

Tabernacle Studies

By John Wesley Follette

Preface

The Tabernacle is not a dogmatic statement of truth, but is suggestive. Every little bit of typology has a corresponding message, either in the Old Testament or in the New Testament.

Editor's Note: A special thanks to W. J. Franklin for editing these notes.

John W. Follette

REFERENCES USED IN THIS PUBLICATION

- **American Standard Version** (ASV or AV) is a version of the Bible that was released in 1901. It soon came to have other names, such as the American Revised Version, the American Standard Revision, the American Standard Revised Bible, and the American Standard Edition. By the time its copyright was renewed in 1929, it had come to be known by its present name, the American Standard Version.
- **Diaglott** is a two-language polyglot translation, of the New Testament by Benjamin Wilson, first published in 1864. It is an interlinear translation with the original Greek text and a word-for-word English translation in the left column, and a full English translation in the right column.
- **King James Version** (KJV) references are used throughout this publication unless otherwise noted.
- **Revised Version** (RV) (or English Revised Version) of the Bible is a late 19th-century British revision of the King James Version of 1611. It was the first and remains the only officially authorized and recognized revision of the King James Bible.
- **Wuest:** Kenneth Samuel Wuest (1893–1962) was a noted New Testament Greek (Κοινῆ) scholar of the mid-20th century...produced his own English translation of the New Testament (the Wuest Expanded Translation—abbreviated WET) based on Nestle's critical text.

Note: Definitions of references pulled from WikipediA, The Free Encyclopedia, January 2013.

DISCLAIMER

This document has been formatted, proofed, and its verbiage modernized so as to save it into an easily read and/or printed electronic format.

Table of Contents

Introduction.....	5
Why Study Types?.....	5
Israel.....	5
Purpose of The Tabernacle	6
Bible Readings	6
Definite Pattern For God’s Dwelling Place	6
The Israelites “Borrow”	7
Willing Offering	7
The Tabernacle, A Prepared Place.....	8
Sacrifice Instituted	8
The Kind of Offering	9
Giving That Counts.....	10
Workmen For The Tabernacle	10
Where God’s Work Begins.....	11
The Court	12
A Dirt Floor	12
The Curtains and Pillars.....	12
The Curtains	12
The Pillars	13
Pillars And Curtains Summarized.....	14
The Gate.....	15
The Brazen Altar.....	17
Brazen Altar Position.....	17
The 2 Altars	17
Form of The Brazen Altar.....	18
Relation of The Brazen Altar to The Mercy Seat	19
The Horns of the Brazen Altar.....	19
The Ground (Embankment)	19
The Ashes	20
The Fire of God.....	20
Value of The Blood.....	22
The Brazen Laver.....	23
The 2 Lines of Truth	24
The Brazen Laver Made of Looking Glasses	25
The Tabernacle Proper— The Outside	25
Sockets of Silver	26
Yield to Him	26
Boards	27
Stripping Process of The Trees	27
Why Is The Sinner Saved?.....	28
The Bars	29

The Tabernacle Structure As It Represents Christ.....	29
The 4 Pictures of Christ	29
Jesus The Branch	30
Coverings of The Tabernacle.....	31
Covering of Badgers' Skins	31
Rams' Skins Dyed Red	32
Curtains of Goats' Hair	32
The 2 Goats	33
Curtains of Fine Twined Linen	33
The Sinner In The Curtains and The Coverings	33
Humiliation and Exaltation of Christ [Phi.2:1-11]	34
The Holy Place.....	35
True Humility	35
Door of The Tabernacle Contrasted With Door of The Court.....	35
The Pillars of The Gate And of The Door	36
The Shewbread Table	36
Christ Our Food	37
The Bread Representative of Christ In Resurrection	37
Meaning of Fine Flour	38
The Corn of Wheat.....	38
Kneading and Baking.....	39
The Golden Candlestick.....	39
The Almond Branch.....	41
Golden Incense Altar	42
The Holy Incense	43
Compounding of the Incense	43
The Cherubim (on The Mercy Seat)	44
Cherubim In Scripture	44
Significance Of The Cherubim	45
The Priesthood	45
Holy Garments	45
Consecration of Aaron and His Sons	47
Steps In Aaron's Consecration.....	48
The Vail	48
The Vail In The Temple Rent	49
The Ark	49
Items Within The Ark	50
The Tables Of The Law	50
Aaron's Rod Which Budded	50
The Golden Pot of Manna.....	50
The Mercy Seat	50

INTRODUCTION

These studies are not to be given to sinners, and are only for anointed eyes. Love is quick-sighted. There is that passionate seeking to know more about Jesus. Anointed eyes will see Him all through the Bible—not just in the 4 Gospels. If you love the Lord Jesus, you will not be satisfied with just the Gospel picture of Him. We can see Him even in Genesis.

We see in every part of The Tabernacle, something of the person of Jesus or of His redemptive work.

WHY STUDY TYPES?

We have a right to study types, for they are Scriptural: *“All scripture is given by inspiration of God, and is profitable”* [2Ti.3:16]. In another place we read, *“For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope”* [Rom.15:4]. The message is from God, and for us—for our profit, for our learning.

“The New is in the Old contained — The Old is by the New explained.”

We cannot read one Testament, independent of the other. People who say such things show a limited fellowship with God.

ISRAEL

Just before we come to the study of The Tabernacle, we find Israel down in Egypt away from her own God, exposed to the heathen religion—she is out of order. God cannot come down and disclose His heart to her there. A redemption (exodus) is necessary. She is on Satan’s territory. Egypt is symbolical of darkness and bondage. In the process of bringing them from Egypt over to the wilderness where He can speak, is the crossing of the Red Sea, which implies a 2-fold separation:

1. God opens the Red Sea, and delivers them from Egypt.
2. He closes the Red Sea—no going back every week or so.

It indicates that there is a mark drawn between the opening and closing of the Red Sea.

Before we walk in newness of life, there must be death, burial, and resurrection. The Israelites must have a burial of all the old life. They are separated from all the past.

God took the initiative, as He does all the way through. However, He always gives us the pleasure of letting us think we are doing something. He leads us along, draws us, all the time getting everything ready.

PURPOSE OF THE TABERNACLE

When God goes to erect The Tabernacle, He says He wants it that He might dwell among them. The first thing is the desire of His heart for His people that are away from Him. He knows what kind of folks they are, but He wants to get down among them to help them. In the beginning there was established perfect harmony between God and His creation. Through sin He had to retire from fellowship with His people. Instead of casting man off, He said, "*Sin shall not have dominion over you.*" He begins a movement toward the heart of His people. He visited Abraham and called him His friend; He walked with Enoch and Noah; but they were only a few individuals.

The first local, visible, tangible dwelling place was The Tabernacle. God looked at the children of Israel, and in spite of their stiffneckedness, He loved them. He knew Israel's number. Desiring to dwell with her, He established The Tabernacle. In it was His Presence—The Shechinah glory. It was His immediate Presence manifested. He was not disclosed to the human eye, but He was right there with them. He is too holy to be seen by such a sinful people.

After hundreds of years, the next outgrowth was Solomon's Temple—God's next dwelling place. But that does not satisfy the heart of God. The next closest revelation is in Jesus. He incarnates Himself in human form.

BIBLE READINGS

God Dwelling in The Tabernacle	Exo.25:8
God Dwelling and Living in The Temple	1Ch.29:1
God Dwelling in Christ	Joh.1:14
God Dwelling in us	1Co.3:16-17, 1Co.6:19

He says, "*I will dwell in them, and walk in them*" [2Co.6:16]. "*But the Lord is in his holy temple: let all the earth keep silence before him*" [Hab.2:10].

We are the temples. God dwelling in our body [Eph.2:20-22].

DEFINITE PATTERN FOR GOD'S DWELLING PLACE

The dwelling place of God, in every instance, is according to a definite pattern. It is a false idea that Moses brought any ideas for The Tabernacle from Egypt. God gave him the pattern [Exo.25:9, 40], even to the most intricate filigree work. If God, in the beginning, was particular in having it after a specific pattern, He is just as particular in having a specific and definite pattern of a temple in which to dwell now. We cannot fix it up ourselves. God insisted that Moses make The Tabernacle exactly according to the pattern. In The Temple building, He was just as particular. In 1 Chronicles 28:19 David said, "*The Lord made me understand...all the works of this pattern.*" It was not to be manmade. God is a holy God.

Now we come to Christ. He did not just happen to be most any kind of a man that came along. When God desired to manifest Himself in flesh [2Co.4:4] He had to be the express image of God—after a specific and peculiar pattern.

There is also a pattern for the Christian:

*"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."
[Eph.4:13]*

God's dwelling place must be according to a pattern—The Tabernacle, The Temple, Christ, and the individual.

THE ISRAELITES "BORROW"

Just before their departure from Egypt, God told the Israelites to "*borrow*" of the Egyptians gold, silver, jewels, etc. [Exo.3:22, 11:2]. The word borrow is not used in the sense that we use it. It means to "*ask*" or "*demand*." They had a perfect right to do this: they had suffered enough at the hands of the Egyptians. Years before, God had prophesied to Abraham that they would come up out of Egypt with great wealth [Gen.15:14; Exo.3:21-22, 12:35-36]. God said that He would give them favor in the sight of the Egyptians, and He did:

"And the LORD gave the people favor in the sight of the Egyptians. Moreover the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people." [Exo.11:3]

God gave them command to "*borrow*" ("*ask*" or "*demand*"). He made the people of Egypt willing to respond. God will not ask you to spoil the Egyptians unless He is back of it, making it possible. He never asks the impossible.

WILLING OFFERING

In Exodus 25:2 He asks them to make Him an offering, but He does not do it until after they have spoiled the Egyptians. Then they have something to give. That is the very thought of consecration. Consecration means "*to fill the hand*"; to give back to God what He has given you. The Israelites had all this treasure through God's instrumentality. Everything we have is God-given. The very life that we consecrate to God is from Him. He keeps the breath in our nostrils. Paul "*received of the Lord*" that which he delivered [1Co.11:23].

This offering is to be given willingly. God doesn't want money from the enemy; He wants it from the loving heart. He does not like a love, or an offering, that is compelled. The Tabernacle gift had to be from a loving, willing heart. The motive of love must be back of it. When we think of what God gives in response, the little we give is but sticks. He doesn't ask sinners to make The Tabernacle.

Bright and joyful is the morn;
For unto us a Child is born;

From the highest realms of Heaven
Unto us a Son is given.

On His shoulders He shall bear
Power and majesty—and wear
On His vesture, and His thigh,
Names most awful, names most high.

Wonderful in counsel He;
The incarnate Deity,
Sire of Ages ne'er to cease;
King of kings, and Prince of Peace.

Come and worship at His feet,
Yield to Christ the homage meet;
From His manger to His throne,
Homage due to God alone.

James Montgomery, 1819

THE TABERNACLE, A PREPARED PLACE

God made provision concerning The Temple to be erected: “*I will...now make PREPARATION for it,*” God says [1Ch.22:5]. In 1 Chronicles 29 **preparation** is spoken of at least 6 times. He got things ready beforehand.

The vessels were not made in The Temple after it was finished. They were prepared down by the clay banks [1Ki.7:46, Pro.24:27]. The world is the field. The Lord has something in this field that He is preparing before He takes it up to The Temple above.

There was a preparation concerning Christ. God did not pick out what looked like a good specimen of mankind, and come down and indwell him. In Hebrews we read, “*A body hast thou PREPARED me*” [Heb.10:5] (read Psa.40:6-8, Luk.2:29-31, Psa.139:16).

There is a prepared people [Luk.1:17]. When the Lord comes, He will take away a prepared people to a prepared place. Christ is preparing the place, and the Holy Spirit is preparing the people. The Spirit makes us ready so that, when the door of the New Jerusalem is opened, we will be ready and will know how to act when we get there—we will know our spiritual etiquette. Environment will not change us. Crossing the ocean does not make a missionary of us. Being translated or dying does not make us the charming characters we hope to be.

The Church must be prepared and qualified. She must be a prepared people, so that the Lord may manifest Himself in her.

SACRIFICE INSTITUTED

In The Tabernacle, God is hidden away behind the curtains, and is approached by a certain form through sacrifice.

In the Jewish conception of worship, we will find several features like that of the Egyptians in their worship—sacrifice, cherubim, etc. But that does not prove that Israel took her forms of worship from the Egyptians. Rather it proves, away back somewhere, a common origin of the two. Relative to music, some very old clay tablets have been found which show that the Persian, Babylonian, Chinese, and Egyptian forms, in all probability, arose from the same common origin.

God must have an approach. He is hidden, but is willing to dwell among His people. Our access to God is through sacrifice (read Joh.3:16-17, Rom.5:21, Tiu.2:11, 2Co.5:21, 1Pe.3:18, Eph.3:12, Heb.4:16). The priesthood is the instrument, and sacrifice is the means.

The pattern of The Tabernacle is given [Exo.25:9, 40; Exo.39:42-43; Exo.40; Num.8:4; 1Ch.28:10-12; Heb.8:5; Heb.9:9, 23]. All of these Scriptures show the idea of a specific pattern given. It was necessary that Moses follow it exactly, because it was so typical. If he had not, he would have spoiled the picture. God is teaching something spiritual in every item.

Moses spoiled a picture once. He smote the rock twice when God had given command that he should just speak to it [Num.20:8, 11].

THE KIND OF OFFERING

The children of Israel could give nothing but what God had given them. Even our worship that we offer Him, He gives us. He is a holy God, and we can only approach Him through the holiness of His Son. These Israelites gave from a **willing heart**—they gave freely or spontaneously. **Willing** comes from the same word from which “**noble**” and “**princely**” come. Their willingness was one which was noble and princely. The Scripture says, “*Whose heart stirred him up*”; not whose heart had been beaten or forced [Exo.35:20-29].

*“And they came, both men and women, as many as were **WILLING HEARTED**, and brought bracelets, and earrings, and rings, and tablets, all jewels of gold: and every man that offered an offering of gold unto the LORD.” [Exo.35:22]*

He doesn’t want gifts from aliens. They must first give themselves. In the offerings, there was first the **Wave Offering** (speaking of the breast) and then the **Heave Offering** (speaking of the shoulder). The Wave Offering is held up before the Lord—open to scrutiny and inspection in every particular. The Gold Offering was just this kind of offering. There was no string attached to it. It was freely given; no little reservations or thoughts of maybe, perhaps, etc. The offerings were always cut apart—this which pictured a close scrutiny of walk, ministry, etc.

The **Gold Offering** was also a Heave Offering, which suggested lifting. It is the shoulder; the place of strength. It is easy to wave something before the Lord and say, “Look what I’m giving.” But He wants the offering lifted up free from the earth, and from everything pertaining to the natural.

GIVING THAT COUNTS

Their giving was so extensive that the Lord had to command Moses to tell the people to stop, for they had already given more than was needed [Exo.36:5-7]. In the early days, Israel was blessed with a vision of God, and she was very happy to say, “Here, take all I have”; for she wanted the Lord to dwell in her midst. If we love God we will give, and there will be no need of ragbag sales, rummage sales, socials, etc. A few hundred years later, Israel had slipped back, and God tells her that she has robbed Him [Mal.1:6-8, Mal.3:8-11].

In Acts 2:44-46 we read of the character of the giving in the new dispensation. In the beginning of the early Church, there was the same spirit manifested. God had not asked them, but the love of God so possessed their souls, that they wanted to give all they had to the work of the Church [2Co.9:6, Luk.12:48, Pro.11:24-25, 2Co.8:2-5]. The people in Macedonia were in deep poverty, but they had great joy which explains how they could give so much:

“Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power, I bear record, yea, and beyond their power they were willing of themselves; Praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints. And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God.” [2Co.8:2-5]

The principle was the giving of themselves first. Paul says to give “*not grudgingly*” thinking all the time you just cannot afford it; or “*of necessity*” because of what folks will think, etc. [2Co.9:7].

Do not let the devil play on you, by letting him tell you that “All you have is the Lord’s anyway. Give yourself first, then your 10th, then a freewill offering, then a love offering; and by that time the devil will depart.”

Give yourself; then give all that follows along with it. For example:

- The widow gave “*all that she had, even all her living*” [Mar.12:44]. We do not give the widow’s mite, until we have given all that we possess.
- The alabaster box, which Mary broke for Jesus, contained all that she had.

So we see that giving in the New Testament, in the beginning, was as in the Old Testament—noble, princely, spontaneous.

WORKMEN FOR THE TABERNACLE

Bezaleel and Aholiab were the 2 men appointed as leaders in the execution of the work of The Tabernacle. The workers, that God appointed, came from His own people not from outsiders.

- **Bezaleel**, called and fitted by the Lord Himself, was taken from the tribe of Judah, the royal tribe [Heb.7:14]. When the camp moved, Judah always led [Num.10:14].
- **Aholiab**, inspired and given wisdom, was chosen from the tribe of Dan; the very last when the camp moved.

In God's thought and economy, in carrying out His work, He is not limited. He overlooks the natural, in choosing His workers. We see the same in the New Testament. He chose Paul, who was a mighty man in the natural; but He also chose Peter, a poor fisherman. God is not restricted to any class, but He chooses wherever He sees loving hearts open to Him. In the New Testament we read that "*not many mighty, not many noble, are called*" [1Co.1:26].

When God gave the directions for The Tabernacle, He started way in the Holy of Holies—the very center with The Ark [Exo.25:10]. He began right in the very thing that symbolizes His own loving heart. "*In the beginning God.*" He gradually moved out from The Ark, and into the Holy Place; and then out into The Court. He starts from His own heart, picks up man, and takes him back again.

WHERE GOD'S WORK BEGINS

In the offerings, the first one is the **whole Burnt Offering**—typifying the offering that Jesus made. Jesus came to do the Father's will, He said, "*I delight to do Thy will*" [Psa.40:8]. He came to save us, but to do the Father's will first.

There were 3 distinct departments in The Tabernacle: ☿ The Court, • the Holy Place, and the ☿ Holy of Holies. The first step is the sinner bringing his offering. The priest takes it into the Holy Place; but the high priest took the blood into the Holy of Holies once each year.

The Tabernacle is typical of...

- Christ [Joh.1:14, Joh.2:19, 2Co.5:19-21].
- The Church [Eph.2:22].
- The Christian [1Co.3:16, 1Co.6:19, 2Co.6:16].
- Things to come [Rev.21:3].
- Man in his 3-fold nature or being:
 - ☿ **The Court** speaks of the physical—man's body.
 - **The Holy Place** speaks of man's intellectual powers.
 - ☿ **The Holy of Holies** speaks of man's spirit, where the Spirit of God may come in.

THE COURT

The Tabernacle faced East. In Scripture, the East is connected with the rising light, morning, revelation [Num.2:3]. The Tabernacle measured 150 feet long by 75 feet wide (measurements or cubits vary, but these measurements are generally accepted). It was surrounded by hangings of fine twined linen, supported by 60 pillars (20 on each side and 10 on each end) [Exo.27:9-18]. No one knows what the pillars were made of; it was supposed to have been acacia wood. They had little silver chapiters on top, with little silver bands (fillets) and little hooks. The sockets, in which the pillars rest, were made of brass. These sockets were sunken down in the ground. Guy ropes with little pegs were attached on each side. The hangings of fine twined linen were 5 cubits high all the way around.

A DIRT FLOOR

The floor of The Tabernacle was just the common dirt...the ground. It seems so strange that such a wonderful, beautiful thing—all gold (speaking of divinity)—would have a dirt floor. It speaks of God who is willing to come down and meet man on his level...that of dust. Man is made of dust, and returns to dust. Dust is his element. Dust is the food of the serpent. This dust signifies a place of humiliation. It is upon the dust of the earth that God deigns to come down and dwell.

The earth signifies barrenness, bleakness, helplessness, and death. Our situation is what we might call a paradox (meaning “*something absurd or incredible, yet true*”). Paul says, “*I am crucified with Christ: nevertheless I live*” [Gal.2:20]. Again he says, “*as having nothing, and yet possessing all things*” [2Co.6:10]. “*I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness*” sings the Psalmist [Psa.84:10]. We walk in the world, yet we are seated together with Christ in heavenly places (read Eph.1:3, Eph 2:6).

We see God walking with the Israelites, in the midst of the barren wilderness. They could say with Paul, “*When I am weak (the dust of the earth) then am I strong* (through the strength of Jehovah dwelling in the midst)” [2Co 12:10].

THE CURTAINS AND PILLARS

THE CURTAINS

The curtains were over 7 feet high, which prevented a man on the outside from seeing what was on the inside—they prevented the natural man from seeing any of the things of God [Exo.27:9-18]. They were made of fine twined linen and this speaks of the righteousness of God. God, dwelling in the midst of His people, must be surrounded by righteousness and purity. It was a holy place, a sanctuary. The curtains could not be lower, for there is no comparison between God’s righteousness and man’s righteousness [Isa.64:6, Rom.3:20-23, Mat.5:20]. It is the righteousness of God in Christ.

THE PILLARS

The **pillars** (posts) were set in brazen sockets which were partly buried in the ground. In Scripture, **brass** means “*sin brought to its judgment*” (see Rev.1:15 and Rev.2:18 where Jesus’ feet of brass show that all sin is under His feet). Under the authority of Christ (under His feet) are held all things which are rebellious to Him; this spells the subjection of all things.

This righteousness must be supported and held upon a proper foundation. The **silver display upon the posts**, spells “*atonement*.” You cannot separate the righteousness of Christ from the atonement of Christ. The silver was taken from the poll tax of atonement money [Exo.38:25-28, Exo.30:12-16]. **Gold** speaks of divinity. **Wood** speaks of the weakness of humanity.

In general, all sorts of theories are brought forth, concerning Christ’s righteousness. The righteousness of Christ [Rom.5:9, 18] is nothing but another word for Calvary. The blood, or atoning work, is the ground of our salvation

“But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him.” [Rom.5:8-9]

This righteousness does not mean general conduct, but it means righteousness as a specific act. The one offense of Adam brought condemnation upon all. Christ, by one righteous act (Calvary) brought salvation to all who will have it. Christ came, that this righteous act might be fulfilled in us.

“For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.” [Rom.8:3-4]

Adam was disobedient once; Christ must be obedient once. The Greek word for **righteousness** means a “*righteous act*.” By the obedience of One, many shall be made righteous [Rom.5:19].

The curtains of righteousness are held upon a pillar that rests upon a judgment of sin (brass). It is hooked upon the silver hook of atonement. The pillars bespeak the first upright man, Christ. Adam fell over flat; he could not stand up and hold any righteousness. He lies upon the ground from whence he was taken. Christ can stand and display the marvelous righteousness of God in flesh. He stands with sin and wreckage under His feet.

If anyone went by The Tabernacle, all he would see would be the curtains; not the posts inside and the little silver chapters sticking up on top of the posts. Men see the righteousness of Christ but, being on the outside, they merely see His works and know Him as a good man; however, they do not know the cost or what supports it. Only we who are inside know: “*How amiable are Thy tabernacles, O Lord of hosts!*” [Psa.84:1]. Those on the outside can only dream of what it is like; they cannot begin to know what causes this pillar to stand in the shifting sands (unbelief) of time. We are to push the sand away with our staff of faith.

Guy cords and pins held these pillars firmly. These **pins** are sometimes spoken of as “**nails**.” Christ is said to be “*the nail*” [Zec.10:4, Isa.22:20-25]. The pillars have their **brass sockets** which speak of sin judged. These **pegs** represent God in His purpose, relative to time and the earth; and represent Christ fulfilling the purpose of God. The **ropes** (cords) are the precepts, teaching, etc. and they were supposed to have been made of the blue and the purple. Our security is in Christ, in His fulfilling the purpose of God.

We are the pillars in this, in that they were made of **acacia wood** which speaks of “*humanity*.” We stand on the truth of sin judged, because we were in Him when He judged sin; but we need the precepts and warnings of God to hold us. We are crowned with His salvation.

PILLARS AND CURTAINS SUMMARIZED

The pillars sustained the curtains, by which we are taught that all practical righteousness must be the outcome of true doctrine and inward Christian principles. They speak of sound doctrine, so needed in teaching. Thus we have the curtains of fine twined linen, fastened by silver fillets, and held up by pillars which were resting in sockets of brass. It shows us the righteousness of Christ, maintained by sound doctrine, and held by the atonement, based upon the judgment of sin.

No one could see through these curtains. No one, with the natural eyes, can see Christ. A sinner, we may say, is brought and introduced; but he cannot see all that God has for him. He can only see the Brazen Altar of Salvation. But he has to go on, and see what The Laver teaches concerning daily cleansing; then on to the Incense Altar, speaking of prayer.

“How amiable are thy tabernacles, O LORD of hosts! My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God.” [Psa.84:1-2]

Having once been introduced to the court, you long to go on to know more of God.

“One thing have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to enquire in his temple.” [Psa.27:4]

We see here the same thought of approach to the Presence of the Lord.

“O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is; To see thy power and thy glory, so as I have seen thee in the sanctuary.” [Psa.63:1-2]

When there is no water outside in the bare and thirsty land, we may be assured of being refreshed and satisfied in the sand, if God is there.

If an alien should approach and look over from the mountain, he could see only a brass something where meat is burning all the time; then a sort of basin; and then a brown covered sort of coffin affair—The Tabernacle—he would not understand it. On the outside, those in the world see all kinds of wickedness flourishing (see Psa.73), but they cannot see God overcoming.

They are judging from the outside. They say, "Look at that. Why doesn't God do something?" When we get *"into the sanctuary of God"* [Psa.73:17], we will not care whether the wicked prosper or not, for we will understand. It is only as we get on the inside of The Tabernacle Court that we see.

"Thy way, O God, is in the sanctuary: who is so great a God as our God?"
[Psa.77:13]

This Scripture suggests intimacy and fellowship with God. We cannot trace Him out accurately in the sinning world (the sea); His way is erased instantly. No one can find footsteps in the sea: *"Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known"* [Psa.77:19]. You cannot know the way of God in atonement unless you stand in the door of the sanctuary. The isms, science, etc., have never come in by the door of the sanctuary—Christ is that door.

THE GATE

In the Old Testament description of the **Gate**, the one Hebrew word **MAH-SAHCH** is always used in speaking of the outside door; that is, the door of The Tabernacle Court, the door of The Tabernacle proper, and The Vail. The Gate was made of fine twined linen, with delicately interwoven coloring of blue, scarlet, and purple. There is no specific design mentioned. The door of The Tabernacle proper was interwoven with a design of the cherubim. The Vail was also the same. The cherubim are always symbolical of the Bride. The Gate always typifies Jesus Christ as the way or entrance.

Jesus stands alone, as the only One who can redeem the world. The Bride could not be associated with Christ in His vicarious atonement. But, when it comes to the Holy Place and The Vail, she is definitely associated with Him in His heavenly ministry. If the Bride be perfectly identified with Christ, she will know something of the rending of The Vail (the flesh). The Vail in the Temple was rent from the top to the bottom at Jesus' crucifixion (at the moment he died), showing that it was done from above. God always does the rending. Then, the Bride is also identified with Christ in prayer. We are royal priests, and we partake of the heavenly manna.

The hangings of The Court and of The Tabernacle proper were the same, but there was no design on the **Gate** of The Court. The Bride could have no fellowship with Christ in redemption.

Each of the interwoven colors of the **Gate** has its significance:

- **Blue** signifies His heavenly origin; He is the One from above.
- **Scarlet** suggests the reason for His visitation; that He might atone for the world.
- **Purple** is suggestive of His royalty, for He is King of kings.

In size, the Gate was 20 cubits by 5 cubits. It suggests the universal generous salvation. *"Whosoever will," "I am the door," "Him that cometh to me"* [Luk.6:47,

Joh.10:9, Joh.6:37] and others. It is broad and low. It has 4 pillars that hold the curtain. The Altar and The Laver are large, but the posts are far enough apart for these needed articles to come in.

The door of The Tabernacle proper is narrower, being 10 cubits by 10 cubits—only half as wide as the Gate of The Court. The way into the deeper things of God is narrower than the door of salvation. It is the very same area, signifying that He is the same Christ.

The entrance of The Tabernacle proper has 5 pillars, but they are far enough apart to admit the articles belonging there: The candlestick, the shewbread table, and the Mercy Seat. We could not take the Brazen Altar in there. There is a time and a place for everything. There is a time to stand before the Brazen Altar, a time to stand before the Table of Shewbread, and a time to stand before the Golden Altar of Incense (prayer). Many people never get into the Holy Place at all, because they are trying to lug in the Brazen Altar and The Laver with them.

A lot of people are going to heaven backwards—dragged in by the nap of the neck. They try to hold on to their old experiences. We are brought to salvation that we might become a worshipper. The sinner does not worship. He does not know anything about it. Anyway, he is so glad when he is saved that that is all he can see.

Cain was the first one who refused to come in by the way of this broad gate. Since then, many others have refused that way, and tried to concoct one of their own.

There was not a bit of brass in the heavenly place, and no gold in The Court. The Court speaks of His earthly ministry, and the Holy Place of His heavenly ministry.

Christ is **the Door**; the way of salvation. The 4 pillars of this door into the Holy Place speak of Matthew, Mark, Luke, and John, who were called of God to give a Divine Picture of Christ. This door was the only way of access to God. There is only one entrance...Jesus is the only way to God [Joh.14:6, Joh.10:9, Act.4:12, Eph.2:18]. However, there are many wrong views that people hold. Some folks think that if they take a way that seems right, they will be saved; but Proverbs 14:12 counteracts that with "*There is a way which seemeth right unto a man, but the end thereof are the ways of death.*" Before he turned to Jesus, the Apostle Paul was very sincere, but he was all wrong. It is not safe to be guided by our conscience, for natural man is a fallen creature.

In speaking of the crucifixion of Christ, each of the Gospels speaks of the robe that they placed upon Him:

MATTHEW says the robe was **scarlet**, thus emphasizing His earthly dignities as the Son of David [Mat.27:28].

MARK emphasizes the combination of heavenly perfection and earth—a **purple** robe [Mar.15:17].

LUKE says the robe was a "**GORGEOUS garment**" [Luk.23:11]. This word **gorgeous** could be translated a "*white robe*," or "*glistening white*."

JOHN'S account is that the robe was a garment of **blue**—heavenly perfection [Joh.19:2]. John dwells on the divinity of Christ.

In Scripture, the colors of **purple**, **scarlet**, and **blue** are interchangeable; so it is easy to see how each Gospel writer put upon it a different interpretation. **Purple** is the word used for the mollusk (a little sea animal) that poured out this wonderful coloring. Lydia was a seller of this same purple. **Scarlet** came from the cochineal (a little worm) which, when crushed, exuded the scarlet or brilliant atoning color.

THE BRAZEN ALTAR

The **Brazen Altar** was the first thing that met the sinner's gaze as they entered The Court and it speaks of the cross of Christ, as the only means of access to God. It is the very beginning of any fellowship with Him. We must needs know Him there first. The Sin Offering was taken outside the camp. Jesus became sin for us, and was crucified outside the city walls (outside the camp). In these offerings, only the fat was taken inside. (Read Exo.29:13-14; Lev.4:5, 7, 11-12, 16-21; Lev.16:14-19, 27.)

BRAZEN ALTAR POSITION

The Brazen Altar is "*the altar...at the door*" [Lev.4:7]. In the sinner's approach to God, the first object that meets his gaze is this Brazen Altar. It speaks of Calvary, as the center of the universe. Calvary is our first step on our way to God. Before we have any communion with Him, we have to pass the Brazen Altar.

In the outer Court there are 2 elements between the sinner and God: ☪ Fire (the Brazen Altar) and • water (the Laver of Brass).

Jesus is the Way and, if we come that way, there must be sacrifice. A fire is kept burning continually upon the Brazen Altar. Some offering must be made to appease (satisfy) this fire. It speaks of the necessity of redemption. Christ is the only sacrifice acceptable—He has been laid upon the Brazen Altar.

The Sin Offering was burned outside the camp. Only the fat was brought inside. As the fire of God fell upon this offering outside, it was burned. But the fat—the best representing zeal—was taken inside as a symbol. This Brazen Altar was the altar of acceptance. Christ was crucified outside the camp.

The question of sin was settled outside the camp; the question of acceptance is settled at the Brazen Altar in The Court. The order is important and significant: acceptance of the sinner, after the sin offering had been accepted for the sinner.

THE 2 ALTARS

We have 2 altars in this Tabernacle study:

1. The first altar is made of **BRASS**, because it speaks of sin judged. The **Brazen Altar** speaks of Christ's work on earth.
2. The second altar was made of **GOLD** (**Altar of Incense**) and was put in the Holy Place, "*And thou shalt put it before **THE VAIL***" [Exo.30:6]. The speaks of Divinity and the work of Christ in the heavenlies.

The Altar of Incense suggests 2 things: ☪Prayer (intercession) and
• worship.

As the priest went into the Holy Place to worship, he laid the incense on the Golden Altar; but he had to have a coal off the Brazen Altar with which to light it. It had to have something that speaks of sacrifice. He wants to offer prayer, yet he cannot do it with any other fire. Any substitute that man may provide is displeasing to God. No priest could offer "*strange fire*." The 2 elder sons of Aaron (Nadab and Abihu) died because they offered "*strange fire*" [Lev.10:1-2, Num.3:4]. The LORD sent a fire that destroyed them.

If you deny sacrifice, there is no real ground for the worship of God. We offer our prayers in the Name of Jesus, who offered Himself on the Brazen Altar. We must worship Him in spirit and in truth. Jesus is the Truth. We worship on the basis of His work. Atonement is the basis of intercession and worship.

The Brazen Altar brings us into the place of acceptance; while the Golden Altar maintains us there. Jesus Christ is not only the Savior of the world (the Lamb slain) but He is also the High Priest interceding for us. He is the One who pulls us through the tight places. The 2 altars are inseparable; because He was the only One who could die for us on this Brazen Altar, and He is now the One who intercedes for us as our High Priest.

The Brazen Altar has been called the **place of transference**. Here, in a figure, the guilt of the offerer was transferred, while the excellency of the offering was imputed to us. As the divinely appointed place of sacrifice, the Brazen Altar formed the central part of the whole Tabernacle. It was most holy [Exo.29:37, Mat.23:19].

FORM OF THE BRAZEN ALTAR

This altar was made of acacia wood (indestructible, the hardest wood known) and was to be covered by plates of brass. It was 7½ feet long, 7½ feet wide, and 4½ feet high. The acacia wood speaks of the humanity of Christ; but, it takes something more than this to stand the judgment and wrath of God upon sin. Wood alone could not have endured the fire. Brass gave it endurance and strength. It shows all the endurance of Jesus as the mighty God. It bespeaks the judgment of sin. Christ became sin for us [Heb.10:5-10, 2Co.5:21].

The Brazen Altar had 4 sides, which speak of its earthly relationship (4 is the earthly number). Each side faced one group of the camp. It spoke of the universal need of salvation, that there is no difference—for all have sinned [Ecc.7:20; Isa.53:6, 64:6; Rom.3:9, 19, 23; Gal.3:22; 1Jo.5:19]. The whole world is universally in need of an altar. Christ is the greatest supply for this need. There is never such a need, but what there is a perfect complementary supply in Christ—a Savior for all the world (read Joh.3:16, Joh.6:37, 1Ti.2:6,

Act.10:43, Rev.22:17, Heb.2:9, Rom.5:18, 1Jo.2:2, Mar.16:15-16). Christ holds Himself out 4-fold.

RELATION OF THE BRAZEN ALTAR TO THE MERCY SEAT

There is a brazen net sunk down in the Brazen Altar. The sacrifice is laid upon the net. There was an approach of earth banked against the altar, upon which the priest walked when he laid the offering upon it. The sacrifice bespeaks the judgment and justice of God—they are one. This network in the altar is just exactly the same height from the ground as the Mercy Seat which says love and mercy. It speaks a perfect balance in the attributes of God.

When the Shechinah glory came, it rested upon the Mercy Seat. When we approach God, we find Him ready to meet us in mercy. There can be no mercy ministered to us apart from justice. It is sacrifice that enables Him to be merciful. There is no room for anyone to deny the blood—it is through the blood. The Tabernacle pictures Jesus all the way through.

We must tell the justice, as well as the love, of God [Psa.101:1, Psa.119:149, Rom.11:22].

THE HORNS OF THE BRAZEN ALTAR

In Scripture, a [horn](#) is always the “symbol of strength” (read Exo.27:2, Dan.7:8, Dan.8:3-20, Rev.17:12, Deu.33:17, Psa.75:10, Psa.118:27, Luk.1:69). The blood was applied to these horns [Exo.29:12] and they became a place of safety for the sinner [1Ki.1:50, 1Ki.2:28]. The application of blood on the horn, gives it its strength. It is Christ's shed blood that gives us strength.

It is thought that this sacrifice was tied to the horns of the altar, as it was laid there, in order to hold it in place:

“God is the LORD, which hath shewed us light: bind the sacrifice with cords, even unto the horns of the altar.” [Psa.118:27]

We often hear people say that, as they prayed, they “laid hold of the horns of the altar.” This expression means that they laid hold of Christ. We get our prayers answered on account of the efficacy of Jesus' work. We do not get prayers answered because of any service we, or anyone else, have done for the Lord. Anything we may do is through His strength. With all we do, we are still unprofitable servants.

THE GROUND (EMBANKMENT)

There was a ground (embankment) leading to the Brazen Altar; but never any steps. As soon we go up on steps, we are making an exhibit of ourselves—our sinful nature. We walk on the ground. We do not go up to God. God humbles Himself and comes down. As soon as we get on the steps, we elevate ourselves. If we keep on the ground, we never fall in pride. It suggests that God came down to man, and that man can never make a way back.

THE ASHES

Halfway down in this Brazen Altar was this network that held the sacrifice. The ashes fell through the grating to the ground—not the sacrifice or the sweet smell from it. The smoke and the flame and the smell went up to God as a sweet savor. It spelled a life laid down.

A priest, clean, and clothed in pure linen (righteousness), brought his shovel and copper pan. He carefully took up all the ashes and put them in a place prepared for them [Lev.6:10-11]. It has a special reference to Christ when they tenderly laid Him away in a new tomb never used. Christ's spirit ascended, but the precious body—the body of clay and ashes—was taken and laid outside the camp in a prepared place. The sweet savor of the offering ascended to God.

Christ suffered all these terrible indignities, but it was not the buffetings, the spittings, etc., that won redemption. It was not the fact that they stripped Him of everything He wore and crucified Him naked; it was the pouring out of His blood that redeemed...it was the sacrifice that was efficacious.

God permitted sinful man and all the agencies of hell, to pile upon Him every indignity that their wickedness could devise. But, as soon as He was dead, they were never permitted to touch His body (His ashes) again. Ministering hands that were clean carefully took His body and laid it away. Before our lives can count for anything, we will have to be reduced to ashes. Until the sacrifice is consumed by the fire, there are no ashes; neither is there a sweet savor arising to God.

THE FIRE OF GOD

Wherever the **fire** fell consuming the sacrifice, it was the same word that was used, but it has a 2-fold meaning:

1. The **fire of God** fell upon the Sin Offering outside the camp, bespeaking "*the wrath of God and judgment.*" It consumed the Sin Offering. Only the fat was burned inside the Court on the Brazen Altar [Lev.10:1-2, 4, 6; Num.16:25].
2. The other use of the Hebrew word for **fire** means "*acceptance and blessing*" [Lev.9:24, 2Ch.7:1-3]. It was used in connection with the altar fire. It came from heaven, lighted the altar fire, and was kept burning continually.

The fire still operates in the same way. God may let the fire of judgment and wrath fall upon us. We are just as likely to call this fire of judgment and wrath down upon us, as the fire of acceptance; so we should be careful when we pray: "Lord, send the fire." Learn the language of the fire of God.

Pandita Ramabai told an instance of her work in India. She was the head of an orphanage of girls. The girls loved the Lord in their simple way, and began to pray for Him to send the fire. He poured out His Holy Spirit upon them in copious showers and blessed them abundantly, filling them with such joy and glory as they had never known. But, before long, they began to get

careless. They neglected to pray. There were backbitings, jealousies, cross words, etc. One day, as they were praying for the Lord to send the fire, He began to deal with one of these girls. The others, thinking that they were going to have a glorious time again, began to shout, "Hallelujah." She shouted out: "Don't say, Hallelujah! It's not that kind of fire."

This Brazen Altar had 4 sides, bespeaking the 4-fold aspect of redemption:

1. **Propitiation** This is what the first side would speak. It was to appease offended justice (The Law) to bear the penalty of broken law. The Law is an outward expression of justice, an attribute of God. Jesus meets the penalty of the broken Law. This phase of Christ's work has wholly (absolutely) to do with God. The Law, being broken by man, Jesus comes in and meets it. (Read Rom.3:25, Joh.1:29, 1Jo.2:2, 1Jo.4:10.)

Jesus' sacrifice bespeaks the whole Burnt Offering. The first language of the cross is Godward not manward. Jesus died on the cross to meet the thought, and the whole regard, of God. It is God's side of the question first. The Law between God and man is broken. God cannot come down to man nor can man go to God until somehow, somewhere, The Law is met.

It does not matter how perfect a life a man may live; the broken Law is still between him and God. Through sin, the perfect will of God is tampered with. Man is a failure in Adam. There are other issues, besides good conduct, that have to be met. We find that someone outside of ourselves has to come in and meet the demand. Someone has to come in and do the absolute, perfect will of God.

You can stay away from the movies and the dance forever and still go to hell. Line up the Godward requirements first. God's estimate of sin has to be regarded and satisfied. If Jesus had only the most perfect human nature, it would not have been enough; He still needed the Divine nature to interpret God. He could see God's side in relation to the human. The demands of a just God are perfectly met in Jesus. Jesus died because of great demand on God's side. Sin, in the sight of God, is hideous.

2. **Substitution** This is the second aspect of Christ bearing the penalty for man, both in the obedient life and death on the cross [Isa.53:5-6, 10-11; Rom.5:8-10; 1Co.15:1-4; 2Co.5:21; 1Pe.2:24; Heb.9:26-28; Lev.16 (the great Day of Atonement)]. This is the same Christ, but from another angle [Exo.29:10-14, Lev.4:1-21, Heb.13:11-13].
3. **Reconciliation** This is to pass from enmity to favor. The sin question has been settled by Jesus on the cross. The question is not some specific sins that we have committed. There is no reconciliation on man's part—he cannot effect reconciliation. We merely accept Christ in His reconciling work. God does not say, "Stop dancing," etc. Through the Holy Spirit, He shows man his great and pungent need. Jesus wrought out a reconciliation that was perfectly acceptable.

God's question today with man is the one regarding His Son. He says, "What will you do with Jesus?" It is not, "Will you stop doing that?" He is the reconciling medium (factor) between God and man. (Read Rom.5:10, Eph.2:16, 2Co.5:18-19, Col.1:20-21.)

4. **The Ransom** We were all sold under sin—pawns to the devil—but Jesus was made a ransom to bring us back. We cannot pay the price that was paid by Jesus, but we can accept Him. The ransom is complete for spirit, soul, and body. We think of the Kinsman-Redeemer. Not only persons, but property, were redeemed. Not only does He save mankind, but all creation which has been sold under sin, is saved as well as we.

The atoning work of Christ reaches just as far as sin reaches. Sin not only touched man but all creation, which has been sold under sin. The work of Christ has brought back again all of this. He not only saves our souls, but our bodies; for He heals us, and later will give us a resurrection body. The fruitage of sin is sickness and death. Jesus died to meet all the consequences of sin. Since disease and sickness are upon us, His redemption must save from these. It brings us deliverance from the penalty of sin, and power of sin (the dominion of sin). We have deliverance from self, the world, and the devil. (Read Mat.20:28, Act.20:28, 1Ti.2:6, Gal.3:13-14, Rev.5, book of Ruth, Lev.25:8-55, Lev.27:17-18.)

The Jubilee Year was a year of release.

VALUE OF THE BLOOD

Where do we find the blood?

Eden [Gen.3:21]	Abel and Cain [Gen.4:3-5]
Passover in Egypt [Exo.12:5, 7, 13, 23]	Christ [Heb.9:7-8, 12, 14, 22]
Redemption [Eph.1:7, 1Pe.1:18-19]	Purchased [Act.20:28]
Justified [Rom.5:9]	Peace [Col.1:20]
Loosed (washed) [Rev.1:5]	Brought Near [Eph.2:13]
Cleansed [1Jo.1:7]	Sanctified [Heb.13:12]
Healing [Isa.53:5, 1Pe.2:24]	Overcome Satan [Rev.12:11]
Access to God [Heb.10:19, Rom.5:2]	Enter Into the Holiest [Heb.10:19]

Where did the blood of the Sin Offering go? It was...

- Sprinkled before The Vail in the Holy Place [Lev.4:6, 17]
- Put upon the Mercy Seat in the Holy of Holies [Lev.16:14-15]
- Put on the Incense Altar in the Holy Place [Lev.4:7]
- Sprinkled on Aaron and his sons, the priests [Lev.8:30]

- Put upon the horns of the Altar of Sweet Incense [Lev.4:7]
- The balance poured out upon the ground by the Brazen Altar [Lev.4:7, Lev.16:18]

The blood is applied all the way through The Tabernacle, even to the priests. Jesus has borne the curse for us, so that we would not be cursed. Service in The Tabernacle was based only upon the shedding of the blood of Jesus Christ. The blood was poured upon the ground, saying that all the sin-cursed earth and creation that travails in pain shall be released. There is power in the blood to set the whole universe in order.

THE BRAZEN LAVER

The Brazen Laver is the 2nd article of furniture in The Court. Its question must be met before we enter into the Holy Place. It is impossible to worship God without learning the lessons of the Brazen Altar and the Brazen Laver. It is only a getting ready to go into the place of communion with God.

The Brazen Laver had no specified dimensions, it was made to be filled with water, and it was made of brass. The Scripture particularly specifies that it has a foot of brass. It speaks the perfect doctrine of the cross of Christ. In the Brazen Altar we see the finished work of Christ; but that is only one side of truth. It says that we are hidden in Him. We are *“accepted in the beloved”* [Eph.1:6].

The Brazen Altar has its sequel in the Brazen Laver. There the Word does its special work in the believer. At the Brazen Altar we see our **standing**; at the Brazen Laver we see our **actual state**. It is there we learn to apply the Word in our daily lives. The Brazen Altar gives us a **title for the ministry**; the Brazen Laver gives us our **position**. The Brazen Laver is the **practical every day application of the Word** to our hearts and lives. It must needs be passed before we enter the Holy Place.

The Brazen Laver having a foot connecting it with—yet raising it up above—the earth, may show that it is connected with the earthly life and walk of a people whose birth and citizenship are from heaven.

The Brazen Laver is not a place of shedding of blood or of worship; yet, it stands in The Court of The Tabernacle, as one of the essential features. It speaks of the grace of God which is manifested for the training and preparing of His children for their heavenly ministry. The grace of God is immeasurable; therefore, The Laver has no dimensions.

All of the following are figures of the cleansing, sanctifying, life-giving, life-sustaining power of the Spirit of God:

- In The Tabernacle there was only 1 Brazen Laver.
- In Solomon's Temple there were 10 lavers standing on 10 bases [1Ki.7:23-26, 38] and a molten sea on the back of 12 oxen. We see here a greater display of God's grace.

- In the temple that Ezekiel describes there is no laver, but a river that flowed eastward and, as he watched, it kept getting deeper and deeper. There is still an increase of the manifestation of grace.
- In Revelation 4:6 we read of [a sea of glass](#) which means “*fixed purity*,” becoming the Presence of God.
- In Revelation 22:1 we read of the “*pure river of water of life*.”

THE 2 LINES OF TRUTH

The Brazen Altar and the Brazen Laver speak specifically of 2 general lines of truth:

1. At the Brazen Altar we find the work of Christ completed for us. We can never add to it. It is accepted by the Father. This work is complete and we, standing there, are complete. The brazen altar bespeaks our judicial standing.
2. But, before we can get into the Holy Place as a real worshipper, we must have the Brazen Laver—the action of the Word of God on us. The believer cannot stand as a worshipper and a priest, without the action of the water of the Word on him.

The Brazen Altar merely gives him his title; the Brazen Laver speaks of his condition. These are 2 general divisions of truth that we must keep in balance. No priest, no matter how great a sacrifice he offered, could go into the Holy Place without first washing his hands and feet at the Brazen Laver. The penalty for disobedience was death. It didn't matter how perfectly acceptable the priest's offering was, the washing of the water must be allowed to work out its purpose.

God put it under the most terrible penalty. Get your actual life adjusted to God. Do not bank upon merely being saved. You can be completely “in Jesus” and lose your reward. Your ministry will be just so much “*wood, hay, and stubble*” [1Co.3:12].

The title we get at the Brazen Laver must be worked out in us [Psa.119:9, Psa.139:23, Joh.17:17]. We need the Word of God applied daily to our heart.

Whenever a priest was dedicated to the service of God, he was brought to The Tabernacle door and Moses stripped him and gave him a bath from head to foot. Whenever the Holy Spirit speaks of this ceremony of complete washing, He uses a Hebrew word that means “*washing from head to foot*.” Then he was clothed and he was a priest unto God. He was never washed (that is, officially) all over again; but he must wash his hands and his feet every day. We can see how this goes. We are saved once—born of the Spirit once; but every day we must go to the Brazen Laver, and wash ourselves from the contamination of the world.

There are 2 distinct washings of the priesthood: the priest, on the day of his consecration, was washed at the door of The Tabernacle by Moses [Exo.29:4, Lev.8:6]. Then there was the daily washing of hands and feet [Exo.30:18-19].

The meaning for the Hebrew word for washing their hands and feet in Exodus 30:18-19 is different from the word when speaking of the official bath at the door of The Tabernacle in Exodus 29:4.

Even in the New Testament, the same lesson is carried out. Titus 3:5 has a special reference to the priest in the taking of his official bath. It speaks of the “*washing of regeneration*.” (See also Joh.3:5.) He that is washed at The Tabernacle door needs not to be washed at the Brazen Laver, save for his hands and his feet. If you are born of the Spirit, it is a tremendous thing; you do not have to go and get saved all over again, but only cleansed from defilement.

Hands speak of service and ministry; **feet** speak of the daily walk [Psa.24:4, Psa.26:6, 1Pe.2:9, Isa.52:11].

THE BRAZEN LAVER MADE OF LOOKING GLASSES

This Brazen Laver was made of looking glasses—mirrors—which in that day and time were of highly polished copper or brass. The looking glass bespeaks that which reflects you just as you are. It is the reflection of the individual who looks therein. It could do nothing but reflect self (positive and negative); all your good points as well as your bad ones. In order that we might behold Him, there must be a sacrifice of that in which we behold ourselves.

Those women gave the looking glasses as a willing offering. They were saying, “I cease from this day, to admire myself, or pick at myself.” All the mirrors were melted or hammered down in grace. When we behold Christ, we do not want to see ourselves any more [Jam.1:22-25, Joh.4:29].

<h3>THE TABERNACLE PROPER</h3>

The Tabernacle was an oblong rectangular form. It was made of boards, 48 in number. The boards were of acacia wood, covered with gold; and placed standing upon end. These boards were firmly fixed in sockets of solid silver, joined together by bars—5 in number—extending the length of the structure. The Scripture says, “*And he made the middle bar to shoot through the boards from the one end to the other*” [Exo.36:33, Exo.26:28]. It could be that there was a hole bored through the board from side to side, and the middle bar went through invisibly. The other 4 bars were placed through rings.

There was no board roof for The Tabernacle; instead it had 4 coverings: 2 were called “*curtains*” and 2 were called “*coverings*.” The door of The Tabernacle was made of 5 pillars standing in sockets of brass from which a vail, called the “*first vail*,” was hung.

The Tabernacle proper had 2 rooms:

1. The first was the **Holy Place** and contained the Candlestick, the Table of Shewbread, and the Altar of Incense.
2. The next compartment was the **Holy of Holies**, containing The Ark, and Mercy Seat. This compartment was divided from the Holy Place

by “a vail.” The whole of the structure was covered by 2 sets of curtains and 2 coverings [Exo.26].

SOCKETS OF SILVER

The sockets of silver were 100 in number. The boards had 2 tenons, with which to grasp the silver base of atonement [Exo.26:17, 19; Exo.36:22, 24].

From Exodus 30:15 we learn that the silver came from the atonement money (see also Exo.38:25-28). Each brought one-half shekel of silver for the atonement of his soul. Every last one came in on the same basis—from the richest to the poorest. Every last individual in the camp must meet the same requirement. There was no other way to come in.

“There is none other name under heaven given among men, whereby we must be saved.” [Act.4:12]

All must come under the blood and in the Name of Jesus; one specific regulation.

We should be simple enough in faith to do what God asks us to do. The ways of God are always simple and easy to follow. He says, “*my yoke is easy, and my burden is light*” [Mat.11:30]. His ways are not grievous; but we make the way so hard. God has great wisdom, knowing human nature and all our need. He can anticipate. Birds and hop toads are obedient to the instincts He placed within them.

The regulations He puts within His Word are not grievous. Confusion and distress in our hearts are due to unwillingness, and a refusal to take God’s simple way. We want to do it some other way; improve upon it, or else take away some of the characteristics.

God told Moses to make The Tabernacle according to the pattern. We are to believe, in simple faith, what God has told us. God is not a terrible monster trying to squeeze all the blood out of us, and trample our lives out. He is a loving Father. We cannot testify that we love the Lord tremendously and then refuse to go His way.

He does not want us in the darkness. We compel Him to allow us to remain in the shadow. He says, “I have called. My hand is upon you. I want to steady you through this trial and this dark place.”

He always makes a way so easy that everyone can meet the conditions [Rom.3:22]. God provided them with silver to pay, and then permitted them to think that they were paying Him something. Even Jesus, through whom we get back to God, is a Gift from God. He gave Him to us to atone for us

YIELD TO HIM

If we want God’s way, He can do a work in our hearts to count for all eternity. He is able to do a tremendous work in our hearts and lives. We are face to face with God and reality.

You cannot get into the spiritual things of God—into the Holy of Holies—without meeting the issues at the Brazen Altar and the Brazen Laver. The trouble with us is that we are trying to be spiritual without paying the price. He says, “*This is the way, walk ye in it*” [Isa.30:21]. Where He calls us, or what He calls us to do, is none of our business. That is His business. Our business is to cooperate, hook arms with the Holy Spirit, and walk along. He knows the weakness of our nature, and understands it absolutely.

The silver socket foundation is a type of Christ's atonement, and that is a basis for the building up and maintaining of His Body—the Church [1Co.3:11, 2Ti.2:19, 1Pe.1:18-19]. Silver typifies atonement, and atonement spells “*blood*.”

“How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent Word;
What more can He say, than to you He hath said,
You who unto Jesus for refuge have fled?”

BOARDS

There were 48 boards—20 on the long sides, and 8 at the back (read Exo.26:15-25, Exo.36:20-30). They were made of acacia wood covered with gold. Each board had 2 tenons, by which it was connected with the silver sockets underneath. The Hebrew word for TENONS is hands. Each board had 2 “*hands*” with which it laid hold of the silver of atonement. The earth is insecure and offers nothing by which we may be firmly established.

The board framework of The Tabernacle is typical of 2 things:

1. It is typical of Christ in the combination of human and Divine Natures in His blessed Person; the manifestation of God in flesh [Phi.2]. As The Tabernacle stands there, it represents the Lord in Person, making a substantial dwelling place for God.
2. These boards represent the individual believers, of whom the Church is composed [Eph.2:22, 1Pe.2:5]. The individual believer, with his hands of faith, reaches out to the silver of atonement. The acacia boards represent the individual as a fit dwelling place for Jehovah.

In the natural, these boards, stood as perfect trees in the desert. They were rooted to the earth and derived their sustenance from the earth. They may have afforded shelter, shade, comfort, and blessing to man and beast. It was a perfectly commendable service with no condemnation. These trees were serving in the realm in which they belonged.

But Jehovah needed this dwelling place, and His order is that the acacia trees should furnish the boards. Before the foundation of the world, acacia trees had been selected as the medium for the redemption of the world. He has chosen to redeem us—broken humanity. As He seeks to dwell in us, we must go through the process.

STRIPPING PROCESS OF THE TREES

One day the acacia tree felt the sharp blows of an axe. The acacia tree had to stand there and see all its beautiful limbs just lopped right off. It had been

a blessing to humanity and to animals; but now, it falls down with a crash, into the desert dust. In the natural, one would think that the tree was rotten, else, why cut it down? People would say that there is something wrong somewhere. “Where is their testimony?” “Where is their usefulness that crowned them in days past?” The real destiny of these trees was a glorious dwelling place for Jehovah. So we accept in faith, and joyfully permit, the limbs to be lopped off.

The acacia tree had a fall; it was stripped; adverse criticism followed. It is because we have refused to come God’s way and be stripped, that there is so much weakness in the great mystical body of Christ.

Then the acacia tree was sawed into strips; its whole life was open to inspection. Every part could be looked at. God has a perfect right to look at the motives of our hearts, and to plane and sandpaper.

WHY IS THE SINNER SAVED?

God has not only brought the sinner to the gate, but his sins are put away. He is not saved to serve but, is saved as the initial step of a marvelous fellowship, with a view to worship; which will, in turn, equip him to do real service.

The sinner is brought to the place of salvation, not to serve, but that he might penetrate into the recesses of the heart of God. Then, and then only, will he be qualified to serve. We are saved to become lovers and worshippers of God. Only as we measure up to this, are we capable of serving. He brought us to the Brazen Altar, that He might bring us into The Tabernacle.

God is calling for people who will become worshippers. Do not try to assume the role of a worshipper, unless you have met the issues in the Outer Court.

These silver sockets bespeak redemption. These “*hands*” on the boards grasp the silver sockets of atonement. We, the mystical boards of The Tabernacle body, are joined together in one.

The acacia tree had its roots in the earth, sustained and kept alive by the earth. There was nothing wicked about it; it was natural for the tree to grow. But that is not its ultimate destiny. More is to follow. But its connection with earth must be severed.

This tree had been a comfort and a help to man and beast—this bespeaks philanthropic work. This may be perfectly applied to a Christian. Sometimes Christians walk in this sort of service, blessed of God too, for years; until finally God has to strip them of everything—ministry, call, effectual work—and bring them into some hard crucifying place.

The acacia tree was split open. This suggests the penetrating gaze of God’s eye. It had to have its inner heart and life exposed. “*Keep thy heart with all diligence; for out of it are the issues of life*” [Pro.4:23]. Often God will put a very strong searchlight upon the Christian’s service. Often God may send, by His Spirit, a tremendous blow; and, we just have to trust Him, not knowing why. We may yield in our wills and our conduct, and yet never be yielded in our spirit. We may be intellectually converted to the fact, but never yield in spirit.

The tree must come down and be stripped. It cannot be taken in its entirety to build The Tabernacle. After it was split, then came the polishing. After it had gone through this strenuous process and it was really beautiful to behold, the workmen hid that board completely under plates of glistening shining gold. It was so that all glory might be of the Lord; nothing was seen but Jesus...because He covered it with gold, did not destroy the acacia wood. It just merely worked through it. God does not destroy our personalities, nor is He seeking striking personalities; He is seeking those humble enough to be hidden in Him and concealed.

- We are saved to become a spiritual house unto the Lord [Eph.2:21-22].
- We are stripped and planed [Job 19:10, Heb.12:11, Eph.2:10, 2Co.5:5, 1Co.3:9].
- We are covered with His righteousness [Eph.1:6, Col.2:10, Eze.16:6-15].

He did not go out and select a rotten acacia tree, but one that stood for the very best.

THE BARS

The boards were fastened together by bars of shittim wood overlaid with gold. The **bars** represent Christ who by His strong arm holds every believer in his ordained place. The bars securing the boards passed through gold rings [Exo.26:29]. A ring is an endless thing, and speaks of the endlessness of our God—He is eternal.

The bars, 5 in number, speak of the grace of God.

“His grace is sufficient to enable all believers to move along the journey of life together.” (Reference: F. H. Benton)

THE TABERNACLE STRUCTURE AS IT REPRESENTS CHRIST

The Tabernacle's structure represents Christ, in that He is the dwelling place of God. He was the Word—the Logos. In Him all the fullness of the Godhead dwelt [Col.2:9]. Christ in The Tabernacle is a manifestation of God.

The 4 sides of The Tabernacle, as taken to stand for Christ, clearly show us the characteristics of Christ as taught in the 4 faces of the cherubim [Eze.1:10, Rev.4:7]. The 4 divinely—appointed Gospel writers were particularly chosen to picture to us a particular place in the Life of Jesus.

THE 4 PICTURES OF CHRIST

1. Matthew represents Jesus as a **King** under the type (face) of a lion [Eze.1:10].
 - The genealogy of Jesus is that of a King:
 - Bethlehem is the royal city where the King was born.

- The wise men sought the King.
- Herod tried to kill the King.
- Anointing of the King [Mat.3].
- The King conquering Satan [Mat.4].
- Principles of the Kingdom laid down [Mat.5-7].
- Final presentation of the King to the rulers, and His rejection [Mat.21].

Matthew 3, 4, and 5-7 will fully prevail in the Millennial Kingdom. However, we are not to relegate it to that time only. Even now, we have a miniature Millennium in our hearts. In the Millennial Kingdom there will be a physical demonstration of it. We merely anticipate it now.

2. Another face of the cherub was like that of an **Ox**. The Gospel according to Mark represents Jesus as a Servant. In this Gospel, Jesus is always represented as going about doing good. Characteristic words are “*straightway*” and “*immediately*.” They are very becoming words when applied to a servant—one who does not question. There is no genealogy in this book, for no genealogy of servants is kept. He wants to represent Christ as the obedient Servant [Isa.42:1].
3. Another face was that of **Man**—as it speaks of humanity. In Luke’s gospel we get more of the human aspect of Jesus; the stories of the Good Samaritan, the Prodigal Son, and an account of the tears of Jesus. He was a perfectly normal, well-balanced, human being. He became tired. He ate common food. When He worked in the shop, His hands became dirty. As He walked down the street, there was no golden halo over His head. One genealogy is given in Luke and it traces Him back to Adam—He is the Son of man.
4. In John, the 4th Gospel, Jesus is represented by the face of an **Eagle**. We have His divinity told. No genealogy is given, for He is the Son of God and has none; He is without beginning. We do not find the temptation of Jesus in John. There is no transfiguration. He is Divine. There is a constant revelation. “*The Word was made flesh, and dwelt among us*” [Joh.1:14]. There is no agony in the garden; and, in the record of His crucifixion, the marks given are those speaking of His Divine Nature rather than of His human nature. There is no rent veil, because He is a continual manifestation of God to man.

JESUS THE BRANCH

Jeremiah 23:5 — He is of the **KINGLY** house—“*a righteous branch*”—the Son of David. He shall execute righteousness and judgment upon the earth. This corresponds to the Gospel of **Matthew**.

Zechariah 3:8 — “*I will bring forth my **SERVANT** the branch.*” This corresponds to the Gospel of **Mark**.

Zechariah 6:12 — “*Behold the **MAN** whose Name Is The Branch.*” This shows His humanity, according to **Luke**.

Isaiah 4:2 — “*the branch of the Lord.*” In this we see Jehovah the Branch, the Redeemer. It pictures the divinity of Christ as in **John**.

COVERINGS OF THE TABERNACLE

The structure was covered by 4 sets of materials.

- The outer 2 were called **coverings**, and were of **skins** (rams’ skins dyed red and badgers’ skins).
- The inner 2, of fine twined linen and goats’ hair, were called **curtains**.

These coverings represent Jesus. Jesus is everywhere in The Tabernacle. We start from the outward, because that is the way man looks. He always views the thing as it is seen. Man looks at the conduct, and judges accordingly; but God reverses.

COVERING OF BADGERS’ SKINS

The badger skin coverings [Exo.26:14] were rough in appearance. They were not colored. This covering was without dimensions. These skins were sewed together, until the covering was large enough.

This covering represents the humiliation of Christ, wearing the form not attractive to men. The humiliation of Christ is not to be measured; our conception breaks down. We haven’t any power to know. We cannot know the heights from whence He came; therefore, we cannot estimate the depths to which He stooped. His humiliation is merely suggested in the book of Philippians. He humbled Himself to the lowest degree.

The badger skin covering represents Him as He appeared to men, and as He was consequently valued by them [Isa.53:2-3] (read all of Isa.53; also Psalms 22:6, 69:12, Mark 6:3, Hebrews 13: 12-13).

This outward covering was just as necessary as the inward covering, representing Him in all His glory. He has taken upon Himself the form of man. It is the covering of the exterior, and it is what meets the eye’s gaze. The Tabernacle proper looked just like a great dusty coffin. It was impervious to the elements. It kept enclosed (hidden away) the glory of God. Jesus’ glory was hidden away, and limited, in a Tabernacle of clay. It flashed through once in a while, as in the transfiguration.

It is forthcoming that we, too, wear our badger skin covering. Do not let your religion degenerate into a form. Let God make the badger skin of rejection and humiliation for you, and you keep the glorious fire alive in your heart.

The badger skin covering spoke of 2 things:

1. It represented the **humiliation**, or the depths, to which Jesus came. There were no dimensions to the covering; therefore, we have no conception of the humiliation which He suffered. It represented Christ in the flesh. The outward covering was just as necessary as the inner covering.
2. It represented Christ as He appeared to men. They estimated Him according to what He appeared to be. To them He is **weakness**; to them He dies an ignoble death. They fail to see that, under this badger skin covering, dwells all the glory of God.

APPLICATION TO US

Since these coverings represent Christ, and as He found shame and loss, we...as true followers of Christ...should allow the same characteristics to be brought out in us. We, too, will suffer the badger skin covering of humiliation and pain. The judgment and disagreeable conditions that Christians bring upon you hurt worse than those from a raw sinner; for he doesn't know any better. If we are true followers of Christ, we must be willing to be covered with the covering of misrepresentation. Let us remember that the glory dwells within [Heb.13:12; 1Co.1:26, 29]. There is a beautiful expression of this thought in Song of Solomon 1:6: *"Look not upon me, because I am black."*

RAMS' SKINS DYED RED

The ram's skins dyed red [Exo.26:14] means consecration unto death. There are no dimensions given; again showing that we cannot fathom the depths of the love in the consecration and death of Christ; neither can we limit the power of the blood [Joh.1:29, Lev.1:3-9, Heb.10:4-9, Psa.40:6-9].

This consecration is broad enough to embrace even death. It is not one deed; it is an attitude of heart. That is true consecration. It is the skin of the animal—flayed, stripped. The skin covers us. It is an inclusive element; we are inside. The skin flayed off, was then dyed red. That should be our prayer.

Many folks are "encased in their own fat"; they say, "Just look at this experience I have had, and at all the things I have done." You cannot get near them where they live. We look at them and see a faint possibility of God becoming a reality in their lives, but they are so self-satisfied.

CURTAINS OF GOATS' HAIR

The goats' hair curtains were 45 feet long and 6 feet wide, and were composed of 11 widths [Exo.26:7-13]. The extra width was for a special purpose. It hung over the end, and was looped up like a bag over the east end of the entrance of The Tabernacle. It was to afford encouragement to the worshipper in his approach to God, because the goats' hair curtain was a memorial of their atonement that had been made.

These curtains were coupled together by goats' hair loops (see Heb.10), and brass taches (they numbered 50). It is the memorial of the judgment of sin. The wrath of God has smitten it. These curtains of goats' hair speak of Christ's sacrifice for sin, and its complete putting away. Every time the priests went in, they came in under the thought that atonement had been made.

There is a significance to the number 50. The ark was 50 cubits wide [Gen.6:15]. Abraham pled for 50 righteous people. Pentecost was on the 50th day. The Jubilee Year was the 50th year.

THE 2 GOATS

The daily offering was a kid of the goats [Num.28:15]; and in Leviticus 16 we see the story of the 2 aspects of Christ's work. The 2 goats were presented before the Lord at the door of The Tabernacle. Lots were cast upon the 2 goats:

- One goat was offered unto the Lord for a Sin Offering. The goat slain is that aspect of Christ's work which vindicated the holiness and righteousness of God as expressed in The Law—the penalty had to be paid.
- But the other goat, on which the lot fell to be the scapegoat, was presented alive before the LORD and then let go into the wilderness for a scapegoat. The living goat typifies that aspect of Christ's work which puts away our sins from before God, to be remembered no more—forgotten forever.

CURTAINS OF FINE TWINED LINEN

These curtains were only visible to the priests in the Holy Place [Exo.26:1-6]. They represent the glory of Christ in His resurrection and His saints associated with Him.

They are of uniform measurement, telling of unity, consistency, and perfect harmony. They were arranged in 2 sets of 5 each, which speaks of the 2 aspects of Christ's character: ☩ Toward God and • toward man.

The meanings of the colors (**blue**, **scarlet**, and **purple**) are the same as for The Gate. The one difference is that we find in them the cherubim—the type of The Bride. She shares with the risen Lord in the glory, and is in perfect harmony with Him. We are made one in Him in service and ministry, for we are to reign and rule with Him. We are called to fellowship with Him.

THE SINNER IN THE CURTAINS AND THE COVERINGS

Badgers' Skins The first interpretation—that which is natural—teaches what we were; defiled and unfit for God. That is the sinner as he stands undone before him “*black...as the tents of Kedar*” [SSg.1:5] (see Eph.2:1 and Isa.64:6). There is no life principle left in these badgers' skins. The sinner is “*dead in trespasses and sins*.” He is just the husk of what God wants. He is not a live badger.

Rams' Skins Dyed Red This tells of the sinner drawn to Jesus, washed in His precious blood, and "accepted in the Beloved" [Eph.1:6, Eph.2:13]. Now he is redeemed.

Goats' Hair This covering teaches that I have been crucified with Christ, and yet live [Gal.2:20]; henceforth, I am to reckon myself "*dead indeed unto sin, but alive unto God through Jesus Christ our Lord*" [Rom.6:11]. This is the attitude that man takes after he is saved. He is now alive unto Him [Rom.6:11, 2Co.5:21]. Now comes the daily walk of the Christian in identification with Christ. Judicially, he is dead; experimentally, he is only as dead as he reckons. By faith he must keep reckoning.

Fine Twined Linen This shows how the uncomely has been made comely, and made one with the risen Lord in the heavenly places...the curious workmanship of God. The cherubim were worked into the curtain; so we are identified with Christ, created in Him unto good works [Eph.2:10, Col.3:10]. This is for those who want the deeper life. It was not something painted on the curtain; it was wrought (worked) in. There was never an artificial thing in The Tabernacle. It was always wrought in, beaten in, or hammered.

The real thing in Christians, that God seeks today, is not spectacular. It is in-wrought. A spectacular ministry is not deeply spiritual. It cannot be. We are His workmanship. The candlestick was of one piece of gold, no piecing. It was beaten and beaten and then beaten some more, until it was the proper shape. Deeply spiritual things are hidden. The place of rams' skins dyed red (salvation) is a wonderful place. It is joy and praise.

Move your people right on through sanctification and all kinds of experiences, right into God. This has nothing to do with real character. You can talk in tongues, have all sorts of experiences, and yet have no real character. These are deep things that God is working out. This is God's righteousness; we cease to be. We are caught up in the cherubim in the curtain which represents The Bride who is marvelously caught up and entangled with Christ in the sweetest and most unique fellowship with Him. As we look above us at the cherubim, we see that we have been lifted up from the earth to heavenly places with Him.

The deeper things of God are for everyone who will pay the price. We become an integral part with Jesus—absolutely united. There is to be no independence on our part; we will be disentangled from our own notions.

HUMILIATION AND EXALTATION OF CHRIST [PHI. 2: 1-11]

7 STEPS DOWNWARD [PHI.2:6-8]

1. He let go the glory which He had with the Father.
2. He emptied Himself.
3. He took the form of a servant.
4. He was made in the likeness of men.

7 STEPS UPWARD [PHI.2:9-11]

1. God hath highly exalted Him.
2. Given him a Name which is above every name.
3. At the Name of Jesus every knee should bow.
4. Of things in heaven.

7 STEPS DOWNWARD [PHI.2:6-8]

- | | |
|---|--|
| 5. Found in fashion as man; He humbled Himself.
6. He became obedient unto death.
7. Even the death of the cross. | 5. Of things in earth.
6. Of things under the earth.
7. Confess that Jesus Christ is Lord, to the glory of God the Father. |
|---|--|

7 STEPS UPWARD [PHI.2:9-11]

<h2 style="text-align: center;">THE HOLY PLACE</h2>

The Holy Place was the place of the priest, where he ministered and did the service of God. It is especially a place of the priest, and it is our place now [1Pe.2:5]. Here we are to worship and minister, according to our title and fitness.

TRUE HUMILITY

It was a spiritual service, not fleshly. It is not humility to remain outside when the privilege had been opened to you. The privilege of priestly service does not depend upon anything in us, or upon our worthiness; Jesus Christ has made it possible. We cannot stay on the outside and say, "I am not good enough." That is not deep humility; but is a very subtle form of self-love, self-centeredness, and self-pity, that keeps us from real fellowship with Him.

The really humble soul will look up and say,

"O Lord, You have opened a glorious possibility for me. I yield this broken shell that I am, and I believe that Your love and faith are enough to float it right in the midst of heaven to Your glory."

He wants to look upon us and see the travail of His soul, and be satisfied. He wants to see us all marching in—tattered, torn in the fray, hungry, thirsty perhaps—but coming home to Him. We honor His grace by taking full advantage of it, for He has plenty.

The Tabernacle discloses our privilege. He has saved us to bring us into worship and fellowship, not that we may serve. The benefit of worship and fellowship results in service to God. It makes us safe to go out and take the message to hungry hearts. We are then qualified and trustworthy.

DOOR OF THE TABERNACLE CONTRASTED WITH DOOR OF THE COURT

The door of The Tabernacle was made of 5 pillars of acacia wood, covered with gold, standing in sockets of brass. From these hung the covering of fine twined linen. The golden pillars had to stand in sockets of brass; it meant standing upon sin judged. The doorway into God says that sin has been judged, and is under our feet. Christ has always been said to be "*the door*"—"the way" [Joh.10:9, Joh.14:6].

The **Gate at The Court** was broad (20 cubits wide), saying, "Whosoever will." It bespeaks a broad general invitation, easy to get in. Man has, indeed, made

it complicated; but the things of God are always simple. But, entering this broad gate is only the initial step.

The **door of The Tabernacle** was narrower (12 cubits wide). If we want to come into a deeper fellowship, we go through another door into a closer confinement with the Lord. It is a narrow door; but, we are called out from the called-out group that is in The Court. This door is the door within the door. We are already in a place of security, but we go on into a place of security within one. This privilege into the Holy Place is now ours [Heb.10:19], where we find God's inner heart revealed to us. As we go in at the inner door, our vision is loftier, we begin to look up.

THE PILLARS OF THE GATE AND OF THE DOOR

- At the outer **gate** there were 4 pillars (Matthew, Mark, Luke, and John) revealing Jesus to the world as He appears to the world in His earthly ministry and walk.
- Now, at the **door of The Tabernacle** there were 5 pillars (Paul, Peter, James, John, and Jude) revealing Christ to the believer. The Epistles are complimentary to the Gospels; they open up what is hidden in the Gospels.

As we enter The Tabernacle we see the Candlestick at the left, the Shewbread Table at the right, and Incense Altar in front of us. The Candlestick is one solid piece of gold. The Incense Altar is acacia wood covered with gold. The Shewbread Table is acacia wood covered with gold. Everything shines with gold. There is no natural light within. The curtain drops, and the priest stands there serving; and all the light he has is from the little tapers on the golden candlestick. This represents Jesus Christ as **the Light** [Joh.8:12]. No service is accepted that is performed by the aid of natural light.

THE SHEWBREAD TABLE

The **Table of Shewbread** was made of acacia wood covered with gold. It was 3 feet long, 1½ feet wide, 2¼ feet high [Exo.25:23-30]. It stood on the north (right side) as you entered. The Tabernacle faced east. East always suggests rising light and revelation.

Christ is the Bread of Life. In the shewbread table, the acacia wood represented the humanity of Jesus, and the gold represented His divinity.

This border was fixed so that it stood upright, and was made of gold [Exo.25:25]. It kept the bread from shifting and dropping from the table. It suggests our security. Nothing is ever taken from the hand of God: "*Neither shall any man pluck them out of my hand*" [Joh.10:28].

The word Shewbread means the "*presence bread*." It was always there in the Presence of God.

There were 12 little loaves put upon the table, sometimes called “cakes”; 6 in a row representing Israel in unity [Lev.24:5-6]. God always sees them as a unit. We see them dispersed and in discipline. In the sight of God they are always unified. The golden hand is the hand of God holding them.

The Shewbread also represents Jesus Christ in resurrection, as the Bread of life [Joh.6:35]. After He was gone, they were to eat the broken bread which spoke death, but also resurrection [Luk.22:19]. Every Sabbath morning these loaves were changed, and given to the priests for food. Fresh ones were put in their place. We have the privilege of feasting upon Christ in resurrection. We must continually stand by the Shewbread Table, and eat of Christ in resurrection; otherwise, we have no life to show forth to needy people.

In John 6:33-35, John 6:51-58, and Romans 5:10 we see that this is the special place in which we, as the priests, commune with God the Father. We, together with God the Father, rejoice in a unique fellowship. It speaks communion, and not worship. We sit at the table for feasting and rejoicing. God the Father is delighted, and the priest rejoices in the hidden values of Christ. Very few really know the sweet mystical fellowship of communion. The Spirit is a sensitive Person. Essentially, we are spiritual, and a spirit. By faith we push up and get into Christ.

CHRIST OUR FOOD

Christ is the food...

- of our faith [Heb.12:1-2],
- of our hope [Gal.5:5],
- of our joy [Phi.3:14], and
- of our love [Rom.5:5]

The life of communion is the life of privilege. He that has passed the Brazen Altar and has met its demands has been saved, that he might have fellowship with God.

Looking at the Table of Shewbread we see:

- Israel represented by the shewbread; Israel is not cast off forever. The day is coming when she shall be restored.
- Christ represented in resurrection glory.

THE BREAD REPRESENTATIVE OF CHRIST IN RESURRECTION

The loaves being made of fine flour, speak of the death and resurrection of Christ as being necessary before He could become the wholesome bread of which the soul could partake.

MEANING OF FINE FLOUR

The fine flour speaks of evenness of character, the smoothness of His Spirit, the grace of His doing. The flour had been broken, crushed, reduced to smoothness; showing Christ in His obedience to the Father, His perfect smoothness, and absolute balance in character.

He could open His generous heart to feed the multitudes, until they were all satisfied. The moment they have enough, He gathers up the fragments. It shows His perfect economy, balancing His perfect generosity. We do not find Him so just, that He forgets to be merciful and gracious. It is the smoothness of the wheat.

THE CORN OF WHEAT

The “*corn of wheat*” fell into the ground and died [Joh.12:24]. When Jesus said this, He was answering the Greeks who were opening up to Him the possibility of an enlarged ministry. He saw that it was only service in the natural, and He turned from the temptation. He knew that if He did not go down in death His work would abide alone; but death would scatter it.

The corn of wheat falls and is covered—hidden, misunderstood, misjudged. Wheat that never falls into the ground has a very limited service. The wheat must permit God to cover it, hide it. It often, perhaps, must permit folks to walk over it. Footsteps will be heard overhead. The toiler, busy doing things, will be walking over you. He will wonder how you can stand it to lie there molding and rotting away. But you keep on staying there, and you feel that something is taking place. There is a change.

Then God lets “*the Sun of righteousness*” shine upon your soul; the rain and the dew from heaven come down [Mal.4:2]. When the wheat was laid to rest in the earth, it was a perfect grain of wheat. As it lies, it loses that perfect form, responding to the elements—sun, rain, dew, wind (the Spirit)—and it shoots up, clothing the earth with greenness and beauty. It is refreshing to the people, blessing them under the spontaneous outflow of the Spirit. People look upon the field with commendation; but that is not the end. All the intensity of the summer sun is necessary, to bring the wheat to its ripeness.

Just as the wheat is wondering about the end, along comes the farmer with his sickle and cuts it down; and then follows something still more drastic. The thrusting of the sickle into our lives is suggestive of His gathering out some of the elements that He thinks might be desirable. Let Him work in your life with the sickle and flail.

The choice wheat is laid out in a clean place, not in a dirty barnyard; then follows the action of the flail. With this, connect the last cup—the cup of suffering. You only know the joy, the essence of the cup, when you know the suffering and the stroke of the flail. If you know the stroke of the flail upon the choice wheat and you get thirsty, He will hold out the cup to you.

The husks and the chaff had to be taken off. This had served as protection for the time being. It has served its purpose, and is now outgrown. At a certain stage in the process, God says that we have now outgrown the husks,

and He flails them off. It is the beating off of legitimate things—not bad things—which for a time served.

"BREAD CORN IS BRUISED; because he will not ever be threshing it, nor break it with the wheel of his cart, nor bruise it with his horsemen. This also cometh forth from the LORD of hosts, which is wonderful in counsel, and excellent in working."
[Isa.28:28-29]

The destiny of this wheat is bread. It is ground down. "*Bread corn is bruised*"; that is, the Christ on Calvary being bruised for many. You cannot get the bread corn until it is bruised. Christ is the Bread of God. We, following in the lines of the Lord, must be bruised.

KNEADING AND BAKING

Then comes the kneading; the pressure of the Spirit and the mighty hand of God pushing us down. We are apt to puff up, and think we are somebody and can do something. Baking and a hot oven are ahead. Through kneading, He brings us to a place of consistency. He does not dry us out; He bakes us in a hot oven. Sometimes we ask for a cooler fire. If He turns down the fire, we will be like Ephraim, just half-baked; neither food for hungry folks nor any good for batter.

He bakes us to a good brown luscious color, and we become a blessing. After the loaves are put out, they are covered with frankincense. This speaks of the pure laid-down life. "*Till we all come*" speaks of a process. We are complete in Jesus; but, there is a working out, until we come "*unto the measure of the stature of the fullness of Christ*" [Eph.4:13].

"Back of the loaf is the snowy flour,
And back of the flour is the mill;
And back of the mill is the wheat and the shower
And the sun and the Father's will."

We do not always know everything about the milling process in other folks' lives. It is not always God's good pleasure to let us hear the stones grind. We see the results, and we sense that there is some process of making the flour. There must be a mill in every life. In some, the milling process may have taken place years before, and we hear only a haunting echo of it; but it is there just the same. There is no mill, shower, wheat, ripening sun, or flail, except by the Father's will [Rom.8:28].

THE GOLDEN CANDLESTICK

"And thou shalt make a candlestick of pure gold: of beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same." [Exo.25:31]

All natural light was excluded in The Tabernacle. The ministry there proceeds under the light of the Golden Candlestick [Exo.25:31-39]. In our spiritual ministry, we are not to minister in the light of our natural reasoning. We are to serve and minister under the inspiration of the Spirit. God giveth

the light and we walk in it. Even so now, the things of God can only be known by the Spirit of God [1Co.2:10-14].

The Golden Candlestick was made of one solid piece of gold, beaten into form by repeated blows of the hammer. No measurement is given of it. It stood on the south (left side).

It is one solid piece of gold; but is only serviceable as a candlestick, as it is beaten into shape. The workman over it has control, and he sees the vision of what is possible. He has a perfect right to beat it as much as necessary. We are His workmanship, and we have to subject ourselves to being hammered—suffering, agony, and intense pain. It is under the authority and jurisdiction of One who has vision and power to execute if the gold will stay in His hands. None of the arms were attached artificially, but each was beaten out.

Light precedes; and our love to God depends upon our light, and our attitude toward it. We cannot love unless we are in the light; and it is the light of God that prompts us to love.

The Golden Candlestick is a type of Christ as the Light of the world; and then it speaks of us as the lights of the world. Jesus said, "*Ye are the light of the world*" [Mat.5:14] which speaks of the unity between us and Christ.

There were little cups upon each branch. These branches are beaten from the shaft. Jesus said, "*I am the vine, ye are the branches*" [Joh.15:5a]. These grow out of the vine, and are part of it. It speaks a peculiar identity. Out of the loins comes the life. God gave Jacob the promise about children out of his loins. Eve was taken from Adam's side.

The middle branch represented Christ as being exalted above His brethren. This beaten-out gold represents Christ on Calvary. The Church comes as a consequence of His death.

Jesus, in the bosom of the Father, is the same Jesus; but it takes the suffering of earth to bring forth His people. If we are associated with Him in the deepest of fellowship, we will know suffering. It is our food. Christ was not a Man of great joy and exuberance. The most striking and wonderful picture is that He is "*a man of sorrows*" [Isa.53:3]. For Him to know the possibilities in Himself, and yet to suffer, this is the mystery.

It was "*for the joy that was set before him*," not the joy He had [Heb.12:2]. We want to reverse the order—have all the joy now, get away from the suffering of being beaten out, and ignore paying the price. This is the place of intense suffering, with possibilities of marvelous illumination. The Lord is trying to release us, and we will not let him. God is seeking to deliver us, but we do not like the delivering process. He seeks to free us from being a lump of gold. The beating out, brings out the branches. He does not put oil cups on top of a piece of gold.

Our privilege and duty of shining with Him [1Co.12:12, Joh.8:12, Joh.9:5, Joh.12:35-36, Mat.5:14, Eph.1:22-23, Eph.5:8:14].

The Church has her birthplace at Pentecost.

THE ALMOND BRANCH

"And six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side: Three bowls made like unto almonds, with a knop and a flower in one branch; and three bowls made like almonds in the other branch, with a knop and a flower: so in the six branches that come out of the candlestick. And in the candlestick shall be four bowls made like unto almonds, with their knops and their flowers." [Exo.25:32-34]

The almond branch is always a type of the resurrection [Exo.37:17]. It is the first tree to give any evidences of life in the springtime. Aaron's rod that budded and blossomed was an almond branch—a dry, dead stick. When it lay before The Ark, there were life and strength enough to cause it to bear fruit.

Aaron trimmed these little lights with the use of the tongs and the snuffers. This was as essential as pouring in the oil. In spite of all the oil that might be put in, when the wicks were not trimmed, the lights failed. Do not keep asking for more of His Spirit, if the wick in your lamp is not perfectly adjusted. Perhaps He needs to walk in our midst with tongs and snuffers. But we need not be afraid, for He is exquisitely tender.

APPLICATION TO US

We pray about being in such need, such confusion, such pressure; but we refuse to let the Lord snip off the charred pieces [Rev.1:12]. In this picture we have not the one candlestick, but the many—representing the churches; and Christ was walking among them to see if they were giving light properly. But if not, He says He *"will remove thy candlestick out of his place, except thou repent"* [Rev.2:5].

When such a thing happens, He has to put someone else there to do it. But the specific thing He has called each one of us to do, can never be done exactly by anyone else, just as we would do it. Let us yield and get our own personal feelings out of the way. We have nothing to do but let God pound us.

"Ye are not your own, for ye are bought with a price" [1Co.6:19-20]. It is our resistance that makes it hard. He will let you sail along for weeks without a bit of trouble. Till one day you face that thing. Do not hope against hope, when it is not God. That is not the right basis. It brings defeat and disaster. It is a false hope. It cannot be settled any other way than God's way.

Let God use the tongs and snuffers. The wind and sun will not blow away or dry up the wick. Aaron had to use the instruments especially adapted for the purpose of snipping off. Then he poured in fresh oil.

If that is done in our lives, then there is a fresh manifestation of life. There may be several lights going at the same time; but, if one is out of order, then attention is needed. He keeps bringing us right back

again. God is so persistent. If we will come through, He will give us the joy.

Do not presume upon His grace, and hope against hope [Pro.14:12]. It may seem the logical thing to do, but it is the way of death and destruction.

Get on a right basis, and then build up all the hope you want; and hope will get its vision realized.

God is calling for your weakness. He says, "*My strength is made perfect in weakness*" [2Co.12:9]. When we offer Him our strength, He has no use for it. But He can do something lovely in us, if we yield to Him what seems the most ugly and crooked, and acknowledge it to Him. Let those roots come up to the surface; then He can work. Give Him all of it; do not try to get a camouflage victory. Be real with the Lord.

The Shining Light

The path of life's way may be narrow,
The true things are hidden by the shadows.
The flowers by the path will fade away,
Like the dreams we have day by day.

There is a bright light shining,
Leading through the pathway winding.
Each step that we take is one that is right,
Led through the shadows by the shining light.

All shadows and grief will disappear,
As we walk along and do not fear.
Looking unto the light, shadows fade away,
The real hidden things are here to stay.

Imaginations of the heart must be captive, too.
They bring the shadows, not the true.
Leaving them with the faded flowers,
Let's walk softly with the hidden Power.

W. O. Elmore

GOLDEN INCENSE ALTAR

It is also called the Golden Altar. It was 3 feet high and 1½ feet square, furnished with 2 rings and staves by which it was carried on the march. The Brazen Altar had no crown, but the Golden Incense Altar has a crown [Exo.30:1-10].

The Golden Incense Altar represents Jesus in His humiliation, suffering, and death. The only crown He wore then was a crown of thorns and of mockery. Thorns symbolized the curse. But there is a golden crown on the Golden Incense Altar; because it represents Him who, though once "*made a little lower than the angels for the suffering of death*," is now "*crowned with glory and honour*" [Heb.2:9].

The Golden Incense Altar represents Christ in His heavenly ministry where He lives for us in the presence of God, meeting all our needs as saints and worshippers. The Golden Incense Altar represents the High Priest in intercession for us. By His sacrifice we are redeemed, forgiven, accepted, and brought nigh to God. By His intercession we are maintained in His communion. (Read Rom.8:34, Heb.7:24-25, Heb.9:24-28, Heb.4:15.)

THE HOLY INCENSE

No one but priests, in perfect order and standing, were permitted to offer this incense. It was not offered in the camp or in The Court, but always in the Holy Place [Lev.10:1-3]. God seeks worshippers who will worship Him in spirit and in truth. This way of worship was in truth, for it was according to God's standard. God wants worship because we love Him. It is insulting for a paid choir to sing praises to Jehovah. He does not want this praise from people who, in many cases, do not even know the Lord. Much of what passes for worship is nothing but Sunday morning mockery.

God is a God of love, but also of justice and holiness. He does not want anything that is natural or psychic. Folks get into a religious mode of thought, by subdued lights, music; no reality, it is purely psychic. They get a result; however, it does not follow that they get what they want—they are deceived. There is a lot of music going on in churches that the Lord has nothing to do with.

This service in The Tabernacle was heavenly, divine, and under perfect regulation. Incense was to be burned upon this little altar [Exo.30:8, Heb.13:15, Psa.141:2, Psa.84:4, Psa.34:1, Psa.145:2, Act.16:25-26, Eph.5:20].

The horns upon this golden altar are symbolical of the strength of the intercession and the character of the worship.

COMPOUNDING OF THE INCENSE

The incense for the Golden Incense Altar was unlike any other incense. The ingredients were of a rare and precious kind. It was a special compound of the Lord, never used for any other purpose. Christ was unlike anyone else—never duplicated. The ingredients were of equal proportions—Christ is God-Man. Only the seed of Aaron could offer this incense. Only we, the royal priesthood, can offer Him back again to God or claim anything in His name [Num.16:40, 2Ch.26:16-21].

The ingredients were mixed to make one compound. The perfect blending of human and Divine made Christ one Person. No one was allowed to make any such composition. We are not to look for a new Christ, such as the followers of Krishna Murtie are doing.

The incense was described as being pure, perpetual, sweet, and most holy. Think of Christ in these terms. He is pure, liveth forever, is sweet, and most holy, for He is God.

The incense was **beaten** (suggests suffering) very small and burned with fire, in order that its sweet smelling properties might be developed. It was the fire

that released these elements; it did not destroy them. God's fire does not destroy us, it releases us. The bands of the children of Israel in the fiery furnace were burned, but they were released. There are some things in ourselves that God desires, that only fire can release. In order to know God, we must know ourselves; and that is where the trouble comes. We, in faith, should dare to expose ourselves to God's fire, and let Him bring forth (release the elements in us that He wants. The thing that we think He wants is probably the thing that He is not looking at. The thing in us that we do not think amounts to anything is the thing that He wants. The incense beaten into its separate kernels was no good, until the fire released it.

“Where thy wounds give only joy.”

Let God get some real satisfaction out of your life.

One of the greatest evidences
of God's love to those
who love Him is to send
afflictions with grace
to bear them.

Differences Between The 2 Altars:

THE BRAZEN ALTAR	THE ALTAR OF INCENSE
Made of brass	Made of gold
In the court	In the Holy Place
Atonement	Praise and worship
Sacrifice and blood	Incense
Continual consecration of life to God	Continual intercessory prayer
Christ meeting the needs of sinners	Christ meeting the needs of saints

THE CHERUBIM (ON THE MERCY SEAT)

Covering The Ark were 2 figures, which the Hebrew calls “*cherubim*” [Exo.37:7-9]. They were made of gold, of one piece with The Mercy Seat. Their wings were stretched on high, covering The Mercy Seat. They faced each other and looked down upon The Mercy Seat.

CHERUBIM IN SCRIPTURE

Cherubim were first seen at the Garden of Eden where they guarded the entrance to the garden, to keep man from the tree of life [Gen.3:24].

Cherubim were next seen in The Tabernacle, as part of The Mercy Seat. God dwelt between them [Exo.25:22, Num.7:89, 1Sa.4:4, 2Ki.19:15, Isa.37:16]. They indicate God's mercy and grace, as overshadowing His people [Psa.61:4, Psa.63:7]. They suggest The Bride of the overcoming group [Rev.4:6-8, Rev.5:8-10, Psa.45:10-15, 2Co.3:18, 1Co.6:17].

We also see cherubim in Ezekiel and in Revelation.

SIGNIFICANCE OF THE CHERUBIM

The Mercy Seat gave the material for these cherubim; and out of the beating and hammering The Cherubim took form and became a recognized identity. The Bride associated with Christ, is to be so identified with Him that she is not artificially attached. It speaks of the deepness of union—identified with the cross in all its language. When you are inside The Tabernacle, you are dealing with the privileges open to the saints. This beating out, suggests suffering and glory.

The Cherubim were so arranged that they looked toward The Mercy Seat. The Bride looks at Christ. “*the author and finisher*” of her faith [Heb.12:1-2]. The Cherubim gazed upon The Mercy Seat in awe and admiration, and saw the blood.

In contrast, in the Temple of Solomon there were 2 colossal (tremendous) cherubim covered with gold, but made of wood [2Ch.3:10-13, 1Ki.6:23-27]. “*He set the cherubims within the inner house*” [1Ki.6:27]. “*Their faces were inward*” [2Ch.3:13].

There is much in Christendom today that does not come up to God’s pattern, but these were God’s pattern [2Ch.28:11-13, 18-19].

THE PRIESTHOOD

In Israel the priesthood was vested in one single family: Aaron who was of the tribe of Levi. Aaron means “*light-bringer*.” Levi means “*joined*.” Natural birth into the family was the only way of sharing its privileges. They were made priests at birth. The title was hereditary, and was passed on to descendants of Aaron’s lineage.

It is exactly the opposite today. The priesthood is a high calling [Heb.3:1, 1Pe.2:9, Phi.3:14, 2Ti.1:9, 2Th.1:11]. “Joined unto the Lord” is only that service which is rendered unto God as a true Levite. “*If ye abide in me*” [Joh.15:7]; we are made priests by a supernatural birth.

HOLY GARMENTS

The High Priest wore clothing to distinguish him [Exo.28:1-43, Lev.8:7-13]. This clothing was made of 6 different pieces:

1. The Brodered Coat The brodered coat was a long single garment of white linen, and typifies the personal purity of our High Priest [Heb.4:14-15; Heb.5:5-6, 10; Heb.8:1]; also that of the perfection of righteousness [Rom.3:22, Rev.19:8]. The righteousness and purity of Christ were His vindication while here on earth:

Judas [Mat.27:4]

Pilate (3 times) [Joh.18:38, 19:4-6; Mat.27:24]

Pilate’s wife [Mat.27:19]

Herod [Luk.23:15]

Thief on cross [Luk.23:40-41]

Gentile centurion [Luk.23:47]

Stephen [Act.7:55-56]

Jesus [Joh.14:30]

2. **The Girdle** The girdle is always a type of service and ministry [Rev.1:13, Isa.11:5, Joh.13:1-10, Isa.42:1-4, Phi.2:5-8]. It sustains and holds. We are girt about with the truth [Eph.6:14]. In John 13:1-10, the 7-fold service of Jesus was a perfect picture of humility:

⌘ He riseth from supper.

- He laid aside his garment; everything which would hinder service [Joh.13:1-10].

⌘ He took the towel, probably a well-worn linen one; and stood as a servant [Luk.12:37].

- He girds Himself; the necessity of being strengthened by truth in order to render service—lovers of the truth.

- He poured water into a basin; the Word with its action. It is the cleansing process: *“Now ye are clean through the Word which I have spoken unto you”* [Joh.15:3].

- He began to wash their feet; service to the household of faith.

- He wipes their feet; use of the towel again. The towel is a portion of the Word that has blessed you.

3. **The Robe of The Ephod** The robe of the ephod was blue and sleeveless, and was worn over the linen garment. **Blue** speaks of the heavenly character of Jesus. There was always enough of the heavenly character of Christ's earthly ministry, to show that He was Divine. As a motif (design or decoration) at the bottom of this garment, was a row of golden bells and pomegranates [Exo.28:33-34]. Golden bells suggest joy, wholly divine: *“joy unspeakable”* [1Pe.1:8] and *“tidings of great joy”* [Luk.2:10]. Pomegranates bespeak fruitfulness. They were full of seeds (many prayers): *“effectual fervent prayer”* [Jam.5:16].

4. **The Ephod** The material of the ephod was like that of the curtains—it was fine twined linen [Exo.28:6-14]. **Blue, purple, and scarlet** colors were interwoven; also, **golden threads** were woven into it [Exo.39:2-3]. The gold was beaten out perfectly flat and smooth; then cut into threads, and woven into the material. The **fine twined linen** was perfect righteousness, was interwoven with colors and also gold. The 2 pieces were held at the shoulders with golden clasps, set with **onyx stones**. The stones represented Israel, forever borne before the Presence of God upon the mighty shoulders of Jesus—the High Priest. The shoulder symbolizes strength. The breast speaks of affection, tenderness, comfort, and love.

5. **The Breastplate** The breastplate was made of the same material as the ephod [Exo.28:15-29]. It was made into a bag in which were placed the Urim and Thummim. Stones were placed upon the outside surface, giving it stability; then it was laced to the ephod. It was the most costly of all the garments. The breastplate and the ephod were

connected by a little chain of gold, conveying to us the thought of Divine Strength and affection being linked together for the preservation of the people. The stones represented the 12 tribes; and were arranged 3 in a row, with 4 rows. Their names shown out in brilliancy and beauty. No one was wanting; there was unity. Not one was inferior, in either arrangement or stone.

6. The Urim and Thummim No one is sure of the interpretation of the Urim and Thummim [Exo.28:30]. Some believe they were stones. Through them, the mind of God was revealed in different phases of Israel's history, and the judgment of God was made known. They settled national affairs, not personal. Without them, they knew not how to act; although they did not always consult them [Ezr.2:63, Neh.7:65]. We see God's displeasure concerning Saul: *"And when Saul enquired of the LORD, the LORD answered him not, neither by dreams, nor by Urim, nor by prophets"* [1Sa.28:6].

Urim was a Hebrew word meaning "light"; and Thummim, in the Hebrew, meant "perfections." In symbolism: Christ is the Light of God; and, He is the Light of the world that shineth in darkness [Luk.1:79]. Also, Christ is the perfection of God [1Co.1:30].

7. The Mitre The mitre (meaning "to wrap or coil") was made of fine white linen, and bound around the head like a turban [Exo.28:36-39, 29:6]. Fine white linen typifies purity, and teaches that our High Priest ministers before the LORD in purity and holiness; and, since it covered the head, it is a type of subjection. Upon the mitre was a golden plate engraved with "HOLINESS TO THE LORD."

Covering of the head also symbolizes shame, embarrassment, and humility. The reason is because the forehead is always very suggestive of purpose, will, or mind:

- Jeremiah 3:3 (forehead mark indicating she was a whore).
- Ezekiel 3:7 (meaning impudent and hardhearted).
- Isaiah 48:4 (obstinate, brow of brass).
- Ezekiel 3:8-9 (harder than flint).
- Isaiah 50:7 (not ashamed).

CONSECRATION OF AARON AND HIS SONS

All the sons of Aaron were priests by, birth and consecration [Exo.29:1-35]. Consecrated means "to fill the hand." First of all, God presents to me a full Christ; then I take Him in His fullness and give Him back to God in every part of my life. It is our "reasonable service" [Rom.12:1]. The first act of a sinner is to receive [Joh.1:16, 1Co.4:7, Gal.2:2, 1Ch.29:14].

STEPS IN AARON'S CONSECRATION

In this we have a lesson on both saint and sinner. Aaron and his sons were brought to the door of The Tabernacle. This shows the active grace of God, by which the sinner is brought to Christ. We do not come of ourselves, but the Holy Spirit draws us. God always takes the initiative in the matter of salvation [Joh.6:44, 65].

This is true of the saint who wishes to move on into the glorious possibilities of a deeper Christian experience, and overcome in life. Here, too, one is unable to enter in of himself; and it is only as the Holy Spirit draws him that he leaves the old creation life for that of the new creation and of the Spirit [Joh.6:44, Psa.45:14, Jer.31:3, Hos.11:4, SSg.1:4, SSg.2:4].

Thus, the future priests were stripped of their own clothes, as the sinner is stripped of his sins; and then, if he consents, he is stripped of his self-life. The self-righteousness, and the garments spotted with flesh must go.

As a further work, they were washed with water, a type of the Word of God and of cleansing. The sinner is cleansed by the action of the Word upon him [1Co.6:11, Rev.1:5, Psa.51:2]. Also, the saints need the daily cleansing, in their walk and ministry; not that which speaks of salvation, but such as The Laver teaches (the laver is for saints).

Then the priests were clothed with beautiful garments. God does not cover the sinner with Christ's righteousness until the sin question has been settled. Then the repentant sinner is clothed in Christ's righteousness—the wedding garments and apparel that are becoming to a saint. (Read Rev.3:4-5, 18; Psa.45:14; Zec.3:4; 1Pe.5:5.)

THE VAIL

The Most Holy Place was separated from the Holy Place by this Vail [Exo.26:31-33]. It was made of **fine twined linen** of cunning work upon which, in colors of **blue, purple, and scarlet**, the **figures of the cherubim** were wrought. This curtain was suspended by hooks of gold from 4 pillars of acacia wood covered with gold, fixed in sockets of silver.

The Holy Spirit has interpreted this vail [Heb.10:20] as the flesh of Christ, foreshadowing the humanity of Christ [1Ti.3:16, Joh.1:14].

In the Most Holy Place was The Ark, which represented the immediate Presence of God. The Vail served as a concealing medium, for it hid away The Ark. Christ's flesh was The Vail that concealed God. That was the reason that the people could not, and would not, recognize God...they were continually looking on the exterior. The flesh of Jesus concealed from the carnal eye the fullest manifestation of God. We must believe by faith. Who cannot fathom the new birth, the resurrection, or the incarnation? We just have to take them by faith. God will not let us grab an essential fundamental thing with our minds.

Jesus is the revelation of God and, at the same time, He is the hiding of God. He is God concealed in humanity—in flesh; and, at the same time, He is God revealed to us. He was God manifest in flesh, it is true; but, the incarnation was a hiding, as well as a revelation.

THE VAIL IN THE TEMPLE RENT

The Vail was rent from top to bottom, showing that it was not accomplished by men, but by God [Mat.27:45-53]. It was the symbolical rending of Jesus' flesh. Outside the city, His body was being offered—His flesh rent. In the Temple, at the same time, The Vail was rent. Being rent from top to bottom, represents that every need of man has been met—no barrier now. The inner and outer courts are open. The whole range of Christian truth and the blessings in heavenly places are now open to us. It is the shedding of Christ's blood upon Calvary.

There is an application of this flesh-rending to ourselves. If we, as saints, desire to move into the Holy of Holies, the rending of the vail of our flesh must precede it—our fleshly and natural instincts or legitimate desires, our perfectly correct thinking's. Our fleshly nature is a barrier between us and God.

God does the rending from the top. God takes the initiative while we stand still and give Him perfect liberty. It consists of a perfect, definite, consistent yielding to God. We only have to give Him our consent. The curtain was too heavy, and too intricate, to be torn by man.

The thing that tears one person's flesh does not hurt another. We are different; but the thing that is rent is our fleshly element. In some, it may be a spiritual element; in others it may be a mental one; or, in others it may be in the body. It will have many ramifications but, it will have the general structure, of one of these 3 departments (☐ spiritual, • mental, or Ž physical). We will have to be tolerant and charitable to others, because we are all different. There are certain questions that we dare not think about or we will get into darkness, confusion, and despair.

Do not try to tear your flesh. Let God take the initiative. He knows the texture of our vails.

THE ARK

The Ark was simply a chest made of acacia wood and covered inside and out with gold. It was 3 feet, 9 inches long; and 2 feet, 3 inches deep and wide. There was a crown of gold upon the top and 2 rings upon each side for the staves. The covering of The Ark was the “*mercy seat*” [Exo.25:10-12].

The Ark shows us Jesus Christ exalted in resurrection, crowned with glory and honor. He is the One through whom we come to God.

ITEMS WITHIN THE ARK

Within The Ark lay the 2 tables of The Law; and, later on, a golden pot of manna and the budded rod of Aaron [Heb.9:4].

THE TABLES OF THE LAW

Two things are represented by the tables of The Law:

1. The tables of The Law within The Ark represented Christ perfectly keeping The Law, for Christ is The Ark [Psa.40:8].
2. The Law lodged within The Ark is typical of Jesus Christ—the true ark—in whose heart was the way of the LORD, and whose steps did not slide from its plain and comprehensive precepts [1Co.1:30, Rom.1:17, Rom.3:21-24, Rom.4:6-25, Rom.5:19-21, 2Co.5:21, Phi.3:9].

AARON'S ROD WHICH BUDED

The almond tree is the first to show its buds in the spring. This rod was laid before The Ark in the evening, and in the morning it had buds and fruit and blossoms [Num.17:7-8]. It suggests the resurrection of the Son of God. It also suggests the formation and the resurrection of The Church with Him. It suggests the needed warmth and grace. It is the action of Christ upon the individual.

THE GOLDEN POT OF MANNA

It was the constant testimony, in the presence of Israel, of the constant Presence of God [Heb.9:4]. God was always with them for protection and the supplying of their needs. This suggests that God is always able to meet the needs of His people wherever they may be [Phi.4:19].

THE MERCY SEAT

It is the only seat mentioned in The Tabernacle [Exo.25:17-22]. There is no chair for the priest. The Holy Spirit has interpreted this to mean that, because the sacrifices of that time could never take away sin, therefore the work of the priest was never done. The sacrifices merely made atonement (a covering) for their sins. They were not put away, merely covered.

These sacrifices were merely the type, but Jesus was the Reality. These were merely the suggestion of the fact eternally before them, that Jesus would come and pay the penalty for their sins. Therefore, there was no seat, or even suggestion of rest; no cessation of ministry for the priest. Daily he must stand and offer in The Tabernacle.

But Jesus offered one sacrifice and then He sat down on the right hand of God [Heb.10:12]. His work was finished.

The Mercy Seat is the covering of The Ark. The Ark was made of wood covered by golden plates; but The Mercy Seat was made of pure gold...No acacia wood (humanity) there.

Mercy Seat comes from a Hebrew word meaning “*propitiatory*,” “*to cover*.” This speaks again of the divinity and deity of Christ. It also speaks of the character of the mercy—Divine Mercy—God’s mercy. It is the mercy of God coming to us in all of its richness and graciousness.

The blood being put upon The Mercy Seat reminds us of the right basis upon which the mercy of God moves out. The mercy of God is based upon a perfect righteousness, the blood applied to The Mercy Seat. If the mercy of God had been extended without the sense of justice, how feeble it would have been. A mercy, just out of natural affection, would have been weak and foolish. Such a mercy would not be honoring to God, neither would it meet our needs. We need a mercy saturated with righteousness and justice.

The Mercy Seat and The Ark were never separated. Apart from The Ark there was no mercy; and, apart from the righteous One Himself, there can be no grace.

The Law was within The Ark and was covered by The Mercy Seat. The Law was hidden because aside from mercy, The Law will slay. It shows that the mercy of God intervenes. People who will not have His mercy, provoke His judgment. Do not approach the Lord with a legal air, saying by your attitude, “Look at me, and what I have done.” Your works are nothing.

No one was to lift The Mercy Seat and look upon The Law. On one occasion we see a picture of such disobedience [1Sa.6:19] when there were 50,070 smitten with death. Here is a warning in rejecting Jesus, who is the only channel of God’s mercy upon us. If we ignore God’s dictates to us, we get into difficulty. Ignoring Jesus, there is nothing “*but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries*” [Heb.10:27].

“God in nature is God around me,
God in law is God against me.
But God in Christ is God for me.
The law slays, but mercy saves and quickens.”

The Holy of Holies

Ent'ring the Holy of Holies, I see
Blood on the mercy seat, placed there for me.
Beautiful mercy seat, made of pure gold,
Speaking of Jesus—the One we behold.
For, on the Cross when the dear Lamb was slain,
God rent the veil of the temple in twain.
Now we can come into this sacred place
Here meet our Saviour, and speak face to
face.
No more the law makes to fear nor to dread,
For we are now in Christ Jesus our Head.
Hidden away safely in Him are we,
Not just for time, but for eternity.

Cov'ring the mercy seat, looking on Him,
All of pure gold, were the two cherubim.
Not even once did their eyes glance away,
But stayed on Him ev'ry moment each day.
Beautiful wings were theirs, stretched forth on
high,
Welcoming hungry ones—"Come and draw nigh."
We do rejoice in the shade of those wings,
Now our heart worships, and praises, and
sings.
Filled with God's Presence is that sacred place,
Telling His glory, and beauty, and grace.
Perfect communion we have with Him there,
Nothing of earth, can with this e'er compare.

Mercy seat, cherubim, these were all one,
So 'tis with us and our Father's dear Son.
God looked away down the ages ahead,
Saw the fulfillment of what He had said.
There, in the type, He saw Christ and His Bride;
For, she with Jesus, is identified.
Joined to the Lord, yes, one spirit are we.
O, 'tis a glorious reality.
What a blest union this, just to be His—
Knowing no other, for our Life He is!
Perfectly joined, and whatever could us part?
Nothing whatever—we're hid in His heart!

God, in their high priest, communed with them there;
We, too, are priests, and this ministry share.
Fellowship sweet, yes, with nothing between—
Christ and His Bride—what a beautiful scene.
All things behind, we're forgetting yet more—
And reaching forth unto those things before.
We, the high calling of God, now possess;
And toward the mark, for the PRIZE, we do
press.
Looking to Jesus, like Him we shall be,
As we behold all His pure Deity.
Soon we'll arise and away we will soar,
Ever to be with the One we adore.

Are You Ready?

There is need of deeper consecration,
For the coming of the Lord is due.
He will call us, and the door will open.
I am ready. Are you?

He is coming with the voice of power.
To the world, we then will say, Adieu,
And with rapture, we will rise to meet him.
I am ready. Are you?

Great rewards are waiting for the faithful
And the loyal, happy and the true,
Who will meet each other in the morning.
I am ready. Are you?

There with Jesus in that grand reunion,
All our loved ones we again shall view,
And a thousand years we will be reigning.
I am ready. Are you?

Mary M. Bodie

— v —

¹ This poem can be sung to the melody found on Page 158 of the Grace & Glory Carols Hymn book.