

JESUS IN THE TABERNACLE

Session 2, Part 3: Through the Tabernacle • Wednesday Night Bible Study

RECAP

God's silence and affliction were never abandonment — they were incubation. What He promised Abraham, He kept centuries later. That same faithfulness carries His people into the wilderness toward a God they'd never seen.

KEY SCRIPTURES

- **Exodus 33:5–7** — A provisional “tabernacle of meeting” pitched outside the camp after Israel's rebellion
- **Hebrews 12:18–21** — The terrifying, fiery mountain at Sinai; the people beg not to hear God's voice again
- **Exodus 25:1–9** — Willing, specific offerings requested to build the tabernacle — by God's pattern, not man's design
- **Exodus 25:10–22** — The ark and mercy seat: “There I will meet with you”

MAIN POINTS

- Egypt represents sin — even after deliverance, the familiar (however abusive) can feel safer than the unknown wilderness of walking with God.
- The provisional tabernacle “outside the camp” (Ex. 33) pictures a God who is present but not yet dwelling in the midst — God wants to be everything in our lives, not kept at a distance.
- Reverence matters: Israel was both terrified and drawn to God's fiery presence at Sinai — “the fear of the Lord is the beginning of wisdom.” We approach God with humility, not presumption.
- God requested specific, willing offerings (gold, blue, purple, scarlet, acacia wood) — giving must be willing from the heart, but purposeful and specific, not random.
- The people supplied the materials; God supplied the pattern. Ownership without investment isn't biblical — sacrifice is what allows a people to walk into the glory they helped build.
- The ark and mercy seat mark the meeting point: “There I will meet with you” (Ex. 25:22) — the tabernacle's purpose fulfilled.
- The tabernacle has three sections — outer court, inner court (holy place), and Holy of Holies — echoing the recurring three-in-one pattern seen throughout Scripture (body/soul/spirit; Father/Son/Holy Spirit; faith/hope/love).
- There was only one door into the tabernacle — foreshadowing Christ's words, “I am the door” and “No man cometh unto the Father but by Me.”
- The brazen altar (first object inside the door) pictures the cross — substitutionary judgment by fire, teaching worshipers that access to God's presence always comes through sacrifice.
- The bronze laver (place of washing) pictures both baptism (one-time cleansing from the past) and the ongoing daily washing of the Word (“clean by the washing of water by the Word”).
- At Christ's death, the temple veil tore top to bottom — the wall of partition between God and man was removed, so we can now come boldly into His presence.

DISCUSSION QUESTIONS

- *Where in your own walk have you been tempted to go back to a familiar “Egypt” instead of pressing further with God?*
- *What does it look like practically to approach God with reverence rather than presumption?*
- *Why does genuine investment or sacrifice matter for how we experience God's glory in what we build?*
- *How does knowing the brazen altar and laver come before anything else in the tabernacle shape how you approach worship?*

PERSONAL REFLECTION

“There I will meet with you.” The mercy seat reminds us that access to God was never free — it was purchased. We come through the cross, washed by the Word, into the presence of a God who wants to be everything, not just a corner, of our lives.