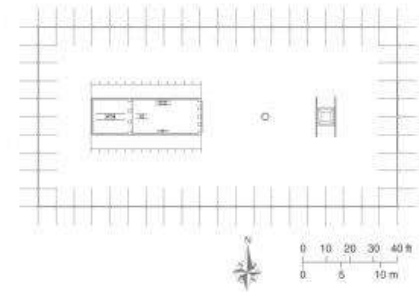


Tabernacle and Court Architectural Plan



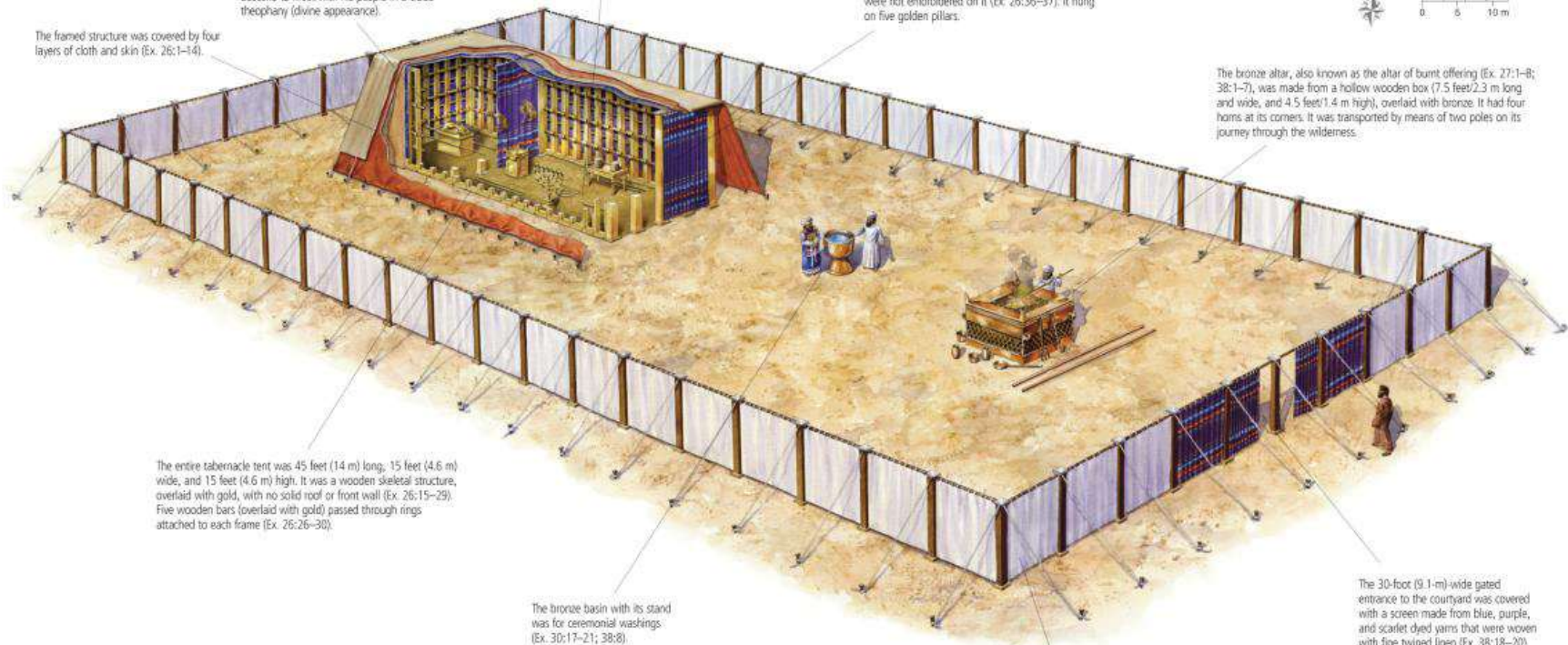
The Most Holy Place of the tabernacle tent was a 15-foot (4.6-m) cube, containing only the ark of the covenant (Ex. 25:10–22; 37:1–9). It was here that Yahweh would descend to meet with his people in a cloud theophany (divine appearance).

The Holy Place of the tabernacle tent was 30 feet (9.1 m) long, 15 feet (4.6 m) wide, and 15 feet (4.6 m) high. It housed the table (Ex. 25:23–30), the golden lampstand (Ex. 25:31–40; 37:17–24), and the altar of incense (Ex. 30:1–5; 37:25–29).

The veil separating the Holy Place from the tabernacle courtyard was similar to the veil separating the Holy Place from the Most Holy Place, except that cherubim were not embroidered on it (Ex. 26:36–37). It hung on five golden pillars.

The framed structure was covered by four layers of cloth and skin (Ex. 26:1–14).

The bronze altar, also known as the altar of burnt offering (Ex. 27:1–8; 38:1–7), was made from a hollow wooden box (7.5 feet/2.3 m long and wide, and 4.5 feet/1.4 m high), overlaid with bronze. It had four horns at its corners. It was transported by means of two poles on its journey through the wilderness.



The entire tabernacle tent was 45 feet (14 m) long, 15 feet (4.6 m) wide, and 15 feet (4.6 m) high. It was a wooden skeletal structure, overlaid with gold, with no solid roof or front wall (Ex. 26:15–29). Five wooden bars (overlaid with gold) passed through rings attached to each frame (Ex. 26:26–30).

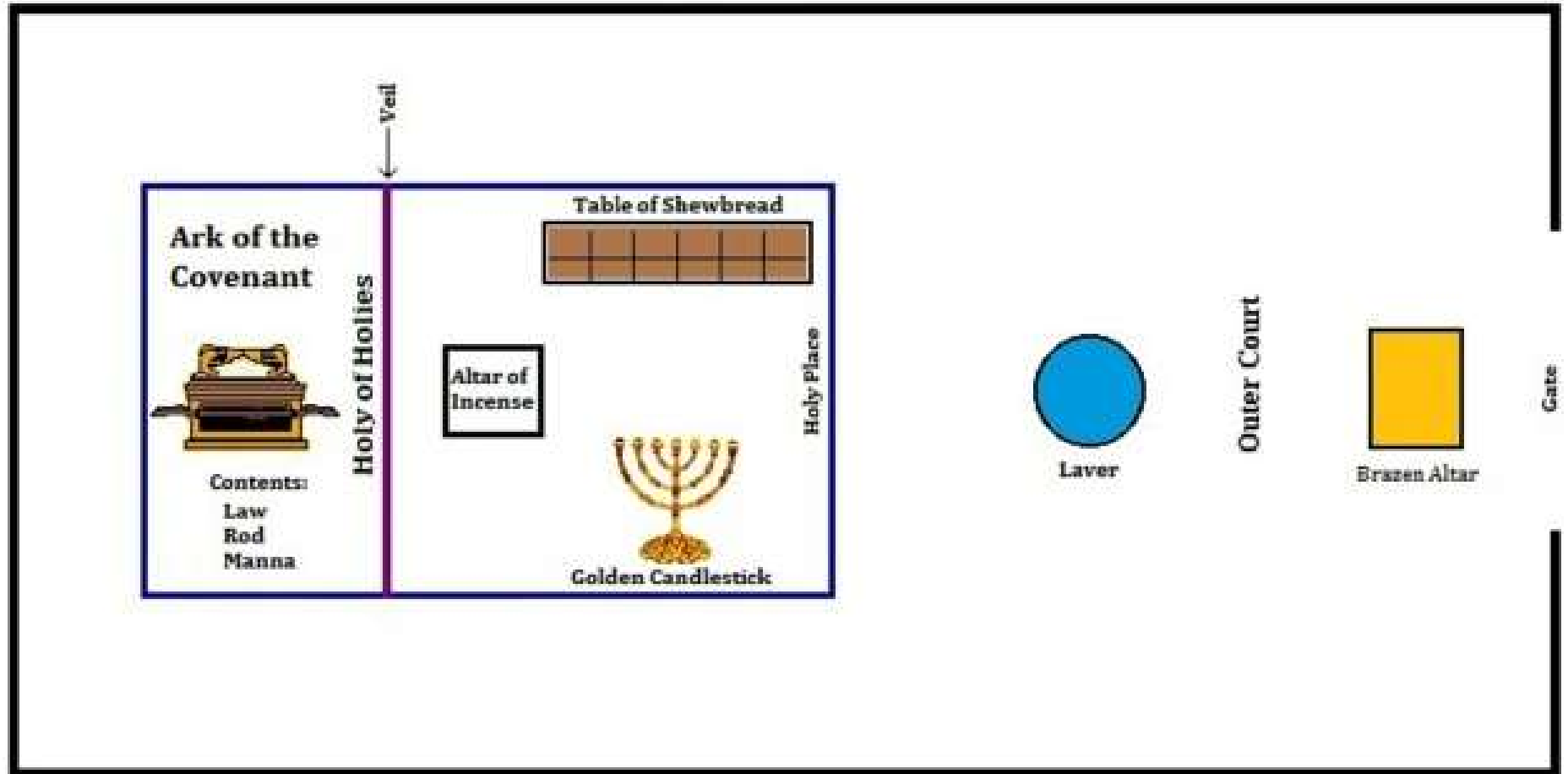
The bronze basin with its stand was for ceremonial washings (Ex. 30:17–21; 38:8).

The 30-foot (9.1-m)-wide gated entrance to the courtyard was covered with a screen made from blue, purple, and scarlet dyed yarns that were woven with fine twined linen (Ex. 38:18–20).

The surrounding hangings (fine twined linen curtains connected to pillars and stabilized by guy ropes and pegs) stood about 7.5 feet (2.3 m) high. The 60 wooden pillars were overlaid with bronze, stood in copper sockets, and had capitals overlaid with silver (Ex. 27:9–19; 38:9–17).

Moses' Tabernacle

Exodus 25











9:1-5 THE EARTHLY TABERNACLE

“Then indeed, even the first covenant had ordinances of divine service and the earthly sanctuary.

{2} For a tabernacle was prepared: the first part, in which was the lampstand, the table, and the showbread, which is called the sanctuary;

{3} and behind the second veil, the part of the tabernacle which is called the Holiest of All,

{4} which had the golden censer and the ark of the covenant overlaid on all sides with gold, in which were the golden pot that had the manna, Aaron’s rod that budded, and the tablets of the covenant;

{5} and above it were the cherubim of glory overshadowing the mercy seat. Of these things we cannot now speak in detail.”

9:6-10 THOSE IMPERFECT SERVICES WERE SYMBOLIC AND INSUFFICIENT TO MAKE PERFECT

“Now when these things had been thus prepared, the priests always went into the first part of the tabernacle, performing the services.

{7} But into the second part the high priest went alone once a year, not without blood, which he offered for himself and for the people’s sins committed in ignorance;

{8} the Holy Spirit indicating this, that the way into the Holiest of All was not yet made manifest while the first tabernacle was still standing.

{9} It was symbolic for the present time in which both gifts and sacrifices are offered which cannot make him who performed the service perfect in regard to the conscience—

{10} concerned only with foods and drinks, various washings, and fleshly ordinances imposed until the time of reformation.”

9:11-14 CHRIST'S GREATER MINISTRY WITH THE GREATER SACRIFICE IN THE GREATER TABERNACLE

“But Christ came as High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation.

{12} Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption.

{13} For if the blood of bulls and goats and the ashes of a heifer, sprinkling the unclean, sanctifies for the purifying of the flesh,

{14} how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God?”

9:15-17 CHRIST THE MEDIATOR OF THE NEW TESTAMENT

“And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

{16} For where a testament is, there must also of necessity be the death of the testator.

{17} For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.