

Tabernacle & Temple in the New Testament

Tabernacle: This was the name for the entire structure and its furnishings. It is also the name for the inner covered structure. It is the place where the Israelites were to worship God and where God's presence dwelt on earth. It represented God's prescribed way to worship *It is also a symbol of Christ as the way to God.*

Tabernacle Courtyard (Outer Court): The place of sacrifice and where all the Israelites could enter.

Door: There is only one door and it faced East, note how wide it is – 30'. *Symbol of Christ as the door (John 10:7) and Christ as the one way John 14:6).*

Altar of Burnt Offering (Brazen Altar): It was 7' sq, and 4' off the ground and had four horns to which the sacrifice was tied. Coals were inside the box and it had a grate covering it to hold the sacrifice. It was the place for the daily sacrifice, for sin and/or consecration. The only way to approach God is to first deal with sin. This represents the offering of the Lamb of God. *The altar could be the cross and as the lamb was tied to the altar and then died on it, so Christ was nailed to the cross and died on it (Heb 10:12).*

Laver: Made of brass (bronze) which symbolizes justice. The place where the priests washed daily before their service and/or entering the Holy Place. *It is symbolic of the cleansing of the blood of Jesus and the washing of the Word (Eph. 5:26)*

Tabernacle Proper: This was the enclosure of the Holy Place and the Holy of Holies where only the priests entered. About 45' x' 15'.

Holy Place: This was the enclosure of the Holy Place and the Holy of Holies where only the priests entered.

Table of Showbread: Made of Acacia wood overlaid with gold. It was 3' x' and 2' off the ground. It had 12 loaves of bread representing the 12 tribes, was eaten by priests each Sabbath and *is symbolic of Christ the bread of Life. (John 6:35)* The names for the bread were bread of presence and bread of memorial.

Golden Lampstand: Was made of pure gold and burned olive oil. It burned continually as the only light in the tabernacle, *symbolic of Christ the light of the world (John 8:12).*

Altar of Incense: It was made of Acacia wood covered with gold. It was 3' high. Incense was to burn perpetually, replenished morning and evening. Only the prescribed special incense was to be used. *Symbolic of the prayers of the people and of Christ our intercessor. It was set higher than the other furnishings so the incense wafted over all. (Heb 7:25)*

Veil: Closed off the Holy of Holies from everyone. Going through the veil was the only way to approach the Ark of the Covenant and the Mercy Seat. It was thick, made of blue, purple and scarlet fine linen. Symbolized man's unworthiness to enter into God's presence. *Also symbolizes Christ's broken body which removes the veil and provides for access into the presence of God for all who trust Him (Heb 10:19-20. Note: Hebrews speaks of this as the second veil, indicating that there was a first one. The entrance to the Holy Place was also closed off and only priests could enter.*

Holy of Holies: Was the place where God's presence dwelt above the Mercy Seat in a pillar of cloud, God's throne. It was only entered once a year by the High Priest on the Day of Atonement. *Through Christ, we can enter God's presence at will (Heb 10:19-22).*

Ark of the Covenant: It was made of Acacia wood and covered with gold. It was 2' wide, 3'9" long and 2' high. Symbolized the covenant God made with the people. Contained the tablets of stone - the Law they were to obey; the pot of manna - God's provision; and Aaron's budding rod - God's Plan. It was covered by the gold Mercy Seat. *Jesus is the mediator of a better covenant (Heb 9:15).*

Mercy Seat: It was made of pure gold. The word for mercy seat is the same word as that translated propitiation. On the Mercy Seat sat two cherubim with outspread wings which covered it. Once a year the High Priest entered and sprinkled the blood of the sacrifice on the Mercy Seat. *This is symbolic of Christ's atonement for our sin (Heb 2:17).* It was above this seat that God's presence rested in the form of a pillar of cloud.

Chairs: There were no chairs in the tabernacle and so the priests could never sit down because their work was never done. *Christ's work as both the High Priest and the Lamb was done when He sat down at the right hand of God (Heb 1:3).*

The Poetry

Job – Song of Solomon

I. The Poets - Job, Psalms, Proverbs, Ecclesiastes, the Song of Solomon

The seventeen historical books which make up the Old Testament lie behind us. We now come to a much smaller group of books called the poetical books – Job, Psalms, Proverbs, Ecclesiastes and the Song of Solomon. They are especially focused on the experiences of a few godly individuals in the midst of the story of a nation. Where the history books informed us about the Hebrew people, these books rhythmically convey the holy movements in people's hearts as they experienced God in their history. These people have an earthy spirituality about them. They are real people walking with a real God in the real world. Every generation has its poets, in our day they are the singers, authors and film writers. Listen to the songs and poems of these men who not only reveal to us the passions of an ancient people longing for God but also are inspired of God to poetically express their passion to us. May we become men and women of like passion!

1. One main feature of poetry is the use of parallelism to convey its message. In much of our poetry the parallelism is heard through the use of a common meter or by establishing a pattern of rhyme. In Hebrew poetry it is neither rhyme nor rhythm (sound) that gives it its symmetry but the use of parallel ideas or thoughts. Unlike the parallelism of rhyme and rhythm, the parallelism of ideas can be translated into any language and still remain 'poetic'. There are many variations of this parallelism but two of the most common are comparison and contrast.

- Look at the comparison of ideas in Psalm 1:1.

Blessed is the man

- who does not walk in the counsel of the wicked
- or stand in the way of sinners
- or sit in the seat of mockers.

What is being compared in this verse? Do you see any progression in the presentation of ideas? (i.e. Is there any difference between walking and sitting? Is there any difference between following counsel and mocking?)

- Or consider the contrast of ideas in Proverbs 3:5.

Trust in the Lord with all your heart
and lean not on your own understanding.

What is being contrasted here? In what way are the two ideas presented the positive and negative aspects of the same truth?

II. The Poets - Job

The book of Job may be the first book written – the oldest book in the world. Its... “special object is to show that there is a benevolent Divine purpose running through the sufferings of the godly, and life’s bitterest enigmas are reconcilable with the benevolent Divine purpose did we but know the facts.” J. Siðlow Bazter

1. Read Job 1:1-2:13 - What is the scene in heaven as a background to what happens to Job? Is Job aware of the scene in heaven? What is Satan’s accusation against Job? What does God allow Satan to do and what happens?



2. Look back at Job 1-3, how does Job respond to his suffering?
3. In the midst of his suffering three “comforters” come to counsel Job in his suffering. Look at the counsel of these three what do they believe is the cause of Jobs’s sufferings?

Eliphaz - Job 4:7,8

Bildad - Job 8:1-4

Zophar - Job 11:7-11

II. The Poets - Job (continued)

4. What is Job's protest?

Job 7:7-11

Job 9:32-35

Job 12:1-6

Job 13:1-12

5. Their argument continues and the summary of their belief is that the righteous do not suffer. Then another comes forward, his name is Elihu. What does he say may be the purpose for Job's suffering?

Job 33:14-18

Job 36:5-12

Job 36:15,16

6. Read Job 38-41. How would you summarize God's answer to Job?

7. From Job 42:1-6, what is Job's response? How does God reward Job and rebuke Job's friends? Remember Job 1:6-12. What was the reason for Job's affliction? Does Job ever get an explanation?

8. What is the most difficult experience you've ever had? Can you sympathize with Job's emotions? Did you have any comforters like Job's friends?

"If Job had known the reason for his suffering there would have been no place for faith and the man could never have come forth as gold purified in the fire. We are meant to understand there are some things which God cannot reveal to us at present, inasmuch as the revealing of them would thwart his purposes for our good." J. Sidlow Baxter

III. The Poets - Psalms

The Psalms come from the Greek word “psalmos”, “a poem to be sung to a stringed instrument”. The Psalms are the hymn book of God’s people. The book of Psalms is a collection of lyrics used in the worship of God. Seventy-three are attributed to David, twelve to Asaph, twelve to the sons of Korah, one to Heman the Ezrahite, one to Ethan the Ezrahite, one to Moses and the other 50 are anonymous. They are in five groups and the end of each group is marked by a doxology.

GROUP	PSALMS	AUTHOR	THEME
1	2-41	David	Man (like Genesis)
2	42-72	David	Deliverance (like Exodus)
3	73-89	Asaph	Sanctuary (like Leviticus)
4	90-106	Anonymous	Wandering to kingdom (like Numbers)
5	107-150	David/Anonymous	God’s faithfulness (like Deuteronomy)

The theme of Psalms is that sighing is turned to singing through praying. The Psalms are quoted more frequently in the New Testament than any other book in the New Testament.

1. There are five kinds of Psalms in the Psalter (book of Psalms). Look at each of these five types.

• Messianic - (see Psalm 22)

 How does this Psalm reveal the coming Messiah?

- Hallelujah (see Psalm 106) As the psalmist traces through the history of God’s people what does he praise God for?

- Penitential (see Psalm 51) How does David exhibit brokenness and contrition before God for his sin?

III. The Poets - Psalms (continued)

1. (continued)

- Imprecatory (anger against evildoers is expressed) (see Psalm 58) In this psalm what does David ask God to do to evildoers? (Most of the imprecatory passages are attributed to David and it must be remembered that he was a theocratic king, who was appointed by God to execute His government.)
- Psalms of Ascent [Psalms 120-134] These psalms were often sung by pilgrims to Jerusalem as they ascended to the Temple for festivals and feasts. In the Psalms of Ascent there are five groups of 3 songs each. In each of these 'triplets' the first psalm is about trouble, the second is about trust and the third is about triumph. Read Psalms 124, 125 and 126. Do you see this triplet pattern?

2. Look at Psalm 119. It is composed of 22 groups of 8 verses each. It is an acrostic hymn with each verse in each group of 8 verses starting with a successive letter of the Hebrew alphabet. Pick one or two groups of eight in Psalm 119. What does David pray that God will do in his heart through the ministry God's Word?

IV. The Poets - Proverbs

A proverb is a brief memorable saying in the place of many words. Proverbs were shared from generation to generation to give wisdom to the simple. In Proverbs, wisdom is craftsmanship in making decisions. They were mostly authored by Solomon and compiled by the men of Hezekiah. There are three basic kinds of proverbs. The first is the contrastive proverb where the second line contrasts with the first (they often use the word 'but' e.g. Proverbs 1:7). The second is the completive proverb where the second line adds to or expands on the meaning of the first (they often use the word 'and' e.g. Proverbs 3:10). The third is the comparative proverb where the second line compares the first with other truth (they often use the word 'than' e.g. Proverbs 3:14,15).

1. Read Proverbs 9. In this chapter in Proverbs wisdom is pictured as a godly woman and folly is an immoral one. What are the blessings of seeking wisdom and the dangers of descending into foolishness?

IV. The Poets - Proverbs (continued)

2. Pick another chapter in Proverbs. Read through the chapter and select the verses that speak to you about issues you are facing. What wisdom do you gain?



One method to gain wisdom for a major decision in your life is to read through the entire book of Proverbs and as you read to write down the reference for any proverb that gives you insight for this decision. Afterwards look up all the verses you noted again and seek to understand what wisdom you receive and apply that wisdom when making your major decision.

V. The Poets - Ecclesiastes

“Ecclesiastes” is the Latin form of a Greek word for ‘the Preacher’. Solomon is ‘the Preacher’ who relates to us his quest in the natural world for the chief good. A key phrase in Ecclesiastes is ‘under the sun’ meaning life in the physical world without God in the picture. Solomon continually remarks that life is ‘vanity’ or ‘meaningless’ when viewed from only a natural perspective.

1. Read Ecclesiastes 2. Solomon, the richest man of his day and he had the resources to seek meaning in a variety of pursuits. What areas of life did Solomon search out to find meaning and what were his conclusions?

Ecclesiastes 2:1-3

Ecclesiastes 2:4-11

Ecclesiastes 2:12-16

V. The Poets - Ecclesiastes (continued)

2. What was his conclusion when he looked at his experience under the sun?

Ecclesiastes 2:17-23-

Ecclesiastes 3:18-21-

Ecclesiastes 5:8-17-

Ecclesiastes 9:3-12

3. What did he conclude when he considered his experience in the light of God's revelation?

Ecclesiastes 2:24-26-

Ecclesiastes 3:10-14-

Ecclesiastes 5:19-

Ecclesiastes 8:17;9:1-

4. What is the Preacher's final conclusion? (Read Ecclesiastes 11:9-12:14)

"The Preacher sees that life is full of 'vanities' which mock men. Then he sees that these 'vanities' are meant to mock men. Then he sees that these 'vanities' are not just meant to mock men cruelly, but with a benign purpose, namely to lead men to see their true happiness in God Himself." J. Sidlow Baxter

VI. The Poets - The Song of Solomon

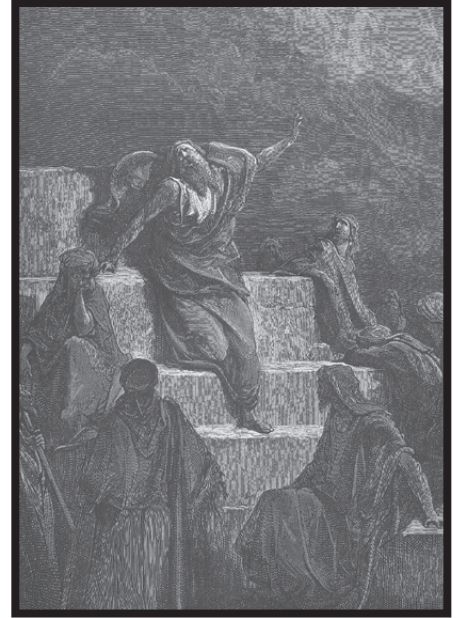
The Song of Solomon is a love poem between King Solomon and a Jewish maid. The Jews believed that it illustrated Jehovah's love for Israel and Christians see it as a picture of Christ's love for His bride, the church. The story centers on the wedding and wedding night (1:1-2:7) the courtship (2:8-3:5) early days of marriage (3:6-5:1) and deepening unity between a man and a woman as the marriage matures (5:2-8:14). The book presents both the emotional and physical expression of love between a husband and a wife. The Jews saw sexuality as a great gift from God and knew that its maximum expression was within the boundaries of marriage commitment.

"The historical books compare to the outer courts of the temple; the gospels, the epistles and the psalms bring us into the holy place, or the court of the priests; but the Song of Solomon is the most holy place – the holy of holies, before which the veil still hangs to many an untaught believer." Charles Haddon Spurgeon

The Prophets

Isaiah – Malachi

- I. The Prophets - Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi
- The prophets were men of God who stood against their generation for their generation. They were firebrands for God cajoling, begging, and pleading with the people of God to back away from the precipice of God's judgment. The word 'prophet' itself gives us an insight into their unique ministry. 'Prophet' is composed of a prefix 'pro' which means 'in place of' and a form of a word which means 'to speak'. The prophet then is 'one who speaks in place of another'. The Hebrew word for prophet is 'nabhi' which derives from a word meaning to boil up or boil forth like a hot spring or geyser. Jeremiah put it this way "But if I say, "I will not mention him or speak any more in his name," his word is in my heart like a fire, a fire shut up in my bones. I am weary of holding it in; indeed, I cannot." Jeremiah 20:9 Prophets were impelled by God to speak for God. The words of the prophets include foretelling (prediction of events to come) and forth-telling (preaching to events at hand). "The office of the prophet was extraordinary rather than ordinary. As His ordinary servants and teachers God appointed the priests and Levites. They taught what the Law commanded (the Levites) and they performed the sacred rites the Law demanded (the priests). When the Law was ignored either by the people or by the priests and Levites themselves, God brought forth a prophet to call them back to the Law." J. Sidlow Baxter*

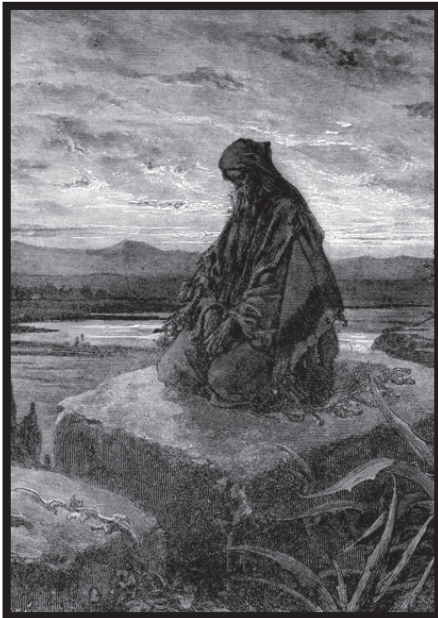


1. Of the seventeen prophetic books in the remainder of the Old Testament there are 5 Major Prophets (Isaiah through Daniel) and 12 Minor Prophets (Hosea through Malachi). They are called major and minor prophets because of the relative length of their writings and not because of the importance of their message. Look at the chart on page A-2 in the appendix and notice the prophetic books in the black boxes. Notice their relative place in the historical record and how each prophet addresses his message to either Judah or Israel or to a specific country close to the people of God.
2. Look at the chart on page A-11 in the appendix. Notice the chronological order of the prophets in relation to the kings who ruled during their prophetic ministry.

Each of the prophets has a unique message to challenge God's people and tell them of future events. We will look at two major prophets (Isaiah and Daniel) and three minor prophets (Jonah, Joel and Malachi).

II. The Pre-Exilic Prophets - Isaiah, Jeremiah, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah

The longest of the prophetic books is Isaiah. Isaiah prophesied during the reign of Uzziah, Jothan, Ahaz, and Hezekiah (all kings of Judah) and possibly during part of the reign of Manasseh. Isaiah is believed to have been martyred during Manasseh's reign.



The book of Isaiah is unusual in its arrangement. The Bible has 66 books. Isaiah has 66 chapters. The Old Testament has 39 books centered on the law. The first 39 chapters of Isaiah are centered on the judgment which comes on those who break the law. The New Testament is composed of 27 books which focus on the grace brought to us in Christ. The last 27 chapters of Isaiah (40-66) are a message of divine grace and coming salvation through God's Messiah.

1. Read the following verses in Isaiah. At the beginning of his ministry what is Isaiah's message to God's people?

Isaiah 3:9-

Isaiah 3:11-

Isaiah 5:8-

Isaiah 5:11-

Isaiah 5:18-

Isaiah 5:20-22-

2. Read Isaiah 6:1-8. Who is the woe upon now? How does God use the revelation of the Holy Holy God to call Isaiah into ministry? [In fact Isaiah's usual title for God is "Holy One" - used 30 times in Isaiah more than all the rest of the Bible combined] What will be the response to Isaiah's ministry (Isaiah 6:9-13)?

3. After experiencing the cleansing and calling of God, the Lord immediately begins revealing to Isaiah His plan for the redemption of the nations. Read the following passages what is revealed to and through Isaiah?

Isaiah 7:14-

Isaiah 9:1,2-

Isaiah 9:6,7-

Isaiah 11:1-5-

Isaiah 11:10-

II. Pre-Exilic Prophets - Isaiah, Joel, Jonah (continued)

3. (continued) After experiencing the cleansing and calling of God, the Lord immediately begins revealing to Isaiah His plan for the redemption of the nations. Read the following passages what is revealed to and through Isaiah?

Isaiah 16:5-

Isaiah 28:16-

Isaiah 40:11-

Isaiah 42:5-7-

Isaiah 49:5,6-

Isaiah 50:4-7-

4. Read Isaiah 52:13-53:12. This prophecy of God's sacrificial servant was given over 700 years before the time of Christ. What will happen to God's servant according to Isaiah? What will his servant accomplish?

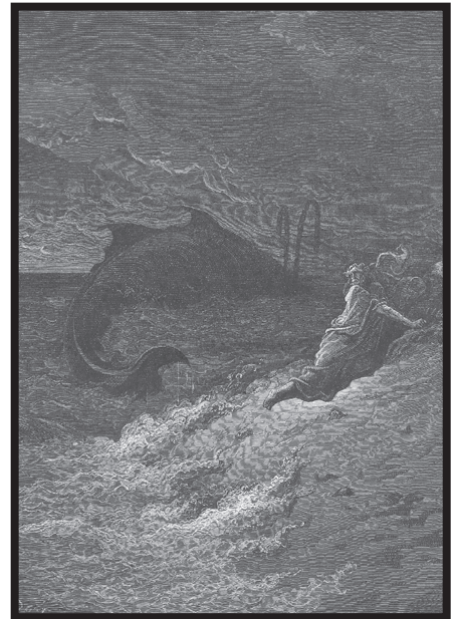
5. The prophets wrote to warn the northern tribes (Israel) and the southern tribes (Judah) of disaster that was coming if they did not repent. Joel the prophet wrote to the nation of Judah. Read Joel 1:1-12 and 2:1-11. What disaster came upon them?

II. Pre-Exilic Prophets - Isaiah, Joel, Jonah (continued)

6. Read Joel 2:12-17. How does Joel call the people to respond to God's judgment?

7. Read Joel 2:23-32. What does God promise for those who repent?

8. Read through the book of Jonah. How does Jonah respond to God's call on his life?
What is the Lord seeking to teach Jonah about His compassion for lost people?



III. The Exilic Prophets - Lamentations (Jeremiah), Ezekiel, Daniel

"The Jews went into exile helpless addicts to idolatry. Their idolatrous proclivities had cursed them for nearly five hundred years and had at last become such a demoralizing infatuation as to cause Their expulsion from Canaan. Yet they emerged from that brief interval of the exile what they have remained to this day – the most rigidly monotheistic people in the world." J. Sidlow Baxter
How then did this occur? It came to pass through the testimony of life and prophetic vision of this man, Daniel.

1. Read Daniel chapters 1, 3 and 6. What kind of men were Daniel, Hananiah, Mishael and Azariah (Shadrach, Meshach and Abednego)?



2. The Lord entrusted to Daniel the ability to understand dreams and to see visions of events far into the future. What is the dream that God gives King Nebuchadnezzar and how does Daniel interpret it? (see Daniel 2) *Look at the chart in the appendix on page A-12 for further insight into this vision.*
3. The first half of Daniel (chapters 1-6) tells the history of Daniel and the second half of the book (chapters 7-12) is prophetic. Many of the prophecies were fulfilled hundreds of years later and some are yet to be fulfilled. Read Daniel 9:20-27. While Daniel is in prayer what is revealed to him?

III. The Exilic Prophets - Daniel (continued)

4. A summation of the prophecy in Daniel 9:20-27 is that from the going forth of the command to rebuild Jerusalem to the time when the Messiah should be cut off was 483 years. That would be seven sevens (weeks) and three score and two sevens (weeks), 69 sevens (weeks) total or 483 years. The sevens (weeks) are viewed as 7 years because every seventh year the Jews were commanded to keep a sabbath year. 483 years was the amount of time between the decree to rebuild the wall in Jerusalem by Artaxerxes and the presentation of Christ as the Messiah on Palm Sunday. It was exactly 483 years to the day! (using the Hebrew method of counting 360 days as one year) The seventieth week of Daniel has yet to be fulfilled.

IV. The Post-Exilic Prophets - Haggai, Zechariah, Malachi

These prophets spoke to the Jewish remnant who returned to Jerusalem after the Babylonian exile and should be read along with Ezra and Nehemiah. Haggai and Zechariah were contemporaries of Ezra and Malachi wrote almost 100 years after the time of Nehemiah.

After the temple and the wall have been rebuilt, the people again fall back into complacency and Malachi prophesies to awaken them to their responsibilities. In Haggai's time they were rebuked for a wrong attitude to God's promise of the Messiah.

1. Read Malachi 1:6-2:9, how does the Lord rebuke the priests? What challenge is given to the people in Malachi 2:10-17?
2. Read Malachi 3:1-15. What judgment will come to the Lord's people?
3. From Malachi 3:16-4:6. What promises does the Lord make to the godly remnant?

V. The Burning Question

1. Look back at each of the questions or passages that have a box around the question number. Consider the information covered in each question with a box around its number and ask yourself "Do I see any connection to Christ in the passage of Scripture covered by this question?"

- On question 8 on page 46, compare the compassion of God with the compassion of Christ. (Look at Matthew 9:36-38; Luke 15 and 19:1-10)

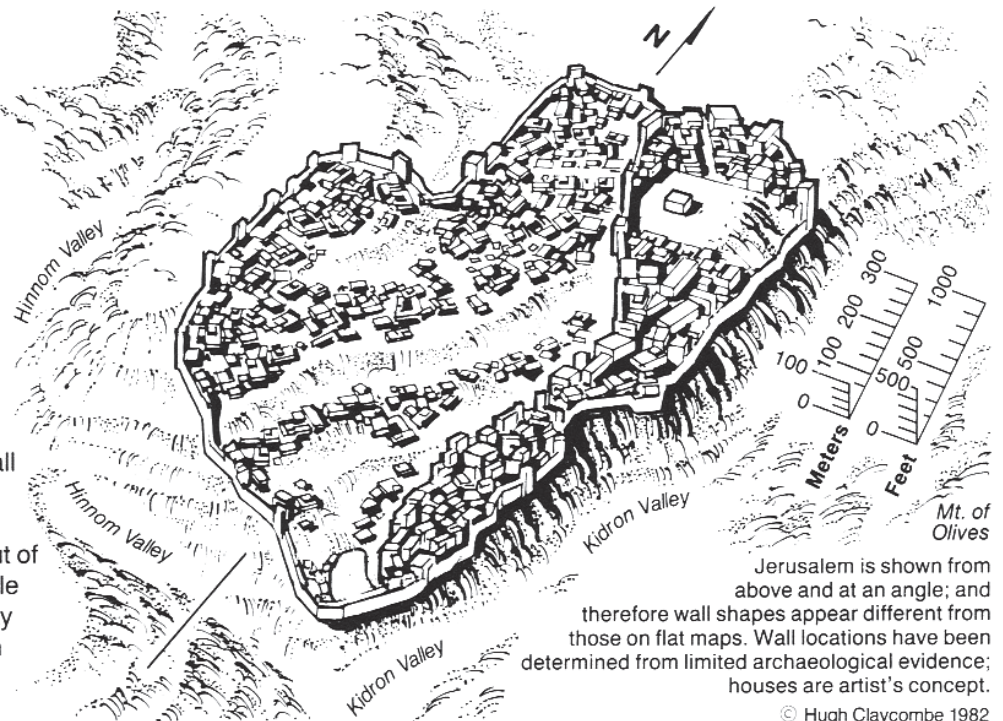
- Read Malachi 4:4-6. Who are the two men referred to at the close of the Old Testament? Read Matthew 17:1-9. When in the Scriptures do we next hear of these two men?

Who is the Elijah that was to come, Malachi 4:5,6? (see Matthew 17:10-13; 11:11-15)
How did John the Baptist fulfill the prophecy of Malachi 4:5,6? (Notice how the close of the Old Testament predicts the beginning of the New.)

Jerusalem During the Time of the Prophets

c. 750-586 B.C.

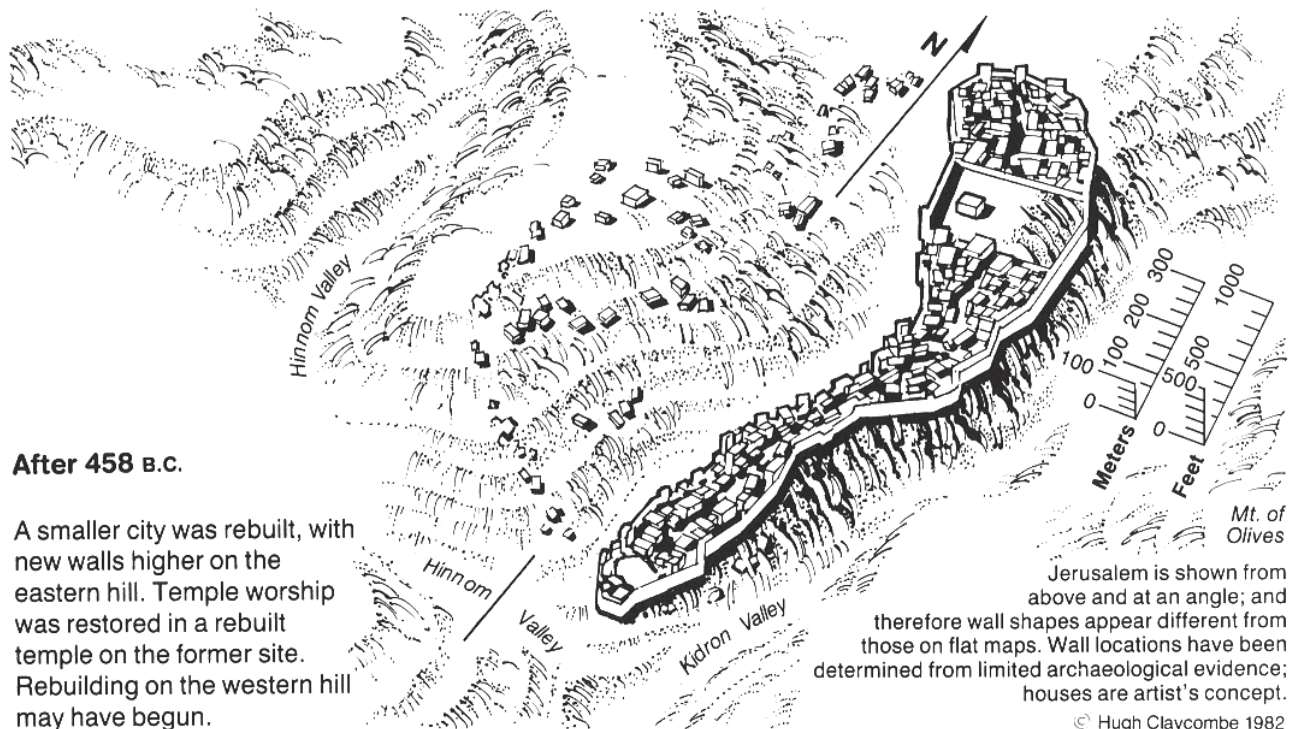
Refugees arrived in Jerusalem about the time of the fall of the northern kingdom (722 B.C.). Settlement spread to the western hill, and a new wall was added for protection. Hezekiah carved an underground aqueduct out of solid rock to bring an ample water supply inside the city walls, enabling Jerusalem to survive the siege of Sennacherib in 701.



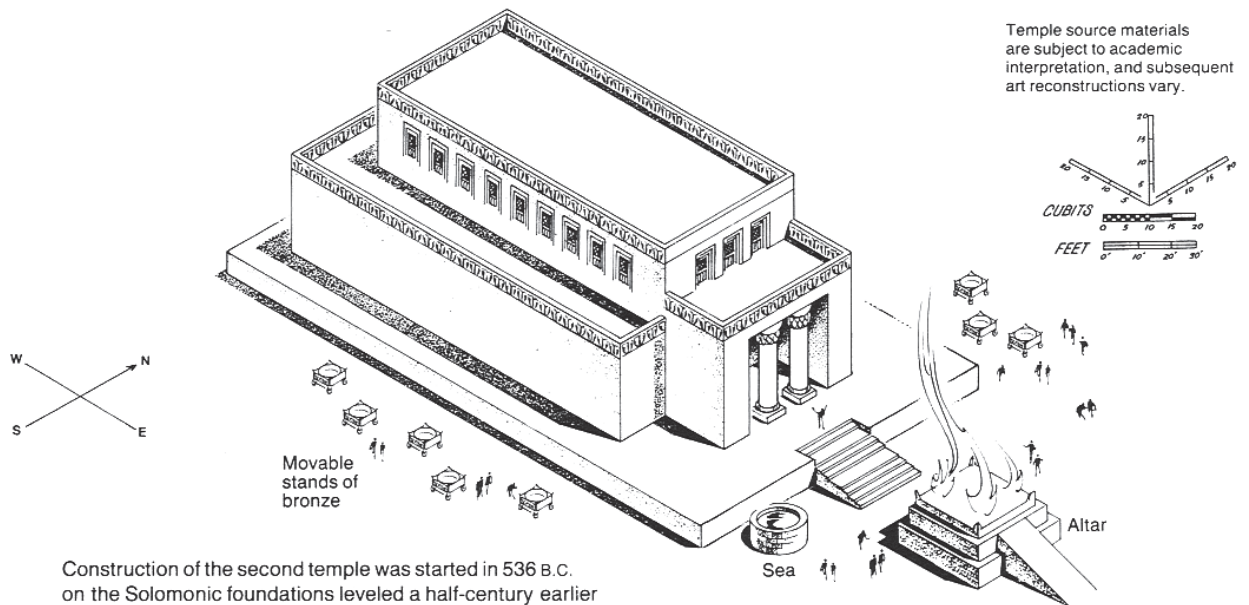
Jerusalem of the Returning Exiles

After 458 B.C.

A smaller city was rebuilt, with new walls higher on the eastern hill. Temple worship was restored in a rebuilt temple on the former site. Rebuilding on the western hill may have begun.



Zerubbabel's Temple



Construction of the second temple was started in 536 B.C. on the Solomonic foundations leveled a half-century earlier by the Babylonians. People who remembered the earlier temple wept at the comparison (Ezr 3:12). Not until 516 B.C., the 6th year of the Persian emperor Darius I (522-486), was the temple finally completed at the urging of Haggai and Zechariah (Ezr 6:13-15).

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The Prophets



When Events Happened

