

THE TABERNACLE



Passages to Study: Noted at the beginning of each scene.

Read with the class: : Exodus 25:1-9; 40:17-38.

Texts for memorization:

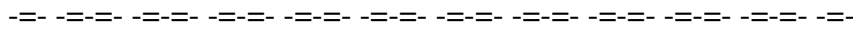
Younger: 2 Cor. 6:16. "God said: 'I will dwell in them, and walk in them and I will be their God.'"

Older - 2 Cor. 6:16

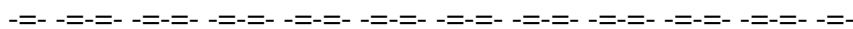


OBJECTIVES:

- 1. To show that God wants to have fellowship with His people and provides a place of meeting.
2. To teach that God is pleased with that which His people offer with thankful hearts.
3. To stress that an entrance to God's presence is possible for us since Christ offered Himself as a sacrifice for our sins. Heb.10:12.
4. To remind that there is only one way of access to the Father.



Note: Due to the vast amount of teaching on the subject of the Tabernacle, it will not be possible for a teacher to cover it all. Thus we recommend that you give an overview of its structure and contents but focus attention especially on the single door of entrance which speaks of Christ, the Only Way to Heaven. The bronze altar can also be included, with the sacrifices offered there for forgiveness of sins, as well as the Ark of the covenant in the most Holy Place, symbolic of God's presence and His holiness.



SCENE No. 1. Ex. 25:1-9, 35:4-10; 20-35.

VISUAL AIDS. At Israel's camp in the desert, Moses and Aaron receive the offerings brought by the people. Present as well are Bezaleel and Aholiab, the two men charged with overseeing the work on the tabernacle.

DEVELOPMENT:

- Moses and Aaron ask the people to bring their offerings for the construction of the Tabernacle.
- The Israelites respond generously, bringing valuable possessions.
Sug. Stress three principal lessons. a. God wants to have fellowship with His people.
b. The people are allowed to give their personal possessions. Their offering is motivated by thankful hearts, not by obligation. c. The Tabernacle provided
a) a place where God met with His people; b) a center for fellowship with Him; and
c) a way of access to His presence.
Apl. To give to God is an act of adoration.
Apl. Giving an offering is a recognition that God is gracious and that everything one has comes from Him.
Apl. To give an offering or sacrifice is to take something that is one's own and give it away, without expecting to receive something in return.
Apl. The motivating thought in the person who offers is the worthiness of God. He deserves everything one has.
- Divine grace is seen in the willingness of God to make them co-workers in this project.
- God endowed Bezaleel and Aholiab with the intelligence and wisdom needed by expert craftsmen for the work of constructing the Tabernacle.
- Bezaleel and Aholiab must follow the instructions them given by Moses, and in several places they are warned to do everything as it was shown them on the mount. Ex. 25:9, 40, 26:30; 31:11; 39:32, 42; 40:16.
Cmt. God allows His own to be coworkers with Himself in the work He is carrying on in this world.
Apl. God reveals His will. He does not give options to be accepted or rejected. The order carries with it the expectation that it will be obeyed without argument.
Cns. Acts 17:30-31. God COMMANDS sinners to be saved.

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SCENE No. 2. Ex. 25:10-40, 27:1-8; 30:1-10; 17-21; 39:42-43; 40:17-38.

VISUAL AIDS: The finished Tabernacle with the cloud above it. A view of the Tabernacle interior, showing the location of the furnishings of the Holy Place and the Most Holy.

DEVELOPMENT:

Note: Most of the children would not be able to understand many of these details and the corresponding spiritual teaching. It is best to choose two or three points and give a clear application of them. The different pieces of furniture can be used for a variety of teaching.

- The **PILLAR OF FIRE** above the tabernacle at night and **THE CLOUD** by day told the Israelites that God purposed being near them at all times.

Apl. Grace is seen in this desire of the great God and Creator of heaven and earth to have fellowship with His creatures.

Cmt. For the purposes of this lesson, we will start outside and, as the High Priest would do, and move inward toward the Most Holy place. The area surrounded by the linen curtain outside is called the “court” and the building at the western end of the court is called the Tabernacle.

- The **WHITE CURTAIN** that surrounded the court symbolized the holiness of God and kept the people at a distance from Him.

- Unlike the linen curtain of the court, **THE DOOR** was a curtain made of four colours, blue, purple, scarlet and white, speaking of Christ.

Cmt. Each of the four colours have meaning and suggest truths concerning the Lord Jesus. See Note in Scene 3.

Apl. Any person who wants to be saved must enter by the Lord Jesus Christ for there is no other way to the Father.

- The door of entrance faced east and the rays of the rising sun would illuminate it first thing in the morning.

Apl. The light of Truth reveals the Door of Entrance, the Lord Jesus Christ who said: “I am the Door”. This door was the **ONLY** entrance.

- On going through the door, a person would be directly in front of the brass **ALTAR** of sacrifice. Here an innocent victim died for the iniquity of the sinner. This death obtained forgiveness so that the sinner could now have peace with God.

Apl. The right to enter the presence of God is received through Christ, the offered sacrifice.

- **THE LAVER** was a basin where the priests washed in order to be able to serve God and be in His presence.

Apl. It is necessary to wash with the Word of God. Obedience to the commandments of the Scriptures results in a life pleasing to God.

- **THE TABERNACLE** itself was divided into two parts.

- In the **MOST HOLY PLACE** was found the ark, representing God’s Throne.

- **THE ARK** was the most important piece of furniture and everything else in the tabernacle spoke of access to it.

Exm. On the Altar of Burnt Offering, the problem of sin was dealt with in order to allow a person to draw near to the presence of God. The Laver taught that cleanliness was required for service in relation to the Ark. The Altar of Incense, which was before the veil that separated the Holy Place from the Holiest of all, taught that one could draw near to God in prayer on the basis of an offering made, evidence of which were the live coals. Etc.

- **THE LAMPSTAND** gave light that enabled the priests to serve within the holy place.

- **THE OIL** that burned in the lampstand to provide light is a figure of the Holy Spirit.

Apl. Through the illumination given by the Holy Spirit, we know what to do in the presence of God.

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- **THE TABLE** had twelve loaves on it, made of the finest flour. Called shewbread, the loaves were placed in two rows of six loaves each. Called “hallowed” or “holy” bread, it was also known as “presence bread”. R.V. marg. Ex.25:30.
- **THE LOAVES** signified:
 - a. A constant reminder of each tribe in God’s presence.
 - b. Food for the priest. The bread was taken home by the priest when it was changed each week.
- Apl.** Not one of His own is forgotten before God.
- Cmt.** It is a comforting thought for the children to know that when God saves them, He never forgets them. He is theirs forever.
- Apl.** God makes lasting provision for the maintenance of His own through His Word.
- **THE ALTAR OF INCENSE** received the burning coals that came from off the altar of Sacrifice and upon them incense was sprinkled.
- The coals were a reminder of the sacrifice burning on the altar outside.
- Apl.** On the basis of the value of the sacrifice of Christ (the coals), gratitude (incense) is offered to God in appreciation for the pardon received. The live coals caused the perfume of the incense to be released.
- Cmt.** The sweet smell of the incense rose before God as a reminder of the sacrifice made on the altar. When Christians worship today, it is like a sweet smell that rises to God, a reminder of the sacrifice made at Calvary by the Son.
- Cns.** Phil 4:18. Even service is seen as acceptable worship giving pleasure to God.
- A heavy curtain divided the Holy Place from the Most Holy, forbidding entrance to the Most Holy Place and keeping sinful man away from God.
- Once a year the high priest could lift the curtain and pass inside.
- Lsn.** The curtain was a constant reminder of the distance between a Holy God and sinners.
- Cmt.** The permission that was given the high priest to enter even though only once a year, showed that God was not isolating Himself, out of reach of the sinner.
- When the requirements were fulfilled for sacrifice on the bronze Altar and for sprinkling the blood of the expiation, it was possible for him to enter the presence of God.
- When Christ died on the cross, the curtain or veil of the temple was rent from the top to the bottom, symbolically showing that the way into the presence of God was open. See “the new and living way” Heb.10:20.
- Cmt.** The specific description of the rending of the curtain from the top to the bottom suggests that it was God Himself who did it.
- Cns.** The rending of the veil occurred when Jesus yielded up His spirit. Matt. 27:50-51; Mar.15:38; Lu.23:45.
- Apl.** This event in the temple would leave evidence that a condition that had existed for hundreds of years was now changed. While before it was not possible to enter into the Holiest of all, now the way is open.
- Cmt.** Because of the sacrifice of Christ, it is now possible to enter to the very presence of God.
- The **ARK OF THE COVENANT** represented the Throne of God, before which the high priest could never come unless carrying blood.
- Apl.** Today we have the privilege of entering the presence of God through the blood of Christ.
- The ark had a cover, the **MERCY SEAT**. The high priest entered here with the blood of the sacrifice for sin, in recognition of the fact that they had not kept the law of God.
- The guilty needed pardon and without the shedding of blood there could not be remission of sin. Heb.9:22

