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MINISTRIES

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The Tabernacle: Conclusion (The Way to God)

Welcome to the conclusion of our Tabernacle series. We’ve covered a lot in this series so far; we’ve examined the major components of the tabernacle and seen some of the spiritual symbolism and lessons that are contained in each piece. In this teaching, we’re going to tie all of those pieces together. To do that, we’re going to expand on something we mentioned back in the introduction. In that teaching, we showed how all the pieces of the tabernacle symbolize Messiah. We will be exploring that symbolism here as well, but in a slightly different way.

As we know, Messiah is “the way, the truth, and the life;” he is the way to the Father (John 14:6). The tabernacle, which represents Messiah, symbolically shows us the way to the Father. God dwelled inside the tabernacle, in the Holy of Holies with the Ark of the Covenant. But this was a restricted area; a person could not just walk inside the Holy of Holies whenever he wanted. There were specific steps that had to be taken if someone was going to enter the presence of God. Similarly, there are steps that must be taken when we approach God spiritually, and the tabernacle gives us a picture of that spiritual path. It shows us how we go from being completely separated from God, to dwelling in God’s presence. We can imagine this journey starting outside the courtyard, entering through the gate where the altar and laver are, moving further into the tent of meeting, with the menorah and the table of bread and the incense altar, and ending in the Holy of Holies before the Ark of the Covenant and the glory of God. Each piece of the tabernacle symbolizes a step on our spiritual journey toward the Father.

The Journey Through the Tabernacle

We start our journey toward God as outsiders. Since we have sinned and fallen short of God’s glory (Romans 3:23), we are not allowed to enter his dwelling place. Just like Adam and Eve were removed from God’s presence after they ate the forbidden fruit (Genesis 3:22-24), we too were outside his presence, and not allowed to come before him. Just like they did not have access to the tree of life, we also did not have access to life. In tabernacle terms, we were *unclean*, we were not allowed to come through the courtyard gate into God’s kingdom. But God provided us a way to approach him again.

As we look through the gate of the courtyard, we immediately see how we can return. The first thing we

encounter in the courtyard is the altar of sacrifice. Several kinds of sacrifices are offered here: there is the peace offering, which represents bringing peace and wholeness to others. Yeshua speaks of how we must be reconciled with our brothers before we approach God:

Matthew 5:23-24

So if you are offering your gift at the altar and there remember that your brother has something against you, leave your gift there before the altar and go. First be reconciled to your brother, and then come and offer your gift.

There is also the burnt offering, the only offering that is completely consumed in the fire. This represents giving all of our self to God, giving up our fleshly ways, and dedicating ourselves fully to him. Finally, there is the sin offering, which represents Yeshua's sacrifice on our behalf, the blood that covers our sins and allows us to enter God's kingdom. So, the altar represents our first steps into the kingdom: repentance, laying our life down, and having our sins covered by the blood of Messiah. With our sins covered at the altar, we are considered righteous as we proceed further into the courtyard, and this is represented by the white linen that hangs from the courtyard's walls. At the altar, we have now gone from unclean to clean, from wicked to righteous, from death to life.

Now that we have been made righteous at the altar and given life, the next thing we will do is *commit* to this new life. As we proceed beyond the altar, we encounter the brazen laver. The laver is where the priests were consecrated and anointed, designated for God's service. The laver represents the part of our journey where we are washed—that is, where we are baptized. When we are washed, we are consecrated to minister in God's kingdom. After they washed their bodies in their consecration, the priests were anointed with oil. In the same way, after we are baptized, we are anointed with the oil of the holy spirit. Like the priests, we commit ourselves to the service of God and his people. Also, just like the priests looked into the laver like a mirror and washed their hands and feet every day, we examine ourselves in the mirror of God's word every day and wash away the things that are making us dirty. We've already been totally cleansed, but we keep ourselves clean by frequent washings with God's word.

At this point in our journey, we have repented from our sins. We have accepted the sacrifice of Yeshua, been forgiven and made righteous. We have laid down our own life and our own desires and have committed ourselves to following God's ways. We have been baptized and anointed with God's spirit. We are dedicated to God and to his people. In fact, we *are* God's people; we are part of God's kingdom.

But, our journey does not stop here. This is the foundation, the beginning, it's what we might call the "elementary doctrine of Christ." The author of Hebrews encourages us to keep moving forward from this point, on to maturity:

Hebrews 6:1-2

Therefore let us leave the elementary doctrine of Christ and go on to maturity, not laying again a foundation of repentance from dead works and of faith toward God, and of instruction about washings, the laying on of hands, the resurrection of the dead, and eternal judgment.

So, what comes next? How do we go on to maturity? Well, since we have been washed in the laver and consecrated as priests, we can now go beyond the courtyard and enter the tent of meeting, where only the priests are allowed to go. What do we find there?

The tent represents our bodies, which are covered with skin, but have God dwelling on the inside. Just like the tabernacle needed to be kept holy, because it was a special place where God's presence was, we

realize that we too need to be holy, because God dwells in us.

1 Peter 1:14-16

As obedient children, do not be conformed to the passions of your former ignorance, but as he who called you is holy, you also be holy in all your conduct, since it is written, “You shall be holy, for I am holy.”

Not only do we realize the need for holiness, but we also realize that our “tent,” our body, is a temporary thing. God has put his eternal life inside of a body that is temporary. So, we realize that we should prioritize that eternal life above our temporary bodies. Rather than live our lives in service to the desires of our temporary bodies, we should use our bodies to serve God’s eternal spirit and purpose.

Romans 8:13

For if you live according to the flesh you will die, but if by the Spirit you put to death the deeds of the body, you will live.

The next thing we see on our journey is that the tabernacle walls are made of curtains, which represent God’s people. When these curtains are joined together, they make the tabernacle “one.” As we join with other believers, we become one body, one structure dedicated to God. The thing that binds us together with others is love, which we express by protecting and serving one another. We forgive each other and show compassion, and we also help our brothers to overcome sin.

1 Peter 3:8-9

Finally, all of you, have unity of mind, sympathy, brotherly love, a tender heart, and a humble mind. Do not repay evil for evil or reviling for reviling, but on the contrary, bless, for to this you were called, that you may obtain a blessing.

James 5:19-20

My brothers, if anyone among you wanders from the truth and someone brings him back, let him know that whoever brings back a sinner from his wandering will save his soul from death and will cover a multitude of sins.

So, as we look at the tabernacle structure, and prepare to enter into it, we see that we ourselves are dwelling places for God, that we must be holy, that we must have love for each other, and that we must work together in unity. These things are all part of our spiritual walk. As we continue our journey and enter the tent, the first thing that would catch our attention is the menorah, the lampstand that gives light. The menorah represents God’s light that he shines to the world. This light exposes the darkness and convicts people of their sin, and it also serves as a beacon to draw people into fellowship with God. This light is fueled by oil, which represents the holy spirit, and the light manifests as our good works. This represents God’s spirit moving us to act, to reach out and bring others into fellowship. We realize that we must shine God’s light into the world—we must glorify God and draw others to him.

Matthew 5:14-16

You are the light of the world. A city set on a hill cannot be hidden. Nor do people light a lamp and put it under a basket, but on a stand, and it gives light to all in the house. In the same way, let your light shine before others, so that they may see your good works and give glory to your Father who is in heaven.

Across from the menorah, there is a table which holds the bread of the presence. This bread is the

priests' food, and every sabbath, every day of rest, more bread is placed on the table. The table shows us that we must rely upon God to provide for us. We rest in him, not worrying about what we will eat or drink or how we will be clothed, but instead we seek God's kingdom and his righteousness first (Matthew 6:31-33). We rest in God's presence and rely on his provision, just like we rest on the sabbath and do not gather provision for ourselves on that day. We recognize that Yeshua has redeemed us from sin, and so has also redeemed us from sin's curses, including the hard toil for our bread. This part of our journey teaches us to have faith and to trust that God will provide us with everything we need.

We now arrive at the altar of incense, which represents prayer. In our Christian walk, we offer prayers to God. In these prayers, we recognize that God will take vengeance on behalf of his people. We do not take vengeance upon those who have harmed us, but instead we bring our grievances and concerns before God. We let him handle the judgment of the world, and we patiently wait for him to deal with the evil around us.

Matthew 5:38-39

You have heard that it was said, 'An eye for an eye and a tooth for a tooth.' But I say to you, Do not resist the one who is evil. But if anyone slaps you on the right cheek, turn to him the other also.

The inside of the tent of meeting teaches us about fully relying upon God. We rely on him to shine his light through our obedience to him. We rely on him to provide our daily bread while we rest in his presence. And, we rely on him to bring justice to the world, and to deliver us from evil.

So, at this point in our journey, we are what the author of Hebrews might call mature Christians. We have moved past the milk of repentance, baptism, hope of resurrection, and so on, and into the meat of Christian living. We keep ourselves holy, as dwelling places for God's spirit. We love and serve one another. Our faith in God is strong, we rely on him for all our needs, and we patiently wait for him to answer our prayers. We shine his light into the world and bring glory to his name. We do the good works that God has established for us to walk in (Ephesians 2:10). As it says in Hebrews:

Hebrews 6:9-12

Though we speak in this way, yet in your case, beloved, we feel sure of better things—things that belong to salvation. For God is not unjust so as to overlook your work and the love that you have shown for his name in serving the saints, as you still do. And we desire each one of you to show the same earnestness to have the full assurance of hope until the end, so that you may not be sluggish, but imitators of those who through faith and patience inherit the promises.

This life of a priest in God's kingdom is a wonderful life, a life we don't deserve, and it is all made possible because of what God has done for us through Christ. As we mentioned before, Christ is symbolized not only in the sin offering at the altar, but in every part of the tabernacle service. He shows us the pattern of ministry and service that we are meant to emulate. When we walk the way that is symbolized by the elements of the tabernacle, we are "walking as he walked" (1 John 2:6); we are following the example that Christ set. This walk brings us in alignment with God and fills us with life.

John 8:12

Again Jesus [Yeshua] spoke to them, saying, "I am the light of the world. Whoever follows me will not walk in darkness, but will have the light of life."

As wonderful as this part of our walk is, we still have further to go. There is still a veil that separates us

from the full presence of God. We do know God much better than we ever did, but we do not yet know him as we are known. We still see him dimly, not face to face (1 Corinthians 13:12). We have not yet entered the Holy of Holies, to appear before the Ark of the Covenant, before God's throne. Our journey toward God is not yet complete. So, how do we move past the veil and encounter God in the fulness of his glory?

The answer is, this veil will not be opened while we are here on earth; it is opened at the end of the age. You see, even if we are mature Christians, even if we have repented, been baptized, had our hearts and minds transformed, and become accustomed to righteous actions; even if we are faithful, trusting, unified, and dedicated to shining God's light to the world, we still have no right to go beyond the veil. Symbolically, we are priests in God's kingdom, but we are not the high priest. The high priest was the *only* one who could ever go through the veil. He did this on one day out of the year—the day of Atonement. Does this mean that we will never go beyond the veil to be in the full presence of God? Well, no, one day we will, but as we will see, there is a process that has to happen first. We see that whole process in the book of Revelation. Let's take some time to delve into Revelation and see how we can go behind the veil and complete our journey.

Revelation: Going Behind the Veil

You might be wondering what the book of Revelation has to do with the tabernacle, the Ark of the Covenant, or the day of Atonement. Isn't Revelation a book about the end of the world? What could the tabernacle, which hasn't even existed for three thousand years, possibly have to do with that? But, you might be surprised to learn that Revelation contains many references to both the tabernacle and to the day of Atonement. Before we get into Revelation, let's quickly review what the day of Atonement was. That day is described in Leviticus 16.

Leviticus 16:2-3

and the LORD [YHWH] said to Moses, "Tell Aaron your brother not to come at any time into the Holy Place inside the veil, before the mercy seat that is on the ark, so that he may not die. For I will appear in the cloud over the mercy seat. But in this way Aaron shall come into the Holy Place: with a bull from the herd for a sin offering and a ram for a burnt offering.

So, the High Priest could only go behind the veil after he brought special offerings, which are explained later in Leviticus 16. He had to give an offering as atonement for himself (16:6, 11), burn incense behind the veil while he sprinkled the blood of that offering before the Ark (16:12-14), and then repeat this process with a second offering that was given for atonement for all the people of Israel (16:15). He then sprinkled the blood from these two offerings seven times on the altar of sacrifice (16:18-19) and performed numerous other ceremonies outside of the tent of meeting. This was all done on one day:

Leviticus 16:29-30

And it shall be a statute to you forever that in the seventh month, on the tenth day of the month, you shall afflict yourselves and shall do no work, either the native or the stranger who sojourns among you. For on this day shall atonement be made for you to cleanse you. You shall be clean before the LORD [YHWH] from all your sins.

So, on this one day, the high priest could go behind the veil and enter into God's presence before the Ark of the covenant. He had to bring blood from the proper offerings, along with incense, when he

entered. After he went behind the veil and performed all of these ceremonies, God's people were made clean from all of their sins.

There is much more that can be said about sacrifices and atonement, especially when we consider what the book of Hebrews has to say about it. For more on that, we recommend our teaching, [Animal Sacrifices in Light of the Messiah](#). For now, though, we are going to focus on how this day of Atonement is symbolized in the book of Revelation.

So, where do we see the day of Atonement in Revelation? Well, first let's establish that there is tabernacle symbolism throughout the book. John introduces this symbolism early in chapter 1, when he says that we are priests in God's kingdom:

Revelation 1:4-6

[John to the seven churches that are in Asia: Grace to you and peace from him who is and who was and who is to come, and from the seven spirits who are before his throne, and from Jesus Christ \[Messiah Yeshua\] the faithful witness, the firstborn of the dead, and the ruler of kings on earth. To him who loves us and has freed us from our sins by his blood and made us a kingdom, priests to his God and Father, to him be glory and dominion forever and ever. Amen.](#)

The blood of Messiah frees us from our sins and inaugurates us as priests, which we have already discussed in our teachings on the altar of sacrifice and the brazen laver. John goes on to describe the churches as seven lampstands (Revelation 1:12; 20), hearkening back to the menorah, which shines God's light. He portrays the people of God as priests in God's service, performing the works of God which are symbolized in the tabernacle. This means that these churches have reached a certain point of spiritual maturity; they are, symbolically, inside the tent of meeting, serving God as his priests, but they are not the high priest; they are not allowed to go behind the veil. However, what happens next begins the process that allows them to go beyond that veil. This is where we start to see explicit connections to the day of Atonement. In Revelation chapter 4, John has a vision of God on his throne (Revelation 4:2) between the cherubim (Revelation 4:6-8; Ezekiel 10:1, 9-15). This is exactly the picture of God's throne that we get in the Ark of the Covenant, with God enthroned between the cherubim that were on the mercy seat. Also, remember what was in the Ark? The Ark held the tablets of the testimony; it 'sealed' the official copy of the agreement between God and his people. Well, in Revelation, we find that while God is on his throne, he is holding a sealed document:

Revelation 5:1-4

[Then I saw in the right hand of him who was seated on the throne a scroll written within and on the back, sealed with seven seals. And I saw a mighty angel proclaiming with a loud voice, "Who is worthy to open the scroll and break its seals?" And no one in heaven or on earth or under the earth was able to open the scroll or to look into it, and I began to weep loudly because no one was found worthy to open the scroll or to look into it.](#)

Just like nobody was worthy to appear before the Ark which held the Testimony, there is nobody found worthy to appear before God's throne and reveal the contents of this sealed testimony. But, it's not quite right to say that nobody is worthy to do so. There was one who, on the day of Atonement, could go behind the veil and appear before the Ark of the testimony: the high priest. We know that Christ is our high priest; he is the one who can spiritually go behind the veil:

Hebrews 6:19-20

[We have this as a sure and steadfast anchor of the soul, a hope that enters into the inner place](#)

behind the curtain, where Jesus [Yeshua] has gone as a forerunner on our behalf, having become a high priest forever after the order of Melchizedek.

This same high priest appears in Revelation as the only one who can go before God's throne in heaven and unseal this document that releases judgment upon the earth. At first, John was weeping because nobody could do this. But then, Christ appears:

Revelation 5:5-7

And one of the elders said to me, "Weep no more; behold, the Lion of the tribe of Judah, the Root of David, has conquered, so that he can open the scroll and its seven seals." And between the throne and the four living creatures and among the elders I saw a Lamb standing, as though it had been slain, with seven horns and with seven eyes, which are the seven spirits of God sent out into all the earth. And he went and took the scroll from the right hand of him who was seated on the throne.

So, we are starting off with some parallels between what is happening in heaven, and what happened on the day of Atonement. Christ is appearing before God's throne in heaven, just like the high priest appeared before the Ark of the covenant, God's "throne" on earth. As we continue reading, we find even more parallels with the day of Atonement. On the day of Atonement, when the high priest went behind the veil, he offered incense:

Leviticus 16:12-13

And he shall take a censer full of coals of fire from the altar before the LORD [YHWH], and two handfuls of sweet incense beaten small, and he shall bring it inside the veil and put the incense on the fire before the LORD [YHWH], that the cloud of the incense may cover the mercy seat that is over the testimony, so that he does not die.

When the Lamb appears before God's throne in Revelation, incense is offered as well:

Revelation 5:8

And when he had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each holding a harp, and golden bowls full of incense, which are the prayers of the saints.

So, Yeshua appears before God's throne and opens the sealed testimony that pronounces judgment upon those who have not obeyed God's covenant. As these judgments are being poured out, we continue to see parallels with the day of Atonement. For example, further along in Revelation, many people are dying as the sealed scroll is being opened (e.g., Revelation 6:15-17), but there are also many who are saved by an atoning sacrifice, that being the blood of the Lamb:

Revelation 7:9-10, 13-14

After this I looked, and behold, a great multitude that no one could number, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands, and crying out with a loud voice, "Salvation belongs to our God who sits on the throne, and to the Lamb!"...
...Then one of the elders addressed me, saying, "Who are these, clothed in white robes, and from where have they come?" I said to him, "Sir, you know." And he said to me, "These are the ones coming out of the great tribulation. They have washed their robes and made them white in the blood of the Lamb.

Of course, on the day of Atonement, the people needed the blood of an atoning sacrifice to be saved from God's wrath. Similarly, in Revelation, when Messiah opens the book, God's wrath is poured out, but those who have been covered by the Lamb's atoning sacrifice are saved. We see another parallel a few chapters later, when the Ark of the Covenant is made visible. This again harkens back to the day of Atonement, the one day that the way to the Ark was opened:

Revelation 11:19

Then God's temple in heaven was opened, and the ark of his covenant was seen within his temple. There were flashes of lightning, rumblings, peals of thunder, an earthquake, and heavy hail.

So, we have a heavenly temple, with a heavenly high priest appearing before God's throne and opening the book while incense is offered. Those who have sinned receive judgment, but those who have atonement by the blood of the lamb receive salvation. The prayers of the saints are rising like incense and being answered, and the wicked who oppress them are being removed. Since the veil covering the Ark has been opened, God's glory is now going out to the world, and it is bringing powerful judgment that nobody can withstand (Revelation 15:5-8). Everything culminates in the final judgment before God's throne, where everyone's deeds are judged according to what is written in a book:

Revelation 20:11-15

Then I saw a great white throne and him who was seated on it. From his presence earth and sky fled away, and no place was found for them. And I saw the dead, great and small, standing before the throne, and books were opened. Then another book was opened, which is the book of life. And the dead were judged by what was written in the books, according to what they had done. And the sea gave up the dead who were in it, Death and Hades gave up the dead who were in them, and they were judged, each one of them, according to what they had done. Then Death and Hades were thrown into the lake of fire. This is the second death, the lake of fire. And if anyone's name was not found written in the book of life, he was thrown into the lake of fire.

So, again, all of this happens after the lamb, the high priest, has gone before God's throne, the Ark, and opened the book. He has interceded on our behalf, bringing his own blood to cover our sins and spare us from God's wrath. Just like on the day of Atonement, everyone has been judged, but some have been saved thanks to Christ's atoning sacrifice.

Now that all this has been accomplished, it's finally time for us to go behind the veil too. But it does not happen the way we might expect. We do not actually go before the heavenly Ark of the Covenant. Instead, God does something amazing: he makes all things new. In God's new world, there is no more heavenly tabernacle; there is no more sacrificial altar or brazen laver, no more menorah or table of bread, no more incense altar or Ark of the Covenant. God now dwells in a new place, a permanent place—and we dwell with him!

Revelation 21:1-5

Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea was no more. And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice from the throne saying, "Behold, the dwelling place 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. 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.” And he who was seated on the throne said, “Behold, I am making all things new.”

God is now visible to everyone in the city. He is no longer behind a veil, no longer confined to a throne room. There is no temple.

Revelation 21:22-22:5

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. 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.

In this city, everyone is clean, righteous, and holy, so there is no need to have any more barriers between people and God. God's glory is revealed, and it lights up the entire city. There is no need to have a mediator, a high priest, appear before him. There is no fear of judgment. Everyone will be able to see God's face and live. It will be as though we are in the holy of holies, in the fulness of God's glorious presence all the time. He will be our light, and there will be no more darkness. Everything will be pure and perfect forever. *This* is the end of our journey. *This* is how we will finally go “behind the veil” and into God's presence. And we will not only be there for one day, but instead, we will be there forever.

Concluding Thoughts

As we look back at our journey through the tabernacle, we find that it ends the same way that it began. At the beginning, Yeshua was the offering for our sins, so that we could enter God's courts and become priests for him; at the end, he will serve as the high priest opening the seals to God's book of judgment and allowing us to enter the fulness of God's glory for eternity.

Hebrews 9:24-28

For Christ has entered, not into holy places made with hands, which are copies of the true things, but into heaven itself, now to appear in the presence of God on our behalf. Nor was it to offer himself repeatedly, as the high priest enters the holy places every year with blood not his own, for then he would have had to suffer repeatedly since the foundation of the world. But as it is, he has appeared once for all at the end of the ages to put away sin by the sacrifice of himself. And just as it is appointed for man to die once, and after that comes judgment, so Christ, having been offered once to bear the sins of many, will appear a second time, not to deal with sin but to save those who are eagerly waiting for him.

And so, through Christ, our journey to God will be complete. Ultimately, we will go from dwelling in darkness, outside God's presence, unable to show our face before him, to being in the fulness of his

glory and dwelling in his light forever. From our beginning as outsiders, we repent and receive atonement, commit our lives to God, receive the anointing of his spirit, become ministers for his kingdom, live in holiness, dwell together in unity, shine God's light, rest in him and rely on his provision, offer prayers to him and rely on his judgment, and ultimately enter into his presence after he judges the world. This entire journey, from beginning to end, is illustrated in the tabernacle.

The altar of sacrifice, where offerings were burned, symbolizes repentance and atonement. The burnt offering symbolizes giving up our fleshly desires, the sin offering symbolizes the atonement we have in Christ, and the peace offering symbolizes making restitution for the sins we have committed against others.

The brazen laver symbolizes baptism. It is where the priests were fully washed when they were consecrated, just like we are "fully washed" when we commit ourselves to God. They were anointed with oil, just as we are anointed with God's spirit. It is also where the priests would wash their hands and feet daily, just as we should wash ourselves with God's word daily to keep ourselves clean.

The tent of meeting was covered with skin and filled with God's presence. It symbolizes our mortal bodies, which are also covered with skin and filled with God's spirit.

The curtains of the tabernacle symbolize God's people. Just like the curtains had to be joined together as one, so God's people should be joined together in unity. The designs of cherubim in the curtains symbolize the protection that God gives to us, and the job we have to protect God's people from sin.

The menorah had seven lamps, which produced light by burning olive oil. The light of the menorah symbolizes the light of God, which exposes the darkness in those who are wicked, but also draws righteous people to him. The olive oil symbolizes the holy spirit. We act as a menorah and shine God's light when we glorify God in the sight of men by doing good works motivated by his spirit.

The table of showbread held twelve loaves of bread, called "face bread," which were restocked every sabbath. The bread symbolizes resting in God's presence; seeking his kingdom first and relying on him to provide for us. It also symbolizes the sabbath, the day that we do not work to provide for ourselves but rely on God to provide what we need.

The altar of incense is where incense was burned each day. It symbolizes the prayers we bring before God and teaches us to rely on God for judgment and vengeance, rather than taking those things into our own hands.

Finally, the Ark of the covenant is where God was enthroned, above the mercy seat, between the cherubim. The Ark contained the tablets of the testimony, the official copy of the covenant between God and his people. The Ark symbolizes God's word being written on our hearts as a testimony that we are his people. It also symbolizes God's glorious presence that we will experience when he creates a new world.

There is much more that can be said about the tabernacle and all of its details, but hopefully you can see why this structure is so significant to God. It illustrates the path of salvation and teaches us how to go from being strangers and outcasts to being God's special people. If you haven't started on this journey, or if you've stopped somewhere along the way, we encourage you to consider the pattern of the tabernacle, and to take that next step in your walk with God. We will leave you with the words of Yeshua, the one who makes this journey possible:

Revelation 22:12-17

Behold, I am coming soon, bringing my recompense with me, to repay each one for what he has done. I am the Alpha and the Omega, the first and the last, the beginning and the end.” 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. Outside are the dogs and sorcerers and the sexually immoral and murderers and idolaters, and everyone who loves and practices falsehood. “I, Jesus [Yeshua], have sent my angel to testify to you about these things for the churches. I am the root and the descendant of David, the bright morning star.” 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.

Let’s accept Yeshua’s invitation, and journey through the tabernacle into God’s presence.

We pray you have been blessed by this teaching.

Remember, continue to test everything. Shalom!

For more on this and other teachings, please visit us at www.testeverything.net

Shalom, and may Yahweh bless you in walking in the whole Word of God.

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