

• *The second compartment – a copy of heaven*

The pieces of furniture were predictive

• *Now that Jesus has come, we see that every part of the tabernacle has something to say about Jesus*

The table

• *Daily – fresh bread*

• *The table - fellowship with Yahweh*

• *Bread represents the strength that God gives us*

The lampstand

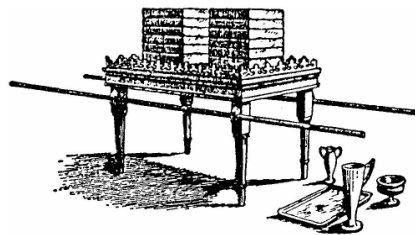
• *Seven branches*

• *Rings of leaves supporting almond-like flower-buds*

In the second compartment of the tabernacle was a table, a lampstand and a small altar for burning incense. The tabernacle was the earthly dwelling-place of God, a bit of heaven on earth. God made for Himself a copy of heaven to have as His earthly home.

The pieces of furniture were predictive. Although few Israelites realised it clearly, it illustrated the gospel and spoke of how we may have fellowship with God. It got the Israelites thinking along lines that would help the world when Jesus came. Although their realisation of its meaning would only have been a dim appreciation, yet they were being taught to think of God’s holiness, and inaccessibility. They were being led to know that God could only be approached by a sacrifice for sins. It was all preparing for the coming of Jesus. Now that Jesus has come, we see that every part of the tabernacle has something to say about Jesus. The innermost compartment spoke of the highest fellowship we may have with God, in His very presence. But the next room, ‘the holy place’, also had in it symbols of fellowship with God. It is by fellowship with God that we ‘enter the holiest’ – that we come into the richest blessings of God in our lives.

The **table** was also made of acacia wood. We are told^{□1} that it was two cubits long (about a metre), one cubit wide (about half a metre) and one-and-a-half cubits high (about three-quarters of a metre). Like the ark it was overlaid with gold^{□2} and had decoration round the edge of the table-top^{□3}. Like the ark it had gold rings at its four feet^{□4}, for gold-covered poles used when the table was carried^{□5}. Four types of golden dishes and pans and such-like were placed on the table^{□6}. These would be used for bread, for frankincense, and for wine. Every day fresh bread would be put upon the table^{□7}. We shall come back to consider the table again in connection with Exodus 37: 10–16.



The table

For the moment we may note that **the table represented table-fellowship with Yahweh.** If the tabernacle was His house, the table was the place where symbolically He provided food for His people.

The ‘**bread of the presence**’ represents the sustaining strength that God gives us as we have fellowship with Him. Jesus said ‘I am the bread of life. The person who comes to me will never go hungry ...’^{□1}

Also in the holy place was the **lampstand** (the ‘menorah’ to use the Hebrew word). It was made wholly of gold and had golden ‘lampholders’, ‘flower-cases’ and ‘flowers’^{□1} It had seven branches, one arising straight up, and three branches on either side^{□2} At the end of the six side-branches, there was a ‘lamp- holder’ or ‘cup’. The ‘lamp-holder’ was in the shape of the flower of an almond tree.

Verses 33 and 34 say: ‘*On each branch there shall be three flower - cases, that is, rings of leaves supporting almond-like flower-buds. These must have buds and petals*^{□1}. *And there must be four more on the central stand, each with its buds and petals*’^{□2}.

- 1 25:23
- 2 25:24
- 3 25:25
- 4 25:26
- 5 25:27-28
- 6 25:29
- 7 25:30

□1 John 6:35

- 1 25:31
- 2 25:32

- 1 25:33
- 2 25:34

Verse 35 says: 'And there shall be flower-cases for two branches coming out of it; and another set of flower-cases for another two branches coming out of it; and a third set of flower-cases coming out of a third pair of branches –flower-cases for the six branches coming out from the lampstand^{□1}. These 'flower-cases' were the 'husk' around the flower-bud.

□1 25:35



The lampstand

• All made of gold

All of this was made of one piece of gold^{□1}. On the seven ends of the seven branches were small oil-lamps^{□2}. Then there were 'snuffers' and 'trays' that were used in attending to the oil lamps each day^{□3}. Everything was made of gold^{□4}. These were the instructions given to Moses while he was at the top of Mount Sinai. The furniture in the temple had to exactly correspond with the instructions given to him^{□5}.

□1 25:36

□2 25:37

□3 25:38

□4 25:39

□5 25:40

The lampstand portrayed as a brightly shining almond tree, spoke of....

All of this meant that the lampstand in the temple was a portrayal of a brightly shining almond tree. Everything in the holy place tells us about fellowship with God. God wants to bring us back into fellowship with Himself. In the Garden of Eden there was a 'tree of life'. Men and women were to be in fellowship with God. They were to eat of the tree of life and so live for ever. God was their light and their life. Fellowship with God, says the tabernacle, is the way back to light and life.

1. Wakefulness

1. **The lampstand spoke of wakefulness.** The word for 'almond' (Hebrew *shaqed*) resembles the Hebrew word for 'watch' or 'be awake' (*shaqad*). The almond tree is, for someone who thinks in Hebrew, 'the wake-up tree'. Jeremiah was given a vision of an almond tree when God said to him 'I am awake over my word to bring it to pass'^{□1}. Because the lampstand of the temple was modelled on 'the wake-up tree' it represents wakefulness. No one ever went to sleep inside the tabernacle.

□1 Jeremiah 1:11, 12

2. Life and fruitfulness

2. **The lampstand spoke of life and fruitfulness.** A tree inevitably represents growth, fruit, blossom, flowers, beauty.

3. Illumination

3. **The lampstand spoke of illumination.** At the place on the tree where you expect a flower, you have a light. 'In Him – the Word of God – was life and the life was the light of men and women', says John 1:4. Life and light go together.



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