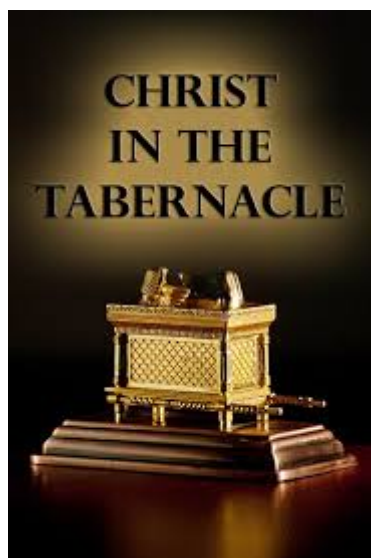


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Christ in the Tabernacle

25:1 to 27:21; 30:1 to 31:18; 35:1 to 38:31



We began our study of the TaNaKh in **Genesis**. We saw that **Adam**, the ark, **Melchizedek** and **Isaac** were types of **Christ**. In the book of **Exodus** we have seen that **the Passover**, **manna**, the **Rock** and **the Tabernacle (Matthew 26:61)**, have all been types of **Messiah**. They are types because the B'rit Chadashah says they are types. But while each type is complete, some have more details than others. The detail of **the Tabernacle** is extremely specific, and as a result, for our benefit. Except for **Christ**, more verses are devoted to **the Tabernacle** than any other in the Bible. For example, there are 2 chapters on the whole creation in **Genesis**, and 13 devoted to **the Tabernacle** and its priesthood in **Exodus**.

The Tabernacle has no fewer than three meanings. First, **the Tabernacle** is a type, or a visible illustration of that heavenly place in which **God** has **His** dwelling. Second, it is a type of **Jesus** who is the meeting place between **ADONAI** and man. And third, **the Tabernacle** is a type of **Christ** in the community of believers, the communion of **Jesus** with all believers.⁴⁷³

There are five different names for **the Tabernacle** used in the Torah. Each one sheds some interesting light on either its nature or its function. The first one used is the Hebrew word *miqdas*. This word comes from the Hebrew word *qadas*, meaning *that which is holy or*

separate. It is translated **sanctuary (25:8)**, to denote a place that is sacred. The second term is a very common Hebrew word *ohel*, translated **tent (26:36)**. This is the word that is commonly used for a temporary dwelling, emphasizing its use in the wilderness. The third expression used is the Hebrew word *ohel moed*. The term *moed* comes from the Hebrew verb *yaad*, meaning *to meet at an appointed place*, and is therefore translated **tent of meeting (29:42)**. The fourth expression is the Hebrew *miskan haedut*, translated **tabernacle of testimony (38:21)**. A variation of the same name appears in **Numbers 17:23** as *ohel haedut* or **tent of testimony**. The fifth and last word occurs in **25:9** and is the Hebrew word *miskan*, translated **Tabernacle**. This masculine noun is derived from the Hebrew verb *sakan*, meaning *to settle down, abide or dwell*, emphasizing **God**, in the visible form of the Shekinah glory, dwelling in a permanent way among His people.⁴⁷⁴

However, because multiple names can be confusing (for example there is *another Tent of Meeting* outside **the camp of Isra'el** in **33:7-11**), I will consistently be using the names **Sanctuary** to describe the structure housing **the Holy Place** and **the Most Holy Place**, and **the Tabernacle** to describe the entire structure, including the court yard.

As we approach the study of **the Tabernacle**, it is my belief that the detail provided by **the Holy Spirit** is intentional, and for our benefit. **For everything that was written in the past was written to teach us, so that through endurance and the encouragement of the Scriptures we might have hope (Romans 15:4). Every detail in the Tabernacle points to Jesus Christ. In its whole, and in each part, the Tabernacle foreshadowed the person and work of our Lord Yeshua. Each detail in it typified some aspect of His ministry or His person. As a result, that will be the direction of the study.** Proof of this is furnished in **John 1:14a** where we read: **The Word became flesh and made His dwelling**, literally *tabernacled*, **among us**. Like the twelve **tribes of Isra'el**, there are twelve different examples of **His dwelling**.⁴⁷⁵

1. The Tabernacle was a temporary appointment. In this, it differed from the temple of Solomon, which was a permanent structure. **The Tabernacle** was simply a tent, a temporary convenience, something that was to be moved from place to place during the journeys of **the children of Isra'el**. So it was when **Christ** tabernacled here among men. **His** stay was but a brief one – a little less than thirty-five years; and like the type, **He** didn't stay long in any one place, but was constantly on the move, tirelessly in the labor of **His** love.

2. The Tabernacle was for use in the wilderness. After Isra'el settled in Canaan, the temple replaced **the Tabernacle**. But during the time of the journey from Egypt to the

Promised Land, **the Tabernacle** was **ADONAI's** appointed place of worship for them. The wilderness strikingly foreshadowed the manger and the trade of a common carpenter. Even though **He** was a **King** and had a Kingdom, **He** had nowhere to rest. **Jesus Himself** said: **Foxes have holes and birds of the air have nests, but the Son of Man has nowhere to lay His head (Matthew 8:20).** Even after **His** death, **He** was buried in a borrowed tomb. Just as the Tabernacle was to be used in the wilderness, **Christ's** First Coming was an experience in the wilderness. **He** experienced humility, meekness, sorrow, poverty, and **He** identified with every weakness that we go through. **His** life on the earth was a spiritual wilderness compared to the heaven that **He** left.

3. The Tabernacle was humble and unattractive in outward appearance. Unlike the costly and magnificent temple of Solomon, there was nothing outwardly appealing about **the Tabernacle**. Nothing but plain boards, sheets and skins. So it was with **Christ's** First Coming. **His** Divine nature was hidden beneath a veil of flesh. An army of angels did not attend to **Him**. To the unbelieving gaze of **Isra'el** **He had no beauty or majesty to attract them to Him, nothing in His appearance that they should desire Him (Isaiah 53:2b).** It says in the gospels several times that when **His** enemies tried to kill **Him**, **He** would disappear into a crowd. **His** appearance was so common that **He** could just blend in with the crowd and not be found. The Tabernacle looked like all the other tents on the outside (**to see link click Ex - The Courtyard and Gate of the Tabernacle**). But there was definitely something very special on the inside (see **Fk - The Linen Curtains of the Sanctuary**). Inside was the ark of the Covenant in **the Most Holy Place** (see **Fr - The Ark of the Covenant in the Most Holy Place: Christ at the Throne of Grace**). **The Tabernacle** was situated in such a way that when everyone would rise in the morning, they would see it first. All the tents were pointed toward the Tabernacle. Inside **the Tabernacle** was **the Sh'khinah glory**, and inside **Jesus we have seen His glory, the glory of the One and Only, who came from the Father (John 1:14a).**

4. The Tabernacle was God's dwelling place. **The Tabernacle** was where **God** chose to reveal **Himself** to **Isra'el**. There, between the Cherubim, upon the mercy seat is where **He** made **His** throne. **He** displayed His glory by means of **the Sh'khinah glory in the Most Holy Place**. And during the thirty-three years that **the Word** tabernacled among men, **Jesus** had **His** dwelling place in Palestine. **The Most Holy Place** foreshadowed **the Most Holy One of God**. Just as **the Sh'khinah glory** dwelt upon the mercy seat, **we have seen His glory, the glory of the One and Only, who came from the Father, full of grace and truth (John 1:14).**

5. The Tabernacle was, therefore, the place where God met man. One of the names of

the Tabernacle was the tent of meeting. If an Israelite wanted to draw near to **ADONAI**, he had to enter through the entrance of **the Tabernacle**. When giving instruction to Moses concerning the making of **the Tabernacle** and its furnishings, **ADONAI** said: **Place the mercy seat on top of the ark of the covenant . . . there, above the mercy seat between the two cherubim . . . I will meet with you (25:21-22).** Once a year, on the Day of Atonement, when the high priest would sprinkle the blood of a goat on the mercy seat, **the Sh'khinah glory**, the very presence of **God** would fill **the Most Holy Place** (see [Go - The Day of Atonement](#)). This is a perfect type of **Christ**, because **Christ** is the meeting place between **ADONAI** and man. **No one comes to the Father except through Him (John 14:6).** **For there is one God and one mediator between God and men - the man Jesus Christ (First Timothy 2:5).** **He is the One** who spans the gulf between deity and humanity, because **He** is both **God** and **man**.

6. The Tabernacle was the place where the Torah was preserved. The first two stone tablets containing the Ten Commandments were destroyed (**32:19**). But the second set was kept in the ark of the Covenant for safe keeping (**Deuteronomy 10:2-5**). It was only there, within **the Most Holy Place**, that the two stone tablets containing the **Torah** were preserved intact. How this speaks to us of **the Messiah**. It is **He** who said: **I desire to do Your will, O My God; Your Torah is written within My heart (Psalm 40:8).** Throughout **His** perfect life **He** preserved, honored and magnified **God's** holy **Torah**. **Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them (Matthew 5:17).**

7. The Tabernacle was the place where sacrifice was made. In its outer court stood the bronze altar, to which the animals were brought, and on which they were sacrificed. The shed blood of the animals made atonement for sin. So it was with the Lord **Jesus Christ**. As with every piece of furniture in **the Tabernacle**, the bronze altar foreshadowed **Christ**. The body in which **He** tabernacled on the earth was nailed to the cross, where **His** precious blood was shed and where complete atonement was made for sin.

8. The Tabernacle was the place where the priestly family was fed. After the grain offering, Aaron and his sons shall eat the rest, but it is to be eaten without yeast in a holy place; they are to eat it in the courtyard of the Tabernacle (**Leviticus 6:16-26**). How perfect the type. It speaks to us of how **Christ** feeds believers today. **He is the bread of life (John 6:35).** **He is the One** upon whom our souls delight to feed.

9. The Tabernacle was the place of true worship. To **the Tabernacle** the faithful Israelite brought **his** offerings. To it he turned when **he** wanted to worship **the Lord**.

Within its courts the priests ministered their sacred services. So it was with **the Messiah**. It is through **Him** that we are to **offer to God a sacrifice of praise (Hebrews 13:15)**. It was in **Him**, and by **Him alone**, that we can worship **the Father**. It is through **Him** that we have access to the throne of grace.

10. The Tabernacle had but one gate, or entrance. Think of such a large structure with only a single entrance. The outer court with its solid walls of white curtains had only one entrance; telling us that there is only one way into the presence of a holy **God**. How this reminds us of the words **He** spoke: **I am the way, and the truth and the life. No man comes to the Father except through Me (John 14:6)**. Access can be obtained only through **Him** who declared: **I am the gate; whoever enters through Me will be saved (John 10:9)**.

11. The Tabernacle could only be approached through the tribe of Judah. When the twelve tribes gathered around **the Tabernacle**, the tribe of **Judah** was to camp on the east side. Now **27:12-17** makes it clear that the gate, or **entrance**, was also **on the east end of the Tabernacle**. Therefore, entrance to **the Tabernacle** could only be obtained through **Judah**. The significance of this is easily seen. It was through **Judah** that the true **Tabernacle** came into this world, **He is the Lion of the tribe of Judah (Revelation 5:5)**.

12. The Tabernacle was ministered to by the women. Their part was to provide the beautiful curtains and hangings: **And all the women who were willing, brought to ADONAI freewill offerings for all the work ADONAI, through Moses, had commanded them to do (35:26)**. How beautifully this foreshadowed the loving devotion of those **women** mentioned in the gospels who ministered to **Christ**. **When a woman who had lived a sinful life in that town learned that Jesus was eating at the Pharisee's house, she brought an alabaster jar of perfume, and as she stood behind Him at His feet weeping, she began to wet His feet with her tears. Then she wiped them with her hair, kissed them and poured perfume on them (Luke 7:37; also see Luke 8:2-3, 23:55-56; John 12:3)**.

But before **the Tabernacle** could be fashioned and furnished, the covenant embodied in it had to be given a sign (**31:12-18** and **35:1-3**), the materials for its construction had to be gathered (**25:3-7, 35:4-19, 22-29, 38:21, 24-31** and **36:3b-7**), and the craftsmen to build it had to be appointed (**31:1-11, 35:10-19, 30 to 36:3a** and **38:22-23**).⁴⁷⁶