

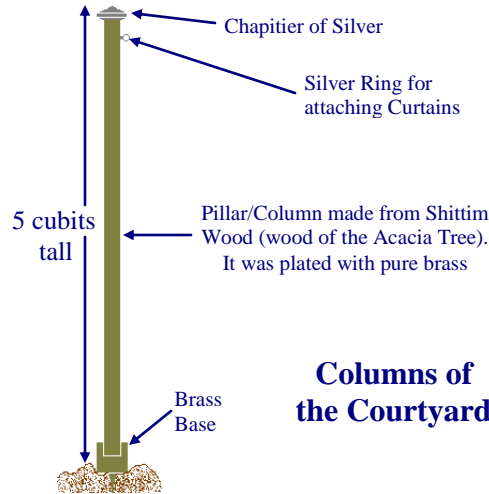
The Tabernacle of Moses Part 1



The House of the Lord



THE TABERNACLE OF THE COURTYARD was surrounded by a series of columns. The courtyard itself was 50 cubits by 100 cubits in size. The length of the north and south side was 100 cubits, or 145 feet and 10 inches. The east and west ends of the courtyard measured only 50 cubits, or 73 feet 4 inches. The courtyard encompassed approximately 10,680 square feet. The north and south sides of the courtyard contained twenty columns on each side.



Columns of the Courtyard

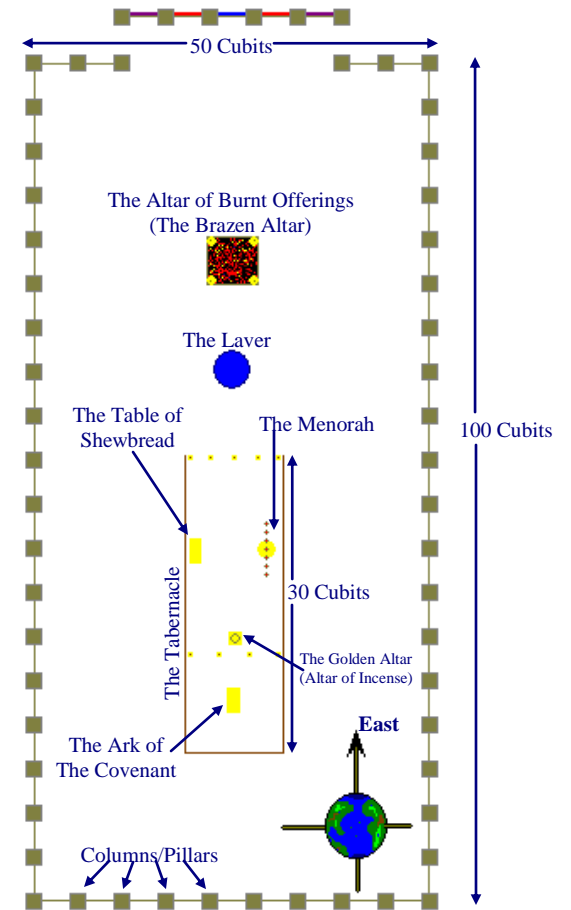
The west side had ten columns. Each column was 5 cubits high, and the width is estimated (based on Josephus) at a third part of a span. A cubit is estimated at 17.5 American inches. A span is estimated at 9 American inches. Translated freely, the columns would have stood 7 feet and 3 ½ inches by 3 inches wide. The columns stood on brass bases. The bases had brass spikes that drove into the ground for stability. The top of the bases were notched creating a socket



for the pillar or column to attach. The top of each column was adorned with a silver chapitier. Likewise, towards the top of each column was a silver ring. Through this ring was threaded a rope. The rope ran the length of the columns and was attached then attached to a brass spike that was driven into the ground at each end. To the rope was attached a large linen curtain. The curtain was 100 cubits long and 5 cubits high for the northern and southern sides of the courtyard. That would measure almost 146 feet in length and over 7 feet in height. The western side of the courtyard was only 50 cubits long with the same height. The curtain was shortened to the appropriate length. The curtain was apparently white in color. The eastern side of the courtyard was the entrance. It was configured somewhat different than the other sides.



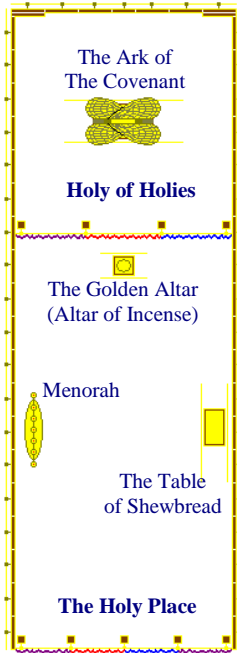
COURTYARD LAYOUT



THE ENTRANCE TO THE COURTYARD

Just outside the entrance of the courtyard was Moses' tent. It was in Moses' tent that the 70 elders ruled and judged Israel. This group would later evolve onto the great Sanhedrin. From Moses' tent one could quickly access the courtyard of the tabernacle. The columns used to form the courtyard walls were offset so as to create an entrance. The curtains used for the courtyard wall were white linen (a symbol of purity) however, the curtain for the entrance was a woven linen of purple, blue and red. These colors will be discussed further on, but suffice it to say that the entrance spoke of royalty, heaven and blessings of exaltation. The bases for the columns at the entrance were silver rather than brass, conveying the idea of increase, higher wealth, higher knowledge, and a high inheritance in Father's kingdom. Outside the courtyard was the dark and dreary world, inside the courtyard was a symbolic representation of the Telestial kingdom. The Tabernacle itself represented increase beyond the Telestial world.

THE TABERNACLE was a portable temple designed by God and built under Moses. The entire structure was built in approximately 1450 BCE. In relation to the courtyard the tabernacle stood just beyond the laver. It was a rectangular tent divided into two rooms. The first room was approximately 30 feet long (20 cubits) by 15 feet high (10 cubits) and 15 feet wide. It was called the Holy Place, and represented the Terrestrial Kingdom. The second was a perfect square, measuring about 15 feet each way. It was called the Most Holy Place, or the Holy of Holies. It represented a type of heaven wherein God dwelt, or the Celestial Kingdom. The high priest only dared enter the Holy of Holies, and even he only entered but once a year on the "Day of Atonement". The tabernacle proper was covered by a series of tents. Thus it was often referred to as the tent of the tabernacle. The entire tabernacle, with its furnishings, would have been worth in today's dollars in excess of 1.75 million dollars. In the holy place, there were three articles of furniture, viz.: the golden altar of incense, which stood at the west end, next to the veil which separated the holy and the Most Holy places. On its south side stood the golden lamp stand, and on the north the table of shewbread, or rather, Table of the Presence. In the Most Holy Place, there was but a single article of furniture—the Ark of the Covenant.



The house of the tabernacle was made primarily from acacia wood and cloth. It was more of a tent than a house; nevertheless, it served as the house of the Lord for the wandering Israelites until Solomon built a permanent temple. Acacia wood, often called shittim wood, was the only tree that grew in the desert. The characteristics of the Acacia tree are worth mention. The varieties of Acacia are used for an ointment for healing (taken from its gum) and as medicinal tonic. The durability of wood suggests the incorruptible nature of God's people.

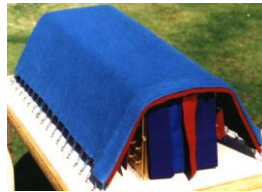


Acacia Tree

THE TENTS OF THE TABERNACLE

The Tabernacles most outward tent was made from badger skins. Actually, the term badger skin appears to be a mistranslation. The actual translation from the Hebrew would better read, sea-cow. Scholars feel that it was either a 'tun' or 'Atum' that is commonly found in the red sea and still used by Bedouins in the marking of sandals. Properly tanned, the skins display a beautiful shade of blue. They also provided a waterproof condition for the tabernacle. Josephus said of the tabernacle, 'great was the surprise of those who

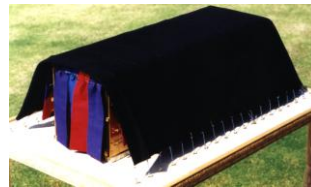
reviewed these curtains at a distance, for they seemed not at all to differ from the colour of the sky." (Antiquities of the Jews 6:4) Blue symbolizes heaven. The intense blue of a sapphire speaks of heaven. The word "sapphire" is from the same root word meaning "to speak" or "declare." In the 19th Psalm we read, "The heavens declare the glory of God." The fact that the outward covering of the tabernacle was blue helps us understand that everything under its roof is under the direction and glory of heaven.



Under the blue leather tent, for which we have no clarification as to its construction, we find a red tent. It too was made from the skins of rams. The ram has special reference to the Savior since it symbolizes Him as the great sacrifice for mankind. The ram's skin was dyed red with the blood of the ram. Again, there is very distinctive reference to the Savior. The color red symbolizes the atonement. It was with great drops of blood that Jesus atoned for our sins. We find that under the direction and glory of heaven, the atonement was fulfilled. Such symbolism is associated with the tabernacle.



The third tent was made from goat hair. Goat hair is black or dark brown. Goats are associated with the unrighteous and black is similarly associated with all that is not of God. An additional use for goat's hair was sackcloth; a common material of apparel for those in mourning or full of grief. It should be mentioned that this tent was hair and not skin. Hair is the outermost covering, over the skin, and is the point of contact between the animal and the outer world. It represents worldliness and mortality. This tent seems to be inappropriate for the Lord's house; however, when you consider that the red tent covered it, one begins to understand that the blessings of the atonement must cover the sins of those that enter. And that under the glory and power of heaven, only those washed clean can partake of exaltation.



The second and third tents were to be made to heavenly designated specifications. They were to be made in sections called curtains. Eleven curtains were to be made in all. The curtains were to be divided into two sets of five and six respectively. The parts were sown together with gold beaten into thread, symbolizing the fact that all things are held together by the power of the Almighty. The two parts subsequently joined to each other by 50 loops of blue, and hooked with golden hooks, called "taches", which joined

everything together making one Tabernacle. Jesus is represented in the loops of blue. Jesus alone unites us in our responsibilities toward both God and Man. The number of loops was fifty, a number signifying celebration and ceremony. Fifty is 5x5x2 or full grace, grace intensified. The loops occurred directly over the partition between the Holy of Holies and the Holy Place. Interestingly enough, Jesus bridged the gap between the Terrestrial Kingdom and the Celestial Kingdom. He is the mediator between God and Man. The width of each curtain was to be 4 cubits and the length was to be 30 cubits. The number 4 is the earthly symbol for perfection. There are 4 elements, 4 cardinal directions, 4 corners to a square, and 4 seasons to a year. The number 30 is the product of 5 (symbol for grace) and 6 (symbol for mortal man). We see grace being multiplied to man to alleviate his sorrow and suffering. The very first intimation of salvation by substitution is discovered in the clothing of Adam and Eve. Jehovah made clothing of skins for Adam and Eve to cover their nakedness or sins. Notice the 1st & 2nd tents are skins, which cover one of goat's hair.

The fourth and final tent was composed of three colors somehow woven or sown together. The colors were blue, red, and purple. The color blue and red have already been spoken of, but purple is another matter. Purple is the color of royalty. It is the color of kings and majesty. Under the umbrella of heaven, through the power of the atonement and the washing of our sins, we find that the Lord will bless us with all that he has; heaven, majesty, power, purity, virtue, and dominion. The realization of these blessings is beyond our mortal capacity.

The last tent was also made according to heavenly design. There were a total of ten curtains, each 28 cubits (42 feet) long and 4 cubits (6 feet) wide. They were joined, side-



by-side, in two sets of 5 curtains each. The sets were fastened in similar fashion as the 2nd and 3rd tent, using blue loops and gold rings. The width and length of the curtains are significant. Four, as mentioned previously, is the number of perfection on earth; 28 is the product of 4x7. Seven speaks of completion and perfection in heaven. Here we find complete perfection, both on earth and in heaven. These curtains were in two sets of 5, exactly like the Ten Commandments. The commandments are also divided into earthly and heavenly laws. Five is also the number of grace.

Somehow sown or woven into the fourth tent were cherubim in white linen. Cherubim are angels and white is the color of righteousness and purity. Such symbolism fits well with the other symbols associated with the last tent.