is the great claim by Jesus that “the volume of the book (i.e. Old Testament) is written about me (John 5:39, Hebrews 10:7)
 - iii) Second, some of the ways Jesus describes himself are similar to the pieces of the furniture in the tabernacle.
 - a) For example, one of the items in the tabernacle is “the table of show-bread”. Jesus saying I am the bread of life (John 6:35).
 - b) There is a Seven-branch candlestick. Jesus says “I am the light of the world (John 8:12) and “I am the vine, you are the branches” (John 15:5).
 - c) There is only one entrance into the tabernacle. Jesus claims he is the only way to salvation (John 14:6).
 - b) Bible commentary books have volumes of “typologies” (types of Jesus) lessons. These discuss how each item points to some aspect of Jesus’ ministry. Some of these are very obvious and have New Testament scriptures for support. Some may be “stretches of the imagination” by the writer. Be your own judge on some of the finer typologies.

- c) Studying the tabernacle can be a life-long adventure. There are many books on the tabernacle and the significance to us as Christians.
 - i) I have to admit, the first time I read through these chapters, I was bored by them. It's tough reading. It wasn't until I started understanding the significance of each aspect that I learned to appreciate this section of the Bible.
 - ii) Now, the more I study the tabernacle, the more "overwhelmed" I feel.
 - iii) I have to remember the old proverb: How do you eat an elephant?
 - a) Answer: One bite at a time!
 - iv) Like the 10 commandments, it can not be fully comprehended in these studies.
 - v) I asked myself & prayed Lord, what is the most important thing to teach my readers about the tabernacle?
 - a) The answer, of course, is how do we apply this to our lives?
 - b) I'll mention some "typologies" as we go along, but I really want to focus on personal application. This is always the most important part.

5. Which leads to the next logical question: What does the description of a construction project have to do with my life? Glad you asked! ☺

- a) It is a copy of the throne of God in heaven!
 - i) The book of Hebrews gives us a great insight:
 - ii) They (Israelites) serve at a sanctuary that is a copy and shadow of what is in heaven. This is why Moses was warned when he was about to build the tabernacle: "See to it that you make everything according to the pattern shown you on the mountain." (Hebrew 8:5 NIV)
- b) As you study the tabernacle, you are getting a preview of the throne of God!
 - i) This will help you know your way around Heaven! (I'm not joking here!)
- c) Here is the most important sentence in tonight's study (pay attention!)
 - i) It is a model of how God wants to be worshipped.
 - a) Further, it is a model of how we may approach God.
 - ii) Think about this. If God simply wanted to build a big throne-on-earth, he could have commanded to build an all-gold huge palace. This structure is modest in size and uses a lot of different materials. Each has a purpose for us to understand, meditate upon and learn more about God.
 - iii) The tabernacle is also a model of our relationship with God.
 - a) First of all, it is a model on a personal level (our body is a "tabernacle").
 - (1) Don't you know that you yourselves are God's temple and that God's Spirit lives in you? (1 Corinthians 3:16 NIV)
 - b) Second, it is a model on a corporate level. (The "body of Christ").
 - (1) For we were all baptized by one Spirit into one body...Now the body is not made up of one part but of many. (1 Corinthians 12:13a, 12:14 NIV)
 - iv) Hundreds of years later, King Solomon built a temple. For a novice, it is easy to get these mixed up. The temple was modeled after the tabernacle.
 - v) It's also amazing to comprehend that a "tent" is something every culture and every generation can relate to. All the materials in this project are timeless.
- d) One of the joys of studying the tabernacle is to comprehend it as the method of our "connection" (i.e. relationship) with God.
 - i) Here are a couple of examples:
 - a) The tabernacle is a tent; a temporary abode until we get to heaven.
 - (1) Jesus said "'My kingdom is not of this world... But now my kingdom is from another place." (John 18:36 NIV)

- b) Second, there is no “natural” light within the tabernacle.
 - (1) The only “light” is the seven -branch candlestick, our “light of the world”.
 - c) Third, one can only see the beauty of the tabernacle from the inside.
 - (1) The outside of the tabernacle is hideous-looking. The outside cover is badger skins (or porpoise skins).
 - (2) The tabernacle itself can not be seen at the same elevation. There is a 15-foot high white-linen fence that forms a courtyard.
 - (3) Therefore, the “outside world” doesn’t comprehend the beauty of the tabernacle. It’s only once you go *inside* you see the beauty!
 - ii) Some commentators suggest the temple (built later) is more permanent, and is a “type” of our permanent relationship with God, after we are resurrected. The temple is a *temporary* structure, and represents our lives on earth. (This theory may be a stretch; I’m just passing it on. ☺)
 - e) As you read through the details, think & pray about the parts and pieces.
 - i) Good questions to ask are:
 - a) Why did God design it this way?
 - b) What does this material, or this size dimension have to do with my worship of God?
 - c) Or how does this particular detail point to Jesus Christ?
 - ii) I’m going to answer some of these questions over the next few weeks, but it is important to pass on that I can’t cover all the details.
 - f) For further study of the tabernacle, a good Christian bookstore has excellent resources.
 - i) My personal favorites include:
 - a) Gleanings in Exodus by Arthur Pink. A lot of the “Jesus typologies” I’m going to quote come from this book.
 - b) Nancy Missler’s “The King’s High Way Series” ” is an excellent three booklet study on the tabernacle as our relationship with God.
 - c) “The Tabernacle, God’s Portrait of Christ” Dr. J. Vernon McGee. This is another good book on “types” of Jesus in the tabernacle.
6. Remember where we last left off? The Israelites just agreed to obey God’s commandments. It was a public “ratification” of the covenant agreement. The tabernacle is God saying in-effect “OK you guys, you want to have a relationship with me, here’s how. Follow this model”.
7. OK, that’s enough overview, let’s start building! **25:1** And the Lord spoke to Moses: **25:2** “Tell the Israelites that they may take an offering for me; from every person whose heart makes him willing you are to receive my offering.
- a) The key phrase to me is “whose heart makes him willing”.
 - i) God does not want us to give out of fear, guilt or obligation.
 - b) God wants us to give not because he needs our money. God is not broke nor in financial trouble. (I have problems with TV evangelists who say “Send in your money now or God will shut down my ministry”. Maybe God *wants* to shut it down!).
 - c) God wants us to give because God himself is a “giver”.
 - i) For God so loved the world that he gave his one and only Son, (John 3:16a)
 - d) Giving is an attitude. God would rather you keep your money than give it grudgingly.
 - i) Each man should give what he has decided in his heart to give, not reluctantly or under compulsion, for God loves a cheerful giver. (2 Corinthians 9:7 NIV)

- e) Giving is the only attribute (to my knowledge) where God dares you to test him.
 - i) "Bring the whole tithe into the storehouse, that there may be food in my house. Test me in this," says the LORD Almighty, "and see if I will not throw open the floodgates of heaven and pour out so much blessing that you will not have room enough for it." (Malachi 3:10 NIV emphasis added.)
- 8. Here comes the shopping list: **25:3** And this is the offering you are to receive from them: gold and silver, and bronze, **25:4** and blue, and purple, and scarlet, and fine linen, and goat's hair, **25:5** and the skin of rams dyed red, and fine leather, and acacia wood, **25:6** olive oil for the light, spices for the anointing oil and for sweet incense, **25:7** onyx stones, and other gems to be set in the ephod and in the pouch.
 - a) First question, where do they get this stuff?
 - i) Remember the Hebrews "plundered" the Egyptians for back-wages due.
 - a) God never expects us to give what we don't have.
 - ii) What they didn't have, they could purchase with the things they did have.
 - iii) Visualize a trade between some Israelites & Egyptian traders for materials...wouldn't that be a great witness? "Yeah, see, God told us to build this tabernacle, & I'll trade you some gold earrings for 5 pounds of acacia wood"
 - b) Some comments on the materials:
 - i) A study of certain words in the Bible often has consistent use of that word. Bible scholars call this "Hermeneutics". It's a fancy word for consistency.
 - a) With that, "Gold" speaks of deity (like a king's crown). It is consistently used in the Bible that fashion.
 - b) "Silver" speaks of redemption. Israelites were taxed a silver coin for redemption. Judas betrayed Jesus for 30 pieces of silver.
 - c) Bronze (brass, etc.) speaks of judgement. Bronze can be heated to high temperatures. Things can be burned cleanly in bronze containers.
 - ii) The "colors" come from dyes, from specific plants and animals.
 - a) "Purple" is associated with royalty. (We use that today. We think of King's robes as purple. That is Biblically based.)
 - b) "Blue" speaks of heaven. The sky is blue, and it is associated with pointing (spiritually) toward the heavens.
 - c) "Scarlet" is a red color. It speaks of blood.
 - d) "White" speaks of purity.
 - iii) The acacia wood is one of the strongest woods around. It is termite proof.
 - a) It is a knot "gnarly" wood. It has to be grounded fine to be used.
 - b) Once grounded for use, it is the strongest wood available.
 - c) (The typology is our service for God. It has to be "changed" to be used!)
 - c) God asks the people for a "willing offer" out of their heart, but God specifies the materials for the temple. Given that, I don't have a problem with churches & ministries asking for specific needs.
- 9. **25:8** And let them make for me a sanctuary, that I may live in their midst. **25:9** According to all that I am showing you, the pattern of the tabernacle, and the pattern of all its furnishings, even so will you make it.
 - a) The whole shopping list is to make God a sanctuary.
 - i) As I stated earlier, God does not need a specific place on earth to live. He created the "whole ball of wax" in the first place.
 - ii) This is for our benefit. The individual items are for us to relate to him.
 - iii) That's why God is a stickler for details. They're there to teach us about Him!
 - b) Does this mean the only place God can be found (at that time) was in this place? No!
 - i) This is a model for us to get close to God.

10. From this verse on, we start the individual “pieces” of the tabernacle.
- a) God describes the tabernacle from the center - > outwards.
 - i) God starts with the most important piece in the middle of the tabernacle, and works his way outward to the last pieces.
 - ii) In Chapters 35-40, the whole process is repeated backwards. The tabernacle is described from the outside -> toward the center. Why?
 - a) The first part (Chapters 25-31, where we are now) is from God’s point of view. God is dwelling in the center of the Tabernacle.
 - b) The second part (Chapters 35-40) is from Man’s point of view. This shows the steps we take *in order* to approach God!
 - b) If you have access to an artist rendition of the temple, this may help.
 - i) I was considering attaching a visual photo, but then this would be a huge file to download. Please e-mail if interested.
 - a) Most good study-bibles have a diagram of the tabernacle.
 - c) In summary here is a description:
 - i) There is a covered structure that is the tabernacle-proper. Outside of the covered area is a large fenced area called the courtyard. Within the covered area, it is divided into two parts. There are 7 “furniture” pieces, only some are in the covered area.
 - ii) We are describing the tabernacle from God’s perspective. Therefore, we are starting from the most important to the least important. We begin with the “Ark of the Covenant”. It is to be placed in the smaller of the two rooms in the tabernacle. It is the only item in this room.
11. First construction item, the “Ark of the Covenant”. **25:10** And let them make a chest of acacia wood-its length is to be three feet nine inches, it width is to be two feet three inches wide, and its height is to be two feet three inches. **25:11** And you are to overlay it with pure gold, inside and outside you must overlay it; and you are to make a crown of gold all around it.
- a) The word “ark” means box. Just like Noah’s ark is a barge neither sail nor rudder).
 - b) Most translations describe the size in “cubits”. Cubit is the length from the elbow to the fingertip. The Egyptians, the Babylonians, etc. had a “standard” cubit.
 - i) There is a whole study of Bible numbers. Each dimension (in cubits) has significance based on Biblical numerology. It is too lengthy to get into here.
 - a) A good book on this topic: “Numbers in Scripture” by E.W. Bullinger.
 - c) When I think of a “box”, I think storage. That visual picture has to go through the minds of the few people who saw this. This box was so holy that it was always covered, and it was only to be viewed once a year by the high priest (more on this later).
 - i) Why would God want to be remembered in a “box”?
 - ii) Remember that God refers to this as the “Ark of the Covenant”. Covenant means contract. What is the most important paper(s) you own? The grant deed to your home? The “pink slip” to your car? Where do *you* keep them? Most people use a safety deposit box. The same principal is being applied here. God values his covenant relationship with his people (and us). Therefore a valuable “box” is created for permanent storage.
 - d) Why make it out of gold and wood? Why not just pure Gold? Why just a small size, why not a huge palace where everyone can see it? (I think too much sometimes ☺.)
 - i) God wanted the container to be small enough to be transported. God goes where we go. God wants us to take him with us wherever he goes. God is not limited to one location; thus it is small enough to be portable.

- ii) Why not just gold? Gold speaks of king-like deity. We think of gold crowns on king's head. The wood speaks of humanity. The burning bush was an acacia bush. Most commentators see this as a type of Jesus Christ.
 - iii) Good Christian "theology" describe Jesus as "100% man, 100% God."
 - a) How can he be both? The same way the "trinity" is one God.
 - b) It is not one plus one, it is one *times* one.
- 12. **25:12** And you are to cast four gold rings for it, and put them in its four corners, with two rings on one side of it, and two rings on the other side of it. **25:13** And you are to make poles of acacia wood, and overlay them with gold. **25:14** And you are to put the staves into the rings at the sides of the ark, with which to carry the ark. **25:15** The staves must remain in the rings of the ark; they must not be removed from it.
 - a) The ark is to be carried.
 - b) The "poles" are always to be in the ark. God always wants to go where we go.
 - i) The poles are gold-covered wood as anything "touching" God must be holy.
 - ii) Again we have "types" of Jesus. The gold representing deity and wood representing his humanity. Some commentators see a type of the "cross" as God is "lifted" on poles.
- 13. **25:16** And you are to put into the ark the testimony which I will give to you.
 - a) Remember when I stated that the most important things we own, we keep in a safety deposit box? Now meditate on the things God keeps in this box.
 - i) In this box, God tells Moses to put in the 10 commandments (2 tables of stone).
 - ii) Earlier God tells Moses he will put a golden pot filled with manna in the ark (Exodus 16:33).
 - a) This speaks of the bread of life, our preservation on earth.
 - iii) Also, Aaron's rod that budded (Numbers 17:10). The "budding" speaks of the resurrection (new life). It also pointed to "God's choosing of the High Priest.
 - b) In summary, the "testimony" was the law (perfection of God), the bread of life that was broken for us and the resurrection of Christ, our high priest!
- 14. Before we move on, there is always a lot of speculation of what ever happened to the ark? Movies and documentaries speculate about it. The truth is nobody knows.
 - a) Jeremiah, many centuries later, had a great comment about the future and the ark:
 - b) "In those days, when your numbers have increased greatly in the land," declares the LORD, "men will no longer say, 'The Ark of the Covenant of the LORD.' It will never enter their minds or be remembered; it will not be missed, nor will another one be made." (Jeremiah 3:16 NIV). So much for worrying about the ark! ☺
- 15. Next piece of construction: The lid for the ark. **25:17** And you are to make a propitiatory lid of pure gold; its length is to be three feet nine inches, and its width is to be two feet three inches.
 - a) The lid was considered a separate piece of furniture.
 - b) It was pure gold. It represents god's holiness.
 - c) The lid was known as "the mercy seat" (King James). I think it is a better description than atonement cover (NIV). As this translation uses, "the propitiatory lid".)
 - i) Notice the "height" is not specified.
 - ii) Take this as a typology as there is no limits to God's mercy!
- 16. **25:18** And you are to make two cherubim of gold, you are to make them of beaten work on the two ends of the propitiatory lid. **25:19** And make one cherub on one end and one cherub on the other end; from the propitiatory lid you are to make the cherubim on the two ends. **25:20** And the cherubim are to be spreading forth their wings upward, overshadowing the propitiatory lid with their wings, and the cherubim are to face each other, looking to the propitiatory lid.

- a) Unfortunately, we think of cherubim as fat little angel-children smiling on us. Not so.
 - i) The first mention of cherubim is in the Garden of Eden. After Adam & Eve were banished, cherubim were guarding the garden so that Adam & Eve could not work their way back again. (Genesis 3:24)
 - ii) The only physical description we have of cherubim is in Ezekial:
 - a) “Each had four faces and four wings, and under their wings was what looked like the hands of a man.” (Ezek 10:21 NIV)
 - b) “A cherub (pl. "cherubim") is usually depicted as a composite creature with wings, a human head, and a body combining elements of an ox, a lion, or an eagle” Expositor’s Bible Commentary.
 - a) “Each of the cherubim had four faces: One face was that of a cherub, the second the face of a man, the third the face of a lion, and the fourth the face of an eagle. (Ezekiel 10:14 NIV)
 - ii) If this is correct, we have another “type” of Jesus. The four gospels each have a different picture of Jesus.
 - a) The Gospel of Matthew focuses on Jesus as Messiah. A common messianic title is the “Lion of the Tribe of Judah”.
 - b) The Gospel of Mark focuses on Jesus as a servant. This is depicted by an ox, which is the strongest of all the domesticated (servant) animals.
 - c) The Gospel of Luke focuses on the humanity of Jesus. Thus the human aspects of the cherubim are included.
 - d) The Gospel of John focuses on Jesus as God. Therefore the “eagle” as a creature that soars in the heaven.
 - e) Many churches (including mine, have 4 picture windows of these to represent Jesus Christ.) The details of this picture are a study in itself.
 - f) If this is true, going back to the Garden of Eden, the cherubim prevented Adam & Eve from re-entering the Garden of Eden. This typifies Christ as the only way back to salvation after being “banished” by sin!
 - c) Here we have a picture of “guardian cherubim” looking down upon God’s Mercy.
 - i) When the Old Testament priests, who saw this thing, they would think of God’s protection over God’s mercy. The only way to approach God’s mercy is to get past the cherubim. (Isn’t that a cool visual picture for us!).
 - ii) The high priest, once a year, would sprinkle blood on the mercy seat. A picture of the blood shed for us. God providing his own blood on our behalf.
17. **25:21** And you are to put the propitiatory lid on top of the ark; and in the ark you are to put the testimony I am giving you. **25:22** And I will meet with you there and from above the propitiatory lid, from between the cherubim that are over the ark of the testimony, I will speak with you of all that I will command you for the Israelites.
- a) Where does God meet us? In the box? No, Read again: above the propitiatory lid (i.e. mercy seat!). This lid (again with no description of the height of its limits!) is where God meets us. A wonderful picture of the holiness of God, and through His shed blood God makes a way for him to meet us.
18. Next piece of furniture, the table of show-bread. **25:23** And you are to make a table of acacia wood; its length is to be three feet, its width is to be long, one foot six inches, and its height two feet three inches. **25:24** And you are to overlay it with pure gold; and you are to make a crown of gold all around it. **25:25** And you are to make for it a frame about three inches broad all around it, and you are to make a crown for the frame of it all around.
- a) Remember how I said the covered area of the tabernacle is divided into two areas?

- b) The smaller area is about 1/3 of the total, and the larger is about 2/3.
 - i) The only item located in the smaller area was the ark.
 - ii) This smaller area is often referred to in the Bible as the “holy of holies” or “the most holy place” depending upon your translation.
 - iii) The larger area had 3 other pieces of furniture. The first described here is a table of “show-bread”.
 - iv) On this table, 12 unleavened loaves of bread were to be placed, and replaced every Sabbath. They were to be eaten (on replacement day) by the priests. It is a model of God sustaining us. “Give us this day our daily bread”.
 - c) Like the ark, we have “types” of Jesus here. It was made of the purest gold & wood.
 - d) Around the top was a “crown”. Think of a “brim”. For examples, a dinner table on small boats often have brims to prevent spilling as the boat rocks.
 - i) This brim, or “crown” held the bread in place as the table was carried around. Like the brim on a rocking-boat, the brim here is for “protection” as the table is carried around, so the bread does not spill. It speaks of God as our protector.
 - e) If you have a more-literal translation, the tabernacle describes all the dimensions in “cubits”. Everything to be built has its size dimensions in a specified number of cubits. The exception is this crown around the table. The height is to be a “hand-breath”. This is the maximum distance one can feel one’s breath on their hand. A word-study of hands in the Bible implies “security” or protection, just as the brim itself speaks of God’s protection.
 - i) Think of John Chapter 10, talking about his disciples: “and no one is able to snatch them out of My Father’s hand.” (John 10:29).
 - a) Therefore when you read about the showbread, you can think about God’s protection.
19. **25:26** And you are to make four rings of gold for it, and you are to attach the rings at the four corners where its four legs are. **25:27** The rings are to be close to the frame as places for the poles to carry the table. **25:28** And you are to make the poles of acacia wood, and overlay them with gold, so that the table may be carried with them.
- a) Like the ark, it is to be carried on poles. God wants to go where we go.
 - b) Visualize the priests carrying this thing around. The ring-holes were at the base. Therefore, it could be seen as it was carried on people’s shoulders. He wanted this to be a visual picture of God sustaining us with bread in our walk.
20. **25:29** And you are to make plates for it, and ladles for it, and pitchers for it, and bowls for it for the pouring out of offerings; you are to make them of pure gold. **25:30** And you are to set the Bread of Presence on the table before me continually.
- a) Everything associated with this table had to be covered in pure gold. This again shows the holiness of God. When we are set-apart for God’s service, God wants us to be “pure”. We become “pure” by cleansing (asking God to forgive our sins, regular time in the Bible, etc.)
 - b) Remember we are working our way “backwards”. We are going from God’s most holy item toward man’s location on the outside. The last few items to be built will represent how man becomes “pure” in order to approach God.
21. Next item, the “lampstand”. **25:31** And you are to make a lampstand of pure gold. The lampstand is to be made by hammering out its base and its shaft; its cups-namely its buds and its blossoms-are to be of one piece with it.
- a) This is the 2nd of three items in the larger, covered area of the tabernacle.
 - b) It is the only source of light in the tabernacle.
 - i) For you King James users, it says “candlestick”. This is wrong. It is an oil-based lamp. There were no wax candles.

- c) Some commentators see a “type” of Jesus in the reference to “beaten”. Just as Jesus was beaten and bruised for our sins.
 - i) “But he was wounded for our transgressions, he was bruised for our iniquities” (Isaiah 53:5a, KJV).
 - d) There is also an emphasis on how it is to be one light, not several pieces put together.
22. **25:32** And six branches are to extend from the sides of the lampstand, three branches of the lampstand from one side and three branches of the lampstand from the other side. . **25:33** Three cups shaped like almond flowers with buds and blossoms are to be on one branch, and three cups shaped like almond flowers with buds and blossoms are to be on the next branch, and the same for the six branches extending out from the lampstand.
- a) There are seven “lights”. One from the center, 3 from one side, 3 from another.
 - b) Picture a tall stick. Now picture a “U” with lights at the two top ends. The middle of the “U” is in the center of the stick.. Now picture a smaller “U” centered higher up from the same center-stick. Now a third “U”. There are the 7 points of light.
 - c) At the peak of each stick-point is a cup, shaped like an almond flower.
 - i) Why the almond? It was the first tree to blossom in the spring. It would remind people of resurrection of new life!
 - ii) Remember Jesus saying “I am the vine, you are the branches” (John 15:5). We have a “type” here. We are being resurrected along with Jesus!
23. **25:34** And on the lampstand there are to be four cups shaped like almond flowers with buds and blossoms **25:35** -with a bud under the first two branches from it, and a bud under the next two branches from it, and a bud under the third two branches from it, according to the six branches that extend from the lampstand. **25:36** Their buds and their branches will be one piece, all of it one piece hammered out of pure gold.
- a) The four “cups” in Verse 34 are the 3 “intersections” of the “U”’s and the main stick, plus the light of the main stick.
 - b) Again, if you are having trouble picturing this, a good study bible will help.
 - c) The emphasis of all the parts is that it is all “one piece”.
24. **25:37** And you are to make its seven lamps, and then put its seven lamps up on it, so that it will give light to the area in front of it. **25:38** And its trimmers and its trays are to be of pure gold. **25:39** About seventy-five pounds of pure gold is to be used for it and for all these utensils. **25:40** Now be sure to make them according to the pattern you were shown on the mountain.
- a) Not mentioned here (but elsewhere) is that oil is used for the lamp. “Oil” in the scripture is a symbol of the Holy Spirit. That is the “source” of our light!
 - b) The light speaks of Jesus as “The light of the world”. It is the only source of light within the tabernacle.
 - c) Next week we will study the coverings. There are four coverings. Combined, it would be very dark in there other than light.
25. Well, I was going to do 2 chapters this week, but I’m already on page 9, and there is a lot to digest here. If you can make it through the details of the tabernacle, you can handle any part of the Bible!

26. One of the things I haven't talked about, is the 3 "sections" of the tabernacle and how they compare to our relationship to God.
- a) There are 3 areas, or sections of the tabernacle.
 - i) The non-covered area, inside the fences (next week), but outside the covered part. This is usually referred to as the outer-courtyard.
 - ii) The larger covered area of the tabernacle (with 3 furniture items: lampstand, bread-table, altar of incense (next week).
 - iii) The smaller covered area of the tabernacle, separated by a curtain, containing only the ark of the covenant. This is called "Holy of Holies" et.al.
 - b) There are some good books talking about our relationship with God being in three stages of growth. The "outside courtyard" is our initial relationship. This is where we first separate ourselves from the world. We are still in a sinful state, where we need to get "cleansed" to go inside (more next week!). The second stage is within the tabernacle. Here God sustains us with bread, provides a place for prayer (altar of incense) and a light for our guidance. The "most holy place" is where we commune with God.
27. In summary, if you forget some of these details, don't worry. Remember the principals. Like I said, the principals of the New Testament are pictures in the Old Testament. Ask God to open your eyes about these pictures and help you to apply them to our lives. Good time for an ending prayer!
28. Let's Pray, Father, as we learn about you through the tabernacle, the lessons are interesting, overwhelming and at times, confusing. You gave us the Holy Spirit to provide illumination into these wonderful scripture lessons for our life. Help us father, to see the things you want us to see. To learn about Jesus. To learn about how you want to be worshipped. To learn about how you want our relationship with you to be. Guide us in our walk, and illuminate the scriptures to us. We ask this in Jesus name, Amen!