4. God ev	en gave explicit instructions regarding how to handle
the veil	when the Israelites were transporting the Tabernacle
during t	their wilderness wanderings (see Numbers 4:5-6).
Can you	a make two theological observations from these verses
that rela	ate to this study?

5. Read MARK 15:33-39. What is remarkable about *the curtain of the temple* being *torn in two*?

PERSONAL APPLICATION

• What part of this study had the most impact on you, and why?

If you have never been *born again*, contact Pastor Keith or a trusted Christian friend this week to find out how.

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PASTOR D. KEITH WALKER

Series: Hebrews #71



PAHRUMP WEEKLY STUDY GUIDE

May 28, 2023

Tabernacle Pictures, Part 7

Introduction: Hebrews 8:5; 9:1-5.	
I. The	of the Exodus 26:31–35
A. The	
B. The	·
C. The	
II. The of the _	
A. The Veil visually	
a	
Colossians 1:15; Exodus 26:1, 31	. *
B. The Veil	
the of C	God. Revelation 15:4
C. The Veil	the
from the	·
Exodus 26:33 34; Leviticus 16:1-	-3

1 Тімотну 1:17; Exodus 33:23; Joshua 5:14; Іsaiah 6:1; Еzекіе
L 1; 10;

GENESIS 3; PSALM 18; REVELATION 4; PSALM 99; EXODUS 25:18–20; 1 KINGS 6-8

^{*} References for further study:

II. The	of the	
A. The Veil i	s an illustration of the	
between _	and	·
REVELATION	4:8; Psalm 14:2 3; Romans 3:23;	Isaiah 59:2; Romans 6:23
B. The Veil _	Je	sus'
	·	Hebrews 4:14; 6:19–20; 9:11–12
C. The	Veil declares the	
of Jesus'_	sacrifice.	
Matthew 27	7:50–52; Hebrews 10:19–25	
Conclusion: Jes	ous is the that wa	S
to	to God.	
STUDY	& DISCUSSION	N OHESTIONS

STUDY & DISCUSSION QUESTIONS

1. God *fills heaven and earth* (Jeremiah 23:24), and *does not dwell in houses made by hands* (Acts 7:48). Why, then, might He have indicated that he would *dwell* in the Tabernacle (Exodus 25:8)?

2. According to Leviticus 16:12-15, what did the high priest bring into the Most Holy Place behind the veil once per year, and why?

3. Depictions of *cherubim* were woven into the veil.

Do some Bible study to describe the appearance of a cherub and suggest why God used such imagery in the Tabernacle.