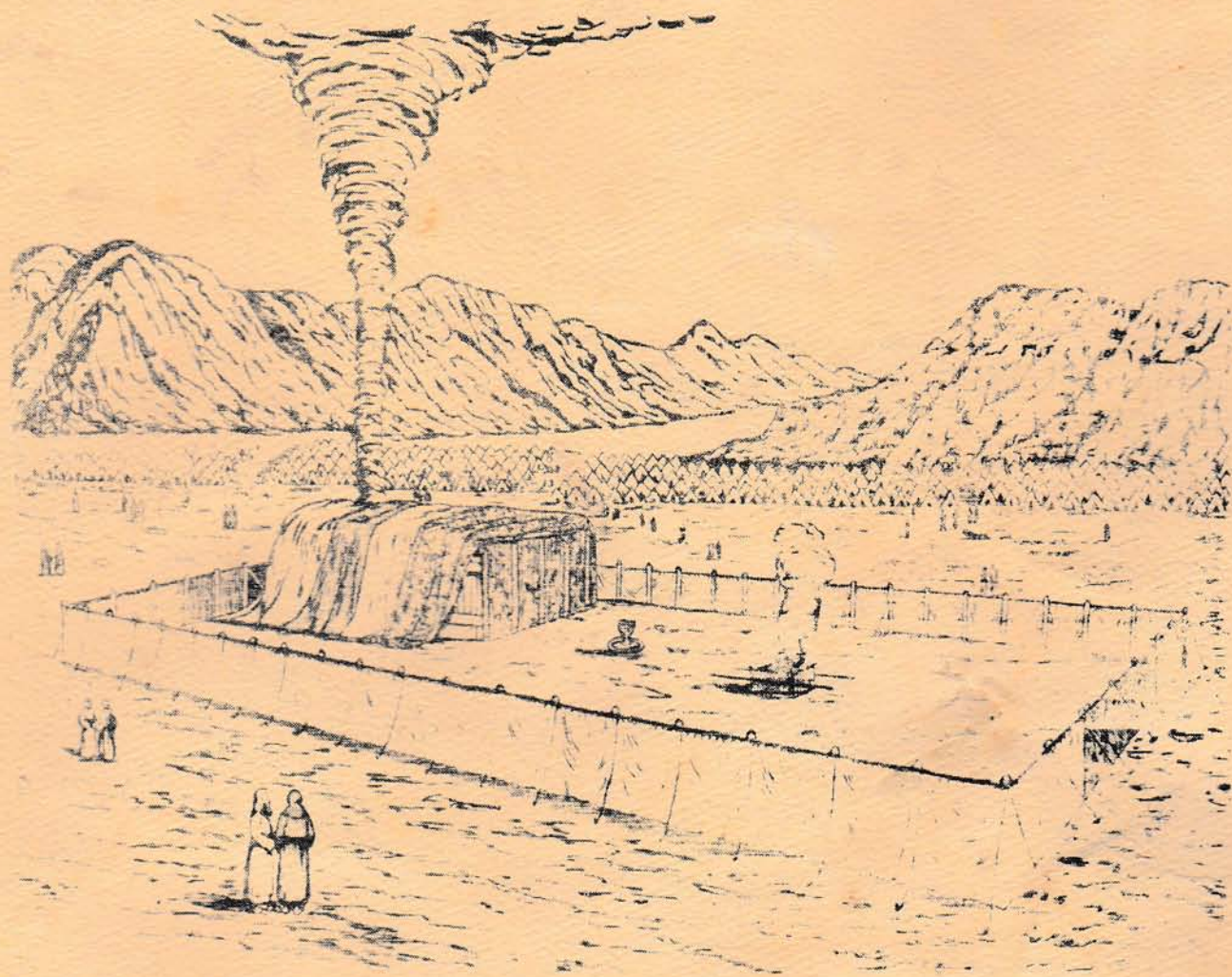


THE TABERNACLE



W. W. PATTERSON

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F O R E W O R D

These notes on the Tabernacle are published with the desire that they may present the plan and purpose of God as revealed in His Son, our Lord Jesus Christ.

We have included notes on subjects which relate to the Tabernacle and are developed in other parts of the Scriptures. The subjects of the Manna, the Leaven, the Door, the Covenants, the Cherubim and the Sword of the Lord, and the Cloud show how truths presented in the study of the Tabernacle are inwrought and developed in other parts of the Word of God.

For over forty years the author has taught the subject of the Tabernacle and has compiled and used these notes in this ministry. May they be a blessing to you and bring a greater appreciation and love for our Lord Jesus Christ, the True Tabernacle and Temple of God.

W. W. Patterson

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The Historical and Spiritual Background for the Study of
The Tabernacle

Genesis 1-50 and Exodus 1-24 were given by God to Moses on Mt. Sinai just before He gave him the Revelation of the Tabernacle.

Genesis - the Book of Beginnings

I. The Beginnings of the Universe and Man. Gen. 1-11.

1. Creation Gen. 1-2
2. Fall Gen. 3
3. Antediluvian Man Gen. 4-5
4. Flood Gen. 6-9
5. Babel Gen. 10-11

II. The Beginnings of Israel. Gen. 12-50

1. Abraham Gen. 12:1-25:10
2. Isaac Gen. 21:1-28: 9, 35:27-29
3. Jacob Gen. 25:19-50:26
4. Joseph Gen. 30:22-25, 37:2-50:26

Exodus - the Book of Redemption

1. Bondage Ex. 1-2 A nation enslaved
2. Deliverance Ex. 3-14 A nation redeemed
3. Walk Ex. 15-18 A nation journeying with God.
4. Law Ex. 19-24 A nation consecrated (set apart) to God
5. Tabernacle Ex. 25-40 A nation's approach to God

Note God's covenants with:

1. Adam Gen. 3:14-21 Sign--coat of skins
2. Noah Gen. 9:1-17 Sign--the Rainbow
3. Abraham Gen. 12:1-3 Sign--Circumcision (Rom. 4:11)
Gen. 15:1-21, 17:1-14, 22:1-18
Confirmed to Isaac Gen. 26:1-5
Confirmed to Jacob Gen. 28:10-15, 35:10-12
4. Moses Ex. 20:1-17, 31:12-18 Sign--The Sabbath
5. The New Covenant, in the Lord Jesus Christ. Mark 14:24,
Heb. 8:6-13, 9:11-15.
Sign--the Baptism of the Holy Spirit
Eph. 1:13-14, 4:30, 2 Cor. 1:22

Note the twelve sons of Jacob (Israel). Gen. 46:8-27

- | | | |
|------------------------------------|--------------------|------------------|
| 1. Reuben) | 7. Gad) | |
| 2. Simeon) | 8. Asher) | of Zilpah |
| 3. <u>Levi</u>) | 9. <u>Joseph</u>) | |
| 4. <u>Judah</u>) of <u>Leah</u> . | 10. Benjamin) | of <u>Rachel</u> |
| 5. Issachar) | 11. Dan) | |
| 6. Zebulun) | 12. Naphtali) | of Bilhah |

Note the prophecies concerning:

Judah--the Sceptre--the King. Gen. 49:8-12.

Joseph--Fruitfulness. Gen. 49:22-26.

Ephraim and Manasseh adopted. Gen. 48

The Birthright. 1 Chron. 5:1-2, Ps. 60-7

Levi--to be divided in Jacob and scattered in Israel. Gen. 49:5-7

The Priesthood, the ministry of the Tabernacle.

Ex. 32:26-31, 38:21, Numbers 1:47-54.

Moses and Aaron were of the tribe of Levi. Ex. 2:1, 2, 10

Ex. 4:14

Israel as a nation multiplied in Egypt, was in bondage (Ex. 1-2) but the Lord delivered them through Moses (Ex. 3), by mighty signs and wonders (Ex. 4-11), through the Passover Lamb (Ex. 12). He led them by the Pillar of the Cloud and of Fire (Ex. 13), through the Red Sea into the Wilderness (Ex. 14-15). There He fed them with Manna (Ex. 16), and gave them water to drink from the Rock (Ex. 17). At Mt. Sinai the Lord gave them the Law (Ex. 19-24), sealed in the blood of animal sacrifices (Ex. 24:3-8). Israel became a Theocracy---the Lord was their King (Ex. 19:5-6).

Then God gave to them the Tabernacle, His place of dwelling in their midst, His palace and throne among them where His visible Glory in the Cloud was manifested and His Voice was heard. Moses and Aaron were His ministers and the Levites, the Courtiers. The Lord God, the Holy One, had come to dwell in their midst. How must they worship and serve Him? How could they draw nigh to Him? What was the order of His court and the revelation of His will? What was His throne and who could approach Him? This was all shown in the Tabernacle. Ex. 25-40.

These things are all types of Him who would one day be "Immanuel"--- God with us, for the "Word was made flesh and dwelt (tabernacled) among us." (John 1:14). They are also fulfilled in the Church which is the temple of the living God. (I Cor. 3:16, 6:19-20; Eph. 2:20-22).

The book of Hebrews shows the New Testament fulfilled that which was typified in the Tabernacle and its service.

The book of Revelation is built on the imagery of the Tabernacle and its order. The ultimate fulfillment of the Tabernacle will be found in the City of God, the New Jerusalem; for John heard a great voice out of heaven saying,

"Behold, the Tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God." Rev. 21:3.

The Tabernacle was called:

1. A sanctuary. Ex. 25:8
2. The Tabernacle (the habitation, the dwelling). Ex. 25:8-9
The Lord's dwelling place. Note Ex. 29:45-46.
3. The Tabernacle of Testimony. Ex. 38:21, Cf. Ex. 25:21-22.
4. The Tabernacle, the Tent of the Testimony. Numbers 9:15
5. The Tent of the Congregation (the tent of meeting. R.V.)
Ex. 40:34-35. Cf. Ex. 25:21-22.
6. The House of the Lord. Ex. 34:26; Joshua 6:24; I Sam. 1:7; 3:15.
7. The Tabernacle of the Congregation. Jos. 18:1; II Chron. 1:3,6, 13; 5:5.
8. The Temple of the Lord. I Sam. 1:9; 3:3.
9. The Lord's Tabernacle. Jos. 22:19.

God was the architect of this marvelous structure. The Lord instructed Moses to make all things according to the pattern that He showed him in the Holy Mount (Ex. 25:9, 40; 26:30; 27:8; Acts 7:44; Heb. 8:5).

Therefore this structure was planned by God. How we should seek to understand it and the great truths shown! The Tabernacle originated with Him and consequently we must value it, realizing it reveals Divine Truth and precious spiritual treasures. Fifteen chapters in Exodus (Ex. 25-40) are given to the subject of the Tabernacle as well as many other chapters in the Scriptures. Therefore it is profitable for us to understand and appreciate the Tabernacle and its ministries. (II Tim. 3:16-17).

Materials for the Tabernacle

The materials for the Tabernacle came through the free will offerings of the Israelites, Ex. 25:1-9. Note Gen. 15:14---God promised Abraham that after 400 years, his seed would come forth from the Egyptian bondage "with great substance." This was fulfilled in the Exodus of the children of Israel in 1491 B.C. Ex. 3:21-22, 11:1-3, 12:35-36, Psa. 105:37-38. (Note that the word "borrow" is rendered "ask" in the Revised Version. After years of hard labor and oppression, God saw that Israel should have a pay day!)

Therefore God had in mind the building of the Tabernacle and knew that the gold, silver, precious stones, and other things which the Egyptians gave the Israelites would be needed for the construction of this Glorious Tent of the Testimony and its furnishings. God gave and entrusted them with an abundance that they might use it for His Glory! Note how Israel perverted God's gifts and made an idol, the golden calf! Ex. 32:1-35. Gold can be used either for God or for self (idols).

Note Ex. 25:2. The offering was taken by the direct command of God but every man was to give from a willing heart, Ex. 35:4-5, 20-29, cf. II Cor. 9:7. They brought according to their ability, both men and women, rich and poor. The Tabernacle and its furnishings have been valued at \$1,250,000. They brought more than enough--too much--and had to be restrained from giving, Ex. 36:5-7. The commandment went forth to stop giving! It was too late for some to have a part in this great Tabernacle of the Lord! Disappointment was their lot. Some had to say, "If we had just obeyed God's call and command! Now it's too late." Let us take heed lest the same shall happen to us in the end of this age when God completes His Tabernacle, the Church. "Make your calling and election sure." II Pet. 1:10-11. Give your whole being, spirit, soul, and body, completely to God. Rom. 12:1-2; I Cor. 6:19-20; I Thess. 5:23.

Read Ex. 25:1-9, 35:4-9. The offerings were of three kingdoms:

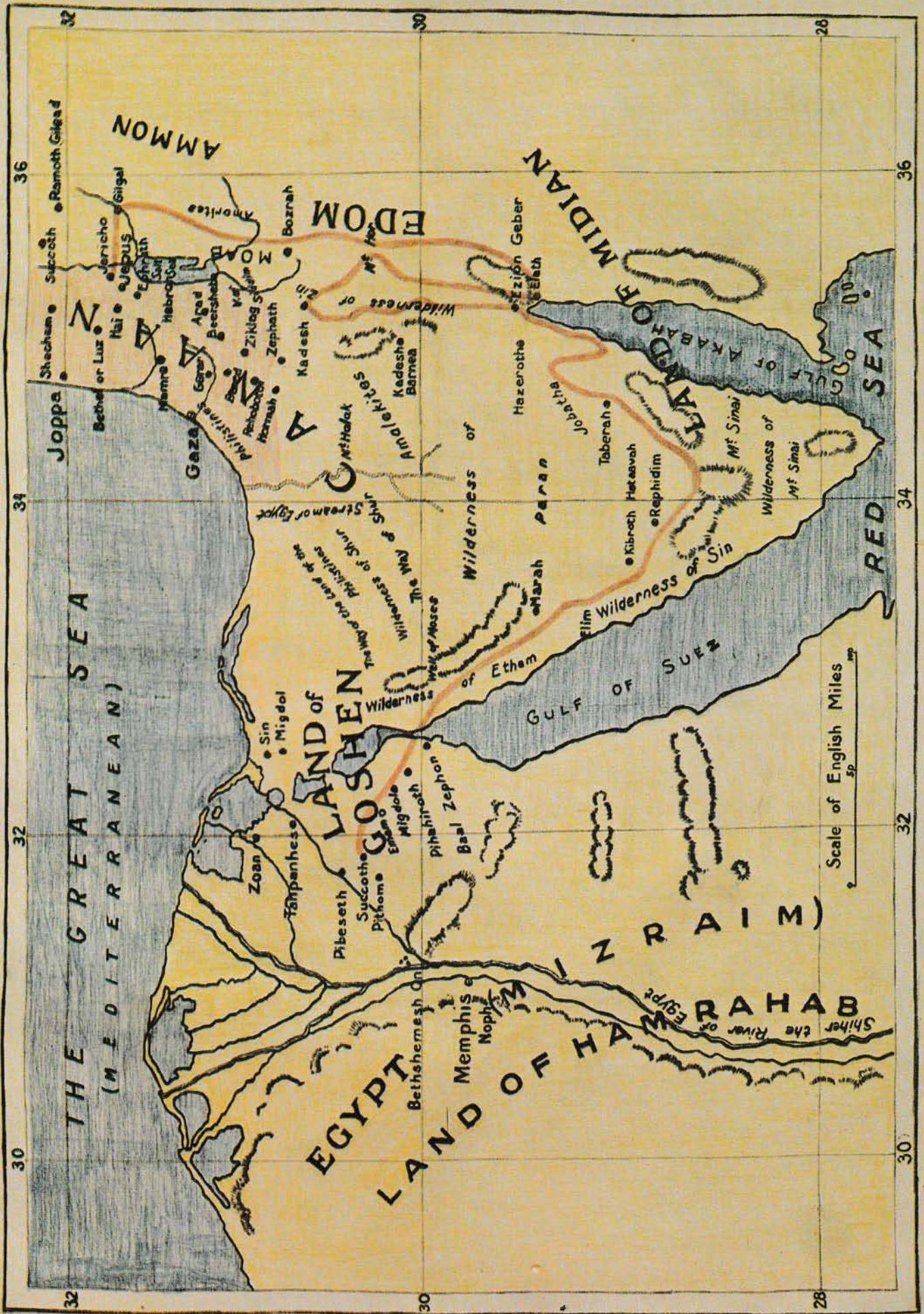
1. Mineral (M), 2. Vegetable (V), and 3. Animal (A)

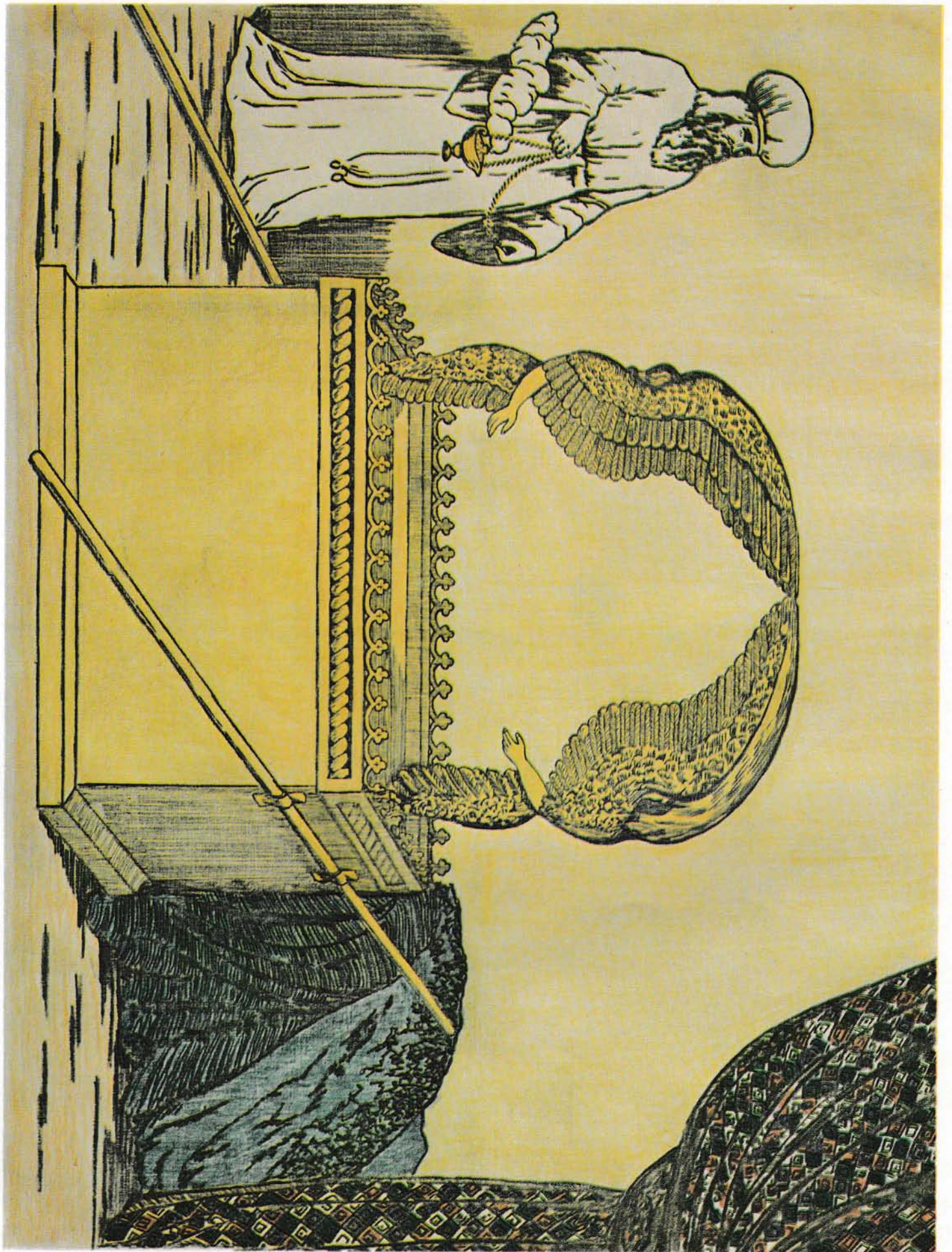
- | | |
|-----------------------------|--|
| 1. Metals (dug, refined) | (1. Gold (M)
(2. Silver (M)
(3. Brass (M) |
| 2. Cloth and dyes (crushed) | (1. Blue (A) (from a shellfish)
(2. Purple (A) (from another shellfish)
(3. Scarlet (A) (from an insect. Arabic-kermes. Heb. word brightness. "Crimson"
(4. Fine linen. (V) |

- | | |
|--|--|
| 3. Coverings and the frame
(from substances killed) | (1. Goats' hair (A)
(2. Rams' skins dyed red (A)
(3. Badgers' skins (A)
(4. Shittim (acacia) wood (V) |
| 4. Articles used in ministry
(crushed) | (1. Oil for the light (V)
(2. Spices for anointing oil (V)
(3. Spices for the sweet incense (VA) |
| 5. Adornments (dug, cut, and
polished) | (1. Onyx stones (M)
(2. Stones for the ephod (M)
(3. Stones for the breastplate (M) |

Notice how these materials are divided into five different groups.

THE JOURNEY OF THE CHILDREN OF ISRAEL - FROM EGYPT TO CANAAN





The Ark of the Covenant

The most precious possession of the nation of Israel.

- It was called:
1. The Ark of the Testimony Ex. 25:22
 2. The Ark of the Covenant Num. 10:33
 3. The Ark of the Lord God I Kings 2:26
 4. The Ark of the LORD, the Lord of all the earth Josh. 3:13
 5. The Ark of God I Sam. 3:3
 6. The Holy Ark II Chron. 35:3
 7. The Ark of Thy Strength Ps. 132:8

(Ark--Hebrew--arown (pronounced aw-rone') = box, chest, coffin)
 (Ark of Noah or of Moses--Heb. tebah (pronounced tay-baw') = box, ark)
 (In the N.T. the word ark is "kibotos" (Greek) (pronounced kib-o-tos') used both for Noah's ark and the Ark of the Covenant, means a box or chest).

Ex. 25:10-22--plan or description of the Ark given to Moses on Sinai.
 Ex. 37:1-9--constructed by Bezeleel of the tribe of Judah.
 Ex. 39:32-35--brought unto Moses when finished.
 Ex. 26:33; 40:3; 20-21--placed in the Most Holy which was separated from the Holy Place by the Veil.
 It was made of acacia wood which speaks of the incorruptible humanity of the Lord Jesus Christ. Isaiah 53:1-2; 11:1; 4:2; Zech. 6:12; 3:8; Jer. 23:5. Acacia was the wood of the wilderness. The Ark was not made of oak, cedar, or olive, woods of Canaan land.

Overlaid with pure (1) Gold without, then (2) Wood, and (3) Gold within---Three layers. Typical of the Godhead -- 1. The Father, 2. The Son (who carried the wood--the Cross), and 3. The Holy Spirit.

A Crown of Gold -- He is King of kings and Lord of lords. The Ark of the Covenant was His Throne, the Most Holy His Throne-room.

The Staves of Acacia Wood Overlaid with Gold. Speaks of travelling, pilgrimage. This world is not our home, neither the home of our King. The staves must not be taken out--no abiding place in this world. Matt. 8:19-20; Heb. 11:13-16; I John 3:1. The Ark rested on the sand of the desert - in Solomon's Temple on a floor of gold. II Chron. 3:8; I Kings 6:20, 30.

Contents of the Ark. Heb. 9:4-5; Ex. 16:34; Num. 17:10; Deut. 10:5; 31:26.

1. Tables of the Law. Type of the Father. The Law of God. Deut. 10:5; Ex. 25:21.
2. Golden Pot of Manna. Type of the Son. The Bread of Life. Ex. 16:4; 33-34.
3. Aaron's Rod that budded. Type of the Holy Spirit. Num. 17:1-13. Fruitfulness. This speaks of Him in Whom dwelleth all the fullness of the Godhead bodily. Cf. John 12:49-50; 14:9-11; John 1:32-33; 3:34; Col. 2:9.

The Mercyseat (Heb. caporeth) and the Cherubim Ex. 25:17-22; 37:6-9.
Made of One piece of gold, yet fashioned into Three.
The Scriptures reveal One God, yet manifested in Three Persons.

(1. Cherub-----the Father.
One Piece of Gold (2. Mercyseat----the Son (the Shed Blood).
One True God (3. Cherub-----the Holy Spirit.

Note that the Greek word "hilasterion" (pronounced hil-as-tay'-ree-on) is translated mercyseat in Heb. 9:5 and in Rom. 3:25, propitiation. In other words, "God hath set forth" Christ Jesus "to be a propitiation, i.e. a mercyseat through faith in His Blood!!!" Christ Jesus is our mercyseat. The two Cherubim were made out of the same piece of gold as the mercyseat. Thus we know that these two Cherubim are Diety, i.e. the Father and the Holy Spirit. The Three Revealed in Redemption!

Ex. 25:20; 37:9. The Cherubim stretched forth their wings on high---a position of participation, covering the Mercyseat with their wings. Their faces looked one to another and toward the Mercyseat. This speaks of the participation and interest of the Father and the Holy Spirit in the work of Redemption---the Mercyseat was sprinkled with Blood! The Unity of the Godhead is thereby shown---a unity of purpose, One in the consummation of redemption's plan, a unity of operation.

The Shekinah Glory was revealed between the Cherubim and over the Mercyseat. There the voice of the Lord was heard and there He met with the High Priest. Ex. 25:22; 30:6; Lev. 16:2; Num. 7:89; Ps. 80:1; Isa. 37:16.

- Num. 4:5-6 When Israel traveled, the Ark was covered with:
1. The Vail ----- type of the Son.
2. Badgers' skins ---- type of the Father.
3. A cloth of Blue --- type of the Holy Spirit.
- Num. 3:27-32 The Ark was carried by the sons of Kohath.
- Num. 10:21 The Ark was in the midst of the tribes when they traveled, in the center of the tribes when they camped. Matt. 18:20; Rev. 1:13.
- Num. 10:33-36 The first journey was Three Days. Here the Ark went first. Note Ps. 68, especially vs. 18-19 with Acts 1:9 and Eph. 4:8-11. Symbolic of the Three Days of the death, burial and resurrection of the Lord Jesus Christ.
- Josh. 3:3-4 The Ark went through Jordan 2000 cubits ahead of the people. Symbolic of the Lord Jesus going through His death and resurrection 2000 years before His Church touches the same. Note Deut. 31:3-6.
- Josh. 3:13-17 When the Ark reached the Jordan, the waters parted. The 4:10-11 Lord Jesus has conquered for us!
- Josh. 6:4 Seven priests with seven trumpets went before the Ark when Jericho was surrounded. Note Rev. 8:2; 11:15, 19, the Seven Angels with the Seven Trumpets in the end of this age.

I Kings 8:9; II Chron. 5:7-10. Only the two tables of the Law were inside the Ark when it was in Solomon's Temple. The staves had been drawn out. This speaks to us of the Millennial Age, when the period of wandering is over. Then there will be no need of Manna (none fell on the seventh day, Ex. 17:23-30), which is a type of the Millennium. There will be no need for the budding, blossoming, and bearing fruit of the Rod, for those who attain to the Millennial Age will have already been perfected by the Holy Spirit. Therefore, in the Ark in Solomon's Temple, there was no Golden Pot of Manna nor was there Aaron's Rod that budded. The Ministry of the Word and Spirit must take place in this Gospel Dispensation and will not take place in the Millennium. Now is the time to be saved!

I Kings 6:23-30; 8:6-7; II Chron. 3:10-13; 5:7-8. In Solomon's Temple two large Cherubim ten cubits high, were placed in the Most Holy. They were made of olive wood overlaid with gold, I Chron. 28:18. Each of their wings was five cubits long and extended the breadth of the Most Holy Place in the Temple---a distance of 20 cubits. Their position here speaks of a completed work, of fullness. The work of redemption is finished. It is the millennial order and glory. Note: The Ark was $2\frac{1}{2}$ cubits long, $1\frac{1}{2}$ cubits wide, and $1\frac{1}{2}$ cubits high. $4 \times 2\frac{1}{2} = 10$, the number of the Law (Government, Judgment). $8 \times 1\frac{1}{2} = 12$, the number of the tribes of Israel (the Eternal Order). The Mercyseat was $2\frac{1}{2}$ cubits long and $1\frac{1}{2}$ cubits wide. $2 \times 2\frac{1}{2} = 5$, the number of the Atonement. $2 \times 1\frac{1}{2} = 3$, the number of the Godhead. The Ark was $1\frac{1}{2}$ cubits high--the same as the Table of Shewbread and the Brasen Grate in the Brasen Altar.

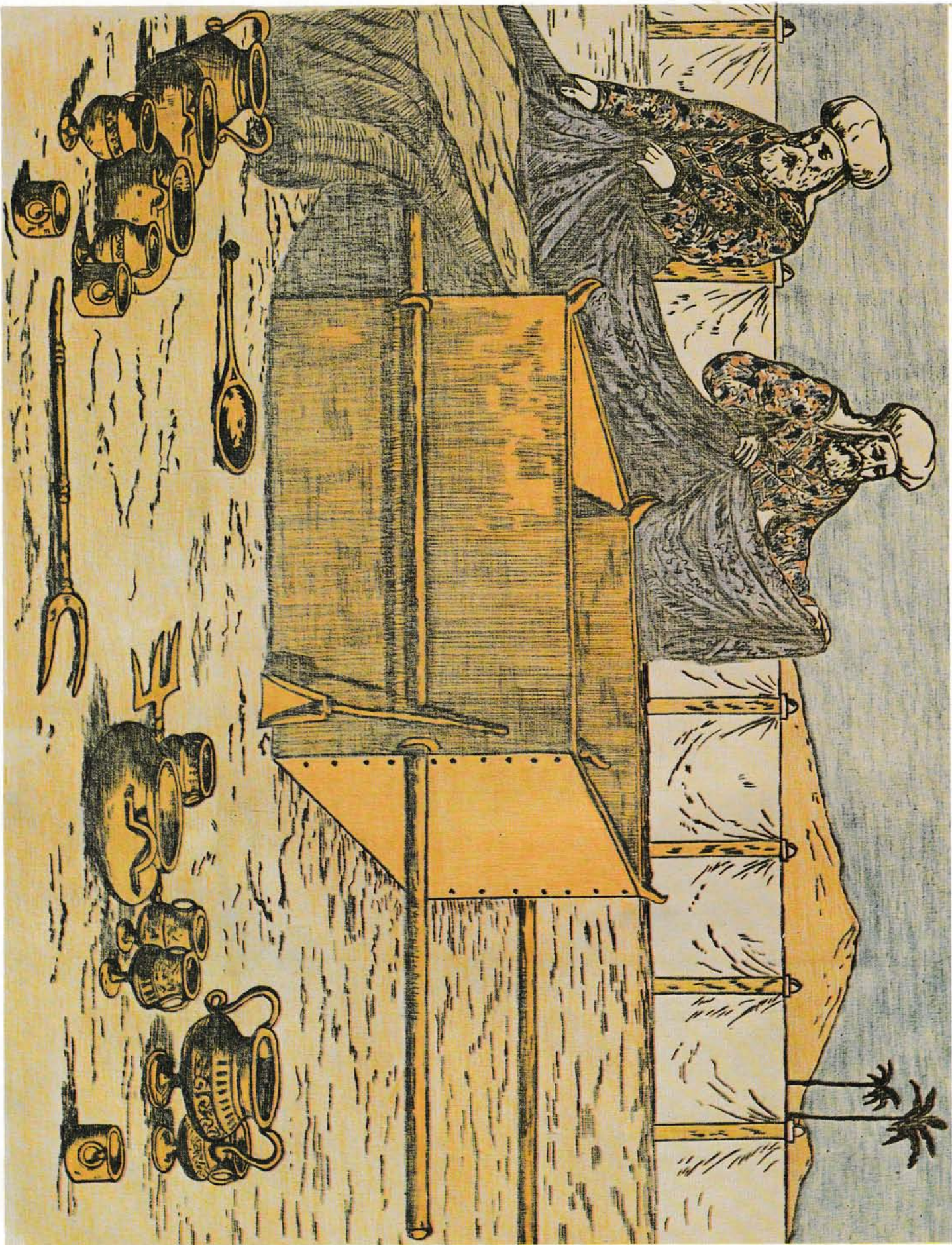
The Presence, Holiness, Grace, and Glory of the King was revealed in the Ark of the Covenant. The Tabernacle with the Ark of the Covenant revealed:

- | | |
|---|---|
| 1. The <u>Presence</u> of the Lord. | The Cloud - the Shekinah |
| 2. The <u>Purity</u> of the Lord. | Holiness, Separation |
| 3. The <u>Power</u> of the Lord. | To deliver a Nation and bring them to the Promised Land. |
| 4. The <u>Protection</u> of the Lord. | The Cloud by day and the Pillar of Fire by night. |
| 5. The <u>Provision</u> of the Lord. | Light, Manna, Water, Health, Clothes lasted; didn't wear out. |
| 6. The <u>Proclamation</u> of the Lord. | A Witness to all the World. |
| 7. The <u>Perfection</u> of the Lord. | A Perfect Atonement. |

The Ark of the Covenant was the first in the order as God gave it to Moses. Ex. 25:10-22. It was the first of furnishings of the Tabernacle to be made by Bezaleel. Ex. 37:1-9. It was the first article to be placed in the Tabernacle when it was finished. Ex. 40:1-3; 20:21. The Ark was the only article of the Tabernacle that was outwardly covered with a Blue Cloth when it was being carried as Israel journeyed. Num. 4:5-6.

- | | |
|-----------------------|-----------------|
| The Vail | first |
| The Badgers' Skins | second |
| The <u>Blue Cloth</u> | third - outward |

All the other furnishings had Badgers' Skins for the outer covering. It was the only article from Moses' Tabernacle that was placed in Solomon's Temple to be used in the ministry. I Kings 8:1-9; II Chron. 5:2-10.



The Brasen Altar

- It was called:
1. The Altar of Acacia Wood. Ex. 27:1.
 2. The Altar of Burnt Offering. Ex. 30:28; 31:9; 35:16; 38:1; 40:6.
 3. The Brasen Altar. Ex. 38:30; 39:39.
 4. The Altar of God. Ps. 43:3-4.
 5. The Altar. Ex. 29:36-44; Lev. 1:5; 8:11.
 6. The Table of the Lord. Mal. 1:7, 12.

Ex. 27:1-8 -- plan of the Brasen Altar given to Moses on Mt. Sinai.
 Ex. 38:1-7 -- construction. Ex. 40:6 -- set in the Tabernacle.

All items inside the Tent were Gold. All items outside of the Tent of the Tabernacle were Brass.

The Altar -- the only place of sacrifice for Israel. (Note the former altars---Abel's, Noah's, Abraham's, Isaac's, Jacob's, etc.) Our approach to God must be through the death of a substitutionary offering on the altar. There had to be shed blood! and fire! Heb. 13:10-Our altar now is Christ Jesus and Him crucified!

Placed at the entrance or gate of the Tabernacle. The one and only way to God. Jesus said, "I am the way -- no man cometh unto the Father but by Me." John 14:6. Note Lev. 17:1-11 The Door of the Tabernacle was God's appointed place of worship.

Acacia Wood -- the incorruptible humanity of the Lord Jesus Christ.
5 Cubits Square -- the 5 wounds of Christ -- the atonement.

4 Corners -- for all the world -- north, south, east, and west.
Overlaid with Brass --- making three layers: (1) Brass - the Father
 (2) Wood - the Son, (3) Brass -- the Holy Spirit.

3 Cubits High --- Three is the number of the Godhead. All of the God-head is concerned in the Atonement.

The Brasen Grate of Network in the midst of the altar, Ex. 27:4-5. This grate was $1\frac{1}{2}$ cubits high - the same as the Mercyseat and the Table of Shewbread. The grate was in the exact center of the three cubits of height. Jesus is the Central One of Deity, the Suffering One! This is represented by the Brasen Grate! Brass means sin judged! Sin was judged in Jesus on Calvary.

Brass - sin judged. Example Num. 21:7-9 - the Serpent of brass.
 Silver - redemption. Example Num. 3:47; 18:16.
 Gold - deity. Example Ex. 25:17-20.

4 Rings and the Staves --- in all the world the Cross, Christ and His followers are pilgrims and strangers. Ex. 38:6-7; Num. 4:14. Staves an emblem of journeyings. Jacob's staff, Gen. 32:10; at the Passover, Ex. 12:11; digging the wells, Num. 21:8; the Shepherd's staff, Ps. 23:4; nothing for the journey save a staff, Mark 6:8.

Hollow -- Open to Heaven and Earth -- Christ crucified contacts Heaven with Earth, and Earth with Heaven.
 (1) Fire of suffering on the earth -- the Burning Fire of Calvary

(2) Grate - the Cross with the consumed body of Jesus, our sacrifice.

(3) Smoke of sweet smelling savour rose to heaven - acceptable offering by the power of the Spirit. Well pleasing to God.

4 Horns -- Power to the uttermost parts of the earth. Matt. 28:19; Acts 1:8; Note Ps. 118:27. A place of refuge for all.

5 Kinds of Vessels of Brass --

- (1) Ash pans or pots
- (2) Shovels
- (3) Basins -- for the sacrifice
- (4) Fleshhooks -- for the sacrifice
- (5) Firepans

Note Lev. 9:22. Aaron came down from offering the sacrifices. Tradition says there was a sloping ascent on the south side of the altar. The Lamb of God was led up the ascent to the place of offering on Mt. Calvary!

Note Ex. 20:26 -- There were no steps unto the altar. Ex. 28:42-43 -- The priests had to be covered when they ministered at the altar. No place was given to the flesh! The Lord Jesus gave no place for the flesh; neither should we!

Ex. 29:35-37. Seven offerings on seven days to make an atonement for the altar. It shall be an altar most holy or an altar of holiness of holinesses (marginal reading, Hebrew). Note Matt. 23:19. The altar sanctifies the gift. Jesus is the Divine Complete Once-for-all Offering (no. 7) and He is our holiness of holinesses. When we touch Him in the power of the Spirit we are holy in Him!

Ex. 40:10--the altar to be anointed. Lev. 8:10-11. Moses sprinkled the oil 7 times on the altar. Our altar, even Christ was anointed. Acts 10:38; Heb. 1:9. Seven times speaks of the work of the Cross being effectual unto the very end of this age, that is to the end of the "seven times".

Ex. 30:28-29. The Altar and his vessels sanctified and anointed. Ex. 29:37; Matt. 23:19 -- Most Holy, whatsoever toucheth them shall be holy. Five kinds of offerings were offered on the altar: (1) Burnt, (2) Meal, (3) Peace, (4) Sin, and (5) Trespass. Lev. 1-5. All are fulfilled in the Lord Jesus Christ.

Lev. 6:13 -- Divine Fire on the altar. Never to go out.

Lev. 9:24 -- The Fire came out from the Presence of the Lord and consumed the burnt offering!

The Pillar of Fire, the Shekinah, rested on the Ark of the Covenant. Ex. 40:34-35. The Fire of God fell on the Altar of Brass. Lev. 9:24; 6:13.

II Chron. 1:3-13. Solomon and the congregation sought to the Brasen Altar. A thousand burnt offerings offered. God appeared and the gift of wisdom and knowledge was granted to Solomon. Christ Jesus and Him crucified is our Wisdom. I Cor. 1:30; Col. 2:3, 9, 10; I Cor. 12:8.

II Chron. 4:1. In Solomon's Temple the Altar of Brass was 20 x 20 x 10 = 4,000. This is typical of the 4,000 years from Adam to Christ. Then note how the Molten Sea was next with its 2,000 baths which are typical of this Gospel dispensation. When it was completely full it had 3,000 baths. This additional thousand is typical of the Millennium -- the Age of Fullness and Glory! I Kings 7:26; II Chron. 4:5.

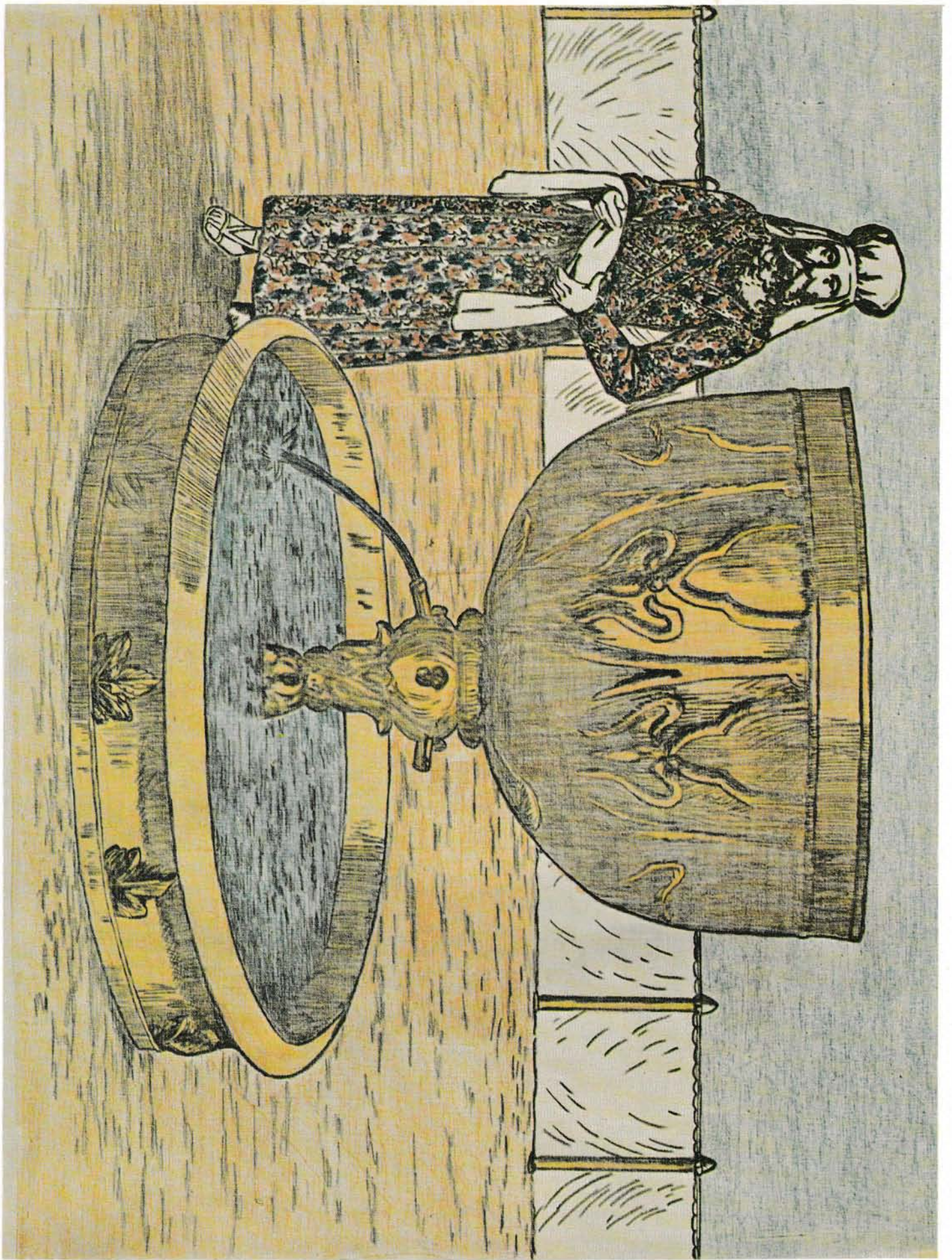
II Chron. 5:11-14. At the dedication of the Temple, 120 priests were trumpeters, making One sound! The Glory of the Lord filled the House. They stood at the east of the altar. Note Lev. 1:16; 6:11; Ps. 20:3 (marginal reading --- "turn to ashes thy burnt sacrifice"). At the east of the altar was the place where the ashes were placed and then later carried without the camp. The 120 on the Day of Pentecost were priests unto God, as "the ashes of burnt offering" of Calvary, ready to go "without the camp" bearing His reproach. The east - the sun-rising. The Way of God's Glory, Ezek. 43:1-4.

II Chron. 6:13. At the dedication of the Temple, Solomon prayed the prayer of dedication on a brasen scaffold, 5 cubits long, 5 cubits broad, and 3 cubits high--the exact measurements of the brasen altar of the Tabernacle (Ex. 27:1). In other words, Solomon was presenting himself as a burnt offering to God, a type of the greater Priest and King of Peace, the Lord Jesus who presented Himself as the complete burnt offering on Calvary! Now we have the privilege of presenting ourselves as a living sacrifice unto God! Romans 12:1.

A cloth of purple was spread over the brasen altar when it was carried. Then badgers' skins covered this. Num. 4:13-14. The Purple - the Sacrificed One will become the King. The Lamb becomes the Lion. The Cross and the Crown. The badgers' skin - a type of God the Father who is over all and in all.

Outstanding Events at the Brasen Altar

1. The Passover - the slain Lamb - Num. 28:16-25 - with the Feast of Unleavened Bread.
2. Then every day - the sacrifice of the morning lamb and the evening lamb - Num. 28:1-8.
3. On the Sabbath - Num. 28:9-10.
4. The New Moon - Num. 28:11-15.
5. Pentecost - Num. 28:26-31.
6. The Feast of Trumpets - 7th month 1st day. Num. 29:1-6.
7. The Great Day of Atonement - Lev. 16; Num. 29:7-11.
8. The Feast of Tabernacles - Num. 29:12-38.
9. The Consecration of the Priests - Lev. 8.
10. The Cleansing of the Leper - Lev. 14.
11. The Offerings brought after the birth of a child - Lev. 12.



The Brasen Laver

It was called: A Laver of Brass. Ex. 30:18; 38:8.
The Laver. Ex. 30:28; 31:9; 35:16; 39:39; 40:7, 11, 30.

Ex. 30:17-21 -- directions to build it. Ex. 38:8 -- construction
Ex. 40:7, 30 -- set in the Tabernacle between the tent of the congregation and the brasen altar.

Heb. 9:21-22 -- The Laver was sprinkled with blood and anointed with oil. Ex. 40:11; Lev. 8:10-11. The Water of the Word for cleansing comes to us through the Blood and the Spirit.

Ex. 38:8 -- Made of the looking glasses (brasen glasses) of the women who assembled at the door of the Tabernacle. "...renouncing the instrument of personal vanity for the sake of the higher beauties of holiness." A. R. Fausset. Cf. Ex. 35:22. The Word of God is a mirror that shows our need. James 1:23-25. When we see our defilement, then we must avail ourselves of the cleansing through His grace! The believer needs the mirror of the corrective Word and the water of continual cleansing! II Cor. 3:18; James 1:23-25. Brass means sin judged or strength against sin. The Word judges sin.

Ex. 30:19-21 -- Aaron and his sons washed their hands and their feet at the laver of brass, (1) when they went into the Tabernacle or (2) when they ministered at the brasen altar in offering sacrifices -- that they die not. On solemn occasions the priest had to bathe his whole person. Ex. 29:4; Lev. 16:4.

A Redeemed People must be a Clean People! Ps. 23:3-4. (1) Our walk (feet) must be clean and (2) our deeds (hands) must be clean. Otherwise the judgment of death will fall. No man can walk in the filth of sin and live with God! Ps. 26:6; 51:2-3, 7; 119:9; Isa. 1:16; Gal. 5:19-21; I Cor. 6:9-10; I John 1:6; 2:4-6; 3:10; 4:10; 4:20; 5:16-17; John 13:1-10.

Water is used extensively in the Word of God in type and symbol.

(1) Water for burial speaks of the Father. Gen. 7:4-24.

(2) Water for cleansing speaks of the Son, the Word. John 13; 15:3; 17:17, 19; Eph. 5:26.

(3) Water for drinking speaks of the Holy Spirit. **John 7:37-39.**

The Brasen Laver was filled with water from the Smitten Rock. Ex. 17:6. Note I Pet. 3:21; John 3:3; Tit. 3:5; Heb. 10:22; Acts 2:38; Lev. 1:9.

In Solomon's Temple, the Molten Sea took the place of the laver. I Kings 7:23-26, 44; II Chron. 4:2-6. The Sea was for the priests to wash. The ten additional lavers were for washing the sacrifices. Five lavers were on the North, five on the South; each contained forty baths - 10 X 40 baths = 400 baths. II Chron. 4:6; I Kings 7:38-39.

10 cubits in diameter -- Sin condemned by the Law of 10 commandments but fulfilled in the righteousness of the law in the believer by the law of the Spirit of life in Christ Jesus. Romans 8:1-4.

12 Oxen of Brass that upheld the sea -- the 12 apostles of Christ. North, West, South, and East -- a Worldwide Gospel. Matt. 28:18-20. Note the order of progress in the going forth of the Gospel in the Book of Acts.

Height 5 cubits -- in the Atonement.

Line of 30 cubits around it -- 30 is the number of consecration.

Knops -- the Seed of the Word. Ten in a cubit. I Kings 7:24. 10 X 30 cubits = 300 knops.

Flowers of lilies -- purity and fruitfulness of the Holy Spirit.

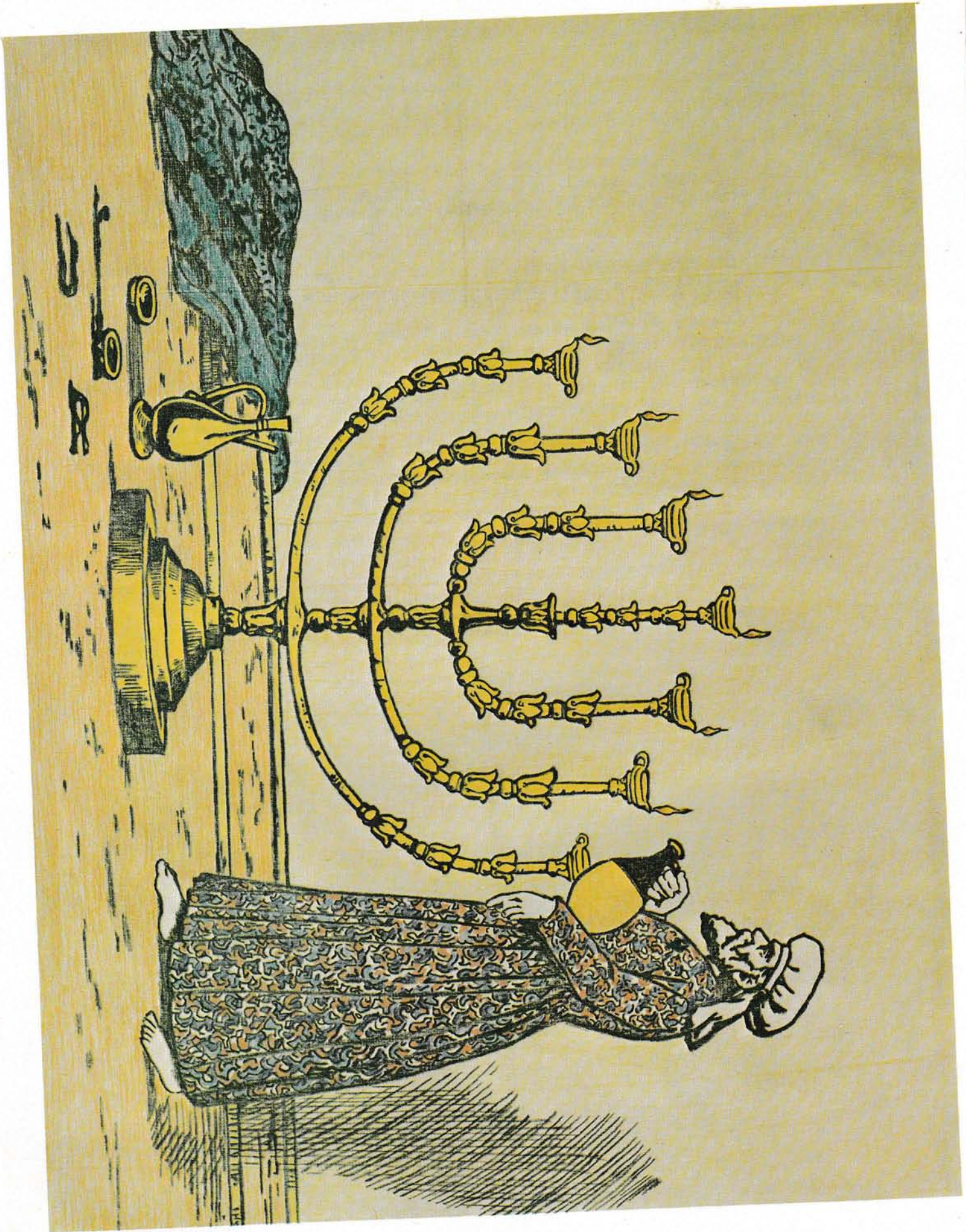
2,000 baths (I Kings 7:26) -- 2,000 years of the dispensation of Grace, the Church Age.

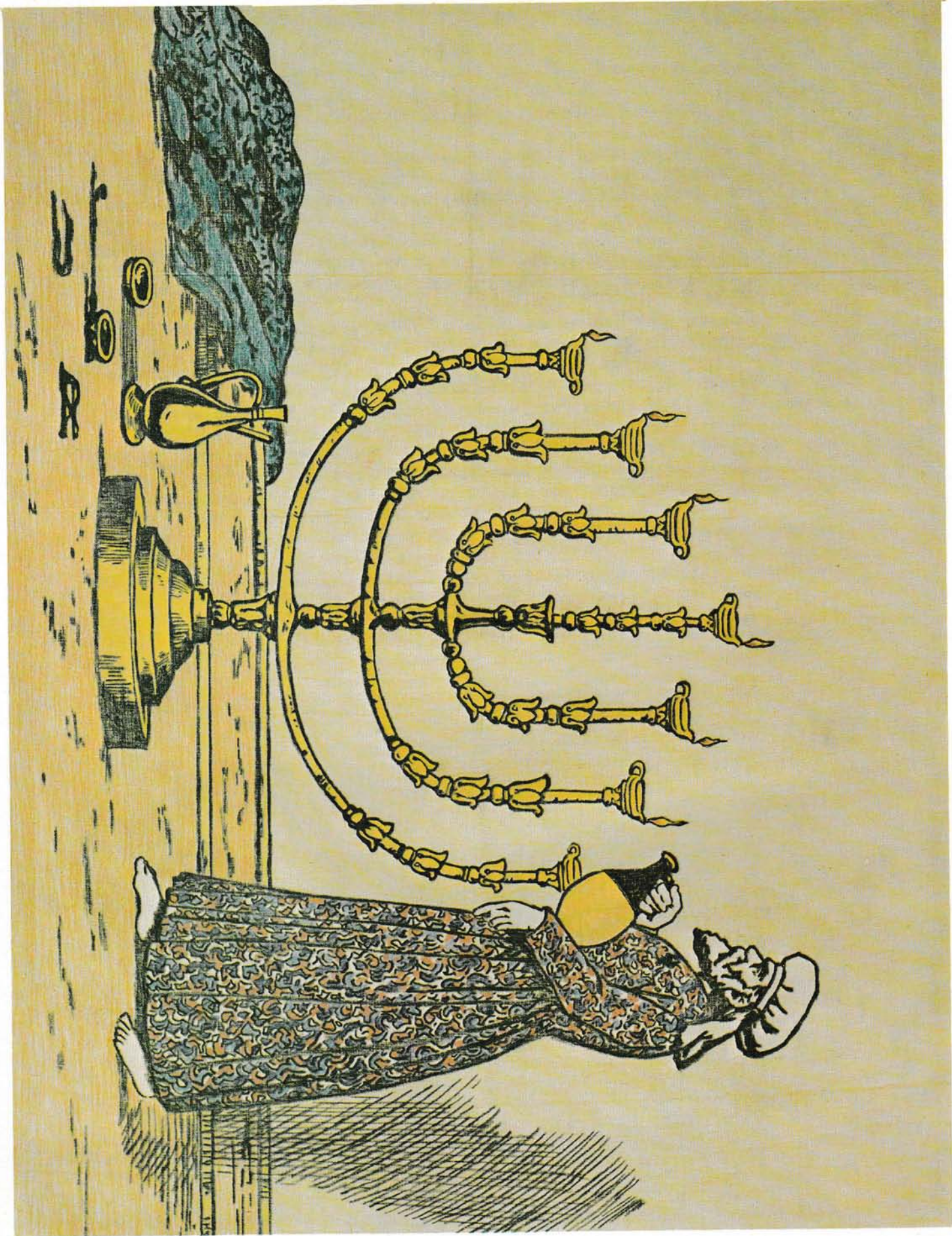
3,000 baths (II Chron. 4:5) -- 3,000 years -- that is the Church Age of 2,000 years plus the 1,000 years of the millennium, the age of Fulness of God's Glory and Kingdom.

Made of Brass without weight. II Chron. 4:17-18. The Power of the Gospel to deliver from sin is beyond human comprehension. Eph. 3:19. Note Rev. 4:6; 15:2 -- the Sea of Glass like unto crystal before the Throne of God. Perfection and Eternal Peace.

The Laver as a mirror reflected on its eastern side the Brasen Altar -- The Word of cleansing always shows the Cross.

The Laver as a mirror reflected on its western side the Holy Place -- the Word of cleansing always shows the True Sanctuary, the Church.





The Golden Candlestick

- It was called: A candlestick of pure gold. Ex. 25:31.
 The pure candlestick. Ex. 31:8; 39:37.
 The candlestick. Ex. 25:31; 35:14; 40:4, 24.
- Ex. 25:31-40 -- command and instructions to build it.
- Ex. 37:17-24 -- construction; according to the rabbis it was five feet high and three and one-half feet between the outside branches.
- Ex. 26:35; 40:4, 24-25: set in the Tabernacle on the south side of the Holy Place. (Value - about \$30,000)
- Ex. 30:26-27; 40:9; Lev. 8:10; Num. 7:1 ----- anointed. Fulfilled through Christ, the Anointed.

The candlestick was the only source of light in the Holy Place which is typical of the Church Age. We know from Rev. 1:9-20 that this seven branch candlestick is typical of the Church illuminated by the oil of the Holy Spirit. The true light of Christ is revealed through her. In the Most Holy Place was the ineffable Light of the Shekinah. In the Millennium the Glory of God and the Lamb will be the true light.

Made of pure gold -- only Deity revealed in the Church can bring a true testimony unto this world. Col. 1:27; II Pet. 1:4.

Of Beaten Work -- Ex. 25:31. Christ was beaten for us but we must suffer with Him if we are going to shine. The more the gold was beaten the more it shone! Num. 8:4; Rom. 8:17; II Cor. 4:7-12.

Seven branches -- Divine Completion. The seven lamps were placed on these seven branches. They are the seven churches (Rev. 1-3) which bring the Divinely-Complete Testimony during this dispensation. Jesus said, "I am the light of the world", John 8:12, and again to His disciples, He said, "Ye are the light of the world", Matt. 5:14. "Christ in you, the Hope of Glory." Col. 1:27.

Kept by the High Priest -- Ex. 30:7-8; Lev. 24:1-4; Ex. 27:21; Num. 8:1-3. He supplied the oil and dressed the lamps using the golden snuffers to trim the lamps. Christ Jesus is our High Priest who supplies the Oil of the Holy Spirit and uses the snuffer of His Word to take away that which hinders the light from burning brightly. The high priest did this when he offered incense on the golden altar in the Holy Place. Christ prays for us as we are "trimmed". We must enter into the Spirit of prayer if we would have a bright and shining testimony for the Lord! Note Rev. 2-3 -- Christ as the Great High Priest examines the seven churches (lamps) with His eyes that burn as a flame of fire. Nothing is hidden from Him (Heb. 4:12-16) but He is touched with the feeling of our infirmities. Wherever He could commend He always did so. Then the rebuke and exhortations followed. He used "golden snuffers" -- made of pure, soft gold - not fire extinguishers or snuffers of hardened steel. "As many as I love I rebuke and chasten: be zealous therefore and repent." Rev. 3:19; Heb. 12:5-6; Prov. 27:5-6; 28:23; 13:24.

Pure Olive Oil Beaten -- used for the seven lamps. Lev. 24:2; Ex. 27:20. Christ Jesus became the fruit of the Olive Tree beaten for us as He entered into Gethsemane (the garden of the olive press) and went to Calvary. He was beaten and pressed so that we might have the Pure Olive Oil -- the gift of the Holy Spirit. May the Great High Priest pour fresh oil into us today! The candlestick had been anointed with oil once but needed to have a continual supply in order to give light. We have the privilege of receiving the Baptism of the Holy Spirit but we also need the continual supply of the Holy Spirit in our lives so that we may shine for God! Phil. 2:15; I Thess. 5:5; Eph. 5:18.

From Mark 4:21 we learn that light should not be placed under a bushel, a Merchant's measure - that is worldly gain or selfish advancement. Matt. 5:15-16; Luke 8:16; 11:33. Neither should light be placed under a bed. This speaks of idleness, slothfulness, and self-indulgence.

Let us note the details of the construction of the candlestick.

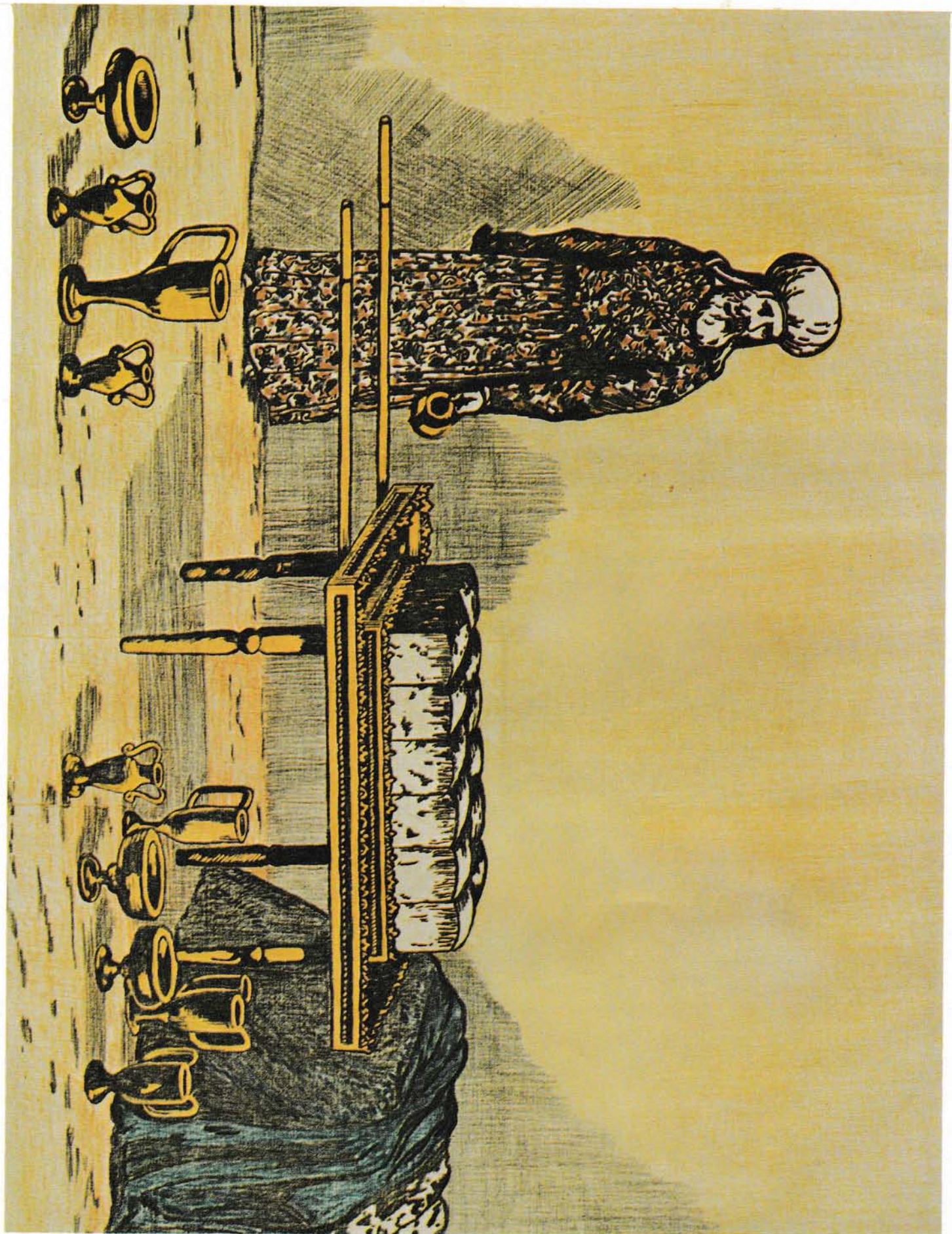
- (1) The main shaft with 4 bowls, 4 knops, and 4 flowers, making a total of 12 parts. (4 x 3 = 12).....12
 - (2) Six branches -- 3 out of one side of the main shaft. Now each branch had 3 bowls, 3 knops, and 3 flowers, making a total of 9 parts for one branch. There were three branches on one side of the shaft, making a total of 3 x 9 or 27 parts (3 x 9 = 27).....27
- Now add the total parts in the main shaft, plus the parts of the 3 branches on one side and we have the total of.....39 which is the number of the books of the Old Testament!
- Now add the total parts of the 3 branches on the other side of the main shaft (3 x 9 = 27)...the number of books in the New Testament..27
66

which is the total of the number of the books of the Bible!
Thus the Golden Candlestick had 66 parts (bowls, knops, and flowers), the exact number of the Books of Divine Revelation in the Bible. Our Bible is the source of all true light. 66 Books in the Church filled with the Oil of the Holy Ghost and on Fire for God brings a Perfect Revelation of the Lord Jesus Christ. The 66 books of the Bible are all we need. No other book can be added. The Bible is complete!
The word "bowls" is translated "cups" (R.V.), and "calyxes" in Young's translation. The bowl was the foundation (speaks of the Father), then the knop was pomegranate-like, the seed (speaks of the Son), while the flowers mean fruitfulness (speaks of the Holy Spirit). Thus the Word of God constantly reveals the Father, Son, and Holy Spirit from Genesis to Revelation. The true Church brings this message of Light to a darkened world! Light and fruitfulness go together.
Note Zechariah's vision in Zech. 4:1-14. He saw the golden candlestick with a bowl above it with seven pipes to the seven lamps. The Lord Jesus is our Bowl, our source of the Oil of the Holy Spirit. He is one with His Church, for the bowl was joined to the seven lamps by the seven pipes through which the oil flowed. The Oil of the Holy Spirit comes from our Glorified Lord and pours into His Church so that we may shine for His glory! The angel revealed to Zechariah that this

was the source of power and victory for God's people when he said, "Not by might (army), nor by power, but by My Spirit, saith the Lord of hosts." (Zech. 4:6). In Rev. 4:5 we read of "seven lamps of fire burning before the Throne, which are the seven Spirits of God." Note Rev. 1:4; 3:1; Zech. 3:9 -- the Lord Jesus is the stone who has the seven eyes through whom the iniquity of the land was removed in one day. John 1:29 -- "Behold the Lamb of God which taketh away the sin of the world." He has the seven Spirits which is the Holy Spirit in fulness. (Cf. Isa. 11:1-2).

In Solomon's Temple there were ten additional candlesticks. The ten candlesticks each had seven lamps which made a total of seventy lamps that illuminated the Holy Place in the Temple. I Kings 7:49-50; II Chron. 4:7-20.

The candlesticks were carried to Babylon at the time of the captivity. Note Dan. 5:5 -- the hand of God writing on the wall over against the candlestick. It may be that Belshazzar had the golden candlestick brought in during the feast. Here the judgment of God was revealed in the message in unknown tongues. It is typical of the end of this age when the judgment of Babylon is made known through the Church by the ministry and gifts of the Holy Spirit. The ultimate of the Golden Candlesticks and lamps will be revealed in the New Jerusalem. "The glory of God did lighten it, and the Lamb is the light thereof." Rev. 21:23. "The Lord God giveth them light." Rev. 22:5.



The Table of Shewbread

- It was called:
1. The Table of Acacia Wood. Ex. 25:23; 37:10.
 2. The Pure Table. Lev. 24:6; II Chron. 13:11.
 3. The Table. Ex. 39:36; 40:4, 22.
 4. The Table of Gold (in Solomon's Temple) I Kings 7:48
 5. The Table of Shewbread (of the presence-marg.) Num. 4:7; I Chron. 28:16.

Ex. 25:23-30--command and instructions to build it given to Moses.
 Ex. 37:10-16--construction. Ex. 40:22-23--set in the Tabernacle on the north side of the Holy Place.

Made of acacia wood--type of the perfect humanity of the Lord Jesus.
Overlaid with pure gold--type of His Deity.

There were 12 loaves of bread placed upon this table. Lev. 24:5-9. They were called the Shewbread or the Bread of the Presence or the Bread of the Faces (lehem-panim Heb.). Herein was manifest communion. The Lord communed with His people through the Bread, showing His presence in the Bread. In this manner they were partakers of Him. Remember Jesus said, "I am that Bread of Life" (John 6:48) and "He that eateth my flesh and drinketh My blood, dwelleth in Me, and I in him." (vs. 56). Whatever we eat becomes a vital part of us. God has made it possible for us to be partakers of the Divine Nature by His Word, the Bread of Life. II Pet. 1:4.

The Shewbread was made of fine flour. This speaks to us of the trials, temptations, and sufferings of the Lord Jesus. Lev. 24:5-9. He was ground fine by the things He suffered. The wheat must be bruised and broken before it can become bread. "The sons of the Kohathites were over the shewbread, to prepare it every sabbath." I Chron. 9:32. "The bread of the arrangement" - Young.

Baked--speaks of the Fire of Calvary, the intense sufferings of the Son of God. Baking bread in the oven makes it palatable.

Pure Frankincense--Lev. 24:7. Two dishes of incense were used. His perfect life of prayer and communion. The fragrance of it pleased the Father. What Christ has become for us He wants to become in us. It is our privilege too, to enjoy a life of prayer and communion. Its fragrance will please the Lord.

Put there on the 7th day. The Lord Jesus is the Divinely---Complete Bread of Life. He is all in all. In Him there is the Real Sabbath, the true rest--the fullness of the Holy Spirit. In Num. 4:7 it is called the continual bread--it must always be before the Lord. It was called the Continual Shewbread, II Chron. 2:4, called Hallowed Bread, I Sam. 21:4-6.

Only the Priests could eat of it. Lev. 24:9; Matt. 12:4 (cf. I Sam. 21:1-6). Only believers can eat of the True Bread of Life for we are now priests unto God. I Pet. 2:5; Rev. 1:6; 5:10. It is Most Holy! The Body of the Lord Jesus is indeed the Most Holy thing there is.

Must be eaten in the Holy Place. Lev. 24:9. This shows us that in the fullest sense the Bread of Life is for the Church Age of which the Holy Place is the type. Christ must come as the corn of wheat, be broken, endure the fire of Calvary, then arise from the dead as the Perfect, Complete Bread of Life for this dispensation. Now we may enjoy the fullness of what He has become for us by His Death and Resurrection--salvation, healing, the Baptism of the Holy Ghost, the gifts of the Spirit, depths of Fellowship by His Word, being members of His Body! "For we

being many are one bread, and one body: for we are all partakers of that one bread." (I Cor. 10:17). Thus the Table of Shewbread presents the Presence of the Lord as our 1. Life, 2. Healing, 3. Nourishment, 4. Fellowship and 5. Communion. God gave to Israel the Manna from heaven. It was the Bread of His Presence to them for forty long years. They lived by Him, their health was by Him for there was not a feeble one among them, neither did their feet swell. Sickness was removed far from them because of the Bread of Life. He gave Himself to them in the Bread they ate! His Presence was in the Bread! So is Christ to us today as we believe and eat!

The 12 loaves speak of the full apostolic Gospel. Lev. 24:5. Men today need the full message, the whole bread of God. All that the apostles taught and practiced is for us today! It took the light of the candlestick to reveal the Table of Shewbread. It takes the Holy Spirit to illuminate and reveal the Word.

It is said that each cake of bread was ten handbreadths long and that two handbreadths were turned up at each end so as to form the bread in appearance similar to the Ark of the Covenant. Each cake was anointed with oil in the form of a cross! (Alfred Edersheim--"The Shewbread", The Temple, page 183). How significant all this is! We know that the Ark of the Covenant with the Mercy Seat and Cherubim is symbolic of the Godhead -- the Father, the Son, and the Holy Spirit. The Shewbread was fashioned in the same form. In other words the Fullness of the Godhead is in our Shewbread -- the Lord Jesus Christ. The part of the Shewbread that was anointed with oil in the form of a cross was the middle portion which answers to the Mercy Seat of the Ark of the Covenant. Thus Jesus, the Son of God, is the middle or central One of Deity who was anointed with the Oil of the Holy Ghost to go to the Cross. On the Table of Shewbread we have the Bread -- the Body of the Lord Jesus broken for us. On the Mercy seat of the Ark of the Covenant we have the sprinkled blood -- the blood of the Lord Jesus shed for us! The Table of Shewbread and the Mercy Seat were the same height -- $1\frac{1}{2}$ cubits! The broken body and the shed blood are one in the Lord Jesus. Then the brasen grate of the brasen altar where the bodies of the sacrifices were consumed was also $1\frac{1}{2}$ cubits high. The sacrifice of the body of the Lord Jesus on the cross, the broken bread, and the shed blood are all one - a perfect atonement!

Note what a place the bread had in Israel's life:

1. The three cakes that Abraham presented to the Lord. Gen. 18.
2. The unleavened bread for the 12 tribes when they left Egypt. Ex. 12.
3. The manna from heaven in the wilderness. Ex. 16.
4. The meal offering on the altar of brass. Lev. 21:1-16.
5. The twelve cakes of shewbread on the table. Lev. 24:5-9.
6. The golden pot of manna in the ark of the covenant. Heb. 9:4.
7. The two wave loaves at the feast of Pentecost. Lev. 23:15-17.

Each cake of shewbread was made of two omers (two tenth deals) of flour. (Lev. 24:5) This was also the same portion allowed to each Israelite on the sixth day, when they gathered twice as much as on other days. Thus

each of these cakes was the amount that one person would consume on the sixth and seventh days -- it was a double portion. The double portion speaks to us of the great revival in the end of this age -- when the double portion of God's Word and Spirit will be given unto His church. Dispensationally we are at the close of the sixth day. Now is the time for the double portion!

There were two crowns of gold on the table of shewbread. Ex. 25:24-25. These double crowns also speak to us of the double portion that the Lord has for us in these last days.

The shewbread was prepared on the sixth day -- the very day that the double portion of manna was gathered in Israel (Ex. 16:22). Now is the time for us to enter into the fullness of His power and glory! "The shewbread was made of the finest wheaten flour that had been passed through eleven sieves." (Edersheim in "The Temple", page 184).

It is remarkable to note that the two omers or two tenth deals have a special place in God's order for Israel.

1. Each Israelite gathered two omers (two tenth deals) of manna on the sixth day -- that was a double portion. Ex. 16:22. (Note Ex. 16:36 where it is stated that an omer is the tenth part of an ephah.)
2. At the Feast of Unleavened Bread the meal offering was two tenths deals of fine flour. This represents the Lord Jesus, our unleavened bread of the passover. Lev. 23:13. The source of the double portion is Christ, our passover.
3. On the Day of Pentecost, the two wave loaves were made of two tenth deals of flour. One of these loaves represents Christ, the other His church! Lev. 23:17-21. The double portion must be revealed in the church by the power of the Holy Ghost until she is exactly like Christ.
4. Each of the twelve cakes of shewbread was made of two tenth deals of flour. The twelve loaves speak to us of the twelve apostles, representative of the church. Lev. 24:5. The double portion is revealed in God's apostolic ministry touching the Christ standard.

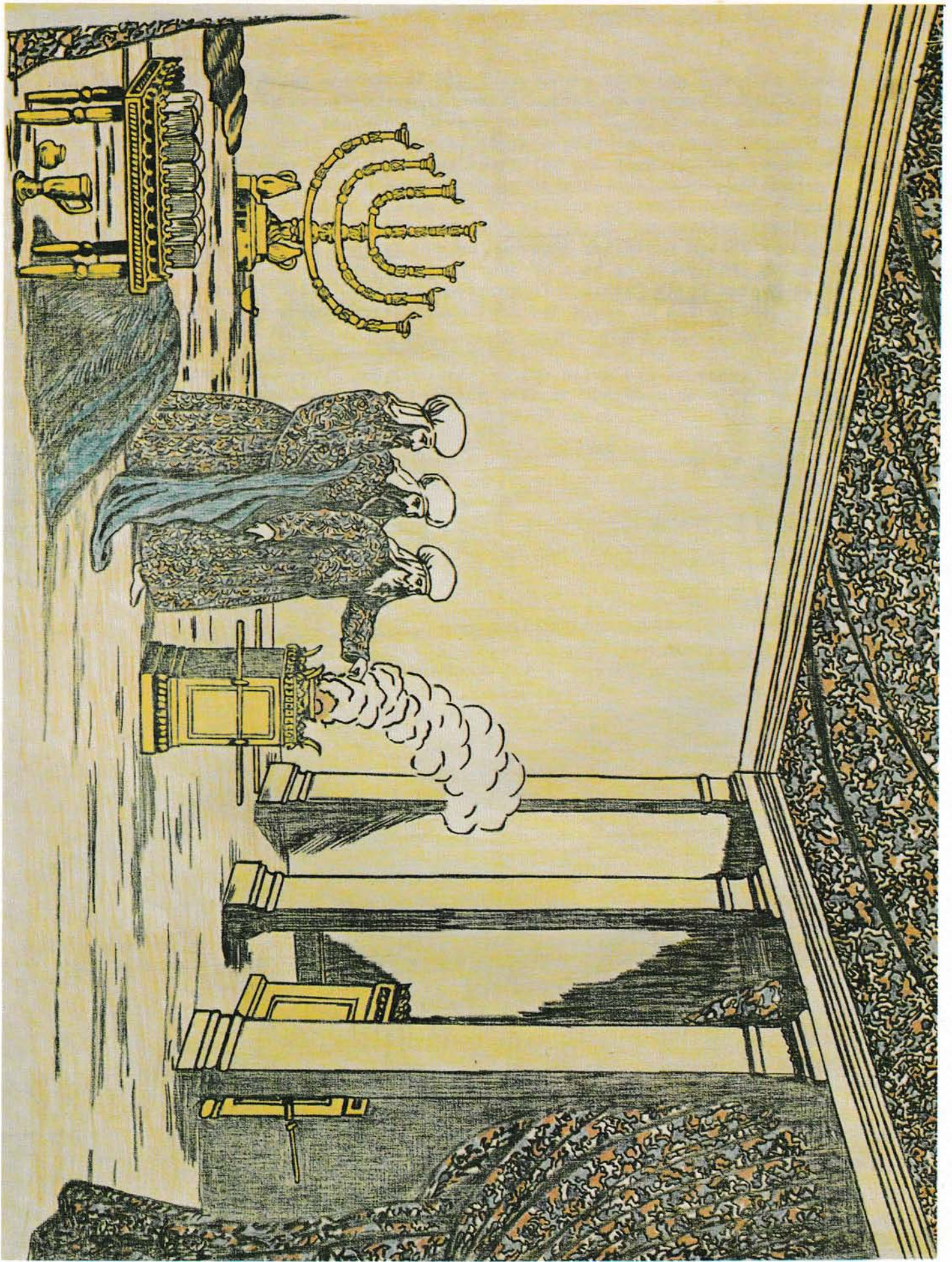
In each of these cases we see the evidence of a double portion -- the promise of God for these last days in the mighty revival!

Note the Dual Offerings revealing Christ and His Church: the two birds in the cleansing of the leper (Lev. 14:1-7) and the two goats on the Great Day of Atonement (Lev. 16:5-10).

Then we notice that the table had two crowns of gold. Ex. 25:24-25. This speaks to us of the 24 elders (2 x 12) of Rev. 4:4, 10 who have on their heads crowns of gold which they offer in worship by casting them down before the throne of God. These are the first twelve apostles and the last twelve who shall lead the church to final victory. Rev. 12:1. Through them is dispensed the fullness of the bread of life.

When Israel journeyed a cloth of blue was spread upon the table of shewbread (Num. 4:7-8) and then the dishes, spoons, bowls and covers with the bread were put thereon. Then a cloth of scarlet was spread over them and finally this was covered with a covering of badgers' skins. Then the staves were put in. It was ready for the journey. The continual bread was upon the table even in their journeyings in the wilderness. The bread of God is with us always! He will never leave us nor forsake us! The cloth of blue speaks of the Holy Spirit who reveals the bread of life. The cloth of scarlet which covered the bread speaks to us of the blood of Christ -- for the blood must be shed in order that we might have the bread of life. And the covering of badgers' skins speaks to us of the Father God who is over all and who has given us His Son to be the bread of eternal life.

Note how the shewbread was placed in two piles of six each. Compare this with the two onyx stones which were on the shoulders of the High Priest, each stone having six names engraved on it.



The Altar of Incense

It is called:

1. The Altar of Incense. Ex. 30:27; 31:8.
2. The Incense Altar. Ex. 35:15; 37:25.
3. The Altar of Gold. Ex. 40:5.
4. The Golden Altar. Ex. 39:38; 40:26.
5. The Golden Altar which is before the Throne. Rev. 8:3.
6. The Whole Altar that was by the Oracle. I Kgs. 6:22.
7. The Altar which is before the Lord, Lev. 4:7, 18, in distinction from the Altar of Burnt Offering at the Door of the Tabernacle. Lev. 1:5; 17:6.

Ex. 30:1-10 -- command and instructions to build it given to Moses.

Ex. 37:25-29-- construction. Ex. 40:5, 9 -- set in the holy place, and anointed.

The Altar of Incense was the place of prayer, intercession, and worship. It is typical of Christ's ministry of intercession (1) for us and (2) through us. I John 2:1-2; Heb. 7:25; 9:24; Rom. 8:26, 34.

Made of acacia wood -- the incorruptible humanity of the Lord Jesus.

Overlaid with gold -- His Glorious Deity.

He who is both the Son of God and the Son of Man is our Intercessor! Heb. 4:14-16.

It was foursquare -- Christ's intercession is for His own everywhere-- to the four quarters of the earth.

The four horns speak of power and authority in His Ministry of intercession that reaches to those of every nation and tribe.

Ex. 40:5--The Altar of Incense was the article of ministry closest to the Ark of the Covenant. In Rev. 8:3 the golden altar is spoken of as being before the Throne and in Rev. 9:13 as before God.

In Ex. 40:5 it is spoken of as being set before the Ark of the Testimony. The Vail separated it from the Ark of the Covenant. The final step or ministry that brings us into the Presence of God is prayer and worship! Dispensationally we are now at the Altar of Incense--the ministry of prayer and worship must deepen. The Altar of Incense was closest to the Most Holy. In I Kings 6:22 it is spoken of as "the whole altar that was by the oracle." Heb. 9:3-4 indicates that its ministry was identified with the Most Holy Place. No burnt offering, meal offering, or drink offering was offered thereon, because they do not belong to the Church Age of which the Holy Place is typical. Ex. 30:9. The Sacrifice has been made on the Brasen Altar at the Door of the Tabernacle--typical of Christ our Sacrifice on the Cross, the Blood Stained Door! His Sacrifice is complete! Only incense could be offered on the Golden Altar. Christ's ministry is now that of intercession. He is our Advocate with the Father.

Atonement was made every year upon the Altar of Incense on the Great Day of Atonement with the Blood of sin-offerings which had been shed at the Brasen Altar. Ex. 30:10; Lev. 16:18-19. This speaks of the "once-for-all" offering of the Lord Jesus on Calvary which is the basis of His ministry of intercession at the right hand of the Throne of God. The high priest sprinkled the blood upon it seven times which speaks to us

of the ministry of Christ as the Intercessor reaching to the end of the seven times, that is to the end of this present Church Age. Note also that the horns of the Golden Altar were touched with the blood of the sin offerings (1) for the priest and (2) for the people. Lev. 4:7, 18. In Christ's ministry of intercession, He is touched with the feeling of our infirmities. Heb. 4:14-16; 5:1-3. The coals of fire that were used by the High Priest to burn the incense on the golden altar came from the brasen altar. This speaks of the sufferings of the Cross as the basis of His ministry of intercession. Num. 16:46; Lev. 16:12. All intercession is founded on the merits of His Suffering and Death. On the day of Atonement, the high priest brought incense into the Most Holy Place, put in upon the fire before the Lord--that the cloud of incense might cover the mercy seat. Lev. 16:12-13. Prayer in the Holy Spirit will have a vital part in the perfection of the Church and the last day ministry! "As the incense on the altar within drew its kindling from the fire of the sacrificial altar without, so believing prayer of the heart within, continually ascending to God, rests on one's having first once for all become sharer in the benefit of Christ's outward sacrificial atonement." A. R. Fausset.

The incense is spoken of as being:

1. Sweet - Ex. 25:6; 30:7, 34. Christ's ministry of intercession pleases the Father as a perfume (Ex. 30:35). The sweet odor permeated the Holy Place, typical of the church age, and also the Most Holy, typical of the Millennium. We are "accepted in the Beloved" in this age and will therefore enjoy the glories of the age to come. How sweet it is in Christ!
2. Pure - there is no failure or fault in His intercession. Ex. 30:35.
3. Holy - no taint of sin or iniquity - our advocate is Jesus Christ, the righteous. Ex. 30:35; I John 2:1.
4. Perpetual - Ex. 30:8. Christ's ministrations have eternal effect. "He is able also to save them to the uttermost (marg. "evermore") that come unto God by Him, seeing He ever liveth to make intercession for them." Luke 18:1; I Thess. 5:17; Heb. 7:25.
5. Beaten very small - Ex. 30:36. Christ was crushed in Gethsemane and at Calvary. We are to fellowship His sufferings.
6. Precious - costly. Prayer, intercession and praise are very precious.
7. Unique - none other like it. Ex. 30:37-38. God wants the genuine, that which is true and sincere.

Zacharias (whose name means "The Lord is gracious"), was ministering at the altar of incense when he received the glorious revelation concerning the birth of John the Baptist, and the coming of the Messiah, Luke 1:5-23. As we enter into the ministry of prayer and intercession in the Holy Spirit, the way is opened for divine revelation. Zacharias received the illumination concerning the first coming of Messiah at the altar of incense in the temple. We will receive the illumination concerning the second coming of the Lord Jesus in the spirit of prayer, intercession, and worship in the church of the living God.

The high priest burned incense every morning and every evening when he dressed the lamps of the seven branch candlestick. (Ex. 30:7). Christ

prays for us as we are "trimmed" and "refilled". Then we too must maintain a spirit of prayer and intercession if we are to be renewed and re-filled with the oil of gladness, the Holy Spirit. The accuser of the brethren accuses them before our God day and night (Rev. 12:10) but Christ Jesus, our High Priest, is always present with the burning incense of His intercession!

We remember His morning cry from the cross, "Father, forgive them for they know not what they do!" and then the evening cry, "It is finished!" "Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice." Ps. 141:2. The Lord Jesus as the Lamb of God became our lamb of burnt offering - complete consecration - fulfilling the daily sacrifice of the morning lamb and of the evening lamb. Num. 28:3, 4, 8.

In traveling, the altar of incense was covered with a cloth of blue and then badgers' skins (Num. 4:11). "For through Him (Jesus, our altar of incense), we both have access by one Spirit (the cloth of blue) unto the Father (typified by the badgers' skins)." Eph. 2:18.

Study Rev. 5:8 -- The golden vials full of incense which are the prayers of the saints in relation to the opening of the seven sealed book by the Lamb. Note Rev. 8:2-6 -- The offering of much incense preparatory to the sounding of the seven trumpets and the judgments that follow. In Rev. 9:13 we read of the Voice from the four horns of the golden altar and the terrible judgments that follow. Christ's intercessions mingled with that of His saints have a vital part in the consummation of this age and the cleansing of this earth from sin, death and the powers of Hell. Rev. 14:17-18. The prayer "Thy kingdom come, Thy will be done in earth, as it is in heaven", will be fully answered in the judgment and second coming of our Lord Jesus Christ.

The Altar of Incense had a crown of gold (Ex. 30:3) which kept the fire and incense from falling. "Now we see Jesus who was made a little lower than the angels for the suffering of death, crowned with glory and honour." Heb. 2:9. He "is able to keep you from falling..." Jude 24. "He ever liveth to make intercession..." Heb. 7:25.

The staves that bore the altar of incense speak to us of Christ's ministry of intercession for us while we are pilgrims and strangers in this world. John 17:14-16..."They are not of the world, even as I am not of the world."

The incense was made of three sweet spices: (1) stacte, (2) onycha, and (3) galbanum, Ex. 30:34-38. These three ingredients speak to us of (1) spirit, (2) soul, and (3) body. It took "all" of the Lord Jesus to become the "sweet savour" unto God. Eph. 5:2. His spirit, soul and body were all offered completely to the Father. These sweet spices were beaten very small. This speaks to us of Christ's sufferings. To these three spices was added the pure frankincense which is typical of the presence and power of the Holy Spirit in the prayers, intercession, and sufferings of the Lord Jesus. The frankincense was that part of the incense that caused it to ascend when burned with fire on the altar. The

frankincense was thoroughly mixed with the other three ingredients-- Christ's prayers, intercessions and sufferings by the power of the Holy Spirit were thoroughly a part of His whole being and touched His spirit, soul and body. As we fellowship with Him by praying in the Holy Spirit our spirit, soul and body, i.e. our whole being, will be blended into a sweet incense before the Lord. Note I Thess. 5:23. There is a fragrance that God delights in that can only come from a human being completely surrendered and yielded to the Holy Spirit in the ministry of intercession and worship in oneness with Christ Jesus. It is indeed a sweet incense to God.

It was all to be tempered or salted (marginal reading) that is, salt was to blend or temper it together (Ex. 30:35). Salt seasons and preserves. It speaks to us of incorruptibility, purity, and tastiness. The word of God seasons and preserves. It is incorruptible and pure. It makes speech "tasty". Note Lev. 2:13; Num. 18:19; II Chron. 13:5; Matt. 5:13; Mark 9:49-50; Col. 4:6. The Word of God's Covenant "tempered" or "salted" all of Christ's being and ministry. Nothing insipid or corruptible is found in the Lord Jesus. May it be so in us. Let the Word of God occupy our hearts, our minds, and our speech. All of Israel's offerings had to have salt.

No one was to make any incense like this - the penalty of doing so was being cut off from his people. What a warning for no one to try to imitate the ministry and person of Christ revealed in us by the Holy Spirit. Offering strange fire brought the penalty of death even to Aaron's sons (Lev. 10:1-7). There is no substitute for God's Way. The Lord Jesus said, "God is a spirit: and they that worship Him must worship Him in spirit and in truth." John 4:24. Our worship must be in the Holy Spirit and in the Word.

These spices were used in making the incense. Ex. 30:34.

Stacte Heb. nataph - a drop or exudation.
Possibly the gum of the storax tree or the finest myrrh.

Onycha Heb. shebeleth - an odoriferous shell. Believed to have been the operculum (lid) of a shell mollusc called stromb or wing shell which being burnt gave out a certain perfume.

Galbanum Heb. helbenah - a gum from Persia (?) - imported from today or source unknown. May have come from a many flowered plant (umbelliferous), a gum resin which occurs in small, round, semi-translucent tears or in brownish yellow masses; has a pleasant aromatic odor and a bitter taste. (Cf. Sirach 24:15).

At the Dedication of the altar, each of the 12 princes in Israel brought "one spoon of 10 shekels of gold, full of incense." Num. 7:14,20,26, 32, 38,44,50,56,62,68,74,80. "The golden spoons were twelve, full of incense, weighing ten shekels apiece, after the shekel of the sanctuary: all the gold of the spoons was an hundred and twenty shekels." Note the number 120 - "the end of all flesh" - finds its fulfillment in the last

days, the end of this age. The theme of the 120 runs throughout the Scriptures.

Numbers 16:48 - Incense was used to make atonement at the time of the rebellion of Korah. vs. 46 - "And Moses said unto Aaron, Take a censer and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make atonement for them: for there is wrath gone out from the Lord; the plague is begun. (47) And Aaron took as Moses commanded, and ran into the midst of the congregation; and behold, the plague was begun among the people: and he put on incense, and made an atonement for the people. (48) And he stood between the dead and the living; and the plague was stayed." Note I Chron. 6:49.

In II Chron. 26:16-21 King Uzziah sinned in attempting to burn incense on the golden altar. He intruded into the ministry of the priesthood in disobedience to the Word of God. He was smitten with leprosy.

In Solomon's Temple there were ten tables of shewbread in the holy place, five on the right side and five on the left. II Chron. 4:8,19. Each table had twelve loaves of shewbread. On the ten tables there was a total of 120 loaves, 10 times 12, speaking to us of the fullness of bread for the believers in the last days.

There were ten golden candlesticks in the holy place, each having seven lamps - making a total of 70 lamps that illuminated this part of the sanctuary. II Chron. 4:7; I Kings 7:49. Seventy is the number preparatory to a great increase and is indicative of the multitude of nations. The light of the Gospel will go to every nation under heaven--then the end shall come. Matt. 24:14.

There was not only the molten sea upheld by twelve oxen of brass. There were ten additional lavers, five on the right hand and five on the left to wash in them such things as they offered for the burnt offerings. Fullness of cleansing was provided.

The ten tables of shewbread, the ten golden candlesticks, and the ten lavers speak to us of the fullness of bread, the fullness of light, and the fullness of cleansing provided for us in these last days and which will ultimately be revealed in the millennium when the glory of God shall cover the whole earth. There was just one Golden Altar of incense in Solomon's Temple, made of cedar wood overlaid with gold. I Kings 6:20,22;7:48; 9:25; II Chron. 4:19. This speaks to us of Perfect Unity in Prayer, Praise, and Worship in the Holy Spirit. All this will be fulfilled in the perfected church in the end of this age. Note Rev. 11:1--the church in the last days will measure up to the Divine standard which is Christ the Lord.

The Vail

It was called: The Vail (or Veil) Ex. 26:31; Heb. 6:19
 The Second Veil Heb. 9:3
 The Covering Vail Num. 4:5
 The Vail of the Covering Ex. 35:12; 39:34; 40:21
 The Vail of the Testimony Lev. 24:3
 The Vail of the Sanctuary Lev. 4:6

Ex. 26:31-35 - command and instructions to make given to Moses.
 Ex. 36:35-36 - made. Ex. 40:3,21 -- set up in the Tabernacle.
 It divided between the Holy Place and the Most Holy, hiding the Ark of the Covenant and the shekinah glory from view. Ex. 26:33.

The Vail is a type of the flesh of the Lord Jesus Christ. Heb. 10:20.
 "A new and living way...through the veil, that is to say, His Flesh."
 John 1:14; I Tim. 3:16; Isa. 7:14; I John 4:2-3; II John 7. Note
 Matt. 17:1-5. On the mount of transfiguration the shekinah glory of
 God shone out of the vail of His flesh. His face shone as the sun
 and His garments became glistering, white as light! Matt. 17:2;
 Mark 9:2-8, white as snow; Luke 9:28-36, white and glistering.

The vail was made of:

Blue -- the Holy Spirit, heavenly, from above. "The second man
 (Jesus) is the Lord from heaven", I Cor. 15:47b. He was born of the
 Spirit, baptized in the Spirit, ministered in the Spirit, through the
 Spirit He offered Himself on the cross, and arose from the dead by
 the Spirit. He gave commandments to the apostles by the Spirit and
 baptized believers in the Spirit.

Scarlet -- The Son, the blood, death on the cross, atonement. The
 Hebrew word signifies worm. Jesus became as a worm for us -- humili-
 ated, despised, rejected, crushed -- the broken, sacrificed one.

Purple -- the blending of the blue (the heavenly) with the scarlet
 (the blood) makes purple. Only the Lord from heaven (the blue), dying
 on the cross and shedding His blood (the scarlet), can be the King of
 Kings and Lord of Lords (the purple). The purple is the regal color
 and speaks to us of Jesus coming again in the glory of the Father to
 rule and reign as the head of the new creation!

Fine twined linen -- righteousness. In the flesh of the Lord Jesus
 is revealed perfect righteousness, "the Lord, our righteousness."
 Jere. 23:6; II Cor. 5:21. Cf. Rev. 19:7-8.

Cunning Work -- the marvelous design and detail in the person and
 life of Christ wrought by the power of the Holy Spirit.

Cherubim -- represents the Father and the Holy Spirit. We saw this
 in the study of the Ark of the Covenant and the Mercyseat; the two
 Cherubim and mercyseat were made of one piece of gold. A cherub (the
 Father), the mercyseat (the Son), and a cherub (the Holy Spirit) --
three and yet one! Here we see the cherubim inwrought into the vail.
 This speaks to us of the fullness of the Godhead dwelling in the body
 of the Lord Jesus. Even as the cherubim (symbols of the Father and
 the Holy Spirit) were inwrought in the Veil, so the Father in-
 dwells the Son (John 14:10) and likewise the Holy Spirit (John 4:
 34). "For in Him dwelleth all the fulness of the Godhead bodily."
 Col. 2:9.

Note Gen. 3:24 -- At the east of the Garden of Eden, cherubim and a flaming sword prevented man entering into Paradise, the Most Holy, the place of communion and fellowship. But in the tabernacle God shows the way back. The cherubim are inwrought in the Veil (the flesh of Jesus) and are one with the mercyseat (the sprinkled blood). God in His mercy has replaced the flaming sword with the veil (the body of Jesus) and the mercyseat (the blood of Jesus)!

The Rent Veil -- the Death of Christ. Matt. 27:51; Mark 15:38; Luke 23:24. The Veil was rent in the midst from top to bottom by the hand of God. The Holy Ghost "this signifying" that the way into the Holiest of all is now made manifest. Heb. 9:8,24; 10:19-20. The Veil was passed only once a year (Lev. 16) and that by the High Priest. (Heb. 9:7-14, 24-28) This pointed forward to the "once-for-all" offering of the Lord Jesus on the Cross. He, as our High Priest, has gone into heaven to appear in the presence of God for us!

The Veil was 10 cubits by 10 cubits square. 10 is the number of the law which is fulfilled in Christ. Romans 8:1-4.

When Israel prepared to move from one place to another in the wilderness, the first thing that the high priest and his sons did was to take down the covering veil and cover the Ark of the Covenant with it. Here we have again the glorious truth emphasized, that the Fullness of the Godhead dwells bodily in the Lord Jesus Christ. Behind or under the covering veil (the body of His flesh) is the Ark of the Covenant (the Fullness of the Godhead). Then the covering of badgers' skins was put on--this is typical of the Father. Then the cloth wholly of blue was spread over it--this is typical of the Holy Spirit. Thus the Holy Spirit, as the heavenly illuminator (blue) reveals the Father (badgers' skins) and the Son (the Veil) so that we might see the Fullness of the Godhead in the Lord Jesus Christ (the Ark of the Covenant). Numbers 4:5-6.

The Veil hung upon four pillars of acacia wood. These four pillars speak to us of the four living ones who have a great part in God's plan and work of redemption. They are Enoch, Moses, Elijah, and Jesus. These four living ones have a great part in the end of this age when we dispensationally pass through the Veil, from the Church Age (the Holy Place) into the Millennium (the Most Holy)! Rev. 4:6-11; 5:8-14; 6:1-7; 7:11-12; 14:3; 15:7; 19:4. These pillars (four) were overlaid with gold--the Glory and Righteousness of God revealed in man. The hooks were of gold--the revelation of the Body of His Flesh is upheld by Eternal Deity!

The four pillars stood on four sockets of silver--silver speaks of redemption. Ex. 38:27. God's plan of bringing us into the glories of the Millennial Age is founded on Redemption! In every age God has proclaimed that redemption through blood is the only means of entering into His kingdom.

In Exodus 30:11-16 each Israelite had to bring a half a shekel of silver as an offering to the Lord for the ransom of his soul, to make

an atonement. This was called the atonement money of the children of Israel and was used in the construction of the Tabernacle. Notice that each of these four sockets of silver (Ex. 26:32; 36:36; 38:25-27) was made of one talent of silver. Now one talent of silver was the price of redemption for 6,000 men. Thus the four sockets of silver were the price of the redemption of 24,000 men. Then notice in the book of Revelation how the Four living ones and 24 elders are associated together (the 24 elders being the leaders of the thousands of the redeemed). Note also that the four living ones each have six wings which brings us to the 24 elders ($4 \times 6=24$).

N

NAPHTALI, 53,400 DAN, 62,700 ASHER, 41,500



BENJAMIN, 35,400



MERARITES 6,200



ZEBULUN, 57,400

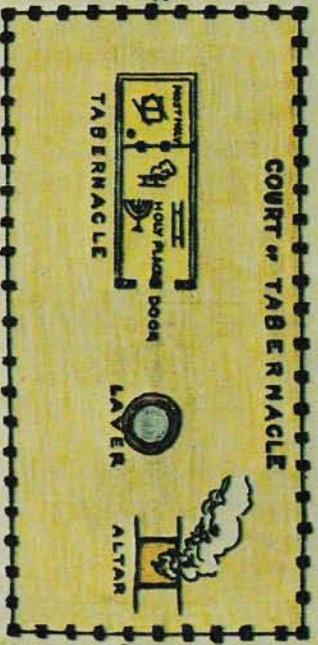


W

EPHRAIM, 40,500



GERSHONITES 2,500



LAVAR

ALTAR

MOSES AARONS



JUDAH, 74,600



E



MANASSEH, 32,200

KOHATHITES 8,600



ISSACHAR, 54,400



GAD, 45,650



REUBEN, 46,500 SIMEON, 59,300



S

Christ the Door as Revealed in the Entrances of the Tabernacle

There were three entrances or doors in the Tabernacle. They were called (1) the hanging for the gate of the court (Ex. 27:16-17), (2) the hanging for the door of the tent (Ex. 26:36-37), and (3) the vail that divided between the holy place and the most holy (Ex. 36:31-33). These three doors speak to us of Christ the Door. He said, "I am the Door." John 10:9. Each of these three doors presents a special truth in relation to Christ as the Door of Salvation. They are a three-fold revelation of Him as the Way to God.

The Size First we notice that they were all 100 square cubits in their size. The hanging for the gate of the court was 5 cubits x 20 cubits, making 100 square cubits. The hanging for the door of the tent was 10 cubits x 10 cubits, making 100 square cubits. Likewise the vail was 10 cubits x 10 cubits, making 100 square cubits. Jesus Christ is the same yesterday, and today, and forever. Heb. 13:8.

The Gate of the Court The gate of the court was the place where all Israel came to approach the altar of burnt offering. All the sacrifices and offerings were presented at this door. Through it access was gained to the brasen altar where the blood was spilled and the sacrifices died. This presents Christ as the door of salvation through His shed blood and sacrifice on Calvary. There is only one sacrifice, Christ Jesus. There is only one way to God, the Lord Jesus Christ, (John 14:6). The court of the tabernacle represents the period or dispensation of the law. The area of the tabernacle curtains was 1,500 square cubits. From the giving of the Law on Mt. Sinai until Christ's death on the Cross was a period of 1,500 years. In the court of the tabernacle were two furnishings, the Brasen Altar and the Brasen Laver. Christ came into the world under the law (Gal. 4:4) and became the perfect sacrifice for us on the Cross, God's Brasen Altar. He came by Water and Blood (I John 5:6). He was baptized in Jordan. His disciples baptized those who repented and believed the Gospel. The Word cleanses from sin. The court of the Tabernacle presents Christ as the Saviour who redeems, forgives, and cleanses the sinner.

The Door of the Tent The door of the tent was the entrance into the Holy Place. The Holy Place is typical of the Church Age for in this compartment of the Tabernacle we find the seven branch candlestick, a type of the Church (Rev. 1-3), the table of shewbread, Christ our Bread of Life, the Bread of God's presence among His people, and the altar of incense which represents our communion, access, and worship unto the Lord. Only the priests could enter to minister here. The New Testament believers are a kingdom of priests unto God. The Holy Place was 10 cubits x 10 cubits x 20 cubits which is 2,000 cubical cubits. This is a prophetic measurement showing that the Church Age would be 2,000 years in duration. The door of the tent shows that Christ is the only door into the Church. Only those who have come by and through Him can enter into the Church. Only in Him can we enjoy the light of the world, feed on the bread of life, and have communion and fellowship with God.

The Vail to the Most Holy The Vail was at the entrance into the Most Holy Place. Here was the Ark of the Covenant and the Glorious Presence of God manifested over the Mercy Seat. The Most Holy was 10 cubits x 10 cubits x 10 cubits which is 1,000 cubical cubits, a prophetic measurement showing that it is typical of the 1,000 years of the Millennium when the Glory of the Lord shall cover this earth and we shall see Him of whom the Ark of the Covenant was a type. Christ Jesus is the only way into God's kingdom. Only those who have come through Him will enter the millennial age. Sin, sickness, and death are barred from that age for then Satan, the fountain head of all these evils will be bound. "Except a man be born again, he cannot see the kingdom of God...he cannot enter the kingdom of God." John 3:3,5.

Therefore we see that Christ is the Door (1) at the gate of the court as the Only Sacrifice for us, (2) at the door of the tent as the Only Way into the Church of the living God, and (3) at the Vail into the Most Holy Place as the One Way into the coming Millennial Age of God's Glory manifested on this earth. Is Christ your Door?

The Colors The hanging at the gate of the court of the tabernacle was made of blue, purple, scarlet, and fine twined linen. The blue shows that Christ is from above, from heaven. The scarlet shows that He came to be the sacrificed one, to shed His blood, to be the Lamb of God that takes away the sin of the world. The purple (a blending of blue and scarlet) shows that He is the coming King who will rule and reign forever. Because He came from heaven (blue) and died on the cross (scarlet), He has the right to be the King of kings (purple). The fine linen shows that He is the Righteous One and imparts His righteousness to us by faith (Eph. 2:8-10). Surely Christ is the perfect way to God. We can only come to God through Him.

The hanging at the door of the tent which was the entrance into the Holy Place was made of the same materials. In like manner Christ has become the only entrance into the Church of the living God. Every born again believer knows Him as the Son of God who came from above, who died for our sins, who arose from the dead, and who is coming again as King. We have accepted Him as our righteousness. I Cor. 1:30; II Cor. 5:21.

The Cherubim of Glory The Vail which was at the entrance into the Most Holy Place was made of the same materials but with an important addition. Cherubim were inwrought in this Vail. These cherubim represent the presence of the Father and of the Holy Spirit. In constructing the Ark of the Covenant, the Mercy Seat and the two Cherubim were made of ONE piece of gold. Jesus, the Son of God, is our Mercy Seat. The two cherubim reveal the Father and the Holy Spirit in the work of redemption. Here is a revelation of the Triune God in the Ark of the Covenant, the most sacred object to the nation of Israel. No Cherubim were inwrought in the gate of the court. His glory was hidden as He came to die and redeem men. The cherubim were not inwrought in the door of the tent which was the entrance into the Holy Place.

But as soon as the priests stepped past this entrance, they were in the Holy Place, a type of the Church Age. Here New Testament believers behold Him in His Glory, for the priests could see before them the Vail with the inwrought cherubim! By the light of the seven branched candlestick they could see this Vail with its exquisite beauty, something that no one on the outside had the privilege of beholding. The Church has the privilege of knowing Jesus in His unique glory and majesty, as Him in Whom dwells the fullness of the Godhead bodily. Col. 2:9. God has made this Jesus both Lord and Christ, Acts 2:36. Jesus said, "He that hath seen Me hath seen the Father... Believe me that I am in the Father and the Father in Me" and it is written that the Lord Jesus was filled with the Holy Spirit without measure. John 4:34. As such He is the Door that brings us into the fullness of God's glorious presence. The Lord Jesus Christ is the only way into the Golden Age where we will enjoy the Glory of God in perfection.

The Pillars There were four pillars that upheld the hanging for the gate of the court with four sockets of brass (sin judged). Their hooks were of silver (redemption) and the overlaying of their chapters and their fillets were of silver. God chose four men, four pillars, to present Jesus to the world as the Way, the Door to God through His death on the Cross. Matthew, Mark, Luke and John faithfully present the Lord Jesus in His perfect life, ministry, and atoning death.

There were five pillars of acacia wood overlaid with gold (Deity) with hooks of gold and five sockets of brass (sin judged), that upheld the hanging for the door of the tent, the entrance into the holy place. God chose five men, five pillars (cf. Gal. 2:9) to present the Lord Jesus as the entrance or way into the Church. Five New Testament writers, Peter, James, John, Jude, and Paul wrote the epistles that reveal the truth and ministry of the Church.

There were four pillars of acacia wood, overlaid with gold (Deity), with their hooks of gold and four sockets of silver that upheld the Vail which separated the Holy Place from the Most Holy Place. God has chosen four men who especially reveal the power and glory of the Coming Golden Age. They are the four living ones, men who have overcome death and are now in the presence of God. They are Enoch, the seventh from Adam; Moses, the Lawgiver; Elijah, the mighty prophet and the Lord Jesus Christ, the Son of God and the Son of Man! These men have already manifested the way into the Eternal Glory of God where there is no sin, sickness and death - where the Lord reigns in full power and majesty. The coming of the Lord draws nigh when all the host of the redeemed will enter into that same glory in the perfect millennial age. Surely the Lord Jesus Christ is the Perfect Door in God's plan of redemption!

קדש ליהוה



The High Priest

A priest brings God to man and man to God. He is a mediator between God and man. In the book of Genesis the word priest is found only once. "Melchizedek, priest of the Most High God." Gen. 14:18-20. This priesthood is fulfilled in Christ as our great High Priest. Psa. 110:4; Heb. 6:20; 7:28. Note that Abel (Gen. 4:3-4), Noah (Gen. 8:20), Abraham (Gen. 15:9-18), Isaac and Jacob acted as priests unto the Lord.

In the Tabernacle in the wilderness Aaron was the high priest and his sons served as priests. Ex. 28:1. The high priest had to be a man with sympathy and compassion, ready and willing to minister. He had to have a heartfelt concern for the people. Heb. 2:17-18; 5:2. This was fulfilled in Christ as the Son of man, the Perfect Man--the one mediator between God and man, the man Christ Jesus. I Tim. 2:5; Heb. 3:1; 4:14-16.

THE HIGH PRIEST WAS:

1. Called and chosen by God. Ex. 28:1. From the tribe of Levi.
2. Clothed in proper garments. Ex. 28. "For glory and for beauty", Lev. 8:7-9.
3. Cleansed. Ex. 29:4; 40:12; Lev. 8:6. By washing with water.
4. Consecrated--anointed. Ex. 29:7; Lev. 4:3,5,16; 6:20; 8:12,30; 21:10; Num. 35:25; Psa. 133:2.
5. To serve in a God appointed place. The Tabernacle, Ex. 25:8; 40:34-38. The Temple, I Kings 5:5; 8:10-11; II Chron. 2:1-5; 5:13-14; 7:1-2.
6. To have a God ordained ministry.
 - (1) Reconciliation. To offer sacrifice for the people openly at the brasen altar.
 - (2) Intercession. To intercede for the people within the veil.
 - (3) Benediction. To bless the people by coming forth. Cf. Num. 6:22-27.
7. To have a proper bride. "He shall take a virgin of his own people to wife." Lev. 21:10-15.

CHRIST JESUS AS OUR HIGH PRIEST WAS:

1. Called and chosen by God. Heb. 5:4-10; 7:20-21,28. By an oath from the Lord. From the tribe of Judah. Heb. 7:14; Rev. 5:5.
2. Clothed in sinless flesh. John 1:14; Rom. 8:3; Heb. 7:26. Glorious and beautiful.
3. The Holy One of God. Heb. 7:26. Baptized in water. Matt. 3:13-17.
4. Consecrated--anointed with the Holy Spirit. Matt. 3:16; Acts 10:38; Heb. 1:9.
5. To serve in a God appointed place. On earth--at and outside Jerusalem. Heb. 13:12-13. In the Church, Rev. 1-3. In heaven. Heb. 9:23-24.
6. To have a God ordained ministry.
 - (1) Reconciliation. To atone. The Cross. John 1:29; II Cor. 5:19-21; Heb. 2:17; 7:27; 9:12, 28a; 10:12.
 - (2) Intercession. To pray. The Ascension and Glorification. John 17; I John 2:1; Rom. 8:34; Heb. 4:14-16; 7:25; 9:24.
 - (3) Benediction. To bless at Pentecost, throughout the Church Age and in His Second Coming. Acts 2:33,38; Heb. 9:28b.
7. To have a proper bride. The Church is the Bride, the Lamb's wife. Rev. 19:5-9; Eph. 5:22-33. "For I have espoused you to one husband, that I may present you as a chaste virgin to Christ." II Cor. 11:2.

The Garments of the High Priest

The garments of the High Priest were "holy garments for glory and beauty." Ex. 28:3. The first three were (1) the Embroidered Coat, Ex. 28:39a; 39:27,29; (2) the Girdle, Ex. 28:39; 39:29 and (3) the Breeches, Ex. 28:42-43; 39:28. These were made of fine white linen. The other priests wore similar garments. The white linen speaks to us of the righteousness and purity of Christ, our great High Priest. Note Rev. 19:8.

There were four garments that were peculiar to the High Priest, worn only by him.

1. The Miter--the Headdress and the Plate of God. Ex. 28:36-39; 39:28-31. The miter or turban was made of fine linen. The plate of the holy crown had upon it the words, "Holiness unto the Lord." This shows how important holiness is to the Lord and to His people. The Lord showed His holiness and His desire for holiness in manifold ways. Here are some of the ways He emphasized His holiness. Lev. 11:44-45; 19:2; 20:7.

Persons One whole nation was called a kingdom of priests, an holy nation. Ex. 19:6.

One tribe, Levi, separated unto the Lord instead of the first-born. Num. 3:5-9, 44-45; 4:1-49.

One family, that of Aaron, separated unto the Lord as priests, Ex. 28:1, 40-43; Num. 3:10.

One man, Aaron, called to be the High Priest, Ex. 28:2-39.

Places One place of sacrifice and worship for the whole nation, the Tabernacle. Lev. 1:3.

One tribe, Levi, encamped around the Tabernacle to care for it.

One family ministered in the Holy Place of the Tabernacle.

One man, the High Priest, ministered in the Most Holy Place, Lev. 16.

Time Any day of the year usual offerings were brought. A lamb was sacrificed in the morning, another lamb in the afternoon, Num. 28:4.

Every seventh day, the sabbath offerings. Num. 28:9-10.

Every month, the new moon offerings. Num. 28:4-15.

Three great feasts in the year, Passover (1st month, Num. 28:16), Pentecost (3rd month), and Tabernacles (7th month).

One great day in the year, the Day of Atonement - 7th month, 10th day. Lev. 16; 23:26-32; Num. 29:7-12.

Dress The people had to be properly dressed. No mixed cloth (Lev. 19:19; Deut. 22:11). No mixed attire of male and female (Deut. 22:5).

The priests wore linen clothes. Ex. 28:40-43.

The high priest wore garments of glory and beauty. Ex. 28:2,3,9.

On the Day of Atonement he wore special white garments. Lev. 16:4.

- Bathing All the people bathed in the water from the Rock.
The priests bathed in the waters of the brasen laver. Ex. 30:18-21.
The high priest bathed in the holy place on the Day of Atonement. Lev. 16:24.
- Sowing Seed No mixed seed, Lev. 19:19. "Thou shalt not sow thy field with mingled seed." Deut. 32:9.
- Animals Laboring No mixture, Deut. 22:10. "Thou shalt not plow with an ox and an ass together." Cf. Deut. 25:4; I Cor. 9:9; I Tim. 5:18.
- Food No unclean animal, no unclean fish or fowl. Lev. 11:1-47; Deut. 14:3-20.

Physical Qualifications. The whole nation ate clean food and observed rules of cleanliness.
The tribe of Levi took the place of the firstborn in Israel. The sons of Aaron had special physical requirements. Lev. 21:16-24; 22:1-16.
The High Priest had to fulfill Lev. 21:10-15. The anointing oil was poured on Aaron's head. Lev. 8:12.

In these and many other ways the Lord was constantly teaching "Holiness unto the Lord."

2. The Ephod. Ex. 28:6-14; 39:2-7. The ephod was made of blue (heavenly), purple (royal), scarlet (sacrifice), fine twined linen (righteousness), gold (Deity), and cunning work (intricate work and ministry). The same things were found in the Vail. Christ Jesus is both the Vail (the Door, the Way) and the High Priest. Two onyx stones were on the shoulders, each stone had six names of the tribes of Israel. Thus all twelve tribes were brought before the Lord on the shoulders of the High Priest. He was their representative before God and was responsible for them. This is fulfilled in Christ as our great burden bearer. He appears in the presence of God for us. The onyx stone is mentioned in Gen. 2:12. We are precious in His sight.

3. The Breastplate of Judgment. Ex. 28:15-30; 39:8-21; Lev. 8:8. It was made of the same materials as the ephod. It was foursquare--so also is the city of God, the New Jerusalem. In it were set twelve precious stones which had the names of the twelve tribes of Israel in this possible order:

First Row

1. Sardius - Judah
2. Topaz - Issachar
3. Carbuncle - Zebulun

Third Row

7. Ligure - Ephraim
8. Agate - Manasseh
9. Amethyst - Benjamin

Second Row

4. Emerald - Reuben
4. Sapphire - Simeon
6. Diamond - Gad

Fourth Row

10. Beryl - Dan
11. Onyx - Asher
12. Jasper - Naphtali

All were sons of Israel, yet all were different. Gen. 49; Deut. 33. God has a great variety of children.

Thus the high priest bore the names of the children of Israel in the breastplate of judgment upon his heart before the Lord continually. We are borne continually upon the heart of our great High Priest, the Lord Jesus. The Church is His beloved. In Eze. 28:13 it is stated that nine of these same precious stones was the covering of "the anointed cherub", a description of Satan before his fall. In Christ Jesus as the Anointed One we have an High Priest who more than recovers all that was lost in the fall of Satan. The foundations of the New Jerusalem will be garnished with twelve precious stones. Rev. 21:19-20.

In the breastplate were the Urim and Thummim upon the heart of the high priest. Ex. 28:30. Urim means Lights (or fires) - the source of revelation, the foundation. Typical of God the Father. I John 1:5; James 1:17. The High Priest - the dispenser, the agent, the conveyor. Typical of the Son of God. Heb. 3:1; 4:14. Thummim means Perfections--the result, the fruit, the consummation. Typical of the Holy Spirit. Gal. 5:22-23.

The Father is the beginning or source of Revelation (Lights--the Urim). The Son is the bearer or conveyor of Revelation (The High Priest). The Holy Spirit is the consummation or perfections of Revelation (Thummim).

The word Urim begins with Aleph, the first letter of the Hebrew alphabet. The word Thummim begins with Tau, the last letter of the Hebrew alphabet. Psa. 119. In Rev. 1:8, 11; 22:13 the Lord Jesus Christ as our High Priest is declared to be the Alpha (Aleph) and Omega (Tau). In Him dwells all the fullness of the Godhead bodily (Col. 2:9) and in Him are hidden all the treasures of wisdom and knowledge (Col. 2:3). As our great High Priest, Jesus has been declared to be both Lord and Christ (Acts 2:36). The Lights of the Father and the Perfections of the Holy Spirit are in our great High Priest, The Lord Jesus Christ. The Bride of the High Priest (Lev. 21:10,14) will know and love her Bridegroom as the possessor of Urim and Thummim, the Alpha (Aleph) and the Omega (Tau). It appears that the Urim and Thummim were used to ascertain the will of the Lord as judge or the will of the Lord as king as it affected the whole nation of Israel.

4. The Robe of the Ephod. Ex. 28:31-35; 39:22-26. This robe was "all of blue". This typifies the presence and ministry of the Holy Spirit. Upon the hem of the robe were pomegranates of blue, purple, scarlet and twined linen. These pomegranates are typical of the vast host of the redeemed. In the pomegranates are a multitude of seeds bathed in a red juice. The Apostle John saw a great multitude around the throne of God that had been washed in the Blood of the Lamb--the Bloodwashed seed from every kindred tongue and tribe. Rev. 5:9; 7:9-17. The pomegranates speak to us of the fruitfulness of the ministry of our great High Priest through the power of the Holy Spirit.

There were also golden bells between each pomegranate around the hem

of this robe. The golden bells sounded out the message that the High Priest was alive and that his ministry was acceptable to the Lord. On the Day of Pentecost 120 golden bells, that is believers filled with the Holy Spirit, sounded out the message that our great High Priest Jesus, the Son of God, was alive forevermore and that His ministry was acceptable in the sight of God. The Pentecostal bells are still ringing out the message that the Lord Jesus lives, that He is glorified at the right hand of God, and that He is coming again. The tongue of each bell vibrated because the high priest was alive and ministering. Psa. 89:15.

On the two identical pillars of brass before Solomon's temple there were 400 pomegranates of brass. I Kings 7:18-20, 42; II Kings 25:17; II Chron. 3:16; 4:13; Jer. 52:22-23. These pillars were called "Jachin" which means "He shall establish" and "Boaz" which means "In it is strength". In Rev. 1:15 the feet of our High Priest are said to be "like unto fine brass as if they burned in a furnace." Our Lord Jesus Christ shall establish, that is fulfill all of God's word for in Him is vested all power in heaven and in earth. He will bring forth ultimate victory through His blood washed seed. To Him be all the glory and praise, world without end!

Concerning the Form of Blessing the People. Num. 6:22-27.

"This passage records the solemn benediction which God appointed for dismissing the people when assembled together at stated seasons. The repetition of the name "Lord" or "Jehovah" three times, expressed the great mystery of the Godhead---three persons, and yet one God. The expressions in the separate clauses correspond to the respective offices of the Father, to " bless and keep us"; of the Son, to be "gracious to us"; and of the Holy Ghost, to "give us peace." And that benediction though pronounced by the lips of a fellow-man, derived its virtue, not from the priest, but from God, the encouraging assurance was added, "I the Lord will bless them." (Cf. II Chron. 7:14, 15; II Cor. 13:14).

Jewish writers tell us that during this ceremony the high priest not only pronounced the benediction three times, according to the prescribed formula, and each time in a different accent, but, in the elevation of his hands, extended the three middle fingers of his right hand in so conspicuous a manner as to exhibit a sensible emblem of the three hypostases, to whom the triple benediction of the word Jehovah evidently pointed. Psa. 67 is a paraphrase of this benediction. Robert Jamieson in the Jamieson, Fausset, Brown Commentary.

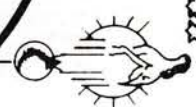
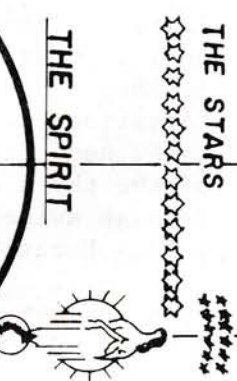
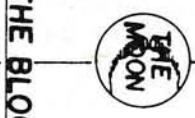
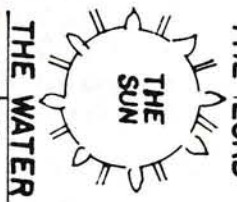
"For in every place where God records His Name, He will meet His people and bless them." Matthew Henry.

GOD

THE FATHER
THE LORD

THE SON
JESUS

THE HOLY SPIRIT
CHRIST



THE WATER

THE BLOOD

THE SPIRIT

3 1/2 YEAR MINISTRY OF CHRIST

3 1/2 YEAR GREAT TRIBULATION

KINGDOM AGE

ADAM

ABRAHAM

CHRIST

REV. 12:9

EDEN

ISSAC

PASSOVER

CHRIST

2nd COMING of JESUS

ENOCH

MOSES

ELIJAH

CHRIST

2nd VAIL

THE FLOOD

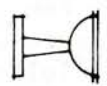
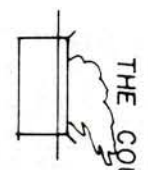
COURT GATE

THE LAW PERIOD

TABERNACLE DOOR

THE CHURCH AGE

MILLENNIAL AGE



2000 YEARS

2000 YEARS

2000 YEARS

1st DAY
1000 YRS

2nd DAY
1000 YRS

3rd DAY
1000 YRS

4th DAY
1000 YRS

5th DAY
1000 YRS

6th DAY
1000 YRS

7th DAY
1000 YRS

CHART OF THE AGES by PASTOR W.H. OFFILER

Prophetic Measurements of Time in the Tabernacle

Not only does the Tabernacle give to us a wealth of spiritual illumination concerning the ministry of the Lord Jesus and of the Church, but it also shows the prophetic measurements of time from the giving of the Law on Mt. Sinai until the bringing in of the New Heavens and the New Earth at the close of the millennium.

1. The period of the law is shown by the area of the linen cloth which furnished or made the enclosure of the Court of the Tabernacle. Ex. 27:9-19. The north side was 100 cubits long, the south side 100 cubits, the west side 50 cubits, and the east side 50 cubits making a total of 300 cubits. The height of the fine twined linen curtain was 5 cubits. The total of the length, that is 300 cubits multiplied by the height of 5 cubits, equals 1,500 cubits. This is the length of the law period, or of the time from the Exodus of Israel out of Egypt until Christ died on the Cross.
2. The next division of the Tabernacle was the Holy Place. This was 20 cubits long by 10 cubits high by 10 cubits broad. These multiplied make 2,000 cubical cubits and show to us the length of the Church Age. In the Holy Place was placed the seven branched candlestick which is typical of the Church (Rev.1-3) as the light of this dispensation, also the table of shewbread which presents Jesus as the Bread of Life, and the altar of incense which presents the ministry of prayer and intercession through the Holy Spirit.
3. Next was the Most Holy Place. This was 10 cubits by 10 cubits by 10 cubits. These multiplied make a total of 1,000 cubical cubits and show us the length of God's millennium of 1,000 years. In the Most Holy Place the shekinah presence of the Lord was the source of light. The only piece of furniture was the Ark of the Covenant. There the Glory of the Lord was revealed! The millennial age will be that time when the Glory of God will cover the earth and we will live in His Holy Presence. After the 1,000 years of Christ's reign we will be brought into the New Heavens and the New Earth to dwell in His light and glory forevermore!

The size of the Holy Place (20 x 10 x 10) and the size of the Most Holy Place (10 x 10 x 10) are shown in the Scriptures in the following manner. The height of 10 cubits is shown in the fact that the boards which formed the Tabernacle walls were 10 cubits high, Ex. 26:16. The full length of the north and south sides of the Tabernacle is shown to be 30 cubits because they were each made of 20 boards which were $1\frac{1}{2}$ cubits wide (20 x $1\frac{1}{2}$ makes 30). Ex. 26:18-21. We know that the Vail that separated the Most Holy Place from the Holy Place was 10 cubits from the west end of the Tabernacle because the curtain of goats' hair was composed of two sections separated by 50 loops and taches. The second section of this curtain of goats' hair was 20 cubits broad. 10 cubits of this laid over the western wall of the Tabernacle reaching to the ground. Ex. 26:12. This left the other 10 cubits to form the ceiling of the Most Holy Place because the vail hung where the 50 loops and taches joined the two sections of goats' hair together, Ex. 26:33. Now there remains one more measurement of the Most Holy Place which is the distance from the north wall to the south wall. Remember that these two walls were made of boards 10

cubits high. The curtain of goats' hair was 30 cubits long and reached from the base of the north wall upwards 10 cubits and then over the ceiling of the Most Holy Place and then down the south wall 10 cubits to its base. Since both of these walls each took 10 cubits of the goats' hair curtain to cover them, there remained only 10 cubits of goats' hair for the ceiling of the Most Holy Place, the measurement from the north wall to the south wall. Therefore we know that the Most Holy Place was 10 x 10 x 10, that is 1,000 cubical cubits, the symbolical measurement of the Millennial Age.

The height of the Holy Place is shown by the walls being made of boards 10 cubits high. The width of the ceiling is shown by the fact that the curtain of goats' hair was 30 cubits broad, that 10 cubits of this was used to cover the north wall and that 10 cubits was used to cover the south wall, leaving just 10 cubits for the width of the ceiling (from the top of the north wall to the top of the south wall). The length of the ceiling of the Holy Place is shown from the fact that the first section of the curtain of goats' hair is made of six parts, each four cubits wide, a total of twenty-four cubits, Ex. 26:7-11. One section of 4 cubits was doubled over in the forefront of the Tabernacle, leaving just 20 cubits (24 minus 4) of curtain as the length of the ceiling from the place where the Vail hung to the door of the Tabernacle, i.e., the length of the Holy Place. Therefore we know that the Holy Place was 20 x 10 x 10, that is 2,000 cubical cubits, the symbolical measurement of the Church Age.

Manna was the food that God gave to the children of Israel during the forty years they journeyed in the wilderness. It is an outstanding type of the Lord Jesus who said, "I am the bread of life." John 6:35,48. The color, shape, and characteristic of the manna all speak to us things about Christ as the Bread that "came down from heaven and giveth life unto the world."

1. Manna was round. Ex. 16:14.

Christ is eternal. He has no beginning nor ending. John 1:1. His "goings forth have been from old, from everlasting." Micah 5:1; Heb. 7:3.

2. Manna came from above. Num. 11:9; Psa. 105:40; 78:23,24.

It descended at night in a quiet manner. Jesus came into the world when it was in the night of sin. He was born in Bethlehem, unheralded by the world. Bethlehem means "the house of bread". How fitting that Christ, God's manna, should be born in "the house of bread" and laid in a manger, the place for food.

3. Manna was a Gift from God. Ex. 16:15; Neh. 9:20.

Manna is described as "Thy (God's) Manna", "the bread which the Lord hath given you to eat." Man had nothing to do with the making of manna--it was a free gift of God's love and grace. Christ Jesus is God's great love gift to the world. Whosoever accepts and eats Him shall live forever. Men had to humble themselves and bow their knees to gather the Manna. So we, too, must bow the knee and humble ourselves to receive Christ, the Bread of Life.

4. Manna was small. Ex. 16:14.

It was a "small round thing, as small as the hoar frost on the ground." Jesus came into the world in a very humble manner, despised by the proud and haughty.

5. Manna was ground, beaten, and then baked. Num. 11:8.

Christ was rejected of men, beaten, scourged, and crucified. He went through the fiery oven of suffering and has come forth as the delicious Bread of Eternal Life.

6. Manna was white. Ex. 16:31.

White means holiness and righteousness. There was no sin in Christ.

7. Manna was mysterious, supernatural. Ex. 16:15.

Manna means "What is it?" Man had never seen anything like it. How supernatural and mysterious is Christ. There is none like Him. He is a New Creation from above, miraculously given.

8. Manna tasted like fresh oil. Num. 11:8.

Oil is the symbol of the Holy Spirit. Christ was born of the Spirit, anointed with the Spirit, led of the Spirit, worked miracles by the Spirit, went to the Cross by the Spirit and rose from the dead by the Spirit. Surely the Bread of Life has the taste of fresh oil.

9. Manna tasted like honey. Ex. 16:31.

Millions testify to the sweetness they have found in Christ.

10. On the sixth day a double portion of manna fell; none fell on the sabbath. Ex. 16:5,22-30. This is the time to gather twice as much of the Manna. God desires us to have the abundance of life that there is in Christ, "to be filled with all the fullness of God." On the seventh day no manna fell. In the millennium, the thousand years of rest, there will be no need of preaching the Gospel. Now is the time to gather the manna.

11. If the manna was kept it bred worms and stank. Ex. 16:19-20.
Mere intellectual assent to the gospel is repulsive. We must eat the Bread of Life. We must experience Christ. Empty profession is vain.

12. Manna was melted by the sun. Ex. 16:21.
The Israelites had to rise early and gather the manna before it disappeared through the heat of the sun. "Behold, now is the accepted time, behold, now is the day of salvation." II Cor. 6:2.

13. There was enough Manna for all. Ex. 16:17-18.
It was offered to all and there was sufficient for everyone. "God so loved the world, He gave His only begotten Son..." Christ is sufficient for all. He bore the sins of the whole world (John 1:29; I John 2:2) and tasted death for every man. Heb. 2:9.

14. Manna was eaten by Israel for forty years. Ex. 16:35; Josh.5:12.
The forty years journey of Israel in the wilderness are typical of this gospel dispensation of 40 jubilees. Israel's journey began with the passover and ended when they entered Canaan land. The death of Christ as our passover took place at the beginning of this dispensation. It will end with our entering into the Canaan land of the glorious millennium. Christ the Bread of Life is the food upon which the church lives, the Gospel of His death and resurrection.

15. Manna was saved in the golden pot in the Ark of the Covenant.
Ex. 16:32-34; Heb. 9:4.

The Lord commanded Moses to save a homer of manna, the amount eaten by an Israelite in one day. This was placed in a golden pot and put in the Ark of the Covenant in the Most Holy Place, to be kept before the Lord that all Israel might forever see the bread wherewith the Lord fed them in the wilderness. There were only three things placed in the Ark of the Covenant, namely (1) the Tables of the Law, typical of God, the Father; (2) the Golden Pot of Manna, typical of the Son of God, the Bread of Life, and (3) Aaron's rod that budded, typical of the Holy Ghost.

As Manna was exalted, glorified and incorruptible in the Golden Pot and placed in the Ark of the Covenant in the Most Holy Place, so the Lord Jesus who died and rose again has been exalted at the right hand of God in heaven itself. He is incorruptible. He can never die.

The Manna was placed in the Golden Pot so that always Israel might see the bread that was their life through the wilderness journeyings. In like manner the Body of the Lord Jesus will remain forever glorified so that we may see Him who is our Bread of Life forever and ever!

16. Manna was the Bread of Healing and Health. I Cor. 10:3.

As Israel ate the Manna God's healing power was manifested. It was the bread of health. "And there was not one feeble person among their tribes." Psa. 105:37. Everywhere Jesus ministered multitudes found Him to be the Bread of Healing. He is just the same today. Heb. 13:8. We must discern in His broken Body deliverance from every sickness and disease.

17. Manna was loathed by many of the Israelites. Num. 11:4-6; 21:5-6.

When Israel fell to lusting after the food of Egypt, they loathed the Manna which God had so graciously given them. The Lord gave them flesh to eat as His anger was stirred against them. "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." Heb. 3:12. Let us not tempt Christ as Israel did. I Cor. 10:9.

18. Manna was the very life of Israel. Ex. 16:3-4.

Three million Israelites were fed and kept through eating the Manna. Jesus said, "I am the way, the truth, and the life. No man cometh unto the Father, but by me." John 14:6. Salvation is only found in His Name. Acts 4:12. "He that eateth of this Bread shall live forever." John 6:58. Outside of Christ there is no life. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." John 3:36. Christ gives us the promise that "To him that overcometh will I give to eat of the hidden manna...Rev. 2:17.

In the holy Scriptures the word leaven conveys the idea of corruption of sin and iniquity. Abraham and Sarah prepared three loaves of unleavened bread for the three angels of the Lord; that is for the Father, and the Son and the Holy Spirit. The promise of the birth of a son was given to them during this meal of unleavened bread. Gen. 18:1-15. Two thousand years later the Son of God was born in Bethlehem (the house of bread) as the pure unleavened Bread of Life. There was no trace of sin or corruption in Him.

When the nation of Israel celebrated the Passover they could eat no leaven nor have any in their homes. Ex. 12:8,15. The Lord Jesus is our Passover and there is no sin or evil in Him. I Cor. 5:7. For seven days Israel ate unleavened bread. Christ Jesus is the Bread of perfection without corruption. The night He was betrayed He took the unleavened bread of the Passover and said, "This is My body."

In preparing for the Passover, the Israelites had to thoroughly cleanse their houses of all leaven. Ex. 12:15-20. When we accept the Lord Jesus as our Passover, we must thoroughly repent of all sin and iniquity. I Cor. 5:8. We are called unto holiness and must watch that no leaven finds its way into our hearts and lives. To Israel unleavened bread meant deliverance and separation. Ex. 12:34,39; 13:3-10.

Leaven was excluded from the Altar of the Lord. "Thou shalt not offer the blood of My sacrifice with leavened bread." Ex. 23:18a; 34:25. No meal offering could be made with leaven. "Ye shall burn no leaven, nor any honey, in any offering of the Lord made by fire." Lev. 2:11. Christ Jesus was the acceptable offering for us on the Cross because there was no sin in Him. Now we are called to present ourselves as a "living sacrifice, holy, acceptable unto God, which is our reasonable service." Romans 12:1-2. All the leaven must be taken away.

Note:

1. The leaven of malice and wickedness, of immorality. I Cor. 5:1-8.
This condition existed in the Corinthian church which had been wonderfully blessed of the Lord. Cf. I Cor. 1:4-7.
2. The leaven of the Pharisees. Luke 12:1; Matt. 23:25-28.
Jesus warned His disciples to beware of this leaven which is hypocrisy and self-righteousness. The Pharisees were orthodox, the fundamentalists of that day.
3. The leaven of the Sadducees. Matt. 16:6-12; Acts 23:8; Matt. 22:23-33. This is rationalism, the denial of the supernatural and the refusal to accept all the scriptures as inspired of God. The Sadducees did not believe in the resurrection of the dead or angels or spirits. They were the modernists or rationalists of that day.
4. The leaven of Herod. Mark 8:15; Matt. 22:16-22.
This is worldliness. The Herodians sought the honor and glory of the ruling political party. Jesus warns of the danger of becoming entangled with the spirit and allurements of the world. Cf. James 4:4.

5. The leaven of legalism. Gal. 5:4-9.

The legalists, those who desired to mix the law of Moses with the gospel of the grace of the Lord Jesus, were hindering the churches in Galatia. Paul warned them that this was leaven that would affect the whole body of believers. To seek to be justified by following the law of Moses, being circumcised, keeping the sabbath, and abstaining from certain foods is leaven that perverts the pure gospel of Christ. Note Matt. 13:33 and Luke 13:21. In this parable the Lord Jesus showed that the kingdom of heaven would be affected by leaven. But in the end of this age He will have a church that is holy and pure. Eph. 5:25-27. Let us obey I Cor. 5:6-8; II Cor. 7:1; I Thess. 5:23-24 and I John 1:7.

The Door

John 10:9 - "I am the Door"

1. The Door to Paradise Gen. 3:23-24.

Because Adam and Eve sinned they were driven out of the garden of Eden. The door to paradise was closed. Cherubim and a flaming sword kept man out. "The cherubim and the flames of the sword whirling itself about to guard the way of the tree of life." Interlinear O.T. Genesis, Exodus.

The Closed Door: Judgment

2. The Door to the Ark of Noah. Gen. 6:16.

When God prepared to judge the world by the flood He ordained one door of deliverance. The Ark of Noah is a symbol of God. As the ark had three stories, so there are three persons in the Godhead, the Father, the Son, and the Holy Ghost. The lower story is typical of the Father because it was the foundation. The second story is typical of the Son because in that story was the Door. The upper story is typical of the Holy Spirit because light entered the ark by its window.

The one and only door in the second story reveals Christ as the one and only door of salvation. By faith we enter that door and are safe from judgment.

The Door of Salvation: Salvation, Deliverance.

3. The Blood Sprinkled Door. Ex. 12:7,22-23.

All the homes of the children of Israel had to have a door sprinkled with the blood of the lamb. When the Lord God judged Egypt, only the houses of the believing Israelites with the sign of blood on the door were delivered. The Lord Jesus by the shedding of His blood on the Cross has become the Door of Redemption for us. The Blood of Jesus protects us from the judgments of God.

Three places the blood of the sacrificial lamb was sprinkled on the doors of the Israelites, overhead and to either side. Three places the Blood of the Lord Jesus touched the Cross, where His feet and each of His hands were nailed to the Cross.

The Blood Sprinkled Door: Redemption.

4. The Door of the Tabernacle. Ex. 26:36-37; 36:37-38; 29:4,10-11; Lev. 1:3-5; 3:2.

When anyone in the nation of Israel sought forgiveness of sin, he had to bring the animal of sacrifice to be slain for his sins to the door of the Tabernacle. There the animal was slain on the brasen altar and communion and fellowship were established with the Lord.

Now when anyone received forgiveness of sin, he must come to the Lord Jesus, the Door (the way) into the presence of God. The Body and Blood of Christ have become the Door of salvation for us. John 14:6. Blue - Heavenly; Scarlet - Sacrifice-Blood; Purple - the King; Fine Linen - Righteous, Holy.

The Door of Forgiveness and Communion: Worship

5. The Door of the Sheepfold John 10:7-9.

Jesus said, "I am the door: by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture." The body of the shepherd lying across the entrance into the sheepfold became the

door that kept the sheep in and protected them from every wild beast. The Body of Jesus Christ keeps us within God's great fold and protects us from every power of Satan. No sheep could go out into the night and destruction except he trod under foot the body of the shepherd. No man can go out of Christ's fold into the kingdom of darkness and destruction, except he trod under foot the Body and Blood of Christ. Heb. 10:29.

The Door of Protection and Security: Protection

6. The Door at the Wedding Matt. 25:10.

At the end of this age, the Church, the Bride of Christ, is typified as the five wise virgins who enter into the wedding feast with the Lord Jesus, the Bridegroom. Because they prepared their lamps with oil, they could enter the feast through the door. Then the door was shut. The foolish virgins who were unprepared and had no oil were left on the outside. Even as the Lord closed the door of the ark in the days of Noah, until not one more soul could enter, so also in the end of this age the Door of Salvation will be closed when the Church goes out into the wilderness on the eagle wing power of God. (Rev. 12:14). Now is the day of salvation. Now is the time to enter God's only Door, the Lord Jesus Christ. Cf. Luke 13:24-29.

The Door of Acceptance

7. A Door to Heaven. Rev. 4:1.

The Door of Revelation

8. Twelve gates (doors) to the New Jerusalem. Rev. 21:12-13,21,25-27. Each gate -- a pearl. Beauty, luster, valuable. Produced by suffering. Wall of jasper. Rev. 21:11,18. Jasper - Deity. Rev. 4:3.

The Door of Eternal Habitation

The Covenants and Their Signs or Seals

- I. The Adamic Covenant Gen. 3:15-21
 - (1) After Adam and Eve had sinned, God pronounced judgment upon Satan and the power of sin, upon Adam and his wife, and upon the earth. The Lord God gave the Promise of the Coming Redeemer. Vs. 15. All the works and power of Satan were to be destroyed by the Seed of the Woman!

Adam believed the word of the Lord and called his wife "Eve", i.e. "Living". Sin came by unbelief, salvation comes by faith.
 - (2) Then the animals were slain, their blood outpoured. The sinless died for the sinful.
 - (3) The sign or seal of this covenant is the Coat of Skins which the Lord God gave to Adam and Eve. Gen. 3:21.

- II. The Noahic Covenant Gen. 9:8-17
 - (1) After the flood God made a covenant with Noah that never again would all flesh be destroyed by a flood.
 - (2) Noah sacrificed burnt offerings of every clean beast and every clean fowl. Gen. 8:20.
 - (3) The sign or seal of this covenant is the Rainbow.

- III. The Abrahamic Covenant Gen. 12:1-3; 17:1-14
 - (1) The Promise of Salvation was given to Abraham. All nations of the earth were to be blessed by his Seed, which is Christ. Gal. 3:16. Abraham believed and it was counted to him for righteousness. Justification by faith. Gen. 15:6. "The just shall live by faith!"
 - (2) This covenant was established in the offering of the sacrifices in Gen. 15 and in the offering of Isaac on Mt. Moriah. Gen. 22.
 - (3) The sign or seal of this covenant is Circumcision. Gen. 17:1-27; Romans 4:11.

- IV. The Mosaic Covenant Ex. 20:1-17
 - (1) After Israel was delivered from Egypt, the Lord made this covenant with them at Mt. Sinai. It contained the ten commandments, other statutes, and the ceremonial observances.
 - (2) This covenant was established by the offering of calves and goats with the sprinkling of their blood. Ex. 24:3-8; Heb. 9:18-20.
 - (3) The sign or seal of this covenant was the Sabbath. Ex. 31:15-17.

- V. The New Covenant Matt. 26:26-28; Mark 14:24; Heb. 8:6-13; 9:11-15; Jere. 31:31-34; Heb. 12:24, the New; Heb. 13:20, the Everlasting.
 - (1) The Blood of the Lord Jesus cleanses the heart of man from all sin. The New Covenant brings the revelation of God to the believer in the new birth and makes him a new creature in Christ.

- (2) This covenant was established by the sacrifice of the Son of God on Calvary's Cross. It is the Covenant of Grace and Eternal Salvation through the finished work of Christ. John 19:30.
- (3) The sign or seal of the New Covenant is the Baptism of the Holy Spirit. Eph. 1:13-14; 4:30; II Cor. 1:22; Acts 2:4.

Note: (1) that each covenant is fulfilled in the New Covenant!
(2) that the sacrifice of each covenant is fulfilled in the great, perfect, once-for-all sacrifice of Christ on the cross!
(3) that the sign or seal of each covenant is fulfilled in the Baptism of the Holy Ghost!
"Have you received the Holy Ghost since ye believed?"
Acts 19:2.

1. The Cherubim and the Flaming Sword kept the way of the Tree of Life when Adam and Eve were expelled from the Garden in Eden. Gen. 3:24. God manifested Himself in judgment against sin. Man was convicted of his sin and disobedience. What is the Sword of the Lord? The Word of God is as a sword that enters into and reveals the heart of man. Heb. 4:12. The Sword of the Spirit is the Word of God. Eph. 6:17. Therefore the Flaming Sword at the entrance of the Garden is a manifestation of Jesus, the Word of God. The one Cherub is a symbol of God the Father and the other is a symbol of the Holy Spirit. Man had sinned and was driven out. The Cherubim and Sword barred the way for them to return. The triune God, i.e. (1) a Cherub, (2) a Flaming Sword, and (3) a Cherub manifest holiness and righteousness in judgment against sin.

Note: Ex. 3:1-6 - The Angel of the Lord revealed to Moses as a flaming fire.

Josh.5:13-15 - The Captain of the Lord's hosts with the drawn sword.

Rev.1:16; 2:12; 19:11-21; Isa. 49:2 - Christ, the sharp two-edged sword.

How shall man return to Paradise? How can he get past the Flaming Sword?

2. The Cherubim and the Mercyseat in the Tabernacle. Ex. 25:17-22; 37:6-9. In Ex. 25:10-16 we have the description of the Ark of the Covenant. Over the Ark of the Covenant was placed the Two Cherubim of Glory and the Mercyseat. These Three were made of One piece of gold. Ex. 37:6-9. Here is a wonderful symbol of the Triune God. One Cherub is a symbol of (1) the Father, (2) the Mercyseat is a symbol of the Lord Jesus, the Son of God, and (3) the other Cherub is a symbol of the Holy Spirit. Three and yet One. They were all fashioned out of one piece of gold.

Here we no longer have the Two Cherubim and a Flaming Sword but we have the Two Cherubim and a Blood-stained Mercyseat! Not the Flaming Sword of judgment but the Blood-stained Mercyseat of salvation! A great change has taken place.

The Lord Jesus is our mercyseat. Rom. 3:25--"Whom God hath set forth to be a propitiation (literally "mercyseat", Greek "hilasterion") through faith in His blood..." In Heb. 9:5 we have the same word "hilasterion" translated mercyseat. Therefore the central one of these three is identified as the Lord Jesus, the Son of God. The other two fashioned out of the same piece of gold are beautiful symbols of (1) the Father and (2) the Holy Spirit who are associated with the Son of God in the work of redemption. The Cherubim overshadowed and gazed down upon the Mercyseat. The Father and the Holy Spirit were greatly concerned in the sacrifice of the Son of God and His outpoured Blood! The Father gave the Son (John 3:16) and the Son went to the Cross by the power of the Eternal Spirit (Heb. 9:14).

The Sword of God's judgment fell on Christ on the Cross. Zech. 13:6-7. It pleased the Father to bruise Him. Isa. 53:10. Christ bore sin and its judgment for us to restore us to Paradise. Rev. 22:2,14. The Shepherd of Israel dwelt between the Cherubim. Psa. 80:1; 99:1.

3. The Cherubim inwrought in the Vail. Ex. 26:31; 36:35.

The Vail is the type of the Body (the Flesh) of the Lord Jesus. Heb. 9:3; 10:19-20; Matt. 27:51--the Vail rent when Jesus died. The Cherubim inwrought in the Vail are symbols of the Father and the Holy Spirit indwelling the Body of the Lord Jesus. "In Him dwelleth all the fullness of the Godhead Bodily." Col. 2:9. Thus the Cherubim are revealed in Judgment at the Garden of Eden, then in Redemption in the Tabernacle in the Shed Blood on the Mercyseat and the Broken Body in the rent Vail. Note also Rev. 11:19--the Ark of the Covenant seen in Heaven as the Mystery of God is finished! The Triune God will complete the work of God in redemption!

Gen. 3:24 "..and he placed at the east of the garden of Eden ---lit. he caused to dwell: stationed. (The root of the expression Shechinah is to be found in this verb.) "The cherubim", so mentioned, as objects with the form of which the Hebrew people were familiar. ...and a flaming sword---lit.the flame of a sword, which, by a common enallage, may be rendered 'a sword-like' or pointed flame which turned (turning) every way--darting its resplendent beams around...The whole passage may be thus rendered. (With a view to debar a return to the primeval paradise). 'He placed at the east of (or before) the garden of Eden the cherubim, and a sword-like flame, which turned every way, to keep the way to the tree of life.'" Jamieson in JFB commentary.

In Gen. 3:24 is the earliest notice of the Shekinah as a swordlike flame between the cherubim, being the "Presence of Jehovah" from which Cain went out, and before which Adam and the succeeding patriarchs worshipped. A. R. Fausset in his Bible Dictionary under "Shechinah".

The Cloud is the Glory of God revealed, the Presence and Power of the Holy Spirit. Just as the Cloud was to reveal the rainbow of promise after the flood, so the Cloud of God's Glory reveals the loving kindness and promises of the Lord to His people. Gen. 9:13-16.

1. When Lucifer fell he desired to ascend above the heights of the cloud. (Heb. singular) He desired to magnify and exalt himself above the Spirit of the living God. Isa. 14:12-14.
2. The Cloud led the children of Israel Ex. 13:21-22; Num. 9:15-23; Neh. 9:12-19; Psa. 78:14. Just as the Cloud of God's Glory led the Israelites as they left Egypt and began to walk with God, so the Holy Spirit leads and guides every believer as he turns from the world and follows the Lord. Rom. 8:14. The Cloud protected them from heat--tribulation and oppression. The Cloud illuminated them at night. The Holy Spirit gives light to the believer and delivers him from the powers of darkness.
3. The Cloud of Separation Ex. 14:19-20,24. The Cloud separated the children of Israel from Pharaoh and his hosts and from the land of Egypt. We are sanctified by the Holy Spirit. Acts 2:38-39.
4. The Cloud of Baptism Ex. 14:21-22. Israel was baptized in the cloud and in the sea. I Cor. 10:1-2. "He spread a cloud for a covering..." Psa. 105:39; cf. Isa. 4:5. It is now the will of God for every believer to be baptized in water and in the Holy Spirit. Acts 2:38-39.
5. The Cloud and the Manna Ex. 16:10-15. The Cloud appeared with the promise of Manna. The Holy Spirit presents and accompanies the Word of God. The Spirit and the Word agree. How we need the Holy Spirit's presence when feeding on the Word of God! I Cor. 2:9-12.
6. The Cloud on Mt. Sinai Ex. 19:9, 16-25; 24:15-18. What Mt. Sinai was to Israel after their deliverance from Egypt by the Passover, so Pentecost is to the believer after our deliverance from the world by the power of the Blood of the Lamb. The Cloud of God's Glory is revealed in Pentecost. Acts 2:4; II Cor. 3:2-3, 7-8.
7. The Cloud Proclaimed the Name of the Lord. Ex. 34:5-7. The Holy Spirit proclaims the Name of the Lord Jesus Christ, the greatest name in heaven and earth. Acts 2:36-38; Phil. 2:9-11.
8. The Cloud of Glory Filled the Tabernacle. Ex. 40:34-38; Num. 9:15-15. Also the Temple, II Chron. 5:12-14; I Kings 8:10-11 The Holy Spirit is the indwelling Presence in the Church. We are to be a habitation of God through the Spirit, Eph. 2:19-22. Temples of the Holy Ghost, I Cor. 3:16; 6:19.
9. The Cloud upon the Mercyseat. Lev. 16:2; Ex. 25:22. The Holy Spirit in communion through the Blood. The Holy Spirit honors the blood and ministers through the virtues of the blood.
10. The Cloud upon the Mt. of Transfiguration. Matt. 17:5; Mk. 9:7; Luke 9:34-35. The Cloud of God's Glory had left the Temple in Jerusalem in the days of Ezekiel because of the sins of Israel. Eze. 9:3; 10:4,18; 11:23. Now the Lord Jesus, God's only begotten Son and the true Temple of God, had come to the earth to dwell among men, John 1:14. As He prayed on the mount He was transfigured and His face shown as the sun. The Glory of God shown through the vail of His flesh and the Glory Cloud of God's Presence overshadowed Him. God, the Father,

- spoke from the Cloud and said, "This is My beloved Son, hear ye Him."
11. The Cloud at the Ascension of Christ. Acts 1:9. When the Lord Jesus ascended a Cloud received Him out of the sight of the disciples. God's glory enveloped Him as He returned to heaven.
 12. The Son of Man as the Lord of the harvest sits on the white cloud. On His head is a golden crown and in His hand is a sharp sickle. A vast multitude of souls will be brought into the kingdom of God in these last days. Rev. 14:14-16.
 13. The Lord Jesus Will Come Again in the Clouds. Matt. 24:30; Mk. 13:26; Luke 21:27; Rev. 1:7; I Thess. 4:17; Dan. 7:13. The Son of God will come in like manner as the disciples saw Him go. He is coming in the glory of the Father to rule and reign forever and ever. All sin, sickness, disease and death will be banished before the cloud of God's Eternal Glory revealed in the second coming of our Lord Jesus Christ.

Tabernacle, Temple, Church

1. God's Habitation:

He desires to dwell with and in His people. John 4:24; Ex. 25:8; 35:34; I Kings 6:11-14. In the Garden in Eden (Gen. 3:8) to...the New Jerusalem (Rev. 21:1-3). God's desire for devotion and worship is shown in His creating (1) angels, (2) men, and (3) the new creatures, the Redeemed.

2. Requirements For His Habitation:

Only for a covenant people. Ex. 2:24-25; 3:6-9,15-17.
 Only for a redeemed people. Ex. 12.
 Only for a delivered people. Ex. 13:21-23; 14:1-31.
 Only for a separated, holy people. Ex. 19:3-6; Lev. 20:26.

3. Mode of Habitation:

Only God ordained. Ex. 25:1-7.
 Only in God's Time. Ex. 25:8. Tabernacle 1,500 B.C., Temple 1,000 B.C., Church 30 A.D.
 Only by God's design. Ex. 25:9,40.
 The definite manifestation of God's Presence. Ex. 40:34-38.

4. Purpose of His Habitation:

(1) To proclaim the Blood Atonement. Man broke the Law - needed an Atonement - God provided.

The Brasen Altar in the Tabernacle. Ex.27:1-8; 38:1-7 Lev. 1-7.
 The Brasen Altar in the Temple of Solomon was 20 cubits x 20 cubits x 10 cubits which equals 4,000 cubical cubits. There were 4,000 years of offering animal sacrifices from Adam to Christ. Then the Great and Final Sacrifice was made on the Cross by the Son of God. II Chron. 4:1. At the dedication of the Temple, Solomon offered a sacrifice of 22,000 oxen and 120,000 sheep. II Chron. 7:5. For the Church, the Blood of the Lord Jesus Christ; Precious, Incorruptible, Infinite in Virtue and Power. I Pet. 1:18-20; Acts 20:28.

(2) To present a place for Repentance and Forgiveness:

The sacrifices and offerings, Lev. Chapters 1 through 7. Lev. 14, the Cleansing of the Leper; Lev.16, the Great Day of Atonement.

The Temple: II Chron. 6:19,21,25,27,30,39.

The Church: Lk. 23:34; Acts 2:36-38; Eph. 1:7; Col. 1:14; I John 1:7.

(3) To show the Proper Way to Worship:

Grace Revealed. Lev. 11:44a; 20:7-8.

A House of Prayer. Isa. 56:7; Matt. 21:13.

The Brasen Altar---Blood---Sacrifice.

The Laver---Water---Cleansing.

The Candlestick---Light---Outward. Witness, Testimony.

The Table of Shewbread---Bread - Inward. Nourishment and Fellowship.

The Altar of Incense---Incense - Upward. Prayer and Worship.

The Ark of the Covenant---His Presence. Perfect Atonement. and the Full manifestation of God's Glory in the Ark of the Covenant.

- (4) To manifest His Name.
 The Tabernacle--Num. 6:22-27; Deut. 10:8; 21:5; I Chron. 23:
 The Temple--II Chron. 2:1,4; 6:5-10,20,24,26,32-34; 7:14-16,
 20;12:13; I Kings 5:3-5.
 The Name in relation to the Temple is mentioned 28 times
 in I and II Chron., and 20 times in I Kings. In Solo-
 mon's prayer he mentions the Name 9 times; in blessing
 the people, 6 times.
 The Church--Acts 2:21,36-38; 4:12; 8:16; 10:48; 19:5; 22:16.
 The Name in relation to the Church is mentioned in Acts
 34 times.
- (5) To have Fellowship with His People. Ex. 29:42-43.
 The Lord Jesus with His Father, Matt. 3:17; 17:5; John 8:29.
 The Church I Cor. 1:9; I John 1:3,7.
- (6) To reveal His Word and Will. Ex. 25:22; 29:42c; Lev. 1:1.
 The Lord Jesus, Heb. 1:1-2. The Church, Matt. 28:18-20; Mk.
 16:15-20; John 13:20.
- (7) To manifest His Presence.
 In the Tabernacle--Ex. 25:8; 29:45-46; 40:34-38.
 In the Temple--I Kings 8:10-11; II Chron. 5:13-14; 7:1-13.
 In the Lord Jesus Christ--John 1:14; 2:19-21; 14:6-11; 3:34;
 Col. 2:9-10.
 In the Church--Matt. 18:20; I Cor. 3:16; 6:19-20; II Cor. 6:
 16; Eph. 2:20-22; Col. 1:27.
- (8) To show that He was their King. Ex. 19:5-6; 29:45-46. Their
 Sovereign.
 The Tabernacle was the Palace of the King! A portable struc-
 ture. Moses as the Prime Minister; Aaron his assistant;
 the Priests, the courtiers. The Levites the servants or
 attendants of the palace. The Temple was the Palace of the
 King on Mount Zion. The Church is the Palace of the King
 throughout the world. Col. 1:13; I Tim. 1:17; 6:13-16. We
 are kings and priests: Rev. 1:6; 5:10; I Peter 2:9.
- (9) To manifest His Holiness. Lev. 11:44-45; 19:2; 20:26.
 An Holy Nation. Ex. 19:5-6.
 A special Tribe--the Levites. Num. 3:12-13.
 A special Family--Aaron and his sons as Priests, Num. 3:10;
 Lev. 21:1-9, 16-24.
 A special Man--Aaron, the High Priest. Lev. 21:10-15. The
 plate of pure gold on his head and dress had the engraving
 on it, "Holiness unto the Lord". Ex. 28:36-38.
 Holiness was also shown in the order of the Camp of Israel.
 The encampment of the 12 tribes as an holy nation in God's
 order. The Tribe of Levi around the Tabernacle in three
 divisions. Moses and Aaron on the East side, near the en-
 trance to the Tabernacle. Then the Tabernacle and the Temple
 were divided into three sections--the Outer Court, the Holy
 Place and the Most Holy. Ex. 26. The Lord Jesus, the Per-
 fection of Holy Conduct and Character. Mark 1:24; Luke 1:35;

Acts 2:27. The Church, I Cor. 3:16-17; 6:13b-20; 7:14; II Cor. 6:14-18; I Pet. 2:5,9; Heb. 12:14.

(10) To manifest a Missionary Vision and Ministry.

The Tabernacle--Ex. 19:6.

The Temple--I Kings 8:41-43; II Chron. 6:32-33; Isa. 56:7; Mark 11:17.

The Church--Matt. 28:18-20; Mk. 16:15-20; Luke 24:47; Acts 1:8; Matt. 24:14.

5. The Design or Plan of His Habitation

(1a) For the Tabernacle in the Wilderness, Ex. 25-40.

Given to Moses on Mt. Sinai, Ex. 25:8-9:40; 26:30; 27:8; 39:32; Heb. 8:5.

(1b) For the Tabernacle of David.

Evidently given by the Lord to David. II Sam. 6:17; I Chron. 15:1; 16:1; II Chron. 1:4.

(2) For the Temple

Revealed to David; then given to Solomon. I Chron. 28:11,12, 19,21.

(3) For the Church

Given through the Lord Jesus Christ and through the Apostles by the Holy Spirit. Matt. 16:18; Eph. 1:3-23; 2:19-22; 3:1-11.

6. The Building of the Habitation.

(1a) The Tabernacle

The materials were given from all the tribes of Israel. Both men and women had a part. Ex. 35:21-29. The laver was made of the brass lookingglasses given by the women. Ex. 38:8. The workmen. Bezaleel, "in the shadow (i.e. protection) of God", and Aholiab, "father's tent" and all that are wise-hearted". Ex. 31:1-6.

(1b) For David's Tabernacle.

The materials furnished by David, II Sam. 6:17; I Chron. 15:1; 16:1; II Chron. 1:4.

The workmen, evidently David's workmen.

(2) For the Temple.

The materials were given by David, by the nobility of Israel, and by the people. I Chron. 22:1-5, 14-16; 28:14-18; 29:1-19; I Kings 7:51b. These materials came from Israel and from the Gentiles, Sidon and Tyre. I Chron. 22:2-4. "Some stones were 30 feet long by 7½ feet high and weighed 100 tons - all chiselled and carefully marked before being sent to Jerusalem." (I Kings 6:7) A. Edersheim.

The workmen: Solomon, I Chron. 29:1,19; II Chron. 2:1; 3:1. The strangers in Israel. I Chron. 22:2; II Chron. 2:17-18. Hiram, king of Tyre, cooperated with Solomon, I Kings 5:1-18; 9:11-14; II Chron. 2:3-12, 15-16. Both Israelites and Gentiles prepared the materials for the Temple. Cf. I Chron.

22:3-4. Tyre and Sidon helped David with cedar trees in preparation for building the Temple. A special talented workman, Hiram, a widow's son of Naphtali, whose father was a man of Tyre, was an excellent worker in brass. He came to king Solomon and did a great work in making many things of the Temple. I Kings 7:13-47. Hiram, king of Tyre, sent this Hiram, the workman, to help king Solomon. II Chron. 2:11-14. It is stated in verse 14 that his mother was "a woman of the daughter of Dan, and his father was a man of Tyre." It appears that his mother was a Danite who had married a man of the tribe of Naphtali. "When her husband died she married again, as a widow of a Naphtalie, a Tyrian to whom she bore Hiram." A.R. Fausset

(3) For the Church.

The materials are the redeemed from all nations, Jew, Israelite and Gentile. Eph. 1:9-13; 2:11-22; 3:1-11; Rev. 5:9-10; 7:9; Matt. 28:18-20; Mark 16:15-20; I Pet. 2:4-10; Romans 11. The workmen. The Lord Jesus, Matt. 16:16-18; Eph. 2:10. The Apostles and Prophets, Eph. 2:10-22; I Cor. 3:10. The God ordained ministry from every nation, including all believers. Eph. 4:7-13; Romans 12:3-8; I Peter 4:10-11; I Cor. 12.

7. The Location and the Time Element of the Habitation.

(1a) The Tabernacle-a portable palace used in the wilderness and then in the promised land at Shiloh: Josh. 18:1; 19:51; I Sam. 1:3; 3:21; 4:4; and later at Gibeon: I Chron. 16:39; 21:29; 1,500 B.C. to 1,000 B.C.: Ex. 25 through 40. Shiloh means "rest". Gibeon means "pertaining to a hill." Moses means "saved from water" or "drawn out".

(1b) The Tabernacle of David - a temporary arrangement until the Temple was built on Mt. Zion ("sunny"). Moses' Tabernacle was at Gibeon. This was during the latter part of David's life, for a period of about 30 years. Cf. II Sam. 5:4-5; 6:1-23; I Chron. 16:37-40; 21:29; II Chron. 1:3-13. David means (beloved).

(2) The Temple - a permanent House of God in Jerusalem on Mt. Zion. Jerusalem is derived from "Jireh-shalom", i.e. the Lord provides peace, or "foundation of peace". II Chron. 3rd chapter through the 7th chapter. I Kings 5 through 8. Note - Ezek. 5:5 - Jerusalem and the Temple were set in the midst of the nations and of the countries that were round about, "the navel of the whole earth". Jerusalem is the geopolitical center of the world. 1,000 B.C. to 30 A.D. Solomon means "peaceable".

(3) The Church - the World-wide Body of Christ, the Church Universal. John 14:16,17; Eph. 2:4-7; Rev. 21:2-22:15. 30 A.D. to throughout eternity. The New Jerusalem is where "the Lord provides peace forever". The Name Jesus means "The Lord Saves" or "Saviour". All that was shown in the Tabernacle and the Temple is fulfilled in Christ and His Church. God no longer dwells in a temple made by hands but in Christ (Col. 2:9) and in the believers (I Cor. 3:16; 6:19) Isa. 66:1,2; Ps. 51:17.

8. The Dedication of the Habitation.(1a) The Tabernacle Ex. 40

The Lord commanded Moses to set up the Tabernacle on the first day of the first month. All had been made according to the Word of the Lord and now all was set up as He had ordered. "So Moses finished the work," vs. 33c. "Then a Cloud covered the Tent of the Congregation and the Glory of the Lord filled the Tabernacle. And Moses was not able to enter into the Tent of the Congregation, because the Cloud abode thereon, and the Glory of the Lord filled the Tabernacle." vs. 34-35. God set His seal upon the Tabernacle as His habitation by the manifestation of His Presence, the Glory of the Lord!

- (1b) The Tabernacle of David, II Sam. 6:12-23; I Chron. 15:25;16:3. David brought up the Ark of God from the house of Obededom into the City of David with gladness. When the Levites that bare the Ark of the Lord had gone six paces, David offered oxen and fatlings. I Chron. 15:26 states that seven bullocks and seven rams were offered. The number six is indicative of the end of this age (the 6th day in the Week of the Lord) and the number seven speaks of the perfections of the sacrifice of the Lord Jesus Christ. David ministered to the Lord clothed with a robe of fine linen and had on an ephod of linen, as a King-Priest. "Thus all Israel brought up the Ark of the Covenant of the Lord with shouting, and with the sound of the cornet, and with trumpets, and with cymbals, making a noise with psalteries and harps." I Chron. 15:27-28. King David was "leaping and dancing before the Lord." The Ark was set in His place in the midst of the Tabernacle that David had pitched for it.

"And David offered burnt offerings and peace offerings before the Lord." II Sam. 6:17. Then he blessed the people in the Name of the Lord of hosts and dealt among all the people "a cake of bread and a good piece of flesh and a flagon of wine," vs. 19. What a glorious day this was for all Israel and for King David! The Ark was now in Jerusalem, in Zion, the city of the great King.

(2) The Temple, I Kings 6:1-8:66; II Chron. 3:1-7:22.

Solomon built the Temple according to the Divine plan that God had given to David (I Chron. 28:11-12:19). "Thus all the work that Solomon made for the House of the Lord was finished: and Solomon brought in all the things that David his father had dedicated..." II Chron. 5:1. "Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel unto Jerusalem to bring up the Ark of the covenant of the Lord out of the city of David, which is Zion," vs. 2. This took place in the seventh month, at the time of the Feast of Tabernacles, vs. 3. The Levites took up the Ark, the tabernacle of the congregation, and all the holy vessels that were in the tabernacle. Sheep and oxen without number were sacrificed. The priests brought the Ark into the Most Holy

Place in the Temple. When the priests came out of the holy place it came to pass as 120 priests sounded with their trumpets in perfect unison with the singers, making one sound to be heard in praising and thanking the Lord, that the house of the Lord was filled with a Cloud so that the priests could not stand to minister by reason of the Cloud, for the Glory of the Lord had filled the house of God, II Chron. 5:11-14. Then Solomon prayed the great dedicatory prayer, II Chron. 6. I Kings 8:12-53 - 7 petitions. When he made an end of praying, the Fire came down from Heaven, and consumed the burnt offering and the sacrifices and the Glory of the Lord filled the house, and the priests could not enter into the house of the Lord, because the glory of the Lord had filled the Lord's house. And when all the children of Israel saw how the Fire came down, and the Glory of the Lord was upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped and praised the Lord, saying, "For He is good, for His mercy endureth forever." II Chron. 7:1-3. "And King Solomon offered a sacrifice of 22,000 oxen and 120,000 sheep. So the King and all the people dedicated the House of God," vs. 5. Then the Feast of Tabernacles was observed (vs. 8-10). The Lord appeared to Solomon a second time with a wonderful message of confirmation and exhortation, vs. 12-22. I Kings 9:1-9. God set His seal upon the Temple as His habitation by the manifestation of His Presence, the Glory of the Lord!

(3) The Church, Acts 2:1-47.

The perfect atonement had been made by the Lord Jesus Christ. He had cried, "It is Finished" as He hung on the Cross. The Blood of the Everlasting Covenant had been out-poured for the salvation of mankind. The Lord Jesus had risen from the dead and had ascended into Heaven to be seated at the right hand of God. The disciples were waiting in Jerusalem in obedience to His command, Acts 1:4; Luke 24:49. "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from Heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance." Acts 2:1-4. A third time God dedicated His House of Habitation. This time the Glory of the Lord filled the Church. The 120 disciples in unison spoke forth the praises of the Lord in other tongues. Just as 120 trumpeters had made one sound in unison when the Temple of Solomon was dedicated, so now 120 disciples spoke in other tongues by the power of the Holy Spirit. The new Temple was dedicated! The Tabernacle and the Temple were the types. Now the anti-type, the fulfillment had taken place. God no longer dwells in temples made by hands but in the Church of the Living God. God set His seal upon the Church as His habitation by the manifestation of His Presence, the Glory of the Lord!

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