

Program: SS Panel 2025 3 Q

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Lesson Title: #13 The Tabernacle

Day Title: Tuesday - The Tabernacle Built

For Lesson Dates: *September 20–26, 2025*

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Note: This color and font = quarterly text

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READ

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John Dinzey.2025.Q3.L13. The Tabernacle Built

Lesson 13

**September 20–26*

The Tabernacle

SABBATH AFTERNOON

Read for This Week's Study: *Exod. 35:1–36:7; Gen. 1:1; Exod. 36:8–39:31; Heb. 7:25; Exod. 40:1–38; John 1:14.*

Memory Text: “Then the cloud covered the tabernacle of meeting, and the glory of the LORD filled the tabernacle. . . . For the cloud of the LORD was above the tabernacle by day, and fire was over it by night, in the sight of all the house of Israel, throughout all their journeys” (Exod. 40:34, 38, NKJV).

TUESDAY

September 23

The Tabernacle Built

Skim through Exodus 36:8–39:31. Why do you think such explicit instructions were given? What does this teach us about how God cares about every detail?

Bezalel God filled him with the Spirit of God, in wisdom &

Exodus 35:30-34 30 And Moses said to the children of Israel, “See, the Lord has called by name Bezalel the son of Uri, the son of Hur, of the tribe of Judah;

31 and He has filled him with the Spirit of God, in wisdom and understanding, in knowledge and all manner of workmanship, 32 to design artistic works, to work in gold and silver and bronze, 33 in cutting jewels for setting, in carving wood, and to work in all manner of artistic workmanship.

34 “And He has put in his heart the ability to teach, *in* him and Aholiab the son of Ahisamach, of the tribe of Dan. 35 He has filled them with skill to do all manner of work of the engraver and the designer and the tapestry maker, in blue, purple, and scarlet

thread, and fine linen, and of the weaver—those who do every work and those who design artistic works.

Exodus 36:8 Then all the gifted artisans among them who worked on the tabernacle made ten curtains woven of fine linen, and of blue, purple, and scarlet *thread*; *with* artistic designs of cherubim they made them.

Moses carefully constructed the tabernacle, and the instructions he had received on Mount Sinai were diligently implemented. The biblical text enumerates the following: (1) the tabernacle with its different fabrics, curtains, and parts (*Exod. 36:8–38*); (2) the ark (*Exod. 37:1–9*); (3) the table for the showbread (*Exod. 37:10–16*); (4) the lampstand (*Exod. 37:17–24*); (5) the altar of incense (*Exod. 37:25–29*); (6) the altar of burnt offering (*Exod. 38:1–7*); (7) basin for washing (*Exod. 38:8*); (8) the courtyard (*Exod. 38:9–20*); and (9) the material used for the tabernacle (*Exod. 38:21–31*). Exodus 39 continues with the descriptions of the ephod, breastplate, and other priestly garment pieces.

*****READ*****

The tabernacle's services were visual object lessons of the gospel, demonstrating God's entire plan of redemption. The various ceremonies depicted (1) how God abhors and deals with sin, (2) how He saves repentant people, (3) what is the fate of the wicked, and (4) how He will secure a glorious future that will be without evil.

Two different but closely related services were performed in the sanctuary during the year: the daily and the yearly. This two-phase ministry illustrated how God treats sin and saves sinners. Through the *daily* sanctuary services, God assured those who repented that He forgave their sins and graciously offered them salvation. To receive this gift of salvation, a sacrifice had to be made, and these sacrifices pointed to the death of the Messiah, whose blood “cleanses us from all sin” (*1 John 1:7, NKJV*). Confession of sin and accepting the robe of Christ's righteousness was at the center of this gift (*Ps.*

32:1, 2). In this way, the repentant sinner was assured forgiveness and could rejoice in salvation.

The Jewish nation had been preserved as a witness that Christ was to be born of the seed of Abraham and of David's line; yet they knew not that his coming was now at hand. In the temple the morning and evening sacrifice daily pointed to the Lamb of God; SW March 28, 1905, par. 10

1 John 1:7-8 7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin.

8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

9 If we confess our sins, He is faithful and just to forgive us *our* sins and to cleanse us from all unrighteousness.

the Day of the Atonement,

The yearly service, performed on the Day of the Atonement, demonstrated how God eradicates sin, solves the sin problem, and secures the sinless future (Leviticus 16, John 1:29). Presently, Christ's twofold ministry in the heavenly sanctuary is another expression of God's work for us (Heb. 7:25) and will bring the final solution to the problem of evil (Dan. 7:13, 14, 22, 27; Dan. 8:14; Rev. 21:4).

The sanctuary was a place for worshiping God, praising Him, and giving thanks. Worship is about maintaining one's relationship with God, who invites believers into that fellowship.

Hebrews 9:10 6 Now when these things had been thus prepared, the priests always went into the first part of the tabernacle, performing the services.

7 But into the second part the high priest *went* alone once a year, not without blood, which he offered for himself and *for* the people's sins *committed* in ignorance;

8 the Holy Spirit indicating this, that the way into the Holiest of All was not yet made manifest while the first tabernacle was still standing.

9 It was symbolic for the present time in which both gifts and sacrifices are offered which cannot make him who performed the service perfect in regard to the conscience—

10 *concerned* only with foods and drinks, various [washings, and fleshly ordinances imposed **until the time of reformation.**

Hebrews 9:11-25 **11** But Christ came as High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation.

12 Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption.

13 For if the blood of bulls and goats and the ashes of a heifer, sprinkling the unclean, sanctifies for the purifying of the flesh,

14 how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God?

15 And for this reason He is the Mediator of the new covenant, by means of death, for the redemption of the transgressions under the first covenant, that those who are called may receive the promise of the eternal inheritance.

Isaiah 53:10 10 Yet it pleased the Lord to [q]bruise Him; He has put *Him* to grief.

When You make His soul an offering for sin, He shall see *His* seed, He shall prolong *His* days, And the pleasure of the Lord shall prosper in His hand.

11 He shall see the labor of His soul, *and* be satisfied. By His knowledge My righteous Servant shall justify many, For He shall bear their iniquities.

12 Therefore I will divide Him a portion with the great, And He shall divide the spoil with the strong, Because He poured out His soul unto death, And He was numbered with the transgressors, And He bore the sin of many, And made intercession for the transgressors.

[illegible]

Additional Notes

In a sense the father is the priest of the household, laying upon the family altar the morning and evening sacrifice. But the wife and children should unite in prayer and join in the song of praise. In the morning before he leaves home for his daily labor, let the father gather his children about him and, bowing before God, commit them to the care of the Father in heaven. When the cares of the day are past, let the family unite in offering grateful prayer and raising the song of praise, in acknowledgment of divine care during the day. MH 392.2

As the priests morning and evening entered the holy place at the time of incense, the daily sacrifice was ready to be offered upon the altar in the court without. This was a time of intense interest to the worshipers who assembled at the tabernacle. **Before entering into the presence of God through the ministration of the priest, they were to engage in earnest searching of heart and confession of sin. They united in silent prayer, with their faces toward the holy place.** Thus their petitions ascended with the cloud of incense, while faith laid hold upon the merits of the promised Saviour prefigured by the atoning sacrifice. **The hours appointed for the morning and the evening sacrifice were regarded as sacred, and they came to be observed as the set time for worship throughout the Jewish nation.** And when in later times the Jews were scattered as captives in distant lands, they still at the appointed hour turned their faces toward Jerusalem and offered up their petitions to the God of Israel. **In this custom Christians have an example for morning and evening prayer. While God condemns a mere round of ceremonies, without the spirit of worship, He looks with great pleasure upon those who love Him, bowing morning and evening to seek pardon for sins committed and to present their requests for needed blessings.**PP 353.3

Exodus 36:8 8 Then all the gifted artisans among them who worked on the tabernacle made ten curtains woven of fine linen, and of blue, purple, and scarlet thread; with artistic designs of cherubim they made them.

9 The length of each curtain was twenty-eight cubits, and the width of each curtain four cubits; the curtains were all the same size. 10 And he coupled five curtains to one another, and the other five curtains he coupled to one another.

11 He made loops of blue yarn on the edge of the curtain on the selvedge of one set; likewise he did on the outer edge of the other curtain of the second set.

12 Fifty loops he made on one curtain, and fifty loops he made on the edge of the curtain on the end of the second set; the loops held one *curtain* to another.

13 And he made fifty clasps of gold, and coupled the curtains to one another with the clasps, that it might be one tabernacle.

14 He made curtains of goats' *hair* for the tent over the tabernacle; he made eleven curtains. **15** The length of each curtain *was* thirty cubits, and the width of each curtain four cubits; the eleven curtains *were* the same size. **16** He coupled five curtains by themselves and six curtains by themselves. **17** And he made fifty loops on the edge of the curtain that is outermost in one set, and fifty loops he made on the edge of the curtain of the second set. **18** He also made fifty bronze clasps to couple the tent together, that it might be one. **19** Then he made a covering for the tent of ram skins dyed red, and a covering of [c]badger skins above *that*.

20 For the tabernacle he made boards of acacia wood, standing upright. **21** The length of each board *was* ten cubits, and the width of each board a cubit and a half. **22** Each board had two [d]tenons for binding one to another. Thus he made for all the boards of the tabernacle. **23** And he made boards for the tabernacle, twenty boards for the south side. **24** Forty sockets of silver he made to go under the twenty boards: two sockets under each of the boards for its two tenons.

25 And for the other side of the tabernacle, the north side, he made twenty boards **26** and their forty sockets of silver: two sockets under each of the boards. **27** For the west side of the tabernacle he made six boards. **28** He also made two boards for the two back corners of the tabernacle. **29** And they were coupled at the bottom and [e]coupled together at the top by one ring. Thus he made both of them for the two corners. **30** So there were eight boards and their sockets—sixteen sockets of silver—two sockets under each of the boards.

31 And he made bars of acacia wood: five for the boards on one side of the tabernacle, **32** five bars for the boards on the other side of the tabernacle, and five bars for the boards of the tabernacle on the far side westward. **33** And he made the middle bar to pass through the boards from one end to the other. **34** He overlaid the boards with gold, made their rings of gold *to be* holders for the bars, and overlaid the bars with gold.

35 And he made a veil of blue, purple, and scarlet *thread*, and fine woven linen; it was worked *with* an artistic design of cherubim. **36** He made for it four pillars of acacia *wood*, and overlaid them with gold, with their hooks of gold; and he cast four sockets of silver for them.

37 He also made a screen for the tabernacle door, of blue, purple, and scarlet *thread*, and fine woven linen, made by a [weaver, **38** and its five pillars with their hooks. And he overlaid their capitals and their rings with gold, but their five sockets *were* bronze.