

The Tabernacle

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The Importance of the Tabernacle

Read Exodus 25:1-9

Introduction

In the Creation account, we see the creation of the stars of the universe occur in five words – “He made the stars also.” Interestingly enough, 50 chapters are given over to explain the Tabernacle and its function. This shows us something of the importance of the Tabernacle.

The great lesson of the tabernacle is that God came down to dwell with His people. From Genesis to Deuteronomy we have accounts of God visiting men. These visits culminated in God’s dwelling with men in the Tabernacle or tent. John picks up the same thought and uses the same word “tabernacled,” to describe God dwelling among men in the person of Christ. John 1:14 says, “The Word became flesh and tabernacled [or pitched His tent] among us.” The Tabernacle served as God’s dwelling place for 500 years among the children of Israel. The Temple superseded it, during the reign of Solomon.

Please note that God could not dwell among His people while they were in Egypt. They must be redeemed (1) by blood and (2) by power. They must be free from the shackles and sin of Egypt. Before God could fellowship with them in this unique way they had to be redeemed and sanctified. [Express practical truth here]

It is important to consider the symbolism of the Tabernacle. One must consider also the physical features of the Tabernacle. When considering some of

these we will no doubt consider Hebrews, especially chapters 9-10. The remainder of the lesson is taken up with the materials and the measurements of the Tabernacle. These can be considered at a future reading.

The Tabernacle: Its Immediate Purpose

Read: Exodus 25:1-9 and Exodus 29:39-46. The Word of God makes it quite plain that there is a twofold purpose for the divine conception and the human construction of the Tabernacle. There was an immediate and ultimate purpose. The immediate purpose was to wean the children of Israel away from the base idolatry of Egypt and set before them a pure and noble ideal of worship and witness. The natural tendency of these ancient pilgrims was downward and backward. We see a clear example of this with the worship of the golden calf in Exodus 32.

The worship of the unseen God was something new. All heathen religions had their visible gods. Thus, the immediate purpose of the Tabernacle was the provision of a place of worship. The Israelite came to the door of the Tabernacle to worship God. He could not see Him. He brought his offering – the visible expression of his reverence and awe.

Worship, in essence, is an inward spiritual exercise. Jesus said: “God is a Spirit: and they that worship Him must worship Him in spirit and in truth” (John 4:24). True worship must originate in the Spirit. [Describe a “tripartite being”] Worship is not only to be in the spirit, but is also to be according to truth.

Consider the established relationship - Exodus 25:8 says, "Let them make me a sanctuary that I may dwell among them." This was an entirely new relationship between God and man. God walked in the garden with Adam. He visited the patriarchs and communicated His will to them, but He never lived on earth until the Tabernacle was built among His redeemed and separated people. In a similar way we can never worship until God dwells in us by His Holy Spirit. See Ephesians 2:22. Finally, the Tabernacle was "the place of meeting" (See Exodus 29:42-43). God met with Moses, Aaron, and the people and revealed Himself to them.

A Place of Witness

Not only was the Tabernacle a "place of worship," but it was also a "place of witness." In Numbers 17:7-8 the "tent of meeting" is twice called "the tabernacle of witness."

A Witness of the Presence of God

The Tabernacle witnessed to all of "the Presence of God." Exodus 40:33-34 says, "Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle. The cloud was thereafter the witness of the presence of God among His people." Exodus 40:38 says, "The cloud of the Lord was upon the Tabernacle by day and fire was on it by night, in the sight of all Israel, throughout all their journeys."

A Witness of the Purity of God

The Tabernacle witnessed to all of the "Purity of God." The words "tabernacle" or "sanctuary" carry with them the thought of holiness. Over thirty times in Exodus

alone the word holy occurs in relation to the Tabernacle. The plate of pure gold that was attached to the miter worn by Aaron was inscribed "Holiness to the Lord." The court enclosed by the white linen fence was called "the holy place." See Leviticus 6:16-26. The first compartment of the Tabernacle was called "the holy place." See Ex. 26:33. The innermost sanctum was called "the most holy place." See Ex. 26:34.

A Witness of the Protection of God

The Tabernacle witnessed to the "Protection of God." While the pillar of cloud and fire stood over the Tabernacle, nothing could touch the people of God! At night they had light to see. During the day they had shade from the tropical sun. The Psalmist describes this protection perfectly in Psalm 121:5-7, "The Lord is they keeper: the Lord is they shade upon they right hand. The sun shall not smite thee by day, nor the moon by night. The Lord shall preserve thee from all evil: He shall preserve they soul."

A Witness of the Provision of God

Then finally, the Tabernacle witnessed to the "Provision of God." God is really behind these symbols. All that the Tabernacle stood for was God's promise of provision and protection for His people in the wilderness. We today can claim these same promises of provision and protection as we walk the pilgrim way towards heaven and home.

The Tabernacle: Its Ultimate Purpose

Read Hebrews 9:1-12. The ultimate purpose of the Tabernacle is to draw our attention to the Lord Jesus in

whom all the types and shadows are fulfilled. The priests of old, as they carried out their duties, must have realized the imperfections and incompleteness of the ritual and sacrifices. Their exercises before the Lord were all so abstract and obscure; they must have felt that there was substance to the shadow somewhere. If this was their reasoning, they were right, for the ultimate purpose of the Tabernacle with its ceremonies was to prefigure Christ.

Let us consider the Tabernacle as it relates to the Person of Christ. "O fix our gaze on Thee, so wholly Lord on Thee, that with Thy beauty occupiest." The writer to the Hebrews, having touched upon the ritual of the Tabernacle, concludes His discourse by saying, "The Holy Spirit thus signifying, that the way into the holiest of all was not yet made manifest" (Heb. 9:8).

Hebrews 9:11-12 says, "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." Christ is the perfect tabernacle. He is the fulfillment of all that the wilderness Tabernacle typified and prefigured.

The Structure of the Tabernacle

The Gold

The gold speaks of our Lord's deity. The gold was the purest that could be produced, and therefore the most precious metal known to man. The gold is described as beaten gold. It had endured the fiercest fire and had

been subjected to the hammer of the refiner and sculptor. This is significant. Not only does it portray the purity of Christ's deity and His absolute Godhead, it also portrays what Isaiah prophesied. "He was bruised for our iniquities," in Isa. 53:5. "It pleased the Lord to bruise Him," in Isa. 53:10.

The golden candlestick was made of pure, solid gold. Signifying the absolute perfection of His Deity. The weight of the Golden Candlestick was 90 talents (which is equal to 95 lbs). At present day prices it would cost approximately \$260,000. Perhaps Peter had in mind the golden candlestick and He of whom it spoke, when he penned the significant words, "Unto you who believe He is precious."

The Wood

While the gold speaks of the Lord's deity, the wood speaks of His humanity (think of The Holy Mount and Mount Calvary). There are several unique qualities of the shittim or acacia tree:

1. The wood was virtually indestructible and incorruptible. Think of the following: Herod, the temptation, Nazareth, the storm, and ultimately the death of the "Lord and Christ." The Lord endured the hatred of men and the judgment of God. The wood being incorruptible typified the holy body of the Lord, which saw no corruption, even in death. [Describe] See also Psalm 16:10.
2. The acacia tree only grew in the wilderness in adverse circumstances. This reminds us of the words of Isaiah saying that the Messiah would be "as a root out of dry ground;" A tender plant, before Jehovah.

3. It was an unattractive tree outwardly – though very valuable. This reminds us of Isaiah’s comments, “He hath no form of comeliness; and when we shall see Him, there is no beauty that we should desire Him.” With Christ and the Tabernacle, the beauty was on the inside.

Bringing these two great thoughts of the gold and the wood together, we have a picture of the unique Person of the Lord Jesus Christ. John says it all when he writes: “The Word was made flesh and dwelt among us and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.” The concept of God and man being in one body battles the intellect. Yet, uniquely and gloriously, Christ was perfect – absolute God and at the same time, the perfect man - Very God of very God. “Great is the mystery of godliness, God was manifest in the flesh,” (1 Tim 3:13).

Christ, The Perfect Priest

Christ is not only the perfect Tabernacle, but He is also the perfect Priest.

As Perfect Priest, He exercises:

- The ministry of introduction at the door of the outer court.
- The ministry of reconciliation at the brazen altar.
- The ministry of separation at the laver.
- The ministry of illumination at the golden candlestick.
- The ministry of satisfaction at the table of showbread.
- The ministry of intercession at the altar of incense.
- The ministry of communion at the Ark of the Covenant in the Holy of Holies.

In His death, He was the Priest and the Sacrifice, the One who offered and the Offering. So then, the immediate purpose of the Tabernacle was to provide a place of Worship and Witness. The ultimate purpose was that of prefiguring Christ in all the glory of His Person and the greatness of His work.

The Tabernacle in the Wilderness

Introduction

Jehovah of old walked in Eden and held communion with Adam. He visited the patriarchs, the fathers of the nation, but He never had a home on earth until the Tabernacle was erected in the midst of His redeemed people.

- The Human Intention, Exodus 15:2 - "I will prepare Him an habitation" said the people.

- The Divine Request, Exodus 25:8 - "Let them make me a sanctuary that I may dwell among them," said Jehovah.

The Tabernacle

Three questions might be asked regarding this Tabernacle: (1) What is a Tabernacle? (2) Why was the Tabernacle built? And (3) How was the Tabernacle constructed?

1. The Tabernacle was the Place of the Divine Presence. When the tabernacle was finished, the glory of Jehovah so filled the sacred enclosure that Moses, the mediator, could not enter (Exodus 40:35).

2. The Tabernacle was to meet a Divine Purpose. Moses didn't build a tabernacle and then invite God to come into it. Instead, it was God who conceived the plan and instructed Moses on how it was to be built, for He desired to dwell among His redeemed and chosen people.

3. The Tabernacle was constructed according to a Divine Pattern. "Look that thou make them after the pattern

which was showed thee on the mount,” (See Exodus 25:40). It was because these things had a spiritual meaning that they were to be made according to a heavenly pattern.

The Tabernacle was “a pattern of things in the Heavens” (Hebrews 9:23), a “figure for the time then present” (Hebrews 9:9), and “a shadow of good things to come” (Hebrews 10:1). It was positioned in the midst with the tribes encamped in perfect order around it. The pattern of the Tabernacle was as follows: The Outer Court, the Holy Place, and the Holy of Holies.

The Purpose of the Tabernacle:

- For God, it was a Tabernacle (that is a dwelling place).
- For Israel, it was a teacher instructing them in the things of God.
- For the Nations, a Testimony. Declaring the glory of God.

The Court (Exodus 27:9-19)

A wall of white linen symbolizes divine righteousness. God distinguishes between holy and unholy. There is also a distinction between the outside and the inside. The sinner approaching God’s presence must be convicted of righteousness.

The Gate

The gate of the court was to be made of fine twined linen, symbolizing the purity of Christ. [Consider the colors: blue represents His heavenly origin, purple - His harmonizing ability, and Scarlet - His humility in life and death] This was the only way into the tabernacle and

everyone coming into God's presence must come by the way of this gate. The gate was large enough and accessible to all who approached regardless of age, ability, or authority. They all had to enter through the same gate. At the gate was the place of personal decision. One could decide to remain on the unholy outside in rejection or step, by faith, into the precinct of the holy inside.

Acceptance and Assurance Inside the Court

- Encircled by a wall of righteousness. What was dreaded on the outside gives peace on the inside.
- Supported by a foundation of divine justice. Brass sockets and pins indicating that sin had been righteously judged.
- Protected by the unbroken line of redemption (silver chapters, fillers, and hooks made from the redemption silver).
- Privileged to assemble with God's people and to listen to the announcements of God's word.

The Brazen Altar

The Brazen Altar sets forth the Person and Work of the Lord Jesus Christ.

In Relation to God: His Grace and His Government

The Place of the Altar

The place of the altar relative to the other pieces of furniture teaches us that God comes out from the mercy-seat by way of the Table of showbread, the Golden Lamp

stand, and out to the brazen altar. This is a display of the grace of God when God acts in His Sovereignty and devises the means whereby He can come out and reveal Himself to man.

The Purpose of the Altar

The altar represents the claims of God as a holy and righteous God. He has claims that must be satisfied before He can, in mercy, meet with man and bless him. The sacrifice reduced to ashes, and the blood poured out reminds us that God in government declares, "Without the shedding of blood there is no remission."

In Relation to Christ:

The Suitability of Christ to Meet God's Claims

The substance of the altar was wood and brass and this twofold composition would set forth the perfect humanity and the deity of the Savior. This unique unity gave Him the suitability to meet God's claims. Remove His deity and His blood cannot atone. Remove His humanity and no blood remains. But this perfect combination enables Him to bear the judgment and shed His blood and so meet the righteous claims of God.

The Sufficiency of Christ to Meet Man's Need

The altar, as to its shape, was foursquare, and this would suggest a universal presentation of the cross-work of Christ. The altar, as to its size, was the largest piece of furniture in the tabernacle. The altar was capable of holding within itself every sacrifice that was commanded to be offered. So Christ, in Himself, by His one sacrifice

fulfilled all the offerings, and became the answer to the sinner's need.

In Relation to Man:

The Position of the Altar

The altar was positioned just inside the gate and was easily accessible. It was unavoidable and unmistakable to the approaching Israelite. This was the way of approach to God, and the sinner must come to God by way of the cross.

The Provision of the Altar

The provision of the altar teaches us that herein lies its value both to God and man. The sinner does not rest upon the unique character of Christ, nor His wondrous birth, or sinless life, but rather upon His finished work of reconciliation; and so the sinner appropriates the Savior by an act of faith. "By faith I lay my hand on that dear head of Thine; with a broken and contrite heart I stand and there confess my sin."

The Brazen Laver

The brazen laver had to do with the work of the priests and their entering in to engage in the service of the sanctuary. Three lines of truth may be developed relative to the brazen laver. The Laver emphasizes the purity of God, exposes the pollution of man, and explains the provision of Christ.

It Teaches the Purity of God

They who minister before the Lord must be clean. The laver warns that no defilement may approach the Lord.

Every time the priest entered into the Holy Place, he must wash. Purity of the heart is a necessity for seeing God. "Without holiness no man shall see The Lord." Washing at the laver was a matter of necessity and not a matter of opinion.

It Teaches the Pollution of Man

In the inauguration of the priesthood we learn that the priest was CALLED, then CLEANSED, CLOTHED, and CONSECRATED. The priest on the day of his consecration was brought to the door of the tabernacle and washed all over with water. This washing was performed for the priest by another person. The priest had no hand in it whatsoever, and throughout the entire period of his priesthood this act was never repeated. However, the once cleansed priest could easily defile his hands and his feet. Hands speak of work and feet speak of walk, and we also like the priest in Israel, can become defiled and require cleansing our hands and our feet.

The priest approaching the laver would see himself reflected both in the laver and in the water that was in the laver, thus reminding him of the need for daily cleansing. The standard of holiness as seen in the person of Christ and also revealed in the Word, teaches us the need for being clean before the Lord.

It Teaches the Provision of Christ

He, who demands purity, provides the purifying stream. The laver would be filled with water that gushed from the smitten rock. The laver then was filled with water and not with blood.

The Altar was for the sinner, but the laver was for the priest. It was blood shed and sprinkled at the altar, but

water to cleanse at the laver. For priestly sanctuary service the laver was indispensable, and the daily cleansing was needful. Christ revealed that in the Word is the measure of our practical cleansing. "Sanctify them through thy truth; Thy Word is truth" says John 17:17. "That He might sanctify and cleanse it with the washing of the water by The Word" (Ephesians 5:26). "Now ye are clean through the Word which I have spoken unto you" (John 15:3).

The Tabernacle: Its Symbolic Meaning

The Door

The gate to the court was for the common people. It measured 5 cubits high and 20 cubits long and was upheld by four pillars. But the door was ten cubits high and ten cubits wide, and was only for the priests. The priest approaching God for fellowship and worship should have a higher appreciation of Christ than the sinner who approaches the gate for salvation.

The Pillars

The pillars were five in number, and may remind us that Christ in glory is presented in a fivefold manner by the five writers of the epistles: Paul, James, Peter, John and Jude. The pillars were upheld by sockets of brass and crowned with golden chapters. The sufferings of the cross were at the base, and the crown of glory was at the top. The hanging was of pure linen with the variegated colors like the gate.

The Curtains and Coverings

Approaching from the outside, the order was:

- The Badger skins
- Rams' skins, dyed red
- Goat's Hair curtains
- Fine twined linen

1. Badger Skins - This is termed a covering, presenting Christ as the separate one. "And shod thee with badger skins" (See Ezekiel 16:10). This reference to badger skins sheds light on the meaning of this covering.

2. Rams' Skin, Dyed Red - This is also termed a covering, presenting Christ as the substitute. The ram is the animal of substitution, as it takes the place of another. Take the case of Isaac in Genesis 22 and the firstborn in Exodus 12.

3. The Goat's Hair Curtains - These are termed the tent, presenting Christ as the sin offering. The goat was pre-eminently the sin offering. Compare Leviticus 16:5-10. On the Day of Atonement the sin offering took precedence over the burnt offering. In Matthew 25:32-33 the goats represent sinners.

4. The Fine Twined Linen Curtains - Termed the tabernacle, presenting Christ as the supreme one. Only the priests who functioned in the Holy Place were able to see and admire the beauty of these innermost curtains.

The Fine Twined Linen: the man of holy character - PURITY.

The Blue - the man of heavenly origin - DEITY.

The Purple - The man of harmonizing ability - DIGNITY.

The Scarlet - The man of humble character - HUMILITY.

The Cherubim – The man of highest position – MAJESTY.

Join all the glorious names of wisdom, love, and power,
that mortals ever knew, that angels ever bore; All are
too mean to speak HIS worth, too mean to set His
glories forth.

The Boards

The solid structure of the tabernacle was composed of forty-eight boards. Twenty boards formed the North Wall and twenty boards formed the south wall. Six boards formed the west wall, plus two corner boards (or mitered boards).

All these boards were made of shittim wood and overlaid with gold. Here again we have a combination of that which speaks of Christ's humanity and deity with each board expressing the same fundamental truth. Christ is seen in each board and also in the structure as a whole.

Christ's Humanity: Expressed in the Incorruptible Shittim Wood

The shittim wood once grew as a tree in the desert, having an earth connection. Christ also grew as a tender plant out of the dry ground.

- His incarnation and His life on earth.
- The tree had to be cut down in its prime in order to be used.
- Christ was cut off in the midst of His years at Calvary.
- These boards were overlaid with gold and were standing up.
- His resurrection was proof of His Deity.

Christ's Deity: Expressed in the Overlay of Pure Gold

Declared to be the Son of God with power, according to the Spirit of Holiness by the resurrection out from among the dead. Each board standing up and overlaid with pure gold sets forth Christ, the eternal Son, in the divine glory and dignity of His person.

Redemption: Expressed by the Silver Sockets

See Exodus 30:12-16. This silver was the atonement money, so Christ in His resurrection is proof of atonement made and the work completely finished to God's satisfaction.

Unity: Expressed by the Bars

These bars would give balance and stability to the whole structure, suggesting that the perfect balance of Christ gives unity to every aspect of His character. The position of the five bars would suggest that Christ had a perfect balance. See below:

Christ fulfilled the law toward God and man.

Two bars on top – There is a balance Godward.

Two bars beneath – There is a balance manward.

Continuity of character in the person of Christ.

One bar in the midst. This bar extended the whole distance from end to end.

Dignity: Expressed by the Rings

There were three rings in each board, and since the number three is indicative of heaven and the trinity, we

are reminded that "IN HIM" dwelleth all the fullness of the Godhead bodily.

The Golden Lamp Stand (Exodus 25:31-36, Exodus 37:17-23, Exodus 39:37, Exodus 40:24-25)

This provided divine light in The Holy Place in the power of The Holy Spirit. The lamp stand with its vessels was beaten out from one talent of pure gold - a talent being approximately 120 pounds in weight. Gold was the first thing mentioned in connection with the gifts to be given by the redeemed people for the building of the tabernacle. The lamp stand was not cast in some man-made mould. It was not made in sections then fabricated into a finished article. It was beaten into shape and beauty from one block of pure gold.

The Ornamentation of the Lamp Stand was as follows:

- One central stalk with a main branch on the perpendicular.
- Three branches springing from each side and corresponding to each other.
- Ornamented with bowls, knops, and flowers.

Compare this with Isaiah 11:1-2: A Rod out of the stem of Jesse and a branch shall grow out of his roots. Note also the Spirit of Wisdom, Understanding, Counsel, Might, Knowledge, and Fear of the Lord. Compare also with 1 Timothy 3:16 (Great is the mystery of Godliness). Consider the following: God was manifested in the flesh, justified in the Spirit, appeared to angels, preached to the nations, believed on in the world, and received up into glory.

Its Position

- It was in the holy place.
- It stood upon the desert sand.
- It was placed on the south side.

Its Purpose

- To give light in the holy place.
- To shine upon itself and thus exhibit its beauty.
- To provide light for the priest to function first at the table of communion and then at the altar of worship.

Its Perfection

- Seven lamps setting forth light in perfection.
- Pure white light can be broken into seven colors (the rainbow).

The Table of Showbread (Exodus 25:23-30 and Exodus 40:22-23, and Leviticus 24:5-9)

This is the first mention of a table in the Scriptures and it teaches the true basis of fellowship or communion between God and His people.

The Glory of the Person of Christ

The Materials: Shittim Wood overlaid with Pure Gold.
This sets forth the Humanity and Deity of the Lord Jesus Christ. These truths must be received with scriptural accuracy, and held with spiritual energy, guarded with holy jealousy, and then confessed with heavenly power.

The Glory of the Purity of Christ

Pure Gold – Pure Bread – Pure Frankincense: From eternity to eternity, Christ ever retains his Holy Character. He is the Holy God. He became the Holy Child. He lived as the Holy Man. He was holy in birth, in life, and in death. He is the Holy One.

The Glory of the Position of Christ

1. The Perpetuity of His Position: The Showbread was always before the face of God. So, Christ in glory is accepted before God in Perpetuity.
2. The Power of His Position: The bread accepted by God became the food of the priests. This bread sustained the priests in their ministry in the sanctuary. So Christ is the food of His people and He is able to sustain them.

The Glory of the Provision of Christ

Christ provides a communion between God and His People. Consider 2 Corinthians 6:14-18: What FELLOWSHIP hath Righteousness and Unrighteousness? What COMMUNION hath Light and Darkness? What CONCORD hath CHRIST and Belial? What PART hath Believer with Infidel? What AGREEMENT hath Temple of God with Idols?

The Golden Altar (Exodus 30:1-10, 34, 38, and Exodus 37:25-28)

Some contrasts, comparisons, and connections between the two altars:

- They were both constructed with shittim wood. The Brazen Altar was strengthened with brass. The Golden Altar was beautified with gold.

- The Brazen Altar was outside, in view of all the people. The Golden Altar was inside and in view only by the priests.

- The Brazen Altar had no crown – Christ in His humiliation. The Golden Altar had a crown – Christ in His exaltation.

- Both altars were foursquare, a sign of solidity and equality. At the Brazen Altar, Christ is seen dying for the whole world. At the Golden Altar He is interceding for the whole church.

- Both altars had four horns. Horns on the Brazen Altar constituted the strength for and protection of any guilty sinner laying hold upon them. Horns on the Golden Altar provided strength and refuge for the weakest saint in the presence of God.

- On the Day of Atonement blood was shed at the Brazen Altar, but it was put on the horns of the golden altar.

Worship can only be offered on the basis of an accepted sacrifice.

In connection with the service of the priest at the Golden Altar, it is interesting to note the composition of the incense. See Exodus 30:34-38. The time when the priest offered the incense was morning and evening. Every day of the year except one: The Day of Atonement. Also, note the things that prevented a priest from functioning at the altar. See Leviticus 21:16-24.

The Veil (Exodus 26:31-32, Matthew 27:51, and Hebrews 10:19-20)

A number of veils are spoken of in the scriptures, but each one conveys the same idea of that which comes

between and hides. There may be differences of judgment in the interpretation of certain parts of the tabernacle or things connected with it, but the spiritual significance of the veil is beyond dispute, because Hebrews 10 makes it clear.

The Construction of the Veil

- It was construction according to a Divine Pattern.
- It was cunning work of fine twined linen.
- It had colors of blue, purple, and scarlet.
- It had cherubim, which indicated that God's presence was guarded.

The Position of the Veil

Between the Holy Place and the Holy of Holies, signifying that the way into the holiest was not yet open. The presence of God could not be entered, and His glory could not be seen so long as there was an unrent veil and an unstained mercy seat. Note that four pillars supported the veil, and the life of Christ is presented and supported by a fourfold testimony.

The Rending of the Veil

Take note – It was the veil of the temple that was rent. While they were different veils they presented the same truth. The Historical Fact: Matthew, Mark and Luke record the rending of the veil. It took place when Christ had finished the work on Calvary. It took place while the priest would be in the temple. The Divine Act:

- It was rent from the top to bottom.
- It was a divine miracle, an act of God.

- It was rent in the midst.
- It gave direct access into the presence of God.
- It was rent throughout.
- It was a finished work, indicating that God's claims were fully met.

Done is the work that saves, once and forever done;

Finished the righteousness that clothes the unrighteous one

Why stand ye then without in fear

The Blood of Christ invites you near.

The Ark and the Mercy Seat (Exodus 25:10-22)

The construction of the Ark, in Exodus 25:10-11, was of shittim wood (the wood of the wilderness). This represents His humanity. The gold was used, setting forth the glory of His Deity. The golden crown of the Ark, in Exodus 25:11, foreshadowed the person of Christ, glorified in the presence of God, and crowned with glory and honor.

The carrying of the Ark is found in Exodus 25:12-15. The Ark was to be carried by the rings and the staves; this way its weight would be felt (compare 2 Samuel 6 with 1 Chronicles 15). The contents of the Ark, in Exodus 25:16, are important and symbolize the following:

The Tables of The Law = The Purity of Christ (See Exodus 16 and 21)

The Golden Pot of Manna = The Provision of Christ (See Exodus 16:33)

Aaron's Rod that Budded = The Priesthood of Christ
(See Numbers 17:10)

[Note: compare this with Hebrews 9:4] The Covering of the Ark is in Exodus 25:17.

The cherubim over the Ark, in Exodus 25:18-21, set forth the attributes of God as necessarily characterizing the action of His throne (justice and judgment).

Compare Genesis 3:24 with Psalm 39:14. At the mercy seat, justice and judgment have been fully measured out.

Consider the cloud overshadowing the Ark, in Exodus 40:36-38:

1. The Cloud was their gathering center - When the cloud stood still, the people encamped around in orderly fashion.
2. The Cloud was their guide - When the cloud moved, the people followed (from Egypt to Canaan)
3. The Cloud was their guard - In time of trouble, it stood between them and the foe.
4. The Cloud was their guarantee - As long as the cloud was there, they knew that God was in their midst.

The communication at the Ark is seen in Exodus 25:22. It was here at the mercy seat that God communicated with the people through the person of the anointed priest.

The mercy seat was sustained and measured by the Ark of the testimony. It could only be a mercy seat when sprinkled with the blood of sacrifice. The blood was on the gold. Death was a necessity before God, in His

righteousness, could show mercy. (Romans 3:24-26 says, "...The redemption which is in Christ Jesus.")

The Tabernacle Structure

Exodus 26 - Lesson 4

Introduction

The Tabernacle was constructed according to a Divine plan. God was the Architect and Moses, the General Contractor. There were many skilled workers used. Bezaleel was the foreman. This man was specially endowed with the Holy Spirit. Similarly, we are workers together with Christ in building His Church, but it is not so much working for the Lord as it is working with Him.

Note the measurements of the structure:

- 45 feet long, 15 feet wide, and 15 feet high
- The Holy Place was 30 feet long
- The Holy of Holies was a perfect cube, 15 feet in all directions (Note the smallness of the chamber). It is also interesting to note that the New Jerusalem is 1,500 miles cubed (See Revelation 21:16).

The Holy Place

The boards were made of acacia wood and overlaid with gold. They were seated into silver sockets. There was no brass used in the construction of this holy place of worship. One exception is in the construction of the five pillars of the door. There is no room for Divine judgment here. All debts have been paid at the Brazen altar. The priest has also washed off the Brazen Laver and is qualified to worship God in the Tabernacle.

These priests represent believers today. All believers are priests (See Revelation 1:6, 5:10 and 1 Peter 2 - royal,

holy priesthood). We have the right and the privilege to worship God in the holiest. Our sins have been dealt with at the cross and the washing of water by the Word washes us.

The High Priest, beginning with Aaron, is a type of Christ, our High Priest, “who ever liveth to make intercession for us.” The absence of brass reminds us of the absence of judgment or condemnation for the believer who has had the blood applied at the Cross and has come to the Word for cleansing. See Romans 8:1, “No condemnation to them which are in Christ Jesus.”

The Boards

When we think of the boards covered with gold we think of the Lord, human and divine. Gold is representative of the deity of the Lord. It is practically indestructible. When subjected to the fire, it becomes more refined. In the fire of God’s judgment on the Cross He did not falter, but was gloriously victorious.

The boards also represent the believers. There are many boards (50). They are interlocked with silver, which represents the redemptive work of Christ. This is what binds us together in Christ. The boards also rested in “sockets of silver.” We rest on the redemption provided by Christ.

The wooden boards overlaid with gold speak to us of our humanity clothed with divinity - Divine righteousness - Justification. “So dear, so very dear to God.” We will not realize this fully until we see Him face to face. Then, “we shall be like Him, for we shall see Him as He is.”

The Bars

The Tabernacle proper was bound together by five bars on either side. This is a picture of the Lord binding His people together. The number “5” represents the grace of God. We are bound together as one, by the grace of God. Built together for a habitation of God through the Spirit. See Ephesians 2:22. Five tenants to keep hold of in two sockets of silver. One socket would not be as stable as two.

In the atoning work of Christ there are two great fundamental truths presented: (1) The finished work of Christ on the Cross and (2) The glorious resurrection of Christ from the grave. The two Emmaus disciples were transformed when they recognized the risen Savior (His death and resurrection). No wonder the big heavy boards of the Tabernacle stood up on such a secure foundation as the twin sockets of silver.

As already was stated, when the boards were placed together they were bound with five bars. Note the unusual arrangement. Two bars were bolted at the top. The miracle bar was in the midst of the boards from end to end (see Exodus 26:28). It was ground and set into the boards, out of sight. The bars typify the gifts given by the ascended Lord. The two bars at the bottom represent the Apostles and Prophets, the foundation of His Church (See Ephesians 2:20). The bars at the top represent the gifts of pastor and teacher. The middle bar, unseen, represents the Holy Spirit in the midst of His people.

The Door

Jesus said, "I am the door." Jesus is the door for salvation and also to the worship of God, to fellowship and communion with Him. John 10:7 says, "I am the door of the sheep." He is the door for both believers and unbelievers alike. The fine-twined linen of the door hanging represents Christ. Jesus said to His disciples, "No man cometh unto the Father but by Me." See John 14:6.

The Pillars

There were five pillars for the door. These pillars speak of the Lord, for they were wood covered with gold. These pillars were set in sockets of brass, speaking of His victory over our judgment that was placed upon Him. We read in Isaiah 9:6 of five names given to our Lord: (1) Wonderful, (2) Counselor, (3) The Mighty God, (4) The Everlasting Father, and (5) The Prince of Peace.

The Curtains

There were four layers of material that covered the Tabernacle. The two inner layers were called curtains. The two outer layers were called coverings.

The First Curtain

The first curtain was visible from the inside. This was what the Priests saw. It was made of fine-twined linen (typical of the purity of Christ). The colors blue, purple, and scarlet were woven into this. What does all this mean? The picture here is representative of Christ. We see Christ everywhere. We see His righteousness and holiness in the colors of the fine-twined linen:

The Blue: Son of God (John)

The Purple: The King (Matthew)

The Scarlet: The Servant (Mark)

The White: Son of man (Luke)

Also woven into the curtain were Cherubim. Why the Cherubim? Cherubim speak of the guardians of God's holiness. This is supported by the fact that Cherubim were placed at the East entrance of the Garden of Eden to guard the tree of Life, after Adam had sinned.

The Second Curtain

The second curtain was made of goat hair. It was completely hidden from the priest in the Tabernacle. The Palestinian goat was black. Its hair depicts the blackness of sin - the sin of mankind. The goat is invariably used in a bad sense throughout Scripture (the separation of sheep from goats in Matthew 25:32 for example). Goats were only used for a sin offering (See Leviticus 16:5).

The Coverings

Rams skins dyed red were used to completely cover the goat hair curtains. Goat hair is typical of Christ as prophet. [Prophet, Priest, King motif: Prophet - He was a prophet on earth. Priest - He is a Priest today in Heaven. King - He will be the King when He returns to earth.] Zechariah 13:4 and 8 show that the rough heavy garment was the mark of a prophet. Note that when King Ahaziah was told that the man who wanted to see him was a hairy man (i.e. wearing a hairy garment), he knew it was Elijah (note also: John the Baptist - hairy garment - leather girdle).

This is a beautiful picture of the blood of Jesus Christ covering the sins of the world. Christ's blood shelters

the Christian and covers his sins. It also speaks of consecration - signifying the possible length of a consecration. Think of the ram of consecration - Christ, being the perfect example of consecration.

Outer Covering: Badgers Skins - dolphin and seal skin. The color of these skins has not been revealed in Scripture. To the observer, it must have been unattractive. The badgers' skins protected the Tabernacle from the elements. So Christ also shields His own from the onslaughts of Satan. The Tabernacle is a picture of Christ. The world saw in Him no form or comeliness, or beauty. As the beauty of the Tabernacle was on the inside, the beauties and excellencies of Christ are on the inside; how precious to those who have been redeemed by His blood.

The Covering of the Tabernacle

Exodus 36:1-13

Introduction

There were four layers of material that covered the tabernacle. The two inner layers were called “curtains.” The two outer layers were called “coverings.” Our study of these coverings will show that they eloquently speak of the glorious person and the victorious work of the Lord Jesus. Like the four Gospels, each covering is complete in itself, but when considered together, they give a full-orbed picture of the Lord.

The Inner Curtain

Let us consider the inner curtain: This set of curtains actually comprised the roof of the tabernacle. Only the priests who ministered in the Holy Place and in the Holy of Holies saw this indescribably beautiful curtain. Being made of fine twined linen, it spoke of the purity of Christ, and also typified His inner glory (note Luke’s presentation of Christ).

In the days of His flesh, most of the people only saw the badger skin (see Isaiah 53). His disciples, on occasion, were able to pierce through the outer coverings and see His divine glory. John 1:14 says, “We beheld His glory.” When Peter wrote his first letter 30 years after the ascension, he vividly recalls his experience on the mount of Transfiguration. “Beloved, we too can see Him in His majestic fullness and unsurpassed glory if we take advantage of our priesthood.”

The Materials

This curtain was made of fine twined linen. This speaks of the purity of Christ's humanity (see Numbers 11:8). When compared to other men, He stands alone in solitary dignity. Speaking of His birth, the angel could say "that holy thing" (see Luke 1:35). Paul surveying His life wrote in Romans 1:3-4, "Jesus Christ - declared to be the Son of God with power according to the Spirit of holiness, by the resurrection from the dead." Demons declared, "We know Thee who Thou art, the Holy one of God" (see Mark 1:24). The centurion confessed, "Certainly this was a righteous man" (see Luke 23:47).

The Colors

Into this curtain were woven the colors of blue, purple and scarlet: Blue is the heavenly color. It speaks to us of the heavenly origin of Christ and His deity. How this deity ever became embodied in flesh will always be a mystery. 1 Timothy 3:16 says, "Without controversy great is the mystery of godliness: God was manifest." In John 6:33, Jesus spoke of Himself as the "living bread, which came down from heaven." In Isaiah 9:6, the prophet had the same concept when he declared, "Unto you a Child is born, unto us a Son is given." "I am..." This is the character John displays in His Gospel.

The second color is purple. This is the color of royalty, and speaks of the kingly character of the Lord Jesus Christ. Isaiah describes the King as the Wonderful-Counselor, the Mighty God, the everlasting Father, and the Prince of Peace. Gabriel said in Luke 1:32-33:

"He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto Him the

throne of His Father David. And He shall reign over the house of Jacob forever; and of His kingdom there shall be no end.”

When our Lord comes the second time, it will be demonstrated universally that He is “the blessed and only Potentate, the King of Kings, and Lord of Lords” (see 1 Timothy 6:15). Matthew describes Him over and over again as “King of the Jews.” This is the intent of the kingly gospel.

The third color is scarlet. Scarlet is the symbol of blood and points us to the death of the Lord. “He became obedient unto death, even the death of the Cross.” No one in time will ever be able to fathom the depth of His love or the extent of His death. “None of the ransomed ever knew [...]” Mark’s gospel would present to us the shedding of the precious blood of the perfect Servant.

The Cherubim

Please note that cherubim were woven into this curtain. Why cherubim? Cherubim are God’s messengers. They, among other things, are guardians of God’s holiness. This is supported by the fact that cherubim were placed at the east entrance of the Garden of Eden to guard the tree of life, after Adam had sinned. The cherubim could also remind us of Christ as the guardian of God’s holiness. As the Judge of the world, He will do this. Acts 17:31 says, “God hath appointed a day in which He will judge the world.”

In this glorious inner curtain we have an incomparable picture of Christ in His humanity, His deity, His sovereignty, His humility, and as the Judge, His severity

in Judgment. This is a picture of the incomparable,
incomprehensible, unfathomable, and inscrutable Christ.

The Outer Court

Lesson 2

Read Exodus 25:1-9 and Exodus 27:9-15. (Background - Hebrews 9)

The Outer Court

Size: 150 feet by 75 feet by 7 ½ feet.

The cost has been estimated at \$1,500,000 before inflation.

The White Linen Fence

The white linen represents Jesus Christ in all His purity and absolute righteousness. [Describe His holiness] He did no sin. He knew no sin. In Him was no sin. The symbol extends beyond this however. The linen was made from flax, and flax is grown from the ground. There is a picture of His sinless humanity, and His earthly ministry. [Describe His humanity] He was the Mediator between God and man (God made flesh, etc. - See John 1).

The white linen fence kept defiled man away from God's place of worship. The first act of worship was through the court gate to the place of sacrifice, the brazen altar. This is man's only approach to God. Man must approach God through Christ.

The Pillars

These pillars, capped with silver, held the linen sheet in its place. These represent believers holding up the righteousness of God in Jesus Christ for the world to see. Never a man spoke like this man - see John 7:46.

They wondered at the gracious words, which proceeded from His mouth - see Luke 4:22. [Describe our responsibility]

The silver here speaks of redemption. Notice that the material for the Tabernacle was given as a free-will offering, except the silver. The same amount of silver was required from each Israelite for the Tabernacle. A half shekel was demanded as atonement money from every male starting at the age of twenty. This produced 4 tons of silver. The cost of all men's salvation was the same - the precious blood of Christ. [Apply this truth to the present]

The pillars were made of brass. The brass speaks of judgment. (Illustration: The serpent of brass). It is a picture of Christ bearing our judgment on the tree. These pillars of brass were seated on plates of brass, speaking of judgment that is past. To sum up, we have a picture of the believer who has been crowned with redemption. Although condemned to die, judgment is past. In addition to these things, the believer is holding up to a dying world, the purity of Christ and the righteousness of God.

The Gate

The gate was beautiful as well as spacious. The colors were in contrast to the white. This was the way to the Brazen Altar and to God. The gate was 30 feet wide - it was the only way in. Remember that Jesus said: "I am the way" and "I am the door." There is one Mediator. "No man cometh unto the Father but by Me," says the Christ. No other Name under heaven. The wide gate is a picture of the easy and simple way salvation is offered to all.

The gate was covered with fine linen, but with this difference - the colors of Blue, Purple, Scarlet, and White were woven into it. Why these particular colors? They were chosen by God to give meaning. [Note the typical teaching] If the white linen speaks of Christ's righteousness, surely the other colors speak of Him too.

[Explain how the Gospels portray the Lord] The Blue represents Christ as the Heavenly One. John in his Gospel says that Christ is the Son of God. The Purple is the color of royalty. Matthew portrays Christ as the King. The Scarlet is the color of blood reminding us of sacrifice. Mark, in his Gospel, pictures for us Christ as the perfect Servant, obedient unto death. The White represents purity or righteousness. Luke presents Him as the Son of man, the Holy One, the sinless One. These colors then, represent the Lord in this fourfold sense.

Note another interesting thing: There were no cherubim woven into these curtains. In the curtains at the Tabernacle doorway and also into the Inner Veil, they were woven. The cherubim speak of guardians of His holiness. They guarded the way into the presence of God. No guards were placed at the gate. The way to the brazen altar was open to "whosoever will." No barriers existed between the sinner and the Lamb of salvation.

The Four Pillars of the Gate

These four pillars, which support the gate curtain, speak to us of the four writers of the Gospels. The pillars of the outer court represent believers in Christ. The picture here then is of the apostles and believers holding up Jesus Christ in all His purity. Think of what this means: Matthew, Mark, Luke, and John hold Him up through the Gospels. We, as believers, hold Him up in our life.

The hanging of the court gate was the last of the Tabernacle to be erected. When this lovely gate was erected Moses could say, "It is finished." The way of access to God was proclaimed a finished work. How beautifully this speaks of the finished work of Christ. When He said, "It is finished," the veil of the temple was split from top to bottom. The way to God was now open. He could come out to man. And man could go in to Him.

The Furniture of the Outer Court

Exodus 27:1-8, Exodus 38:1-5, Exodus 30:17-21, and Exodus 38:8

Introduction

There were two pieces of furniture in the outer court: the brazen altar and the brazen laver. The brazen altar was twice the height of the ark. When we think of an altar, we think of worship and sacrifice. An altar is a place of humiliation and submission for the Israelite. The altar provides the ministry of reconciliation.

This is what happened when we came to the Cross for salvation. We were humbled as sinners and we submitted to the Lamb of God, then we received salvation. We threw ourselves on the mercy of God. The atonement not only saves us, but also glorifies God. Immediately after our conversion, we hungered for spiritual food – God’s holy Word, which would equate with the laver. When the priests had sacrificed to God, their next appointment was the brazen laver. They could not serve apart from using the laver. The laver suggests separation and sanctification.

The Brazen Altar

The altar reminds us of Hebrews 9:22, “without the shedding of blood.” There was no entrance to God’s presence except by blood. In this age, there is no entrance into the presence of God except through the sacrifice and blood of Christ. With this truth in view, it is significant that the altar was built foursquare. This suggests its sufficiency for Israel as they encamped on

its four sides. In an even greater degree, it depicts the sacrifice of Christ, on the altar of the Cross, as sufficient to meet the need of the world. In virtue of this glorious truth, the risen triumphant Lord could say to His disciples, "Go ye into all the world and preach the Gospel to every creature."

There were two materials used in the building of the altar: acacia wood and brass. Note at this point that all the vessels in the Holy and Most Holy place were covered with pure gold.

The Acacia Wood

The acacia wood speaks of our Lord's incorruptible humanity.

1. This wood was indestructible. Man and demon tried to mar His character and destroy Him. [Describe] The Lord withstood the wiles of the devil and the hatred of man. He also triumphed in and over the judgment and wrath of God against sin. Parts of this tree were also made into medicine to meet the needs of the sick.

2. The acacia tree grew in the desert. It possessed a long top root through which it maintained life from hidden resources. Consider Luke's account of our Lord as the perfect man engaging in prayer on seven major occasions. Isaiah 53:2 speaks prophetically of our Lord, that He would "grow up as a root out of dry ground." This is the man-ward aspect. The God-ward aspect was entirely different. "He shall grow up before Him as a tender plant."

3. The acacia wood was covered with brass (copper). The ancients evidently had a process of hardening copper that made it the most fire-resistant of all metals.

This metal speaks to us of Christ who alone could endure the fierceness of the wrath of God. Hebrews 12:1-3 says, "He endured the Cross, despising the shame."

The Brass

God's judgment would have consumed mere man instantly. The fact that the brass (or copper) speaks of the fierceness of the wrath of God against sin is further evidenced by the incident in Numbers 16. The earth swallowed up Korah, with his fellow rebels Dathan and Abiram. Then fire came down from the Lord and consumed the 250 men who had offered incense in this brass censer.

Moses commanded Eleazar to take the censers out of the fire; the reason given for this is "that they are hallowed." Then their censers were taken and made into broad plates, which completely covered the altar on all four sides. This was to be a sign to the Jews of the judgment of God upon any who would approach Him in their own way and not in the God-appointed way.

The Altar as a Type

The altar is a type of the Cross - the grating midway (meaning "lifted up").

The altar was the only place where the Israelite could obtain a postponement of divine judgment. His sins were covered. The Cross of Christ is the only place where a sinner can receive forgiveness of sins, be justified, and reconciled.

The horns pointed in all directions telling us that the power of the blood is available to all mankind, inclusive

of Jews and Gentiles, whites and blacks, learned and unlearned, and rich and poor alike. The horns also speak of power. It is interesting that horns were found on the altar of incense, which represents prayer. The power of the blood and the power of prayer are suggested thoughts here.

Animal sacrifices are a type of Christ (The Lamb and the Fire). Animals were subjected to the intense heat of the fire, which represents Christ's sufferings. There was no substitute for Him as in Isaac's case. Stoves represent the pilgrim character as well as the gospel, the death and resurrection.

The Brazen Laver

(Exodus 30:17-21, Exodus 38:8, Exodus 40:7)

The brazen laver was one of the two vessels that stood in the outer court of the tabernacle. It stood between the brazen altar and the door of the tabernacle. The laver was to be made out of the mirrors of the women who assembled at the door of the congregation (see Exodus 38:8). The Egyptians had developed the technique of polishing brass so that one could see their reflections. For some, what they saw was gratifying. For others, it meant that what they saw needed some improvement; so the mirrors were instruments of self-gratification.

The Jewish women were no different from the Egyptians in this respect and evidently had brought large quantities of these looking glasses with them. These they surrendered to the Lord and His service to be used to make that that typified the need for personal holiness. This is an important factor in a believer's life -

surrender and sanctification. Hebrews 12:14 says, "Follow...Holiness, without which no man shall see the Lord."

There was no measurement given for the laver. This was mainly because there is not limit to the holiness that God would wish for His people to show. 1 Peter 1:16 says, "Be ye holy: for I am holy." In the context of the mirror, James reminds us that the Word is a mirror. Read James 1:22-25. If we want a good look at ourselves we should read the Word.

In Psalm 119, the Word is called the judgment of God fifteen times. What the Law was to the Israelite, the Word should be to the believer. We no sooner begin to read the Word than we find we are being judged by it. As sinners, we were judged for our sin - condemned. We saw ourselves without Christ - eternally lost. As believers we read of the holiness of God, then we read of our own sinfulness of heart and it drives us "to our knees" in confession. Like Peter we say, "Depart from me, for I am a sinful man."

The laver was a small vessel, yet it met the need of every priest. Though the Word of God is small, it can meet the need for the cleansing of every believer. It is interesting to note that there are no measurements given as to the size of the laver. Being a picture of the Word, it reminds us that the Word cannot be measured. The Bible is a wonderful book, but it cannot be measured or be contained in any one vessel. It never needs to be repaired.

The Water of the Laver

The laver was filled with water. The water was for the cleansing of the priests. [Describe the defilement] At his

consecration, the priest was bathed all over by Moses at the laver. This bathing had to be done but once (see Leviticus 8:6) and done by another. But, in his service for God, the priest had to wash his hands and feet every time he entered into the Holy Place (see Exodus 30:19-21). The penalty for not doing so was death (see Exodus 30:20-21). The original washing typifies regeneration in our day, an experience that is never repeated. It also explains the Lord's word to Peter, "He that is washed (completely) needeth not save to wash (partially) his feet, but is clean every whit." (John 13:10)

The water in the laver is the Word of God. [Give the guide here as to how to discern between the Word and the Spirit when water is mentioned] If the water is still, it is the Word. If the water is moving, it is the Spirit. So then, the water in the laver speaks to us of the Word of God being applied by the Spirit of God. They that are in the flesh cannot please God (see Romans 8:8).

Psalm 49:9 says, "Wherewithal shall a young man cleanse his way." John 15:3 says, "Now ye are clean through the Word which I have spoken unto you." The church is constantly being "cleansed and sanctified with the washing of water by the Word" (see Ephesians 5:26). How important it is that we should often apply the Word of God, by the power of the Spirit to our lives.

Conclusion

Let me sum up the contents of our talk: It was mandatory for the priest to wash at the laver before entering God's presence in service. If he should fail to wash, he would die (see Exodus 30:20-21). The application for us today is:

1. If we fail to come regularly for cleansing from the Word, we will die spiritually.

2. If we fail to apply the Word to our lives before serving God, His judgment will rest upon us.

Brethren, we should apply the Word often to our lives.

We should confess our sins in the light of the Word.

Then, and only then, will we be in a spiritual condition to serve and worship God acceptably.

The High Priest

Exodus 28, Hebrews 7:24-25, Hebrews 8:1-2, 1 John 2:1-2

The Idea of a Priest

In the beginning, man acted as his own priest. An example of this can be seen through the story of Cain and Abel. Later in human history we find the father, head of the household, offering sacrifices to God. An example of this can be seen through Abraham. Still later, we find a man chosen of God to act as the high priest for the nation (Aaron). Finally, God chose Christ as priest for the whole world. Jesus said, "No man cometh unto the Father but by Me."

The priest with whom we are particularly concerned is Aaron. He was called of God to serve as high priest for Israel. He was not only called (see Exodus 28:1 and Hebrews 5:4-10), but he was cleansed and totally prepared to perform his sacred duties. Aaron, the high priest, was immaculately clothed and wonderfully consecrated. Aaron is a type of Jesus Christ, our High Priest.

The Priestly Garments

Let us now consider the clothes with which the High Priest was dressed.

The Ephod (Exodus 28:6-7)

This was the outer garment of linen and gold. The gold represents the deity of Christ. The linen represents His infinite righteousness. The colors speak of His glorious

attributes. In the rest of his garments (shoulder stones, breastplate, urim and thummim, and curious girdle), we see the majesty of Christ's kingly character, the mystery of His divinity, and the picture of His humility (particularly in the colors of gold, blue, purple, and scarlet).

The Curious Girdle of the Ephod (Exodus 28:8-39:5, Luke 17:8, and Isaiah 22:21)

The girdle gathers us unto itself, all the justice of Christ as Son of man and Son of God. It was made of the same material as the ephod. It depicts His high priesthood. A girdle denotes service or action. The Lord girded Himself with a towel (see John 13). In Ephesians 6:13-18, believers are admonished to "gird themselves about with truth."

The curious girdle appears to be an integral part of the ephod. In this, we see Christ as a servant of God and mankind. It depicts that Christ, our High Priest, is able to "keep us," "love us," "guide us," and "serve us."

The Shoulder Stones/The Onyx Stones (Exodus 28:9-14)

These were placed on the shoulders of the priest. They were attached to the ephod. On each stone was engraved six of the names of the twelve tribes. Shoulders are for bearing burdens. This is exemplified by the lost sheep (see Luke 15). The high priest was to bear the burdens of the twelve tribes and the engraved stones constantly reminded him of this.

Christ is our High Priest and burden bearer. Our names are not on His shoulder but in the Lamb's book of life.

The names were engraved in chronological order, according to birth (see Exodus 28:10). Our names are written in the Lamb's book of life, because of our rebirth. "On His heart our names are graven. On his shoulders we are born."

The Breastplate of Judgment (Exodus 28:15-29)

This name literally means "ornament of decisions" (see Ephesians 6:14). In the O.T. we have the breastplate of judgment. In the N.T. we have the breastplate of righteousness (see Ephesians 6:14). The breastplate was foursquare as was the brazen altar (9 inches squared).

The Precious Stones

The breastplate displayed twelve precious stones set in pure gold and placed uniformly in rows. Every stone was different, but there was only one breastplate. Each stone had the name of a tribe engraved on it; Israel was carried close to the heart of Aaron. Believers enjoy this happy position as well. For, just as the precious stones were set in gold, so are we set in Christ, placed there by God Himself. John 15:16 says, "Ye have not chosen Me, but I have chosen you." And just as there was one breastplate, but many stones, so there is one Church, but many believers.

The Urim and Thummim (Exodus 28:30 and Numbers 27:21)

These words mean lights and perfections. These seem to have been precious stones (i.e. black and white - see Numbers 27:21). These were used to assist in making important decisions. See 1 Sam 28:6. For us today, they

could represent the Old and New Testaments. Psalm 119:105 says, “Thy Word is a light to my path.”

The Robe (Exodus 28:31-35, Isaiah 61:10, and Job 29:14)

This is the first time we find a robe mentioned in the Scriptures. The robe is a symbol of dignity (see Ezekiel 26:16), of royalty (see Matthew 27:28-29), and of righteousness (see Isaiah 61:10). This garment was blue and had bells and pomegranates attached to its hem. Blue speaks to us of the heavenly One, of whom the priest was a type - the heavenly One, the kingly One, the only Savior. The pomegranates were blue, purple, and scarlet.

The golden bells reminded Israel of the One who interceded for them. As they heard the bells ringing, they rejoiced that their High Priest was alive and representing them before a holy God. We should thank God for our great High Priest now appearing in the presence of God for us. We do not hear bells ringing, but we know from the Scriptures that He is “alive in the power of an indissoluble life.”

On the Day of Atonement, the bells were not worn, nor any of the garments of beauty and glory; only a white garment. The Day of Atonement was a day of humiliation. It is a picture of the sinner going to Christ for salvation.

The Golden Plate (Exodus 28:36-38)

This was a golden band that was worn around the head. This band was held in place by a ribbon of blue. Inscribed on the band were the words “Holiness to the Lord.”

The Coat (Exodus 28:39, Revelation 19:8)

This coat was made of linen and cunningly embroidered. The linen speaks of God's divinely imputed righteousness. The Scriptures tell us that "Christ is our righteousness," 1 Corinthians 1:30. The linen coat reminds us of our Lord Jesus: holy, harmless and undefiled.

The Miter (Exodus 28:39)

Only the high priest wore the miter. The other priests wore bonnets (see Exodus 28:39-40). The miter and the bonnets were coverings for the head. This is a symbol of obedience. The priests were obedient to God. We, as priests, should be obedient to Him also. Jesus is the perfect example. We should follow His example.

The Study of the Priesthood

The Study of the Priesthood is Rewarding and Important

I hope that this study has brought Christ before you as:

- The Human and Divine One
- The Serving One
- The Sinless One
- The Loving One
- The Strengthening and Sustaining One
- The Righteous One
- The Heavenly and Gracious One
- The Obedient One

The Word declares in 1 Timothy 2:5 - "There is one God, and one mediator between God and men, the man Christ Jesus." Jesus Christ is our High Priest today. He is unique and alone in His office. There is no other. In life He was incorruptible. He has done all things well. No man ever spoke like this man. Of Him was said:

"I find no fault in Him."

"Truly this was a righteous man."

"Truly, this was the Son of God."

Mark's testimony by revelation, "Thou art the Christ, it's my Lord, and my God."

Demons added their testimony, "Thou art the Holy One of God."

"Jesus, Thou Son of God most high," and

"Thou art the Christ, the Son of God"

Further testimonies from the inspired writers include: Paul - He knew no sin, Peter - He did no sin, and John - In Him was no sin. Jesus Himself said: "The men of this world cometh and findeth nothing in me." Our Lord stands alone in solitary dignity, perfectly holy, impeccable, there is no other like Him; there is no other.

The Perfect Deity and Humanity of Christ

Consider the perfect deity and humanity of Christ as seen in the contrast of the glory and majesty of the Holy Mount - and the humiliation of Calvary's Mount:

On the Holy Mount, His hands and face shone as the Son.

On mount Calvary, His visage was marred more than any man's.

On the Holy Mount, His raiment was white as light,
exceedingly white and glistening.

On mount Calvary, His garments were taken from Him,
and the soldiers gambled for its possession.

On the Holy Mount, there stood by Him two men - two
of the greatest.

On Mount Calvary He was crucified between two
thieves.

On the Holy Mount, He was wrapped in Shekinah glory.

On Mount Calvary, He was enveloped in darkness.

On the Holy Mount, from the cloud there came the voice
of infinite pleasure. "This is My beloved Son [...]"

On Mount Calvary, from the darkness came the
anguished cry of desolation, "My God, My God, why hast
Thou forsaken Me?"

In both scenes it is the same Christ. Let us bow our
hearts and worship Him.

Now unto the King, eternal, immortal, invisible, the only
wise God, be honor and glory forever and ever. Amen.

Let us join in the eventual universal worship of the King.

Blessing and honor and glory, and power be unto Him
who sits upon the throne, and unto the Lamb for ever
and ever, Amen. See Revelation 5:13.

The Inner Veil

Exodus 26:31-35, Matthew 27:50-51, Hebrews 10:20-21

In our study this morning we will look at the unrent veil and its place in the tabernacle. Furthermore, we will look at its physical characteristics (including the material, colors, and cherubim) and the pillars. Then secondly we will look at the rent veil and its symbolic meaning (it is a type of Christ's death). We will also see its real significance: Man has access to the throne of God and God gives an invitation to come. The subject before us should stir our hearts, for the inner veil has special significance and is of utmost importance.

The Unrent Veil

We will consider this as it appeared in the tabernacle. This veil is a type of our Lord's human body. Hebrews 10:20-21 says, "Through the veil, that is to say His flesh." The unrent veil represents our Lord before crucifixion. We also see this veil as a barrier to the priests, who ministered in the Holy Place.

The high priest could only enter the Holy of Holies, behind the veil into God's presence one day a year. Not a foot fall was heard for another full year. The one thing that prevented this was the unrent veil. This was true until Christ came in the flesh and finished His work. Before Christ's death mankind was unable to approach a thrice-holy God, except through the high priest. Hebrews 9:7-8 says:

"But into the second went the high priest alone once every year, not without blood, which he offered for

himself, and for the errors of the people: The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing.”

In this Age of Grace, we have access to the throne of God, because the body of our Lord was rent on the Cross. He was the sacrifice and offering-Priest, and because He rose victorious, He now lives forever to make intercession for us.

This veil separated the Holy of Holies from the Holy Place. God dwelt behind this veil. This was the appointed place of worship. God does not reside in Holy places today (buildings, sanctuaries, etc.). God, by His Spirit, dwells in His people. 1 Corinthians 3:16-17 says, “Know ye not that you are the temple of the Holy Spirit.” 1 Corinthians 6:19 similarly says, “What, don’t you know that your body is the temple of the Holy Spirit?”

May we keep our bodies a fit place for Him to dwell. To Him your heart is a sacred and holy place. See Rom. 12:1 - We are exhorted to give our bodies as a present to God. Our body is where God dwells on earth today. A divine consciousness of whose property we are is the first step toward a happy and victorious life.

The veil hid the Most Holy Place. The Holy of Holies is a picture of heaven, and the throne of God, where God the Father dwells. Today, the veil is rent and we can know something of what heaven is like. We read much about heaven in Revelation. [Describe some other glimpses of heaven, for example, Stephen and Paul].

Jewish tradition tells us that this veil was woven of pure Egyptian linen and was 4 inches thick. It was made of blue, purple, and scarlet fine-twined linen. This

symbolizes the heavenly, the kingly, redemption, and humanity all in one. Also woven into the veil were the cherubim to protect the holiness of God. All of this speaks of Christ and the Holiness of God.

The Pillars - These were four in number, made with acacia wood overlaid with gold. These pillars differ from those of the court gate in four ways: (1) They were four in number, (2) Founded in silver, (3) Covered in gold instead of brass, and (4) They were cut off at the top. The four pillars speak of the Christ of the Gospels. They were cut off - so his life was cut off from the land of the living. The materials from which they were made spoke of His humanity and deity. The silver speaks of His redemptive work.

The Rent Veil

“And behold the veil of the temple was rent from top to bottom.” (Matthew 27:51)

“The veil is representative of the body of Christ being rent at Calvary.” (Hebrews 10:20)

Jesus said in John 10, “I lay down my life.” Picture Jesus being laid on the Cross - nails driven through His hands and feet. Then while in physical, mental, and spiritual agony, the soldiers raised the Cross and thrust it roughly into the ground. “The veil, that is to say His flesh,” was torn or completely rent. When work is completed, it is “finished.” This means to you and me that we have access into God’s presence and a complete and perfect salvation has been attained.

It’s Real Significance: Christ’s Work As Mediator - God now invites us to come into His presence. Hebrews 4:16

says, "Come boldly to the throne of grace." Consider Hebrews 10:19-22:

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; And having an high priest over the house of God; Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

The Altar of Incense

Exodus 30:1-10, Psalm 141:2, Revelation 8:3-4

The Significance of the Altar

The Altar Typifies Prayer - It was small, but large enough to serve its purpose. Note that it is not the long prayer that avails much, but the prayer of faith. We are not heard for our vain repetitions, but “the fervent prayer of a righteous man availeth much.”

The Altar is a Type of Christ - Christ is the one through whom our prayers and praises ascend to God. Note His high priestly office (see Hebrews 8:1 and Hebrews 7:25). We have a high priest seated at the right hand of God. He is able to save to the uttermost –saying He ever liveth to make intercession for them.

The Components of the Altar

The altar was made of wood overlaid with gold. It was 1½ ft. by 1½ ft. by 3 ft. high. As previously stated the material speaks of the Lord’s humanity and deity.

There were horns situated at each of the four corners – similar to the brazen altar. The horns on the brazen altar spoke of the “power in the blood,” while these horns speak of the “power of prayer” and Christ Himself. They were sprinkled with blood from the brazen altar once a year on the Day of Atonement. God never forgets the suffering His Son endured for us. “One thousand years as one day [...]” We must never forget the efficacy of the blood of Christ. To verify that the horns speak of Christ, see Luke 1:69. Zechariah, John the Baptist’s father, said,

“God hath raised up a horn of salvation for us in the house of His servant David.”

The crown speaks of exaltation. A golden crown was placed around the top of the altar. This gives us a picture of Christ exalted. It is only because Christ was resurrected and exalted to the right hand of God that we can expect to realize the power of answered prayer. See Hebrews 9:24.

The Location of the Altar (Exodus 40:5)

The golden altar was placed before the throne - before the ark of testimony (see Revelation 8:3). In other words, it was placed in God’s presence. This typifies our Great High Priest in the presence of God making intercession on our behalf (see Hebrews 7:25).

The golden altar was placed according to a divine plan. So also our Lord Jesus resides in the presence of God according to this divine plan. There is one notable difference between what we have in the tabernacle and what is in heaven today. In the tabernacle, we have the veil. This separated the Holy Place from the Most Holy Place. At the crucifixion this veil was rent. We now have access into God’s presence. Under the Law, the high priest could only enter the Holy of Holies once a year and only on the merits of shed blood. How we should praise God for His unspeakable gift - for Him who opened up the way to the throne of grace.

The Incense of the Altar

The altar fire was taken from off of the brazen altar and the incense was sprinkled on it morning and evening. Incense is a symbol of prayer. Psalm 141:2 says, “Let my prayer be set before Thee as incense.” In Revelation 5:8,

odors are equivalent to incense, which are “the prayers of the saints.” Aaron, the high priest, offered the incense. Aaron is a figure of the Lord Jesus Christ in heaven, offering up prayer on behalf of those who are His.

There is a danger in thinking that Christ only came to die for our sins. In one sense His work is done, but in another His work still continues today. As our Great High Priest, He intercedes for us before God. “To all our prayers and praises, Christ adds His sweet perfume; and love the censer raises, their odors to consume.”

The Ark of the Covenant

The Ark and the Mercy Seat were the most important of all the vessels of the Tabernacle. The Ark with the Mercy Seat was the throne of God. Shekinah Glory - God focused His divine presence throughout all the years the Tabernacle was in existence. This is why this innermost chamber was called the Holy of Holies.

The Mercy Seat

Exodus 25:17-22, Leviticus 16:2, Psalm 80:1 - The Mercy Seat and Cherubim were made from one solid piece of beaten gold. This speaks of Christ's Deity and Glory being one. The only other article similarly constructed was the Golden Lamp Stand. Note the absence of wood. Humanity was not represented in any way. The place of mercy was wholly conceived and wrought by God.

Let us now look at the word "Mercy-Seat." There are two places in the N.T. that give us the basic meaning of this word. 1 John 2:2 says, "And He is the propitiation for our sin." Romans 3:25 says, "Whom God has set forth to be a propitiation through faith in His blood." The root meaning of "Mercy Seat" (see Hebrews 9:5) is the same as "propitiation." The Mercy Seat had to be sprinkled with blood to accomplish the work of atonement. According to the N.T., Jesus Christ became our propitiatory sacrifice, our Mercy Seat, or place of mercy. Because of the efficacy of the blood of Christ, God now can meet His people in Christ... "the Mercy Seat"...and have mercy on the sinner and forgive to the uttermost.

The Mercy Seat is a Meeting Place

The blood sprinkled Mercy Seat was where sinful mankind could meet God's mercy. Today the blood of Jesus Christ is, through faith, our meeting place with mercy. His mediatory work at the right hand of God assures both saint and sinner alike of forgiveness of sin.

The Mercy Seat is a Resting Place

The Mercy Seat typologically speaks of Christ. Literally, a seat is a place of rest. Where else in the world could we find rest for our souls? In this world of time squandering and in this grasping-for-pleasure age, we need an anchor that is sure and steadfast, a resting place; we find this in Jesus Christ, our Lord and Savior. Matthew 11:28-30 says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

The Mercy Seat is a Place of Mercy

Once a year, on the "Day of Atonement," the High Priest entered the Most Holy place and sprinkled the Mercy Seat with blood from off the Brazen altar. God saw this blood as representing that of His own Son and recognized this as an expression of faith. As a result God was merciful to His people, to the High Priest, and postponed judgment against sin.

A literal translation of "atonement" could very well be "at-one-ment." This would signify reconciliation between God and man. The word "reconciliation" or "reconciled" are N.T. words which have the same root meaning as the

O.T. word “atonement” (see Ephesians 2:15-18 and 2 Corinth 5:18-19).

The Mercy Seat is a Throne

A throne is universally accepted as a place of judgment or a place of mercy. The Mercy Seat was where God met to judge the sins of His people. When He saw the blood of the sacrifices sprinkled thereon He withheld His judgment. In other words, God suspended judgment for sin until His Son should come and pay the debt once for all. When Jesus died, He paid the sin debt, past, present and future. The Israelite’s sin was covered until the One who was prophesied to come, did come and remove the sin of all His people. Since Christ’s death, the sin of the believing Israelite and our sin today have been removed as far as the east is removed from the west; it has been obliterated - never to be remembered against us again.

The crown around the outer edge speaks of Christ’s exaltation or kingship. Although Jesus was rejected by Israel we must ever remember that He was born King of the Jews and will one day be crowned Lord of Lords and King of Kings. He is all this, and more, because of His glorious resurrection.

The Cherubim

These overshadowed the Mercy Seat and looked down on it. They were figures representing certain angelic beings.

Their Purpose

Their responsibility seems to be that of guarding the infinite holiness of God. They guarded the east entrance to the Garden of Eden after Adam and Eve had sinned.

They were placed there by God himself to guard the tree of life (see Genesis 3:23).

Their Attitude

They were messengers of judgment. They looked down upon the blood-stained Mercy Seat and covered it with their wings (see Exodus 25:20). As long as they saw the blood-sprinkled Mercy Seat, symbolizing that God's claims against sin had been met, judgment was stayed. As believers, we should thank God for the precious blood of Christ. It is the most precious thing in heaven or on earth (1 Peter 2:7 says, "Unto you, therefore, which believe He is precious." See also 1 Peter 1:18-19).

The Shekinah Glory

This is an un-translated Hebrew word which means "There will I meet you." The Shekinah glory, as God's presence, was over the Mercy Seat. It was here that God said He would meet with His people; that is, over the blood which had been sprinkled thereon. God cannot and will not meet with mankind today except as He sees the blood of Jesus Christ.

There is no approach, no mercy, nor any salvation for anyone, except through both a personal recognition of the efficacy of Christ's blood and a personal exercise of faith in that blood. This is the basis of all N.T. doctrine and there is no substitute for it. Any church or individual who digresses or deviates from this truth has become apostate and is open to the wrath and judgment of God (see John 3:36, 8:24 and 1 Thessalonians 1:7-9).

The Ark of the Covenant (Exodus 25:10-22 and Hebrews 9:4)

We will look at the Ark in three ways: (1) Its physical characteristics (size and material), (2) Its contents (the tables of the Law, the golden pot of manna, and Aaron's rod that budded), and (3) Its relative position (in the Tabernacle, on its journeys, and its whereabouts today).

The importance Israel placed upon the Ark of the Covenant is astounding. The importance given to this Ark by God Jehovah is stupendous. In the Bible there are principally three arks: (1) Noah's Ark, (2) The Ark of Moses, and (3) The Ark of the Covenant. Each one speaks of preservation. Each, in its own way, speaks of the Lord, our Ark of Refuge. The Law, God's precepts, was also within the Ark. The way in which the Ark preserved God's precepts to Israel is the same manner in which the Lord Jesus preserves our incorruptible inheritance in Heaven - the title deed to our salvation (see Heb 8:6, 13:20 and 1 Peter 1:4).

Physical Characteristics

The Ark was small, yet it was a valuable treasure chest. It was 3 feet 9 inches long, 2 feet 3 inches wide, and 2 feet 2 inches deep - so small, yet so precious. There was a rim (or crown) all around it. The lid (or top) was covered with pure beaten gold, called the Mercy Seat. The materials used to make the Ark were wood and gold; these represent both His Deity and Humanity.

Forged to the Mercy Seat were two Cherubim. The area over the Ark was hallowed by God's presence. It was there He said, "I will meet thee." As Israel journeyed in the wilderness, only the Ark was carried on the

shoulders of the Priests (see Joshua 3 and 6: Jordan and Jericho). The Ark was carried high, so that all could see it. Christ has been exalted high and lifted up to God's right hand. Believers also should exalt Christ and proclaim Him to the world. See John 12:32, "And I, if I be lifted up from the earth, will draw all men unto me."

The Contents of the Ark

Inside the Ark were three items of considerable importance: (1) Two tables on which the Law was written, (2) A golden pot of manna, and (3) Aaron's rod that budded (see Hebrews 9:4). The Ark and its contents speak preeminently of the Lord Jesus Christ. The Person and Work of the Lord is revealed here as in no other instance. We see Him as Son of man and Son of God, crowned with glory, ever living, and ever-present to those who call upon Him.

The Tables of the Law

Let us consider the Ten Commandments, which were written on the two tables of stone. Exodus 25:16 says, "And thou shalt put into the Ark the testimony which I shall give thee." These commandments were to go with them on all their journeys and to be continually in their midst, displaying the holy character of God.

The Ten Commandments are found in Exodus 20:1-17 [read this passage]. The finger of God wrote them. These represent the written Word of God. The Law was holy and sacred—its place was in the most Holy of places. The Divine Law of God, the Written Word, is eternal (see Psalm 49:89), precious (1 Samuel 3:1), and endures forever (1 Peter 1:25).

No one, apart from the Lord, has ever kept the Law in its entirety. The Law being placed within the Ark typifies this. The Psalmist could say of Him, "Thy Law is within my heart" (Psalm 40:8). The Lord kept the Law in thought, word, and deed (1 Peter 2:22, "He did no sin" - 1 John 3:5, "In Him was no sin" - 2 Corinthians 5:21, "He knew no sin."). In contrast to the perfection, Paul declares that, "All have sinned and come short of the glory of God;" His glory being the Ten Commandments.

Most commentators point out that we build a house first and then consider what furniture we should install. God works from the opposite direction. Exodus 25:8-10 says, "Let them make me a sanctuary; that I may dwell among them...and they made an ark of shittim wood." The Ark speaks of Christ - He is the center of time and eternity. God would have us to know that His beloved Son is "before all things." The Ark was so small and yet so precious. In Christ, there is the perfect holiness of God and sustenance for His people of all ages. In Him, there is life, resurrection, and eternal glory.

The Golden Pot of Manna

The manna in the wilderness was a type of Christ. The manna in the Golden Pot remained fresh. Christ, the Bread of life, is sufficient for our daily needs. He is sufficient for our eternal needs. We know that the Lord's body never saw corruption. See Psalm 16:10. We believe the manna is a type of Him.

Aaron's Rod that Budded

[Describe Aaron's rod - see also Numbers 17] We have here nothing less than life from the dead. This is a type of resurrection. This rod budded, blossomed, and

brought forth fruit. John 11:25 says, "I am the resurrection and the life; he that believeth in Me though he were dead, yet shall He live." John 14:9 says, "Because I live, you shall live also." Thank God for an omnipotent and living Lord and Savior.

The Relative Position of the Ark

Its Position in the Tabernacle

It was located before the Altar of Incense, however, the inner veil stood as a barrier between the two. The burning incense on this Altar is a picture of the believer's prayers ascending to God. It is comforting to know that our prayers are so close to the throne of God and without a barrier in between.

The Ark located in the Holy of Holies is a type of Christ glorified in Heaven. He was both humanity and Deity (see Hebrews 4:15-16). Therefore, we have One in heaven who was like mankind. Because He is both man and God, He serves as our great High Priest before the Throne of God.

Its Position on the Wilderness Journeys

When Joshua was about to conquer Canaan, God commanded the priests to carry the Ark before the people (see Joshua 3:3-4). At other times, the Ark was in the midst of them. Just as the Ark was always there when it was needed, Christ is always there to help us. He is an ever-present help in time of trouble. "Let us therefore come boldly unto His throne."

Where is the Ark of the Covenant Today?

There is an astonishing statement in Rev 11:19. John saw the Ark in Heaven. Was this the same Ark? One thing is certain, Christ the true Ark is there. The High Priest was only allowed to approach the Ark once a year, but Christ, who became our High Priest, is in the presence of God all the time making intercession for us. The Ark is no longer moving from place to place. So Christ is in the Lord's presence "waiting" on the Father's command to claim His own from the world (See John 14:3 and Acts 1:11). When He comes, it will be with a shout and great power; this is in stark contrast with His first coming as the meek and lowly One.

Studies on the Tabernacle: The Golden Candlestick

Lesson 5

Exodus 25:31-40 and Exodus 27:20-21

In the Holy Place, there were three pieces of furniture: the table, the altar of incense, and the golden candlestick. We will discuss the golden candlestick first.

The Golden Candlestick

The golden candlestick was a very important item within the Holy Place. It was very costly. It was made of beaten gold. It was composed of the shaft and the branches. On the ends of the branches there were lamps. Then finally there was the oil for the lamps. It was in the light from the candlestick that the priest performed his duties before God. There was no natural light in the tabernacle.

Look now at the spiritual application. The buds and flowers = resurrection. The gold represents the deity of the Lord. No wood = humanity. Notice that the gold was beaten. It had endured punishment of the Savior. Isaiah wrote: "It pleased the Lord to bruise Him." "He was bruised for our iniquities." See Isaiah 53:5, 10. God did this to the Lord, not just for our salvation, but that He might bring the Church into existence; the birth of the Bride of Christ. Peter said, "Unto you who believe He is precious."

Note the weight of the candlestick was 90 talents (94 lbs). At present day prices, it would cost approximately \$30,000. All we know of the candlestick is its weight and general appearance. We know nothing of its dimensional

characteristics. As a type of the Lord Jesus Christ, this is unique. No limitations can be put on our Lord, who is omnipotent, omnipresent, and omniscient. He, not only, is unlimited and unrestricted, but His value is fathomless. "What is thy beloved more than another beloved?" The incarnate world is immeasurable. He is the fullness of the Godhead bodily and full of grace and truth. We are not redeemed with silver or gold, but with the precious blood of Jesus.

The Shaft - The Shaft reminds us of John 15:5, "I am the vine, ye are the branches." The branches, three on either side, and one on top, were all part of, and attached to the shaft or stem. This signifies our union and relationship with Christ. When a marriage takes place, God sees two people becoming one flesh. Spiritually we become one with Christ at conversion. Paul likens this, in Romans, to a marriage.

The Branches - Matthew 5:14 says, "Ye are the light of the world." As long as Christ was in the world, He was the light of the world. He still is, but not in a fleshly body. He meets individuals - you and me, to shine in the dark world. The Lord admonishes us, "Let your light so shine before men." See Revelation 1:20. The churches are described as lamp stands. From them shone forth the gospel light; so today, true local churches shine in the Dispensation of Grace. For the influence of the Church in the world, see 2 Thessalonians 2.

The Seven Lamps - In Revelation 4:5, John speaks of the "seven lamps of fire," which are the seven Spirits of God. There is no light in the world today except as the Holy Spirit sets on fire the children of God. All effort is futile, unless energized and motivated by the Holy

Spirit. The number seven in the Word speaks of divine perfection. This is seen in the seven lamps placed on the candlestick, representing the Holy Spirit indwelling the Church of Jesus Christ.

The Oil for the Lamps - This speaks to us of the Holy Spirit. There are numerous instances where oil is used as a type of the Holy Spirit. Hebrews 1:9, for instance, says, "Thy God hath anointed Thee with the oil (spirit) of gladness." Think also of the parable of the 10 virgins - see Matthew 25:1-13.

Salvation cannot come to anyone without the supernatural working of the Holy Spirit upon the heart of that individual. It is the Holy Spirit who convicts (see John 14). It was the Holy Spirit hovering over the face of the waters and the spoken Word of God that brought light to this world. It was the same Holy Spirit Who hovered over Mary and caused her to conceive and bring forth a Son, Jesus - the Light of the World.

The candlestick was made from beaten gold. The oil was made from beaten olives. This possibly represents the sufferings of the Holy Spirit. We must remember that the Holy Spirit is a person, who has feelings as you and I. Ephesians 4:30 says, "Grieve not the Holy Spirit." The olive was beaten, not just crushed, in order that the lamps might have oil and give forth light.

The Only Light - From the candlestick came the only light in the tabernacle. There were no windows, no natural light. Even the priest did not carry a light as he performed his sacred duties in the Holy Place. Jesus said, "I am the light of the world." We cannot approach God in worship except through Jesus Christ, the Light of the World. For worship or salvation, we need Christ.

The Showbread

The showbread was made of fine flour. This spoke of the Lord: no roughness – no irregularities. The showbread truly spoke of the sinless character of Christ (“Truly this was the Son of God,” and “I find no fault in this man.”). It may also speak of the suffering of Christ; in the midst of suffering, brought into the fire of God’s judgment. The showbread became the food of priests. We also should feed on the Bread of Life.

Table of Showbread: Exodus 25:23-30

1. Material: Wood and Gold. This was representative of the humanity and deity of Christ. He was born of a woman – born in the flesh – yet the incarnate Son of God.
2. The Priest could not sit at the table. The priests always stood in the presence of God. Their work was never done (see Hebrews 10:11-12). “Every priest standeth...But this man after He had offered, sat down.”
3. Typical Significance: Fellowship. Revelation 3:20 says, “open the door – come in – sup with him.” The Lord yearns for our fellowship. The table of showbread speaks of communion and fellowship with the Bread of Life.

The crowns speak of exaltation. There were two: a crown of thorns and a crown of glory. The unleavened bread speaks of the sinless-ness and perfection of Christ. Leaven speaks of evil. There is no evil in the Lord. While speaking of the Living Word, we may also speak of the written Word.

Christ, Our Great High Priest

Christ in Hebrews

Hebrews 10:21

Considering we have a High Priest over the house of God, let us draw near! Thank God for the perfect, enduring, intercessory work of our Great High Priest. As the merciful and faithful High Priest, He is the One who forgives, restores and keeps us. See Hebrews 2:17, Isaiah 40:11, and Psalm 23. Melchizedek brought bread and wine to strengthen Abraham. [Quote 2 Tim. 4:16-17, "At my first trial no man stood with me, but all men forsook me: [...] Notwithstanding the Lord stood with me and strengthened me."]

The Altar of Incense (Exodus 30:10)

This golden altar is a type of Christ, our intercessor. Upon this altar, the High Priest offered incense. It was his duty to keep the fire burning and to offer the incense continually. Christ is prefigured in the altar. The incense represents the prayers of the saints. See Revelation 5:8 and Revelation 8:2-4.

Aaron offered the incense upon the altar. When the incense fell upon the hot coals, a beautiful aroma filled the Holy Place. As priests, we offer our prayers. Then Christ, our Great High Priest, takes our prayers and our worship and presents them to the Father in all the value and fragrance of His person and work.

To all of our prayers and praises,

Christ adds His sweet perfume, and love the censer raises, its odors to consume.

The burning of the incense was to be continual. See Exodus 30:8. In a similar way, the intercession of our Lord is perpetual - "he ever liveth to make intercession for us."

Jesus, the Christ

Our Intercessor (Hebrews 7:25)

Christ is able to save to the uttermost, because he ever liveth to make intercession for them." To intercede means to present a petition - to pray. He prays for those who are his. What an amazing thought! Oh the grief - pitfalls - heartaches - sins - and sickness that has bypassed us, because our great High Priest has prayed for us. Consider Peter as an example - "I have prayed for thee that thy faith fail not." See Luke 22:31-32. In summary, we have a great High Priest in heaven, who can be touched with the feeling of our infirmities, who can have compassion on the ignorant, and who can bring back those who have fallen by the wayside. "Therefore lift up the hands that hang down, and strengthen the feeble knees - and walk paths glorifying unto the Lord.

Our Great High Priest (Hebrews 3:1)

To introduce the subject, we must consider the Aaronic priesthood. God ordained Aaron and his family to be priests. See Exodus 28:1. Aaron was the High Priest and his sons were priests. Nadab - Abihu - Eleazar - Ithamar - The tribe of Levi was the priestly tribe. They did the work in and around the Tabernacle; they dismantled it, carried it and assembled it.

The Aaronic Priesthood (Hebrews 5:1-2)

- The High Priest was ordained by God, and set apart for man to do the things of God.
- He is to offer gifts and sacrifices for sins.
- He is to have compassion on the ignorant and upon those who have fallen by the wayside.
- Aaron ceased to be a priest at death (Hebrews 7:23).
- On the Day of Atonement, Aaron did not leave the brazen altar until after the death of the victim. Then he took the blood in a basin and entered through the veil into the Holy of Holies and sprinkled the blood on the horns of the altar as a sin offering. See Leviticus 18:10-14.

Christ's Priesthood

- He was ordained of God (Psalm 110:4).
- Christ became a priest after his death (Hebrews 7:24-25).
- A perfect picture of the Lord Jesus, describing His person and work, is found in Hebrews 9:26. "Once in the end of the age hath he appeared to put away sin by the sacrifice of Himself."
- After Christ offered Himself on the cross, He left the altar and in resurrection glory entered through the veil into heaven itself. [Quote Hebrews 9:12, 24.]
- Consider the following passages of Scripture:
 Hebrews 5:10, "Thou art a priest forever after the order of Melchizedek."
 Hebrews 10:12, "But this man after he had offered one sacrifice for sin forever, sat down [...]."

Hebrews 4:5, “He can be touched with the feeling of our infirmities, he was tempted in all points [...].”

The scope of Christ’s priesthood is eternal in its duration and worldwide in its application. Aaron’s ministry was limited in scope. It was exclusively for Israel. Christ’s high priestly ministry, on the other hand, extends to all God’s people regardless of ethnicity, color, culture, language, or nation. Hebrews 7:24-25 says, “He is able to save to the uttermost – because he hath an unchanging priesthood and ever liveth to make intercession for them.” Romans 5:10 says, “We shall be saved by his life.” We are thus reconciled by his death, but saved by his life. Hebrews 10:14 says, “For by one offering he has perfected for ever them that are sanctified.”