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GROUP STUDY GUIDE

The Tabernacle: The Courtyard and the Kingdom

Use with the full teaching and a Bible. Read or watch first, complete the questions, then discuss and apply. For family study, an adult can select suitable portions and accept spoken answers.

Test the teaching's explanations against the cited passages. Keep the answer key and facilitator notes separate when distributing learner pages.

[Open the full teaching](#)

Teaching summary

The courtyard surrounded the Tabernacle and contained the altar and laver. Linen hangings marked its boundaries, and an embroidered entrance screen stood on the east. The teaching compares these physical features with holiness and belonging in God's kingdom.

The lesson begins with ritual cleanness, using the terms *tahor* and *tame*. The Torah's purification instructions protected the sanctuary from defilement. Ritual uncleanness was not identical with moral sin, and its remedies and waiting periods varied with the situation.

The teaching draws a limited analogy between sanctuary purity and the conduct of a faithful community. Acts 15 and 1 Corinthians address turning from idolatry and immorality. The source explicitly says these standards are not the same as ritual purity; grace welcomes those who repent, and growth must not be confused with flawless performance.

Linen, gates, and courts become images of righteousness. The lesson brings together Revelation's fine linen, the Psalms' gates of righteousness, and the new Jerusalem where nothing unclean enters. These connections illustrate the kingdom's holiness without making righteous works a way to purchase entrance.

The teaching also connects the Hebrew courtyard word with its use for villages and develops an ancient-kingdom analogy. Villages outside a city's walls still belonged to its king. The pastoral point is that YHWH cares for new believers as well as mature servants.

The courtyard therefore introduces both welcome and responsibility: God brings people near, and his people pursue purity, humility, and love. The lesson directs us next to the altar and laver to explore atonement and cleansing. Its symbolic stages are teaching aids, not a ranking of believers' worth.

Summary points

- The courtyard enclosed the altar, laver, and Tabernacle grounds.
- Linen hangings formed its boundary.
- The entrance screen was on the east.
- Ritual cleanness protected the sanctuary from defilement.
- The teaching's community analogy does not equate ritual impurity with moral sin.
- Repentance and God's grace belong with holy conduct.
- The lesson connects linen and gates with righteousness.

- The new Jerusalem vision excludes uncleanness and falsehood.
- The village analogy emphasizes belonging under God's care.
- New believers matter to God as much as longtime servants.

Fill in the blank

Use the teaching and the cited Bible passages. Equivalent wording is welcome when it expresses the same meaning.

Basic

1. The courtyard's boundary hangings were made of fine _____.
2. The entrance to the courtyard was on the _____ side.
3. The courtyard was one hundred cubits long and _____ cubits wide.
4. The Hebrew term tahor means clean or _____.
5. Revelation 19:8 connects fine linen with the saints' righteous _____.
6. Psalm 118 speaks of the gates of _____.

Challenging

1. The teaching says Acts 15's requirements and ritual-purity standards are not the _____.
2. Acts 15 tells those turning to God to abstain from sexual _____.
3. The Hebrew word chatzer is also translated _____ in Leviticus 25.
4. Psalm 65 blesses the person God chooses and brings _____.
5. In Revelation 21, those entering the city are written in the Lamb's book of _____.
6. Yeshua connects greatness in the kingdom with humbling oneself like a _____.

Group discussion

Discuss respectfully and support answers from the passages. Use these lines for brief notes or a notebook for longer responses.

1. Which courtyard details does the teaching use in its kingdom picture?

2. Why must ritual uncleanness and moral sin be distinguished?

3. How can a group pursue holiness while welcoming people who are learning?

4. How do the linen and gate passages contribute to the lesson?

5. What does the courtyard-and-villages analogy say to someone new in faith?

6. How can we honor both the responsibility and the welcome pictured in the courtyard?

Answer key

For the leader or parent. Answers follow the teaching and the passages. Accept equivalent wording that expresses the same meaning.

Basic

1. linen

Exodus 27:9

2. east

Exodus 27:13-16

3. fifty (also: 50)

Exodus 27:18

4. pure

Courtyard, opening purity explanation

5. deeds

Revelation 19:8

6. righteousness

Psalms 118:19-20

Challenging

1. same

Courtyard, Acts 15 comparison

2. immorality

Acts 15:19-20

3. villages

Leviticus 25:31; Courtyard, chatzer discussion

4. near

Psalms 65:4

5. life

Revelation 21:27

6. child

Matthew 18:4

Facilitator notes

These responses give direction for discussion. They are not a test of identical wording. Invite participants to explain the passages and consider a faithful practical response.

1. It uses the linen boundary, eastern gate, purity requirements, and the courtyard's relation to the inner dwelling. These physical features become illustrations of righteousness, belonging, and life under God's care.

Exodus 27:9-19; Revelation 19:8

2. Ritual impurity could arise through ordinary bodily conditions and had situation-specific remedies. The community texts address conduct such as idolatry and immorality. The teaching compares the concern for holiness but explicitly says the standards are not the same.

Leviticus 12-15; Acts 15:19-20

3. We welcome repentance and recognize that all depend on grace. We teach and encourage growth, distinguish stumbling from settled rebellion, and address actual wrongdoing responsibly rather than demand instant mastery or treat every disagreement as defilement.

Acts 15:19-20

4. Revelation associates fine linen with righteous deeds, while the Psalms speak of righteous people entering God's gates. The teaching combines those images to illustrate holy life in the kingdom; it does not establish that deeds buy salvation.

Revelation 19:8; Psalm 118:19-20; Revelation 21:27

5. The lesson pictures people in the surrounding villages as still belonging to the king and receiving his care. Its encouragement is that new believers are not less valued or forgotten because they have more to learn.

Leviticus 25:29-31; Psalm 65:4; Matthew 18:4-6

6. We can encourage sincere repentance, protect vulnerable people, help new learners, and give thanks for God's gracious invitation. The altar and laver lessons then deepen the discussion of atonement, dedication, and ongoing cleansing.

Psalm 65:4; Matthew 18:4-6; Courtyard, conclusion

Put it into practice

Choose one response to the passages. What will we do, and when will we revisit it? Share only what you are comfortable sharing.