

# THE TABERNACLE

EXODUS 25:2, 8-9

By Mike Burnham

A tabernacle is a dwelling place, Heb. 11:8-9; 2 Cor. 5:1. God had just delivered Israel from slavery to Egypt through the blood of the Passover lamb, Exo. 12:1-2, 7, 13. The tabernacle in the wilderness was to be a sanctuary for Him to dwell among His people. He could not dwell with them in Egypt (the condemned in world), but as strangers and pilgrims, redeemed by the blood of the lamb to Himself, separated off from that land of darkness and of death, He could take up His abode in the midst of them.

God found a dwelling place (or a tabernacle) among men in the Person of His Son, Jesus Christ, Col. 1:19; Jn. 14:10; 1:14. When we compare the verses just quoted with Exodus 25:8; Let them make me a sanctuary; that I may dwell among them, then the meaning of the tabernacle begins to come to light, the Tabernacle is Jesus and also heaven (Heb. 9:23-24).

Five names in Scripture describe the Tabernacle. It was called:

*A Sanctuary* (Ex. 25:8), denoting that it was set apart for a holy God.

*A Tabernacle* (Ex. 25:9), revealing it was the dwelling place of God.

*A Tent* (Ex. 26:36), designating it as only temporary.

The *tabernacle of the congregation* (Ex. 29:42) because it was where God met with his people.

The *tabernacle of testimony* (Ex. 38:21), described the law given to Moses, which was kept in the ark of the covenant located in the holy of holies.

## **THE PURPOSE OF THE TABERNACLE**

For almost 500 years, the Tabernacle served as a place for God to dwell among His people and a place where His people could commune with Him. The Tabernacle stood as a visual reminder to Israel that they served the true and living God. Although the Tabernacle made God accessible to the Israelites, He was only approachable in holiness. The structure and service of the tabernacle showed a sinful people how horribly sinful sin was and how they could come before a holy God in worship and service. It is also a graphic portrayal of God's redemptive program for Israel. Every aspect of the Tabernacle---from the brazen altar, where sacrifices were offered for sin, to the mediating high priest, who offered the sacrificed blood on the mercy seat---pointed to God's redemptive plan. The people could only approach God through a blood atonement and a mediating priesthood. Christ is our Mediator and High Priest today.

## **THE PATTERN OF THE TABERNACLE**

The Tabernacle was a prefabricated structure that could be taken apart, moved, and put back together at will. The Lord provided the pattern and the people provided the materials that God had provided them, (Ex. 25:2-7). The offerings they brought were gold, silver, brass, jewels, fine linens, and dye from Egypt; goat hair and ram skins from their flocks; badger skins from the red sea; and shittim (acacia) wood from the Sinai. It took six wagons and twelve oxen to carry the tabernacle plus what the sons of Kohath had to carry, (Num. 7:3, 5-9), which was the holy things, (Num. 4:4,15,20).

The Tabernacle was the focal point of Israel's community and life, with the tribes dwelling around its four sides. On the east side, the tribes of

Issachar, Judah, and Zebulun; on the north side the tribes of Asher, Dan, and Naphtali; on the west side the tribes of Manasseh, Ephraim, and Benjamin; and on the south side the tribes of Simeon, Reuben, and Gad. This did not include Moses, Aaron, the Priests, and the Levites (Kohathites, Gershonites, and Merarites), who were placed closest and on all four sides of the Tabernacle. This is a type of man --- spirit, soul, and body.

One author estimated that the encampment around the Tabernacle extended approximately twelve square miles. Another author has estimated that the provisions needed to meet the needs of the people and animals were in excess of 30 boxcars of food and 300 tank cars of water per day. If the people traveled 50 abreast, the procession would have stretched for 40 miles.

On the march first were the tribes of Judah, Issachar, and Zebulun. Following them was the Tabernacle carried by the assigned family members of Gershon and Merari. Then came the tribes of Simeon, Reuben, and Gad, followed by the family of Kohath carrying the holy objects of the Tabernacle. Then came the tribes of Manasseh, Ephraim, and Benjamin. The rear guard consisted of the tribes of Asher, Dan, and Naphtali.

All nations who worshiped the sun prayed with their faces turned to the east and their temples were built in such a manner the entrance was on the west side, so that the worshipers faced east on entering. The Tabernacle, and the Temple later, were always built with the entrance in the east so that the worshipers turned their backs on the place of the rising sun.

## **THE BRAZEN ALTAR**

### **EXODUS 27:1-8**

The *brazen altar* or the *altar of burnt offering* was five cubits or seven and a half foot square, (five is the number of grace showing the altar was a place of God's grace), stood three cubits or four and a half feet high, and had a horn, pointing outward, on each of the four corners. A brass grate extended through its middle in which brass rings were fastened at each corner. Wooden staves covered with brass were put through the rings for carrying the altar. It stood just inside the court gate (Ex. 40:6), The word *altar* means *high place*. The sacrifice had to be *lifted* up on the elevated altar.

The altar was made of shittim (acacia) wood which is hard, incorruptible, and indestructible, and grows in the Sinai Desert. It portrays the *humanity* of Christ, who came from *A root out of dry ground* (Isa. 53:2), and was sinless in His human nature (Heb. 4:15; 7:26.) The indestructibility spoke of His humanity withstanding the crucifixion (Jn. 10:18) and the decaying effect of the grave (Acts 2:31).

The *brass* covering over the wood typified judgment. It pictured man's first need before approaching God, their sins had to be judged and judgment had to be paid. The Israelites were saved from death when they looked at the brass serpent that Moses put upon a pole in the wilderness. The brass altar symbolizes the *cross* upon which judgment was carried out. Christ too was lifted up and all who trust in Him will be saved from death to eternal life, (Jn. 3:14-15). Christ, the righteous one (1Jn. 3:5), took the divine judgment of God upon Himself and bore our judgment on the cross by becoming sin for us (2Cor. 5:21).

The *four horns* on the corners of the altar spoke of power (1Sa. 2:1-10; 2Sam. 22:3) and were used in binding the sacrifice to the altar (Psa. 118:27). They were sprinkled with the blood of the sacrifice pointing to the power of Christ's sacrifice to save to the uttermost and may picture His hands and His feet fastened to the cross.

## **THE SACRIFICE AT THE ALTAR**

The brazen altar was provided for sacrifice. Without sacrifice, there could be no atonement for sin (Lev. 17:11; Heb. 9:22). The Israelites brought the prescribed offerings without spot or blemish to the priests, who stood at the Tabernacle's gate to receive them. The offerers laid their hands on the heads of the offerings, symbolic of their identification with their substitutionary death on their behalf---their sins were transferred to the sacrifices, and the life of the sacrifices was transferred to them. The offerers then killed the animals, while the priests caught the sacrificial blood in a bowl to be offered as an atonement. The priests, functioning as mediators, sprinkled the blood of the sacrifices on the altar and poured the remaining blood in the basin at the altar's base. Then the priests cut the sacrifices into pieces, washed the inner parts, and burned various pieces on the altar as a sweet savor to the Lord.

At the altar the innocent animals bore the judgment of the guilty. Christ, the believers' lamb (Jn. 1:29), died on the altar of the cross to bear the judgment of God's wrath against sin on our behalf. The sacrifice being burnt on the altar as a sweet savor to God (Lev. 1:9). Christ is our sweet-smelling savor (Eph. 5:2).

## **THE BRAZEN LAVER**

**Exodus 30:17-21; 38:8; 40:7**

The *LAVEN* was never used by the congregation but was provided exclusively for the priests' purification. The priests only had to wash the defilement from their hands and feet before entering the Tabernacle to serve, representing the daily defilement of sin in our walk and service (Ex. 30:21). The hands and feet of the priest have already been sanctified, anointed and set apart for worship. There is the difference between the guilt

of sin and the defilement of sin. We are saved from the guilt and penalty of sin once and for all by the death of Christ (Heb. 10:10). We are cleansed from the defilement of sin by humbly confessing our sin to God who is faithful and just to forgive us our sin and to cleanse us from all unrighteousness (1 Jn. 1:9). The defilement of sin makes us unfit for worship and service (Jn. 13:1-10). We too are priests (1 Pet. 2:9), and we too offer sacrifices unto the Lord, (1 Pet. 2:5), and we too need to be cleansed of our defilement for worship and service.

The **LAVER** was set in the court between the brazen altar and the Tabernacle (Ex. 40:30).

It had two parts: the circular brass bowl, made from the polished brass mirrors that the women brought with them from Egypt, and the brass foot or pedestal (Ex. 30:8). There are no measurements given for the LAVER symbolizing the limitless cleansing power of God. A mirror shows us what is wrong about ourselves. That is what the Word of God does for the believer (Psa. 119:9; Jas. 1:23-24). James refers to what all of us experiences, the fact that we do not retain a distinct impression of ourselves after we have looked into a mirror. It can be the same when looking in the Word of God. While looking in His Word we see our shortcomings and think we will correct them. But as soon as we quit looking into the Word or quit hearing it, we forget all that was said because the uneasiness is gone. If we are hearers of the word, then the word is continually on the hearts and ever before us and we can daily apply the cleansing of the Word to our life.

There was a warning in connection with the LAVER. The priests were to wash their hands and feet that they die not. Brass, you remember, represents judgment. We need to judge ourselves (1 Cor. 11:31). If we refuse to judge our own sins, the Lord will judge them with chastisement, and if we persist death may be the final result.

## **THE COVERING OF BADGER SKINS**

### **Exodus 26:14; 36:19**

The outer covering of badger skins had no beauty at all. There was nothing in its appearance to draw anyone or cause anyone to desire it. It looked common, ordinary, and the tendency would be to reject it. This covering is a picture of Jesus as He passed through the world and how He appeared to the eyes of men. Isaiah foretold this aspect of Him in chapter fifty-three, verses two and three. No one seeing the Tabernacle, covered with the badger skins, would have dreamed of the wealth, the gold, the beauty and glory inside. Only when one is inside could one see its beauty, wealth, and glory. He could only see within by coming by way of the brazen altar with the blood sacrifice offered there, and even then, no one but the priest, called of God, sanctified by the blood and washed clean at the LAVER, could enter in.

Jesus was the true Tabernacle of God, which God pitched not man (Heb. 8:1-5; 9:21-28; 10:1-14). No one looking at Jesus as He passed, garbed in the coarse seamless robe of the poor, marred with sorrow and grief, could know the beauty, the glory, the love, and the power that was within Him. This was briefly shown to Peter, James, and John on the mount of transfiguration when His glory pushed through His outward covering of flesh (Matt. 17:1-2; Mk. 9:2-3; Lk. 9:28-29). But we can know Him because we are priests of God (Rev. 1:5-6; 5:9-10). We are called of God and reconciled by the blood of the Lamb of God, Jesus, and are washed by the Word of God (Eph. 5:25-26). Those who cannot see His beauty, but only see him as a man, despised and rejected Him.

The skins speak of death. These animals had to die for their skins to be used. Jesus became flesh that He might die, to destroy the devil and deliver His people (Heb. 2:14-18).

## **THE COVERING OF RAMS SKINS**

### **Exodus 26:14; 36:19**

No size or dimensions are given for the rams skin covering, or the badger skin covering but they would not be less in size than the one of goats hair and were probably slightly larger as they were probably used to keep out the dust and rain. Since it doesn't say how the ram's skins are attached to each other and since they are called a covering and not curtains it is probable that they were sewn tightly together to form a single covering.

The ram's skins were dyed red. Red in scripture refers to slaughter and blood, so it seems that the ram skins dyed red picture Christ as a lamb brought to the slaughter and shedding His blood (Isa. 53:7; Acts 8:22). The death of the rams which furnished the skins for this covering speaks of atonement.

The ram is set forth in scripture as a substitute. The skins speak of death. When Abraham was about to drive his knife into the neck of his son in obedience to the command of God, God provided a ram caught by its horns in a thicket. We are told that Abraham offered him up in the stead of his son (Gen. 22:13). The ram pictures Jesus as our substitute, provided by God, to die in our stead, to pay the penalty of God's broken law (1 Pet. 3:18; Rom. 4:25; 5:8-10; 1 Thes. 5:9-10). John 3:16 shows that God provided our substitute; He [gave] His son (Isa. 9:6).

This covering of rams skins dyed red was laid over the tabernacle showing that all who are in Christ are under the blood. The ram skins together with the covering of badgers' skins, sheltered all that was beneath from any rain, wind, hail, or storms that may come. Even so, the death of Christ shelters all who are in Him from the storms of God's wrath and judgment (Isa. 32:2 That Man is the Man Christ Jesus).



## **THE CURTAINS OF GOATS HAIR**

### **Exodus 26:7-13; 36:14-18**

The curtains of goats' hair consisted of eleven panels connected together by clasps of brass making one curtain 45 ft by 66 ft. The curtain may have been like the modern cashmere shawls and probably pure white without spot. The eleventh curtain was doubled up and hung over the five pillars of the entrance or east end of the tabernacle (V-9).

The goat was set apart for the sin-offering (Lev. 9:15; Num.28:22). This curtain was a symbol of Jesus Christ who offered himself, without spot, as our sacrifice to take away our sin (Heb. 9:14, 26; Isa. 53:10; 2 Cor. 5:21). On the day of Atonement (Yom Kippur), the only day in the year the High Priest could go into the Holy of Holies, a special sin-offering for atonement was appointed. Two kids of the goats were presented as one offering before the Lord. One was selected by lot to be slain; the other was to be the scapegoat. The blood of the slain one was carried into the Holy of Holies by the High Priest and sprinkled on the mercy seat, and before the mercy seat, seven times. This pictures the shed blood of Jesus sprinkled upon himself, himself being the true mercy seat (Rom. 3:25), as it fell from his head upon which the crown of thorns sat, and from his hands and his feet in which were the nails.

The High Priest would then come out and confess the people's sins over the living goat while laying his hands upon its head, and thus typically transferring their sins to the goat, which was then sent into the wilderness never more to return or remembered. This pictured Jesus taking our sins upon Himself (2 Cor. 5:21) and putting them away to be remembered no more (Heb. 10:14, 17) by the blood sprinkled.

These curtains of goats' hair is particularly specified as the tent or covering (Exo. 26:11; 36:14), while the beautiful curtains are called the tabernacle. The Tabernacle formed a dwelling place for God in the midst of

His people, and He was able to do so because of the sin-offering. God's dwelling place was covered by the sacrifice of the Goats and the Rams' skins dyed red. Today, our bodies are the dwelling place of God because we are covered by the blood of God's sacrifice, Christ Jesus, who is represented, or is the Anti-type, of the two coverings.

Notice that there are eleven panels. Eleven is the number of judgment, indicating judgment upon the innocent One. They were held together by brass taches (clasps), brass being a symbolizing judgment, which speaks of all becoming *one* because of the judgment upon the innocent One.

There were SIX panels coupled together to make one broad curtain, and FIVE were coupled together to make another broad curtain. Six stands for the works of man. Where do the works of man come in? It was man who took Christ and put Him to death. It was man's sin that put Him on the cross. It was man that needed to be reconciled to God (Jn. 11:47-52). Five is the number of grace. The two curtains, six panels and five panels, were joined together to make one covering (Exo. 26:11). It was because of the grace of God that Jesus came and submitted Himself to death, even the death of the cross, that man (both Jew and Gentile) and God might be reconciled and become *one* in Christ and that their sins could be covered (Jn. 11:52; 10:16; 17:20-23).

The doubling of the curtain, so that half faced inwards and the other half could be seen from without may be an allusion to the double aspect of the two goats, the one being solely for atonement towards God, and the other being to express the result of that atonement towards Israel. Also, Israel saw one-eleventh of the goats' hair curtain exhibited while the ten-elevenths remained unseen. Christ spent approximately thirty-three years on this earth, which is eleven threes. Ten elevenths of this life, which is thirty years, were spent in secret except the incident at the age of twelve

when He, as a Jewish boy, arrived at His coming-of-age, and so was brought to the temple. Then, at age thirty John said: Behold and pointed the people to the Lamb of God, which taketh away the sin of the world, and so, for the last eleventh of His life, in the three-year ministry, He was revealed to the world as the sin offering, as John declared Him to be.

But the goats may have been black (Song of Solomon 4:1-2; 6:5-6; 7:5). If her teeth are like a flock of sheep (white), her hair, in contrast, must be black). Everyone else believes the goats were white. How does the color black fit Christ? The goat was the sin offering animal. Jesus is our sin offering. It is a type of sin. Goats represent the unsaved nations (Mat. 25:32). Christ came in the likeness of sinful flesh (Rom. 8:3). Black is the color that represents sin. This teaching is in harmony with the general teaching of the curtains and coverings, for all three outer fabrics speak of Christ's suffering -- badger skins, the despised One – rams' skins, the substitute through death – goats' hair, the sin offering (Christ was made sin for us). These all bring us to the inner beauty seen in the fourth covering, the Linen Curtains. The brass taches denote the judgment upon sin.

## **THE LINEN CURTAINS**

### **Exodus 26:1-6; 36:8-10**

The first covering of the Tabernacle consisted of ten curtains of fine twined linen, probably flax an annual plant with blue flowers, narrow leaves and a slender stem that yield a fiber used in making linen. Each curtain was colored blue, purple and scarlet with cherubim embroidered on them. The *cunning work* might mean that the cherubim were embroidered in such a way as to show on both sides. The beauty of these linen curtains was not visible from outside, only from the inside was the beauty seen. The beauty of Christ is not seen except by those who are in Him. To those on the outside there is no beauty that they should desire Him.

FIVE curtains were to be coupled together to form one broad curtain and the other FIVE were coupled together to make a second broad linen curtain. There was to be fifty loops of blue sewed on the one edge of one broad curtain, and fifty loops of blue sewn on one edge of the other broad curtain. Then the two broad curtains were fastened together with fifty taches (clasps) of gold to make one curtain (Exo. 26:33). We also discover from this verse that the veil hanging between the holy of holies and the holy place hung below where the two broad curtains met. Five of the panels, four cubits in width, when made into one of the broad curtains would be twenty cubits in width. That would place the veil twenty cubits back from the front of the Tabernacle. Thus, the holy place was 20 cubits in length and the holy of holies were 10 cubits.

Five speaks of grace. The two curtains of five panels each met over the place where the veil was hung. The veil represented the flesh of Christ (Heb. 10:20). By flesh is meant Christ's humanity (Jn. 1:14), Jesus' suffering and death on the cross forever remove the barrier of the veil. The veil represented also the barrier that was between man and God and between the Jew and the Gentile. The veil was rent in two, from top to bottom, and access to God was opened to man through Jesus Christ and the partition between the Jew and the Gentile was done away that they both through Him could become one (Eph. 2:13-18). The law with its detailed ordinances of ceremonies and regulations about clean and the unclean had the effect of imposing a barrier and of causing enmity between Jews and Gentiles (Col. 2:9-14). The ceremonial law was fulfilled by Christ, since they foreshadowed His work, therefore they are said to be nailed to the cross.

Christ's suffering and death and the Jews and Gentiles becoming one in Him are the result of God's infinite grace.

## **THE TACHES OF GOLD & BRASS**

The gold speaks of the great price of redemption and the making of two one, the reconciling of God and man and Jews and Gentiles (1 Pet. 1:18-19; Rev. 5:9; Eph. 2:13-16). Gold also typifies deity. God paid the price, not man (2 Cor. 5:18-19; Acts 20:28). The fifty brass taches and the fifty gold taches met right over the place where the veil was hung separating the holy place from the holy of holies. Fifty speaks of liberty, freedom, a time when all debts are paid (Lev. 25:10). The veil represents the flesh (humanity) of Christ. Christ bore the judgment for our sins (the brass taches) and paid the price of the debt God had against us (the gold taches) and brought together two that were divided and made them one and set us free (Jn. 8:36; Rom. 8:2; Gal. 5:1).

### **THE FINE TWINED LINEN**

The fine twined linen, probably flax, comes from an annual plant with blue flowers, narrow leaves and with a slender stem that yields a fiber used in making linen. It comes up out of the earth and symbolizes the humanity of Christ (Isa. 53:2). He shall grow up as a tender plant, and as a root out of dry ground ). The natural color of flax is white which symbolizes the sinlessness, purity, and righteousness of Christ (Rev. 19:8). Jesus in His flesh was without spot and blemish (1 Pet. 1:19).

### **BLUE**

Blue is the color of the sky so is the color of the heavens and is closely linked to gold. The ephod was gold, blue and purple, the breastplate was gold, blue and purple, the clasps of gold were inserted into loops of blue connecting together the curtains of the tabernacle, laces of blue, passing through rings of gold fastened the breastplate to the ephod, and a lace of

blue bound the golden plate to the miter of the High Priest. The golden vessels of the sanctuary, with the exception of the ark, were all covered with blue cloth. Gold is a type of the preciousness, glory, majesty and worth of Jesus (1 Pet. 1:7 precious; Rev. 14:14 majesty; Isa. 13:12 worth; Lam. 4:1 glory.) The blue, as the gold, speaks of His deity, and the place from which Jesus came, coming down from heaven as the Son of God to do the Fathers will (Jn. 3:13, 31; 8:23; Acts 1:11).

### **SCARLET**

Scarlet, means and comes from: a worm, a maggot, a grub. When the female of the scarlet worm species is ready to give birth to her young, she attaches her body to the trunk of a tree, fixing herself so firmly and permanently that she never leaves again. The eggs deposited beneath her body are thus protected until the larvae are hatched and able to enter their own life cycle. When the mother dies, the crimson fluid stains her body and the surrounding wood. From the dead bodies of such female scarlet worms, the commercial scarlet dyes of antiquity were extracted.

What a picture this gives of Christ, *dying on the tree, shedding His precious blood* that He might "*bring many sons unto glory*" (Heb. 2:10)! He died for us, that we might live through Him!

Psa. 22:6 describes such a worm and gives us this picture of Christ. (Compare Isa. 1:18).

Scarlet or red is also the color of the earth. Adam, the name given to man in Genesis, comes from the root word meaning *red earth*. Adam, the first man, was of the earth, earthy (1 Cor. 15:47-48). Esau was a *red-haired* man who was earthly in his desires, and to satisfy an earthly gratification, he sold his birthright, and a spiritual heritage went for a mess of *red pottage* (Gen. 25:29-33). So, the scarlet typifies the fact that Jesus

was human and that He was the *Son of Man*.

## **PURPLE**

Purple is the color of royalty and speaks of Christ's kingship. In mockery the soldiers put a purple robe on Jesus, symbolizing Him being king of the Jews (Jn. 19:2-3). Jesus was from the kingly line of David (Lk. 1:32), born a King (Mt. 2:2), mocked as a King, declared to be King at His crucifixion (Mt. 27:37), and is coming back as the King of kings and Lord of lords (Rev. 19:16, 1 Tim. 6:14-15), and will rule as King forever (Lk. 1:33).

Purple is a new color, formed by a blending of the blue and scarlet, a blending of the Son of God and the Son of Man, the divine and the human. In Christ there is an equal blending of heaven and earth. In Him is the fullness of God and the dignity of the perfect man and the blending of these two give us the God-man, Christ Jesus, the King of kings. He is King of heaven and King of the earth. He is the perfect *Mediator* between God and man, the fulfillment of Job's *daysman* (Job 9:32-33; 1 Tim. 2:5-6).

These three colors, blue, purple and scarlet, is always in the same order and in these three colors, this curtain of fine linen, and the golden taches we have a symbol representing a truth: Heaven's Royal Blood purchases Purity.

## **THE CHERUBIM**

The priest, who walked beneath these curtains in the Tabernacle, walked beneath a mass of outspread wings. As he looked up, he saw the wings over him (Psa. 17:8; 36:7; 61:4; 91:4). The cherubim were protectors and ministering spirits of our Lord Jesus Christ while in the flesh. Jesus said that He could pray to my Father, and He shall presently give me

more than twelve legions of angels (Mat. 26:53). We find them ministering to Jesus in the wilderness after his temptations by Satan (Mat. 4:11). We find them ministering to Him in the garden (Luke 22:43). We find them at His sepulcher after He arose (Mat. 28:2-6). We find them at His ascension (Acts 1:9-11). And because we are in Him, they are now ministering spirits to us (Heb. 1:13-14). They are symbolic of the protection and refuge we have in Christ.

## THE GATE OF THE COURT

### Exodus 27:10,16; 38:18-19

At the center of east end of the court was the gate. It was a curtain that hung from four pillars and was twenty cubits (30 ft.) wide. The hanging was made of blue, and purple, and scarlet, and fine twined linen, wrought with needlework. The word *hanging* (Mak-saheh) was used exclusively for the veil, the door of the Tabernacle, and the gate of the court. It means to cover. Each of these hangings covered or hid the interior from the eyes of one approaching from the outside. Each had the character of a door, in fact, the east end of the Tabernacle is called a door, Exodus 26:36, and so is the gate of the court, Numbers 3:26.

All three were made of the same material and the same colors, **blue** = The Son of God satisfying the demands of a holy God. **Purple** = The Kinsman-Redeemer, bringing God and man together. **Scarlet** = The Son of Man meeting the demands of a holy God and meeting the needs of man. **Linen** = Jesus' perfect sinless character and life that made it possible for Him to open on our behalf a new and living way.

Each show Jesus as the Door. John 10:9; *I am the door. By me if any man enter in, He shall be saved.* There is only one way in and that is through the door. Jesus is the only way to heaven and then only by way of



His sacrifice, (Jn. 14:6; Acts 4:12; 1 Pet. 3:18). Any other way finds Jesus as Judge not Savior. Cain was the first who tried another way, and instead of being able to draw near, his attempt ended in his going out from the presence of God into the land of Nod (banishment). This other way, at first trodden by only one man, has since become a broad way, the way of Cain and millions follow in his footsteps and think to worship and to offer, without passing through the door. Just as the way led through the gate of the court, by the brazen altar, over the bloodstained ground, to the Tabernacle and the presence of God, so also is the way to God's presence today, through Christ, the door, by His sacrifice and shed blood, the brazen altar.

The pictures with the curtains of the gate looped back and fastened on either side or rolled up and secured on the fillet above I believe are wrong. If they were folded out of the way, why have a gate at all? Not everyone was allowed inside the gate. Even closed, it was an *accessible gate* for even a child can push back a curtain, the aged, the weak or the unlearned would find it easily opened.

There were four pillars of brass set in sockets of brass that held up the gate, and they were capped with silver and had fillets (rods) and hooks of silver. The rods would keep the tops of the pillars at a proper distance apart and keep the pillars from falling sideways. The four pillars could represent the fourfold Sonship of Jesus. **(1)** *The Son of God*, which makes Him the heir of all things (Heb. 1:2,8). **(2)** *The Son of David*, which makes Him David's heir to the Throne (Luke 1:32). **(3)** *The Son of Man*, whom the Father gave the authority to execute judgment (Jn. 5:26). **(4)** *The Son of Abraham*, which makes Him the Seed of Promise (Gal. 3:16; Gen. 15:8). They could also represent the four gospels, (1) John, which points to Jesus as the Son of God and the Lamb of God (Jn. 1:14,18, 29). (2) Matthew, portrays Jesus as the Royal King (Matt. 21:5). (3) Mark, portrays Jesus as the suffering servant (Mark 10:45). (4) Luke, portrays Jesus as the Perfect man from heaven (Lk. 3:23-38; 19:9-10).

The pillars of brass were set in sockets of brass. Brass speaks of judgement and trial by fire (Rev. 1:15). The silver tops, rods, and hooks speak of redemption or atonement, the price paid for the ransom for the soul (Exo. 30:11-16). The word money is the word meaning silver. When it came to the ransom of the soul, it didn't matter if you were rich or poor, the price was the same. Every person stood on the same level. Each person was esteemed by God at the same price. God is no respecter of persons. Besides, we all come short of the glory of God and therefore need to be redeemed or atoned for. Each person was responsible for themselves. One could not pay for another. It had to be the exact weight, ½ shekel. The price of atonement was set by God. One can give no less or no more than our Lord Jesus Christ. The half-shekel of silver is a type of the precious blood of Christ, as the redemption price provided by God (1 Pet. 2:7) He came to give His life a ransom for many (Matt. 20:28; 1 Tim. 2:6).

The Hebrew word, from which the words ransom and atonement is derived, has a variety of senses all bearing on the same truth. It carries the thought of covering, as pitch covered the ark of Noah, the blood of Jesus covers our sin. It means to appease or pacify. This is the sense of the word in the New Testament---propitiation (1 Jn. 4:10). Pardon and forgiveness and reconciliation are also included in the word. In the New Testament also, the word atonement is synonymous with reconciliation (Rom. 5:11, center ref.).

## **THE DOOR OF THE TABERNACLE**

### **Exodus 26:36-37; 36:37-38**

The hanging of the gate of the court represented Christ as the *Way*. The hanging of the door of the Tabernacle represents Christ as the *Truth*, and the Veil represents Christ as the *Light* (Jn. 14:6; 8:31-32; 18:37). This hanging was called the door of the tent and the door of the tent of the

congregation. It was also referred to the door of the Tabernacle (Exo. 35:15; 40:5-6, 28-29).

Notice that there are five pillars, the number of grace. Jesus was full of grace and truth and in Him the truth of God was seen as He is the revelation of the Father (Jn. 1:14, 17-18; 14:8-9). The five pillars also tell us that it is by God's grace we are able to enter heaven of which the Tabernacle is a shadow (Heb. 8:5; 9:21-24). Each pillar is made of shittim wood (His humanity), overlaid with gold (*His deity*), capped with gold (*glory and majesty*) and may symbolize His name as given in Isaiah 9:6:

**Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.**

They were set in sockets of *brass* indicating that Christ is the door because He endured the furnace of fire in His suffering the judgment of God for His elect (Heb. 12:2-3). We see Jesus, who was for a little while made lower than the angels, crowned with glory and honor (Heb. 2:9-10).

## **THE VEIL**

### **Exodus 26:31-33; 36:35**

Six different veils are spoken of in Scripture. They are: (1) The Veil of the Tabernacle. Which we are studying. (2) The Veil of the Temple (2 Chr. 3:14). (3) The Veil of Moses (Exo. 34:33-35). (4) The Veil of Christ's flesh (Heb. 10:19-20). (5) The Veil of Unbelief (2 Cor. 3:13-16). (6) The Veil of National Blindness (Isa. 25:7,9). In each case the veil is that which comes between and hides. The purpose of the veil was to divide the holy place from the most holy place (Exo. 26:33). The word *veil* (Heb. *Paroketh*) means to *separate* and describes its function. The veil acted as a barrier between God and man, to shut God in and to shut man out (Lev. 16:2). The curtains permitted access to worship after the priests had met the required

conditions set forth in the Mosaic law.

The veil represents Christ as the Life (1 Jn. 1:1; 4:9; 5:11-13; Jn. 5:21; 11:25-26; 14:6). It also symbolizes the deity of Christ, that God should be manifest in the flesh (1 Tim. 3:16; Heb. 10:19-20). This is the Word made flesh and dwelling among us (Jn. 1:1,14). This is God with us (Matt. 1:23). The veil is His life and the rending of the veil is His death, the fullest revelation of the divine love (1 Jn. 4:10; Jn. 15:13; 10:11).

Fine twined linen. One material is specified in the construction of the Veil, fine linen: the blue, purple, and scarlet, were simply colors. Fine linen symbolizes righteousness (Rev. 19:7; Jer. 23:5-6 with 1 Cor. 1:30; 1 Pet. 1:19). The veil of fine linen presents the Righteous One who in His life of toil and sorrow, and in His death of shame and suffering, manifested purity throughout, that perfect obedience, and that delight in accomplishing the will of His Father (Phil. 2:5-8; 1 Cor. 5:21). Jesus, born of a woman and yet called the Son of God (blue). Called also the Son of Man (scarlet). Called Emmanuel --- God with us (purple). It also speaks of Him coming from above (blue), becoming man and shedding His blood to purchase our salvation (scarlet), and He is coming again as King of kings, Lord of lords (purple).

## **THE RENT VEIL**

**Matt. 27:46-52; Mk. 15:34-38; Lk. 23:44-46**

Simultaneously with the death of Christ came this divine rending of the veil of the temple. So, the way was opened --- not to a mercy seat and an ark, for no ark existed in Herod's Temple. All trace of the ark had been lost hundreds of years earlier at the time when Solomon's Temple was destroyed. The death of Christ did not open the way to an ark, but to God himself. This veil was (1) Divinely rent from top to bottom, beyond man's

reach. According to Jewish tradition, the veil that hung in Herod's Temple was sixty feet long and thirty feet wide and that it was so heavy it took 300 priests to hang them. It was beyond man's reach to crucify Jesus. Though his own people rejected him, Jews condemned him, Romans crucified him, yet He said: I lay down my life of myself (Jn. 10:17-18; 19:11). It pleased the LORD to bruise him (Isa. 53:10). With the rending of the veil came the closing of the old covenant and the opening of the new.

At the time the veil rent in two (3:00 PM), the priests were busy in the Temple preparing the evening sacrifice. The Passover lamb was being sacrificed in the court of the Temple and the Real Passover Lamb was being sacrificed without the city (1 Cor. 5:7; Heb. 13:11-16). Hundreds of people would have been in the Temple area, and I think I am safe to conclude that the sound of the curtain tearing would have gotten their attention, especially since the empty room of the holy of holies stood wide open before the priest. It was at this point that God proclaimed to the Jewish people that the ministration of the Jewish priesthood had ended. No longer was a high priest needed to annually atone for sin. Jesus, the true High Priest, had opened the way for mankind to come into the presence of God through His atoning blood (Heb. 6:18-20; 9:1-15; 10:19).

The torn veil was a picture of the torn body of Christ. The same hand that tore the veil in the Temple tore the body of Jesus on our behalf. The veil rent from top to bottom signified that it was God, not man, who smote Jesus. God poured out His wrath against Mankind on Jesus and many places in the Old Testament allude to this (Deut. 21:23; Ps. 22:15; 38:2; 39:9; 42:7; 88:7, 16). Just as the billows of the sea lifted up by the wind and storm ascend up and up, then fall with their crashing, crushing weight upon a ship, overwhelming it, burying it in the blackening depths, so the wrath of God fell upon Jesus. I believe that during those three hours of darkness Jesus hung on the cross He was rent from above with God's righteous judgments, alone even the Father forsaking Him (Lk. 23:44-46; Mat. 27:45-

46). The same moment Jesus gave up the ghost the veil was rent (Mat. 27:50-51).

### **THE CHERUBIM**

Worked into the veil were skillfully wrought figures of cherubim. Cherubim are symbolic of God's protective presence over the holy of holies. It was as if God had placed a continuous guard over the holy of holies like He did in the garden when Adam and Eve were driven out (Gen. 3:24). They told man that he could go no further.

### **THE FOUR PILLARS OF THE VEIL**

Like the pillars of the door of the Tabernacle these four pillars had no capitals, picturing the abrupt termination of the life of Jesus (Isa 53:8; Dan. 9:26). Because He was cut off from the living He is made unto us wisdom, righteousness, sanctification, and redemption. (1 Cor. 1:30).

These four pillars were set in silver sockets (about 125 lbs each) symbolizing redemption through Him who was cut off. (Ex. 38:25-28). These silver sockets symbolized the foundation upon which we can have communion with God. It is Jesus Christ who paid the ransom price and bought us out of the marketplace of the world. He paid our debt to God in full by dying in our place, judged in our stead, and pouring out his life for us.

We already mentioned previously that the silver was to be a freewill offering. There was one exception. God instructed that, when the men of twenty years of age and upwards were numbered for the army, they should pay an amount of silver as a ransom for their souls so that there be no plague among them (Ex. 30:12). Why a ransom? Why should numbering cause a plague? God had not forbidden the numbering of Israel at this time,

at least. None is recorded. It might be that God knew the heart of man that it was full of pride, a pride that would possibly tend to depend on numbers rather than on God, a pride that always goeth before a fall. So, He demanded from them, at the time of numbering, a piece of silver. It was called a ransom, and as such reminded the man being enlisted into the army of Israel, which was the army of God, that he himself was unworthy of such a calling. It was also called atonement money, atonement meaning to cover. His sin, therefore, was covered before he committed it. Since there is no covering apart from shed blood the Lord must have been laying down a type, and silver is the price of life. Men were bought and sold for silver, like Joseph for twenty pieces of silver and our Lord for thirty pieces of silver. Also, the payment in silver delivered the men from the plague. The number four stands for creation or the world. Though foreordained before creation redemption through Jesus Christ was manifested in creation (1 Pet. 1:18-20).

## **THE FURNITURE OF THE TABERNACLE**

The furniture of the Tabernacle consisted of: the golden candlestick, the table of shewbread, the altar of incense, the ark of the covenant, and the mercy seat.

### **THE GOLDEN CANDLESTICK**

**Exodus 25:31-40; 37:17-24; 39:37; Jer. 52:19; Dan. 5:2-5**

#### **Num. 4:1-15 Coverings**

As you walk into the Tabernacle, the candlestick is on the left, to the south. The Hebrew word is menorah from a root word meaning light.

Though the term candlestick is used, it is not a wax candle. There is

nothing in scripture to warrant the use of candles in worship. To the western mind today the candlestick would be a lampstand. A candle gives light by the consumption of themselves, but the candlesticks referred to in the bible gave its light by means of oil poured into it from time to time. In Bible times the people had only a little clay lamp which burned olive oil. When in use they set it upon a tripod, or three-legged stand. This they called the candlestick. In Matthew 5:15, Neither do men light a candle, and put it under a bushel, but *on a candlestick*; and it giveth light unto all that are in the house. So, this candlestick had seven *lamps* to hold the oil, not wax candles.

The candlestick was beaten by hand out of pure gold and weighed between 90 and 120 pounds. Pure gold represents Christ sinless perfection tried by fire (Job 23:10). The gold also symbolizes the deity of Christ. God, manifested in the flesh, was bruised, beaten, His visage (appearance) marred more than any man, smitten of the Father (Isa. 53:2-12; 52:13-14). The lamps symbolize Jesus as the true light, the light of the world (Jn. 1:7-9; 8:12; 9:5; 12:46). In the New Jerusalem He will be the lamp (Rev. 21:24). The church is only the light as she walks in the light because they do not have light of their own but reflect the true light as they are in the true light, as Moses did when He came down the mountain and his face shined brightly with the reflection of the glory of God (Psa. 27:1; Prov. 13:9; Isa. 2:5; Eph. 5:13-14; 1 Jn. 1:5-7).

## **THE OIL**

The oil symbolized the Holy Spirit that was as much a part of His human life as He was of His deity. His life was characterized by the fruit of the Spirit because He was continually filled with the Spirit and continually walked in the Spirit (Eph. 5:9). The Holy Spirit filled Jesus beyond measure (Jn. 3:34), led Jesus throughout his life (Lk. 2:40; 4:1), and gave him power



(Matt. 12:28). . The seven lamps filled with oil pictures the sevenfold ministry of the Holy Spirit in the life of Jesus when He rested upon Him and gave Him the spirit of: (1) wisdom (2) understanding (3) counsel (4) might (5) knowledge (6) of the fear of the LORD (7) and quick understanding in the fear of the LORD (Isa. 11:1-3). The oil was to be beaten not pressed (Exo. 27:20-21). The word beaten signifies bruised. Because Christ was bruised His elect have the Holy Spirit (Psa. 89.20); power (Psa. 92:10); joy (Isa. 61:3); Gladness (Heb. 1:9); Healing (Luke 10:34; Jas 5:14); and are cleansed (Eze. 16:9).

The *seven lamps* themselves (which I believe were separate) picture the container that held the oil (the Holy Spirit) and the perfection of that container (seen in the number seven), and that container is Christ. In chapter thirty of Exodus and verse seven it says that Aaron was to *dress* the lamps every morning before he burnt incense on the incense altar. The word *dresseth* means to be good, do well, to please, to do good and is found about one hundred times in the Old Testament (Gen. 4:7). It also means to adorn, to make beautiful (2 Kings 9:30). The lamps dressed are a perfect picture of Christ. He did good (Acts 10:38). He pleased the Father (Matt. 3:17). He did well because He always did the Fathers will (Jn. 5:30; 6:38). He is adorned with glory (Jn. 17:24).

## **THE SIX BRANCHES**

Three branches come out of each side of the shaft, six in all. Six times Jesus is called The Branch in the Bible (Isa. 4:2-6; 11:1-9; Jer. 23:5-8; 33:15-16; Zech. 3:8-10; 6:12-13).

1. In Jeremiah 23:5 Christ is called a The Righteous Branch from David. This speaks of Christ being a righteous King of Israel, who will judge righteously.

2. In Jeremiah 33:15 Christ is called The Branch of Righteousness. He is the one who secures righteousness because He is our righteousness and is called The LORD our righteousness.

3. In Zechariah 3:8 Christ is called My Servant, and Isaiah 53:11 speaks of the suffering servant of the LORD, obedient even unto death.

4. In Zechariah 6:12-13 Christ is called the man whose name is The Branch. Jesus the perfect man, the only perfect man who ever lived and therefore the only one who could take our place.

5. In Isaiah 4:2 Christ is called The Branch of the LORD, speaking of him as Immanuel, God with us.

6. In Isaiah 11:1 is The Branch out of the root of Jesse. He is a fresh Branch or twig growing out of a fallen tree who will bear fruit unto God.

### **THE KNOPS**

I think the knop represented the fruit of the pomegranate which is a ball in shape and is an emblem of fruitfulness. There were seventeen in all (the number of victory) which speaks of Christ's victory over death (Isa. 25:8; 1 Cor. 15:54-55, 57).

### **THE BOWLS**

The Hebrew word (*calyxes*) is a botanical term signifying a cup-shaped outer covering or leaf like envelope of a flower. Its function is to enclose and protect while in bud. It pictures Christ as our protector, our refuge while we are in this world, and our life is hid in Him (Heb. 6:18-20; Col. 2:3). The bowls were made like almonds. Almonds symbolize the resurrection (Gen. 43:11; Num. 17:8). There were twenty-two bowls (the

number for light). Jesus is the bright and morning star (Rev. 22:16; Num. 24:14-20; 2 Pet. 1:19).

## **THE FLOWERS**

These are accepted to be lilies that even Solomon in all his glory could match for beauty (Matt. 6:28-29). Christ was beautiful because He was holy (Psa. 29:2; 1 Chr. 16:29). There were twenty-three flowers (the number of death). This speaks of the Holy One dying for us.

## **THE TONGS AND SNUFF DISHES**

The tongs were used to trim the wicks morning and evening, so the lamps burned brightly at all times. The SNUFF DISHES were to put the burned wicks in so they could be carried out.

## **THE TABLE OF SHEWBREAD**

### **Exodus 25:23-30; Leviticus 24:5-9**

The table of *shewbread* was made of shittim wood overlaid with gold. A gold rim encircled its top; gold rings were placed at each corner; and shittim wood staves overlaid with gold were placed through the rings to carry it. Serving vessels of pure gold were provided to minister at the table (dishes or bread pans to carry the bread, spoons or incense cups to pour frankincense on top of the bread, covers (flagons) and bowl (cups) were used in the drink offerings.

The wood, as we have studied before, represented Christ's humanity and the gold His deity. Christ was all God and all Man. Both together typified the union of His divine and human natures (Phil. 2:6-11).

## THE SHEWBREAD

The fragrance of freshly baked bread topped with frankincense filled the holy place. Twelve cakes of bread containing about six pounds of flour were set on the table. It is not said in scripture that the bread was unleavened, but because it was a meal offering to be used in the Tabernacle (Lev. 6:14-17). The changing of the shewbread was an elaborate service. *The Mishna* (the first section of the Talmud) explains the procedure the priests used in changing the bread.

Four priests entered the holy place, two of them carrying the piles of bread, and two of them the cups of incense. Four priests had gone in before them, two to take off the two old piles of shewbread, and two to take off the cups of incense. Those who brought in the new bread stood at the north side facing southward, those who took away the old bread, at the south side, facing northward. One part lifted off and the other puts on, the hands of one being over against the hands of the other, as it is written, Thou shalt set upon the table bread of the Passover always before me (Men. XI, 7). The loaves that were removed were delivered to the priests for their consumption within the Tabernacle, the whole quantity amounting to seventy-five pounds of bread per week.

The term *shewbread* comes from a Hebrew word that means *bread of the face or bread of presence*, because the loaves were set before the face or presence of Jehovah (who dwelt in the holy of holies) as a meal offering from the children of Israel (Lev. 24:8). Bread is called the staff of life and is emblematic of life itself. The shewbread foreshadowed Jesus, who is the *bread of life who comes from heaven to give life to all that believe on him* (Jn. 6:33. 35. 47-51). It's interesting that just the day He performed the miracle of multiplying a young boy's five barley loaves into enough bread to feed 5000 men and after the meal gathered up twelve baskets of bread that remained (Jn. 6:1-14). The metaphor eat of this bread meant that as food

becomes part of an individual as it is consumed, so He becomes a part of all who believe in Him as the one who gives life. As He and the Father dwell together in oneness, so will true believers be indwelt by Him (Jn. 6:56-57). He was born in the city of Bethlehem, which means *house of bread*.

The shewbread typified Christ's sinless life since it was unleavened and leaven was a symbol of sin (Ex. 12:8, 15-20; Matt. 16:6). It could not be used in any flour being used for priestly ritual (Lev. 2:11). Jesus the bread of life was without sin (2 Cor. 5:21; 1 Pet. 1:19).

The shewbread was produced from fine flour (Lev. 2:11). To make the grain into fine flour, it had to be crushed, ground, and sifted. Jesus went through the sifting process of Satan's temptation (Mt. 4:1-11) and religious leaders' testing (Mt. 22:15-40). He went through crushing experiences of scourging (Isa. 53:4-5; Mat. 27:26-30) and crucifixion (Mt. 27:33-50). Jesus was milled, sieved, tested, and proved just as the flour. Here is the verdict: Luke 23:4, 41; Matt. 27:19; Heb. 4:15; 7:26. The refined flour was baked in an oven. While His character was flawless and His life perfect, it could not meet the needs of fallen man, or satisfy the demands of a Holy God ---- Christ, therefore, was pierced with holes, and passed through the oven of calvary where the judgment of a Holy God came upon sin, for Christ was made sin for us (2 Cor. 5:21). He passed through the fierce oven and came forth the Bread of Life, the Satisfier of those who believe (Jn. 6:35). He also paid the penalty for our sin thereby satisfying all the demands the Holy God had against us.

There were twelve loaves representing the twelve Tribes of Israel.

After the loaves were placed on the table, they were sprinkled with frankincense as a memorial, and the remainder was burned on the altar of incense as an offering to Jehovah (Lev. 24:7). The frankincense should not be confused with the regular incense burned on the altar; it was a different substance. Frankincense is a fragrant gum resin with a silvery white cast. It

was ground into powder and burned on the altar while the priests ate the shewbread on the Sabbath. The incense pictures the sweet fragrance of Christs' offering and sacrifice (Eph. 5:2). It is also symbolic of Christ living through the lives of Christians (2 Cor. 2:14-15).

The bread was to be eaten by the priests on the Sabbath in the Holy Place. (Lev. 24:5-9). The picture is of Christ as the source of our spiritual vitality and fruitfulness in service, for He said (Jn. 15:5): *without me you can do nothing*. It was also a picture of the everlasting life imparted to those who partake of the Bread of life (Jn. 6:53-55). That it was to be eaten in the Holy Place suggests the spiritualness of the anti-type. The Holy Place was a shadow of heaven. In Christ God's people are *blessed with all spiritual blessings in heavenly places*. The priests were to set the table in order every Sabbath as a continual offering made by fire and memorial unto the LORD.

## **THE TABLE**

The *table* was made of shittim wood and overlaid with gold symbolizing Jesus as the God/man, *the bread who came from heaven, that a man might eat thereof, and not die*. (Jn. 6:50). It was two cubits in length (3 ft.), a cubic in width (18"), and a cubic and a half in height (2 ft.).

There was a *gold crown* on the table and another that ran around the border. Their purpose appears to be to keep the loaves in place and the border prevented things from falling off the table. The border was a handbreadth (4 1/2"). How, exactly, this was mounted to the table is difficult to determine from the scripture. I think that it overhung the table and may have been where the dishes, spoons, covers, and bowls were placed. The crowns draw attention to Jesus two crowns. In the shittim wood of his humanity he was crowned with a crown of thorns and called Him the King of the Jews (Matt. 27:29; Jn. 19:5). When Jesus returns, He will have a golden

crown and be called the Kings of kings (Psa. 132:18; Rev. 14:14).

The four legs appear to make the four corners of the table into which the four *golden rings* were put. *Staves* of shittim wood, overlaid with gold were made to place through the rings so the table could be carried. Everywhere God's people went, the table of shewbread went with them. Jesus said: lo, I am with you always, even unto the end of the world. (Matt. 28:20). I will never leave thee, nor forsake thee. (Heb. 13:5). He told Jacob the same thing (Gen. 28:15,20).

There were several vessels of gold used at the table. Numbers 7:86 mention *twelve golden spoons* given by the princes of the tribes of Israel. They were used for putting incense on the bread and possibly carrying incense to the golden altar. The *dishes* were possibly used for carrying the bread. The *covers* were probably jugs or cups for the drink offering which always accompanied the meal offering. The *bowls* may also have been used in the drink offering since the word indicates a *sacrificial bowl*. Some of the drink offering was poured out at the brazen altar and some in the Holy Place before the table? (Num. 28:7). We know it was not poured out at the golden altar (Ex. 30:9).

## **THE ALTAR OF INCENSE**

### **Exodus 30:1-10**

The *golden altar of incense* 36 inches high and 18 inches square. It was made of acacia wood, covered with gold, and had a horn at each corner which was also overlaid with gold. A gold crown encircled the top and it had two gold rings, probably on opposite corners, to put two staves overlaid with gold through to carry it. The altar of incense stood before the veil, before the Holy of Holies.

The material used to make the altar, being acacia wood and gold,

again speak of Christ, all God and all man. The incense is a symbol of prayer (Psa. 141:2; Lk. 1:10, 11-13; Rev. 5:8; 8:3-4). So, the golden altar of incense is typical of Christ and prayer. As Aaron offered up this incense exclusively for the children of Israel, so Christ only prays for those who are His (Jn. 17:9).

The horns were stained once a year with blood, on the Day of Atonement, showing that the intercession of our Lord is based on and finds its effectiveness and power (horns are typical of power) in the sacrifice of the cross, in the offering of Himself as the sin offering there, because the blood came from the sacrifice on the brazen altar. Without the blood of His sacrifice there would be no basis for His intercession for us. His offering and sacrifice was sweet smelling to God (Eph. 5:2). Christians too are a sweet savor unto God because we are in Christ and it is the sweet savior of Christ the Father smells (2 Cor. 2:4-15). The incense was to be a perpetual incense upon the altar typifying that Christ ever liveth to make intercession for us (Heb. 7:24-25; Rom. 8:34).

In Hebrews 9:1-5, no mention is made of the *incense altar*. The reason seems to be that the truths mainly treated in the chapter are those connected with the Great Day of Atonement. Incense was not burnt on the golden altar on this occasion but was carried within the veil and placed on burning coals in a golden bowl called a censer. The censer was placed directly before the ark of the covenant that the cloud of incense could cover the *Mercy Seat* (Lev. 16:12-13; Rev, 8:5).

## **THE INCENSE**

### **Exodus 30:34--38**

The incense was made from three sweet perfumes mixed with



frankincense; stacte (gum or resin from a poplar tree); onycha (Heb. Shell, comes from the shell of a mollusk and, when burned, gives off a perfumed fragrance); and galbanium (a gum resin that emits a milky sap with a balsam odor, very strong smelling by itself but improves and preserves other odors. Frankincense alone is the only one known for certain. It is a fragrant white gum that comes from a tree. The spices were weighed out equally, mixed into one substance by the perfumers, and beaten to emit their fragrances. It was not to be used by the people as a perfume because it was made holy by God, therefore, it could not be used for common uses. It was exclusively for His service. In the same way we are made holy by God, through Jesus Christ, and we are not to use our bodies, minds and speech commonly, but for His service.

## **THE BURNING (LIVING) COALS**

### **Lev. 16:12-13**

Symbolically, fire is regarded as having purifying power and the coals symbolize forgiveness, but both presuppose a sacrifice since the coals are taken from the brazen altar. So purifying and forgiveness comes by way of or through the sacrifice of our Lord Jesus Christ. Let's look at the picture drawn for us in Isaiah 6: 6-7. Isaiah, coming face to face with a holy God, became aware of his uncleanness, his sinful state (v-5). An angel took tongs from off the altar and picked up a burning coal and carried it to Isaiah and touched his lips, symbolizing the fact that the necessary sacrifice had been made and his sins forgiven. In verse seven the symbolism of the live coal is given, namely, *thine iniquity is taken away, and thy sin purged*. The guilt which is involved in Isaiah's iniquity is turned aside so that it no longer

stands as an obstacle in the path of divine forgiveness. Iniquity must be removed or turned aside, so that God may forgive. Isaiah's sin was purged. The word purged means to atone, to cover. The necessary sacrifice has been offered and is the basis of which there may be forgiveness. When the special incense was burned on the coals, it symbolized that Christ's sacrifice stood alone as the holy sweet smelling savor unto God.

### **THE ARK OF THE COVENANT**

What is an ark? The dictionary says: A chest, or coffer, for keeping safe and secret anything. There are three arks mentioned in scripture. There was Noah's Ark (Gen. 6:13-14). It was to keep safe the eight souls from the flood or the judgment of God. There was Moses's Ark (Ex. 2:3). This ark became the salvation of one baby from the wrath of a king (Pharaoh). It kept him safe and secret. There was God's Ark (Ex. 25:10-16). This chest hid the law of a holy God, because man could not keep it.

The ark was about forty-five inches long, by twenty-seven inches wide and twenty-seven inches tall. It was made of acacia wood (incorruptible wood) and it was overlaid with pure gold, within and without. It was made of two materials but it was one chest, speaking of Christ's deity and humanity in one being. The wood was outside the gold and inside the gold; the gold was outside the wood and inside the wood, showing how perfectly was the union of His deity and humanity. The ark being placed inside the Holy of Holies suggests that the type is of Christ sitting on the right hand of the Father in heaven (Eph. 1:20-21). It had a crown of gold round about it symbolizing His exaltation when every knee shall bow to the God/man and He is crowned with glory and honor (Phil. 2:5-11; Heb. 2:9). It was the first item of furniture made and the first article of furniture to be put in its place (Ex. 40:18-21).

There were four gold rings into which two gold-covered staves were

placed and they were not to be removed. There came a time when they were removed, when the wilderness journey was over, they were drawn out, no longer needed (1 Kings 8:6-9).

## **THE CONTENTS OF THE ARK**

### **Hebrews 9:4**

1. The ark was called the *ark of the covenant* because it contained the Tables of the Law, the covenant into which the people of Israel entered at Sinai (Ex. 24:3,7-8,12; 25:16).

2. It was called the *ark of the testimony* because it held the law that bore witness against a sinful people (Deut. 31:25-26).

## **THE TWO TABLES OF STONE**

### **Deuteronomy 10:1-5**

The law of God, as given to Moses, is threefold:

**1. The Moral Law.** This consisted of the ten commandments which governed the *individual life* of the children of Israel. This section of the law was engraved on two tables of stone. The stones represented the heart of man and its hardness to the law of God. His moral law is written on the hearts of all men but they are hearts of stone (Rom. 2:14; Zech. 7:12).

**2. The Civil Law.** This law controlled the *national life* of the children of Israel. It included such laws as those appertaining to murder, property, divorce, servants, injuries etc.

**3. The Ceremonial Law.** This law ordered the *religious life* of the people. It embraced the subjects of the Tabernacle, the Priesthood, the Offerings, and the Feasts.

The ten commandments were given three times. The first time it was delivered orally (Ex. 20:1-17); the second time God called Moses to the mount again to receive the law written on stone tables (Ex. 24:12;), it might be noted that God provided the stones as well as the writing for this set; the third time (for Moses had thrown the first ones down and broke them, indicating that Israel had broken the law of God, Exo. 32:19) Moses had to hew these two stones for God to write on (Ex. 34:1,4). A further point of interest is that they were written upon both sides (Ex. 32:15). I think that the first four commandments (man's duty to God) were written on one table, and the remaining six (man's duty to man) were written on the second table. The law would then be divided according to the two greatest commandments (Matt. 22:37-40).

The law, which man could not keep, was placed within the Ark of the Covenant and beneath the mercy seat, the type of the only One who kept the whole law. These Tables of the Law were the second ones God wrote on. The first Moses threw down in anger and broke typifying what man had done to God's holy law. The second ones, placed in the ark, typified what Jesus did with God's holy law. Jesus, who was made under the law (Gal. 4:4-5), kept the law perfectly toward God and perfectly toward man. He came to fulfill the law by furnishing the obedience to the law that man could not (Matt. 5:17). He did not break any of its precepts, but He did fulfill its demands. The law demanded the death of the one who broke it (2 Cor. 3:6-7). Jesus met that demand and died in the stead of those who broke it. The law is, therefore, fulfilled and there is no death now to the person who believes, for Christ is the end of the law (Rom. 10:4). This does not mean that the law no longer exists. It means that the believer is insulated. An electric cable would kill one who touched it, but if he wore heavy rubber gloves and stood on a rubber mat he would be insulated, and while the power of electricity still remains, it would not harm him. He fulfilled the law

by His love toward the Father and man (Rom. 13:10). The law was written upon the heart of Jesus, also pictured in the law being inside the ark (Psa. 40:6-8; Heb. 10:6-9).

## **THE GOLDEN POT OF MANNA**

### **Exodus 16:11-31**

Christ is the true *Manna*. The transliteration of two Hebrew words expressed in English is *What is it?* In Chaldean it is translated as *It is a portion* (Ctr ref.). It is also known as: *bread from heaven* (Ex. 16:4); *angels' food* (Ps. 78:25); *light bread* (Num. 21:5); and as *spiritual food* (1 Cor. 10:3). The manna is described in verse 31. **(1)** It was bread sent from heaven; Christ came down from heaven, sent by the Father. **(2)** It was small (v-14); humility, Christ was meek and lowly, made himself of no reputation but was a servant. **(3)** It was round; perfection of Jesus' life. **(4)** It was white; speaks of Christ's spotless purity. **(5)** The Lord said it was bread, freely given; Christ, the bread of life, is freely given by the grace of God. **(6)** It met their physical and spiritual needs for their forty years wondering in the wilderness; Christ meets all our physical and spiritual needs as we wonder in the wilderness of this world. The manna spoke of Christ's humanity, the golden bowl of His deity. Evidently, laying up before the Lord meant under the mercy seat, in the ark (Heb. 9:4). Next we will see Aaron's rod also laid before the Lord.

## **AARON'S ROD THAT BUDDDED**

### **Numbers 16-17**

The third and final item found within the ark was the rod of Aaron that budded, blossomed, and brought forth almonds. The story tells of Korah,

Dathan, and Abiram, who gathered together two hundred and fifty of the leading men of Israel in rebellion against Moses and Aaron. Their accusation was that Moses had overstepped the mark; he had usurped an authority, he was full of pride and in calling in Aaron his brother as priest, had made a family concern of this leadership. Moses did the wisest thing it was possible to do. He took it straight to the Lord.

God commanded that all the two hundred and fifty-three men should present themselves before Him the next day, and as they had asserted that they too could be priests they were to bring, each man, a priestly instrument, namely, a censer containing live fire and incense. God vindicated Moses' leadership by opening the ground which swallowed Korah and those who stood with him (Num. 16:32). The two hundred and fifty who had rebelled against Moses' leadership were destroyed by fire.

The next day the congregation of Israel accused Moses of killing the people of God. To provide further proof of Aaron's right to be high priest, God instructed Moses to have the princes of the twelve tribes bring a rod upon which Moses was to write their names. All the rods (13) were put in the Tabernacle before the Ark. The man whose rod blossomed would be the man whom God had chosen to be the high priest. The next morning Moses entered the Tabernacle and found that the rod of Aaron had not only blossomed but had borne almonds (Num. 17:7-10). Aaron's rod was then placed before the Ark of the testimony, to be kept for a token against the rebels.

Christ is that rod. The rod, being dead, *budded*. Coming to *life* was a symbol of the resurrection of Christ. It *blossomed*, indicating beauty, which speaks of the *glory* of Christ after His resurrection (Jn. 17:4,24). It also bears fruit. A type of Christ as the first fruits from the dead (1 Cor. 15:23). The living rod was also a symbolic prophecy of the Priesthood of Christ as the chosen One of God (Psa. 110:1-4; Heb. 5:1-6, 6:20; 7:11-28).

There are three different priesthoods in scripture that are God-chosen: (1) Christ's Priesthood that we just studied. (2) Aaron's priesthood which we also looked at. (3) Believers are priests, and belong to a royal priesthood (1 Pet. 2:9; Rev. 1:6, 5:10). Does the symbol fit? A Rod. We are dead in sins. A Bud. Life came from above and we were quickened. A Blossom. We are made holy and holiness is beauty. Fruit. We bear the fruit of the Spirit and also bear fruit in our lives by our testimony.

## **THE MERCY SEAT**

### **Exodus 25:17-21**

The *Mercy Seat* is symbolic of our Lord Jesus Christ. He is the true Mercy Seat. In Romans 3:25 it says that God has set forth, foreordained, chosen, Christ Jesus to be a propitiation. It is the translation of the Greek word *hilasterion* which means *the place of propitiation or Mercy Seat*. The only other place the word is used is Hebrews 9:5 where it is translated Mercy Seat.

2435 *hilasterion*- Thayer's Greek Lexicon relating to an appeasing or expiating, having placating or expiating force, expiatory; a means of appeasing or expiating, a propitiation.

a) used of the cover of the ark of the covenant in the Holy of Holies, which was sprinkled with the blood of the expiator victim on the annual day of atonement (this rite signifying that the life of the people, the loss of which they had merited by their sins, was offered to God in the blood as the life of the victim, and that God by this ceremony was appeased and their sins expiated); hence, the lid of expiation, the propitiatory

b) an expiatory sacrifice God said: *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 (Exo. 25:22). Christ is the meeting place between God and man. He is the daysman Job so desperately wanted (Job 9:32-33). He is the only mediator between God and man (1 Tim. 2:5; Heb. 9:15).*

### **THE MERCY SEAT AND THE BLOOD**

Once a year the high priest went into the Holy of Holies and approached the mercy seat, but not without blood (Heb. 9:7). It's the same today. If we approach the mercy seat, the throne of grace, we must do so on the merits of the blood of Jesus Christ. The blood of the innocent animals typified the blood of Christ, who was innocent, free of all sin, and therefore, able to undertake the judgment of God's broken law for us, or in our stead (Heb. 9:7-14). The blood also shows us that our zeal, our good works, our good intentions, or our observance or rituals or ceremonies will not help us in meeting the demands of God's broken law nor will they help us gain mercy from a Holy God. Only the blood of Christ satisfies the demands of the law, and only through that blood can a Holy God show mercy and forgiveness.

By means of His shed blood, God's holiness is satisfied (propitiated) because He paid the penalty that was rightfully ours to pay. Through faith in His blood our sins are forgiven. All claims of the law against man were met at the cross. The blood sprinkled over the body of Jesus from the crown of thorns, the holes in his hands and feet, and the hole in his side was the *anti-type* of the innocent blood sprinkled by the High Priest on the Mercy Seat. It was and is the blood of Jesus that God saw for it is the only basis on which God, in the Old Testament and now, could show mercy. In God's sight the true sacrifice was already made (Rev. 13:8).

The priest looked at the blood on the mercy seat and knew that it was



between him and the law. He knew that the blood of the sin offering had met and settled (*ceremonially*) all claims of the law against him. God had no judgment against him and where there is no judgment there is *mercy and grace*. In like manner, the blood of Christ changed the throne of God from a throne of judgment to a throne of mercy and grace, not ceremonially, but in reality, once for all time (Heb. 4:14-16; 7:23-27;10:12,19-20).

### **SEAT OR LID?**

One of the extraordinary things about this mercy seat was its *name*, because it was *not a seat but a lid*. The absence of a seat among the tabernacle furniture is an obvious thing, the reason of this, however, being that there was no need for one. The priestly work was never finished. The priest went on ministering until he was relieved by another, and so in relays the work continued. Only once do we ever read of a priest finishing His work and sitting down. He was the great High Priest, Jesus Christ (Heb. 10:1-12). The suggestion implied by the seat is, therefore, that of a finished work. In the administration of the tabernacle service there was no end. Christ alone could say: It is finished. He is the Alpha (the brazen altar) and the Omega (the mercy seat) of our faith. But it was called more than a seat, it was a *mercy seat*.

The ark was symbolic of the body prepared for Christ (Heb. 10:4-5, 7, 10). The law was in His heart, and He led a perfect life of obedience to the will of His Father, symbolized by the two unbroken tables (Jn. 8:29). He was the resurrection and the life as symbolized in Aaron's rod (Jn. 11:25). He was the bread that came down from heaven symbolized in the manna (Jn. 6:58). The Mercy Seat was symbolic of Christ's exalted and glorified state. His work on earth was finished (Jn. 17:4-5).

## **FURTHER INFORMATION ABOUT THE ARK & MERCY SEAT**

One time scripture mentions the mercy seat being lifted off the ark and the people exposed themselves to the ministry of death, the law which they could not keep (1 Sam. 6:19). There came a time under King David when every man had his home, and the king his palace. Yet the ark had no permanent place. In fact, the ark did not have a permanent place since it was built (2 Sam. 7:2, 6). It reminds one of the days when Christ was here in the flesh and went to the mount of Olives and spent the night (Jn. 7:53; 8:1). We have our homes and a place to gather together. Where does Christ dwell? Does He have a permanent dwelling? His place is in our hearts.

By the time Solomon put the ark in the Temple, only the Tables of the law were left in it. The Temple Solomon built was the final resting place of the ark of the covenant (1 Kings 8:1-9). The Temple was a type of heaven. The ark of the covenant is a type of Christ in heaven, finished with His work on earth. The bread of life has gone home and He is resurrected, so the golden bowl of manna, that was a type of the true bread from heaven, and the rod, that was dead and came back to life, that typified his life on earth, are fulfilled and no longer corresponds with the type in heaven, so we longer find them in the ark.

It's interesting that every step towards the Holiest was a step of deepening reverence. The Holy Land was sacred, but Jerusalem was more sacred than all the rest. The Temple was the most sacred part of the city; the Holy of Holies was the most sacred part of the Temple; the Ark was the most sacred thing in the Holy of Holies; yet the Ark was only sacred because of that which it contained, the two stone tablets of God's moral law (Deut. 10:1-5; Ex. 25:1,16).

The stone tablets, the briefest possible form of the moral law of God, were in the inmost heart of the Temple, in the ark under the mercy seat. The law of God which continues forever in the heart of Christ Jesus, in whose

*perfect love toward God and man*, the law finds its fulfillment (Mat. 5:17-18; Mk. 12:28-31; Rom. 13:8-10).

I also see the two stone tablets of the law pointing to God as a covenant keeping God, through His Son Christ Jesus. The stone tablets were also a memorial of the covenant the Lord made with the children of Israel (Ex. 19:4-8; 1 Kings 8:9). God has not forsaken His chosen people. He forsook His covenant with them but will make a new covenant with them (Rom. 11:25-29; Heb. 8:6-13).

When Nebuchadnezzar destroyed the temple and carried away to Babylon the many articles of the temple nothing is said concerning the ark. It is never seen nor heard from again. No one knows what became of it, though there are many opinions and speculations. Concerning Israel's future Jeremiah prophesied about the millennium concerning the ark (Jer. 3:16).

The picture I get is that the tabernacle symbolized Jesus in the flesh and the wandering in the wilderness symbolizes Him leading, guiding, teaching, and protecting His flock during His time on earth. The temple of Solomon symbolizes Christ in glory returned to His home in heaven (Heb. 9:6-12). We do not know its end therefore, it has no end and fulfills the final type of Him who is eternal and who knows no end.

The mercy seat was made of beaten gold typifying the richness (wealthy, abounding in, abundant supply) of God's mercy (Eph. 2:4; 1Pet. 1:3; Ps. 51:1; 86:5, 15). It also typifies that through suffering Christ was glorified (Heb. 2:9; Rom. 8:17).

## **THE CHERUBIMS**

The two cherubims were on each end of the mercy seat, facing toward

each other looking down on the mercy seat and the blood sprinkled there. Their wings were stretched out over the mercy seat toward one another. It was here, between the two cherubims, that God met with the high priest (Psa. 99:1). The first thing this reminded me of was the angels desiring to look into the plan of God's salvation (1 Pet. 1:12; Dan. 12:5-6). It appears from Peter that not only the prophets, but the angels also, desired to understand the plan of redemption. The angels desire to look into means to stoop or bend down near to see it more closely. Not knowing God's plan of salvation, it appears that the angels take keen interest in it and study it as it unfolds.

Cherubim are symbolic of guardians, as at the gate of the Garden of Eden. Here they are standing guard over the mercy seat or Him whom the mercy seat symbolizes. The angels were sent to guard and minister to Jesus in his humanity (Psa. 91:11-12). They took care of Him after His temptation with the Satan, in the garden after His prayer, at the sepulcher after His resurrection, and at His ascension. He said He could have called down more than twelve legions of angels (72000) from heaven to help him. The *outstretched wings* of the cherubims show that Jesus was sheltered from harm by the angels.

## **THE BOARDS AND BARS**

### **Exodus 26:15-29; 36:20-34**

Verses 15-21.... The walls of the tabernacle were made of boards of shittim wood fifteen feet long, and a little over two feet wide. The thickness is not stated, but one author said they were about nine inches thick or half a cubit. The goats' hair covering completely covered the tabernacle and it was thirty cubits long. Allowing therefore ten cubits for the height of the boards on the south side, another ten for those on the north side, making together twenty cubits, we have ten cubits left for the width of the tabernacle. Of

this, the six boards at the east end will occupy none cubits: and allowing a half-cubit for the thickness of the boards on the south and north sides we get exactly the thirty cubits. Twenty boards made up the north wall and twenty boards made up the south wall. Twenty boards would be equal to about forty-five feet in length of the wall.

Verses 22-25...Six boards were placed at the west end, where also two additional boards stood in the corners to give more stability to the structure. Since these two extra boards are mentioned as being at the west end, they must therefore be facing the same direction. They are not added onto the length of the end but are connected to it so they must have stood in the northwest and southwest corners of the Holy place. The west end of the tabernacle, or the closed end, was six boards wide, each board a cubit and a half in width making the end 13 1/2 feet in length.

Shittim wood comes from the acacia tree. The wood is hard, fine grained, yellowish-brown in color but turns nearly black with age. It was considered incorruptible and is always translated *incorruptible* wood in the Septuagint.

Each board terminated at the bottom in two tenons, or small projections at the lower ends of the boards to sink into the sockets of silver to hold the boards in place. Each projection fit into a socket of silver weighing ninety pounds. There were ninety-six such sockets sustaining the boards upright and four more sustaining the four pillars upright leading into the Most Holy Place. That makes nine thousand pounds of silver the Merarites had to pack in the four wagons, along with the boards, bars, pillars, court pillars, court sockets, pins, and cords, each time they had to move.

The boards were also sustained in their upright position, and linked together by five bars of shittim wood, which ran through rings of gold inserted in the boards. The middle bar of the five on each of the three sides

of the tabernacle ran the whole length of the side, uniting all the boards on the side together. The other four bars, of which two were placed above, and two below the middle bar, are not described as running all the length, but perhaps only extended half the distance, twenty-two and a half feet each. On the whole there were forty-eight boards and fifteen bars and all were covered or overlaid with gold.

## **TYPES AND SYMBOLS**

### **THE BOARDS**

In verse fifteen we read, And thou shalt make boards for the tabernacle of shittim wood *standing up*. All tents were erected by *driving in* the stakes and pins. Their existence was dependent on a grip of the desert. But to these boards were given two feet, and for them were provided two sockets so that they stood independent of the sand of the desert. They just stood upright *in* the desert and not *of* it. What separated the boards from the sand? Silver --- a ransom price.

Christ was *in* the world, but not *of* the world. John 17:15-16 Jesus said They (those that the Father gave Him) are *of* the world, even as I am not *of* the world. The incorruptible wood symbolized the *sinlessness* of Jesus, uncontaminated by the world, not even in death (Heb. 4:15; 7:25; 1 Pet. 2:22; Acts 2:31). We to are to live in the world but not *of* the world. What do I mean when I say, in the world but not of the world? 1 John 2:15 says, Love not the world neither the things in the world. Verse 16 says, For all that is *in* the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is *of* the world. Romans 12:2 says, be not conformed *to* this world. This refers to habit, manner, dress, style of living, etc. James 4:4 says, the friendship *of* the world is enmity with God. A

friend of the world is the enemy of God. Ephesians 2:2 Paul says, Wherein in times past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. Christ set his affection on things above, not on things on the earth as we are told to do (Col. 3:2; Heb. 12:2).

Jesus stands alone and apart from the world as the God-man (the incorruptible wood overlaid with gold) who paid the ransom price for His own (1 Tim. 2:5-6; Mk. 10:25). He *bought (redeemed)* His elect out of the world with *His own blood* and we now belong to Him (1 Cor. 6:20; 7:23; Acts 20:28; Heb. 9:12; 1 Pet. 1:18-19; Rev. 5:9). In Christ we too have those two feet rooted in silver sockets to help us *stand*, our foundation Him who bought us with His own blood (1 Cor. 3:11). The corner-boards are difficult to interpret but their picture seems clear (Ex. 26:23-24). I think they represent Christ as the cornerstone (Isa. 28:16; Psa. 118:22).

The boards were covered with gold symbolizing Christ's deity, or divine nature. The two materials, the incorruptible wood and the gold, constitute not two, but one board of the tabernacle and yet the two materials are absolutely distinct. The wood never became gold and the gold never became wood. In like manner, Jesus was all God and all man but one being, one person (1 Tim. 2:5; Heb. 1:8).

## **THE BARS**

There were fifteen bars in all. Fifteen is the number of rest (Lev. 23:6-7, 34-35; Ester 9:20-22). Jesus said, Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. There were five bars on the two sides and the end.

Five is the number of grace: there were five offerings on the brazen altar, there are five women mentioned in the genealogy of our Lord who all experienced the grace of God, Jesus fed 5000 with five loaves of bread, etc. Jesus was full of grace and truth, and grace and truth came by Him (Jn. 1:14,17). Salvation is by grace (Eph. 2:8-9). The middle bar went from one end to the other symbolizing Jesus as the Alpha and Omega, the First and the Last, the Beginning and the End.

## **THE SILVER SOCKETS**

### **Exodus 26:19-25; 30:11-16**

We talked about chapter thirty earlier in this lesson but let's refresh our memories. All twenty years old and above had to give a half shekel of silver (the meaning of the word *money* in verse 16) for a *ransom* for his soul that there be no plague (death). The silver was to purchase their atonement. The rich were not to give more nor the poor less. The ransom price was the same for the rich or the poor. The silver was provided by God through the Egyptians.

We were not redeemed with silver but blood (1 Pet. 1:18-19). So, the silver socket *symbolized* Jesus and His shed blood, for the blood was given by God to make atonement for the soul (Lev. 17:11). He is our ransom price (Mat. 20:28). He purchased our lives which were forfeit to the penalty of the law, which was death (1 Cor. 6:20). He purchased His Church with His own blood (Acts 20:28). He was the payment provided by God to satisfy his holy demands (1 Jn. 4:9-10; Col. 2:13-14). Christ and His blood is the only ransom God accepts, no more and no less (Acts 4:12). God set the price of their ransom at a half a shekel exactly, according to the weight used in the sanctuary. God set the price for man's ransom, His Son Jesus Christ. The whole massive framework of the Tabernacle stood, as to its foundation, upon the ransom money, the very meeting place of God and man. That



picture is the same today. God meets with us based on the ransom paid by Jesus Christ our Lord.

Suffering, humiliation, blood, sighs, groans, agonies, forsakenness, and death, these are the sounds and sights of our redemption. The silver was to be a *memorial* to the people. As we think of the silver let's *remember* how truly costly our redemption was. God, the awesome, holy, creator of all things, both visible and invisible, humbled himself, became flesh, became a servant to His creation, and died a painful and humiliating death on the cross in my place.