

The Tabernacle: A Pattern of Heaven, A Pattern of Holiness

Institution of the Tabernacle; structure and fittings; its furniture; priestly vestments; cosmic symbolism; construction, inauguration, and manifestation. Exodus 25:1–31:17, 35:1–40:38.

Exodus and the Tabernacle

- Israel in Egypt: Subjection (1:1–12:32)
- Israel's Journey to Sinai: Emancipation (12:33–18:27)
- Israel at Sinai: Revelation (19:1–40:38)
 - Giving of the Law (19:1–24:18)
 - **Institution of the Tabernacle (25:1–31:18)**
 - Breaking of the Law (32:1–34:35)
 - **Construction of the Tabernacle (35:1–40:38)**

Institution of the Tabernacle (25:1–31:18)

- Offerings for the Tabernacle (25:1–9)
- Furniture for the Tabernacle (25:10–40)
- The Tabernacle Structure (26:1–37)
- The Altar of Burnt Offering (27:1–8)
- The Court of Its Hangings (27:9–19)
- The Oil for the Lamp (27:20–21)
- Vestments for the Priesthood (28:1–5)
- The Ordination of the Priests (29:1–37)
- Other Features and Arrangements (29:38–38)
- Bezalel (Judah) and Oholiah (Dan): Builders Chosen (31:1–11)
- The Sabbath Law (31:12–17)
- The Two Tablets of the Covenant (31:18)

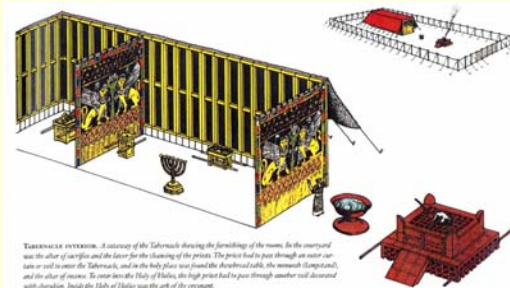
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Tabernacle: Structure and Fittings

- The Tabernacle Structure (26:1–37)
 - Tent Materials (26:1–14)
 - The Framework (26:15–30)
 - The Veil and Other Furnishings (26:31–37)
- The Court of Its Hangings (27:9–19)
- According to Josephus and Philo, the blue, purple, scarlet, and white (linen) represented the elements (water, air/sky, fire, and earth)
 - That is the veil represented the physical creation of the holy place curtaining the spiritual realm of the Holy of Holies



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Furniture for the Tabernacle

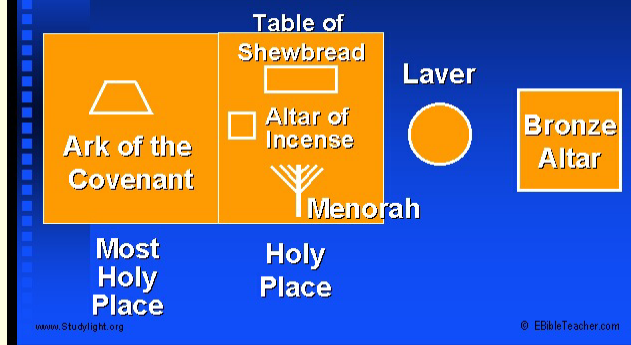
- Furniture for the Tabernacle (25:10–40)
 - The Ark of the Covenant (25:10–22)
 - The Table for the Bread of the Presence (25:23–30)
 - The Lampstand (25:31–40)
- The Altar of Burnt Offering (27:1–8)
- Other Features and Arrangements (29:38–38)
- The Daily Offerings (29:38–46)
- The Altar of Incense (30:1–10)
- The Half Shekel for the Sanctuary (30:11–16)
- The Bronze Basin (30:17–21)
- The Anointing Oil and Incense (30:22–38)

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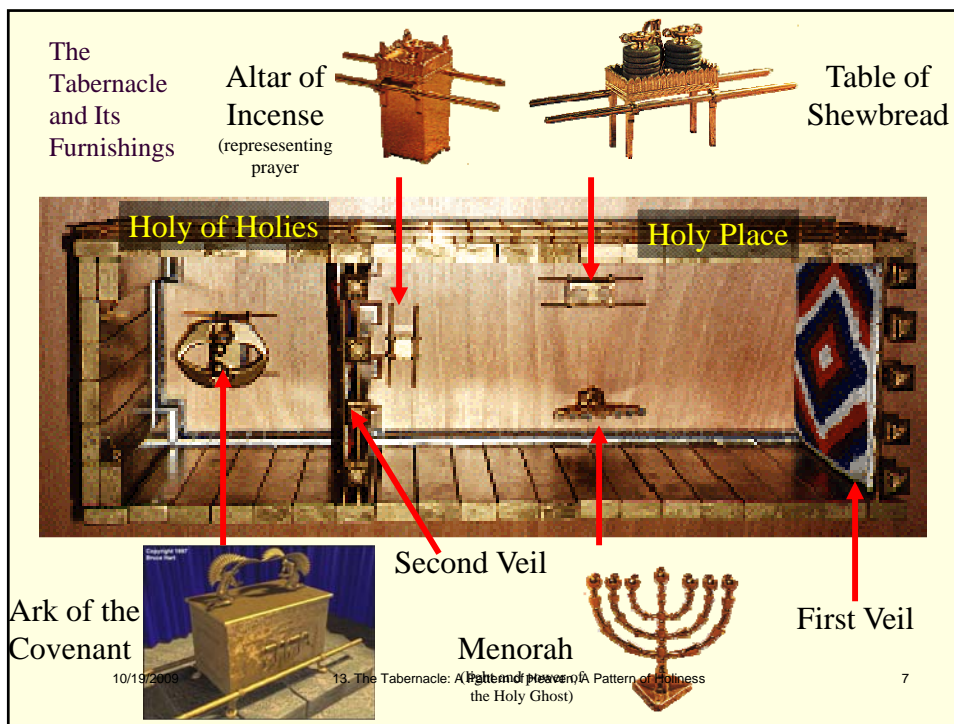
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A Holy Priesthood



- Vestments for the Priesthood (28:1-5)
 - Garments for the Priesthood (28:1-5)
 - The Ephod (28:6-14)
 - The Breastplate (28:15-30)
 - The Robe (28:31-35)
 - The Miter (28:36-38)
 - Coat and Breeches (28:39-43)
- The Ordination of the Priests (29:1-37)

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Priests Pronouncing the Priestly Benediction



Left: Temple Priests Pronouncing the Priestly Benediction. In this scene the high priest, dressed in his colored, formal vestments is joined by his fellow priests to pronounce the blessing recorded in Numbers 6:24–26: "The Lord bless thee, and keep thee; The Lord make his face shine upon thee, and be gracious unto thee: The Lord lift up his countenance upon thee, and give thee peace." Here the clothing of the priests is depicted in accordance with the biblical evidence of Exodus 28 and the first century AD description of Josephus in *Antiquities of the Jews* 6.7.1-6 (§151-178). Used by permission Balage Balogh.

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Construction of the Tabernacle (35:1–40:38)

- Sabbath Regulations (35:1–3)
- Preparations for Making the Tabernacle (35:4–19)
- Offerings for the Tabernacle (35:20–29)
- Bezalel and Oholiah (35:30–36:7)
- Construction Begins (36:8–39:43)
 - Making the Curtains and Frames (36:8–38)
 - Making the Ark of the Covenant (37:1–9)
 - Making the Table for the Bread of the Presence (37:10–16)
 - Making the Lampstand (37:17–24)
 - Making the Altar of Incense (37:25–28)
 - Making the Anointing Oil and the Incense (37:29)
 - Making the Altar of Burnt Offering (38:1–8)
 - Making the Court of the Tabernacle (38:9–20)
 - Materials of the Tabernacle (38:21–31)
 - Making the Vestments for the Priesthood (39:1–31)
 - The Work Completed (39:32–43)
- The Tabernacle Erected and Its Equipment Installed (40:1–33)
- The Cloud and the Glory (40:34–38)

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Cosmic Symbolism

- **Tabernacle as paradigm of Creation/the universe**
 - Creation is an act of organization but **Sin caused violence in Creation and caused disorder**
 - Modern Scholar Margaret Barker
 - Sin causes the universe to become disordered, which explain why the tabernacle needs its own sacrifice
 - Putting the tabernacle “back in order” (sanctifying it) then puts the universe back in order
- **Ancient view of “sin”**
 - Current definition: knowingly going against God
 - To the ancients, sin was a real thing, **a contaminating agent like mud or tar**
 - Repentance included removing the symbolic impurity, by washing or covering it with blood
 - Isaiah talks about washing with atoning blood, or applying atoning blood to make clean or white again
- **“Atoned” in Hebrew – kpr**
 - both the sense of “cover” and “redeem” (buy back)
 - Yom Kippur – Day of Atonement (*more in Leviticus*)

Inauguration and Manifestation

- **Tabernacle reared and anointed**
- **Furniture anointed**
- **Aaron and sons washed, clothed, and anointed**
 - “And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto me in the priest’s office” (40:12–13)
 - Subsequently they wash their hands and feet very time they enter
- “Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle.” (40:34)
 - The end of Exodus is a pendant to the beginning of Genesis: **the story begins with man in the presence of God in the Garden—now God is present with man in the Tabernacle**