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MINISTRIES

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The Tabernacle: Additional Thoughts

If you’ve watched our Tabernacle series, we hope you’ve enjoyed exploring the symbolism contained in the tabernacle. We tried to keep those teachings short and to the point, so there was a lot of information about the tabernacle that we left out. In this teaching, we will delve into some of that information. There is no specific theme or moral to this teaching, and nothing here connects to our Conclusion teaching. We will simply cover some additional interesting things about the tabernacle, and explore some other valuable lessons it has to teach us. Let’s begin.

Twelve Loaves

The [table of showbread](#) was restocked with twelve loaves of bread every sabbath. Why were twelve loaves put there? Why not three, or seven, or ten?

While the passage that describes the showbread does not tell us why twelve loaves are used, we can get some clues from other passages. When we look at the significance of the number twelve throughout the Scriptures, we see that it is consistently associated with the twelve tribes of Israel. There are also many times that twelve items are used to symbolize these twelve tribes. For example:

Exodus 24:4

[And Moses wrote down all the words of the LORD \[YHWH\]. He rose early in the morning and built an altar at the foot of the mountain, and twelve pillars, according to the twelve tribes of Israel.](#)

Exodus 39:14

[There were twelve stones with their names according to the names of the sons of Israel. They were like signets, each engraved with its name, for the twelve tribes.](#)

(see also: Joshua 4:8; 1 Kings 18:31; Revelation 21:12)

So, if these twelve loaves symbolize the twelve tribes, what is the significance of them being placed on the table on the sabbath? Well, the sabbath symbolizes the rest we will have with God in his kingdom—the time that we will get to relax and eat with God, rather than toiling and striving in this world. The book of Hebrews speaks of this coming rest, and associates it with the sabbath day:

Hebrews 4:1-4, 9-10

Therefore, while the promise of entering his rest still stands, let us fear lest any of you should seem to have failed to reach it. For good news came to us just as to them, but the message they heard did not benefit them, because they were not united by faith with those who listened. For we who have believed enter that rest, as he has said, “As I swore in my wrath, ‘They shall not enter my rest,’” although his works were finished from the foundation of the world. For he has somewhere spoken of the seventh day in this way: “And God rested on the seventh day from all his works.”...

...[v.9] So then, there remains a Sabbath rest for the people of God, for whoever has entered God's rest has also rested from his works as God did from his.

So, those who believe will one day be resting with God in his kingdom. Also, Yeshua mentions that his disciples will be ruling over the twelve tribes of Israel when God's kingdom has fully come, and they are eating at God's table:

Luke 22:29-30

...I assign to you, as my Father assigned to me, a kingdom, that you may eat and drink at my table in my kingdom and sit on thrones judging the twelve tribes of Israel.

All twelve tribes of Israel, all those who believe, will one day be resting and eating at God's table in the kingdom of God. It may be that the twelve loaves were placed on the table of showbread every sabbath as a reminder of this coming time.

Sukkot and the Tent of Meeting

In our teaching on the [tent of meeting](#), we mentioned how it represents our mortal bodies; how, like our bodies, the tent was a temporary structure that was covered with skin, but filled with God's spirit. There is an interesting connection between this structure and the festival of Sukkot. During Sukkot, the Israelites would dwell in temporary structures, which likewise symbolize our mortal bodies. These temporary structures were made of branches and leaves, and over the course of the eight days of the festival, these structures would deteriorate, which symbolizes how our own bodies deteriorate over time and eventually die. However, during Sukkot, the people are commanded to “rejoice,” even though they recognize that they are in an aging and dying world. The festival teaches us to rejoice even through life's trials and difficulties. There is much more that can be said on this topic, and for that, we recommend our teaching, [Sukkot: You Shall Rejoice](#).

It is also worth noting that the reason Sukkot was celebrated was to remember the journey of the Israelites through the wilderness (Leviticus 23:42-43). This would also cause the people to remember the tent of meeting, which was God's dwelling place while they were in the wilderness. So, this structure is connected to the festival of Sukkot in several significant ways.

The Tabernacle Frame

One part of the tabernacle that is frequently overlooked is its wooden frame. The tabernacle building got its sturdiness from wooden boards that were overlaid with gold and set on silver bases. These boards are described in Exodus 26:15-30. The boards were joined together by bars that were also overlaid with gold and fitted into golden rings which were attached to the boards.

If you recall, the courtyard walls were framed by bronze pillars set on bronze bases (Exodus 27:9-10). So, both the walls of the tabernacle and the walls of the courtyard were made with metal, but the metals used in the tabernacle were much more costly than the metals used in the courtyard. Silver is more costly than bronze, and gold is many times more costly than silver. Also, the items in the courtyard, such as the altar and the laver, were overlaid with bronze, while the items inside the tabernacle were either overlaid with gold, or entirely made out of gold. The gold inside the tabernacle would today be worth many millions of dollars. This means that the closer one got to the presence of God on the inside of the tabernacle, the more valuable the surrounding materials were. There is a spiritual lesson in this. The closer we get to God, the more treasures we will encounter; the more we will find ourselves surrounded by things of high value. By “things of high value,” we are not talking about earthly possessions; we mean things of high spiritual value. So, what has high spiritual value? Well, the Scriptures tell us that God’s word is even more valuable than gold or silver.

Psalm 19:7-11

The law of the LORD [YHWH] is perfect, reviving the soul; the testimony of the LORD [YHWH] is sure, making wise the simple; the precepts of the LORD [YHWH] are right, rejoicing the heart; the commandment of the LORD [YHWH] is pure, enlightening the eyes; the fear of the LORD [YHWH] is clean, enduring forever; the rules of the LORD [YHWH] are true, and righteous altogether. More to be desired are they than gold, even much fine gold; sweeter also than honey and drippings of the honeycomb. Moreover, by them is your servant warned; in keeping them there is great reward.

If we want to draw closer to God, and to acquire the things that are the most valuable, then the place to go is into his word. Going into his word does not just mean reading or studying it, but also applying it, doing what it says:

Proverbs 2:1-8

My son, if you receive my words and treasure up my commandments with you, making your ear attentive to wisdom and inclining your heart to understanding; yes, if you call out for insight and raise your voice for understanding, if you seek it like silver and search for it as for hidden treasures, then you will understand the fear of the LORD [YHWH] and find the knowledge of God. For the LORD [YHWH] gives wisdom; from his mouth come knowledge and understanding; he stores up sound wisdom for the upright; he is a shield to those who walk in integrity, guarding the paths of justice and watching over the way of his saints.

Jesus, or Yeshua as he was called in Hebrew, refers to learning and obeying God’s word as “treasure in heaven”:

Luke 12:29-34

And do not seek what you are to eat and what you are to drink, nor be worried. For all the nations of the world seek after these things, and your Father knows that you need them. Instead, seek his kingdom, and these things will be added to you. Fear not, little flock, for it is your

Father's good pleasure to give you the kingdom. Sell your possessions, and give to the needy. Provide yourselves with moneybags that do not grow old, with a treasure in the heavens that does not fail, where no thief approaches and no moth destroys. For where your treasure is, there will your heart be also.

The priests drew near to God in the physical tabernacle, surrounded by physical treasure. As we draw near to God spiritually, we surround ourselves with spiritual treasure. We seek God's wisdom, knowledge and understanding, and apply that knowledge by keeping his laws, precepts, statutes, and rules. Gathering and making use of these heavenly treasures is part of drawing near to him. As James wrote:

James 4:8

Draw near to God, and he will draw near to you. Cleanse your hands, you sinners, and purify your hearts, you double-minded.

How do we avoid sin and purify ourselves? How do we acquire this single-minded resolve to draw near to God? Again, it goes right back to learning and obeying God's word:

Psalm 119:9-11

How can a young man keep his way pure? By guarding it according to your word. With my whole heart I seek you; let me not wander from your commandments! I have stored up your word in my heart, that I might not sin against you.

So, the materials used in the frame of the tabernacle remind us of the importance and value of God's word.

The Mercy Seat

One item that we did not pay much attention to in this series was the "mercy seat," the solid gold cover that was placed on top of the [Ark of the Covenant](#). This item is described in Exodus 25:

Exodus 25:17-22

You shall make a mercy seat of pure gold. Two cubits and a half shall be its length, and a cubit and a half its breadth. And you shall make two cherubim of gold; of hammered work shall you make them, on the two ends of the mercy seat. Make one cherub on the one end, and one cherub on the other end. Of one piece with the mercy seat shall you make the cherubim on its two ends. The cherubim shall spread out their wings above, overshadowing the mercy seat with their wings, their faces one to another; toward the mercy seat shall the faces of the cherubim be. And you shall put the mercy seat on the top of the ark, and in the ark you shall put the testimony that I shall give you. There I will meet with you, and from above the mercy seat, from between the two cherubim that are on the ark of the testimony, I will speak with you about all that I will give you in commandment for the people of Israel.

The first thing to note about this item is its name. "Mercy seat" is not necessarily a bad translation, but in Hebrew, there is an important feature about this item that is missed in the English. The name of this item in Hebrew is *kapporet*, which means a "covering." What is significant about this name is that it is derived from the word *kippur*, which means "atonement." This is the same word that is used in *Yom Hakippurim*, the day of Atonement. So, the idea of atonement is integral to this "mercy seat." We can

see why in the description of the day of Atonement in Leviticus 16. After the high priest sacrificed a bull for his own sins (Leviticus 16:6), he brought the bull's blood behind the veil, and then he did this:

Leviticus 16:14

And he shall take some of the blood of the bull and sprinkle it with his finger on the front of the mercy seat on the east side, and in front of the mercy seat he shall sprinkle some of the blood with his finger seven times.

The blood which provides atonement was sprinkled before the mercy seat, or, in Hebrew, the blood which provides *kippur* was sprinkled before the *kapporet*. The high priest then did the same thing with the blood of a goat, which was offered for the sins of all the people:

Leviticus 16:15-16

Then he shall kill the goat of the sin offering that is for the people and bring its blood inside the veil and do with its blood as he did with the blood of the bull, sprinkling it over the mercy seat and in front of the mercy seat. Thus he shall make atonement for the Holy Place, because of the uncleannesses of the people of Israel and because of their transgressions, all their sins...

Again, the blood is sprinkled before the *kapporet*, the mercy seat, and this makes *kippur*, atonement, for the sins which have defiled God's holy place. So, the name of the "mercy seat," *kapporet*, tells us that it plays an important role in making atonement, *kippur*, for the people's sins.

Another thing to note about the *kapporet* is that it is the place referred to as God's throne, while the Ark underneath is mostly significant because it holds the tablets of the testimony. So, God holds the writings of judgment under his throne, but God can issue mercy from upon his throne. His mercy can triumph over judgment, as James says:

James 1:12

For judgment is without mercy to one who has shown no mercy. Mercy triumphs over judgment.

The high priest sprinkled the blood before the mercy seat, not before the testimony, and this makes sense when we consider the symbolism of these items. The testimony does not accept the blood as a covering for our sins; the testimony declares that we have sinned, and blood will not "change its mind," so to speak. Instead, the blood is offered to the king, the judge sitting on the throne, and he chooses to cover our sins. We are not automatically forgiven because we perform some kind of ritual. Rather, we bring our petition before God's throne, and God grants mercy and atonement to us. As Paul wrote:

Romans 9:14-16

What shall we say then? Is there injustice on God's part? By no means! For he says to Moses, "I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion." So then it depends not on human will or exertion, but on God, who has mercy.

God can, in his mercy, spare us from our deserved punishment, and that is what atonement is all about. When the high priest sprinkled blood before the mercy seat, he was acknowledging that he did not deserve forgiveness, but he was at the mercy of God.

The Lamp of the Body

In our teaching on the menorah, we mentioned that the menorah represents the eyes of God, and its light reveals what is righteous and what is wicked. Yeshua has some interesting comments on these things in Matthew 6:

Matthew 6:22-23

The eye is the lamp of the body. So, if your eye is healthy, your whole body will be full of light, but if your eye is bad, your whole body will be full of darkness. If then the light in you is darkness, how great is the darkness!

Yeshua warns us that our eye, the “lamp of our body” must be “healthy” in order for us to be full of light. If our eye is “bad,” then we will not have light. What does it mean for your eye to be “healthy” or “bad”?

We don’t find the phrase “healthy eye” anywhere else in Scripture, but we do have examples of the “bad eye.” One is found in Mark 7:

Mark 7:20-23

And he said, “What comes out of a person is what defiles him. For from within, out of the heart of man, come evil thoughts, sexual immorality, theft, murder, adultery, coveting, wickedness, deceit, sensuality, envy, slander, pride, foolishness. All these evil things come from within, and they defile a person.

In this translation, the ESV, we find the term “envy” in verse 22, but the Greek literally says, “evil eye,” just like it does in Matthew 6. We also find this phrase in Matthew 20, in the parable of the laborers in the vineyard. In that parable, laborers worked in a vineyard, each for a different length of time, but all of them got paid the same amount. The workers who worked for the longest thought this was unfair and complained, but their employer said this:

Matthew 20:13-15

But he replied to one of them, ‘Friend, I am doing you no wrong. Did you not agree with me for a denarius? Take what belongs to you and go. I choose to give to this last worker as I give to you. Am I not allowed to do what I choose with what belongs to me? Or do you begrudge my generosity?’

The phrase “do you begrudge my generosity” is a translation of Greek that literally reads, “is your eye evil because I am good?” This more literal rendering is how the phrase is translated in the King James version. We can see from this passage that the laborers were envious of the workers who started at the eleventh hour. Just like in Mark 7, the “evil eye” here is associated with envy or greed. We also see this phrase in Hebrew in the book of Proverbs:

Proverbs 23:6-8

Do not eat the bread of a man who is stingy; do not desire his delicacies, for he is like one who is inwardly calculating. “Eat and drink!” he says to you, but his heart is not with you. You will vomit up the morsels that you have eaten, and waste your pleasant words.

In verse 6, the word “stingy” is literally “the evil-eyed one.” This phrase is also found in chapter 28:

Proverbs 28:22

A stingy man hastens after wealth and does not know that poverty will come upon him.

In both of these passages, we can see this same idea of desiring wealth in an unhealthy way. The man from chapter 23 offers food and drink to another person, but he only does so because he expects something in return. His “heart” is not with the person he is showing hospitality to. Similarly, the man from chapter 28 “hastens” after wealth, not realizing that wealth can disappear just as quickly as it appears. The idea here seems to be a person who pursues wealth for the sake of being rich, rather than for the sake of serving God.

Being wealthy is not a bad thing; on the contrary, the Scriptures frequently refer to wealth as a good thing (see 2 Chronicles 1:12; Psalm 112:1-3; Proverbs 12:27; 22:4; Ecclesiastes 5:19; Isaiah 60:5; Revelation 5:12). However, wealth is not good for its own sake. Wealth is good because it provides us with greater opportunities to serve others. If we do not take advantage of those opportunities, if we do not bless God with our wealth, then the wealth does not do us any good. In fact, if we value our wealth more than we value God’s plan and purpose for us, then the wealth becomes a bad thing.

Proverbs 28:6

Better is a poor man who walks in his integrity than a rich man who is crooked in his ways.

Ecclesiastes 5:10

He who loves money will not be satisfied with money, nor he who loves wealth with his income; this also is vanity.

Matthew 6:24

No one can serve two masters, for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and money.

(see also: Proverbs 11:4, 28; Mark 10:17-25; 1 Timothy 6:10)

This is the attitude of the person with the “evil eye.” He values his wealth more than he values the well-being of people; he loves his wealth more than he loves God. Such a person cannot shine God’s light; his “lamp,” his “eye,” is evil, and he is full of darkness.

This symbolism is very fitting for the menorah. The menorah was a solid 70 to 80-pound piece of gold; it was the most costly item in the tabernacle by far. But the menorah’s true value was not based on how much money it could be sold for; its true value was the light that it provided to the tabernacle. A menorah that does not shine light is just a very expensive paperweight. It would leave the tabernacle in darkness, and the priests unable to do their jobs. Such a menorah would not be fulfilling its God-given purpose. But a menorah that does shine light, a person that acknowledges and honors God with the blessings that God has given him, his “whole body will be full of light.” This person fulfills his purpose and finds favor with God.

Deuteronomy 8:18

You shall remember the LORD [YHWH] your God, for it is he who gives you power to get wealth, that he may confirm his covenant that he swore to your fathers, as it is this day.

Proverbs 3:9

Honor the LORD [YHWH] with your wealth and with the firstfruits of all your produce.

Matthew 25:37-40

Then the righteous will answer him, saying, 'Lord, when did we see you hungry and feed you, or thirsty and give you drink? And when did we see you a stranger and welcome you, or naked and clothe you? And when did we see you sick or in prison and visit you?' And the King will answer them, 'Truly, I say to you, as you did it to one of the least of these my brothers, you did it to me.'

As we pursue wealth and material gain, let us have a "healthy eye." Let us remember our purpose, to love God and to love others, and use the wealth we gain to advance that purpose in the world. Let us be a menorah that is "full of light."

The Curtains as Clothing

In our teaching, [The Tabernacle: Curtains and Unity](#), we mentioned that the tabernacle curtains were made of the same materials as the clothing of the priests. Since the curtains represent God's people, they also symbolize how we are "clothed" like the priests are, which indicates that, like the priests, we have a role as ministers for God. We see this symbolism in numerous scriptures, which tell us that we are "clothed" for the purpose of being ministers. Here are just a few:

Isaiah 61:10-11

I will greatly rejoice in the LORD [YHWH]; my soul shall exult in my God, for he has clothed me with the garments of salvation; he has covered me with the robe of righteousness, as a bridegroom decks himself like a priest with a beautiful headdress, and as a bride adorns herself with her jewels. For as the earth brings forth its sprouts, and as a garden causes what is sown in it to sprout up, so the Lord GOD [YHWH] will cause righteousness and praise to sprout up before all the nations.

Luke 24:49

And behold, I am sending the promise of my Father upon you. But stay in the city until you are clothed with power from on high.

The spirit clothes us as priests so that we can bring salvation and righteousness to the world. One interesting thing about the priests' clothing is that they were not allowed to tear it:

Leviticus 10:6

And Moses said to Aaron and to Eleazar and Ithamar his sons, "Do not let the hair of your heads hang loose, and do not tear your clothes, lest you die, and wrath come upon all the congregation; but let your brothers, the whole house of Israel, bewail the burning that the LORD [YHWH] has kindled.

Tearing clothes was a typical sign of mourning, but the priests were not allowed to tear their clothes. This teaches us that, even when difficult things happen, we cannot tear our priestly garments, meaning, we cannot abandon our role as God's ministers. We must always be ready to serve others. Numerous scriptures make this very point, but here are two:

2 Timothy 4:2

preach the word; be ready in season and out of season; reprove, rebuke, and exhort, with complete patience and teaching.

Galatians 6:9-10

And let us not grow weary of doing good, for in due season we will reap, if we do not give up. So then, as we have opportunity, let us do good to everyone, and especially to those who are of the household of faith.

Prophecy and the Ark

In our [conclusion](#) to the tabernacle series, we discuss John's vision in Revelation, in which he sees that one day there will be no more temple, and God's people will dwell with him directly, rather than God dwelling over the Ark and being separated from the people by a veil. We did not mention that John was not the first one that God revealed this to. Some six hundred years earlier, Jeremiah mentioned in his prophecies that one day, the Ark will no longer exist, and people will dwell directly in the presence of YHWH:

Jeremiah 3:15-18

And I will give you shepherds after my own heart, who will feed you with knowledge and understanding. And when you have multiplied and been fruitful in the land, in those days, declares the LORD [YHWH], they shall no more say, "The ark of the covenant of the LORD [YHWH]." It shall not come to mind or be remembered or missed; it shall not be made again. At that time Jerusalem shall be called the throne of the LORD [YHWH], and all nations shall gather to it, to the presence of the LORD [YHWH] in Jerusalem, and they shall no more stubbornly follow their own evil heart. In those days the house of Judah shall join the house of Israel, and together they shall come from the land of the north to the land that I gave your fathers for a heritage.

This was quite a significant statement, especially when we consider that Solomon's temple, the first temple, was destroyed during Jeremiah's lifetime. While a second temple was eventually built, anyone who witnessed the destruction of the first temple could take comfort in Jeremiah's words, realizing that one day, God would make a city that would never be destroyed; he would make a world where the Ark could not be taken away, and God would always be in the midst of his people. This is very similar to what the author of Hebrews said. Hebrews was written right around the time that the second temple was destroyed, and so people at that time would have had similar concerns to the people of Jeremiah's time. But the book of Hebrews assured them that God would still be with them, and they could still serve him, even when no physical temple was standing:

Hebrews 13:10-16

We have an altar from which those who serve the tent have no right to eat. For the bodies of those animals whose blood is brought into the holy places by the high priest as a sacrifice for sin are burned outside the camp. So Jesus [Yeshua] also suffered outside the gate in order to sanctify the people through his own blood. Therefore let us go to him outside the camp and bear the reproach he endured. For here we have no lasting city, but we seek the city that is to come. Through him then let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that acknowledge his name. Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God.

Sometimes it is difficult for us to see God's presence in the world. We may feel like the people from Jeremiah's time, or from the time that the book of Hebrews was written, when the place that literally

housed the presence of God was being destroyed, and we wonder how we will be able to fellowship with God anymore. However, these passages assure us, just like they assured the people of their time, that our hope is in a time yet to come, when sin will be gone, and God will be accessible to all. So, even if we lose things in our lives that have brought us closer to God, important things like the Ark of the Covenant, we should not despair or feel like God will always be far away. Even if things look bleak now, one day, there will be no barriers between us and God.

1 Corinthians 13:12

For now we see in a mirror dimly, but then face to face. Now I know in part; then I shall know fully, even as I have been fully known.

So, we should not give up on trusting and serving God. He is still there, and always will be. Even if the Ark of the Covenant is gone, the things we do for him will not be in vain. This brings us to our next part:

Eating at God's Table

In our teaching covering the [Table of Showbread](#), we mentioned that one thing the table symbolized was the concept of sharing a meal with God. We also mentioned that the table symbolizes rest, which is symbolized in the sabbath, but ultimately culminates in the rest we will experience when we enter God's presence in the world to come. There is quite a bit more we could say on that topic. Yeshua told his disciples that they would eat and drink at his table with him in his kingdom:

Luke 22:24-30

A dispute also arose among them, as to which of them was to be regarded as the greatest. And he said to them, "The kings of the Gentiles exercise lordship over them, and those in authority over them are called benefactors. But not so with you. Rather, let the greatest among you become as the youngest, and the leader as one who serves. For who is the greater, one who reclines at table or one who serves? Is it not the one who reclines at table? But I am among you as the one who serves. "You are those who have stayed with me in my trials, and I assign to you, as my Father assigned to me, a kingdom, that you may eat and drink at my table in my kingdom and sit on thrones judging the twelve tribes of Israel.

This meal with Christ is also mentioned in other places, where it is called the "marriage supper." For example:

Revelation 19:6-9

Then I heard what seemed to be the voice of a great multitude, like the roar of many waters and like the sound of mighty peals of thunder, crying out, "Hallelujah! For the Lord our God the Almighty reigns. Let us rejoice and exult and give him the glory, for the marriage of the Lamb has come, and his Bride has made herself ready; it was granted her to clothe herself with fine linen, bright and pure"—for the fine linen is the righteous deeds of the saints. And the angel said to me, "Write this: Blessed are those who are invited to the marriage supper of the Lamb." And he said to me, "These are the true words of God."

If we combine the ideas from these two passages, we see that those who serve others, the saints who are clothed in righteous deeds, will be invited to the marriage supper in God's kingdom to eat with Christ. We can further reinforce this point with the following passage from Luke 14:

Luke 14:12-14

He said also to the man who had invited him, “When you give a dinner or a banquet, do not invite your friends or your brothers or your relatives or rich neighbors, lest they also invite you in return and you be repaid. But when you give a feast, invite the poor, the crippled, the lame, the blind, and you will be blessed, because they cannot repay you. For you will be repaid at the resurrection of the just.”

Those who feed the poor, crippled, lame, and blind—that is to say, those who serve others and are clothed in righteous deeds—will be repaid at the resurrection of the just. How will they be repaid? Christ will feed them at his table.

When we think about the priests eating bread from the table of showbread, we can see this concept symbolized there. As the priests ate bread at God’s table, this would be a reminder of their duty as ministers to God’s people. Their job was to feed others, just like God was feeding them. This is a reminder to us today as well. Just as God blesses us, so we should bless others.

Deuteronomy 14:28-29

At the end of every three years you shall bring out all the tithe of your produce in the same year and lay it up within your towns. And the Levite, because he has no portion or inheritance with you, and the sojourner, the fatherless, and the widow, who are within your towns, shall come and eat and be filled, that the LORD [YHWH] your God may bless you in all the work of your hands that you do.

1 Peter 4:9-10

Show hospitality to one another without grumbling. As each has received a gift, use it to serve one another, as good stewards of God’s varied grace.

John 15:12

This is my commandment, that you love one another as I have loved you.

We hope you have enjoyed this tabernacle teaching series. There are still many symbolisms and lessons remaining in the tabernacle, but we hope that what we have revealed in this series has been enlightening and has inspired you to move forward in your relationship with God.

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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