

THE TABERNACLE IN THE WILDERNESS

by Bruce Corbin

Corbin's study of the tabernacle in the wilderness, examining its design, materials, furnishings, and ceremonies as typological pictures of Christ's person and redemptive work.

19 Chapters

Table of Contents

1. 00.4-INTRODUCTION
2. 00.5-PREFACE
3. 00.6-FOREWORD
4. 00.7-TABLE OF CONTENTS
5. 01-CHAPTER ONE - THE FIRST PASSOVER
6. 02-CHAPTER TWO - ISRAEL AT MOUNT SINAI
7. 03-CHAPTER THREE - THE OUTER COURT . . .
8. 04-CHAPTER FOUR - THE ALTAR OF BURNT-OFFERING
9. 05-CHAPTER FIVE - THE LAVER FOR CLEANSING
10. 06-CHAPTER SIX - THE GOLDEN LAMP-STAND
11. 07-CHAPTER SEVEN - THE TABLE OF SHEWBREAD
12. 08-CHAPTER EIGHT - THE ALTAR OF INCENSE
13. 09-CHAPTER NINE - THE HOLY OF HOLIES . . .
14. 10-CHAPTER TEN - THE CONSTRUCTION . . .
15. 11-CHAPTER ELEVEN - THE PRIESTHOOD
16. 12-CHAPTER TWELVE - THE SACRIFICES . . .
17. 13-CHAPTER THIRTEEN - THE ORGANIZATION . . .
18. 14-CHAPTER FOURTEEN - . . .NAMES OF . . . ISRAEL
19. 15-CHAPTER FIFTEEN - THE FEASTS OF JEHOVAH

00.4-INTRODUCTION

INTRODUCTION

It has been my happy privilege to read the manuscript of Bruce Corbin's new book, "The Tabernacle In the Wilderness." This gifted writer, who has thrilled thousands with his unusual prophetic messages, has burned out another valuable contribution in the field of Christian literature. I predict that the reading of this book will bless multitudes of serious-minded Bible students.

A few years ago Bruce Corbin was stricken with illness and blindness which threatened to end his ministry. Thousands of friends, including myself, prayed that the Lord would spare him and restore his sight. GOD heard and answered and his work has continued. After reading the manuscript of this book, I am convinced that the Heavenly Father spared my friend that he might add this crowning achievement of his ministry. I know that all who read these chapters, will find them to be "Chapters of Blessing."

In these pages The Tabernacle comes to life. It lives and breathes a message of GOD's love for men. Everything connected with this ancient unfolding of GOD's plan of salvation and place of worship, every piece of furnishing and all instructions concerning it present the living CHRIST to the understanding and inspire the adoration of the reader. This book is a signal accomplishment, possibly only because of many years of diligent study of the Book of Books.

My friend has encompassed in this book a richness of material many authors have expanded into five or six volumes. I believe that thousands will feel indebted to this former foreign missionary for this simple, concise unfolding of the character and ministry of CHRIST, as revealed by GOD to Israel in their wilderness wanderings. After reading these illuminating chapters, one may understand why JESUS in astonishment exclaimed to Nicodemus, "Art thou a master of Israel, and knowest not these things?" (John 3:10)

It is my fervent prayer that GOD will spare Brother Corbin for many years of added service and in the realization of the blessings which have come to those who have been helped by his writings. Already he has much treasure stored "where neither moth nor rust doth corrupt," (Matthew 6:20) and I am sure that this book will constitute another jewel in the heavenly crown.

Oklahoma City, July 12, 1951

E.F. Webber, D.D.

00.5-PREFACE

PREFACE

Years ago the author of this book prepared charts and began to teach children and young people GOD's plan of salvation, using the Tabernacle in the Wilderness as the Divinely-given object-lesson; presenting long beforehand, the essential elements in the ministry of our Lord. Soon adult members of his congregations began to urge that these messages be given to those who attended the regular services of worship. Its interest and results were gratifying.

Later, printed booklets embodying these teachings were prepared and met with an instant and continuing demand. Later still, series of messages were given in evangelistic campaigns and Bible conferences in many places. Last of all, radio messages over several stations increased the demand that these oral teachings be given permanent presentation in their present form.

We wish to express our deep appreciation to all those who graciously help to extend its use and usefulness, for the glory of our Blessed Saviour and Lord.

Enid, Oklahoma, September 1, 1951

Bruce Corbin

00.6-FOREWORD

FOREWORD

The events described in the opening chapters of the book of Exodus occurred while the descendants of Jacob, scripturally known as the Children of Israel, were living in the land of Goshen. This was an especially fertile and fruitful section of northern Egypt, bordering on the Mediterranean Sea, lying east of the Delta of the Nile and west of what is now the Suez Canal.

It will prove interesting and also important to note that this region lay mostly to the north and west of the point where the Children of Israel crossed the Red Sea. In fact, that crossing was made over the part of the western arm of the Red Sea, which lay due east of Cairo, about one hundred miles, according to modern maps.

It should also be noted, perhaps with surprise, that after crossing the Red Sea, Moses led his followers, not to the northeast toward the Land of Promise; but to the southeastward, skirting the western arm of the Red Sea, along the eastern shore a distance of nearly one hundred and fifty miles, until they came to an extended plain, bordered by a lofty mountain chain on the East. In this ridge were three peaks, standing out above the others, Mt. Serbal, Mt. Catherine and Umm. Shomer.

Across the centuries there has been much discussion and contention as to which of these mountains is the traditional Mount Sinai. Fortunately, it is not necessary to follow the pros and cons of these historical arguments. In this treatise we represent the Tabernacle as being located in the midst of the camp of Israel as located in the plain sloping away from the foot of the traditional Mt. Sinai, with the other two mountains in the background. For our studies exact geographical and topographical data and considerations are of relative unimportance.

We should know that much of this region and of Midian, lying to the east, doubtless, was very familiar to Moses. As the adopted son of the ablest and most famous of Egyptian women, Queen Hatshepsut, Moses was reared and educated as the heir-apparent to the throne of Egypt: "And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water" (Exodus 2:10). As such, he became a high-ranking officer in the Egyptian army and, for a time, was superintendent of the royal mines, located in the territory later traversed by the Children of Israel. We shall do well to bear in mind that, after Moses was compelled to flee for his life out of Egypt, (Exodus 2:11-20) he tended the flocks of his father-in-law, Jethro for forty years, amidst surroundings very like those in which Israel journeyed and camped, for a like number of years.

No man knew these mountainous and desert regions better, or was better equipped for his arduous duties than was Moses. Add to this his education and training at the court of Egypt when that nation was at the height of its greatness and power, and, on the human side, we may discern why, though Moses led out of Egypt what has been described as "an unorganized rabble," within a comparatively short time, the Children of Israel became a well developed and disciplined nation,

protected by one of the best trained armies of ancient times, and with the wisest and greatest code of laws, related to all aspects of life and conduct, in respect to GOD and to men, known to mankind. GOD always has demonstrated His wisdom in His choice of men. On some mountain in Midian GOD revealed Himself to His servant as the ETERNAL, the "I AM." Then He commissioned Moses and led him, step by step, until the supreme manifestation of His GLORY on Mt. Sinai, together with His wonderful purposes and provisions for those who love and obey Him, even beyond the end of time, in the Glory that is to come.

When we consider the wonderful truths He was to make known, we marvel at the wisdom of the Glorified Lord, when He disclosed Himself to Saul of Tarsus on the road to Damascus. After beholding His glory, Saul's natural eyes never again were of much good for the uses of this world. Thus, was Paul prepared to become the instrument of the HOLY SPIRIT in unfolding the infinitely wonderful things, which became the precious heritage of the Church; but were first imparted to Moses on the mount and were symbolized in the Tabernacle in the Wilderness.

Is it too much to assume that when Paul, in the spirit, was caught up into Heaven: "I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven" (1 Corinthians 12:2) that he beheld the original of those things of which Moses on the mount was shown the pattern: accompanied by the oft-repeated command and warning, "And look that thou make them after their pattern, which was shewed thee in the mount." Read Hebrews 9:23-24, and pray over and ponder these revelations.

As we proceed with our studies, let us not lose sight of the wonderful sequence of these wonderful unfoldings of the infinite wisdom, love, and mercy of our Holy GOD through His marvelous provision for our redemption, salvation, and glorification, made possible through our Lord JESUS CHRIST, first, most fully set forth and exemplified by everything we shall find pertaining to the Tabernacle in the Wilderness.

Introduction to Part One - Chapters One to Ten

To make sure that our readers grasp the profound significance of all that pertains to the revelation, which GOD has made through the Tabernacle in the Wilderness, the author deems to be of great importance to discover how large a place references to the Tabernacle itself, and its symbolic furnishings, its priests, and their offices and services, with many special types and symbols; hold in both the Old and New Testament Scriptures. These references are so many and so extended that we cannot do more than summarize them. In doing this we are indebted to a Bible scholar of the previous generation whose findings we abbreviate for our present purposes ("THE GOSPEL IN THE HEBREW TABERNACLE" by H. S. Miller, THE WORLD-BEARER PRESS, Houghton, N. Y.).

In the Hebrew, the word for "tent," or tabernacle, occurs 340 times. Most of these references are to the Tabernacle itself, or some part of it.

In the Hebrew, the word for "dwelling" relates to the Tabernacle, or some part of it, 113 times.

In the Hebrew, the word for a sacred, or separated place, is translated "sanctuary" 69 times, and is related to the Tabernacle 14 times.

The Tabernacle, or some part of it, is referred to in the Old Testament some 362 times.

In other instances, including references in the New Testament, related more or less directly to the Tabernacle, there are close to 300 other citations.

Every Bible student should be familiar with the extended commentary on, and the interpretation and application of, the symbolism of the Tabernacle and its more important types which have had fulfillment in CHRIST, as set forth in the Book of Hebrews. These will be noted and emphasized, as we come to them, as we proceed with our studies.

We urge our readers constantly to keep their Bibles in hand, opened to the passages under consideration. It would prove to be a disservice to earnest Bible students, to print on these pages full scripture passages and references, since they should be marked and their location and content should become increasingly familiar as we proceed. Scripture references will be cited, but seldom quoted. To print all passages indicated, would extend this book, and increase its costs unnecessarily.

Introduction to Part Two - Chapters Eleven to Fifteen

As stated in the introduction to PART I, we now come to the consideration of several detailed matters related to the Tabernacle in the Wilderness; its construction, its priesthood, the sacrifices and offerings, the Levites and their duties, the organization of the Children of Israel, in camp and on the march, and several other matters of great importance, whose consideration in the order of procedure of PART I, would have interrupted our studies in the Way of Salvation, from the Cross to Glory, as typified and symbolized by all pertaining to the Tabernacle, which has engaged our attention thus far.

To give detailed attention to what remains to be considered would require many pages. Therefore, these further chapters will present only the important essentials; but fully enough to indicate further subjects and courses for reading and study, and especially for the presentation of discourses to be used in teaching Bible Classes, or for presentation from the pulpit.

Though we do our utmost, the materials available are so abundant and complex that no author in one volume, however complete, could ever be satisfied that he had done more than give his readers an earnest desire to continue the study and appreciation of the truths which we have endeavored to present in these chapters. We hope that they may prove to be "Chapters of Blessing."

00.7-TABLE OF CONTENTS

Contents

PART I - CHAPTERS ONE THROUGH TEN

01. THE FIRST PASSOVER

02. ISRAEL AT MOUNT SINAI

03. THE OUTER COURT OF THE TABERNACLE

04. THE ALTAR OF BURNT-OFFERING

05. THE LAVER FOR CLEANSING

06. THE GOLDEN LAMPSTAND

07. THE TABLE OF SHEWBREAD

08. THE ALTAR OF INCENSE

09. THE HOLY OF HOLIES AND THE ARK OF THE TABERNACLE

10. THE CONSTRUCTION OF THE TABERNACLE PART II - CHAPTERS ELEVEN THROUGH FIFTEEN

11. THE PRIESTHOOD

12. THE SACRIFICES AND THE OFFERINGS

13. THE ORGANIZATION OF ISRAEL, IN CAMP AND ON THE MARCH

14. THE SIGNIFICANCE OF THE NAMES OF THE SONS OF ISRAEL

15. THE FEASTS OF JEHOVAH

01-CHAPTER ONE - THE FIRST PASSOVER

CHAPTER ONE -

THE FIRST PASSOVER

Nothing in the Bible more effectively reveals the infinite wisdom and patience of GOD, in His relations with His Chosen People, than His leading them, step by step, after He had commanded them through His servant, Moses, to forsake their homes in Egypt, assuring them that He would protect and provide for them throughout their journeyings, and that He would go with them and manifest Himself to them, as their Deliverer, Redeemer and Saviour.

BACKGROUNDS AND PREPARATIONS

To a greater degree than we realize they took their first steps in obedience to the Divine commands in sheer faith and dependence, with very partial and imperfect conceptions of the ONE Whom they were to trust and obey. This has led many modern writers to place the emphasis upon the supposed discoveries which the Children of Israel made of GOD. There is a decided tendency to overlook the fact that Israel constantly demurred and often rebelled, preventing such discoveries in the realm of the Spirit.

This fact impels us to begin with the revelations which GOD MADE OF HIMSELF, from the very beginning of His dealings with the people of Israel, by what HE said and did. These Divine revelations began, as recorded in Exodus 12:1-28, before, and in preparation for, the actual exodus from their homes in Egypt. It was at this instant that their Redeemer and Saviour began to reveal Himself and His plan of Redemption, not only for Israel, but for all mankind. Here, in a very special degree, began the revelation which continues through all the Scriptures, until the Spirit and the Church cry out for the fulfillment and consummation of ALL REVELATION, unfolded in the purpose and plan of Almighty GOD: "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book" (Revelation 22:17-19).

Therefore we do well to give full consideration to the revelations which GOD MADE to Israel, from the commandments recorded in Exodus 12:1-28, until GOD ended His conversations and commands given to Moses, related to the Tabernacle and everything pertaining to the worship and service of GOD, recorded in Exodus 16:1, "And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt," through Leviticus 27:34, "These are the commandments, which the Lord commanded Moses for the children of Israel in mount Sinai," imparted by the Lord to Moses on Mount Sinai.

Because of their close relationship to the types and symbols presented in the Tabernacle in the Wilderness, we give special attention to their first use in connection with the out-calling and flight of the Children of Israel from Egypt. It is profoundly significant that these types and symbols continue to appear and take on fuller and richer meaning throughout the Word of GOD. It will be our purpose, so far as a book of this size will permit to indicate their meanings and applications in the New Testament, especially in relation to the Person and ministry of CHRIST.

Within the month in which GOD purposed to deliver Israel from bondage in Egypt, in order to impress upon the people that it was by HIS mercy and power that they were to be freed from slavery and death; GOD spoke to Moses and Aaron, revealing that He purposed, not only to deliver them, but to REDEEM them by the shedding of blood, which was to cover their sins and iniquities, as in the sight of GOD, and to be their protection from actual death on the night of their deliverance.

It was commanded that the head of each family should select a lamb, separate it from the flock, and observe it for fourteen days to make sure that the sacrifice was healthy and without blemish. On the fourteenth day the lamb was to be slain and its blood was to be sprinkled upon the two door-posts and lintel of the entrance to every house in Israel, wherein each lamb was to be eaten. While each family was gathered, partaking of the solemn repast, protected by the blood of the lamb, the angel passed over, bringing death to the first-born son in every Egyptian house.

It is exceedingly important that we grasp the fact that the Lord, here, not only instituted a new sacrificial observance in Israel; but that He commanded Israel to begin a new reckoning of times and seasons. After the passing of centuries, this passover type had its marvelous fulfillment on the exact date, here predetermined, when the Lamb of GOD, our Saviour, as well as Israel's Redeemer, died on Calvary.

The paschal feast observed that last night, before the Children of Israel set out on their flight from Egypt, became a point from which to reckon times and seasons for observances of the profoundest significance, which were continued for centuries in Israel and for two thousand years have become the most sacred memorials of the Christian Churches. The days and dates and times and seasons then begun, and still in force. JESUS did not set them aside. He fulfilled them and gave to them Eternal meaning. They will have even more glorious fulfillment in the days to come and, doubtless, they will be observed by the redeemed in the ages of the ages.

Unless we give careful consideration to each succeeding reference to the historical fact and meaning of this solemn feast, we shall not be prepared to discover how significant is its place in the Divine Revelation. The high point in Israel's religious observances was reached when the high priest, once each year, on the Day of Atonement, bore into the Holy of Holies the blood of a spotless lamb, in obedience to GOD's command, "ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance for ever" (Exodus 12:14). Thus early in Israel's religious history and experience, GOD caused to be made paramount and supremely significant the meaning of John the Baptist's stentorian cry, "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29).

THE PILLAR OF CLOUD AND FIRE

In obedience to the Divine command, the whole congregation of Israel gathered in their dwellings by families, or closely related groups, and partook of the Passover feast, girded and with staffs in hand, ready to start on the journey out of Egypt, "bound for the Promised Land." The wonderful significance of the hour when the angel of death passed over Egypt, and the ordained means for the protection of GOD's people in that and other dark hours, will be considered later on.

On the second stage of their journey, the people were startled when there appeared in the way before them a peculiar pillar of cloud, which moved in the direction they were going. It stopped at nightfall, when they had reached a proper camping place. As darkness fell, behold, the cloudy pillar turned into a glowing pillar of fire!

As they resumed their journey, this pillar of cloud led them through a pass in the mountains on the East, out upon a coastal plain facing the Red Sea. There they camped again. Then word came that the armies of Pharaoh were overtaking them, evidently prepared to drive them back into bondage. The terrified host cried unto their GOD for protection and deliverance. In answer the cloud that had gone before them turned backward and passed around the encampment and stopped between Israel and the Egyptian forces. There the cloudy pillar became a black pall, completely engulfing them and confounding them, while it cast a gloriously bright light over all the host of Israel.

DIVINE DELIVERANCE

When the people were calmed and confident of Divine protection and leading, GOD commanded Moses to lead the people to the shore of the sea. There in the sight of all Israel, Moses shouted "Fear ye not, stand still, and see the salvation of the Lord, which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever. The Lord shall fight for you" (Exodus 14:13-14). Then GOD said unto Moses, "Speak unto the children of Israel, that they go forward" (Exodus 14:15).

Humanly speaking, there was no "forward." Mountains hemmed them in on the North and on the South. The armies of Egypt were back of them, and before them was the western arm of the Red Sea. This was the desperate situation, when they saw Moses stretch out his hand over the waters, and to their amazement, the restless waves parted to the right and to the left and rolled back, forming a towering wall of water on either side, leaving an open road across the bed of the sea to the farther shore.

Though hesitant and fearful, the people of Israel obeyed Moses' commands. Doubtless, no one loitered on that part of the journey, and when all were safe on dry ground, at GOD's command, the waters rushed back together again, completely engulfing and destroying the armed hosts of Pharaoh. Thus was demonstrated and symbolized forever the willingness and power of GOD to guide, deliver, and protect in every hour of danger and despair, and even from death, all who put their trust in Him, and obey His commandments.

As we have noted, surprisingly, the pillar of cloud turned not to the northeastward, which was the shortest course to the Land of Promise; but it led the way to the southeastward along the East shore of the sea, out into a desert region, reaching for miles from the sea coast to a distant ridge of mountains, toward which they journeyed, in all, a distance of close to one hundred and fifty miles.

A BARREN COUNTRY

The writer has twice sailed along that coast-line, with deep interest observing and studying that region. Later on, when crossing New Mexico and Arizona, he was reminded, again and again, of the rich coloring of the plains and mountains, and desert surroundings, to which the host of Israel became accustomed on that journey. In passing, we cannot take time to recall the strenuous and trying experiences which the people endured, so different from what they had known in Goshen, that they complained and sometimes came close to rebelling, making things very difficult for Moses.

The reader will do well to read and ponder the record of those experiences, as found in Exodus 15:22 to Exodus 19:1-2. These passages of Scripture will reveal why the people of Israel could not be led directly from the Red Sea into the land of Canaan. It was necessary for them to be tested, sifted, tried, purified, and made ready for a fuller knowledge of GOD, through as it were, kindergarten lessons, imparted in the simplest; yet marvelously significant and beautiful types and symbols, which were presented in everything related to the Tabernacle in the Wilderness. Thus GOD revealed Himself to His servant, Moses, and through him to the Children of Israel, and, as we shall soon discover, to ALL who would come unto the Father, through our Lord JESUS CHRIST.

REVIEW OF CHAPTER ONE

Egypt has always been a type and symbol of materialistic worldliness, of rejection of Divinely-given light and truth, and of ignorance of the TRUE GOD, in the midst of boasted civilization, art and culture and worldly power, dominated and controlled by the spiritual forces of darkness, wickedness, and death.

The paschal lamb has always symbolized the Lamb of GOD, slain from the foundation of the world, as the basis of Divinely wrought Redemption from sin and eternal death. The sacrifice of the lamb, and partaking of that sacrifice, were necessary before the first step could be taken by anyone, who would seek deliverance from sin and death.

That redemption and deliverance, out of the darkness of sin and slavery thereto, is entirely of GOD, is forcefully demonstrated by the position the people of Israel found themselves in as they encamped by the sea. On the North, East and South, they were hemmed in by the natural barriers of this world. On the West, forces dominated by Satan sought to restrain or destroy them. The sea has always symbolized the "great beyond", into which all but two, so far as we know, have had to pass by way of death and the grave.

Here, GOD, this early in the Divine relation, demonstrated that He could and would open a safe way out of darkness and the grave, and all the seeming perils attending death, through the power of His might; just as many years later, CHRIST conquered death, and came forth from His grave, and left a shining pathway to our heavenly home: "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?" (John 14:3-5).

The truth here revealed is superbly stated by the apostle Paul: "The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come" (Ephesians 1:18-21). Here is a striking example of a type having a wonderful fulfillment in its "anti-type." In most instances, as here, they have had, and yet shall have, complete fulfillment in, and through our Lord JESUS CHRIST.

TRUTH FOR ALL NATIONS

Nor are these precious truths all that we should discern, as we study these experiences, which came to the Children of Israel. Not only Egypt, but all other nations and evil forces which would oppose GOD's people and oppose the benign purposes of GOD, must yet pay the penalty for their hideous sins. That truth needs to be emphasized, today more insistently than at any previous hour in history. We are very close to GOD's "harvest time" for all the world. Satan knows it, and is doing his utmost to work as great havoc as possible, for "he hath but a short time." (Revelation 12:12)

While evil men think that they are hemming in those peoples and nations who have composed the Christian world, GOD knows that very soon He is going to lead His own up that shining pathway into Glory. Not only so, but He will engulf in darkness, confusion and chaos all those who would oppose or prevent our Lord from establishing the Kingdom of Heaven on earth. Events, now coming to a head, only hasten the hour when Russia and all the nations and peoples, deceived by Satan's lies, will come to sudden judgment and perish from the earth, as did Pharaoh's host.

Satan-controlled forces will never consent to let GOD's people go. Dark, dreadful hours lie before mankind. Soon men's hearts will begin to fail them, for looking at those things coming to pass on earth: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:25-28). The same GOD who redeemed the children of Israel and led them safely out of Egypt, through the threatening sea, and on into the Promised land, is OUR GOD. His promises to Israel in former crises, are ours. HE and THEY will never fail.

"Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee" (Isaiah 26:3).

"Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish. Thou shalt seek them, and shalt not find them, even them that contended with thee: they that war against thee shall be as nothing, and as a thing of nought. For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee" (Isaiah 41:10-13).

~ end of chapter 1 ~

02-CHAPTER TWO - ISRAEL AT MOUNT SINAI

CHAPTER TWO -

ISRAEL AT MOUNT SINAI

When the Children of Israel came to the Wilderness of Sinai, they constituted an unorganized and undisciplined company of not less than 600,000 men. Other thousands had joined them as they left Egypt, doubtless, because they had seen the Divine manifestations in Israel's behalf, or through fear, or a desire for personal and material advantage: "And a mixed multitude went up also with them; and flocks, and herds, even very much cattle" (Exodus 12:38). This mixed multitude became a source of discord, trouble and weakness, and later had to be eliminated. In fact, none of them, nor their children, ever passed over to have an inheritance in the Land of Promise.

In the nature of the case, it required considerable time for the organization of this vast company, and for their amalgamation into a well ordered nation, possessing one of the finest armies of the ancient world. We must remember that Moses, as the adopted son of one of the greatest queens Egypt ever had, was admirably educated, having had access to one of the finest libraries of the world at that time. He was trained in all the arts of warfare. He was also a master engineer, and had experience in government, jurisprudence and diplomacy at the outstanding court of the world.

GOD began the training of Israel, using the greatest man available. It is the consensus of opinion, among those competent to judge, that Moses was one of the few really great men of all history. GOD used one of the wisest and ablest men to unfold the wonderful treasures of His revelation of Himself, and to formulate and record Divine truth and laws, and to instruct His people, and to pass on to us a priceless heritage, obtainable in no other way.

GOD AND MOSES ON MOUNT SINAI

As soon as the camp of Israel was completed on the plain at the foot of Mount Sinai, GOD summoned Moses to come up into the Mount, that he might receive instructions and commandments necessary for the organization of the Children of Israel and a code of laws to govern them in all their relationships with their fellow men, and for their instruction in the will and ways of GOD, and how to approach Him and worship and serve Him.

So Moses turned the direction of the host of Israel over to Aaron and Hur and went up into the Mount. While the manifest glory of GOD encompassed Mount Sinai, in the sight of all the people, Moses remained in His presence for forty days and forty nights. Nor was this all.

The alert reader of the Word will discover that Moses was called upon to ascend into GOD's presence seven times before he was fully instructed and commanded concerning all that GOD desired and required for the glory of His name and for the welfare and good of His people. Seven is the number of wholeness and completeness.

A great day is yet to come when the truths and commandments recorded in these Scriptures will form the warp and woof of this world's governmental pattern. The present and coming confusion and chaos are due to the fact that so many nations and peoples hate the GOD, who thus revealed Himself to Moses, and the rest, who give lip-service to His commandments, but have manifested no serious intention or purpose to take Him and His Word seriously, until now, at the end of this age, conditions are repeated like those which brought judgment and disaster upon those earth-dwellers who perished in the flood: "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Genesis 6:5).

The words of JESUS still stand, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." (Matthew 5:18) A fateful day draws near when GOD's avenging angel will come down from Heaven to execute His judgments upon peoples and nations. In his hand He will hold a "little book." (Revelation 10:2-10) Its contents are found in these chapters which record for our instruction what GOD commanded Moses on the Mount.

However, we shall confine our present studies to those portions of these instructions in which GOD unfolds the holiness of His character, and in the light of His absolute righteousness, He revealed how utterly undone and helpless sinful men are, and how He has redeemed them by the shed blood of the Lamb of GOD, and how He is the Way, the Truth, and the Life, and that no sinful man can come unto the Father, but by Him, as He and His ministry and that of His blessed HOLY SPIRIT are revealed, typified, symbolized, and exemplified in The Tabernacle in The Wilderness.

MAKE ME A SANCTUARY

After giving to Moses His commandments and statutes for the organization and government of Israel, GOD spoke to Moses saying: "And the Lord spake unto Moses, saying, Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take My offering. And this is the offering which ye shall take of them; gold, and silver, and brass, And blue, and purple, and scarlet, and fine linen, and goats' hair, And rams' skins dyed red, and badgers' skins, and shittim wood, Oil for the light, spices for anointing oil, and for sweet incense, Onyx stones, and stones to be set in the ephod, and in the breastplate. AND LET THEM MAKE ME A SANCTUARY; THAT I MAY DWELL AMONG THEM. According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it" (Exodus 25:1-9).

"And they spake unto Moses, saying, The people bring much more than enough for the service of the work, which the Lord commanded to make. And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing. For the stuff they had was sufficient for all the work to make it, and too much" (Exodus 36:5-7).

A REVELATION FROM GOD

It is of the utmost importance to realize that immediately following GOD's command, given to Moses to make Him a sanctuary, or holy place, set apart where He might abide in the midst of His people, and where He might manifest Himself to and through the Priesthood, and thus commune with them and they with Him; GOD began His instructions by presenting the directions and

specifications for the fashioning of the "Ark of the Testimony," saying "And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel" (Exodus 25:22).

This makes it unmistakably clear that these are not recordings of "Hebrew folklore," as many foolish and presumptuous "modernists" would have us believe. Were the discoveries of GOD made by sinful men, seeking "if haply they might feel after him," (Acts 17:27) these revelations would have been recorded in the order of the progressive unfolding of man's "discoveries", but such is not the case. GOD speaks out of the Holy of Holies, where He manifests Himself from the midst of the Glory above the mercy seat, and thus, step by step, out to the gate of the court where the suppliant-seeker takes the first step in the Divinely revealed approach toward GOD.

GOD ORDAINED SALVATION

Because the author desires to make plain to all who would come to know GOD, and to find life eternal, and to dwell in His presence and commune with Him, he asks his readers to take the place of a humble and contrite soul, outside the fold of GOD, seeking salvation, and, step by step, proceed in THE WAY ordained of GOD, until redeemed, cleansed, and sanctified, we come into His presence in glory, to abide with Him forevermore.

In a certain tabernacle in Minneapolis, the meeting place of a large congregation, known as the "Christian Fellowship", every candidate for membership is required to take these steps, in a reproduction, or representation, of the Tabernacle in the Wilderness. This instruction requires a period of six months. No person, thus instructed, ever after could have any possible question as to what JESUS meant, when He told His disciples, "No man cometh unto the Father, but by me. . . He that hath seen me hath seen the Father... from henceforth ye know him, and have seen him" (John 14:6; John 14:9; John 14:7).

~ end of chapter 2 ~

03-CHAPTER THREE - THE OUTER COURT . . .

CHAPTER THREE -

THE OUTER COURT OF THE TABERNACLE

Exodus 27:9-15

NOTE: In harmony with the main purpose of this book, to present THE WAY to GOD, as unfolded in the Tabernacle in the Wilderness, PART II is added, that details related to the construction of the Tabernacle, and the preparation for, and duties of, the Priesthood, together with the offerings and sacrifices, and the organization of the tribes of Israel, et cetera, may not detract attention and interest, as we proceed.

In Exodus, chapters 25-28, we find recorded a marvelous revelation of GOD's plan of salvation, made possible through JESUS CHRIST, our Saviour and Lord; as typified and symbolized in the Tabernacle, which occupied a central place, in the midst of every encampment of Israel.

In Exodus 27:9-15, we are told that the Tabernacle proper was to be surrounded by an open-air court. This was to have a ground-measurement of 50 by 100 cubits. A Hebrew cubit is commonly supposed to have been based upon the average length of the forearm, from the point of the elbow to the end of the middle finger, or 18 inches. Thus the length of the court, laid out from the West to the East, in our measurements, was 150 feet, and from North to South, 75 feet. Thus the open court was composed of two squares, 75 feet wide, forming this oblong court. The diagonals of these squares exactly determined the location of the Tabernacle proper, and also that of the altar of sacrifice. While we cannot be constantly calling attention to this fact, the reader should notice the mathematical and geometrical precision with which every detail was indicated and meticulously followed in everything pertaining to the Tabernacle: "And let them make me a sanctuary; that I may dwell among them. According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it" (Exodus 25:8-9).

GOD'S HOLINESS A BARRIER

This court was surrounded by a fence, made in one unbroken place, except for the opening for the gate, placed in the center of the East side of the enclosure. This fence was woven of pure, white, fine linen, at least 7 1/2 feet high, and held upright by posts of acacia wood. The lower end of each of these posts was fitted into a socket, sunk into an oblong block of brass, weighing sixty pounds. Some have contended that these posts were covered with brass, but this is not certain.

Brass always symbolizes "judgment" wherever it appears in the Word of GOD. Wherever a specific symbol is used, it holds that meaning, throughout the Divine revelation. For instance, leaven symbolizes evil. Where used symbolically, it can represent only evil, wherever the word is found. As we begin to study these types and symbols, the reader should keep this basic rule of interpretation constantly in mind.

Acacia wood abounded in the region through which Israel journeyed. It was very hard in texture and was practically indestructible. It formed the basis of everything connected with the Tabernacle and its furniture. It stands for the indestructible, unchanging Word of GOD. The fine, white linen symbolizes the unchanging Word of GOD. The fine, white linen symbolizes the righteousness and holiness of GOD. Hence, the fence, upheld by posts of acacia-wood, speak of GOD's holiness, as revealed and unvaryingly upheld in both the Old and New Testament Scriptures.

BRASS STANDS FOR JUDGMENT

Not only were the posts of acacia-wood help upright by the heavy blocks of brass; but cords were attached to rings, one on the inside, and one on the outside of each post. These cords were fastened to brass pins, driven into the ground, in each case, in a line, an equal distance from all the posts, inside and outside the fence, completely around the court of the Tabernacle. All of the posts, holding up the pure, white, linen fence, were placed inside the enclosure, and could not be seen by anyone outside. So that anyone, outside the court, saw only the unbroken pure, white barrier. It was too high to be climbed over, too low to be crawled under, and of such texture as completely to baffle any attempt to pass into the court, except by the gate, as GOD ordained. The everywhere-present brass was a constant reminder that any presumptuous approach to, or attempt to pass through or over this seemingly slight barrier would be met with instant judgment.

Remembering that most types and symbols, with which we are dealing, have their fulfillment in JESUS CHRIST, as presented to us in the New Testament, please turn to John 14:6 : "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me" and then to John 10:1-7 : "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep" and hear JESUS as He says: "I AM THE WAY!" And how clearly we see that he that tries to climb up over the top is a thief and a robber.

THE SILVER CHAPITERS

Thus, we have come to an understanding of the meaning of the barrier surrounding the court of the Tabernacle. That meaning is startlingly stated by Divine Inspiration, by the Apostle Paul, "Follow peace with all men, and holiness, without which no man shall see the Lord!" (Hebrews 12:14). So far, in the symbolization of the way to GOD, unholy and sin-laden seekers of the way to redemption and salvation are stopped, warned of judgment for their sins and humanly speaking, are lost and without hope.

But, look up! Looking down and earthward, we find nothing but deserved judgment for sins and transgressions, and also for the SIN of failure to seek GOD and to know the way of salvation and deliverance from bondage to sin, and from the consequences of sin, since "the wages of sin is DEATH" (Romans 6:23). That is a terrifying fact. But, Sinner, DO NOT STOP THERE! Read on:

"BUT the Gift of God is Eternal Life through Jesus Christ our Lord." Here we find the meaning of the silver chapters, or capitals, crowning every post, whose feet were set in brass, and upholding the pure, white curtain, barring the unsaved sinner from further progress toward GOD.

SILVER STANDS FOR REDEMPTION

There were 60 posts, or pillars, supporting the Divinely appointed barrier, around the court of the Tabernacle. Each of these posts was crowned with a shining head of silver. Silver always symbolizes redemption, and the price paid for our redemption. Every Israelite 20 years old or over, must give to the Lord, as ransom-money, a silver half-shekel. None was exempted. All had sinned and come short of the glory of GOD. So also, like sheep, have WE all gone astray; and the Lord hath laid on Him the iniquity of us ALL. In this connection, read Isaiah 53, over and over again.

Attached to the silver capitals, or head-pieces, in line with the top of the linen barrier, were silver rings, and attached to each ring was a silver band, or chain, whose outer end was attached to the selvage of the curtain, some distance from the pillar, to support the curtain and hold it in place. On a bright day, the sunshine, playing on these chapters and their connecting bands must have made a shining indicator, which, if followed, in either direction, inevitably led the seeker after GOD and salvation to the only gate opening into the court of the Tabernacle.

THE GATE OF THE COURT

This gate was located midway of the side-walls, on the East side of the court. It consisted of a separate curtain of white, fine-twined linen, embroidered with fine needle work, in four separate colors, blue, purple, and scarlet, against the background of pure, white linen. This curtain was 20 cubits long, of the same height as the barrier, and supported by four pillars, set in sockets of brass, and with silver capitals and fillets of silver, like those of the rest of the outside fence of the court.

We must pause here until it is impressed upon our minds and hearts indelibly, that this gate of the court, with its four pillars and four colors, wonderfully symbolizes CHRIST, as revealed and presented to us, at the door into the New Testament in the four Gospels. We shall mention these colors in the order in which they symbolize the four characters of JESUS CHRIST, as revealed in Matthew, Mark, Luke, and John. There are four Gospels in the New Testament, because the Old Testament Scriptures unfold and foreshadow Israel's coming MESSIAH and KING in harmony with the four distinct characters which are manifested in Prophecy and Promise and as fulfilled in His life and ministry as recorded in the New Testament.

Matthew, symbolized by the purple in the curtain of the gate, speaks of the KING and His Kingdom, Mark presents Him as the suffering Saviour, obedient unto death, represented by scarlet in the curtain, the color of the blood of the innumerable sacrifices, offered at the altar, and once for all, on the Cross. The Gospel of Luke presents the lamb, spotless and without blemish, the perfect MAN, CHRIST JESUS; righteous and holy, represented by the pure, white linen. While the Gospel of John presents Him as the eternal Word of GOD, who was with GOD and who was GOD. "And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth. No man hath seen God, at any time: the only begotten Son, who was in the bosom of the Father, HE hath declared (or revealed) "HIM" (John 1:1; John 1:14; John 1:18).

Now we have discovered how wonderfully, way back there, the truth was revealed to the Children of Israel by the gate of the outer court of the Tabernacle, which, to us, was plainly declared by our Lord, "I AM THE DOOR; by me if any man enter in, HE SHALL BE SAVED" (John 10:9).

~ end of chapter 3 ~

04-CHAPTER FOUR - THE ALTAR OF BURNT-OFFERING

CHAPTER FOUR -

THE ALTAR OF BURNT-OFFERING

Exodus 27:1-8; Exodus 31:9; Exodus 38:1; Exodus 40:6-29

As indicated in the ground-plan of the court of the Tabernacle, at a point one-fourth of the distance from the Gate to the West fence, was located the "Altar of Burnt-Offering." Reference to the passages cited above will disclose that this was the inspired designation given to this very important part of the furnishings of the court and of the Tabernacle. It first greeted the eyes of those who passed by the vari-colored curtain of the outer barrier. The altar is often referred to as the "Brazen Altar," or as the "Altar of the Lord," and is best understood in harmony with its purpose and use.

It was heavily constructed of acacia-wood, over-laid with a thick covering of brass. The solidity and stability of the altar may be judged by remembering that it withstood destruction by fierce fires, kept burning constantly, and by the ravages of time, for a period of considerably beyond 400 years. The altar was foursquare, seven and one-half feet across each way. It's height was four and one-half feet. Around the top was an ornamental coping, designed to prevent anything falling to the ground. It is strongly indicated that at the base, at least on one side, was a ramp, upon which the priests stood as they ministered at the altar.

Inside the side-walls, 27 inches above the ground, was a projection, somewhat like a shelf, which supported the four sides of a heavy, brass grating, upon which the fires were kindled and where the burnt-offering were consumed. From the four corners of this grating heavy rings projected, which passed through at right angles to the side-walls. Through these rings were thrust staves, made of acacia-wood, also covered over with brass, serving as handles by which the altar was moved and carried, when Israel journeyed from camp to camp.

HORNS STAND FOR POWER

On each outer corner, at the top of the altar, was a projection, fashioned like the horns of a bullock. These four horns were deeply imbedded in the side walls and covered with brass, in one piece with the brass covering both the inside and outside of the altar. These horns are often mentioned in the Scriptures, and are still found in the nomenclature of the Church. Years ago, when some preachers, and more of the saints, were mighty in prayer and revivals were prayed down, how often was heard that old-fashioned expression, "they laid hold of the horns of the altar, and shook things." Would that those experiences of the mighty power of GOD might be manifest in the churches today!

Before this altar was ever put to use, every part of it was sprinkled with the blood of the sacrifice SEVEN TIMES. This signified that the altar was completely and wholly set apart and consecrated solely to symbolize what, in the New Testament, had fulfillment, and was filled with meaning, by

the death of the Son of GOD on Calvary's Cross. While in PART II we shall give due consideration to the offices and ministrations of the priests and to the sacrifices which they offered in behalf of the people, we shall best understand the place and meaning of the altar of burnt-offering and its place in the sinner's approach to GOD, and in Christian experience, by devoting the rest of this chapter to unfolding the hideousness of sin, the infinite cost of our redemption, and what was accomplished on the Cross and made possible and available to every repentant seeker desiring REAL salvation.

The churches of America are filled with folks who know little, if anything, in their own personal experience, of the mighty "Power in the Blood", shed for them on the Cross, and so wonderfully symbolized by the altar of burnt-offering, of which we are now learning. So let us consider, step by step, the meaning of these symbols.

THE ALTAR STANDS FOR THE CROSS

The altar, itself, is a symbol of the Cross. The acacia wood symbolizes the pure, strong, indestructible humanity of JESUS CHRIST. The brass here, as elsewhere, represents the judgments of GOD upon all sin. The altar almost shouts to an unsaved world: "HE IS ABLE!" He was able to bear our sins and iniquities, and once for ALL, He did bear them on the Cross. "He took our sins away." The suppliant sinner laid his hand on the head of the living sacrifice, before its blood was shed, thus identifying himself with that sacrifice, then he watched its blood gush out, an atonement for his own, individual sins; then the sacrifice was laid on the raging fire and consumed into nothingness. The Divine revelation of GOD's plan of salvation, undeniably and incontrovertibly, if believed, brings absolute assurance that there IS power in the blood of CHRIST completely to atone for, cover, and blot out all our sins forevermore.

"What can wash away my sins? Nothing but the blood of JESUS." Here are four out of hundreds of wonderful promises which GOD makes concerning our sins, when we confess them, and sincerely repent and forsake them, and accept Him who died for us, as OUR Saviour. "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud thy sins: return unto me; for I have redeemed thee" (Isaiah 44:22). "Thou wilt cast all their sins into the depths of the sea" (Micah 7:19). "Thou hast cast all my sins behind thy back" (Isaiah 38:17). "I even I, am he that blotteth out thy transgressions for my own sake, and will not remember thy sins" (Isaiah 43:25). "As far as the East is from the West, so far hath He removed our transgressions from us" (Psalms 103:12). What further assurance could anyone ask? BELIEVE AND THOU SHALT BE SAVED!

UNIVERSAL SALVATION

The four horns on the corners of the altar pointed to the four points of the compass, so, to the four corners of the earth. CHRIST's death on the Cross, expressed the love of GOD for all mankind. For "For God so loved the WORLD, that he gave his only begotten Son, that WHOSOEVER believeth in him should not perish, but have everlasting life" (John 3:16). Not only so, but the power, symbolized by these four horns sprinkled with blood, speaks of the efficacy and power of this God-wrought salvation, unto all who will look unto CHRIST and be saved.

However, there are several things which must be clearly discerned and understood. Since the altar of burnt offering signifies the price that CHRIST paid for our redemption, and the finished work which He wrought FOR US on the Cross, it is of the utmost importance to know what He there

made possible for us. Four words admirably express these things wrought for us . . . Redemption, Remission, Propitiation, and Justification. Let us discover their meanings. But first let us study GOD's inspired portrait of the unredeemed sinner. It is not a pretty picture. "There is none good, no, not one." (Romans 3:12) "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness" (Romans 1:18).

If we read on to the third chapter, we find that the Word of GOD holds the mirror up before the sinner and shows him how he looks in the sight of GOD. So also the altar of burnt-offering and the Cross shows us the hideousness of our sins, and also the inescapable fact that, since "the wages of sin is death," (Romans 6:23) and "without the shedding of blood is no remission," (Hebrews 9:22) we must pay the penalty for our sins, or accept the only way of Redemption and Salvation, which was wrought for us by JESUS CHRIST on the Cross, as typified so plainly and forcefully by the brazen altar, and its sacrifices, consumed by the flaming fires of judgment. We must pay the price, or we must be redeemed. "JESUS paid it all, all the debt I owe."

By now, it should be clear that to be redeemed is to be delivered by the paying of a price. As used in the Word, "redemption" relates to the freeing of a slave, by paying for him in the slave-market. Redemption means far more. It sets completely free forever, with no thought of returning to bondage. The altar and the Cross speak of absolute deliverance from sin, the penalty for sin, and the power of sin, all attested to by the witness of the HOLY SPIRIT: "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Romans 8:2).

OUR SINS ARE TAKEN AWAY

Remission for sin embraces the fact that the sins of the sinner are removed, taken away, covered, and remembered no more forever. It is the invariable experience of a saved person that he never even thinks of confessing sins, or repenting for them, when once they have been forgiven and taken away. If contrition for sin is found in the heart of a believer, examination will disclose that the anguish is for sins committed, since the believer was converted to CHRIST and saved. If you were indeed saved, and the HOLY SPIRIT witnessed to the fact of your salvation: "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Romans 8:14-18) then your sins were taken away, and the HOLY SPIRIT never recalls them. What a wonderful fact that is.

CHRIST "is the propitiation for our sins: and not for ours only, but also for the sins of the whole world" (1 John 2:2). Propitiation for the sins of the sinner and for the sinner himself is based upon the fact that when our sins are covered by the blood of the sacrifice for sin, who is our Saviour, GOD sees the sinner and sin, as in CHRIST, made free from the stains and guilt of sin, as well as from the penalty for sin. So GOD lifts the penalty for sin and the sinner is no longer under the penalty of death for having broken the law of GOD. Later, we shall see this more clearly, as we stand before the "mercy seat" in the Holy of Holies. We should not think of propitiation, as by any means, a way of buying off an angry GOD, but, instead, of an infinitely loving and merciful GOD, Himself, finding a way to vindicate His Holy character and His righteous laws, so that He may

forgive sin and redeem the sinner, in spite of his sin, since CHRIST met every demand of the law Himself, and Himself paid the penalty for all who have broken GOD's laws in every realm and of every nature.

WE ARE JUSTIFIED BY FAITH

Lastly, we are justified by faith . . . "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." (Romans 8:1) So far as GOD's righteousness and the justification of the sinner are concerned the two words are inseparable. Without justification, the sinner cannot become righteous in the sight of GOD; for self-righteousness is as a filthy garment before GOD. Such God-given righteousness is through faith and the acceptance of CHRIST, by whom we are justified, or reckoned righteous; when, being in CHRIST, GOD looks upon His Holy Son to whom we belong, because He purchased us with His own blood, and in His name and for His sake, He accepts us as ONE with CHRIST, forevermore. So the justified believer is as one, who, for his sins, has been brought before the Judge, only to find that the case has been settled, and a complete pardon covers the accusations before the law, and there is nothing against him; just as though nothing had ever appeared on the records. That is what CHRIST did for us when He justified us, and, when by faith we took Him as our all in all.

Before we conclude this chapter, there is one thing we must not miss. Please notice that the altar of burnt offering and the Cross symbolize and speak of the ministry of CHRIST, embracing what He has done FOR sinners, in making POSSIBLE their deliverance from all that is entailed through sin.

This is indicated by its location, just within the Gate of the court of the Tabernacle. What CHRIST has wrought FOR us is merely the beginning of the way that leads to Eternal Glory.

Millions of professing Christians, even here in America, never go further in understanding what are their privileges in CHRIST, or in personal Christian experience. They make the rounds of the "stations of the Cross," but fail to grasp the true significance of the wonderful interpretation and application of the teaching concerning the Tabernacle, found in Hebrews 4:9-16; Hebrews 5:1-10; Hebrews 6:1; Hebrews 9:1-28. Please grasp the KEY to this wonderful exposition of the symbolism of the Tabernacle and its priesthood, and obey its more urgent exhortations, each beginning with the words, "LET US." The most important of which, at this moment, is "LET US GO ON" (Hebrews 6:1).

~ end of chapter 4 ~

05-CHAPTER FIVE - THE LAVER FOR CLEANSING

CHAPTER FIVE -

THE LAVER FOR CLEANSING

"And he made the laver of brass, and the foot of it of brass, of the lookingglasses of the women assembling, which assembled at the door of the tabernacle of the congregation" (Exodus 38:8)

We have come to one of the most significant chapters in this book. Please give alert and prayerful attention to what is about to be unfolded. We do not find any mention of the next furnishing of the court of the Tabernacle, essential in the worship of Israel, and in the approach into the presence of GOD, in the orderly procedure of its unfolding, either from the Holy of Holies out to the gate of the court, or from the gate into the Holy of Holies. There is an exact reason for this. It affords a very convincing demonstration of the Divine inspiration of the Scriptures.

Had men recorded their discoveries of the way of redemption, from the altar of burnt-offering, into the presence of the glory of GOD, they would have done what we are doing, by speaking of the laver of cleansing next in order. But in every case, the revelation is made from within the Holy of Holies out to the gate of the court, where the approach toward GOD, by men, has its beginning.

The second element of inspiration is found in the fact that the laver of cleansing is not mentioned at all, in the description of anything related to the Tabernacle, nor in its meaning related to the redemptive work of CHRIST. After these revelations have been completed and their meanings symbolized then, and not until then, is the laver mentioned, and its construction commanded, and its location, between the door of the Tabernacle and the altar of burnt offering indicated.

THE BIBLE IS DIVINELY INSPIRED

Why is this? Because the Bible, being Divine in origin and inspiration, must, of necessity, be in exact harmony with itself, and also in harmony with the Revelation which it presents and unfolds. In the New Testament the blessed HOLY SPIRIT is not mentioned by our Lord, except on the last night of His life and ministry as He was about to take leave of His disciples to go forth to His rejection by His nation, and to give Himself to suffering and death on the Cross. The HOLY SPIRIT did not come on the Day of Pentecost, until His work of redemption was completed, and He had ascended into Heaven and had begun His ministry of intercession, before the throne of GOD. Prayerfully study Acts 2:32-36, until this great truth is fully grasped.

"This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the Promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, Until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ" (Acts 2:32-36).

So the specific ministry of the HOLY SPIRIT is not mentioned, nor symbolized, in anything pertaining to the Tabernacle, until everything related to the redemptive work of CHRIST is fully presented in the symbolism of the tabernacle. Later we shall discover that this is also true of the Altar of Intercession.

INSPIRATION IS PROVED

A third proof of the inspiration of the Scriptures is disclosed by the fact that we can find no slightest hint as to the size or form of the Laver of Cleansing. Such directions as are given, have to do with its position, and with its use. How could such descriptions and specifications be given? Who would attempt to represent the Eternal SPIRIT of GOD, by anything material? The only way we can describe electricity is by describing its manifestations and applications, through light, heat, power, etc. So also with the HOLY SPIRIT. Believers experience through His presence in their hearts and lives, Divinely-given, Eternal Life, Light and Love, and Power. No, Friends, the Laver could not be mentioned, until all that symbolized the redemptive work of CHRIST was completely revealed and symbolized in everything pertaining to the Tabernacle, in all its beauty and power.

We know that the Laver was to be a fount of flowing water. Both the hands and the feet of Aaron and of his sons, and those of a long line of priests, who followed them, were to be washed and kept clean at this laver. Hence, it must have been a large fount, with some means of letting the cleansing water flow from the upper, large bowl, into a somewhat smaller and shallower bowl, below, which doubtless, formed its base.

We assume this, since the priests, who ministered at the brazen altar, on pain of death for disobedience, were warned that the moment that their hands or feet became soiled, they were instantly to go to the Laver and cleanse away every spot or stain. "Who shall ascend into the hill of the Lord? Or who shall stand in His holy place. He that hath clean hands and a pure heart" (Psalms 24:3-4). How wonderfully fundamental truths in GOD's Word are presented and enforced in and by the symbolism of the Tabernacle!

A DIVINE USE FOR LOOKING GLASSES

What was the Laver made of? We are not left to guess. We are told that it was made of the very finest brass known in that day. The consecrated women, devoted to the service of those who came to the Tabernacle to offer sacrifices, brought their looking-glasses, which they had obtained in Egypt, knowing that beauty of soul always transcends the beauties of the flesh, they presented their mirrors to Moses and Aaron to be used for this very special service.

Though the Laver is not described in the Word, it must have been very simple in design, so that its polished surfaces would reflect, like a fine mirror, anything coming near it. Being of brass, judgment is included in its purpose, also the disclosure of impurity. As at the altar brass spoke of judgment for sin, and the blood of the sacrifice always sufficient to cleanse and take it away; so the Laver revealed uncleanness and immediately supplied the water for its cleansing. There was this difference. While sins of sinners were dealt with at the altar of burnt-offering; at the Laver, sin and uncleanness in BELIEVERS was revealed and removed.

SAINTS AND THEIR SINS

This is made unmistakably plain by 1 John 2:1-2. Please notice that John is writing to those who have become "children" in the Lord, and not to unsaved sinners. John, therefore, is speaking to believers, who are conscious of sins and transgressions which they have committed, and which they know have grieved the HOLY SPIRIT. "My little children, these things write I unto you, that ye sin NOT. And, if any man sin, we have an Advocate with the Father, Jesus Christ the Righteous, and He is the propitiation for our sins: and not for our's only, but for the sins of the whole world." But the sins of the world and of the worldly are dealt with at the Altar and the Cross; while sins in believers are revealed and dealt with through the ministry of the HOLY SPIRIT, on the basis of the propitiation wrought by CHRIST, and made effective through His advocacy and intercessions before the throne of GOD.

The Altar symbolized the ministry of CHRIST FOR sinners. The Laver symbolized the work of the HOLY SPIRIT for and in believers. Here is where deep spiritual experience begins, where great transformations are wrought, where what CHRIST made possible on the Cross becomes actual in the LIFE of those who accept CHRIST as their Saviour and Lord. Let us turn to the Scriptures to confirm this. We are saved, not by works, which we may think we have wrought: "but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost" (Titus 3:5).

A NEW CREATION

Thus we find that the new birth is a creative work of the HOLY SPIRIT, cleansing away the sins and impurities of the old man, when we believe, and by re-generation, or being born-again, we receive a new life from GOD; through the incoming of the HOLY SPIRIT, which is the Spirit of GOD Himself. Speaking of the Church, as the Body of CHRIST, Paul tells us in Ephesians 5:26 : "That he might sanctify and cleanse it with the washing of water by the WORD." Through regeneration we receive new life from GOD, are born of GOD; and thus become the children of GOD. "As many as received him (CHRIST) to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:12-13).

BLOOD FIRST, THEN WATER

There was no water at the altar. There was required the shedding of blood for the redemption of sinners. The laver was for water - the water of life - for the giving of life, for regeneration, and for cleansing; and to keep cleansing, and pure and holy, GOD's believing Children: - His priesthood of Believers.

"Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all" (John 13:8-10).

Cleansing and setting apart unto GOD begins with regeneration, and continues throughout the Christian life. Because of our contacts with an unclean world, we need cleansing daily. Because our lives and possessions and attainments and capabilities increase, or are added to, we must continually be sanctified, or set apart unto GOD ALL that we have and are. Many a Believer has failed to do this, and has suddenly awakened to the fact that many things in his life, such as

increased opportunities, influence, and possessions, have never been brought to GOD's altar, nor to the laver for cleansing and separation unto the service of CHRIST.

Millions of church members confess and repent of past sins; but never dream of going daily to the fountain of cleansing. They may go faithfully to the church, but from the time when they first sought the Lord, they never thought of going to GOD's altar to yield their lives to Him who died for them. So often it happens that whole areas of their lives are untouched with the cleansing flood; and selfishness, worldliness, carelessness, and prayerlessness characterize their lives, and they wonder why their religious lives are so empty and powerless.

"LET US GO ON"

Back in the Book of Genesis, we find that the Hebrew word for "sin" and for "sin-bearer" are practically identical. CHRIST was made sin for us, and He is our sin-bearer and Saviour. Here at the Laver, sin is uncovered and the fount of flowing water, instantly, is provided to wash it all away. Before the priests entered the court of the Tabernacle, they must wash thorough and put on clean garments. They must come clean to the service of GOD. Death was the penalty for disobedience or carelessness at this point. If in their service, their garments, or feet and hands, became soiled, the burnished Laver showed it, and before they continued their ministries, they MUST come to the fount of cleansing.

Please ponder these truths and pray over them. Remember always that it is here at the Laver, which symbolizes the ministry of the HOLY SPIRIT, that we experience the washing of regeneration, the NEW BIRTH, and renewing of faith and life through our Lord JESUS CHRIST, So, "LET US GO ON."

~ end of chapter 5 ~

06-CHAPTER SIX - THE GOLDEN LAMP-STAND

CHAPTER SIX -

THE GOLDEN LAMP-STAND

Exodus 25:31-40; Exodus 27:20-21; Exodus 37:17-24; Exodus 40:24-25

In harmony with our present purpose, we defer a detailed description of the construction of the Tabernacle, proper, until the beginning of PART II. However, it should be noted carefully that the colors of the curtain which formed the door to the Holy Place of the Tabernacle were identical in color with those composing the curtain of the gate of the court. That curtain was upheld by four posts, while the door of the Tabernacle was supported by five posts, or pillars. Here is symbolized the fact that, from here on, we shall find typified and symbolized the full ministry of CHRIST, not only as presented in the Gospels, but also, as continued by the Lord in glory, through the illumination and endowment with power by the HOLY SPIRIT, as poured out upon the original believers on the Day of Pentecost. Thus the fifth pillar, supporting the four-colored curtain, symbolized the Book of Acts, revealing the coming of the HOLY SPIRIT and the beginning of His ministry to the church. How wonderfully exact these details are!

The curtain, forming the door of the eastern end of the Tabernacle, was so constructed and hung, that, when it was closed, no light of the outer day could enter. The light of this world is unneeded and worthless for the illumination of those whose hearts and lives are lighted by the blessed HOLY SPIRIT. The light of this world is dimmed by the abiding glory of CHRIST, our Lord. The glory of the Lord outshone the mid-day sun, on the Damascus road, in that hour when Saul of Tarsus was converted, and his life was transformed.

WORLDLY LIGHT USELESS

The light of this world can add nothing, and is not needed in the Holy Place, where the glory of CHRIST abides. As the outer curtain symbolized the complete character and ministry of CHRIST, so it is through CHRIST, alone, that we separate ourselves from all that is valued in this world, to enter into fellowship with HIM in the Holy Place.

There CHRIST, the true light from Heaven, transcends any illumination found in this world. This was wonderfully symbolized in the Tabernacle by the exquisitely beautiful, seven-branched lamp-stand. This was not a candle-stick, but a seven-branched support of lamps filled with beaten olive-oil. This lamp-stand was fashioned out of a solid lump or sheet, of pure gold, which, today, would cost above \$100,000 for the gold alone. What wonderful workmen those who consecrated themselves to this task! We shall learn more of them in PART II.

Though this manner of lighting may seem quite crude in our day, no modern system possibly could afford the wonderful symbolism presented by this lamp-stand, and by the ministries of the priests who tended it. Furthermore the light it gave forth was perfectly adequate for the illumination of the Holy Place and to show the way into the Holy of Holies. There, once entered, the Glory of GOD

was found to fill the place with the Divine effulgence.

THE GOLDEN LAMP-STAND

The golden lamp-stand rested upon the floor of the Holy Place to the left of the priests as they entered the door of the Tabernacle. As already indicated, we are given no description of the form and size of the lamp-stand. However, there is good reason to believe that the lamps on their stems came up opposite the shoulders of the priests, and just a little lower than the level of their eyes, to make careful supervision of the lights easily possible.

While we are given no dimensions, we do find directions as to their construction of the lamp-stand. The workers were told to beat the central stem and three pairs of branches, opposite each other, all out of one piece, or sheet, of gold. Each branch was beaten into shape. Speaking of the heavy beating which our Lord received, as through many sufferings, the man, CHRIST JESUS was brought unto perfection:

"For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. And again, I will put my trust in him. And again, Behold I and the children which God hath given me. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted . . . Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him" (Hebrews 2:10-18; Hebrews 5:8-9).

The symbolism of the stem and its branches is very beautiful and significant. Each branch was to have a curving stem, broken or interrupted at three points, with each set evidently on a level with those of its kind. These triplets on each branch consisted of a cup, knop and a flower: "And in the candlestick shall be four bowls made like unto almonds, with their knops and their flowers" (Exodus 25:34).

The main stem also was thus divided into three parts, with cup, knop, and flower; with the three pairs of branches leaving the central stem, just above each break caused by these three ornaments. There were 7 triplets in all. The seven lamps, holding the olive-oil, and each with its burning wick, were placed on the top of the stem and on the tops of the six separate branches, making seven lamps in all.

When the lampstand was finished, and before it was placed in use, it was anointed with beaten oil, and thus sanctified, or wholly set apart for the service of GOD, just as was our Lord when GOD the Father anointed Him at the Jordan, following His baptism with water, symbolizing His enduement with the full glory and power of the Godhead, as He began His ministry.

LIGHT AND FRUIT-BEARING

Just as the cup, knop, and flower, so beautifully symbolized FRUIT-BEARING in a very real sense, it also symbolized the wonderful truth presented by the vine and the branches of John 15:1-9.

"I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love" (John 15:1-9).

All that is said there about fruit bearing, is just as true here about light-bearing. In the one JESUS said, "I am the VINE." Here, in the lampstand, we may readily hear Him saying: "I am the light of the world." As the vine is to the branches; so the central stem is to the triple sets of branches of the lampstand. While we are as these branches abiding IN HIM, He may also say, "Ye are the light of the world." (Matthew 5:14)

Just as no light could be found in the Holy Place without the lampstand so no Eternal Light is found in this sinful world, except CHRIST, the Light of the world, is manifested through those in whom and through whom the Light of His Divine Life shines forth in the midst of this world's darkness and evil. How beautifully were the bearing of fruit and the giving forth of light, symbolized here in the Holy Place hundreds of years before CHRIST came to give them such wonderful meaning.

The ministry of the priests, related to the lampstand, is forcefully placed before us by the two utensils, required for servicing the lampstand. They were the tongs and the snuffers. How important they were considered, may be grasped when we are told that they were fashioned out of a talent of pure gold weighing nearly 132 pounds, and would be valued today, at about \$50,000.

FILL YOUR LAMP DAILY

The first thing each morning the priest, on duty for the day, took the snuffers and the bowl and went to the lampstand and removed every bit of the wick that had become charred, so that the wick would not smoke and shine with a dimmed or flickering light. Then the priest took the cruse of oil and refilled each lamp to the brim. When Heaven's light, as here represented, burned clearly, then GOD's servant went about his further duties. Is it necessary to further point out or apply these so plainly indicated essentials in one's devotional and prayer life? Every morning, early in the morning, LOOK TO THE LIGHT FROM HEAVEN, BEFORE COMMENCING THE DAY'S LIFE AND DUTIES.

The ability to shine was found in the oil, which was the symbol of the indwelling HOLY SPIRIT. Even the wick could not shine, unless saturated with oil and constantly being renewed with oil. No believer can shine for his Lord, except he is "filled with the Spirit" (Ephesians 5:18). Wicks without oil flicker, flutter, smoke, and sometimes smell bad, and soon burn out, and produce no light.

How much depended upon the fidelity and faithfulness of the priest, who was charged to make sure that there was a supply of olive-oil ever present, and that it was put in the lamps, and the lamps were trimmed and burning with a clean and clear and steady light. Has dereliction, or carelessness, at this point caused so much fog and dimness, and such a degree of darkness and groping, or missing the way to GOD and Heaven, on the part of so many, here in supposedly Christian America today? GOD HELP US!

~ end of chapter 6 ~

07-CHAPTER SEVEN - THE TABLE OF SHEWBREAD

CHAPTER SEVEN -

THE TABLE OF SHEWBREAD

Exodus 25:23-30; Exodus 37:10-16; Exodus 40:4; Exodus 40:22

In the Holy Place, opposite the golden lampstand, on the North side of the Tabernacle, was placed the Table of Shewbread. This table was fashioned of acacia wood, covered with pure gold. In our measurements, it was three feet long, 18 inches broad, and 27 inches high. It is notable that it was exactly the height of the grating on which the fires burned on the Altar of Burnt-Offering, and the height of the Altar of Burnt-Incense, and, lastly, the exact height of the Mercy-Seat of the Ark of the Covenant in the Holy of Holies. The meaning of this will be noted later.

Often the Table of Shewbread is represented as being very lightly constructed. This is not in harmony with all else pertaining to the Tabernacle. These pieces of furniture were in use for hundreds of years, and were carried under all sorts of conditions of climate and weather, requiring that they be sturdily and exactly constructed. Our artists have followed some of the most authentic illustrations obtainable.

There is sufficient evidence to indicate that there were receptacles which held wine, which was partaken of by the priests on the occasion of the stated feasts, as directed in the instructions and commandments given to Moses on the Mount. Doubtless, the loaves were of the type found everywhere in that day, and even today, throughout the East. They were fairly small, rounded, and flat. The recipe for the preparation of the flour, the directions for the composition and fashioning of the loaves, and their baking, and placing on the table are meticulously given. For clearness, we quote:

"And thou shalt take fine flour, and bake twelve cakes thereof: two tenth deals shall be in one cake. And thou shalt set them in two rows, six on a row, upon the pure table before the Lord. And thou shalt put pure frankincense upon each row, that it may be on the bread for a memorial, even an offering made by fire unto the Lord. Every sabbath he shall set it in order before the Lord continually, being taken from the children of Israel by an everlasting covenant. And it shall be Aaron's and his sons'; and they shall eat it in the holy place: for it is most holy unto him of the offerings of the Lord made by fire by a perpetual statute" (Leviticus 24:5-9)

THE HOLY BREAD AND WINE

In passing, it is important that we should notice that the partaking of bread and wine had been instituted many centuries previously, when "Melchizedek king of Salem brought forth bread and wine" when he met Abram, returning from his conquest of the enemies of Lot. (Genesis 14:18) Frankincense was to be placed upon the loaves on the Table of Shewbread, to indicate that it all was a memorial. How strikingly significant this is! It also foreshadowed the most sacred memorial, which all sincere Christians partake of from other tables inscribed, "DO THIS IN REMEMBRANCE

OF ME." (Luke 22:19) Not for one moment, from the vari-colored gate of the court, until we stand in the Holy of Holies, are we allowed to forget that everything pertaining to the Tabernacle foreshadows and symbolizes the character and ministry of our Lord, all the way from His incarnation, by way of the Cross, until He entered into His Glory.

The table was the meeting place of the priesthood. Each Sabbath-day they fellowshiped in the Divine presence and partook of the consecrated bread and wine. The bread represented the sustenance provided, not only for the priests; but there were twelve loaves, representing GOD's provision for the twelve tribes of Israel. The table was so constructed that no loaf could become separated, or fall off. The table was so strong that all who knew the meaning of these symbols and ceremonies, were forcefully reminded that GOD would sustain and preserve and keep for Himself all those whom He had redeemed. How much more rich and complete is the wonderful teaching of the New Testament, where the symbolism of the Tabernacle is lifted up to the heights and given its superb meaning and application.

BREAD AND LIFE

We cannot understand our Lord's discourse on the Bread of Life, found in John 6:32-58, without grasping the significance of the symbolism of the shew-bread in the Tabernacle in the Wilderness. Millions have been astounded by JESUS' words, "I am that Bread of Life . . . I am the Living Bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world." How wonderful it was that the frankincense must be placed on the bread, back there in the Tabernacle! Friends, these revelations came from GOD; they were not discoveries made by mere men, groping for light.

Whatever the earthly station and condition of those who rightfully come to the Table of our Lord, in Him they are united in spirit for time and eternity. They will be kept by power Divine. "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." (John 10:28-29) This is the meaning of the double crown around the loaves resting on the Table of Shewbread. We shall be kept!

SECURE IN CHRIST

Represented here, this is true of every believer, born-again and sealed by the Spirit into the Body of CHRIST, which is His TRUE, spiritual Church. We may be pilgrims and strangers, traveling through the wilderness of this world, but in the purpose and provision of GOD, we are kept securely by His presence and power. We Christians need to walk, as in the very presence of CHRIST, and, doing so, to have full assurance of faith that we shall, indeed, be kept by the Father's all-powerful hand.

By our study of the Lamp-stand we have learned that through CHRIST the Light of the World, GOD giveth His children Light. Through our study of the Table of Shewbread we learn that GOD provides food that this world knows not of; "he that eateth of this bread shall live forever." (John 6:58) GOD provides this food for those who love Him, even in the desert places, where this world offers no food. Did He not feed His people for forty years with food sent from Heaven? This world provides no spiritual food. It must come from Heaven. It must be divinely provided. CHRIST is, indeed, that bread of life, that Manna from Heaven, always available to those who KNOW HIM and

feed upon His Word through FAITH.

Can anyone doubt that He, who fed thousands with what He could hold in His human hands; since He has sat down on the throne of GOD, with all power in Heaven and on earth given into His hands, can, and will, provide for those for whom He was willing to die on the Cross. He cannot, and never will, fail those who love and serve Him.

GOD has provided light and food for our Spiritual lives. "Ask and ye shall receive." (John 16:24) They are ours for the taking. We honor GOD when we ask with outstretched hands, and with thankful hearts, believing that we shall receive. Receiving should not be such rare incidents in our lives. Believing and receiving should be our constant attitude and relationship to our Heavenly Father. Were this true, faith would not fail us in the emergencies which come upon us so suddenly.

Each Sabbath-day, the ministering priests gathered in the Holy Place and ate every whit of the bread which reposed in the presence of the Lord. Then the bread, which had been consumed, was replaced by FRESH loaves. They were not intended merely for show and symbolism, as is so much that has a place in the worship of so many churches. The shewbread in the Tabernacle was real bread. It was capable of sustaining the life of the priests, who ministered there. But it had to be eaten. Those who ministered had to eat it themselves. They had to eat it before they could set forth FRESH bread.

EAT IT, IF YOU WOULD IMPART IT

Friend, if you hope to give forth the bread of life, you must eat it yourself. It must be eaten in the Holy Place, separated from the world and in the presence of Him, who is the Light of the World. Then illumined with Divine light and strengthened by the bread of life, who is CHRIST dwelling within, GOD's hungry children will receive the FRESH BREAD of Life, as they come into the holy place on each Lord's day, joyously expecting that they too will be fed with the Manna which cometh down from GOD out of Heaven.

So many set out stale bread, and LEAVENED bread, or truth with an admixture of error, or presented with mere human eloquence and wisdom, rather than the inspired Word of GOD. Many ministers are so busy with many things, Service Clubs, Lodges, Ball games, or what not, that there is little time for the minister to partake of the shewbread, in the presence of the Lord in the Holy Place.

Since all believers are called to be priests, in devotion and service, to their Saviour and Lord, holding forth and exemplifying things Divine before a dying world, we still need TO GO ON to the Altar of Incense, where our Lord lifts us up before the throne of GOD.

~ end of chapter 7 ~

08-CHAPTER EIGHT - THE ALTAR OF INCENSE

CHAPTER EIGHT -

THE ALTAR OF INCENSE

Exodus 30:1-10; Exodus 30:34-38; Exodus 37:25-28; Exodus 40:5; Exodus 40:26-27

The third piece of furniture within the Holy Place, in the Tabernacle, was the Altar of Incense. It, too, was fashioned of acacia wood and covered with pure gold. Often it was called the Golden Altar. It was one and one-half cubits square at the top and base and two cubits high. Like the altar of burnt-offering, each corner was fashioned into a horn, covered with gold. On two corners, diagonal to each other, rings protruded, through which gold-plated poles were placed, by which the altar was carried.

This altar was located just in front of the veil, or curtain, which served as the entrance into the Holy of Holies. It was placed in an exact line with the brazen altar, the laver, and the Ark of the Covenant, which was on the other side of the veil from the Golden Altar. Like all the other pieces of furniture in the Holy Place, the Altar of Incense was first anointed with oil, signifying that it was separated and sanctified for its appointed service. (Exodus 30:26-29)

The Divinely given instructions concerning this part of the procedure of worship in the Tabernacle were very explicit. No other fire than that taken from the altar of sacrifice could be used for burning the sacred incense upon the golden altar. Instant death was the penalty for carelessness or disobedience in this matter. Let us not miss the importance of this requirement. The fire which had consumed the sacrifice for sin, alone, might be used to burn the incense used in the worship of GOD. No man may hold converse with GOD except through the redemptive work of JESUS CHRIST, our Saviour. JESUS was very clear about this, "No man cometh unto the Father, but by me." (John 14:6)

CHRIST, THE WAY TO GOD

No man can come unto the Father except through the high-priestly ministry of JESUS CHRIST. He is our Advocate with the Father. He is our Intercessor before the throne of GOD. It is the will of the Father that every person shall believe on JESUS CHRIST, accept Him as Saviour, and then come unto GOD through His high-priestly ministry. This clearly reveals why the sacred fire must come from the altar of burnt sacrifice, or, in other words, by the way of the Cross, where our blessed Saviour shed His blood to make possible the taking away of our sins.

Thousands think that they pray, who have no possible claim on the mercy and goodness of GOD. Some time ago, a man called the writer on the telephone, asking for the address of a consecrated group of intercessors. This man wrote asking them to pray that he might be healed of a serious malady. After some days, we were asked, in a very indignant tone of voice, why, after so long a time, "if prayer does any good," he had not been healed. He was asked "Have you accepted CHRIST as your Saviour from sin." Came the angry reply, "What has that to do with it, I want to be

healed." That man wanted incense to be offered for him, but desired it to be burned with strange fire. Until a sinner obeys the Father's injunction to believe on the Lord JESUS CHRIST, there is no proper basis upon which one may ask for the Heavenly Father to bestow His favors and blessings. However, let every sinner know that he may pray one prayer which the Father will always hear, when offered up by a broken and contrite heart. That prayer is, "God be merciful to me a sinner." (Luke 18:13)

BURNING STRANGE FIRE

What was the trouble with the man we mentioned? He demanded to enjoy all the privileges of a child of GOD, but refused to do the first works of repentance, belief and acceptance of JESUS CHRIST as, "The Lamb of God, which taketh away the sin of the world." (John 1:29) He had not approached the altar of sacrifice to lay his sins upon the One who died for him. He had not known forgiveness, pardon or cleansing, through faith in the Crucified One. Therefore he had no claim whatsoever upon CHRIST, of any nature. Certainly, he had no claim upon the Great Physician, until he had accepted Him as his Saviour from sin and death. How could he ask for life, until he was willing to ask for Eternal Life? May GOD grant that these truths may point the way to life and health to many who may have wondered why prayers in their behalf have not been answered.

No one has any valid claim on JESUS CHRIST until he is saved, or until he has accepted the sacrifice GOD has made for the remission of sins. Up to that moment, he can pray only for salvation. When he has been saved and is walking in the LIGHT, in fellowship with his Savior, and has been cleansed from sin, and is partaking of the Bread from Heaven, and is living by faith in the Son of GOD, then, and only then, can he come to the altar of intercession and present the name of JESUS, through whom, alone, we have access unto the Father, who knoweth what things we have need of before we ask Him. (Matthew 6:8) It was not until after His death and resurrection and ascension into Heaven, that the ministry of our Lord, as our Intercessor, became effective.

There are tens of thousands who, today, boast of the efficacy of their "religion," in the healing of diseases. That religion denies the existence of sin and of disease caused by sin. It denies JESUS CHRIST as Saviour from SIN. Yet there is constant testimony to, and boasting of, "healing," of something they claim does not exist. The supernatural element may enter into the accompanying phenomena; but since the victorious, redemptive-work of CHRIST is considered, as not necessary and does not enter into it, and is rejected, the incense of intercession is burned with no coal taken from the fire burning on the altar of sacrifice for sin; so that the element of the supernatural entering into these healings cannot be the power of GOD, because the sentence of death is pronounced upon all such procedures, where CHRIST the Redeemer from sin is rejected.

The effects of sin cannot be dealt with, until CHRIST has dealt with the CAUSE of disease, and death, which is SIN. JESUS did that on the CROSS. CHRIST cannot heal those who reject Him, as their Saviour from sin and death. If they appear to be healed by supernatural power, that power is NOT that of Him, who became obedient unto death, even the death of the cross, that they might be delivered from sin, and whose power was given unto Him in Heaven and on earth, because He so freely gave Himself to die in our stead, that we might be delivered from sin and death. "And without shedding of blood is no remission (of sin)," (Hebrews 9:22) and no mercy, no healing, NO ANYTHING. Now do you see how essential is the symbolic meaning of the live coal taken from the altar of sacrifice, when the priest brought it to the altar to burn the incense - which act of worship

symbolized prayer and intercessions lifted to the Holy GOD, and Father, on the basis of the sacrificial death of His Only Begotten Son on the Cross for our redemption from sin.

DAILY INTERCESSION

The priest went to the Golden Altar early every morning to observe this sacred rite, and we must not fail to note that once each year, on the Day of Atonement, when the High Priest must needs go into the Holy of Holies, bearing in his hands a golden vessel, filled with the blood of a spotless lamb; before the veil between the Holy Place and the Holy of Holies could be opened, the whole house of GOD must be filled, FILLED, with the smoke and sweet odor from the burning of great quantities of precious incense, which are the prayers of the saints.

Thus we are taught by these sacred and significant symbols that, whenever a believer or believers who, indeed, are priests unto GOD, would enter into His presence and commune with Him and receive of His power, to be manifested unto men about them, there must be offered up to GOD a great volume of prayer and intercession which completely acknowledges and honors the blood-sacrifice of JESUS CHRIST, our Lord, until GOD Himself opens the veil into the Holy of Holies and bids His worshippers to enter into His presence. Then, only, may they expect to behold His Glory and to receive of His power and to witness the manifestations of Divine power to revive GOD's people, and the efficacy and power of the Gospel to save precious souls, and to transform communities and nations and, break the shackles of sin and set them free, and, sweep them into the Kingdom of GOD, and thus save this sin-cursed world from destruction.

So many times we rush into our tabernacles of worship, this emergency or that, under this pressing need or that, without realizing that we cannot enter into GOD's Holy of Holies, unless we bring a burning coal from off the altar of sacrifice, or indeed, come by the way of the Cross of CHRIST, remembering that it is through His sacrifice and sacrificial love, alone, that we can come unto the Father; and that we have no privileges or power before the throne of GOD, except as we come through our Great HIGH PRIEST, Intercessor and Advocate with the Father, JESUS CHRIST, the Righteous.

~ end of chapter 8 ~

09-CHAPTER NINE - THE HOLY OF HOLIES . . .

CHAPTER NINE -

THE HOLY OF HOLIES AND THE ARK OF THE COVENANT

Exodus 26:31-37, Exodus 25:10-22; Exodus 26:33-34

As already indicated, between the Holy Place and the Holy of Holies, was a magnificently beautiful curtain or veil. Like the gate into the court of the Tabernacle, which was the first door, and the second door which hung at the entrance into the Holy Place, the third door, or the veil into Holy of Holies was beautifully woven with purple, scarlet and blue upon pure white, fine twined linen. We have already stated that these four colors symbolized the four characters of CHRIST, as prophesied in the Old Testament, and as presented in the four Gospels of the New Testament.

- Purple for the King and His Kingdom, as represented in Matthew.
- Scarlet for the Suffering Servant and Redeemer, obedient unto death, as seen in Mark.
- Pure White for the Perfect Man, so beautifully portrayed in Luke's Gospel, and
- Sky-Blue for Him who came down from Heaven, not to do His own will, but the will of the Father who sent Him, the Only Begotten Son of GOD, as John's Gospel presents Him.

Within the Holy of Holies upon curtains hung around the walls and overhead, were represented angelic figures woven in gold, symbolizing the heavenly hosts before and around the throne of GOD, and also that vast company of the redeemed of whom Paul speaks so reverently, that great cloud of witnesses, so deeply interested in everything pertaining to the welfare and victory of the children of GOD.

WONDERFUL SYMBOLISM

It is important to notice that the hanging, at the outer door of the Tabernacle, was supported by five pillars of acacia-wood overlaid with gold. A fifth pillar was added to the four which supported the gate of the court; since the revelations of spiritual realities in the Holy Place go far beyond the truth revealed in the Gospels, which deal with those things which JESUS began to do and teach; to present His resurrection from the grave, His ascension into Heaven, to sit down on the right hand of GOD, and His sending forth the HOLY SPIRIT on the Day of Pentecost, His power in Heaven and on earth, and His coming again in power and great glory. The fifth pillar supporting the curtain or door into the Tabernacle therefore symbolizes the Book of Acts. These five pillars, covered with gold, were set in sockets of brass; but the brass was over-towered by gold, and significantly enough, brass is never again mentioned. "There is therefore no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit" (Romans 8:1).

Those who rightfully step through the door into the Holy Place are in fellowship with Him who is the Light of the world. They feed upon Him who is the Bread of Life. They have been redeemed and

freed from sin, and so from condemnation and judgment for sin. If any sin, they have an Advocate with the Father, JESUS CHRIST, the Righteous. All of these ministries of CHRIST are represented and symbolized in the Holy Place. How could brass, the symbol of judgment, continue in evidence? How wonderfully exact these representations are!

The inner veil hung upon golden hooks from four pillars of acacia wood covered with gold. They were set in sockets of silver. There were 96 other silver sockets supporting the boards which formed the walls of the Tabernacle. These will be described in detail in PART II. All of this speaks of the redemptive ministry of our Saviour, thus there were an even 100 silver sockets underlying the sides and supports of the Tabernacle proper. All of this demonstrates that the complete purpose and process of salvation rests upon the price of our redemption, paid by our Savior on Calvary. Not for one minute, in our life and worship, will GOD look with mercy or favor upon us, who approach Him, if we forget, or even neglect, Him by whom blood-atonement was made for our sins.

THE COURTS OF HEAVEN

Those who have followed the revelations of truth, symbolizing GOD's plan of salvation, foreshadowed in the Tabernacle in the Wilderness, are correct in concluding that the Holy of Holies represents the courts of Heaven and the ministry of CHRIST in the immediate presence of GOD, the Father. The Holy of Holies could be entered only once a year, on the Day of Atonement, by the High Priest, and by him alone. The thick, heavy veil symbolized the barrier between earth and Heaven, impassable except in the way prescribed by Divine revelation and commandment, which is the way of redemption, the way of the Cross.

The ministry of the High Priest on the Day of Atonement symbolized the ministry of CHRIST. After the Holy Place and the Holy of Holies were filled with the sweet odors arising from the burning incense from the golden altar, the High Priest parted the curtains and entered into the Holy of Holies. He bore in his hands a basin filled with the blood of the spotless, paschal lamb. Only as he came bearing the blood of the lamb, could he enter the presence of GOD, manifested by the effulgence of glory above the mercy seat. "Without shedding of blood is no remission (of sins) (Hebrews 9:22) ... and holiness, without which no man shall see the Lord." (Hebrews 12:14) Therefore, without bearing the blood of the appointed sacrifice, neither the high priest nor any man, may approach GOD.

ONCE FOR ALL

That the High Priest entered the Holy of Holies only once a year, fore-shadowed the fact that CHRIST, having made one complete and sufficient sacrifice for sins, entered once and forever into the presence of GOD in Heaven, there to represent us, as our great HIGH PRIEST, making intercession for us before the throne of GOD.

Nothing more solemn and sublime characterized the Divinely appointed worship of Israel, than this element in the ministry of Israel's High Priest. To enter the Holy of Holies without the blood of the lamb, merited and received the instant judgment of death. The people gathered before the gate of the outer court had no way of knowing whether their petitions for mercy and forgiveness would meet with pardon and absolution, manifesting the Divine favor, until the return of the High Priest from the presence of GOD, with his message of peace and protection to the people of Israel.

Within the Holy of Holies rested its only piece of furniture. This was the Ark of the Covenant, or the Ark of the Testimony. It was constructed of acacia wood and was like an oblong chest, covered with gold within and without. It was two and one-half cubits long, one and one-half cubits wide, and one and one-half cubits high (or 44x27x27 inches). Round the four sides, at the top, was a moulding, which projected outward to form a secure rest, within, for the mercy seat. As in the case of the Altar of Sacrifice, and the Table of Shewbread, at the four corners were rings of gold, through which were thrust poles of acacia wood covered with gold, which, doubtless, were located close to the base of the ark as by direct command they were never to be removed from the ark.

THE ANGELIC BEINGS

The cover of the Ark of the Covenant was a wonderful piece of workmanship wrought from a single, solid block of gold. It was smooth and flat on the under side of its base. Above, at either end, the Mercy Seat was fashioned into the form of angelic beings usually called the "Cherubim." Doubtless, the reader has seen different representations of these angelic figures. Some are represented as standing, others are kneeling, and still others in varied postures. Perhaps, the representation of these Cherubim, herein presented, may appear to be strange and startling.

AN ANCIENT TRADITION

The ancient tradition, which is religiously held to in Ethiopia, states that when the son of the Queen of Sheba, by King Solomon, who remained behind to be educated at Solomon's court in Jerusalem, was about to return to his mother's palace, to assume his princely duties, in Abyssinia, King Solomon invited him to ask one supreme favor as a token of his affection. The prince asked that he be given the Ark of the Covenant in the Temple in Jerusalem. Of course, this was refused. Then the prince asked if it would be possible for a replica of the Ark to be made, and that he be permitted to take it with him to Abyssinia. This request was granted. But, according to the legend, or tradition, still believed in Ethiopia, when the replica was finished, the son of the Queen of Sheba caused it to be substituted for the sacred original in the Temple. It is impossible to prove the truth, nor, for that matter, the falsity of this ancient tradition.

We do wish to state very emphatically that the Cherubim, as represented on this purported replica of the Ark of the Covenant, is in perfect harmony with the posture of Orientals engaged in worship, wherever we saw them in Asia. They bow upon their knees, with their foreheads resting upon their hands, which in turn, rest on the ground before them. Read of the prostrate posture of Daniel, of St. Paul and of John, the Revelator, in the presence of the Glory of CHRIST, and it is not at all difficult to accept the posture of the Cherubim, as presented in our illustration, as likely to be correct.

WITHIN THE ARK

Within the Ark of the Covenant reposed a golden pot of manna, the tables of the Law, and Aaron's rod that budded. These symbolize CHRIST, the Bread of Life, of which, if a man eat by faith, he shall live forever; CHRIST who kept GOD's Law perfectly in His heart; and CHRIST, our hope of immortality, of everlasting LIFE.

Thus we have discovered how everything in and pertaining to the Tabernacle in the Wilderness symbolized and foreshadowed the coming and ministry of our Blessed Savior and Lord. Were

these various elements presented in or about the Tabernacle, to be represented on a blackboard, one by one, we might have rubbed them out, since, one by one, we have seen how CHRIST Himself fulfilled them, and filled them with amazing Divine meaning. Thus, as types and symbols, they become object-lessons, showing forth the steps in the way of Divine Redemption and Salvation, wrought for us by our Lord JESUS CHRIST, and thus point the way from sin and death, step by step, into the presence of the Glory of GOD in the heavenlies.

When the high priest had entered into the Holy of Holies, symbolizing CHRIST's ascension into Heaven, once for all, there was no way the congregation of Israel, waiting without the gate of the court, could know that he remained alive, or had received favor with GOD, except by the tinkling of little bells fastened to the hem of his garments. They listened intently for the sound of these bells, until the high priest returned to view, and proclaimed to them the pronouncements which had been communicated to him from above the Mercy Seat.

THE WITNESS OF THE HOLY SPIRIT

When CHRIST was about to go to the Cross, on that last night in the Upper Room, He told His disciples that when He had ascended to His Father in Heaven, He would ask the Father to send another Comforter, the Divine Paracletos, who would become their assurance that GOD, the Father, had accepted the sacrifice which He had offered on Calvary. By the coming of the HOLY SPIRIT into their hearts and lives they would know that HE LIVES. That the redemption of sinful, but believing men is complete, and that now, before the throne of GOD, He ever liveth to make intercession for the saints, until He shall come again to receive them unto Himself, even as He promised. (John 14:1-3, Acts 1:10-11)

The coming of the HOLY SPIRIT into their hearts and ours is the earnest, or guarantee, that the blood shed by the Lamb of GOD on the cross is efficacious for the cleansing away of OUR sins, and that We, indeed, have passed out from death into ETERNAL LIFE.

GOD BE PRAISED

Thank GOD, for He has so simply and beautifully revealed these things to us. Have we grasped them? We never can do so with our minds alone. They can be fully known and, experienced, only as we come to know JESUS CHRIST and through Him come to know GOD our Father. (John 17:3) Every sincere seeker of GOD and of personal salvation may take these steps and know these experiences, freely and fully, if he, or she, will take the place of the sinner in ancient Israel, and walk in the way of the HOLY SPIRIT which, in our behalf, and for us, are here set forth for our humble belief and acceptance: for this is the Divinely revealed way to GOD, through JESUS CHRIST, who alone is "THE WAY, THE TRUTH, AND THE LIFE." (John 14:6)

~ end of chapter 9 ~

10-CHAPTER TEN - THE CONSTRUCTION . . .

CHAPTER TEN -

THE CONSTRUCTION OF THE TABERNACLE

Exodus 26:1-30; Exodus 36:8-34

The Tabernacle in the Wilderness was designed by GOD Himself. Moses was commanded that it be made according to the pattern showed him on Mt. Sinai. No person, who has any respect whatsoever for the Word of GOD, can possibly attribute its origin to mere human impulse or design, nor to a doubtful origin in "Hebrew folk-lore." We are told that Moses was shown the true Tabernacle in the heavens, and was placed under heavy obligation to follow the pattern there revealed. There is something back of this few have discerned or grasped. The Tabernacle in the Wilderness was temporary, as the very name signifies. It is the type of the true temple, eternal in the heavens.

The Tabernacle proper was 10 cubits wide (or 15 feet from North to South) and 30 cubits long (or 45 feet from East to West). The end on the East was upheld by five pillars set in sockets of brass. As stated previously, here the use of brass ended. It was transcended by silver and gold. From here on, the structure of the tabernacle rested upon silver. Applied symbolically, this signified that GOD's relationship with Israel rested solely upon Redemption. Furthermore, the Church rests upon nothing earthly. Its foundation rests upon the Redemption wrought by JESUS CHRIST on the Cross. Thus we are forcefully reminded that we are dealing with things, not of this earth but with heavenly, and spiritual origins and values.

The sides and the West end of the Tabernacle were constructed of boards of acacia wood, 27 inches wide and 15 feet long. Every board was covered with gold. Two finely wrought tenons at the base of each board, were fitted into mortises in silver blocks containing about one talent, or 96 pounds of Silver each. The silver blocks were placed end to end, so that the lower end of each board overlapped the joint between each two blocks, with one tenon in one and the other tenon in the next, and so on.

Along the sides of the boards, probably on the outside, were rings, or gold brackets, through which gold-covered acacia strips were thrust, five strips on each side, evenly spaced from top to bottom. Four of the strips ran half way, so there were eight on a side in all. The fifth, or center strip, ran all the way from end to end of the sides of the tabernacle. Some have judged that this strip ran through mortises cut, from edge to edge, through each board and around the tabernacle, thus binding all the boards tightly and immovably together. Thus is made clear what Paul had in mind, when by inspiration he spoke of the Church of our Lord JESUS Christ; "In whom all the building fitly framed together groweth unto an holy temple in the Lord." (Ephesians 2:21)

"Each of the two sides of the tabernacle, North and South, had 20 boards and 40 sockets. The back, or West end, had 8 boards, with 16 sockets; but only 6 boards were placed side by side in a

row. It appears that the Holy of Holies was a perfect cube, (10x10x10 cubits) allowing two boards thickness at the corner, for half the width of a board. This seems to be the simplest explanation of verse 29."

We have already mentioned the five pillars, overlaid with gold, supporting the door of the tabernacle on the East, and the four covered with gold supporting the veil by which the Holy Place was separated from the Holy of Holies. When the sides of the tabernacle were in place, the inside walls appeared as an unbroken sheet of gold. Inside were hung curtains with woven patterns in gold symbolizing the angelic hosts in Heaven.

FOUR SYMBOLIC-COVERINGS

The Inner Covering. (Exodus 26:1-6) The inner covering consisted of ten strips, 4 by 28 cubits in size. (6x42 feet) Five strips were coupled together, along their edge. Another five strips were fastened together to make two solid coverings, when joined, 28 by 40 cubits in size. They were held together by 50 loops on the selvedge of each curtain, joined by pulling one loop through its opposite loop and, doubtless fastening them by clasps, or toggles of gold. The material of this beautiful curtain was fine twined linen, interwoven with purple, scarlet and blue in the forms of cherubim. The meanings of these colors have been mentioned twice before, and need not be repeated.

Since the height of the tabernacle was 10 cubits and the width 10 cubits, from the ground on one side to the ground on the other side, would be 30 cubits. The length of the curtain was 28 cubits, so that the curtain ended one cubit above the ground on each side. No part of this curtain was allowed to touch the ground. This was true not only of the sides, but of the front and back of the tabernacle as well.

The Second Covering. (Exodus 26:7-13) This covering consisted of 11 curtains, each was 5 cubits wide and 30 cubits long. Five strips were coupled together on their edges, making one curtain 20 by 30 cubits in size, and six strips fastened together formed another curtain 24 by 30 cubits in size. These two large curtains, like the First Curtain, were joined by 100 loops, held together by 50 clasps made of brass. Thus was formed one large covering 30 by 44 cubits, allowing it to fall well over the sides and the back and front of the tabernacle. Very evidently the top of the tabernacle was flat.

This curtain was woven of goats' hair. It is significant that goats were used for the sin-offerings. However, this covering, and the brazen clasps which held it together, could not be seen from inside the tabernacle. Thus, inside the tabernacle, everything symbolized the fact that all sins had been taken away, and the believer walked in fellowship with his Redeemer.

The Third Covering. (Exodus 26:14) This covering was of rams' skins dyed red. The size of this curtain or covering is not given. Since the ram was used for the voluntary offerings, and red was the color signifying sacrifice, suffering and death, the ministry of CHRIST was symbolized, of whom it was said, "Lo, I come (in the volume of the book it is written of me,) to do Thy will, O God." (Hebrews 10:7) "The Son of man came... to give his life a ransom for many." (Matthew 20:28) Thus Jehovah's suffering Servant, obedient unto death, is here signified, as over all, covering and protecting all who come unto GOD, by faith in Him who died for them on Calvary. (Please read Php 2:5-8, Galatians 3:13, Hebrews 12:2, Isaiah 53:1-12).

The Fourth Covering. (Exodus 26:14) This was the outer covering. It was made of badger's skins. Its size is not recorded. The outer, earthly appearance of this covering could not have been at all attractive. However, it must have been an admirably adapted, protective covering for the Tabernacle, as it would be in perfect harmony with the desert surroundings where it was repeatedly pitched.

Not only so, but that outer covering for GOD's inner sanctuary of pure gold, wonderfully symbolized the Son of GOD, tabernacled among men in the flesh, who saw no beauty in Him that they should desire Him. (Isaiah 53:2-3) How wonderful that things made by the hands of men could so perfectly symbolize the deep, spiritual mysteries of GOD! Millions of professing Christian today might be shocked to learn how simply and effectively the deep things of GOD were presented constantly to the Children of Israel; even as they traveled the barren wastes of the wilderness.

GOD help us, who are so much more favorably situated, to understand and appropriate and EXPERIENCE these precious treasures of truth, now so effectively set before us.

~ end of chapter 10 ~

11-CHAPTER ELEVEN - THE PRIESTHOOD

CHAPTER ELEVEN - THE PRIESTHOOD

Exodus 28:1-43; Exodus 29:1-37; Exodus 39:1-31

This subject, in its relationship to the children of Israel, should have its proper beginning with Genesis 14:18-20. Eight times in the Epistle to the Hebrews, in dealing with the meaning of the Aaronic priesthood, as typifying the High Priesthood of JESUS CHRIST, the Apostle mentions the ministry of Melchizedek, king of Salem, who, for the first time in sacred history, brought forth bread and wine, symbolizing all that the Sacred Communion means to spiritual Christians today. Thus Israel's priesthood is linked to that of Melchizedek, to whom Abraham gave tithes and, as is clearly indicated in Hebrews 7:10, so did those who were called to the priesthood and service of Jehovah, to minister in things Divine in the Tabernacle in the Wilderness and, on through many centuries, in the temple in Jerusalem.

As this subject, unfolded in connection with the worship conducted in the Tabernacle, is so voluminous, we can but indicate the scripture passages related thereto, urging our readers to take their Bibles and give diligent study to the Word. This will be found abundantly rewarding, especially to every minister of the Gospel. (Exodus 29:1-37; Exodus 40:12-15; Leviticus 8, 9.)

FIRST CLEANSING

When Aaron and his sons were inducted into the priesthood, in obedience to GOD's command Moses brought them to the door of the Tabernacle, probably to the Laver of cleansing, where Moses thoroughly bathed their bodies with water. Thus, the first requisite for the service of GOD, REGENERATION, or the New Birth, was symbolized. Moses did it, as they could not cleanse themselves. Only GOD can cleanse the souls of men by the washing of regeneration. After that, they must go constantly to the laver to wash their feet and hands soiled by service, as they handle earthly things.

CLOTHED WITH CLEAN GARMENTS

Moses, acting as GOD's representative, then placed clean garments upon Aaron. Symbolically the garments with which the High Priest and his sons were invested were GOD's providing. The vestments of this world are meaningless and useless for the service of GOD.

ANOINTED

(Exodus 29:20-25; Exodus 30:30-32)

The truth, presented by the two passages which we have cited, is profoundly significant. The blood of the ram to be sacrificed, in token of the taking away of the sins of Aaron and of his sons, was to be applied to the tip of their right ear, and to the thumb of their right hand, and to the great toe of

their right foot. They were to hear what GOD the Lord would speak. (Psalms 85:6-8) Their hand was to be set apart and dedicated to GOD's service. Their walk in the sight of men, and their journeyings with messages and services for GOD were to be under the blood, and sacrificially rendered in His name and for His glory.

They were to be sanctified and set apart by the administering of oil, signifying the baptism with the HOLY SPIRIT. In the case of the High Priest, oil was poured over his head, and ran down upon his beard and over his garments, symbolizing complete anointing and consecration of his all, to the ministry and service of GOD. If these things were so profoundly significant and essential, so long ago, why are the realities which they signify, so completely neglected today?

It will be found singularly instructive and impressive for the reader to make a pains-taking study of the requirements imposed upon all of the priests of Israel. Should these requirements be any less rigid and far-reaching for those who are set apart for the service of GOD to minister in things Divine and Eternal, in our day?

THE HIGH PRIEST

While we study the scriptures relating to the Aaronic Priesthood, as found in Exodus and Leviticus, we shall find their inspired meaning and application for us in the Epistle to the Hebrews, where it is shown that all that relates to the priesthood, especially to the high priesthood, typifies the ministry of OUR GREAT HIGH PRIEST, JESUS CHRIST, who has, once for all, entered within the Holy of Holies of the Temple in the Heavens to make intercession for us before the throne of GOD.

THE HIGH-PRIESTLY HABILIMENTS

(Exodus 28:1-5)

The raiment of the High-Priest consisted of six garments, or parts of garments; a breastplate, an ephod, a robe, a brodered coat, a mitre, and a girdle. We present them in the order of their consideration in the Word.

The Ephod: (Exodus 28:6-14) The ephod was the outer garment. It was cunningly wrought in the colors symbolizing the character and ministry of CHRIST, gold, purple, scarlet, and blue wrought on fine-twined, white linen. It was loosely fitted, dropping to the bulge of the thighs. We are told that gold was beaten into thin plates, cut into fine wires, and worked into the linen with the three colors already mentioned.

The ephod had two broad shoulder straps, one for each shoulder, with some sort of band crossing over, both front and back, joining them. On each shoulder was an onyx stone, attached to the ephod. Each stone was engraved with the names of six tribes of Israel, six names on one shoulder and the remaining six names on the other shoulder, arranged in the order of the birth of the 12 sons of Jacob (Israel). We shall treat this subject more fully in a subsequent chapter.

These onyx stones were mounted in gold, and were designed to symbolize the fact that when the High Priest appeared in The Tabernacle, and especially in the Holy of Holies, he bore in remembrance before the Lord all the children of Israel. There were two more golden settings, like rosettes, which ornamented the shoulder-pieces, and golden cords depending (hanging) from them. The breastplate and girdle were worn with the ephod.

The Girdle: (Exodus 28:8) The girdle served the purpose of a belt. It was a very skillfully woven band, of the same material as the ephod, and of the same colors, having the same symbolism. Our great High Priest, as seen in Revelation 1:12-13, was girt with a golden girdle.

The Breastplate: (Exodus 28:15-28) The breastplate contained or constituted the Urim and Thummin by which the high priest received the pronouncements or decisions and judgments of GOD, as relating to His people. Its materials, colors and workmanship were the same as those of the ephod. Its symbolism was the same. It was 9 inches wide and 18 inches long. When folded it formed a pouch 9 inches square. On the front it was set with stones in gold-mountings. There were 12 stones, set in 4 rows with 3 stones in each row. It is evident that these stones were engraved with the names of the 12 sons of Israel, in the order of their birth, from the oldest to the youngest. These stones in order were, in the first row, sardius, topaz, carbuncle; second row, emerald, sapphire, diamond; third row, jacinth (ligure), agate, amethyst; fourth row, beryl, onyx, jasper.

The breast plate was held in place by golden cords attached to rings pendant from the golden rosettes on the shoulders as already mentioned. Other rings at the girdle held cords so interlaced that the breastplate was held firmly in place, resting on the ephod. Thus as the High Priest came into the presence of GOD in the Holy of Holies, he bore the names of the children of Israel engraved on stones resting on his shoulders and upon the ephod over his heart.

The Robe of the Ephod: (Exodus 28:31-35) The robe of the ephod was all of blue. It was woven in one piece. It had an opening for the head, and hung to the floor from the shoulders. On the lower hem was a row of pendant bells, fashioned in the form of pomegranates, interspersed with balls of purple, scarlet, and blue. The High Priest was forbidden to enter the Holy Place without this garment on. It was essential that these bells be heard on entering and leaving the Holy of Holies, otherwise he would die.

The Mitre: (Exodus 28:36-39) This was a holy crown. Engraved upon it were the words "HOLINESS TO THE LORD." It was mounted upon blue lace, and was borne across the front of Aaron's forehead, perhaps wound around the head, with the golden, engraved plate in front.

The Embroidered Coat: (Exodus 28:39-43) This, doubtless, was an undergarment. It was of fine linen, woven in checkerwork. It was put on first, next to the body. It may have been fashioned as an undershirt, possibly with a rather deep skirt. Added to this was a garment much like our modern "shorts." The description of these garments indicates this to be correct. The wearing of this garment was obligatory. Disobedience merited death.

The Dress of the Priests: (Exodus 28:40-43) The official dress of the sons of Aaron consisted of four garments. A coat of fine linen, held in place by a girdle. They were woven in the four essential colors which we have noticed so often: purple, scarlet, blue and white. Each priest was required to wear a head-dress, similar to that of the high-priest, but far simpler. Under all were worn "concealers", or breeches, as already stated. Every priest must wear these specified garments. Moses was expressly commanded to see that these garments were worn, and also that before any priest began his duties, he must be anointed with the holy oil, consecrated and sanctified, or set apart wholly to the service and ministry of GOD.

The instructions and commandments, relating to all these detailed preparations for the priesthood, should have a sobering effect and would add dignity and solemnity to the service and ministry of

every servant of GOD, if these scriptures were to become a part of the teaching and training of every person aspiring to "Holy Orders" in our churches today. May GOD grant to use these chapters to this end.

~ end of chapter 11 ~

12-CHAPTER TWELVE - THE SACRIFICES . . .

CHAPTER TWELVE -

THE SACRIFICES AND THE OFFERINGS

Leviticus 1:1-7:8

There were five specific offerings required in the worship before the Brazen Altar, which was placed just inside the outer Gate of the Tabernacle. Some expositors have overlooked the fact that these offerings indicate; first, the relationship to GOD the Father to the ministry of His Holy Son, and then, HIS relationship to sinners, as their, Redeemer, Saviour, and Mediator between GOD and men, and between men and GOD. They present the different aspects of the ministry of CHRIST as the Revealer of the righteousness, mercy, and love of GOD, and as the sufficient Sacrifice for every need of every man.

The first three offerings were designated as "sweet savour offerings." These were known as the "burnt-offering," "The meat-offering," and "the peace-offering." The other two were "the sin-offering" and "the trespass-offering." As Dr. Talbot effectively says, "The first three offerings set forth the perfections which GOD the Father finds in the Lord JESUS; the last two portray CHRIST as the Sin-Bearer for a guilty world. In the sinless life of the Son, the Father found delight; but when the Son became a Sin-Offering, accursed for us, then the Father had to turn His face away from His beloved Son, while He uttered that despairing cry from the cross. "My God, my God, why hast thou forsaken me." (Matthew 27:46) In that hour He was accursed, as He bore the guilt and shame of our sins upon the accursed tree.

The burnt-offering symbolized the ministry of CHRIST with whom the Father was well pleased, whose every attitude, motive, act and word and deed perfectly harmonized with the character and will of the Father, and so infinitely perfect that on the last night of His earthly life He could say, "He that hath seen ME hath seen the Father." (John 14:9) The peace-offering represents the work of CHRIST by which believers are made at one with GOD. The atonement, or at-one-ment, whereby the sinner is pardoned and finds "peace with God through our Lord Jesus Christ," (Romans 5:1) is the only basis of peace and fellowship between GOD and the redeemed children of men.

The meat offering, which was without blood, represented the perfect character, holiness and beauty of the Son of GOD, the Breath of Life, the only source of Life Eternal. The Sin-Offering and Trespass-Offering represented CHRIST as our Substitute, whose shed blood is efficacious to cover all our sin, inherent in a sinful nature, and also all sins and trespasses which in any and every way have given overt expression to that sinful nature, in thoughts, impulses, emotions, and words and deeds. In other words, the Sin-Offering is the basis on which GOD deals with what we were and are by nature, The Trespass-Offering is the basis on which GOD deals in mercy, pardoning our offenses offered out of our sinful nature. The first is sin inherent. The second is a matter of sins committed out of our own will and desire.

GOD sets forth these offerings in Leviticus in the order we have mentioned them. But in approaching the Brazen-Altar the sinner was required to reverse them. The sacrifice or substitute for sin must be offered and accepted first. Then the offering for overt trespasses and willful offenses toward GOD. The basis of forgiveness and pardon, underlying all was the shedding of the blood of Him who became our vicarious Substitute to save us from eternal death, the guiltless and spotless "Lamb of God, which taketh away the sin of the world." (John 1:29)

SUBSTITUTE SACRIFICES

Five different living creatures could be presented as substitutes and sacrifices, which were acceptable unto GOD. These were a bullock, or ox; a sheep or a lamb; a goat; a turtledove, or a young pigeon. These were not the measure of an individual's sins, but were graciously indicated as the sinner's substitute-sacrifices, according to his ability to provide them. It is interesting to note that when the parents of JESUS came with their Child to the Temple they were able to offer to the priest only a pair of turtledoves. Thank GOD, that the lowliest that this world knows is not barred from the love and mercy of GOD, for a broken and contrite heart He will not despise, since under Grace that is the most precious sacrifice in the sight of the Heavenly Father, when we come to Him by faith, pleading the merits of His dear Son, as the sole basis of our redemption and salvation.

As all had sinned and come short of the glory of GOD, every sinner in all Israel, including the High Priest and all of the priesthood, as individuals, had to come with their substitute sacrifice for sin and sins. There were no excuses or exemptions. This is true today, and because we live in a Day of Grace, when any sinner anywhere may turn to the Lamb of GOD, our Redeemer and Saviour, and find pardon, peace and salvation, of how much greater condemnation is the offense perpetrated by any unsaved person, who willfully persists in neglecting so great salvation, so freely offered, and on every hand proclaimed and pressed upon lost and dying men and women in this land of ours.

In a book of this limited scope it is impossible to present, in all their details, the meanings and applications of these precious truths. Otherwise we would need to publish a volume far beyond the time and cost available to the thousands whom we hope will be blessed by the reading of these chapters. However, there was one event in the religious calendar of Israel which we must not overlook nor neglect. We refer to the Day of Atonement.

THE DAY OF ATONEMENT

(Leviticus 16:1-34; Leviticus 23:26-32)

The entire sixteenth chapter of Leviticus is given to the instructions for the observance of the greatest day in Israel's year, the Day of Atonement. In Leviticus 23, this observance is given its chronological place among the Feasts of Jehovah. On this one day in the year, Aaron laid aside his garments designed for beauty and glory. He cleansed his body and clothed himself in spotless white.

Two young goats were presented before the Lord at the door of the Tabernacle, one was slain at the Brazen Altar. The other was led far out into the uninhabited and barren wilderness. This was called the "scapegoat." First, Aaron laid his hands upon this goat's head. As he did so, he

confessed before the Lord the sins of all Israel. Symbolically the sins of Israel were laid on the head of the innocent goat, thus typifying our sinless Substitute, our Saviour, the Lord JESUS CHRIST. The goat then was driven far away, in token that Israel's sins . . . and ours . . . have been taken away, to be remembered no more against us forever.

With the OTHER goat which was slain, was sacrificed a bullock upon the altar of Burnt Offering. Then Aaron took of the blood of these sacrifices in a basin, after the whole Tabernacle had been filled with the odours of much burnt incense, and bore it into the Holy of Holies, where he sprinkled it upon the mercy seat, and before the mercy seat with his finger seven times; while the Holy of Holies was filled with the fragrance of burning incense, symbolic of a great volume of prayers and intercessions ascending to GOD.

As Aaron came out of the Tabernacle he approached the altar and sprinkled the four horns thereon with blood. It was at this juncture that the scapegoat was led away into oblivion. Before Aaron left the Tabernacle he took off the robes he had worn in the Holy of Holies, cleansed his body and then put on the beautiful robes of which he had divested himself. Then he sacrificed the burnt-offering. The fat of the sin-offering alone was offered on the altar; and what remained was carried beyond the border of the camp, and there burned with fire. All of these observances were symbolizations prophetic of the ministry of Israel's coming Redeemer and Saviour, who was crucified outside the wall of Jerusalem on Calvary. There He bore the sins of mankind, and made a perfect and eternal oblation of Himself and took our sins away. Shout Hallelujah!

This was both a day of mourning and of rejoicing. The more understanding and sincere was their mourning, in keeping with the symbolism of what they beheld, the greater their rejoicing. There is far too little understanding of these things among professing Christians today, even in the most significant services in our churches. Hence far too seldom do we see congregations carried above themselves, because of the out-pourings of the HOLY SPIRIT, as the hearts of the people overflow with gratitude to GOD for the presence and the reality of so great and glorious a Saviour and the overwhelming experience of assurance that He has pardoned our transgressions and taken our sins away forevermore. May GOD forgive us, because so seldom do we know the glory and power of such a wonderful salvation.

~ end of chapter 12 ~

13-CHAPTER THIRTEEN - THE ORGANIZATION . . .

CHAPTER THIRTEEN -

THE ORGANIZATION OF ISRAEL, IN CAMP AND ON THE MARCH

It has been said that, when Moses led the Children of Israel out of Egypt, they constituted an unorganized rabble. The time while Israel was encamped before Mount Sinai, was used, not only in preparing the detailed requirements and varied articles of equipment for the Tabernacle; but during this period the unorganized multitude was assembled by tribes and given their proper locations in the camp and on the march. Before this could be done, a numbering, or census of the people had to be taken. This was done by families and, because of intermarriages among the tribes, doubtless, the gathering of the several tribes must have been in the lines of the heads of families. And, since thousands of people, not closely related, had accompanied the Israelites out of Egypt, it would be natural that they be attached to the Tribes whose families they were closest to, before leaving Goshen.

It is important to note that this census took account of males only, and THOSE 20 years old or older, who were able-bodied and capable of bearing arms. (Exodus 40:1; Numbers 1:1-2) In taking this census Aaron was associated with Moses, as also were the heads of the 12 tribes in Israel. (Numbers 1:1-16) It is surprising to learn that, when this census was completed it totaled 603,550 men able to bear arms. (Numbers 1:17-46)

THE TRIBE OF LEVI SET APART

It is very important to keep in mind that the tribe of Levi was set apart unto the service of GOD to care for, protect and transport everything pertaining to the Tabernacle from camp to camp. This required that these sons of Levi, and their families, the Gershonites (7,500 men); the Kohathites, (8,600 men) and the Merarites, (6,200 men) be camped around and close to the Tabernacle. GOD had accepted the tribe of Levi instead of the first born sons out of the families of ALL the tribes of Israel. They were given no allotment of land, but they were unto GOD as a separated and consecrated possession, and were to be provided for and supported by the offerings of all the people, through their contributions of every nature in connection with their worship at the Tabernacle.

HOW COME TWELVE TRIBES?

When the tribe of Levi was set apart without the designated inheritance, appointed to the other tribes, how is it that, Twelve tribes remained? Please turn to Genesis 48:5 and discover that father Jacob definitely decreed that Ephraim and Manasseh, the sons of Joseph, were to receive their father's inheritance, and so, their names appear among the tribes of Israel, instead of the name of Joseph. Thus there still remained 12 tribes, after Levi was set apart for the service of the Lord.

These twelve tribes were assigned specific places in the camp, and on the march. In camp, three tribes were assigned places on each side of the court of the Tabernacle. Each of these three tribes

encamped and marched under a divisional standard. Each tribe also had its ensign. Thus, whether in camp or on the march, each tribe could be instantly located. We deem it important to indicate these divisional standards and the location of the tribes in each division, with the number of men in each tribe and division. We name them in relation to their position around the Tabernacle.

First Standard, On The East - A Lion

Issachar (54,400) ----- Judah (74,600) ----- Zebulon (57,400)

Second Standard, On The West - A Calf

Manasseh (32,200)----- Ephraim (40,500)----- Benjamin (35,400)

Third Standard, On The South - A Man's Head

Gad (45,650) ----- Rueben (46,500) ----- Simeon (59,300)

Fourth Standard, On The North - An Eagle

Naphtali (53,400)----- Dan (62,700) ----- Asher (41,500)

THE SIGNIFICANCE OF THE STANDARDS

It will be rewarding to devote a paragraph to the significance of the emblems on the four divisional standards which we have mentioned. That on the standard of Judah was a LION. That on the standard of Ephraim was a CALF, or bullock. The emblem on the standard of Rueben was A MAN. While the emblem on the standard of Dan was an EAGLE. Here is a remarkable correspondence with the meanings of the four colors, appearing on the gate of the Court, the Door of the Tabernacle, and the Veil before the Holy of Holies. These colors were purple, scarlet, white and sky-blue.

Purple is the color of royalty. It speaks of the Kingdom and of the King. So does the Lion, "the Lion of the tribe of Judah." (Revelation 5:5) Thus the character and mission of JESUS CHRIST, set forth in the Gospel of Matthew.

Scarlet symbolizes the sacrifice of the suffering Savior and of His humble service obediently rendered to His Heavenly Father. So do the head of a Calf, or bullock. The calf was the sacrificial offering. The bullock was the beast of burden, rendering silent and faithful service. Thus the Gospel of Mark.

Pure White symbolized the perfect, sinless manhood of the Man CHRIST JESUS, so beautifully presented in the Gospel of Luke. Thus the head of a Man on the third standard.

Last was the blue of the sky, the home of the Eagle: symbolizing the Son of GOD, who came down from GOD out of Heaven, not to do His own will, but that of the Father; presented in the Gospel of John.

How wonderful these revelations are! Who dares to say that these things are mere Hebrew "folklore!" In this connection, please read Ezekiel 1:10 and Revelation 4:7 and be convinced of the Divine inspiration of the Word of GOD.

THE ORDER OF MARCH

When the camp broke up and the tribes moved out on the march, Judah, Issachar, and Zebulon headed the line, under the standard of the Lion. Then came, Reuben, Simeon, and Gad, under the standard of a Man. Next, is indicated the position of the Levites, bearing everything pertaining to the Tabernacle and its worship. Following the Levites, came Ephraim, Manasseh and Benjamin, under the standard of the Calf; while fourth, and last, came Dan, Asher and Naphtali, under the standard of the Eagle.

Immediately in front of the Gate of the Court on the East were the tents of Moses and Aaron. Aaron was the older, hence was mentioned first. Aaron was the first high priest and his four sons were priests. Two of them, Nadab and Abihu, offered strange fire on the altar and died instantly. (Leviticus 10:1-2) This left Eleazar and Ithamar to minister to and with their father. Moses and Aaron, and all the priests, were Levites, although many Levites were not called to the priesthood; but ministered in all the duties necessary to the care and transportation of the Tabernacle. For an outsider to presume to undertake any duty of the Levites merited death.

The Gershonites located on the West side of the court of the Tabernacle, were the "tent-men." They cared for the coverings, hangings, and cords, necessary for the Tabernacle. The Kohathites, located on the South side of the court, cared for the furniture in the Tabernacle, together with all vessels and instruments used in the Tabernacle.

The Merarites, located on the North of the court, were custodians and carriers of the boards, bars, pillars, sockets, pins and cords of the Tabernacle. While Aaron, his sons and the priests had general charge and oversight of everything, whether in camp or on the march from camp to camp.

In the fourth chapter of Numbers, we learn that there was a second census of the Levites to discover men from 30 to 50 years to enroll for the arduous task of carrying the heavy parts of the Tabernacle and the furniture and implements used in its service. It should be noted that only the priests were allowed within the doors or walls of the Tabernacle. Not until the golden lampstand, the table of shewbread, the altar of incense, and the Ark of the Covenant had been carefully covered with their various coverings, were the Kohathites allowed to enter the Tabernacle to take up their burdens for the march.

REAL SACRIFICE AND SERVICE

Only as we remember the weight of the Altar of Burnt-offering, and of the many brass and silver sockets, and of the boards and pillars, and the bulk weight of the curtain of the court and those which covered the tabernacle proper can we realize the collective heavy labor and service rendered by the Levites in their complete consecration and dedication to the service of their GOD. What boasted service, by the average Christian today, can begin to compare with it? Way back there, under law, those Levites surely fulfilled the injunction of the Apostle, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy acceptable unto God, which is your reasonable service." (Romans 12:1) How humbling, as well as edifying, and uplifting, are some of the things which we Christians have discovered while we have studied these wonderful things, unfolded to us in these chapters concerning the Tabernacle in the Wilderness!

~ end of chapter 13 ~

14-CHAPTER FOURTEEN - . . . NAMES OF . . . ISRAEL

CHAPTER FOURTEEN

THE SIGNIFICANCE OF THE NAMES OF THE SONS OF ISRAEL

We have now come to the consideration of a very significant element in the Divine Revelation. In Chapter 12 we were impressed with the fact that when the High Priest of Israel went into the presence of GOD in the Holy of Holies, he bore upon his shoulders and upon his breast the names of the Twelve Tribes of Israel, engraved upon precious stones. These names appeared in the order of the birth of these twelve sons of Jacob. Comparatively few have ever realized that the meaning of these names present the Divine order and operation of GOD's plan of Salvation, as revealed subsequently in the Word of GOD.

Please read Revelation 7:4-8 and then read Revelation 21:12 and marvel at the wisdom and foreknowledge of GOD. Thousands of years have intervened since Aaron first bore these names into the Holy of Holies of the Tabernacle; but here we find them recorded by John the Revelator, hundreds of years later. It is now nearly nineteen hundred years since John penned his prophecies by Divine inspiration, and we are only beginning to see the preparation for the beginning of the fulfillment of Revelation 7:4-8; while the fulfillment of Revelation 21:12 awaits the passing of at least another thousand years.

At this moment we watch developments in the Near East and in Palestine and in other Bible lands which, when fully developed, will bring swiftly to consummation events of supreme prophetic importance, which thousands of supposedly erudite theologues deem to have no possible religious or political significance. Yet it is a fact that the future of the whole world will be changed when these events, now impending, begin to take on their prophetic meaning.

TO YOUR BIBLES!

We cannot take time to read the scripture passages from which we present these interpretations. Hence we urge each reader to study each passage as cited. Please turn to Genesis 29:32-33 and follow along as we proceed. In these verses we have described the circumstances under which Jacob's first son was born, and the name which was given to him.

As these christenings occur, one after the other, as Jacob's sons are borne by four different women, to the number of twelve, we shall be astonished by the cumulative meaning and force of these scriptures.

Jacob's first son was Reuben. It means, "Behold a son." Leah said, "Surely the Lord hath looked upon my affliction." Next Simeon was born. He was named Simeon; as Leah said; "Because the Lord hath HEARD that I was hated." Simeon means "to HEAR." Leah's third son was named Levi "Because I have born him three sons." Levi means "joined," or to be joined to. Then Leah bore a fourth son, and called his name Judah; because, she said, "Now will I praise the Lord." Judah means "Praise".

Next Bilhah, Rachel's maid bore Jacob a son. And Rachel said, "God hath judged me, and hath also heard my voice." Please notice that Rachel named Bilhah's son, as though he were her own child. She named this son, Dan. Dan means "Judging!" And Bilhah, Rachel's maid, bore another son, and Rachel named him, Naphtali, which means "wrestling." For, said she, "With great wrestlings have I wrestled... and I have prevailed."

Then Zilpah, Leah's maid, gave Jacob a son, and Leah named him Gad; "A troop cometh." And Leah named Zilpah's second son Asher, "Happy am I," she said "For the daughters will call me blessed." Please do not miss that. So she called this son "BLESSED."

A thoughtful perusal of Genesis 30:14-18 will disclose the jealous rivalry between Jacob's wives, and Leah's desperation because she was being neglected. Her joy is expressed because of GOD's favor, for when another son was born, she cried, "God hath given me my hire," and she called this son's name Issachar, which means "wages" or "hire." Leah called her sixth son's name, Zebulon. Because, she said, "I have born him six sons." Zebulon means "to dwell."

Then GOD heard Rachel's prayers, and she bore a son in her later years, and she called his name Joseph; saying, "The Lord shall add to me another son." Joseph means "to add to." Rachel bore Jacob a second son. She called his name Benjamin, which means "son of my right hand."

At first sight, ordinarily, one is not likely to see anything of particular significance about these names of Jacob's sons, taken in the order of their birth. But let us consider them with the Divine plan of Salvation in mind, and see what happens. In doing so, we are following the interpretation and exposition of these passages of Scriptures, as given by some of the most spiritual and discerning writers on Bible subjects the Church has produced. Such revelations can come only under the full illumination of the HOLY SPIRIT.

WHAT WONDERFUL SIGNIFICANCE!

Now let us take these names of the sons of Jacob in order and meaning, and make an astonishing discovery.

The name Reuben, "Behold, A Son," gives to us the first Christian message, "Behold, the Lamb of God (or Son of GOD) which taketh away the sin of the world." (John 1:29) That was GOD's first word to His people, Israel, and to you and to me, as we seek salvation.

Next comes Simeon which means "HEAR." "Behold, the Lamb of God!" On the Mount of Transfiguration, from Heaven, GOD spoke, "HEAR YE HIM!" (Matthew 17:5) First, the Word, then the hearing of the Word. "This is my beloved Son."

Next comes Levi, which means "to be joined." Joined to the Lamb of GOD. Joined to the company of the redeemed. A union accomplished and sealed by the HOLY SPIRIT. This is a blessed experience to everyone who believeth.

How significant that Judah comes next. His name means "Praise." How often have we seen the new-born child of GOD, joined to the Lord and to His saints, break out into PRAISE of His holy name.

Following Judah, comes Dan. His name means "Judgment"; judgment by which we believers, in the light of GOD's mercy and grace, judge ourselves and the world about us, which rejects our Saviour, and walk in separation with our Saviour and Lord. Like Paul we cry, "I am crucified with CHRIST: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave Himself for me." (Galatians 2:20)

Next in order comes Naphtali, which means "to wrestle." This speaks of temptations and trials, and earnest prayers and intercessions, the most precious privilege and practice on the part of a born-again child of GOD. Nothing is more Christ-like than with tears to intercede for the lost and dying children of men, especially in such a world as is ours today.

Then came Gad, which means "A troop cometh." Ah, after wrestling with GOD for the souls of men, how blessed it is to see them come trooping to the altar, seeking salvation. Too many preachers and their people today know little of the experience of prevailing intercessions, which bring lost men and women by the hundreds into the fold of GOD, giving their hearts and lives and service for the glory of CHRIST. GOD forgive us!

After this what could we expect the next name to mean? It is Asher, and Asher means "HAPPY." Oh what joy and happiness, when souls come flocking into the Kingdom of GOD! Joy in hearts and homes, and in the Church, and before the throne of GOD in the courts of Heaven. There is nothing else on earth that can compare with it; when a troop, a great company turns home to GOD. That, indeed, is a REVIVAL.

Certainly, Issachar comes next. Issachar means "hire." It is in such ingatherings of precious souls, that the laborers in CHRIST's harvest-fields receive their hire. These are not the rewards of earthly service, which are soon gone. The wages of such service are as treasures laid up in Heaven. How sweet and precious are CHRIST's eternal rewards to His servants and harvesters, who are diligent and faithful.

Zebulon means "dwelling." Dwelling in Beulah land, in sweet and happy fellowship with CHRIST and the Heavenly Father. (John 14:23).

Then comes Joseph, which means "adding." Read Acts 2:42-47 for an account of the first great revival following the outpouring of the HOLY SPIRIT on the Day of Pentecost. "And the Lord ADDED to the Church daily such as should be saved." That is CHRIST's purpose and desire for His Church everywhere, and all the time. That would be the constant condition in the Church, if the experiences symbolized by these names were truly the experiences of GOD's people today.

How sad it is that such is so seldom the case. Hence so many churches are barren and fruitless. For only as GOD's Israel travails in prayer, does she bring forth children. Only thus can GOD give wonderful outpourings of His grace and love, which rightly we call REVIVALS, or renewals of DIVINE LIFE AND POWER.

Last of all comes Benjamin, "The Son Of My Right Hand." How wonderful! For here is the destiny of the Redeemer and of the redeemed, who have known all these other experiences. They go to be with the Son at GOD's right hand. And here we hear again the wonderful promise of our Lord to those who love and serve Him.

"TO HIM THAT OVERCOMETH WILL I GRANT TO SIT WITH ME IN MY THRONE, EVEN AS I ALSO OVERCAME, AND AM SET DOWN WITH MY FATHER IN HIS THRONE. HE THAT HATH AN EAR, LET HIM HEAR." (Revelation 3:21-22)

~ end of chapter 14 ~

15-CHAPTER FIFTEEN - THE FEASTS OF JEHOVAH

CHAPTER FIFTEEN -

THE FEASTS OF JEHOVAH

Leviticus 23:1-4

Since we began these chapters by calling attention to the fact that, before GOD undertook to deliver Israel from bondage in Egypt, He indicated that He was about to make a new beginning, as to times and seasons in His dealings with His Chosen People, it would seem fitting and proper to bring this book to a conclusion by a more extended consideration of these times and seasons, as established under Divine commandments, for the observance of The Feasts of Jehovah.

It should never be forgotten for one moment, that the supreme events in the life and ministry of JESUS CHRIST perfectly coincided with the observance by Israel of these great Feast Days. Leviticus 23 presents in order seven Feasts of Jehovah which, through the centuries, Israel has always held in veneration.

It is profoundly significant that, as JESUS approached the Cross, He governed His movements by the time-element affecting His ministry. "My TIME is not yet come." (John 7:6-8) Later, as the Passover Feast drew near, He said; "My time is at hand. I will keep the Passover." (Matthew 26:18) The careful Bible student will give full significance to the fact that the Feasts of Jehovah were central, or pivotal points during JESUS' life and ministry. The Gospels are specific as to whether He did, or did not, go up to Jerusalem to attend these feasts. (Luke 2:41-42; John 5:1; John 6:4; John 7:2; John 7:10; John 7:14; John 7:37; John 11:55; John 12:12; John 13:1; John 13:29)

The Feast of the Passover is supremely important. From the foregoing passages of Scripture we see that JESUS timed His last visit to Jerusalem with evident foreknowledge that it determined the exact time when He must present Himself as "The Lamb of God, which taketh away the sin of the world." (Matthew 16:21; Luke 9:51) Doubtless, this hour was set and determined by the time of that first Passover Feast with whose observance this book has its proper beginning.

THE BIRTH OF CHRIST

Those who have devoted a life-time to such research have concluded that JESUS was born October 5-6., 4 B. C., Julian Calendar. Competent scholars are agreed that JESUS was born in 4 B. C.; but the exact date has always been an open question. The date usually celebrated in Christendom was arbitrarily chosen by the Roman Catholic church for the observance of our Lord's birth, to do away with the Feast of Saturnalia, a hideous, pagan Roman holiday, falling on the 25th of December.

Previously it had no Christian significance whatsoever. Since the source of information used to determine the date of the birth of JESUS correctly indicates the accepted date for His Crucifixion

and death, the preponderance of evidence favors the date indicated for His birth, as also correct.

THE FEAST OF TABERNACLES

According to the Jewish calendar, October 5-6, B. C. fell on the 15th day of the Hebrew month, Tisri. This date was that of the Feast of Tabernacles. This fact is startling in view of the figure under which the Incarnation is presented in the Word. "In the beginning was the Word, and the Word was with God, and the Word was God . . . And the Word was made flesh, and dwelt (TABERNACLED) among us... full of grace and truth . . . No man hath seen God at any time; the only begotten Son, which was in the bosom of the Father He hath declared Him." (John 1:1-14; John 1:18) Here are facts meriting our most careful consideration.

THE FEAST OF PASSOVER AND OF UNLEAVENED BREAD

(Leviticus 23:3-8)

These Feasts had their fulfillment in the inauguration of the "Lord's Supper," and in the death of JESUS, on the Feast of Passover, on the 14th and 15th of the Jewish month Nisan, or the 6th and 7th of April, 30 A. D.

THE FEAST OF FIRST FRUITS

(Leviticus 23:9-14)

CHRIST, the "firstfruits of them that slept", (1 Corinthians 15:20; 1 Corinthians 15:23; Colossians 1:15) arose from the grave "on the morrow after the Sabbath," which was the "Feast of First-Fruits." How beautifully and significantly was this feast given its larger and eternal meaning by the Resurrection of our Lord on that day.

THE FEAST OF PENTECOST

(Leviticus 23:15-17)

Those who possess the slightest understanding of the Scriptures, know that "when the day of Pentecost was fully come," this Hebrew feast was fulfilled by the outpouring of the HOLY SPIRIT, which characterized the empowering of the Christian Church. In passing, let us suggest that these feasts have their analogy and fulfillment in Christian experience, as well as in Christian chronology and history.

By all means let none who read these words miss the profound significance of the fact that the Feasts of Jehovah were wonderful types which, in harmony with the plan and purpose of GOD, had fulfillment in exact meaning and on exact dates of the year, clearly indicated many centuries before. Furthermore, it is important to note that these Feasts of Jehovah, so meticulously fulfilled, through the wisdom and power of GOD, in New Testament meaning and force, appear in a part of the Scriptures which misguided men have relegated to the realm of uncertainty in chronology and authenticity.

Nothing is more dangerous and devastating to those who do so, and to those who believe their foolish pronouncements and speculations. Take away the original setting and significance of these feasts, and by what possible coincidence do they have such wonderful fulfillments! The New

Testament Gospels and Epistles accept these feasts at their full value and mark their fulfillment with an exactitude, as to time and significance, which is astounding.

THE FEAST OF TRUMPETS

(Leviticus 23:23-25)

The next feast in order after the Feast of Pentecost, is the Feast of Trumpets. This feast came on the first day of the seventh Jewish month. It was the occasion of "an holy convocation," or gathering of all Israel. It is also the Jewish New Year. This is of supreme significance when we remember that in reckoning events in Israel's history, as well as in ours, New Years Day marks the turning of the years, with their endings and beginnings. Several important periods in Israel's history had their beginning on their New Years Day, or on the Feast of Trumpets. This will be true of wonderful events yet to come.

Doubtless, on some future Feast of Trumpets, or Jewish New Years, will occur the true regathering of Israel. They have gone back and reestablished the present Israeli government. Hideous sufferings will come to them and bring disillusionment and disappointment before their day of true deliverance shall come. Satan will yet "deceive the very elect" (Matthew 24:24), and in unbelief they will think that they are doing GOD service, but Satan will ensnare and hideously persecute and decimate them, before they will sincerely repent of their personal and national sins, when they shall behold "Him whom they pierced," and they and "all kindreds of the earth shall wail because of Him." (Revelation 1:7)

GOD's clock will strike on some future Feast of Trumpets and again Jehovah's special providences toward His Ancient People will be realized in wonderful fulfillment of His gracious promises and prophecies. But before final victory, shall come the "Time of Jacob's Trouble," (Jeremiah 30:7; Daniel 9:24-27; Matthew 24:21-22) which will be a time of judgment upon the apostate and unbelieving in Israel all over the world. It is important to realize that calendar datings have no significance for GOD's Spiritual people, whether Jew or Gentile. On some future Feast of Trumpets, the trumpet will sound and all believing saints will be caught up to meet their Lord in the air. (1 Thessalonians 4:16-18)

Please note that it is on some future Feast Of Trumpets that the Rapture will take place, and also, that at the sound of the trumpet, Jehovah, their GOD, will summon Israel back into covenant relations with Himself.

SIGNIFICANT CONSIDERATIONS

If the birth, the death, the resurrection of CHRIST, and the coming of the HOLY SPIRIT, all fell with amazing exactness on Jewish Feast Days, is there not established, by a remarkable analogy, the presumption that the next great Prophetic Event, which is the Second Coming of CHRIST for His Church, may fall on some approaching Feast of Trumpets? Nothing would be more in harmony with the Word than that Israel may be recalled and regathered on their New Years Day, not too far in the future. Such would be required for the fulfillment of a chronology as exact as that indicated by Sir Robert Anderson who demonstrated that JESUS CHRIST offered Himself as Israel's King on the exact day which ended the 483 years, fulfilling Daniel's prophecy of His rejection by His nation. (Daniel 9:26)

FORESHADOWINGS

No man knows "neither the day nor the hour wherein the Son of Man cometh." (Matthew 25:13) But this does not preclude the fact that CHRIST's fulfillment of the Feasts of Jehovah points to the possibility, and even probability, that He may come FOR His Church, and later on, WITH His Church, in the larger fulfillment of some coming Feasts of Trumpets.

We close this chapter and this book with a number of citations of Scripture, relating to these great events, which point to the sounding of the trumpets, as a signal for the conclusion of the earthly pilgrimage of the Church, and for the regathering of Israel, and the Coming of CHRIST to establish His Kingdom over all the earth. (Isaiah 18:3; Isaiah 27:12-13; Matthew 24:31; 1 Corinthians 15:52; 1 Thessalonians 4:16; Revelation 4:1)

~ END OF BOOK ~

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