

BEYOND
THE VEIL

FROM THE TABERNACLE, TO THE TEMPLE,
TO THE TRANSFORMING GLORY OF THE LORD

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In ancient times the chosen race
 prepared Jehovah's dwelling place.
The people feared the voice of Him
 who dwelt between the cherubim.
But once a year their priest would hail
 Almighty God beyond the veil.

"Behold your King!" That shameful cry
 was echoed back as "Crucify!"
The blood was shed that could atone,
 the Lamb that was Jehovah's own.
That darkest hour, His last exhale,
 fulfilled God's plan and tore the veil.

Now we, Jehovah's ransomed race,
 may enter His Most Holy Place.
By faith our prayers ascend to Him
 who reigns among the seraphim.
We boldly bow, and thus prevail,
 with God who dwells beyond the veil.

BEYOND THE VEIL

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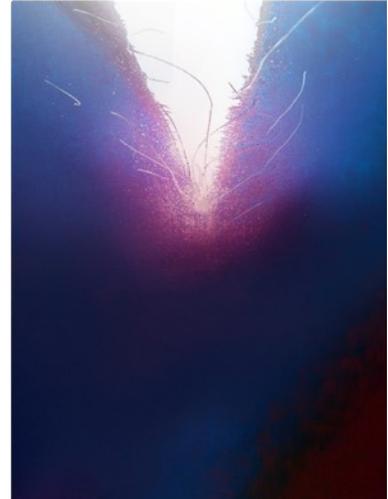
SEEKING THE PRESENCE OF THE LORD

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• LESSON 1 •

In the Presence of God

This study challenges us to consider drawing near to the presence of God. Through the Scriptures we read how this very subject is the most central desire of all believers. In our first study we'll look at how some expressed this desire, and what was so good about being in the presence of God.



What comes to mind when you think about the presence of God?

Read the Verses Below— Notice the desire for God's presence:

Psalm 84:1-4

Isaiah 64:1—

Jude 1:24—

In God's Presence There is:

C_____ / S_____ —Exodus 3:12; Joshua 1:5;
1Kings 11:38; Jeremiah 42:11

S_____ / S_____ — Psalm 17:8; Psalm 3:3;
Psalm 46:5;

H_____ —Exodus 3:5; Leviticus 10:1-3;
Ecclesiastes 5:2

M_____ —Luke 1:19; Job 40:10; Psalm 96:6

J_____ —Acts 2:28; Isaiah 12:6

W_____ / I_____ —2 Timothy 4:1; 2
Timothy 2:14; 1 Timothy 6:13; 1 Timothy 5:21;

Think about life as a disciple today...

Does the idea of the “Presence of God” affect your daily living? How so?



To be in His Presence...

◆ We are in a R_____ R_____ : F_____

◆ We are in a C_____ R_____ : W_____

◆ We are S_____ His C_____ :
I_____

◆ We E_____ the F_____ of God:
P_____

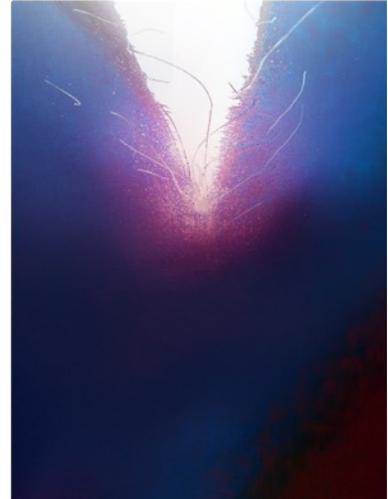


What does this tell us about being “Outside” of the presence of God? [see 2 Thessalonians 1:9]

• LESSON 2 •

Defining the Terms

One of the starting places in a study of the presence of God is understanding words associated with the place of God's presence. There are several Hebrew and Greek words used to refer to the tabernacle or temple, each term carrying a special meaning and implication. Let's dig deep and catch the major themes related to the place of God's presence:



Hebrew Terms (Old Testament)

- Mishkan -
- Ohel -
- Ohel mo'ed -
- Bayit -
- Hekal -
- Debir -

Greek Terms (New Testament)

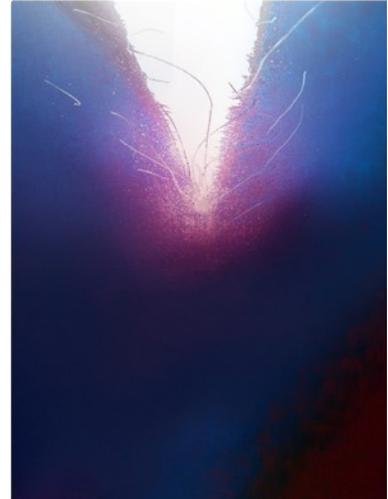
- Hieron -
- Naos -
- Oikos -
- Hagios -
- Skene -

These Words Represent 4 Concepts About the Presence of God:

- -----
- -----
- -----
- -----

• LESSON 3 •

Awe-Inspiring Encounters with God



Perhaps the most appropriate place to begin a study of this scope and magnitude is by taking a brief look at a few of the documented human encounters with the most awe-inspiring being in the universe. This is by no means an exhaustive list, but it will give us a good snapshot as to what it was like to have a personal, tangible encounter with God.

To get the most out of this introduction:

1. Open your Bible.
2. Before you read the following passages, pray. As you pray, realize that you are addressing God Almighty. Pray for eyes to see, ears to hear, and a heart that is ready to be shaped by these incredible passages.
3. Reverently read the following passages and write in the space provided what they tell us about the nature of God and what you would have been thinking or feeling if you were personally involved in the scene being described.

Exodus 19:1-25 • Israel at Mount Sinai

- What does this tell us about the nature of God?
- What would you have been thinking or feeling if you were in the scene?

Exodus 33:7-34:8 • The glory of the LORD passes by Moses

- What does this tell us about the nature of God?
- What would you have been thinking or feeling if you were in the scene?

Isaiah 6:1-7 • Isaiah's vision of the LORD

- What does this tell us about the nature of God?
- What would you have been thinking or feeling if you were in the scene?

Ezekiel 1:1-28 • Ezekiel's vision of the LORD

- What does this tell us about the nature of God?
- What would you have been thinking or feeling if you were in the scene?

Revelation 1:9-20 • John's vision of the glorified Son of God

- What does this tell us about the nature of God?
- What would you have been thinking or feeling if you were in the scene?

POINTS TO PONDER:

- ❖ Our God is I AM WHO I AM (Exo 3:13-14). He transcends all limitations of space, time, knowledge, and power. “Holy, holy, holy, is the Lord God Almighty, who was and is and is to come!” (Rev 4:8)
- ❖ When human beings were given even brief and miniscule glimpses of God's glory, it was the most terrifying, awe-inspiring, mind-blowing experience of their lives.
- ❖ Jesus, the Son who is at the Father's side, has made God known in ways that Moses, Isaiah, and Ezekiel could not even fathom (John 1:14-18; 8:48-59; 14:1-11).

CLOSING THOUGHT: “Therefore let us be grateful for receiving a kingdom that cannot be shaken, and thus let us offer to God acceptable worship, with reverence and awe, for our God is a consuming fire.” (Heb 12:28-29)

• LESSON 4 •

The Garden of Eden

The first place man lives is in the Garden of Eden. Can you imagine how perfect a garden planted by God himself was? In this lesson we'll look at the details surrounding the first place man dwelt in God's presence.

Read Genesis 2:8-25—Write down any descriptions given for the Garden of Eden.

The Garden of Eden Elsewhere in the Bible— Notice how these passages describe Eden:

Genesis 13:10—

Isaiah 51:3—

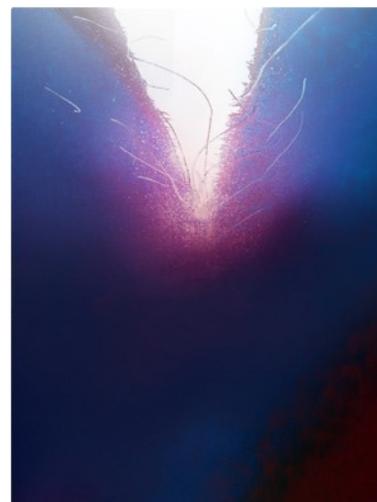
Ezekiel 28:13—

Ezekiel 31:1-9; 18—

Ezekiel 36:35—

Joel 2:3—

What does the Garden tell us about God? About how He sees man? About His plan/intention for man?



A significant question that people have pondered for a very long time: Why would God have placed the tree of the knowledge of good and evil in the garden? What do you think?

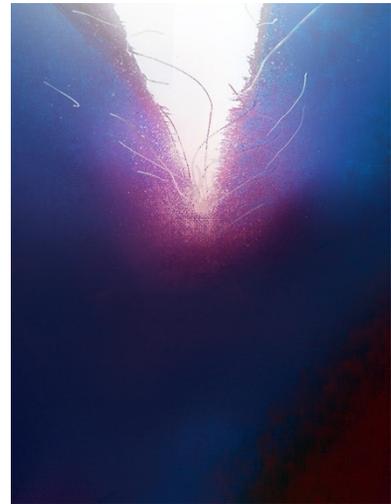
“The man and his wife were both naked and were not ashamed.” Why is the absence of any shame significant?

Look at Genesis 3:8. What does this passage imply?

• LESSON 5 •

Perfect Fellowship Interrupted

“**Y**ou don’t know what you’ve got till it’s gone.” Isn’t that the truth in many aspects of life? Only once we’ve lost someone or something do we come to truly appreciate what was once “perfect” and uninterrupted. Pre-Genesis 3 is a picture of perfect fellowship with God.



Then God said, “Let us make man in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth.”

So God created man in his own image,
in the image of God he created him;
male and female he created them.

And God blessed them. And God said to them, “Be fruitful and multiply and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth.” (Gen 1:26-28)

Genesis 1:31 beautifully summarizes, “God saw everything that he had made, and behold, it was very good.”

- Mankind in relation to God? “Very good.”
- Mankind in relation to each other? “Very good.”
- Mankind in relation to other aspects of Creation? “Very good.”
- God’s call for mankind to be fruitful and multiply and fill the earth and subdue it? “Very good.”

Genesis 2 provides even greater detail.

And the LORD God planted a garden in Eden, in the east, and there he put the man whom he had formed. And out of the ground the LORD God made to spring up every tree that is pleasant to the sight and good for food. The tree of life was in the midst of the garden, and the tree of the knowledge of good and evil. (Gen 2:8-9)

Can you imagine how perfect a garden planted by God himself would be? [Genesis 2:10-14](#) mentions bountiful God-provided water for the nourishment of the garden. “The gold of that land was good; bdellium and onyx stone are there” ([Gen 2:12](#)). Above all, the tree of life was in the midst of this God-planted garden.

The one “not good” thing mentioned was the idea of the man being alone ([Gen 2:18](#)).

So the LORD God caused a deep sleep to fall upon the man, and while he slept took one of his ribs and closed up its place with flesh. And the rib that the LORD God had taken from the man he made into a woman and brought her to the man. Then the man said,

“This at last is bone of my bones
and flesh of my flesh;
she shall be called Woman,
because she was taken out of Man.”

Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh. And the man and his wife were both naked and were not ashamed. ([Gen 2:21-25](#))

That last statement is absolutely key. Everything that God has made and done is very good. Mankind has been enabled to enjoy fellowship with God and relationship with each other that has the potential to be very good. There is no reason to hide. There is no reason to fear. There is no reason to be insecure. There is no reason whatsoever for shame.

God had given only one prohibition.

“You may surely eat of every tree of the garden, but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.” ([Gen 2:16-17](#))

Pre-[Genesis 3](#) life is perfect.

Now the serpent was more crafty than any other beast of the field that the LORD God had made. He said to the woman, “Did God actually say, ‘You shall not eat of any tree in the garden?’” ([Gen 3:1-2](#))

The woman correctly responds to the serpent by quoting the prohibition of God. She understands what her Creator has prescribed and prohibited.

But the serpent said to the woman, “You will not surely die. For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.” (Gen 3:4-5)

In that moment, Eve has a choice. Adam has a choice. Did God mean what he had said? Will he hold us accountable? If so, what is perfect fellowship with God worth? Is an uninterrupted relationship with him enough? Will it be more satisfying than partaking in what he has prohibited?

So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate, and she also gave some to her husband who was with her, and he ate. Then the eyes of both were opened, and they knew that they were naked. And they sewed fig leaves together and made themselves loincloths. (Gen 3:6-7)

Notice carefully what follows.

And they heard the sound of the LORD God walking in the garden in the cool of the day and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden. (Gen 3:8)

Perfect fellowship was shattered. The idea of God walking in the garden is a terrifying thought. Being in the presence of God has become something to be avoided if at all possible.

After quickly discovering that God cannot be hidden from, acknowledging their shame, and seeking to shift the blame for their actions, Adam and Eve hear pronouncements of judgment against the serpent and themselves (Gen 3:9-19).

Analyze the serpent’s tempting statements in Genesis 3:4-5.

- What was the serpent’s challenge to God’s law?
- How and why was he disparaging God to the woman?
- Why is the concept of being “like God” so alluring to men and women, even today?

“Then the eyes of both were opened, and they knew that they were naked.” What does this mean? Why did they immediately work to cover themselves?

Curses are a new reality. Enmity now exists. Pain will be felt. Life will be difficult. Death will be experienced.

And the LORD God made for Adam and for his wife garments of skin and clothed them. Then the LORD God said, “Behold, the man has become like one of us in knowing good and evil. Now, lest he reach out his hand and take also of the tree of life and eat, and live forever—” therefore the LORD God sent him out from the garden of Eden to work the ground from which he was taken. He drove out the man, and at the east of the garden of Eden he placed the cherubim and a flaming sword that turned every way to guard the way to the tree of life. (Gen 3:21-24)

Mankind’s relationship with God on this earth has been forever altered.

POINTS TO PONDER:

- ❖ There is no mention of animal sacrifices being offered to God prior to the sin of Adam and Eve.
- ❖ Ever since, sin has created a separation between God and those who bear his image (Isa 59:1-2).
- ❖ The tree of life and the paradise of God make another appearance at the end of God’s written revelation (Rev 2:7; 22:1-5, 14, 18-19).

CLOSING THOUGHT: “Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned—for sin indeed was in the world before the law was given, but sin is not counted where there is no law. Yet death reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam, who was a type of the one who was to come.” (Rom 5:12-14)

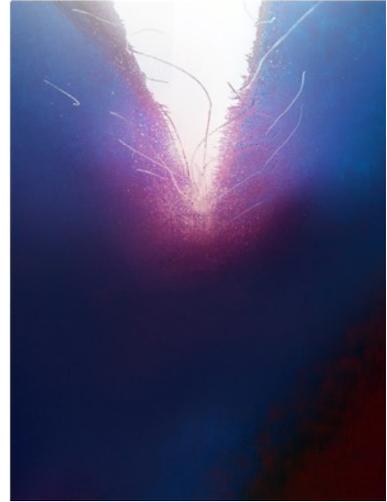
“And the LORD God made for Adam and for his wife garments of skin and clothed them.” What is the significance of this statement? How does it relate to the offering of sacrifices that, to this point, had not been mentioned?

In your own words, how would you encapsulate the message of Isaiah 59:1-2?

How did life on Earth change after the events of Genesis 3?

• LESSON 6 •

Altars of the Patriarchs



The Old Testament word that we translate into English as *altar* is formed from the Hebrew verb root for “slaughter.” *Altar* literally means “slaughter place.” In the ancient world, altars were raised structures built from natural objects or man-made materials. Their purpose? These were the places that sacrifices could be presented to a deity.

Genesis documents the fact that men of faith constructed altars for worshiping God before the days of the Tabernacle. Taking the time to study their actions and the subsequent reactions of God will enhance our overall understanding of what was involved when the LORD eventually said, “Let them make me a sanctuary, that I may dwell in their midst” (Exo 25:8).

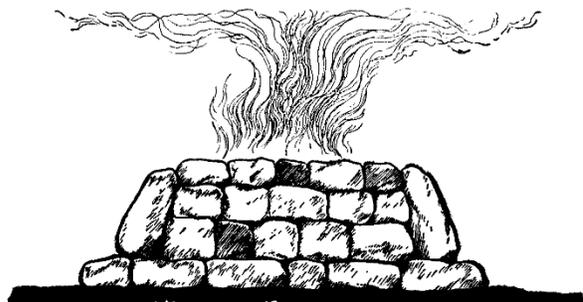
Noah • **Genesis 8:13-22**

- What do we learn about altars from this passage?

Abraham • **Genesis 12:1-8; 13:2-4, 18; 22:1-18**

- What do we learn about altars from this passage?

- What was the Lord’s purpose in Abraham building these altars?



Isaac • **Genesis 26:23-25**

- What do we learn about altars from this passage?

Jacob • **Genesis 33:1-20; 35:1-7**

- What do we learn about altars from this passage?

Moses • **Exodus 17:8-16**

- What do we learn about altars from this passage?

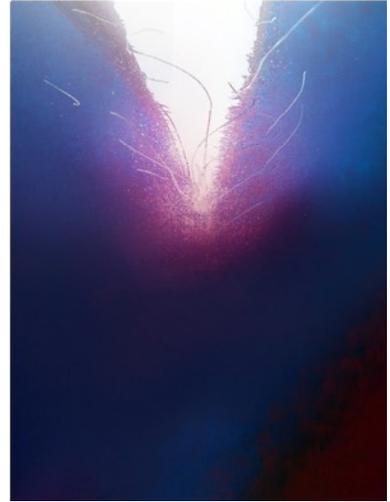
POINTS TO PONDER:

- ❖ In connection with altars God said, “I will come to you and bless you” (**Exo 20:22-24**).
- ❖ He also added, “If you make me an altar of stone, you shall not build it of hewn stones, for if you wield your tool on it you profane it. And you shall not go up by steps to my altar, that your nakedness be not exposed on it” (**Exo 20:25-26**).

CLOSING THOUGHT: In describing the “better” blessings that Christians now enjoy, **Hebrews 13:10** tells us, “We have an altar from which those who serve the tent have no right to eat.”

• LESSON 7 •

“Let Them Make Me a Sanctuary”



Exodus documents the deliverance of the descendants of Abraham from Egyptian bondage after four hundred years of affliction ([Acts 7:6](#)). In [Exodus 14](#) the LORD makes a dry path available through the Red Sea. In [Exodus 15](#) he makes bitter water sweet. In [Exodus 16](#) he rains bread from heaven. In [Exodus 17](#) he makes water flow from a rock. In [Exodus 19](#) he descends in fire on Mount Sinai. In [Exodus 20-23](#) he delivers the Ten Commandments, followed by a variety of laws outlining his expectations for the conduct of his chosen people. In [Exodus 23](#) he promises a successful conquest of Canaan. In [Exodus 24](#) he confirms his covenant with the nation of Israel. And in [Exodus 25](#) he says something spectacular.

The LORD said to Moses, “Speak to the people of Israel, that they take for me a contribution. From every man whose heart moves him you shall receive the contribution for me. And this is the contribution that you shall receive from them: gold, silver, and bronze, blue and purple and scarlet yarns and fine twined linen, goats’ hair, tanned rams’ skins, goatskins, acacia wood, oil for the lamps, spices for the anointing oil and for the fragrant incense, onyx stones, and stones for setting, for the ephod and for the breastpiece. And let them make me a sanctuary, that I may dwell in their midst. Exactly as I show you concerning the pattern of the tabernacle, and of all its furniture, so you shall make it.” ([25:1-9](#))

The LORD is more than capable of making a glorious sanctuary miraculously appear out of thin air. Why do you think he used a contribution “[from every man whose heart moved him](#)”?

The tabernacle will be described in a variety of different ways throughout Exodus. What are each of these descriptions communicating?

- “A sanctuary, that I may dwell in their midst” ([25:8](#)) -
- “The tent” ([26:36](#)) -
- “The tent of meeting” ([29:42](#)) -

- “The tabernacle of the testimony” (38:21) -

In one way or another, 50 chapters of the Bible touch on the blueprint, construction, or service of the tabernacle. Nothing was left to Moses’ imagination or the speculation of the people. The LORD revealed exactly what he wanted, down to the most minute of details. *Why* was it so important that the people make the tabernacle “*exactly as I show you concerning the pattern*” (Exo 25:9, 40; Num 8:4; Acts 7:44; Heb 8:5)?

If there was one word to describe what the LORD intended for the tabernacle’s atmosphere, surely it would be “*holy*.” What does “*holy*” mean? How does Exodus 29:42-45 serve as a good summary of God’s expectation of holiness?

Using Exodus 40:34-37, describe in your own words what happened once the tabernacle was constructed and erected.

In Leviticus 26:11-12, the LORD said, “*I will make my dwelling*” (literally *tabernacle* in Hebrew) “*among you, and my soul shall not abhor you. And I will walk among you and will be your God, and you shall be my people.*” What point does Paul make quoting that text in 2 Corinthians 6:14-18?

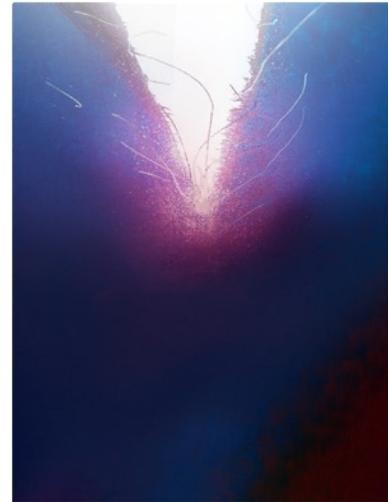
POINTS TO PONDER:

- ❖ Hebrews 8:1-6 describes the tabernacle and its system of priests as “*a copy and shadow of the heavenly things*” while ultimately drawing attention to Jesus as “*a minister in the holy places, in the true tent that the Lord set up, not man.*”
- ❖ When John saw “*a new heaven and a new earth*” in Revelation 21:1-4, he heard a loud voice from the throne saying, “*Behold, the dwelling place*” (or *tabernacle*) “*of God is with man. He will dwell with them, and they will be his people, and God himself will be with them as their God.*”

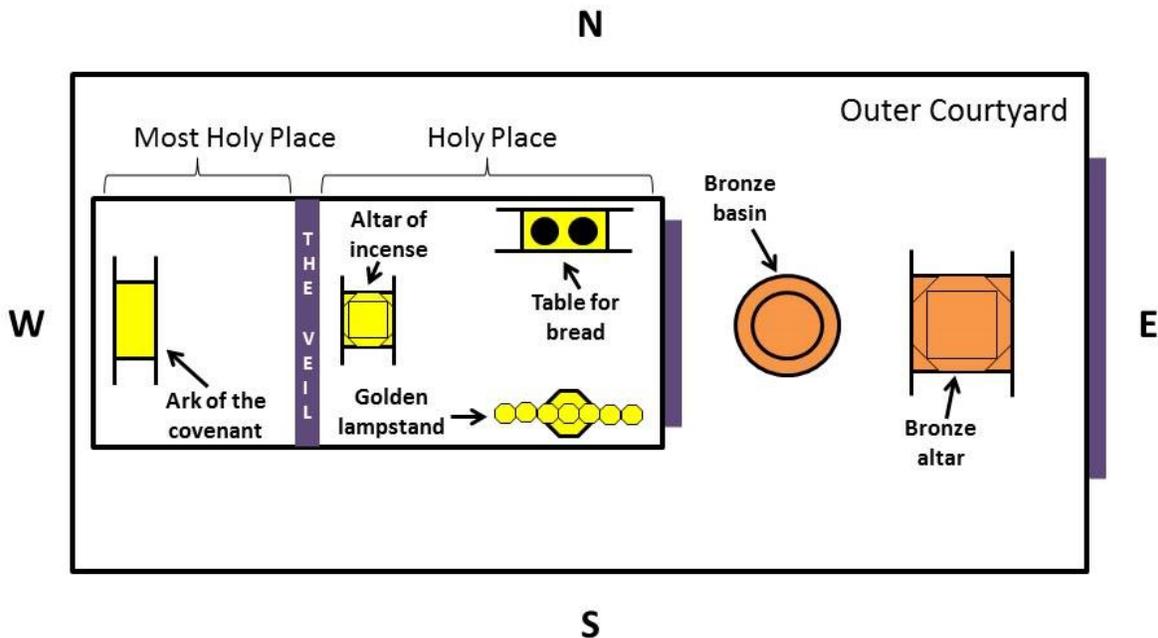
CLOSING THOUGHT: For almost 500 years the tabernacle served as a place for the LORD to dwell in the midst of his people and his people to render service and offer sacrifice to him.

• LESSON 8 •

The Exterior of the Tabernacle



“Let them make me a sanctuary, that I may dwell in their midst” was the command of the LORD in [Exodus 25:8](#). “Exactly as I show you concerning the pattern of the tabernacle, and of all its furniture, so you shall make it” ([Exo 25:9](#)). The last third of Exodus contains the meticulous details of this pattern and how the children of Israel put them into practice. We’ll begin with the exterior of this God-designed structure and work our way inward.



The Outer Courtyard ([Exo 27:9-19](#); [38:9-20](#); [40:33](#))

Hangings of fine twined linen formed a type of fence around the outer courtyard. The curtains were suspended with silver hooks from 60 wooden pillars. The pillars were overlaid with bronze. Each had a cap overlaid with silver. In its entirety, the outer courtyard was:

- 100 cubits long (150 feet)
- 50 cubits wide (75 feet)
- 5 cubits tall (7.5 feet)

A 30-foot wide entrance was available on the east side of the outer courtyard (Exo 27:16). It was covered with a screen made of blue, purple, and scarlet yarns and fine twined linen, embroidered with needlework.

The Bronze Altar (Exo 27:1-8; 38:1-7; 40:6, 10, 29)

The altar was made of acacia wood and overlaid with bronze. Its four corners had horns overlaid with bronze. It was a hollow square:

- 5 cubits long (7.5 feet)
- 5 cubits wide (7.5 feet)
- 3 cubits tall (4.5 feet)

Pots, shovels, basins, forks, and fire pans—all of bronze—were used in the service of the altar. A bronze grate with a bronze ring in each corner was set within the altar. Poles of acacia wood overlaid with bronze could be put through the rings for carrying the altar through the wilderness.

The Bronze Basin (Exo 30:17-21; 38:8; 40:7, 30-32)

A basin and its stand—both of bronze—stood between the bronze altar and the tabernacle. Mirrors of the women who ministered in the entrance of the tabernacle were used in its construction. The basin was filled with water for ceremonial washing. Every time the priests ministered they were to wash themselves with water, “so that they may not die.”

POINTS TO PONDER:

- ❖ All of this bronze must have gleamed beautifully as the Sun rose in the east each morning.
- ❖ Between the people and God were an altar and a basin—a place of sacrifice and a place of cleansing.

CLOSING THOUGHT: “...and since we have a great priest over the house of God, let us draw near with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water” (Heb 10:21-22).

What is the significance of a 7.5 foot tall curtain separating the camp of the people and the courtyard of the tabernacle?

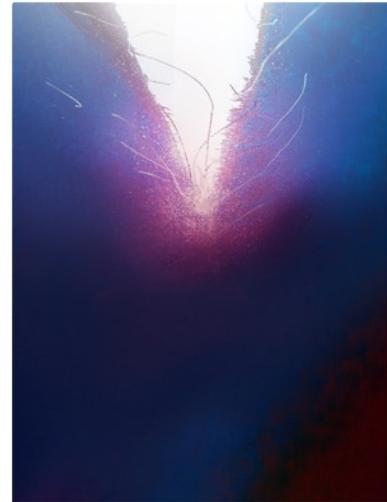
What would this bronze altar represent to the people of God?

What would this bronze basin represent to the people of God?

Why does sacrifice and cleansing necessarily stand between people and God?

• LESSON 9 •

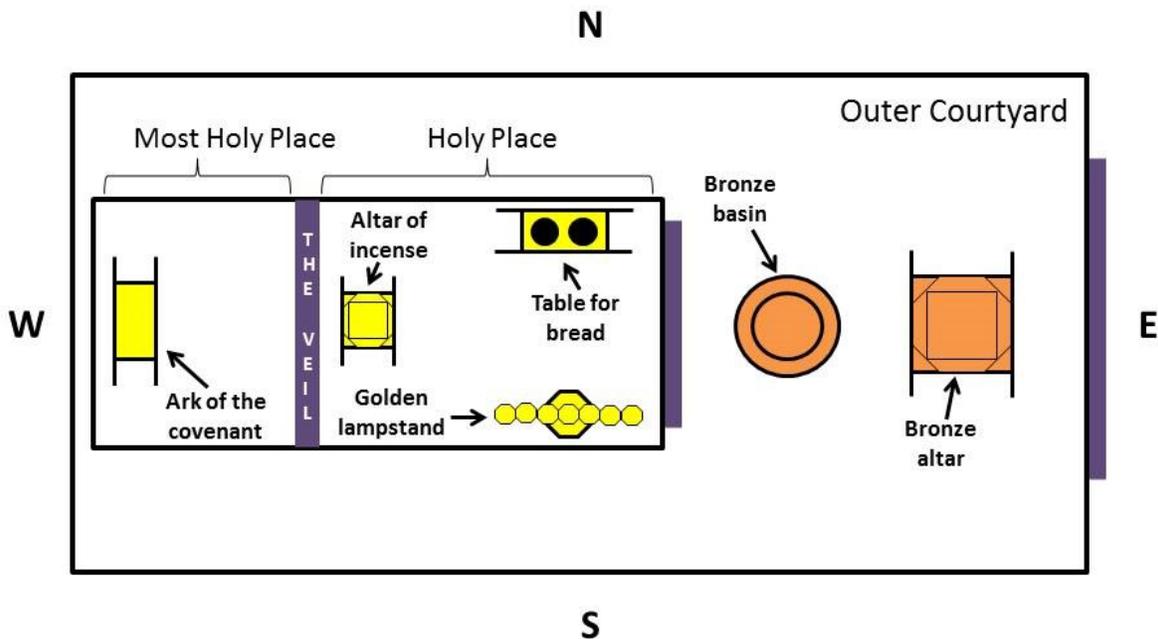
The Interior of the Tabernacle



Beyond the bronze altar and basin in the outer courtyard was the tabernacle itself—45 feet long, 15 feet wide, 15 feet tall. It was a wooden skeletal structure that was divided into two sections—the Holy Place (15 feet wide, 30 feet long) and the Most Holy Place (a 15 foot cube). The “walls” were made of 48 upright frames of acacia wood, 20 each on the north and south sides, six on the west side, and two corner boards (Exo 26:15-25). Five wooden bars overlaid with gold passed through rings attached to each frame (Exo 26:26-30), providing stability to the entire structure.

Ten curtains of fine twined linen, blue, purple, and scarlet yarns with cherubim skillfully worked into them were suspended from the skeletal structure. Fifty clasps of gold coupled the curtains together, “so that the tabernacle may be a single whole” (Exo 26:1-6). A multi-layered “tent over the tabernacle” was made of tanned rams’ skins and goatskins (Exo 26:7-14), forming a weather-resistant shield over the valuable materials within.

On the east end of the tabernacle was “a screen for the entrance of the tent.” It was made of blue, purple, and scarlet yarns and fine twined linen. The screen was supported by five pillars of acacia wood overlaid with gold and suspended from hooks of gold (Exo 26:36-37).



The Table for Bread (Exo 25:23-30; 37:10-16; 40:22-23)

Within the Holy Place, on the north side (Exo 26:35), was a table of acacia wood overlaid with pure gold. It was 3 feet long, 1.5 feet wide, and 2.25 feet high with a 3-inch molding of gold around the rim. Twelve loaves of the “bread of the Presence” were set in two piles on this table every Sabbath day as a food offering to the LORD (Lev 24:5-9). There were plates and dishes for incense, flagons and bowls for drink offerings, all made of pure gold.

Four rings of gold were attached to the table. Poles of acacia wood, overlaid with gold, were inserted through the rings so that the table could be carried.

The Golden Lampstand (Exo 25:31-40; 37:17-24; 40:24-25)

Opposite the table, on the south side (Exo 26:35), stood a seven-branched lampstand hammered out of one solid piece of pure gold. With cups, calyxes, and flowers on each branch, it was made to look like a blossoming almond tree. Its tongs and trays were of pure gold. “It shall be made, with all these utensils, out of a talent (about 75 pounds) of pure gold” (25:39). Its purpose? “The lamps shall be set up so as to give light on the space in front of it” (25:37).

Part of the priests’ ministry was to keep the lamps burning consistently (Exo 27:20-21; Lev 24:1-4). Each lamp was trimmed every evening and morning (Exo 30:7-8).

The Altar of Incense (Exo 30:1-10, 34-38; 37:25-29; 40:26-27)

On the west side of the Holy Place was a 3-foot high, 1.5-foot long, 1.5-foot wide wooden altar overlaid with pure gold. It had horns and a molding of gold around it. Four golden rings on opposite sides served as holders for poles with which to carry the altar. As with the table, the poles were of acacia wood and overlaid with pure gold.

Fragrant incense was burnt on the altar every morning and evening. The high priest would also “make atonement on its horns once a year” with the blood of a sin offering of atonement (30:10).

What would this table with “bread of the Presence” represent to the people of God?

What would the golden lampstand represent to the people of God?

What would the altar of incense represent to the people of God?

Why were the priests warned not to offer “unauthorized incense on it, or a burnt offering, or a grain offering” or a drink offering (30:9)?

The Veil (Exo 26:31-33; 36:35-36)

The veil separating the Holy Place from the Most Holy Place was made of blue, purple, and scarlet yarns and fine twined linen. Cherubim were skillfully worked into its design. It was hung with hooks of gold from four pillars of gold-overlaid acacia wood on four bases of silver.

The Ark of the Covenant (Exo 25:10-22; 37:1-9; 40:20-21)

The Most Holy Place was a 15-foot cube containing only the ark of the covenant—a 3.75-foot long, 2.25-foot wide, 2.25-foot tall chest of acacia wood and overlaid with pure gold. A solid golden slab called the “mercy seat” fit perfectly on top of the chest. Two cherubim, hammered out of the same piece of gold, spread their wings above, overshadowing the mercy seat. Their faces looked down. The two stone tablets of the covenant were kept inside.

Human hands were not to touch the ark of the covenant (2 Sam 6:5-7). Poles of acacia wood overlaid with gold were inserted through four rings of gold on the ark. The poles were not to be taken out of the rings of the ark.

POINTS TO PONDER:

- ❖ Only the high priest could enter the Most Holy Place, and he but once a year, on the Day of Atonement (Heb 9:7; Lev 16).
- ❖ God said of the ark, “There I will meet with you, and from above the mercy seat, from between the two cherubim that are on the ark of the testimony, I will speak with you” (Exo 25:22).

CLOSING THOUGHT: “But when Christ appeared as a high priest of the good things that have come, then through the greater and more perfect tent (not made with hands, that is, not of this creation) he entered once for all into the holy places, not by means of the blood of goats and calves but by means of his own blood, thus securing an eternal redemption” (Heb 9:11-12).

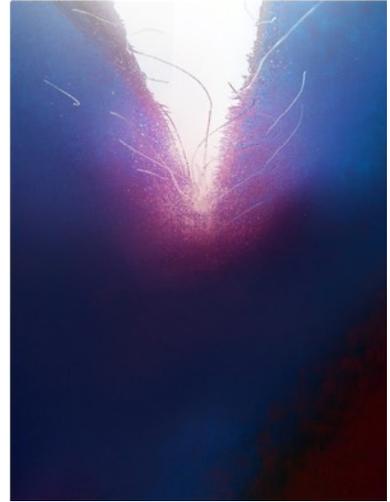
Think for a few moments about the nature and purpose of veils.

- *What* is a veil?
- List some examples of *when* veils are used?
- Perhaps most significant, *why* are veils used?
- What would the veil represent to the people of God?

• LESSON 10 •

The Ark of the Covenant

One of the mysterious pieces of the Tabernacle was the Ark of the Covenant. It played an important role through Israel's history. This study will break down the role of the Ark, its importance to God's people, and its relevance in our study on God's presence.



Exodus 25:10-22, 37:1-9; 40:20-21 – List the specific details concerning the Ark:

The top of the Ark is called the “Mercy Seat” (Lev. 16:2, 13). Why that name? What was significant about the mercy seat?

What role did the Ark play for the people of God? (See Num. 10:35; Joshua 3:3; Judges 20:27; 1 Samuel 4:5-6, 22; 2 Samuel 11:11;)

What did the Ark represent to God's people? (Notice David's words in 1 Chronicles 28:2)

What was kept inside the Ark? Why—what did they represent?

What are some occasions the ark became dangerous? Why?

What is the last reference we have to the ark (historically)? Why was losing the ark likely not coincidental? (See Jeremiah 3:16)

• LESSON 11 •

The Priesthood of the Tabernacle

On the third new moon after the people of Israel had gone out of the land of Egypt, on that day they came into the wilderness of Sinai, and they encamped in the wilderness. There Israel encamped before the mountain, while Moses went up to God. The LORD called to him out of the mountain, saying,

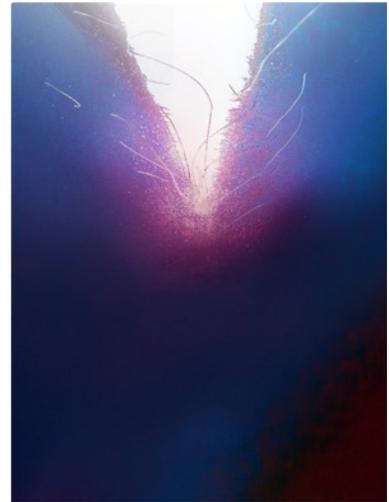
“Thus you shall say to the house of Jacob, and tell the people of Israel: You yourselves have seen what I did to the Egyptians, and how I bore you on eagles’ wings and brought you to myself. Now therefore, if you will indeed obey my voice and keep my covenant, you shall be my treasured possession among all peoples, for all the earth is mine; and you shall be to me a kingdom of priests and a holy nation. These are the words that you shall speak to the people of Israel.” (Exo 19:1-6)

After delivering extensive instructions concerning the pattern of the tabernacle (Exo 25-27), the LORD began outlining to Moses the priesthood which would serve in and around his sanctuary.

“Then bring near to you Aaron your brother, and his sons with him, from among the people of Israel, to serve me as priests—Aaron and Aaron’s sons, Nadab and Abihu, Eleazar and Ithamar.” (Exo 28:1)

Beyond this family, an entire tribe of Israel was set apart by God for the ministry of the tabernacle.

And the LORD spoke to Moses, saying, “Bring the tribe of Levi near, and set them before Aaron the priest, that they may minister to him. They shall keep guard over him and over the whole congregation before the tent of meeting, as they minister at the tabernacle. They shall guard all the furnishings of the tent of meeting, and keep guard over the people of Israel as they minister at



Priest (kohen in Hebrew) means “one who officiates.” When God expressed his desire for Israel to be a “kingdom of priests and a holy nation,” what did he mean?

Who was Aaron? What do we know about him from Exodus?

the tabernacle. And you shall give the Levites to Aaron and his sons; they are wholly given to him from among the people of Israel. And you shall appoint Aaron and his sons, and they shall guard their priesthood. But if any outsider comes near, he shall be put to death.”

(Num 3:5-10)

The tribe of Levi uniquely belonged to the LORD (Num 3:11-13). “For the LORD your God has chosen him out of all your tribes to stand and minister in the name of the LORD” (Deut 18:5).

“The Levitical priests, all the tribe of Levi, shall have no portion or inheritance with Israel. They shall eat the LORD’s food offerings as their inheritance. They shall have no inheritance among their brothers; the LORD is their inheritance, as he promised them.” (Deut 18:1-2)

A tithing system was instituted by the LORD to provide for these priests and their families (Deut 18:3-8; 14:22-29). They rightly received a portion of food from various sacrifices presented to the LORD (Num 18:8-32). Forty-eight cities with their surrounding pasturelands were provided throughout the territories of Israel for the priests and their families (Josh 21). By the LORD’s design, these men did not have to concern themselves with many of the day-to-day tasks of ordinary life, but it is hard to overstate the seriousness of their ministry. They were to belong *wholly* to the LORD and his service.

So the LORD said to Aaron, “You and your sons and your father’s house with you shall bear iniquity connected with the sanctuary, and you and your sons with you shall bear iniquity connected with your priesthood. And with you bring your brothers also, the tribe of Levi, the tribe of your father, that they may join you and minister to you while you and your sons with you are before the tent of the testimony. They shall keep guard over you and over the whole tent, but shall not come near to the vessels of the sanctuary or to the altar lest they, and you, die. They shall join you and keep guard over the tent of meeting for all the service of the tent, and no outsider shall come near you. And you shall keep

What do you envision when you read that the Levites were expected to serve as “guards” of the tabernacle? Perhaps Exodus 32:25-29 and Numbers 25:1-13 would be helpful.

If you had to guess, why would the LORD institute that all the tribe of Levi “shall have no portion or inheritance with Israel”?

What was a tithe?

guard over the sanctuary and over the altar, that there may never again be wrath on the people of Israel. And behold, I have taken your brothers the Levites from among the people of Israel. They are a gift to you, given to the LORD, to do the service of the tent of meeting. And you and your sons with you shall guard your priesthood for all that concerns the altar and that is within the veil; and you shall serve. I give your priesthood as a gift, and any outsider who comes near shall be put to death.” (Num 18:1-7)

The High Priest

At the head of the priesthood was the high priest.

For every high priest chosen from among men is appointed to act on behalf of men in relation to God, to offer gifts and sacrifices for sins. He can deal gently with the ignorant and wayward, since he himself is beset with weakness. Because of this he is obligated to offer sacrifice for his own sins just as he does for those of the people. And no one takes this honor for himself, but only when called by God, just as Aaron was. (Heb 5:1-4)

The high priest wore holy garments, for glory and for beauty (Exo 28:2).

- An **ephod** (Exo 28:6-14; 39:1-7) - a colorful linen torso garment held together by a skillfully woven waistband. It had two shoulder pieces, each holding an onyx stone. The names of the 12 sons of Israel were engraved on these two stones so that the high priest could bear their names before the LORD on his two shoulders for remembrance.
- A **breastpiece of judgment** (Exo 28:15-30; 39:8-21) - worn over the ephod and attached with gold chains and rings, the breastpiece had four rows, each with three precious stones. Each of the stones had engraved upon it the name of one of the tribes of Israel. The breastpiece also contained the Urim and the Thummim which appear to have been used in

Why would the LORD go so far as to say, “any outsider who comes near shall be put to death”?

In what way was even the high priest “beset with weakness”?



seeking guidance from the LORD (Num 27:21; 1 Sam 23:9-12; 28:6; 30:7-8; Ezra 2:63; Neh 7:65).

- A blue **robe** (Exo 28:31-35; 39:22-26) - worn under the ephod (Lev 8:7-8); imitation pomegranates of blue, purple, and scarlet yarns with fine twined linen lined the hem of the robe, alternating with golden bells. “Its sound shall be heard when he goes into the Holy Place before the LORD, and when he comes out, so that he does not die” (Exo 28:35).
- A **coat** of fine linen (Exo 28:39; 39:27-29) - probably worn under the robe.
- A **sash** (Exo 28:39) embroidered with needlework.
- A **turban** of fine linen (Exo 28:36-39) - held a golden plate, the holy crown (Lev 8:9) on which were engraved in Hebrew, “Holy to the LORD.”

The rest of the priests wore coats and sashes and caps with linen undergarments (Exo 28:40-42). These special garments were to be “on Aaron and on his sons when they go into the tent of meeting or when they come near the altar to minister in the Holy Place, lest they bear guilt and die” (Exo 28:43).

POINTS TO PONDER:

- ❖ When men—even kings—did not respect God’s pattern for the priesthood, the consequences were serious (1 Sam 13:1-14; 2 Chron 26:16-21).
- ❖ Though these priests were many in number, they were only human. They lived only so long, and were prevented by death from continuing in office (Heb 7:23). The LORD spoke of succession from the very beginning of Aaron’s service (Exo 29:29-30). The writer of Hebrews reflects on this reality in drawing attention to the “better” priesthood of Jesus (Heb 7:23-28).

CLOSING THOUGHT: “But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light” (1 Pet 2:9).

Open a Bible and carefully read the LORD's instructions in [Leviticus 17:1-14](#).

- Why do you think the LORD was so explicit in commanding that sacrifices be brought to the priest at the entrance of the tent of meeting, and not be offered “[in the open field](#)”?
- “[For the life of the flesh is in the blood, and I have given it for you on the altar to make atonement for your souls, for it is the blood that makes atonement by the life](#)” ([Lev 17:11](#)). What does this tell us about the nature, significance, and necessity of Old Testament sacrifices? Why would the author of [Hebrews 9:22](#) go so far as to say “[without the shedding of blood there is no forgiveness of sins](#)”?

In [Leviticus 1-7](#), the LORD outlines five sacrificial “[offerings](#)” (literally, *something that is brought near*) that could be presented on his altar for various reasons from among the people.

- **Burnt offerings** ([Lev 1](#)) – either a bull, small livestock (a sheep or a goat), or a bird; a very costly offering since it would be completely burned up with nothing left. Burnt offerings were made throughout the Old Testament on occasions of thanksgiving, praise, petition, the making of vows, and self-dedication.
 - Why do you think the LORD repeatedly emphasized that the animals offered were to be “[without blemish](#)”?
 - Why would the LORD want the offerer to “[lay his hand on the head of the burnt offering](#)” and be the one to kill it?
 - After creating such a beautiful, materially-valuable sanctuary, why would the LORD ever want the priests to “[throw the blood against the sides of the altar](#)”?

- **Grain offerings** (Lev 2) – typically consisted of fine flour, oil, frankincense, and salt; the priest would burn “a memorial portion” of the offering on the altar and the rest was a means of providing food for the priests. Grain offerings were often offered along with burnt offerings or peace offerings in the Old Testament.
- **Peace offerings** (Lev 3) – presented the possibility of peace or communion between the offerer and the LORD could consist of cattle, sheep, or goats. Whereas the entire animal was consumed in a burnt offering, the fat and kidneys of a peace offering were presented to the LORD, the priests received a portion for their food (Lev 7:28-36), and what remained went back to the offerers and their families (Deut 12:17-18). Peace offerings came to symbolize a kind of communion meal, a means of affirming a covenant relationship. On occasions ranging from petition to praise, peace offerings were a time to remember and reaffirm one’s covenant relationship with the LORD.
- **Sin offerings** (Lev 4:1-5:13) – cattle, sheep, goats, or birds presented to make amends for a broken relationship with the LORD caused either by unintentionally violating his commandments (4:1-35) or by failing to do something which was required (5:1-13).
 - Note Leviticus 4:5-7. What made this offering different? Why was the blood of a sin offering handled in this way?
- **Guilt offerings** (Lev 5:14-6:7) – appear to have been for offenses more serious (“a breach of faith and unintentional sin in any of the holy things of the LORD”) since the sacrificial animals were to be more costly. Sins against a fellow person also called for a guilt offering (6:1-5).
 - What did the LORD mean when he said the offerer “shall also make restitution for what he has done amiss in the holy thing and shall add a fifth to it and give it to the priest” (5:16)?

By making all of these sacrificial offerings, what were the people of God acknowledging?

Beyond those five offerings that could be initiated by the people according to their need, the LORD also established an “appointed time” for perpetual sacrifices (Num 28:1-2).

Occasion	Bulls	Rams	Lambs	Goats
Every day (Num 28:3-8)			2	
Every Sabbath (Num 28:9-10)			2	
The first day of every month (Num 28:11-15)	2	1	7	1
Each day of the Feast of Unleavened Bread (Num 28:16-25)	2	1	7	1
The Feast of Weeks (Num 28:26-31)	2	1	7	1
The Feast of Trumpets (Num 29:1-6)	1	1	7	1
The Day of Atonement (Num 29:7-11)	1	1	7	1
First day of the Feast of Booths (Num 29:12-38):	13	2	14	1
Second day	12	2	14	1
Third day	11	2	14	1
Fourth day	10	2	14	1
Fifth day	9	2	14	1
Sixth day	8	2	14	1
Seventh day	7	2	14	1
Eighth day	1	1	7	1

For further study:

- **The Sabbath (Lev 23:3):** a day of solemn rest every 7th day; mimics the rhythm of work and rest rooted in Creation (Exo 20:7-11).
- **The Feast of Unleavened Bread (Lev 23:4-8):** immediately followed Passover, which was celebrated on the 14th day of the 1st month to commemorate Israel’s deliverance from Egyptian bondage (Exo 12-13).
- **The Feast of Weeks (Lev 23:9-22):** also known as “the Feast of the Harvest” (Exo 23:16) and Pentecost (from the Greek word for “fiftieth”); took place seven weeks after Passover; recognized the LORD as the provider of crops and deserving of the firstfruit of all produce.
- **The Feast of Trumpets (Lev 23:23-25):** every new moon was a holy day (Num 28:11-15), but the seventh month (centered around the Day of Atonement) was the most sacred month of the Hebrew year, making the first day of that month especially holy. Numbers 10:10 associates the blowing of the trumpets with a plea to God to remember Israel.
- **The Day of Atonement (23:26-32):** the 10th day of the 7th month; Leviticus 16 provides instructions concerning this one day per year on which the high priest was commanded to enter the Most Holy Place and sacrifice for his own sins and the sins of all the people.
- **The Feast of Booths (Lev 23:33-43):** a weeklong feast that began on the 15th day of the 7th month; involved all Israelites living in booths for the week to remind themselves of their former wandering in the wilderness.

“Appointed time” sacrifices per year:

- 113 bulls
- 37 rams
- 19 goats
- 1,093 lambs

1,500 years’ worth of “appointed time” sacrifices:

- 169,500 bulls
- 55,500 rams
- 28,500 goats
- 1,639,500 lambs

CLOSING THOUGHT: “I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship” (Rom 12:1).

• LESSON 13 •

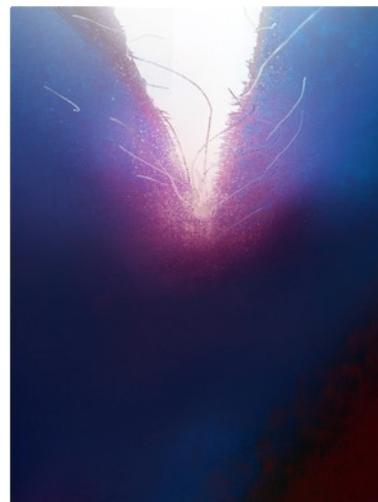
The Temple: House for the Name of the LORD

For nearly 500 years, the tabernacle served as a place for the LORD to dwell in the midst of his people and his people to render service and offer sacrifice to him. A glorious evolution was experienced in the days of Solomon, son of David, king of Israel. You can read of the expansive wealth and wisdom of Solomon in [1 Kings 4:20-34](#), but good luck wrapping your mind around the grandeur of what is being described. This, in more than one way, was the “golden age” of Israel.

Now Hiram king of Tyre sent his servants to Solomon when he heard that they had anointed him king in place of his father, for Hiram always loved David. And Solomon sent word to Hiram, “You know that David my father could not build a house for the name of the LORD his God because of the warfare with which his enemies surrounded him, until the LORD put them under the soles of his feet. But now the LORD my God has given me rest on every side. There is neither adversary nor misfortune. And so I intend to build a house for the name of the LORD my God, as the LORD said to David my father, ‘Your son, whom I will set on your throne in your place, shall build the house for my name.’” ([1 Kings 5:1-5](#))

If ever there was a worthy attempt to build a house for the name of the LORD, surely this was it.

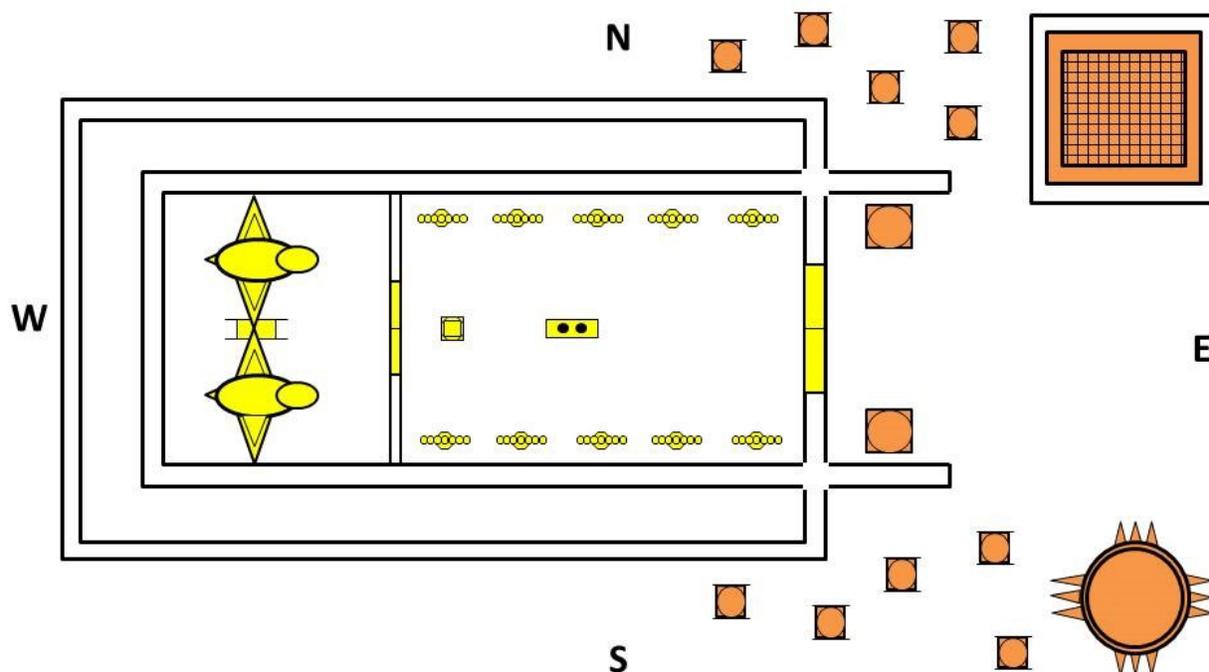
King Solomon drafted forced labor out of all Israel, and the draft numbered 30,000 men. And he sent them to Lebanon, 10,000 a month in shifts... Solomon also had 70,000 burden-bearers and 80,000 stonecutters in the hill country, besides Solomon’s 3,300 chief officers who were over the work, who had charge of the people who carried on the work. At the king’s command they quarried out great, costly stones in order to lay the foundation of the house with dressed stones. ([1 Kings 5:13-17](#))



Why couldn’t David, a man after God’s own heart, build a house for the name of the LORD? Take the time to read [2 Samuel 7](#) and [1 Chronicles 22:6-10](#) to understand the answer.

What is meant by referring to the temple as “a house for the name of the LORD”?

It took seven years (967-960 B.C.) to build this “house of the LORD” (1 Kings 6:37-38). The temple itself, not including the surrounding chambers, was 90 feet long, 30 feet wide—twice the dimensions of the tabernacle—and 45 feet high! Envision the incredible details:



- Two 40-foot bronze pillars at the entrance named Boaz and Jachin with capitals on top, each decorated with 200 imitation pomegranates (1 Kings 7:15-22; 2 Chron 3:15-17).
- A vestibule, 30 feet wide and 15 feet deep (1 Kings 6:33-35)
- Two folding doors of cypress wood on doorposts of olivewood, leading from the vestibule into the nave (Holy Place); carved into the doors were cherubim, palm trees, and open flowers; the doors were overlaid with gold (1 Kings 6:33-35)
- The nave (Holy Place) was 60 feet long, 30 feet wide, and 45 feet high (1 Kings 6:15, 17-18; 2 Chron 3:5-7). The walls were lined with boards of cedar carved in the form of gourds and open flowers. “All was cedar; no stone was seen... And Solomon overlaid the inside of the house with pure gold” (1 Kings 6:18, 21). The nave contained the golden altar of incense, the golden table for the bread of the Presence, and ten golden lampstands—five on the north side and five on the south (1 Kings 7:48-50; 2 Chron 4:7)
- Two doors of olivewood carved with cherubim, palm trees, and open flowers formed the entrance from the nave to the inner sanctuary (the Most Holy Place); they were overlaid with gold (1 Kings 6:31-32).
- The inner sanctuary (the Most Holy Place) was a 30-foot cube overlaid with pure gold. In this inner sanctuary were two cherubim of olivewood overlaid with gold, each 15 feet tall with 15-foot wingspans; their wings were spread out so that a wing of one

touched one wall, a wing of the other touched the other wall; their other wings touched each other in the middle. The ark of the covenant rested between the two cherubim (1 Kings 6:15-29; 2 Chron 3:8-14).

- A three-level structure was built around the walls of the temple. The lower chamber was 7.5 feet wide, the middle chamber was 9 feet wide, and the upper chamber was 10.5 feet wide (1 Kings 6:5-6, 8, 10).

The temple stood in the middle of a court with boundary walls. Outside the temple, within the court, was:

- An altar of bronze for burnt offerings—15 feet high, 30 feet long, 30 feet wide (2 Chron 4:1).
- The “sea,” a basin of cast metal—7.5 feet high and 15 feet in diameter—that held 12,000 gallons of water for the priests to cleanse themselves. It stood on 12 bronze oxen in sets of three, facing in each direction (1 Kings 7:23-26; 2 Chron 4:2-5).
- Ten bronze wheeled stands—6 feet long, 6 feet wide, and 4.5 feet high—each supporting a large basin 4.5 feet in diameter which held 240 gallons of water for rinsing off what was used for burnt offerings (1 Kings 7:27-38; 2 Chron 4:6). Five stands were on the north side and five were on the south.

Now the word of the LORD came to Solomon, “Concerning this house that you are building, if you will walk in my statutes and obey my rules and keep all my commandments and walk in them, then I will establish my word with you, which I spoke to David your father. And I will dwell among the children of Israel and will not forsake my people Israel.” (1 Kings 6:11-13)

What is promised to Solomon in 1 Kings 6:11-13?

Once seven years’ worth of construction was finished,

Then Solomon assembled the elders of Israel and all the heads of the tribes, the leaders of the fathers’ houses of the people of Israel, before King Solomon in Jerusalem, to bring up the ark of the covenant of the LORD out of the city of David, which is Zion. And all the men of Israel assembled to King Solomon at the feast in the month Ethanim, which is the seventh month. And all the elders of Israel came, and the priests took up the ark. And they brought up the ark of the LORD, the tent of meeting, and all the holy vessels that were in the tent; the priests and the Levites brought them up. And King Solomon and all the congregation of Israel, who had assembled before him, were with him before the

ark, sacrificing so many sheep and oxen that they could not be counted or numbered. Then the priests brought the ark of the covenant of the LORD to its place in the inner sanctuary of the house, in the Most Holy Place, underneath the wings of the cherubim. (1 Kings 8:1-6)

When the priests came out of the Holy Place, “a cloud filled the house of the LORD, so that the priests could not stand to minister because of the cloud, for the glory of the LORD filled the house of the LORD” (1 Kings 8:10-11).

There is a wealth of heartfelt praise, thanksgiving, and petition to God in 1 Kings 8:12-61. You would be well-served by taking the time to study Solomon’s prayer.

Then the king, and all Israel with him, offered sacrifice before the LORD. Solomon offered as peace offerings to the LORD 22,000 oxen and 120,000 sheep. So the king and all the people of Israel dedicated the house of the LORD. The same day the king consecrated the middle of the court that was before the house of the LORD, for there he offered the burnt offering and the grain offering and the fat pieces of the peace offerings, because the bronze altar that was before the LORD was too small to receive the burnt offering and the grain offering and the fat pieces of the peace offerings. So Solomon held the feast at that time, and all Israel with him, a great assembly, from Lebo-hamath to the Brook of Egypt, before the LORD our God, seven days. On the eighth day he sent the people away, and they blessed the king and went to their homes joyful and glad of heart for all the goodness that the LORD had shown to David his servant and to Israel his people. (1 Kings 8:62-66)

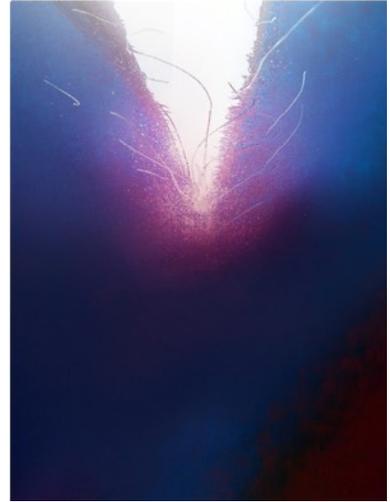
CLOSING THOUGHT: “The God who made the world and everything in it, being Lord of heaven and earth, does not live in temples made by man, nor is he served by human hands, as though he needed anything, since he himself gives to all mankind life and breath and everything” (Acts 17:24-25).

1 Kings 8:12-61 contains (1) Solomon’s blessing of the LORD, (2) Solomon’s prayer of dedication, (3) Solomon’s blessing of the people. What can we learn from his words spoken on this monumental occasion?

In light of the grandeur of what was just described in 1 Kings 5-8, Paul gives a bold affirmation in Acts 17:24-25. What is his point?

• LESSON 14 •

The Downward Spiral of the Temple



The books of 1&2 Kings chronicle the downfall and destruction of God's people. As the people are led by wicked kings, influenced by the nations around them, God's people break their covenant relationship with Him, choosing to worship idols over the One true God. The sin and wickedness comes with some severe consequences. One such consequence is the neglect and dismantling (physically and spiritually) of the temple.

Read the following passages and write down how the Temple was dismantled piece by piece:

1 Kings 14:25-26

1 Kings 15:18-19

2 Kings 16:8-17

2 Kings 18:16

Read the following passages and write down what happened to the people and the Temple spiritually:

1 Kings 11:5-8

1 Kings 12:25-33

Jeremiah 7:30-31

2 Kings 21:4-5

2 Chronicles 29:6-7

How does this drifting from God, this downward spiral happen? What are some signs one is drifting from God? How do we keep from drifting?

• LESSON 15 •

The Destruction of the Temple

We've spent the past several classes showing the instruction for, construction of, and purpose in the Temple. In today's study we'll consider the severity of God's punishment against His people; and the reminder of how costly, and destructive sin is.

Ezekiel 8-11 describes God leaving the temple. Write down the steps leading to His departure:

The destruction of Jerusalem and their captivity were foretold by the prophets:

Jeremiah 7:1-15

Jeremiah 25:1-11

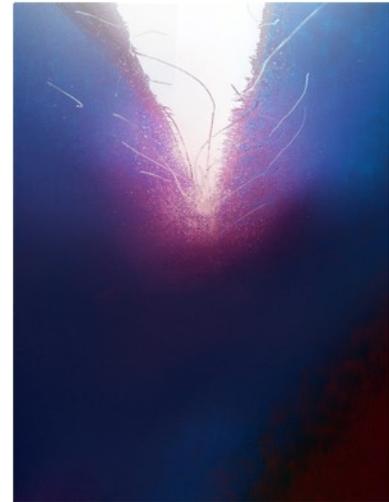
Habakkuk 1:5-11

Notice what is said afterwards about the destruction of the Temple:

Ezra 5:12—

Lamentations 2:6—

Why would the destruction of the Temple be devastating to God's people? What did they lose? (Think back to Genesis 3).



2 Kings 25 gives us details as to what Nebuchadnezzar did to the Temple. Describe what he did and how it would have impacted the Jews then and to come.

Though the Temple would be rebuilt, in what ways was it not the same as it was before?

• LESSON 16 •

Jesus and the Temple

Hundreds of years have passed between the rebuilding of the Temple and the arrival of Jesus. Reading through the Gospels, we see the significance of the Temple both in what Jesus taught, and in how Jesus interacted in and with the Temple.

The Temple Zerubbabel had rebuilt had undergone changes by the time of Jesus' arrival on Earth. Look at John 2, what changes had taken place?

The first two occasions we have recorded of Jesus visiting the Temple are when He was young

In Luke 2:21-38, Jesus is seen as _____ and _____

In Luke 2:41-52- Jesus is seen as _____

When we think of Jesus and the Temple we think of John 2:13-25. Explain the scene—

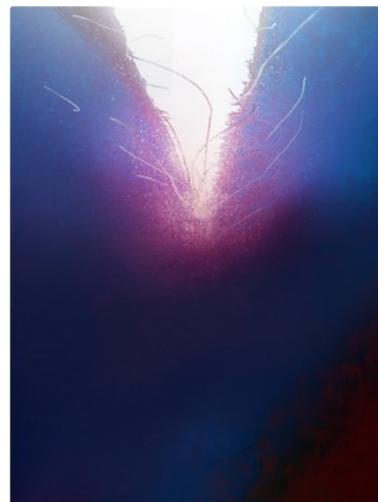
What is taking place at the Temple?

What does this tell us about the role of the Temple and the hearts of the "Priesthood" in this time?

Why did Jesus react in that way?

Jesus told His Apostles about the future of the Temple (Matt. 24, Mark 13, Luke 21).

Summarize Jesus' teaching. What is He preparing His Apostles for?



As one born under the law (Gal. 4:4) how often would Jesus visit the Temple in His lifetime?

What does John 1:14 mean?

Notice Jesus' statement in John 2:19-22. Did the people understand it? Why did it make them so angry?"?

• LESSON 17 •

“It is Finished”

The first nine lessons of this study (and the thousands of years' worth of historical scope we've worked to wrap our minds around) have been gradually building and persistently pointing to an incredible moment.

What did the LORD God's dark promise to the serpent in [Genesis 3:15](#) mean? How would it be fulfilled?

“I will put enmity between you and the woman,
and between your offspring and her offspring;
he shall bruise your head,
and you shall bruise his heel.”

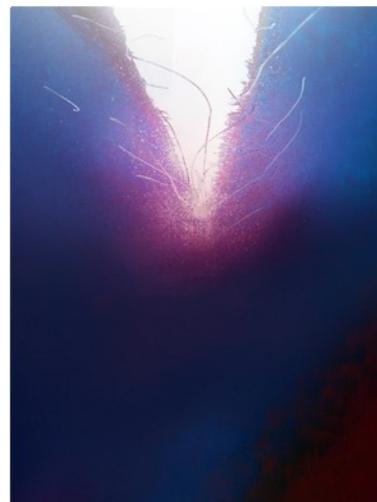
What did John the Baptist intend to convey in [John 1:29](#) when he pointed at Jesus of Nazareth and said, “Behold, the Lamb of God who takes away the sin of the world”?

Why would the author of Hebrews write what he did in [Hebrews 10:1-4](#)? So much blood had been shed! But...

Since the law has but a shadow of the good things to come instead of the true form of these realities, it can never, by the same sacrifices that are continually offered every year, make perfect those who draw near. Otherwise, would they not have ceased to be offered, since the worshipers, having once been cleansed, would no longer have any consciousness of sins? But in these sacrifices there is a reminder of sins every year. For it is impossible for the blood of bulls and goats to take away sins.

And Paul? On what basis could he draw the worldview altering connections contained in [Galatians 3:19-29](#)?

Why then the law? It was added because of transgressions, until the offspring should come to whom the promise had been made, and it was put in place through angels by an intermediary. Now an intermediary implies more than one, but God is one.



What does it all mean?

• [Genesis 3:15](#) –

• [John 1:29](#) –

• [Hebrews 10:1-4](#) –

• [Galatians 3:19-29](#) –

Is the law then contrary to the promises of God? Certainly not! For if a law had been given that could give life, then righteousness would indeed be by the law. But the Scripture imprisoned everything under sin, so that the promise by faith in Jesus Christ might be given to those who believe.

Now before faith came, we were held captive under the law, imprisoned until the coming faith would be revealed. So then, the law was our guardian until Christ came, in order that we might be justified by faith. But now that faith has come, we are no longer under a guardian, for in Christ Jesus you are all sons of God, through faith. For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus. And if you are Christ's, then you are Abraham's offspring, heirs according to promise.

What does it all mean? We could look to many of Jesus' claims in an effort to shed light on the ultimate significance of [Genesis 3](#), [John 1](#), [Hebrews 10](#), and [Galatians 3](#). For the purposes of this study, consider [John 10:14-18](#).

"I am the good shepherd. I know my own and my own know me, just as the Father knows me and I know the Father; and I lay down my life for the sheep. And I have other sheep that are not of this fold. I must bring them also, and they will listen to my voice. So there will be one flock, one shepherd. For this reason the Father loves me, because I lay down my life that I may take it up again. No one takes it from me, but I lay it down of my own accord. I have authority to lay it down, and I have authority to take it up again. This charge I have received from my Father."

"Behold, the Lamb of God!" He lays down his life to fulfill the heavenly Father's plan. Behold, the blood which accomplishes what millions of bulls and goats could not. Behold, the seed of woman who bruises the serpent's head. Behold, the opportunity for justification in Jesus Christ.

Jesus states: "I am the good shepherd" (John 10:14). What did he mean?

We get the sense that Jesus is revealing something very important in John 10:16. What is it?

In your own words, how would you summarize the substance of John 10:17-18?

The first nine lessons of this study have been gradually building and persistently pointing to an incredible moment. Behold, that moment. Jesus of Nazareth is suspended between heaven and earth on a Roman cross.

Now from the sixth hour there was darkness over all the land until the ninth hour. And about the ninth hour Jesus cried out with a loud voice, saying, “Eli, Eli, lema sabachthani?” that is, “My God, my God, why have you forsaken me?” And some of the bystanders, hearing it, said, “This man is calling Elijah.” And one of them at once ran and took a sponge, filled it with sour wine, and put it on a reed and gave it to him to drink. But the others said, “Wait, let us see whether Elijah will come to save him.” And Jesus cried out again with a loud voice and yielded up his spirit.

And behold, the curtain of the temple was torn in two, from top to bottom. And the earth shook, and the rocks were split. The tombs also were opened. And many bodies of the saints who had fallen asleep were raised, and coming out of the tombs after his resurrection they went into the holy city and appeared to many. When the centurion and those who were with him, keeping watch over Jesus, saw the earthquake and what took place, they were filled with awe and said, “Truly this was the Son of God!” (Matt 27:45-54)

John, in documenting the same event, testifies:

After this, Jesus, knowing that all was now finished, said (to fulfill the Scripture), “I thirst.” A jar full of sour wine stood there, so they put a sponge full of the sour wine on a hyssop branch and held it to his mouth. When Jesus had received the sour wine, he said, “It is finished,” and he bowed his head and gave up his spirit. (John 19:28-30)

What is finished? Consider this insight from Hebrews:

- Jesus, the Lamb of God, has been offered once to bear the sins of many (9:28)
- Jesus entered, not into holy places made with hands, but into heaven itself on our behalf; he

“Behold, the curtain of the temple was torn in two, from top to bottom” (Matt 27:51; Mark 15:38; Luke 23:45).

How have the first nine lessons of this study (and the thousands of years’ worth of historical scope we’ve worked to wrap our minds around) been gradually building and persistently pointing to this incredible moment?

The veil tore *from top to bottom!* What did this mean? What difference does it make?

entered once for all, not by means of the blood of goats and calves but by means of his own unblemished blood, thus securing an eternal redemption (9:11-14)

- Jesus now serves as the apostle and high priest of the Christian's confession (3:1; 4:14)
- As our high priest, he is able to sympathize with our weaknesses; he was tempted in every respect as we are, but he lived a perfectly sinless life (4:15)
- Because of his unblemished sacrifice and intercession, we can draw near with confidence to God's throne to receive mercy and grace (4:16)
- Jesus has been counted worthy of more glory than Moses—as much more glory as the builder of a house has more honor than the house itself (3:3)
- Jesus holds his priesthood permanently because he endures forever as the perfect interceding Savior of all who draw near to God through him (7:24-8:6)
- Whereas it was impossible for the blood of bulls and goats to take away sins, Christians can confidently draw near to God in full assurance of faith; a new and living way has been opened to us into the holy places of God by the blood of Jesus (10:1-22)

CLOSING THOUGHT: No wonder Jesus confidently claimed, “Something greater than the temple is here” (Matt 12:6). Whereas the Old Testament ordinances, regulations, and patterns served as “a shadow of the things to come, the substance belongs to Christ” (Col 2:16-17).

“It is finished.” The blood of God's Lamb has been shed.

Christ has obtained a ministry that is as much more excellent than the old as the covenant he mediates is better, since it is enacted on better promises (Heb 8:6)

“It is finished.” The veil between God and men was torn.

What God foretold by the mouth of all the prophets, that his Christ would suffer, he has thus fulfilled (Acts 3:18).

“It is finished.”

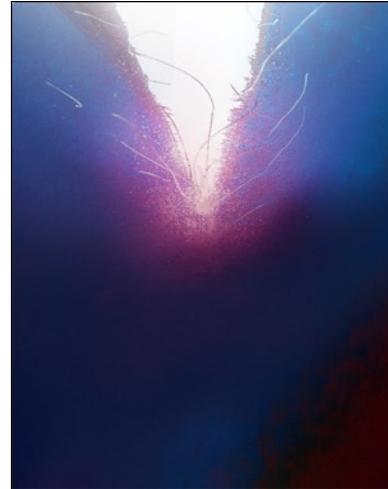
“It is finished.” The New Testament is full of commentary on the significance of Jesus' final statement. If you were asked, “What is finished?” how would you answer?

In what way was Jesus “greater” than the temple (Matt 12:6)?

“The substance belongs to Christ” (Col 2:16-17). What did Paul mean?

• LESSON 18 •

We All, With Unveiled Face, Are Being Transformed



Christians have been granted extraordinary access to the throne of divine grace. Jesus, the Lamb provided by God, has become our high priest. Entering once for all into the holy places by means of his own blood, Jesus has secured an eternal redemption and inaugurated a new and better covenant “enacted on better promises” (Heb 8:6).

What makes this new covenant better? It’s important that disciples of Jesus know the answer to that question. Consider these better promises and blessings from 2 Corinthians.

2 Corinthians 2:14-16 • We Are the Aroma of Christ to God

Thanks be to God, who in Christ always leads us in triumphal procession, and through us spreads the fragrance of the knowledge of him everywhere. For we are the aroma of Christ to God among those who are being saved and among those who are perishing, to one a fragrance from death to death, to the other a fragrance from life to life.

- The LORD repeatedly described the sacrificial offerings of the Israelites as “a pleasing aroma” (Exo 29:18, 25, 41; Lev 1:9, 13, 17; 2:2, 9, 12; 3:5, 16; 4:31; 6:15, 21; 8:21, 28; 17:6; 23:13, 18; Num 15:3, 7, 10, 13-14, 24; 18:17; 28:2, 6, 8, 13, 24, 27; 29:2, 6, 8, 13, 36). What then does Paul mean when he describes Christians as “the aroma of Christ to God”?
- This “aroma” spreads to saint and sinner alike—“to one a fragrance from death to death, to the other a fragrance from life to life.” What does this mean?
- In what way is this new “aroma” better than the Old Testament offerings?

2 Corinthians 3 • We All, With Unveiled Face, Are Being Transformed

Are we beginning to commend ourselves again? Or do we need, as some do, letters of recommendation to you, or from you? You yourselves are our letter of recommendation, written on our hearts, to be known and read by all. And you show that you are a letter from Christ delivered by us, written not with ink but with the Spirit of the living God, not on tablets of stone but on tablets of human hearts.

Such is the confidence that we have through Christ toward God. Not that we are sufficient in ourselves to claim anything as coming from us, but our sufficiency is from God, who has made us sufficient to be ministers of a new covenant, not of the letter but of the Spirit. For the letter kills, but the Spirit gives life.

Now if the ministry of death, carved in letters on stone, came with such glory that the Israelites could not gaze at Moses' face because of its glory, which was being brought to an end, will not the ministry of the Spirit have even more glory? For if there was glory in the ministry of condemnation, the ministry of righteousness must far exceed it in glory. Indeed, in this case, what once had glory has come to have no glory at all, because of the glory that surpasses it. For if what was being brought to an end came with glory, much more will what is permanent have glory.

Since we have such a hope, we are very bold, not like Moses, who would put a veil over his face so that the Israelites might not gaze at the outcome of what was being brought to an end. But their minds were hardened. For to this day, when they read the old covenant, that same veil remains unlifted, because only through Christ is it taken away. Yes, to this day whenever Moses is read a veil lies over their hearts. But when one turns to the Lord, the veil is removed. Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. And we all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image from one degree of glory to another. For this comes from the Lord who is the Spirit.

- In what way are living “letters from Christ” written on tablets of human hearts better than what had been written on tablets of stone in the days of Moses?
- Paul is referencing [Exodus 34:29-35](#) as he describes the shining face of Moses in [2 Corinthians 3](#). “We are very bold,” but not like Moses. What is Paul’s point in [3:4-17](#)?
- What is “the same veil” that remains “unlifted” over the hearts of some today ([3:14](#))?
- What glorious truth is being unveiled by the Holy Spirit in [2 Corinthians 3:18](#)?

CLOSING THOUGHT: “Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect” ([Rom 12:2](#)).

• LESSON 19 •

We Are the Temple of God

When considering the important role the Temple held under the Old Covenant, it should come as a sobering and inspiring thought to read that today, we (as God's people) are the Temple of God. What does that mean? Let's look into this together. To get the most out of this introduction:

As we begin our study of being the Temple of God, start by summarizing what the Temple represented to God's people:

There are 4 verses that share this idea that we are the Temple of God. Look at each verse and write down what's the main thought of their context's:

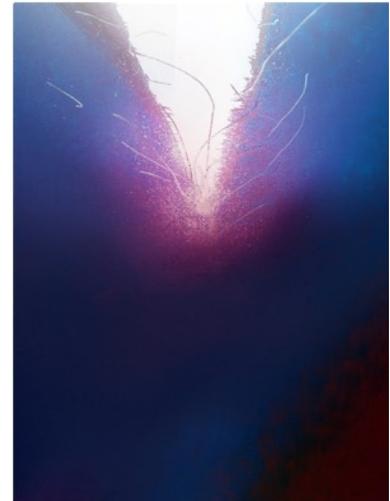
- 1 Corinthians 3
- 1 Corinthians 6
- 2 Corinthians 6
- 1 Peter 2

What does it mean to say we are the Temple of God?

What responsibilities does this title bring?

What blessings are connected with this title?

How does being called the Temple of God affect my daily living?



One of the phrases connected to a study like this is the "indwelling of the Holy Spirit." What does that mean? What does it not mean? How do you know?

How can I know the Spirit of God is dwelling in me?

• LESSON 20 •

We Are the Living Sacrifices

One of the key components to the Temple was the sacrifices. These offerings served as the means of forgiveness, as well as the offering of thanks and praise to God. Today we'll consider what it means to be called a "living sacrifice" to the Lord.

The word "sacrifice" involves the idea of "loss" or "great cost." When an Israelite under the Old Covenant offered a sacrifice, what did it cost them?

In Romans 12:1 Paul calls us "a living and holy sacrifice"

What does it mean to be a "living" sacrifice? (see Rom. 6:10-11)

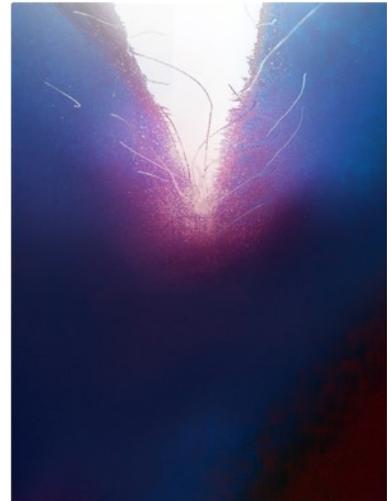
What does it mean to be a "holy" sacrifice?

Look at Luke 9:23, 1 Corinthians 15:31, Galatians 2:20. What is the common thought in these passages and what does it mean?

How does Leviticus 6:13 connect with these thoughts?

What was required for sacrifices under the Old Covenant to be accepted?

What does it mean for us "living sacrifices" to be acceptable to God today? How is this practiced in my daily living?



The Hebrew writer made a contrast between the blood of bulls and goats and the blood of Jesus (Hebrews 9:11-14, 10:1-26). Why is the blood of Jesus better or superior to the blood of bulls and goats?

Look at Malachi 1:1-10. What was the issue with God's people in this chapter? How does one fall into that sin?

What's the answer to solving the sin of Malachi 1?

• LESSON 21 •

We Are a Royal Priesthood

The Priesthood stood as a holy tribe of God’s people, set apart in their work and their purpose (see Lesson 10). Only they could enter the Temple to offer the designated worship. Today, all who are in Christ are called a “Royal Priesthood.” What does that mean? Let’s study together!

Read Exodus 19:6. What was God’s expectation for His people? What would that look like? (See also Isaiah 61:6)

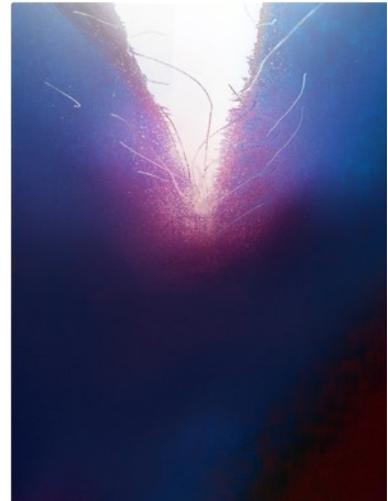
In 1 Peter 2:5, 9-10 we are called a “royal priesthood” (see also Revelation 1:6; Revelation 5:10)

The title “priesthood” emphasizes who we are to be, and what we are to do—which is...

What are the privileges of being a priest?

From 1 Pet. 2:9, what are we proclaiming and to whom?

Priests, in part, represented God to the people. What does that mean for us today? In what ways do we represent God to the world?



In Hebrews 7-8 there is a contrast between the Levitical Priesthood and the Priesthood of Christ. Make a list of the differences between the two below:

Finish the phrase,
“Because Jesus is my
High Priest today...”

• LESSON 22 •

Our Hope – Beyond the Veil

In today's lesson we look to the Hebrew writer to help us see our hope for the future; to visualize our ultimate goal of being in the very presence of God eternally.

Hebrews 6:19-20 the writer describes our hope as entering beyond the veil.

Read Hebrews 9:24. Where has Christ entered?

What does it mean that Jesus has entered as a forerunner?
How is this similar to John 14:1-6?

What does it mean to call our hope an anchor?

What does Hebrews 10:19-21 mean?

How can one have confidence today to enter the holy place?
(see 1 John 5:13)

Read the following verses. What is the common thought they express?

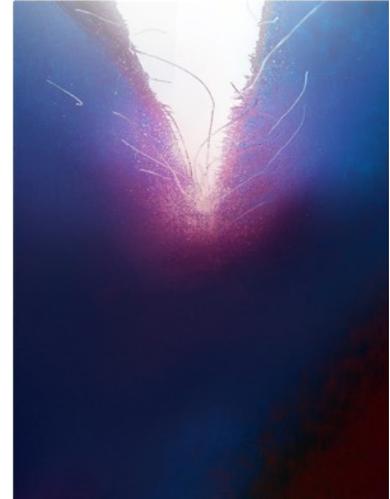
Philippians 3:20—

Matthew 6:19-21—

Colossians 3:1-4—

2 Timothy 4:18—

How does focusing on Heaven help us today?



Define hope.

What difference does hope make in our life?

What causes us to lose hope?

What helps us hold fast to our hope?

• LESSON 23 •

“And I Saw No Temple in the City”

We’ve covered a lot of ground and several millennia in this study. Take a moment, from the outset of this final lesson, to reflect on where we’ve been.

Lesson 1—In the Presence of God
Lesson 2 - Defining the Terms
Lesson 3 - Awe-Inspiring Encounters with God

The LORD God Almighty Before the Age of the Veil

Lesson 4 - The Garden of Eden
Lesson 5 - Perfect Fellowship Interrupted
Lesson 6 - Altars of the Patriarchs

The LORD God Almighty Who Dwelt Beyond the Veil

Lesson 7 - “Let Them Make Me a Sanctuary”
Lesson 8 - The Exterior of the Tabernacle
Lesson 9 - The Interior of the Tabernacle
Lesson 10 - The Ark of the Covenant
Lesson 11 - The Priesthood of the Tabernacle
Lesson 12 - The Sacrifices of the Tabernacle
Lesson 13 - The Temple: The House for the Name of the LORD

The LORD God Almighty Who Tore the Veil

Lesson 14 - The Downward Spiral of the Temple
Lesson 15 - The Destruction of the Temple

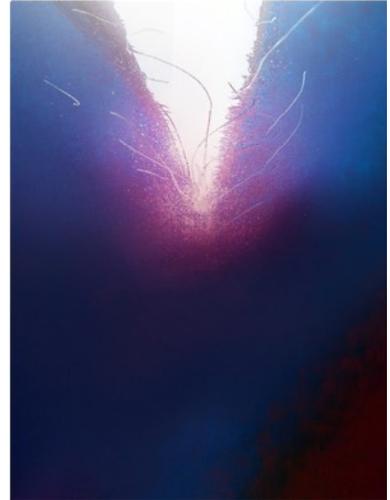
The LORD God Almighty Who Tore the Veil

Lesson 16 - Jesus and the Temple
Lesson 17 - “It is Finished”

The LORD God Almighty Who is Transforming the Unveiled

Lesson 18 - We All, With Unveiled Face, Are Being Transformed
Lesson 19 - We are the Temple of God
Lesson 20 - We are the Living Sacrifices
Lesson 21 - We are a Royal Priesthood

Our final lessons, which focuses on the conclusion of the Revelation of Jesus Christ to John, brings us full circle in several beautiful and eternally significant ways.



- **Revelation 20:7-10** – Satan, “the dragon, that ancient serpent, who is the devil, the deceiver of the whole world” (12:9; 20:2) is thrown into the lake of fire and sulfur to be tormented day and night forever and ever.
- **Revelation 20:11-15** – the dead, great and small, have *the* awe-inspiring encounter of judgment before the great white throne of God. Books are opened, the book of life is opened, and the dead are judged by what is written in the books according to what they have done. If anyone’s name is not found in the book of life, they are thrown into the lake of fire, the second death.
- **Revelation 21:1-27** – John sees a new heaven and a new earth, for the first heaven and the first earth have passed away, and the sea is no more.

Meditate carefully on some of the glorious details revealed in **Revelation 21-22**. What is their significance in this last piece of divine revelation? How do they relate to our overall study of the tabernacle, the temple, and the transforming glory of the Lord?

- ❖ “I saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.” (21:2) (cf. Heb 11:10ff, Isa. 61:10)
- ❖ “And I heard a loud voice from the throne saying, ‘Behold, the dwelling place (or *tabernacle*) of God is with man. He will dwell with them, and they will be his people, and God himself will be with them as their God.’” (21:3) (cf. Lev. 26:11-46, Ezek. 37:27; Heb. 8:2; 2 Cor. 6:16; Jn. 14:23)
- ❖ “‘He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away.’” (21:4) (cf. Isa 25:8, 1 Cor. 15:26, 2 Cor. 5:11)
- ❖ “And I saw no temple in the city, for its temple is the Lord God the Almighty and the Lamb. And the city has no need of sun or moon to shine on it, for the glory of God gives it light, and its lamp is the Lamb. By its light will the nations walk, and the kings of the earth will bring their glory into it, and its gates will never be shut by day—and there will be no night there. They will bring into it the glory and the honor of the nations. But nothing unclean will ever enter it, nor anyone who does what is detestable or false, but only those who are written in the Lamb’s book of life.” (21:22-27)

- ❖ “Then the angel showed me the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb through the middle of the street of the city; also, on either side of the river, the tree of life with its twelve kinds of fruit, yielding its fruit each month. The leaves of the tree were for the healing of the nations. No longer will there be anything accursed, but the throne of God and of the Lamb will be in it, and his servants will worship him. They will see his face, and his name will be on their foreheads. And night will be no more. They will need no light of lamp or sun, for the Lord God will be their light, and they will reign forever and ever.” (Rev 22:1-5)

- ❖ “Blessed are those who wash their robes, so that they may have the right to the tree of life and that they may enter the city by the gates.” (Rev 22:14)

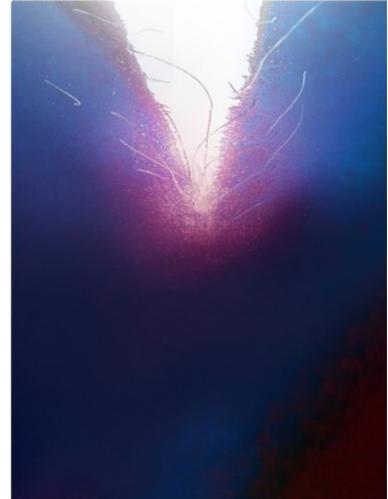
- ❖ “The Spirit and the Bride say, ‘Come.’ And let the one who hears say, ‘Come.’ And let the one who is thirsty come; let the one who desires take the water of life without price.” (Rev 22:17)

CLOSING THOUGHT: “He who testifies to these things says, ‘Surely I am coming soon.’ Amen. Come, Lord Jesus!

The grace of the Lord Jesus be with you all. Amen. (Rev 22:20-21)

• LESSON 24 •

What Does This Mean for Us Today?



We've spent the past 12 weeks studying about the presence of God. We end our study today asking the question, "What difference does this make?"

From the Garden, to the Tabernacle, to the Temple, to the New Covenant people, to Heaven itself—Scripture directs us to the presence of God.

Why is the presence of God important? What difference does it make?

How does the presence of God affect my:

Worship?

Work?

Relationships?

Devotion to Christ?

Look at Psalm 84. How can we build this kind of spirit, a longing for the presence of God in our hearts?

What is something you learned from this study?

"In His presence there is comfort. In His presence there is peace. When we seek the Father's heart we will find such blessed assurance; in the presence of the Lord. Cover me Lord in Your presence."