

The Tabernacle In The Holy Place

Golden Candlestick/Lampstand

- Exodus 25:31-40, 27:20-21
- It and its implements were made from 1 talent of beaten gold (Exodus 25:39), which is almost 75 pounds of gold and valued today at about \$2 million.
- No measurements are given but the design is detailed:
 - A central main shaft with three branches on either side.
 - Designs of almond buds and blossoms.
- Was placed on the south side of Holy Place – Exodus 40:24
- The priests checked the lamp twice daily – Exodus 30:7-8, Leviticus 24:1-4

Table of Shewbread

- Exodus 25:23-39, Leviticus 24:5-9
- Dimensions: 2 cubits (3 feet) long x 1 cubit (1½ feet) wide x 1½ (1¼ feet) cubits tall.
- Made of gold-plated *shittim* wood with a handbreadth (4-inch) rim around its top.
- On the table were laid twelve loaves of unleavened bread (two stacks of six each, each made from about 5 pounds of fine flour) and two bowls of frankincense.
 - These loaves are described with two words: *lechem* (Strong's H3899, "bread") and *panah* (Strong's H6440, "before, face, presence")
 - The measurements found in the Mishnah (written ~200 A.D.) each loaf was 10 fingers (8 inches) x 5 fingers (4 inches) by 7 fingers (5.6 inches).
- New cakes were put out each Sabbath and the priests then ate the old ones in the Holy Place. – Leviticus 24:8-9

Altar of Incense or Golden Altar

- Exodus 30:1-10, 34-38
- Dimensions: 1 cubit (1½ feet) long x 1 cubit (1½ feet) wide x 2 (3 feet) cubits tall
- Made of gold-plated *shittim* wood.
- Placed in front of the parting vail inside the tabernacle.
- Incense was offered in the morning and at evening – Exodus 30:8-9
 - The ingredients of this incense would produce a thick, pungent smoke.
 - This is what Zacharias was doing in Luke 1:8-10

Truths from the Tabernacle

- The furniture inside the Tabernacle speaks to the ministry of Christ to the believer once atonement is made for their sins; that is, those “in Christ” (Romans 8:1, II Corinthians 5:17)
- **The Lampstand** is a picture of Christ as the giver of truth and light to the believer – John 12:46
 - The light is for inside the Tabernacle and not outside, picturing God’s truth revealed through Christ for the believer (John 8:12, I John 1:7) and not necessarily picturing here Christ as the light to the entire world (John 9:5).
 - The gold of the Lampstand speaks of the deity of Christ and His suffering (beaten) – Isaiah 53:5
 - The design of the Lampstand (almonds) picture Christ’s role as a priest (see Numbers 17:8)
 - The fire and oil of the Lampstand point to the role of the Holy Spirit – Acts 2:3, I Samuel 16:13, I John 2:27
 - Seven lamps may also correlate to the Seven Spirits of God – Revelation 1:4, 4:5; Isaiah 11:2
- **The Table of Shewbread** is a picture of Christ (gold-plated wood) as the sustainer of our life, physical and spiritual.
 - He, as the Bread of Life, is our sustenance (John 6:32-35,51).
 - J. Vernon McGee, referring to the list of those prohibited from eating holy things in Leviticus 22:1-16, says “Worship is the privilege of believers, it must be foreign to all others.” (*The Tabernacle*, p. 76)
- **The Altar of Incense** is a picture of Christ (gold-plated wood) as intercessor and mediator of our prayers – 1 Timothy 2:5, Hebrews 7:25
 - Incense is a picture of prayers – Psalm 141:2
 - A wonderful contrast can be made between the Brazen Altar and this Golden Altar – the first was for the sinner, the second for the saint.
 - While the Altar of Incense is not a place of sacrifice it still needed to be cleansed through the blood (Exodus 30:10) and powered with coal from the Brazen Altar (Leviticus 16:12-13, Numbers 16:46), so Christ’s sacrifice opens prayer’s floodgates so God’s grace can be poured out (Romans 8:32).
 - McGee – “Again, ‘strange incense’ (Exodus 30:9) was forbidden to be offered. Also, the formula for the incense was not to be duplicated. The “strange incense” speaks of any attempt to worship God which is contrary to His Word. Duplication is equally as bad, for it speaks of trying to please man while trying to serve God. A dead ritual and a lifeless liturgy are an abomination to God and produce spiritual deadening to man. Adjuncts to worship that are calculated to draw crowds and to give man the impression that he is worshiping God, when in fact he is not, are bound to kill true worship and appeal merely to the natural man.” (*The Tabernacle*, p. 85)