

Absolutely. Here is the **Missler-focused Exodus 24–25 narrative summary**, kept separate from the “Living Tabernacle” side teaching.

EXODUS 24–25 — THE COVENANT, THE BLOOD & THE TABERNACLE

Chuck Missler Narrative Summary

BIG IDEA

Exodus 24–25 marks a major transition.

Israel has been **redeemed from Egypt**, brought through the sea, sustained in the wilderness, and given God's covenant. Now the question becomes:

How can a holy God dwell among sinful people?

Missler sees the Tabernacle as God's extraordinary answer—and much more than a portable tent.

His central thesis is that the Tabernacle operates on at least three levels:

1. **A dwelling place for God among Israel.**
2. **A prophetic model pointing toward Jesus Christ.**
3. **A pattern ultimately illuminating God's dwelling with His people.** Pasted text

And Hebrews adds another astonishing dimension:

The earthly sanctuary is a pattern of a heavenly reality.

EXODUS 24 — THE COVENANT RATIFIED

1. MOSES ALONE DRAWS NEAR

God calls:

Moses

Aaron

Nadab

Abihu

Seventy elders

up the mountain.

But there are degrees of access.

The elders worship from a distance.

Moses alone approaches God.

Missler calls attention particularly to **Nadab and Abihu**. At this point they occupy an extraordinarily privileged position—yet later they are destroyed after offering “strange fire” before God in **Leviticus 10:1–2**.

MISSler's Teaching Point

Spiritual privilege, position, or office does not guarantee spiritual faithfulness.

A person can stand very near holy things without necessarily possessing a holy heart.

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2. “ALL THAT THE LORD HAS SAID WE WILL DO”

Moses communicates God's words to Israel.

The nation responds:

“All the words which the LORD has said we will do.”

Moses writes the covenant, builds an altar, erects twelve pillars representing the twelve tribes, and sacrifices burnt offerings and peace offerings.

Then something crucial happens.

BLOOD.

Half goes upon the altar.

The covenant is read.

Israel again promises obedience.

Then Moses sprinkles blood upon the people:

“Behold the blood of the covenant...”

The covenant relationship is formally ratified in blood. Pasted text

3. HEBREWS EXPLAINS EXODUS 24

Missler immediately sends us to:

Hebrews 9:18–22

Hebrews explicitly looks backward to this scene and says the first covenant was inaugurated with blood. [Bible Gateway](#)

The culminating principle is:

Hebrews 9:22

“Without shedding of blood there is no remission.”

Missler notes a recurring biblical pattern:

Covenant → Sacrifice → Blood

He points backward toward **Genesis 8** and Noah's sacrifice and **Genesis 15** and Abraham's covenant ceremony as earlier examples of covenant and sacrifice. Pasted text

And, of course, Exodus 24 prepares us for Jesus' words at the Last Supper:

Matthew 26:28

Christ speaks of:

“My blood of the new covenant.”

The Mosaic covenant is ratified with sacrificial blood.

The New Covenant is established through **Christ's own blood**.

4. THEY SAW THE GOD OF ISRAEL

Exodus then gives us one of its strangest and most overlooked scenes.

Moses, Aaron, Nadab, Abihu and the seventy elders ascend.

They see the God of Israel.

Under His feet appears something like:

pavement of sapphire stone,

with the clarity of the heavens.

And astonishingly:

“they ate and drank.”

Missler pauses here because we can read past this too quickly.

These men are somehow experiencing fellowship in the presence of God.

They aren't simply cowering in terror.

They share a covenant meal in God's presence. Pasted text

5. THE THRONE-ROOM CONNECTIONS

Missler recommends comparing this scene with the great biblical throne visions:

Ezekiel 1

Ezekiel 10

Isaiah 6

Daniel 7

Revelation 4–5

He especially notices recurring imagery involving God's throne, cherubim/seraphim, brilliant color and sapphire-like or crystalline appearances. Pasted text

This becomes important because Missler believes the Tabernacle itself reflects these heavenly realities.

That interpretation receives significant support from Hebrews.

6. MOSES ENTERS THE GLORY

Moses and Joshua ascend farther.

A cloud covers Sinai for six days.

On the seventh day God calls Moses.

God's glory appears:

“like a consuming fire.”

Moses enters the cloud and remains upon Sinai:

40 DAYS AND 40 NIGHTS.

And Missler points out an almost unbelievable contrast.

At what might be Israel's greatest moment of direct revelation—

within those very forty days Israel constructs the golden calf.

The mountain is ablaze with God's glory while Israel below is already turning toward idolatry. Pasted text

Teaching Point

Extraordinary spiritual experiences do not eliminate man's capacity for rebellion.

7. SOMETHING GREATER IS COMING

Missler then makes a beautiful New Covenant observation.

Israel's ordinary people could approach God's manifested presence only through mediators.

But through Christ, something greater becomes available.

Missler immediately connects the Tabernacle with:

John 1:14

John says the Word became flesh and:

“dwelt among us.”

The Greek behind “dwelt” carries the idea of **tabernacling** among us.

Missler's point:

Jesus is God's presence coming to dwell among men.

The Tabernacle therefore becomes a gigantic object lesson anticipating Christ. Pasted text

EXODUS 25 — “LET THEM MAKE ME A SANCTUARY”

Now we enter the enormous Tabernacle section of Exodus.

Missler humorously observes that Cecil B. DeMille had Moses descend Sinai carrying the tablets.

Missler says he should have been carrying **blueprints in the other arm.** 😂

Why?

There is essentially one chapter devoted to giving the Ten Commandments—

but a huge portion of Exodus is devoted to God's Tabernacle instructions. Pasted text

Missler argues that this alone should tell us:

God expects us to pay attention to this structure.

8. WHY STUDY ALL THESE DETAILS?

Missler establishes three foundational study verses.

Acts 17:11

The Bereans searched the Scriptures daily to determine whether what they were being taught was true.

His humorous translation:

“Don't believe Chuck Missler—check it yourself.” 😂

2 Timothy 3:16

“All Scripture is given by inspiration of God...”

And:

Romans 15:4

“Whatever things were written before were written for our learning...”

Missler therefore takes an unusually detailed approach.

Colors matter.

Materials matter.

Numbers matter.

Locations matter.

Measurements matter.

He also cites:

Hosea 12:10

God says He has used:

“symbols” through the prophets.

Missler sees the Tabernacle as perhaps Scripture's greatest extended symbolic model.
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9. THE TABERNACLE IS A COPY OF SOMETHING GREATER

This may be the most important theological cross-reference of the entire study.

Hebrews 9:23–24

Hebrews describes the earthly sanctuary as corresponding to heavenly things and says Christ entered not merely an earthly sanctuary but **heaven itself**, appearing before God for us. [Bible Gateway](#)

Hebrews 9 also explicitly calls the Old Covenant Tabernacle **symbolic** and contrasts it with Christ's greater ministry. [Bible Gateway](#)

So Missler argues:

The Tabernacle is not the ultimate reality.

It is a **model**.

A shadow.

A teaching instrument.

Something on earth designed to communicate truths about something in heaven.

10. THE TABERNACLE POINTS TO JESUS

Missler begins assembling his case.

2 Corinthians 5:19

“God was in Christ reconciling the world to Himself.”

Where did God dwell in Exodus?

The Tabernacle.

Where does Paul say God uniquely dwells?

In Christ.

Then:

Colossians 2:9

Paul says that in Christ:

“dwells all the fullness of the Godhead bodily.”

Then:

Hebrews 10:5

Christ says:

“A body You have prepared for Me.”

And Jesus Himself says in John 2:19:

“Destroy this temple, and in three days I will raise it up.”

John explains that Jesus was speaking about:

the temple of His body.

Missler's argument therefore develops:

Tabernacle → God's dwelling

Jesus → God dwelling bodily among humanity

Therefore the Tabernacle becomes a model pointing toward Christ. Pasted text

11. “THE WORD TABERNACLED AMONG US”

Missler returns to John.

John 1:1

“In the beginning was the Word...”

Then:

John 1:14

“The Word became flesh and dwelt among us.”

And John adds:

“we beheld His glory.”

Missler immediately sees the Tabernacle imagery.

What dwelt within the Holy of Holies?

God's glory.

What does John say happened when Jesus came?

God's glory dwelt among humanity in Christ.

Pasted text

12. WHERE DOES THE TABERNACLE STORY END?

Remarkably, Missler takes us all the way to Revelation.

Revelation 21:3

At the culmination of biblical history:

“the tabernacle of God is with men.”

God dwells with them.

They are His people.

He is their God.

Missler calls this:

THE CLIMAX.

Genesis begins with humanity dwelling with God.

Sin separates.

Exodus introduces God's sanctuary among His redeemed people.

Christ comes and **tabernacles among us**.

The Spirit then indwells believers.

And Revelation ends with:

GOD DWELLING WITH MAN FOREVER.

Pasted text

13. WALKING THROUGH THE TABERNACLE

Missler now gives us the physical tour.

The courtyard is roughly rectangular, surrounded by white linen.

There is:

ONE ENTRANCE.

And it faces east.

Immediately inside:

1. BRAZEN ALTAR

Sacrifice.

Then:

2. BRONZE LAVER

Washing.

Then the covered sanctuary.

Inside its first chamber—the **Holy Place**:

3. TABLE OF SHOWBREAD

Bread.

4. GOLDEN LAMPSTAND

Light.

5. ALTAR OF INCENSE

Prayer/intercession.

Behind the veil in the **Holy of Holies**:

6. ARK OF THE COVENANT

and covering it:

7. MERCY SEAT.

Missler deliberately counts **seven principal furnishings**, treating the Ark and mercy seat separately for his typological discussion. Pasted text

14. THE PATH TO GOD

This is where Missler's typology becomes particularly powerful.

You approach the Tabernacle through the east.

And which tribe camped on the east?

JUDAH.

The Messiah comes through:

the tribe of Judah.

Then you encounter:

ONE DOOR.

Missler connects this with:

John 10:9

Jesus:

"I am the door."

And:

John 14:6

"I am the way, the truth, and the life."

No one comes to the Father except through Him.

Missler sees a deliberate progression:

JUDAH

↓

ONE DOOR

↓

SACRIFICE

↓

WASHING

↓

FELLOWSHIP

↓

PRESENCE OF GOD

Pasted text

That is an extraordinary teaching picture of salvation.

15. THE BRAZEN ALTAR – SACRIFICE

The first object encountered after entering is the altar.

You cannot proceed toward God's presence without sacrifice.

Missler associates bronze/brass with judgment and points toward the bronze serpent as another example of sin being judged.

The Christian connection is unmistakable:

CHRIST OUR SACRIFICE.

Before fellowship—

atonement.

Before approaching holiness—

blood.

16. THE LAVER — WASHING

After sacrifice comes washing.

Missler associates the laver's water with the cleansing power of God's Word.

Compare:

Ephesians 5:26

Paul speaks of:

“the washing of water by the word.”

And Jesus tells His disciples:

John 15:3

“You are already clean because of the word which I have spoken to you.”

So Missler's progression becomes:

Blood deals with guilt.

Water deals with cleansing.

And only then does the priest enter the Holy Place.

17. THE HOLY PLACE — FELLOWSHIP

Outside the sanctuary there is natural light.

Inside, natural light disappears.

The Holy Place is illuminated by the lampstand.

Missler interprets this spiritually:

God's things require God's illumination.

The Holy Spirit illuminates the believer's understanding.

Inside we encounter:

Bread → Christ our nourishment

Light → Christ and Spirit-given illumination

Incense → prayer rising before God

Missler specifically associates incense with the **prayers of the saints**, an association explicitly found in **Revelation 5:8** and **Revelation 8:3–4**.

18. THE TABLE OF SHOWBREAD

Exodus 25 next describes the golden-covered table upon which the showbread remains continually before God.

Missler immediately connects it to:

John 6:35

Jesus says:

“I am the bread of life.”

He also connects it backward to the manna.

Thus:

Manna → Bread from Heaven

Showbread → Bread continually before God

Jesus → True Bread of Life

The Tabernacle's bread points, in Missler's reading, toward Christ as the believer's spiritual nourishment.

19. THE GOLDEN LAMPSTAND

Then comes one of Missler's favorite pieces.

The menorah is not technically a “candlestick.”

It burns oil.

It consists of one central shaft with six branches, producing seven lamps.

Missler connects it with:

John 15:5

“I am the vine, you are the branches.”

And then notices something Exodus repeatedly emphasizes:

The lampstand is made from:

ONE PIECE OF GOLD.

Missler emphasizes:

ONE beaten work.

His application:

Are we one with Christ?

Because the branches do not produce their own light independently from the central structure.

And the fuel?

OIL.

Missler employs the familiar biblical teaching symbolism of oil with the Holy Spirit.

Thus:

Christ → Central source

Believers → Branches

Holy Spirit → Oil

Result → Light

Pasted text

20. THE ARK & THE MERCY SEAT

At the center of the Holy of Holies is the Ark.

Missler describes the Ark as a gold-covered chest associated with:

The tablets of the covenant

and, at points in Israel's history,

Aaron's rod that budded

The golden pot of manna.

Hebrews 9:4–5 explicitly brings these elements together and places the cherubim of glory over the mercy seat. [Bible Gateway](#)

Above the Ark is the mercy seat.

And here Missler sees one of the greatest pictures in the Tabernacle.

Inside:

THE LAW.

Above:

THE MERCY SEAT.

Upon the mercy seat:

BLOOD.

And above that:

THE PRESENCE OF GOD.

Missler's picture is essentially:

GOD

↓

BLOOD

↓

MERCY

↓

BROKEN LAW

The law condemns.

But God's gaze toward the broken law encounters the blood upon the mercy seat.

That is atonement.

And that points directly toward Christ.

21. THE TABERNACLE'S SEVEN-FOLD CHRIST PICTURE

Missler's developing thesis can be summarized like this:

Tabernacle **Missler's Christological Connection**

Brazen Altar Christ our sacrifice

Laver Cleansing through His Word

Showbread Christ the Bread of Life

Lampstand Christ the Light / believers bearing His

light

Incense	Prayer and intercession
Altar	
Ark	God's covenant presence
Mercy Seat	Blood, mercy and atonement

Missler goes farther and argues that ultimately **every material, color, dimension and furnishing** points somehow toward Christ.

Importantly, he himself admits this is his **thesis**—something he intends to demonstrate rather than something Scripture explicitly states about every individual construction detail. Pasted text

That is exactly where we should preserve our usual distinction:

EXPLICIT SCRIPTURE:

The Tabernacle was God's dwelling among Israel.

EXPLICIT NEW TESTAMENT:

Hebrews calls its sanctuary arrangements symbolic/patterns and interprets them through Christ. [Bible Gateway](#)

MISSler's TYPOLOGICAL INTERPRETATION:

Every individual color, material, measurement and furnishing contains additional Christological significance.

WHAT MOST PEOPLE MISS

1. GOD GIVES THE ARK FIRST

When God begins describing the Tabernacle, He doesn't begin where **man enters**.

He begins with the **Ark—His presence**.

That means the instructions move conceptually:

FROM GOD OUTWARD TOWARD MAN.

But human experience moves:

FROM THE DOOR INWARD TOWARD GOD.

That's a fascinating theological picture:

Salvation originates with God.

2. THE TABERNACLE IS ABOUT ACCESS

Everything is progressively closer to God's presence.

Outside → Court → Holy Place → Veil → Holy of Holies

And access becomes increasingly restricted.

But Hebrews says something revolutionary happens through Christ.

Hebrews 10:19–22

Believers now have boldness to enter the Holiest:

by the blood of Jesus.

The Tabernacle teaches separation.

Christ ultimately provides access.

3. THE VEIL BECOMES ENORMOUSLY IMPORTANT

The veil says:

YOU MAY NOT ENTER.

Then at Christ's death:

Matthew 27:51

The Temple veil is torn:

from top to bottom.

Not man tearing his way toward God—

God opening the way toward man.

And Hebrews 10:20 associates our access with Christ's flesh.

4. THE TABERNACLE IS BEAUTIFUL ON THE INSIDE

Missler notices that its outer covering would not necessarily appear impressive.

He associates this typologically with:

Isaiah 53:2

Messiah possesses no outward beauty that causes humanity naturally to desire Him.

Yet enter the sanctuary—

GOLD.

GLORY.

LIGHT.

BREAD.

INCENSE.

GOD'S PRESENCE.

Missler sees Christ the same way:

The world may look upon Him and see little.

Those who enter into relationship with Him discover:

GLORY.

5. THE TABERNACLE STANDS AT THE CENTER OF THE CAMP

Israel does not place God somewhere at the edge of life.

The tribes arrange themselves around:

HIS PRESENCE.

Missler connects that concept with Jesus' words in:

Matthew 18:20

Where believers gather in His name:

"I am there in the midst of them."

The teaching application is obvious:

God was never intended to become one compartment of our lives.

He belongs at the center.

6. HEBREWS IS ESSENTIALLY OUR INSPIRED COMMENTARY

If Exodus gives us the blueprint—

Hebrews gives us the interpretive key.

Hebrews explicitly identifies:

The earthly sanctuary

The Most Holy Place

The blood

The High Priest

The veil

The sacrifices

The covenant

as shadows and patterns ultimately understood through Christ. [Bible Gateway](#)

That makes **Hebrews 8–10** probably the most important companion reading for Exodus 25–30.

VERY SHORT TEACHING SUMMARY

EXODUS 24

The covenant is ratified by blood.

↓

EXODUS 25

God provides a sanctuary so He may dwell among His people.

↓

HEBREWS

The earthly sanctuary points toward a greater heavenly reality.

↓

JOHN 1

God comes to tabernacle among us in Jesus Christ.

↓

1 CORINTHIANS

God's Spirit now dwells in His people.

↓

REVELATION 21

God's dwelling with humanity becomes permanent and complete.

So the great Tabernacle story is ultimately:

GOD DESIRES TO DWELL WITH MAN.

In Exodus — God dwells among His people.

In Christ — God dwells among us bodily.

In the believer — His Spirit dwells within us.

In Revelation — God dwells with His people forever.

And that is exactly why the **Living Tabernacle** teaching we just built fits so naturally after this chapter. Missler takes us to the threshold: **the Tabernacle points to Christ and God's dwelling with humanity**. Then your side teaching can ask the next New Covenant question:

If the Holy Spirit now dwells in us... how should we care for His temple?

That transition should work beautifully tonight.