

Complete Course of 26 Lessons

"THE TYPOLOGY OF THE TABERNACLE"

A Wealth of Mystery Revealed

concerning

The Old Testament Priesthood

and

The Worship of the Tabernacle

---Mrs. E. Rohn

STUDIES ON THE TABERNACLE - IT'S PURPOSE

In the Tabernacle, we find one of the most interesting and profitable studies in all the Old Testament. Its importance can somewhat be appreciated when we consider that nearly twelve chapters in Exodus are given over to its description. The Lord cautioned Moses to make every detail exactly as He commanded, for each part was to represent some truth precious to the heart of every believer. The two main purposes of the Tabernacle which we shall consider in the first lesson of this series, is that it fulfilled God's desire to dwell among His people, and it was given to furnish us with types and figures to illustrate various phases of God's truth.

I. GOD DESIRED TO DWELL AMONG HIS PEOPLE.

A. The Lord clearly stated His own purpose in Ex. 25:8 when He said to Moses, "And let them make me a sanctuary, that I may dwell among them." (The grace of God is exhibited at the very outset of our study for it was certainly His unmerited favor that made a holy God willing to dwell among a sinful people, and devise a plan whereby this might be made possible.)

B. God's dwelling place among man takes on three aspects throughout the word of God, the first being typical of the other two:

1. The Tabernacle in the wilderness, and the Temple of Solomon. The Temple of Solomon was built on the same plan as the Tabernacle and contained the same articles of furniture, but was a permanent, in-stead of a temporary structure, and far exceeded the Tabernacle in glory and splendor. While Israel was on the march it was necessary that they have a building which could be carried easily from place to place. In Ex. 29:43, 45 is recorded God's promise to dwell with the children of Israel in the Tabernacle. In I Kings 8:15 Solomon makes a similar statement concerning the Temple: "I have surely built thee an house to dwell in a settled place for thee to abide in forever."

2. God next dwelt among men in the person of His Son for 33 ½ years. In John 1:14 we read that the Word (which was God, Jn. 1:1) was made flesh, and dwelt among us. The word, "dwelt," is in its literal meaning, "tabernacled." The human temple of Christ, then, was God's Tabernacle, His dwelling place among men. He was "the true tabernacle which God pitched, and not man." Heb. 8:2. God's dwelling place was no longer to be a house of wood and gold, but a house of flesh and bones, the body of the Lord Jesus. Heb. 10:5. See also Col. 1:15, 19; Col. 2:8-9; 2 Cor. 5:19; John 14:9-10.

3. God next dwelt in the Church, through the Holy Spirit given to each of its members. When the Tabernacle of the Son ascended into heaven (Acts 1:9) His followers were lonely, for God no longer dwelt among men. The Lord promised, however, before He went away, that He would not leave them thus, but would come to dwell in them: "For are the temple of the living God; as God hath said, I will dwell in them, and walk in them, and I will be their God and they shall be my people." 2 Cor. 6:16. God's Spirit-filled people are now His "tabernacles." See Ps. 84:1. Also Jn. 14:16-17; 2 Cor. 5:1; Rom. 8:11.

God will dwell among men in the person of the glorified Christ throughout the millennium, and all eternity.

Jesus is seen dwelling in the midst of His people during the Millennium in the following scriptures: Zech. 2:10,11; Isa. 32:1 and Jer. 23:5.

That God will dwell with man throughout eternity in the person of the glorified Christ is seen in Rev. 7:15; Rev. 21:3,22; Rev. 22:4. Notice especially Rev. 21:3: "Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." In the 22nd verse this Tabernacle is spoken of as "the Lord God Almighty and the Lamb." These terms apply to one person, for in Rev. 22:3-4, when John is describing "the throne of God and of the Lamb" he is careful to say that they "shall see his face." (Singular).

II. THE TABERNACLE FURNISHES TYPES OF CHRIST AND THE CHURCH.

A. In the 9th chapter of Hebrews Paul refers to the worship conducted in the Tabernacle, and tells us that it "was a figure for the time then present." Vs. 9. In Heb. 9:24 he explains that Christ, the true High Priest "is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself." We shall find in lessons to follow that the Tabernacle was not only a type of the person of the Lord Jesus, but that each piece of furniture is an object lesson, describing some phase of Christ's work for man. See also Heb. 9:2-11; Heb. 10:1. That the Tabernacle and Temple are both types of Jesus is clearly shown by a number of statements made in regard to the Temple in I Kings 8:27-50:

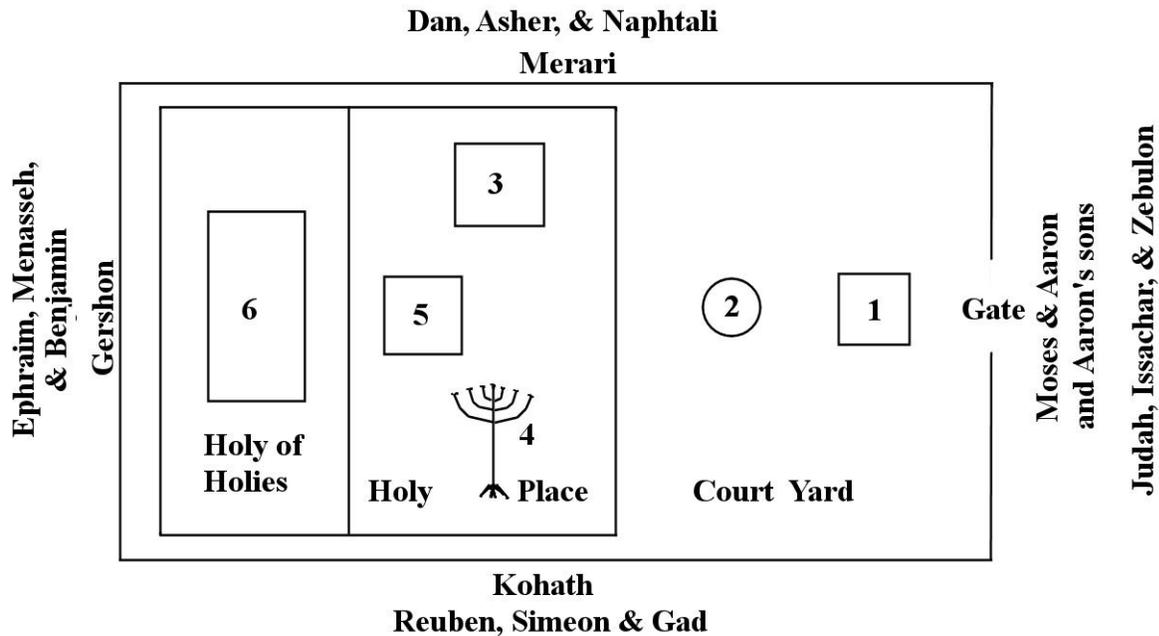
(1) It was a house where God chose to place His name. Vs. 29. The body of Jesus was the temple where Jehovah placed His name. See John 5:43: "I am come in my Father's name." That the Son of God was given God's own name, is made plain when we realize that He obtained it by inheritance: "Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they."

(2) Men were to pray toward the Temple. I Kings 8:30: "And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place." This illustrates in type the fact that if we wish to find God, we must pray toward His pre-sent dwelling place, for we can only gain audience with God as we seek Him in and through His Son, Jesus Christ. "No man cometh unto the Father, but by me." John 14:6. It is in the "face of Jesus Christ" that we behold the "glory of God." 2 Cor. 4:6.

(3) Although God dwelt in the Temple, all of God was not there. I Kings 8:27: "But will God indeed dwell on the earth? behold the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded!" Although the fulness of the Godhead dwells in Jesus Christ (Col. 2:9), God is a Spirit, and fills the universe.

B. The Tabernacle is also given as a type of God's plan of salvation. The sacrifices offered in the courtyard showed that God could not dwell in the midst of a sinful people, except on the grounds of blood atonement. In God's plan of salvation, no sinner can approach God except he acknowledge the blood of His Savior as an atonement for his sin. We shall also consider in the following lessons a number of ways in which the Tabernacle typifies the Church, and its members.

THE TABERNACLE - AND OUTER COURT



Dimensions:

Court - 150 ft. X 75 ft.

Tabernacle - 45 X 15 X 15 ft.

Holy Place - 30 X 15 X 15 ft.

Holy of Holies - 15 X 15 X 15 ft.

Gate - 30 ft.

Furniture

1. Brazen Altar

2. Brazen Laver

3. Table of Shewbread

4. Golden Candlestick

5. Alter of the Incense

6. Ark of the Covenant

Surrounding the Tabernacle was what was called the Court. It was an enclosure 150 by 75 feet, with an opening on the eastern side, called the Gate. All the people were allowed to come into this Court. The Courtyard fence was made of white linen, which hung from 60 pillars, twenty on each side, and ten on each end.

Outside the Tabernacle in the Courtyard stood two important objects of ceremonial worship: the Brazen Altar, which was the place of sacrifice for the sins of the people, and the Brazen Laver where the priests must wash before they could enter the sanctuary.

The Tabernacle itself was an oblong building forty-five feet long, and fifteen feet wide and high. It was constructed of 48 boards, covered with gold, and dropped into sockets of silver. These boards were held in place by horizontal bars, five on each side. This building was divided into two unequal chambers, the Holy Place, and the Holy of Holies. The latter contained the Ark of the Covenant, the lid of which was the Mercy-seat. The larger division, or Holy Place, contained the Golden Candlestick, the Table of Shewbread, and the golden Altar of In-cense. It was separated from the outer Court by a curtain of blue, purple and scarlet. These two chambers were divided by a magnificent curtain, called the Veil. This, in brief, describes the Tabernacle and the outer Court.

ORDER OF THE CAMP

I. ARRANGENT OF THE INNER CIRCLE.

1. Outside the gate the Camp of Israel was arranged in the exact order given by the Lord. The inner circle was made up of the priests, who ministered in the sanctuary, and the workers, who took down, and put up the Tabernacle as they journeyed from place to place. Moses and Aaron and Aaron's sons were to camp on the east side, directly in front of the Tabernacle. Num. 3:38. This is why the entrance into the Holy City is often spoken of as "the Eastern gate." Only this priestly family could enter the sanctuary.
2. The Levites were chosen from among the rest of the tribes to "do the service of the Tabernacle." Num. 3:6-13. The tribe of Levi consisted of the sons of Gershon, the sons of Kohath, and the sons of Merari. Num. 3:17. The Gershonites were to camp on the west (Vs. 25), the Kohathites on the south (Vs. 29), and the Merarites on the north of the Tabernacle (Vs. 35).
3. The Gershonites had charge of the coverings, hangings, curtains etc. Num. 3:25-26. They were carried with 2 wagons and 4 oxen. Num. 7:7. The sons of Merari had charge of the framework. Num. 3:36,37. These were carried with 4 wagons and 8 oxen. Num. 7:8. The sons of Kohath had charge of the furniture. Num. 3:31. All of these things were carried upon their shoulders. Num. 7:9.

II. ARRANGEMENT OF THE OUTER CIRCLE.

1. Judah, Issachar, and Zebulun with their tribes camped on the east; the tribes of Reuben, Simeon, and Gad on the south; Ephraim, Menasseh, and Benjamin on the west; Dan, Asher, and Naphtali on the north. These were the soldiers, making four armies of three divisions each.
2. One had to enter the court from the camp of Judah, which suggests to us the fact that Christ was born of the tribe of Judah. Thus we enter into Christ's plan of salvation from coming in contact with Christ, the Lion of the tribe of Judah.

III. THREE CLASSES OF PEOPLE.

From this arrangement, we can see that the camp of Israel was divided into three classes of people: the priests, the workers, and the soldiers. Each Christian is confronted with three enemies: the World, the Flesh, and the Devil. However, his defense is also threefold, for each saint of God should be a Worker, a Warrior, and a Worshipper. Some Christians who love to worship God, hesitate to step out in His service, while others are always doing things in the Master's vineyard, but keep so busy doing that they take little time for true worship and praise. That each saint should be a soldier, having on the whole armor of God is shown in the following references: 2 Tim. 2:3, Eph. 6:13, 1 Tim. 1:18, 2 Cor. 10:3-5, and 2 Tim. 2:4. Soldiers must not only be well equipped, but be willing to endure hardness, and not be entangled with the affairs of this life. God's people are also workers, or servants: Rom. 1:1; 1 Cor. 9:19,20, and Gal. 5:13. As worshippers they are called priests of God, not only because they are to continually offer praise and adoration, but because they are to intercede for those who are still out of the ark of safety. See Rev. 5:10 and Rev. 20:6. As priests and kings, we shall "reign on the earth."

THE PRESTHOOD

I. The tribe of Levi chosen for the Priesthood.

1. The Priesthood carried on the ceremonies in the Tabernacle, set up, took down, and transported the Tabernacle. Num. 3:6-8. The Levites were chosen instead of the firstborn, who had been set apart as holy unto the Lord, in memory of God's protection of them on the night of the Passover. Num. 3:12, 13; Ex. 22:29-30; Num. 8:17-18.

A. Each Levite redeemed one of the firstborn. "Behold, I have taken the Levites from among the children of Israel instead of all the firstborn." However, as there were 22,273 firstborn, and only 22,000 Levites, the remainder of the firstborn were redeemed at the rate of five shekels each, which redemption money was given to the priests. Num. 3:43-51.

B. This is typical of Jesus, our Priest, redeeming each member of the Church, which is called "the church of the firstborn." Heb. 12:23 However, Peter reminds us that we were not redeemed with gold, such as some of them were, but with the blood of Christ. I Pet. 1:18.

2. No doubt this tribe was chosen for their stand on the Lord's side when the children of Israel were worshipping the golden calf. Ex. 32:26. God always had a faithful few. As the Levites were rewarded for their bold stand against the sin of their day, so will those today be rewarded for taking their stand for the Lord amid an unbelieving people. Our reward, like theirs, will be membership in a royal Priest-hood. See I Pet. 2:9.

II. Purpose of all details being given by the Lord.

The Tabernacle is the only building we read about in the Word of God, with the exception of Solomon's Temple, which has the Lord as its sole architect. God Himself arranged the order of the camp, and gave all the instructions as to how the worship should be carried on. He left no room for man to incorporate his own ideas into the plan, or choose his own place in the body.

1. This fact alone should prove that the worship of God, if it is to be accepted, must be carried on only as God directs, and not as man may please to do it. See Heb. 8:5; Jude 3; Gal. 1:8; John 17:20; Matt. 10:19. Just as the pattern for Old Testament worship was given in the book of Exodus, so the Lord has given a pattern for New Testament worship in the book of Acts. Jude exhorts that the Christian contend earnestly for the same faith that was delivered to the saints by the apostles, and Paul warns us not to preach any other gospel than that which he preached to the people.

2. Each having his allotted place and duties, made order, and did away with confusion. If each member in the Church will allow the Holy Spirit to show him his place, the Church can be just as orderly. It is God's desire to eliminate all confusion from the Church. See I Cor. 14:40,33; I Tim. 3:14,15; I Chron. 12:38. If each church would follow the pattern of the early Church as led by the apostles, there would be no controversy among them. Recognizing God's order of things will eliminate the evil of place-seeking in the Church. Mark 10:37, 43; Luke 14:7-11. See also I Cor. 11:1, Isa. 33:22; 2 Tim. 3:16. Many are deceived, thinking their worship will be accepted if they are sincere. But sincerity in a wrong belief, will not take the place of obedience.

THE TABERNACLE - TYPES

I. The Tabernacle and the Temple contrasted.

What a great contrast is presented to us as we consider the difference between the small, humble, tent-like affair which had to be carried over the hot desert sands, and the magnificence of the Temple of Solomon. The greatest riches which the earth could produce were combined to make the Temple a spectacle of glory to all who beheld it. The heathen who passed by the Tabernacle saw nothing which attracted them. One had to be on the inside of the Tabernacle to appreciate its beauty. But people came from far and near to behold the splendor of Solomon's Temple, and could not help but acknowledge its majesty, whether or not they were in sympathy with the King.

Just such a contrast is presented to us in the two comings of the Lord Jesus Christ. His ministry on earth was a humble one. Even those who beheld His miracles did not all recognize that the God of heaven had come to earth wrapped in human flesh. Indeed they could not know it except it be revealed to them by the Spirit as it was to Peter. To this day, one must be in Christ to appreciate His beauty. But when Christ comes the second time, He will come not to be mocked, humiliated and crucified, but He will appear in His exalted position as Ruler of the universe. All men, whether in sympathy with His plan or not, will behold Him in His kingly glory. What a different ministry Christ will have during His millennial reign! Just as the Tabernacle was built first, and was followed by the building of the Temple, so the prophets testified of "the sufferings of Christ, and the glory that should follow." I Pet. 1:11.

Many things which are true of Christ, the Head of the Body, are also true of His Body, the Church. While each member of the Church has the glory of God dwelling within, the earthly life of this Body is a journey beset by many trials, and enters into the suffering and humiliation of the Savior. However, its present afflictions are nothing to be compared to the glory that shall be revealed when our permanent home is reached. There will then be glory greater than that of Solomon's Temple when the redeemed of the Lord are gathered on Mount Zion, and the New Jerusalem comes down out of heaven prepared as a bride adorned for her husband.

II. The Tabernacle occupied a central position.

Whether the children of Israel were settled for a period, or whether they were on the march, the Tabernacle was to remain in the center of the camp. Num. 10. Christ should always be the Head and Center of the Church. All activities should revolve around Him. No program should ever be launched, which is not prompted by the Holy Spirit, and will not bring glory to Him. If Christ is the chief object of a Christian's affection, he will follow on, even when leaders fall by the way-side. Let us keep Christ in the center! Heb. 8:2, I Cor. 11:3.

III. The Tabernacle in the storms.

The Tabernacle was subject to the same storms, and was beaten by the same winds, which spent their fury on the smaller tents of the children of Israel. Likewise Christ partook of the adversity of the world, and was tempted in all points like as we are, that He might be able to succor those who are tempted. Heb. 4:15; Heb. 2:18.

QUESTIONS (64-69)

Lesson 64

1. Why do you believe the study of the Tabernacle to be important?
2. What are the two main purposes for the giving of the Tabernacle?
3. Explain how God's dwelling place in the Tabernacle is typical of His Son, Jesus?
4. How is it typical of the Church?
5. How will God dwell among His people in eternity?
6. Name three ways in which Solomon's temple typifies Christ.

Lesson 65

1. Draw from memory a small chart showing the general arrangement of the Tabernacle and outer court.
2. What were the dimensions of the court, and the Tabernacle?
3. Name the six pieces of furniture found in the Tabernacle and the courtyard.
4. Into what two compartments was the Tabernacle divided?
5. What was used to divide these two rooms?

Lesson 66

1. Of what did the inner circle consist?
2. Name the three sons of Levi.
3. What were they called to do?
4. How were the different parts of the Tabernacle carried about?
5. What three tribes camped on either side of the Tabernacle?
6. Through what camp did the priests enter the court? What does this suggest?
7. The Camp of Israel was divided into what three classes of people?
8. How do these three classes of people typify the Christian?

Lesson 67

1. The Levites took the place of what class of people? How?
2. How were those redeemed who did not have a Levite take their place?
3. Why was the tribe of Levi chosen for this special service?
4. What two lessons do we learn from the fact that every detail of the construction and worship in the Tabernacle was given to Moses by the Lord Himself?

Lesson 68

1. In what ways did the outward appearance of the Tabernacle differ from the appearance of the Temple of Solomon?
2. How does this apply to the life of Christ?
3. How is this contrast fulfilled in the Church?
4. What lesson do we learn from the fact that the Tabernacle was always kept in the center of the Camp?
5. How can we find comfort in the fact that the Tabernacle was subject to the same storms as the smaller tents of the children of Israel?

THE MATERIALS AND THE WORKMEN

I. SOURCE OF MATERIALS.

With the exception of the redemption money, the Tabernacle was constructed of materials given as free-will offerings by the children of Israel. Ex. 25:2. "And the Lord spake unto Moses, saying, Speak un-to the children of Israel, that they bring me an offering; of every mar that giveth willingly with his heart ye shall take my offering." This is one of the most outstanding accounts of giving on record. When all the materials were gathered together, they found there was enough and to spare-"too much," we are told in Ex. 36:7!

In the gathering of the materials we find exemplified, Christ, the Supplier of every need. In Him dwells Jehovah-Jireh, the God who pro-vides. The Lord made it possible for them to give all that it required to complete the Tabernacle. So God will today make it possible for His people to give what is required to support the work. See Gen. 22:14; Philip. 4:19; I Chron. 29:14.

The free-will offerings also showed that the Church, God's present dwelling place, is to be sustained in the earth through the willing gifts of its members. I Cor. 16:1-2; Hark 12:41-44; I Cor. 9:7, 11,14; 2 Cor. 9:6-7; Matt. 23:23. These scriptures show that God's plan of giving includes tithes, offerings, and sacrifices, as in the case of the widow. A vision of God's wonderful gift of His Son, makes it easy to give to His cause. 2 Cor. 8:9; Matt. 6:21.

They did not give in order to become one of God's people, but they gave because they had been redeemed, had been blessed also materially, and were willing and glad to see God's plan put into effect. We do not by our giving become one of God's people today, but we give because we have been redeemed, and love the cause the Lord has committed into our hands. Since Christ paid the price for us, nothing that we have be-longs to us-in fact we do not belong to ourselves Therefore we are merely stewards of that which He has placed in our hands. Who was it that gave: "And they came, every one whose heart stirred him up, and every one whom his spirit made willing." See Ex. 35:21-29. Is it not true that when our hearts are stirred more, that we give more? One man has rightly said, "When the heart is right with God, the hand is quickly filled with gifts for Him." See 2 Cor. 8:1-2.

II. THE WORKMEN.

God gave the needed wisdom to those who were willing to work. Ex. 35:31, 35. The Lord especially gifted Bezaleel and Aholiab for the difficult work they had to perform. In the genius of the workmen, we see a picture of Christ, who is the wisdom of each member of the Church. I Cor. 1:24; James 1:5. The Lord will never call anyone to any type of service, without anointing him for that particular service. See I Thess. 5:24; I John 2:27; Gal. 1:12. How much havoc has been wrought on the other hand, by those who are not called, and consequently not gifted, to perform the service they have taken upon themselves to do.

The women also had their share in the workmanship. They spun the rich linen hangings. Ex. 35:25-26. The women also have their place as workers in the Church. Joel 2:28-29. God promised that in the last days He would pour out His Spirit upon the handmaidens, as well as upon the servants, and they would prophecy.

THE TABERNACLE BOARDS

I. DESCRIPTION. Ex. 26:15-25.

The framework consisted of 48 boards of acacia wood, 20 on each side and 8 on the end. Each board was completely covered with gold, and had two tenons by which it was connected with the silver sockets underneath. These boards were held in place by 15 horizontal bars, 5 on each side.

II. THE BOARDS AS A TYPE OF CHRIST.

The two contrasting materials of which each board was made, namely, the wood and the gold, illustrate perfectly the humanity and the divinity of Christ.

Acacia wood has always been noted for its incorruptibility, so we have a fitting symbol of the sinlessness and incorruptibility of the human nature of Christ. Peter tells us Christ did no sin, neither was guile found in His mouth. I Pet. 2:22, He was tempted in all points like as we are and yet was without sin. Heb, 4:15. See also I John 3:5, and Heb. 7:26. Even in death His body did not see corruption-it was prophesied of Him "that his soul would not be left in hell, neither would his flesh see corruption." Acts 2:31.

Since each board was made of both wood and gold, we have the truth illustrated that Jesus was very man and very God. Titus 2:13: "Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." He spoke of Himself as both Spirit and flesh (John 6:62-63), and John described His upon the throne as both God and Lamb (Rev. 22:1, 3-4). While the wood was not the gold, and the gold was not the wood, these two materials combined made but one board. While Christ's divinity was not His humanity, each being distinct and separate from the other, divinity and humanity met, not in two persons, but in one person. See John 10:30; I John 5:7; Isa. 43:3; 45:5; 42:8.

As a man He slept with weariness in the bottom of the ship; as God He arose and rebuked the storm, Prov. 30:4. As a man He wept at the grave of Lazarus; as God He called him forth from the tomb. As a man He suffered upon the cross; as God He arose triumphant. See also John 2:19 and John 8:58.

III. A TYPE OF THE CHURCH.

Considering the construction of the boards in relation to the Church, they can well be used to represent the individual members in the body of Christ. For the Church is also a building "fitly framed together." Eph. 2:22; I Pet. 2:5. Let us trace the acacia trees from their home in the woods, to their place in the building of God, when the hewers of wood chose the trees for this service, they found them among the other trees of the forest, firmly planted and rooted in the earth. Since the Lord had need of them, they were cut down, and were forever separated from the earth. They were then covered with gold and fashioned into a dwelling place for the great Jehovah. In our unsaved state, we, too, were rooted in the earth, partaking of the pleasures of the world. Eph. 2:1-3, 12. Through the sword of the Word of God we died to the world, separating ourselves from it forever. Job 19:10. Through the spirit we became partakers of His divine nature, covered with His righteousness, and made into God's own dwelling place.

THE TABERNACLE BARS

I. THE BARS A TYPE OF CHRIST. Ex 26:26-29

The boards were held in place by 5 wooden bars (gold covered) running horizontally across each side. The boards had to be fastened securely so that the framework could not be blown down. If the framework could have been blown down, the contents and hangings would also have been a twisted mass.

If the Deity of Christ could be overthrown, every other Christian doctrine could be contested. But the scripture declared that every enemy of the truth shall some day be overthrown. I Cor. 15:25. If the Deity of Christ cannot be established, if indeed He did not raise from the dead, as only Deity could do, then Paul says, "Ye are yet in your sins," and "they which are fallen asleep in Christ are perished." I Cor. 15:17-20. This explains why the attacks of the critics center upon Christ's Deity, His Incarnation, His Virgin Birth, His bodily Ascension etc.

As the boards were not secure until bound up by the bars, the world will never be secure until all things are gathered under the rulership of Christ. Eph. 1:10; Heb. 2:8-9. In the dispensation of the fullness of times He is going to "gather together in one all things in Christ, both which are in heaven, and which are on earth." With the government upon His shoulder, there will be established a kingdom which can never be torn down.

II. THE BARS A TYPE OF THE CHURCH: One author calls our attention to the fact that God has also given 5 heaven-appointed offices, designed to hold the Church together, and bring its members to perfection. In Eph. 4:11,12 we read, "And he gave some apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Without Holy Ghost filled people filling these offices, the winds of false doctrine would work havoc among the individual members of the body of Christ. Many who have claimed no need of pastor, and no need for any one to teach them, have been sidetracked and brought much reproach upon the cause of Christ.

III. THE GATE INTO THE COURT. Psalms 84:10.

The court itself is symbolical of our abiding place in Christ, or the "sheepfold" over which Christ is the Shepherd. Psalms 65:4; 92:13 100:4. The court was enclosed by a fence of white linen.

There was only one gate or entrance into the court. This illustrates the fact that there is only one plan of redemption, and only one door into the kingdom of God. John 10:7, 9; Ps. 118:20; John 14:6. Likewise, there was only one door into Noah's Ark, which is also a type of the kingdom. Gen. 6:16. Self-manufactured plans to enter heaven will all suffer disappointment.

Jesus gave Peter the keys to the door of the kingdom. Mt. 16:19. He used these keys on the day of Pentecost, when the Lord anointed Peter to be the spokesman. In Acts 2:38-39 he instructed the multitude to repent, be baptized in the name of Jesus, and receive the Holy Ghost. He must have used the right key, for the door opened wide enough to let 3,000 souls enter. Acts 2:41. This message is in harmony with the teachings of the other apostles. Acts 8:16-17; 10:44-48; 19:5-6.

THE TABERNACLE FOUNDATION

I. DESCRIPTION. Ex. 30:11-15.

The Tabernacle had a silver foundation, consisting of 100 sockets of silver, two under each of the 48 boards, and 4 under the pillars of the Veil. Each socket weighed a talent, or nearly a hundred pounds. See Ex. 38:27. These silver sockets were made from the redemption money which each man above twenty gave as a ransom for his soul. The price which each gave was a half shekel.

II. TYPES.

1. Since the Lord designated this tax as a "ransom for their souls, (Ex.30:12) the silver sockets typify the ransom price which the Lord Jesus paid for the souls of men. We, too, are bought with a price, I Cor. 6:20, but this price was neither silver nor gold, but the precious blood of Christ. I Pet. 1:18-19.

2. The silver atonement money being used as the foundation upon which the Tabernacle was set, shows that the atonement of Christ, through His death, burial, and resurrection, is the very foundation upon which Christianity is built. This being true, we can see that Modernism, though it may be termed as a religion, cannot be considered as Christianity, for it lacks the very foundation principles upon which we rely for our salvation. The golden covered boards would never have stood if they were not firmly imbedded in the silver foundation. The deceptive teachings of Modernism, which ignore the atonement of the blood of Christ, can never stand to test of God's judgment. The purity of Christ alone, as symbolized in the accacia wood, in itself could never complete salvation. If Christ had come into the world just to demonstrate His sinlessness, the gulf between man and God would have been greater than ever, but He came to die. Jn. 10:17, 18; Heb. 2:9. Not even the miracles He performed which proved His divinity, could save the souls of men. Preaching Christ, as a good example alone, still leaves man without any plan of salvation, and without any real power in his life to follow Christ's example.

3. Just as the money did not come from any one place, but from each individual, we see that salvation is an individual matter. Rom. 10:9, Matt. 16:26. Paul told the saints at Philippi that each one must work out his "own salvation with fear and trembling." Phil. 2:12. In fact no one can escape who neglects this great salvation. Heb. 2:3. This then, is another blow to the teaching of Universal Salvation.

4. Both the rich and the poor were redeemed with the same sum. In Ex. 30:15 we read, "The rich shall not give more, and the poor shall not give less than half a shekel, when they give an offering unto the Lord, to make an atonement for your souls." The rich and poor alike have but one plan of salvation, and must meet on the same level of humility.

5. If anyone refused to pay the ransom price, he became subject to divine judgment. In Ex. 30:12, the Lord told Moses to collect the ransom from each one "that there be no plague among them." Anyone who re-fuses to acknowledge the blood as his only hope of salvation becomes subject to the judgment of God, which is the second death. The morally good paid the same price as the extremely wicked. Those who have lived moral lives need the blood of Christ as much as those who have not.

THE TABERNACLE COVERINGS

Four coverings were spread over the framework. The outer covering was of badger skin, the next of ram's skin dyed red, the third of white goat's hair, and the fourth of linen. In this lesson we shall consider the significance of each individual covering.

I. THE BADGER SKINS. Ex, 26:14.

The badger skins, or outside covering, illustrates the outward form of Christ. These skins were not dressed. They were of a dull, blue-gray color, and were not pleasant to look at. Isaiah gives us a picture of Christ in His humiliation in Isaiah 53:2-3: "He hath no form nor comeliness, and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief." His humanity is further described as being smitten of God, wounded and bruised. This outward covering then, pictures to us the humiliation of Christ, and since this covering was without any dimension or measurement, it is also true that the humiliation of Christ cannot be measured. If a holy God has to humble Himself to even behold the things that are upon the earth, who can measure the depths of humiliation to which He ascended to become obedient even unto the death of the cross? Psalms 113:6; Phil. 2:8.

The heathen who looked on, no doubt despised the tent-like affair that was the center of Israel a worship. Nothing they could see on the outside would cause them to desire to go inside. They would have had to pass the altar of sacrifice in order to enter the Tabernacle and behold the beauty inside. Those who would behold the beauty of Christ cannot do so by merely looking on. They must come into the kingdom through the door, pass the altar of sacrifice, where Christ was slain, and enter into the sanctuary by seeking His face.

What a contrast to the ugly badger skin, was the inside of the sanctuary: gleaming walls of purest gold on both sides, tapestry of white linen overhead, in front and behind, and the light from the golden candlestick showing off the beauty of each piece of furniture. In-side the Holiest Place shone the glory of God. Many who at one time looked on Christianity with contempt, seeing no beauty in the Christ we worship, after repenting of sin and entering the sanctuary have cried out, "The half was not told me!" Psalms 27:4.

Sinner friend: We can explain the way of salvation, and describe in a feeble manner the joy of a blood-bought soul, but never, until you have entered the gate of the kingdom, and passed by the altar of sacrifice into the sanctuary itself, will you ever know the inward beauty of the man of Galilee.

Christian friend: The Shekinah of God's glory was also on the in-side of the most Holy Place. Although you have been redeemed from sin, and enjoy the beauty of the sanctuary, you will never know what the Shekinah of God's glory is like until you let God fill you with His Holy Spirit Acts 2:4; 10:44. The Christian must continually be clothed with the badger skins of humility that the glory of God may constantly dwell within Heb. 13:12-13; 1 Cor. 1:26-29. The glory of the Church is not in costly decorations, but in the in-dwelling presence of a holy God. 1 Pet. 4:14.

II THE RAM SKINS DYED RED. Ex. 26:14

This covering was placed just underneath the badger skins, and was also without any specific dimensions.

The ram skins typify Christ, our Substitute. The red dye in which they were dipped pointed to the blood which would be shed as Christ took our place in death. In the Word of God, the ram is clearly pictured as a substitute for the death of another. When Abraham was about to slay his son, Isaac, in obedience to the command of God, his hand was stayed by the voice of the Lord. He then beheld a ram caught by its horns in a thicket. In Gen. 22:13 we read, "And Abraham went and took the ram, and offered him up, in the stead of his son." The ram was provided by the Lord as a direct substitute for Isaac. This event showed in type that God would provide a Substitute for the sinful and unholy, all of which war? Condemned to die for their own sin. Rom. 5:8. How very true it is that Christ our Substitute came into the world to exchange places with the sinner.

Those who have studied the root meaning of the word "gave" in John 3:16 tell us that the most satisfactory rendering of this verse would be, "God so loved the world, that He devoted His only begotten Son to be a Substitute, that whosoever believeth in Him should not perish, but have everlasting life." See also Rom. 4:25; Isa. 53:6; I Pet. 2:21. Christ crucified in the stead of Barabas pictures what He has done for every guilty sinner. The covering of badger skins typified our Lord's humanity. Now in the curtains of ram skins we have portrayed the object of His humanity: His sacrifice upon Calvary.

III. CURTAINS OF GOAT'S HAIR: Ex. 26:7-13.

They were to make eleven of these curtains. Five of them were coupled together, covering the Host Holy Place and the back of the Tabernacle, five of them covered the Holy Place, and the extra width hung down over the eastern end of the Tabernacle.

These curtains portray Christ as our Sin-offerings. The Lord instructed the priests to offer a goat as a sin-offering. In Lev. 9:15 we read, "And he brought the people's offering, and took the goat, which was the sin-offering for the people, and slew it, and offered it for sin." See also Numbers 28:22. Jesus, as our Sin-offering was actually treated as if He were sin itself. "He hath made him to be sin for us." 2 Cor. 5:21. God dealt with Him upon the cross as if He were "the criminal of the universe." Because our sins were "laid on Him" they are as completely covered as was the Tabernacle by the goat's hair curtains. See Psalms 32:1-2; Isa. 44:22; Ps. 103:12 (This explains Num. 23:21).

IV. CURTAINS OF FINE TWINE LINEN. Ex. 26:1-6.

There were 10 of these curtains. They were placed under the goats hair curtains, and formed the ceiling of the Tabernacle. They were dropped over the outside of the boards, leaving the golden boards for walls. They were shorter than the other curtains, not being allowed to touch the ground. Christ's purity was never contaminated by the world. Heb. 7:26. He was "holy, harmless, undefiled, separate from sinners." Cherubim were embroidered on the white linen in blue, purple and scarlet. The outspread wings of the cherubim overhead remind us of the following scriptures: Psalms 61:4; 63:7; 91:4; 36:7.

The court and the Tabernacle were made secure by means of pins of brass and cords of linen. The same root word which is translated "pin" here, is translated "nail" in other places in the scripture. See Judges 4:21. We find a description of the pins and cords in Exodus 27:19 and Exodus 35:18.

These brass pins, or nails, are a symbol of Christ, for He, too, is called a Nail in Isa 22:20-25. Here Christ is spoken of as "a nail in a sure place." The particular reference here is made to Eliakim, the son of Hilkiah. The nature of the prophecy shows that it is made concerning Jesus. The name "Eliakim" means "raised up by God." The key to the house of David is to be laid upon his shoulder. In Rev. 3:7, the same statement is made concerning Jesus: "He that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth." This should be proof enough that Jesus is Eliakim, or the One who was raised up by God to set upon His Father's throne. The sure place where the Nail is to be fastened is the throne of David in Jerusalem, and all the glory of the Father's house will be hung upon Him. Before the prophecy closes, another nail is spoken of that is fastened in a sure place. Upon this nail the Jews will hang their hopes, but as it will be cut down, everything that is hung upon it will fall. In verse 25 we read, "In that day, saith the Lord of hosts, shall the nail that is fastened in the sure place be removed, and be cut down, and fall; and the burden that was upon it shall be cut off, for the Lord hath spoken it." Here we find pictured the Anti-Christ who will set himself up as God on Mount Zion, but being false, will be cut off. The true and abiding Nail will then occupy the sure place.

Since these pins were made of brass, they would not rust in rain or storm. They would stand any test. They show Christ to be One who was tested and tried. He suffered a three-fold temptation, but stood the test and overcame Satan. He was tested in the garden and on the cross, but fulfilled in every detail His glorious mission. Therefore, we can hang all our hopes upon Him. I John 3:2.

As perfect as the pins were, if they had been left lying on top of the ground, they would have been useless. The fact that they were buried deep in the earth, made the structure secure. The sinlessness of Christ alone could never make the believer secure, but the fact that Christ died and was buried three days in the earth, and rose again causes our hopes of heaven to remain secure.

The Cords drawn tightly over the Tabernacle and fastened to the pins, made the Tabernacle secure. They picture to us the drawing power of God. In Moses 11:4 we find that the Cords symbolize the love of God which draws men and women unto Himself: "I drew them with cords of a man, with bands of love " In 2 Cor. 5:14 Paul says "the love of God constraineth us " In the original the word "constrain" means "to hold together." Therefore it is the love of God which holds the different parts of the Church together. See John 12:32,33. Without the cords, the pins would have been useless. Although Christ died for us, it will be in vain as far as we are concerned, unless we yield when He draws us toward Himself and into His service. No one can come unto Christ except the Father draw him, and since His Spirit will not always strive with man, it is a serious thing to turn away when one feels the Spirit of God tugging upon his heart.

There were three sets of pillars, one at the Gate into the Court, one set at the entrance into the Tabernacle, and the third set at the entrance into the Holy of Holies. Jesus is the Way, the Truth, and the Life. He is the Way into the Court (or Kingdom), He is the Truth as set forth in the Tabernacle, and He is the Life as shown in the glory behind the veil.

That the pillars have a very definite significance is brought out in the naming of the two Pillars of the Temple of Solomon. I Kings 7:21. One Solomon called "Jachin" and the other "Boaz." Jachin means "He shall establish," while Boaz means "strength." In the pillars we see that the strength, or power of God is vested in the man Christ Jesus. Mt.28:18, I Pet.3:22; Eph. 1:18-19. In Jesus is found the power to uphold the whole plan of God, power enough to uphold every follower. Ex. 15:2; Ps. 29:11. In Psalms 96:6 David finds both the strength and the beauty of the Lord portrayed in the "sanctuary." In the word "Ja-chin" we find another place of the office-work of Christ-to establish the saints. I Pet. 5:10; Rom. 1:11.

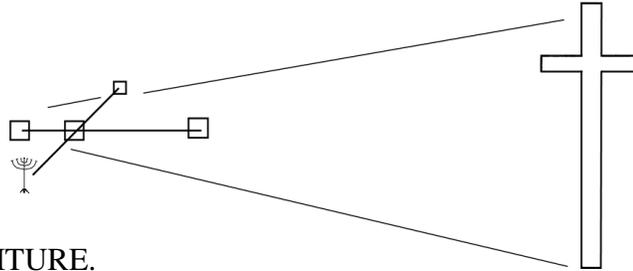
(1) FOUR PILLARS TO THE GATE. The number four is used in connection with the Sonship of Christ. There are four gospels which tell of God's sojourn on earth in the person of His Son. These gospels set forth His fourfold Sonship: (1) Son of David, (2) Son of Abraham, (3) Son of man, (4) Son of God. As the Son of David, Christ is the rightful heir to David's throne. Matt. 1:1 with Ps. 132:11 and Luke 1:32. As the Son of Abraham, He is heir to the land of Palestine. Gen. 15:18 with Jer. 3:17. Therefore Jesus will reign on the throne in Palestine during the Millennium. Gal. 3:16. As Son of man, Jesus has the right to judge the world. John 5:27; Acts 17:31. Also as the Son of man He has power to forgive sins. Mark 2:10; John 1:29. As the Son of God He is heir to all that is the Father's. Heb. 1:2; Matt. 28:18. In I Cor. 1:30 we find that because of His work for us in His Son-ship, He has become unto us (1) our Wisdom, (2) our Righteousness, (3) our Sanctification, and (4.) our Redemption.

(2) THE FIVE PILLARS TO THE DOOR OF THE TABERNACLE. The number five in the scriptures has been called by some, the number of divine grace. There are five names given to Christ in Isa. 9:6: Wonderful, Counsellor, the Mighty God, the everlasting Father, the Prince of Peace. By G-R-A-C-E we are S-A-V-E-D through F-A-I-T-H in the B-L-O-O-D of J-E-S-U-S. Also notice the five glories of Christ in Heb. 1:3, and the five stones David took out of the brook. I Sam. 17:40.

(3) THE FOUR PILLARS OF THE VAIL. Unlike the other pillars which had capitals (or tops) of silver, these pillars were cut off, and were placed just before entering into the glory. In Isa. 53:8 we find a prophecy that just before Christ should enter into His glory that He would be cut off: "He was cut off out of the land of the living; for the transgression of my people was he stricken." He was willing to endure the cross, and despised the shame, for the glory that was set before Him. Heb 12:2.

(4) SIGNIFICANCE OF THE PILLARS IN THE CHURCH. I Tim. 3:15. Concerning God's present dwelling place, which is the Church, the pillars are the over-comers. Rev. 3:12; Jer. 1:18; Gal. 2:9. As the pillars held up and showed off the white linen curtain, so the over-comers show the righteousness of Christ. Eph. 4:24; I Pet. 2:9. Pillow Christians are contrasted with pillar Christians: Amos 6:1; Zeph. 1:12.

THE TABERNACLE FURNITURE or THE SHADOW OF THE CROSS



I. ORDER OF THE FURNITURE.

1. In this diagram we can plainly see that the furniture in the Tabernacle and courtyard were placed in the form of a cross.

A. No wonder Paul could explain that the priests ministering in the sanctuary serves as an example and "shadow of heavenly things." Heb. 8:4-5.

B. Although the cross on Calvary's hill had not yet come into view, it existed in such a real way in the plan of God, that it cast its shadow through a distance of 1500 years, onto the desert sands of the wilderness in the form of the Tabernacle furniture. Heb. 9:1-24.

2. Also-the order of the furniture is such that we can trace in type the footsteps of Christ from the Cross to the Throne.

A. At the extreme right was placed the Brazen Altar, a symbol of Christ sacrificed in our place. This is a picture of Christ or the cross, a scene of suffering and the shedding of blood.

B. Note the contrast at the extreme left, where the cherubim overshadowed the Mercy Seat. Here we behold the golden walls, the worshipping angels, and the glory of God's presence in the Shekinah fire....a beautiful picture of Christ on the Throne. The Most Holy Place was the throne of God in Israel. Therefore the two sections of the diagram show the contrast between the two comings of Christ, first to die, and second to reign.

3. Christ, knowing the glory of reigning on the Throne, was willing to endure the Cross. Heb. 12:2.

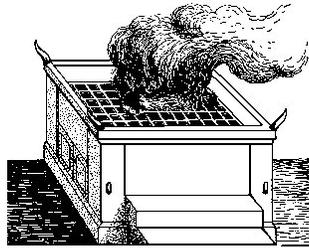
A. The Christian who understands the plan of God as revealed in the Tabernacle furniture, sees not only the trials which surround, but patiently endures, looking forward to the "glory the shall be revealed." I Pet. 4:13 with Rom. 8:18.

B. The two sections of the diagram also show the contrast between earth and Heaven.

THE BRAZEN ALTAR

As we think of the separate pieces of furniture in the Tabernacle, there are two important questions to consider: How was the Gospel, revealed in the Tabernacle, fulfilled in Christ? and, How is the Gospel fulfilled in the Church? Paul declares that the Gospel is the death, burial, and resurrection of Christ. I Cor_o 15:1-4. Since we are commanded to obey the Gospel (2 These. 1:8 and I Pet. 4:17), it is clear that the death, burial, and resurrection must be fulfilled in us. How shall these operations be carried out in our

I DESCRIPTION. Ex. 27:1-9; Lev. 6:9-13. The altar, as shown in our diagram, was the first piece of furniture inside the Gate. It was made of wood overlaid with brass. It was 7 1/2 feet square, and had a horn on each corner. Fire was constantly to be kept burning on this altar. Without this altar, the rest of the worship in the Tabernacle would have been in vain, for the worship of the priests would not have been accepted if they had not come with blood from this altar.



II Types.

1. Since this altar was the place where the sacrifices were made for the sins of the people, the altar is a symbol of the cross of Christ where the real offering was made for the sins of the world. Here we have Christ portrayed in His death, which is the first portion of the Gospel. According to Lev 1:9 the burnt offering was a sweet savour to the Lord. The death of Christ upon the cross is also declared to be a sweet savour. "Christ hath given himself for us an offering and a sacrifice unto God for a sweet smelling savour." Eph. 5:2. See also Heb. 9:28; Jn. 1: 29; Heb.13:10. Just as the altar was fashioned by the hands of men, but according to the pattern shown by the Lord, so Jesus was crucified by the hands of men, but according to the foreordained plan of God. "Him being delivered by the counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." Acts 2:23.

This portion of the Gospel, the death of Christ, is fulfilled in the Church by our repentance. In Acts 2:38 Peter gave repentance as the very first thing which must be done if a soul wishes to find God.

II Cor. 7:10; Gal. 6:14. Just as Christ died, so must we die to the things of the world, to our own desires and plans. Repentance in its fullest sense, then, is not only sorrow for past transgressions, but a complete death to self. Rom. 6:7, 11.

2. In the sin-offering all the blood of the animal was to be poured out at the bottom of the altar. Christ was the perfect Sin-offering, for all the blood was poured out of His body. After His resurrection, He was not "flesh and blood," but rather, flesh and bone. No, His glorified body did not have a drop of blood in it, for it had been shed for the sin of mankind. Luke 24:39.

3. No one could enter the Tabernacle without passing the altar.

Likewise no one can approach God without taking Christ as the sacrifice for his sins. No one can come unto the Father but by Christ, and that by His death. Jn. 14:6; 1:12, Only when we claim Christ as our Substitute, as the One who took upon Himself the death we justly deserved, can we be saved by the power of God, for it was when the guilty Hebrew claimed the slain lamb as his substitute that he was pronounced ceremonially clean. The true Tabernacle is now in Heaven itself, and just as one could not enter the Tabernacle without first passing the Altar Sacrifice, so no one will ever enter Heaven except by way of the cross.

4. This Altar of Sacrifice was open to all classes of people, the rich as well as the poor, the slave as well as his master. The blood of Christ is sufficient for the salvation of all classes of people, from the very poorest to the wealthy. Those who have high positions must humble themselves and repent as well as those who have been obscure from the public view.

5. Notice that the furniture outside the Tabernacle was overlaid with brass, while the furniture inside was overlaid with gold. Brass is a symbol of judgment. We see in both the Altar and the Laver, God's judgments falling on Christ in our stead. Gold is a symbol of faith. I Pet. 1:7. This shows that each part of the Gospel is fulfilled in by faith. Eph. 3:17.

6. Horns are a symbol of power. The horns on the Altar show that until one repents, and has the blood applied to his heart through faith, he can never have power with God. Ps. 75:10; Rev. 12:11.

7. The Altar was to be carried about by two staves, on the shoulders of the priests. The story of the cross of Christ is to be carried all over the world. Matt. 28:19; Luke 24:47.

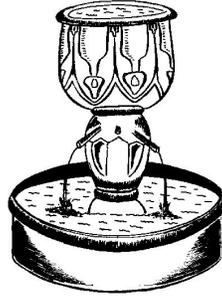
8. The word "altar" means "lifted up." Thus the Brazen Altar was the same symbol as the brass serpent in the wilderness. John 3:14.

Illustration: During the Franco-Prussian war, a certain soldier who had disobeyed orders was sentenced to be shot. Being in great agony of mind, the chaplain was sent to him. He tried to talk with him. He said, "Are you ready to die?" "No," replied the prisoner, "I am not ready, but that does not trouble me. I am so troubled about my wife and children, thinking of their sorrow, and the years of misery they will have to go through, that I cannot think of my soul." A Christian man in the regiment, well advanced in years, heard all this, stepped forward and said, "I have no wife or children, and I would be glad to be with my Lord. Let me die in your place." The chaplain was greatly affected, but not knowing what to do referred it to the superior officer who said, "Do you really mean it?" "Yes," he answered, "That poor fellow is not ready to die. It would mean eternal death to him. I am ready to go. Let me take his place." They were greatly touched, but having no authority to make such a substitution referred it to the Crown Prince. The Prince answered, "My brave fellow, I have no power to take the life of an innocent man, but I do have the power to pardon and for your sake, I will pardon this man. You may go back and tell him." Christ's blood has actually been given on the Altar of Sacrifice for us, and pleads for the life of every sinner. We can now ask God for Christ's sake to forgive us, and the pardon is granted!

THE BRAZEN LAVER

I. DESCRIPTION. Ex. 30:18-20.

The lever was a bason of brass, which set upon a pedestal, called a "foot." It stood between the altar and the door of the Tabernacle.



II. TYPES. The second portion of the Gospel being the burial of Christ, we see in the laver a type of (1) Christ's burial, and (2) our cleansing, and burial in water as proof of the cleansing.

1. The underlying thought in both these types is that Christ is revealed as our Cleanser. In the altar we see Christ suffering in our stead, but Jesus can do more for us than merely spare us from paying the penalty for our sins. He can cleanse us so that sin has no more power over us. Rom. 6:14, 9,11; Gal. 5:1; Jn. 8:35; Jn. 1:9.

2. After His suffering on the cross, the humanity of Christ descended into the cold waters of death, and was buried in the tomb for three days that we might be cleansed by the washing of the water by the Word: Eph. 5:26; John 15:3.

3. The laver was made from the brass looking-glasses brought by the women. Thus the Word, which washes us, is as a mirror: Jas. 1:23,24. When the Spirit of God applies the Word to our hearts, we can see what we look like in the sight of God, and can see His plan for our cleansing. See Titus 3:5.

4. The laver was for the washing of both the hands and the feet. It is only by a continual study of the Word that we can keep clean hands before the Lord, and walk in a way that pleases Him. Ex. 30:21; Psalms 24:3-4; Psalms 119:105.

5. The priests did not dare to enter the Tabernacle without first washing in the lever. Otherwise they would have met death. Ex. 30:20. This symbol is also fulfilled in the Church, for unless we receive a change of heart, we can never be one of its members. John 3:5.

6. Water baptism is the outward evidence of the inward cleansing which has already taken place. Ron. 6:4; I John 5:6; Acts 2:38. There is no virtue in the water itself, but in identifying ourselves with Christ in His death.

QUESTIONS (69-73)

Lesson 69

1. How did Moses get the material with which to build the Tabernacle?
2. How do we find Christ exemplified in the gathering of the material?
3. What is God's plan for the financing of the Church?
4. What reason is given in the scripture for the abundance of the gifts brought to Moses?
5. How were the workmen made able to do the difficult task they had to perform?
6. What lesson do we learn from the wisdom of the workmen?
7. What part did the women have in the workmanship? What part do they have today in the Church?

Lesson 70

1. How many boards were there in the Tabernacle?
2. Of what materials was each board constructed?
3. Of what is the wood a type (concerning Christ)?
4. Of what is the gold a type?
5. What lesson do the boards teach us of the oneness of the Godhead?
6. In what way do the boards represent the members in the Church?

Lesson 71

1. What was the purpose of the horizontal bars?
2. What would have happened to the framework if there had been no bars?
3. What particular doctrine do the critics attack?
4. What lesson do we learn from the use of the bars?
5. What is God's method of holding the Church together?
6. What is illustrated in the fact that there was only one entrance, or gate into the courtyard?
7. In what way was the door to the kingdom of heaven opened?

Lesson 72

1. Describe the foundation of the Tabernacle
2. From what source did the material come?
3. Of what was the ransom price a type?
4. What does the Tabernacle foundation reveal as the foundation of Christianity?
5. Why is Modernism contrary to the true principles of Christianity as shown in the lesson?
6. What was there concerning the Tabernacle foundation which proves salvation to be an individual matter?
7. What other lesson did you learn from the foundation?

Lesson 73

1. What was the use of the covering of badger skins?
2. In what way does this covering typify Christ?
3. Contrast the outside and the inside of the Tabernacle. What lesson is learned from this contrast?
4. What lesson is found here for the sinner-for the Christian?
5. In what way does the covering of ram's skin typify Christ?
6. Explain the typology found in the curtains of goat's hair.
7. How do the linen curtains typify Christ?

Lesson 74

1. Describe the pins or nails which held the Tabernacle in place.
2. How do the pins symbolize Jesus? Give scripture.
3. Who is the false nail in Isaiah's prophecy, which is to be cut off?
4. What is the significance of the fact that the pins were made of brass?
5. What thought is brought out in the fact that the pins were buried in the earth?
6. What do the cords typify? Give scripture reference.

Lesson 75

1. How many sets of pillars were there, and where were they located?
2. What scripture shows that the pillars have a very definite significance?
3. How is the number four used in the New Testament?
4. What is the significance of the number five?
5. Why were the pillars of the Veil cut off?
6. Who are the pillars in the Church?

Lesson 76

1. In what order were the pieces of furniture of the Tabernacle placed?
2. What scripture can you give as the key to the types found in the Tabernacle?
3. Of what was the Brazen Altar a symbol?
4. What was considered to be the throne of God in Israel?
5. How do the two sections of the diagram show the contrast between the two comings of Jesus? Between earth and heaven?

Lesson 77

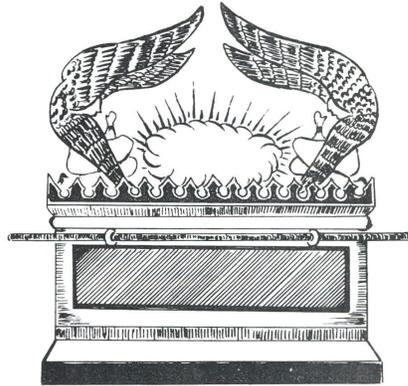
1. Describe the Brazen Altar.
2. What part of the Gospel is revealed in the Brazen Altar?
3. How is this portion of the Gospel fulfilled in the Church?
4. Why can we say that Christ was the perfect Sin Offering?
5. What significance is there to the fact that no one could enter the Tabernacle without passing the Altar of Sacrifice?
6. Who were allowed to approach this Altar? What type is found here?
7. What was the difference between the furniture outside the Tabernacle, and inside the Tabernacle?
8. What is the symbol found in the horns upon this altar?

Lesson 78

1. Describe the Brazen Laver.
2. What portion of the Gospel is revealed in the Laver?
3. Where did the material come from with which to make the Laver?
4. What type do we find here?
5. How is this portion of the Gospel fulfilled in the Church?

THE ARK OF THE COVENANT

I. DESCRIPTION. Ex. 25:10-16. The Ark was a chest of incorruptible wood, covered with pure gold, both inside and outside. There was a crown of gold which ran around the top. There were two handles by which the Ark was carried. The Mercy Seat, or Lid, was of solid gold. From each end was beaten a cherubim, bowing over the Mercy Seat, their wings touching. Between the cherubim's shone the Shekinah fire of God presence. This chest contained the tables of atone, or Ten Commandments, a golden pot of manna, and Aaron's rod that budded.



II. TYPES. We have traced the footsteps of Christ from the cross to the grave, and now in the glory that overshadowed the Mercy-seat, we shall see Him in all the glory of His resurrection power. The Ark always led the people, for the priest were to go before the people carrying the Ark. The resurrected Christ will lead His people. Anyone who is willing to follow Him will be led to victory. One time God said to Moses, "Take the Ark and carry it out in front of the host, and it shall lead them." It was to search out a resting place for them." The only sure way to reach our resting place in Heaven is to follow the Lamb "whithersoever He goeth."

That this piece of furniture shows Christ in His resurrection, is emphasized by the presence of the rod that budded. The very same rod which Aaron had used was laid within the Ark. The stick was dead, but the blossoms were living, showing life out of death, or the resurrection power of Christ. The crown, running around the top of the Ark, showed that Christ was resurrected to become King of Kings over all the earth. Psalms 2:6; Rev. 19:16.

Only the High Priest could enter the Holy of Holies, and that but once a year. The Priest took of the blood that was spilled on the Brazen Altar, went within the Veil, and sprinkled the blood upon the Mercy-seat. "But into the second went the High Priest alone, once every year, not without blood, which he offered for himself and for the errors of the people: the Holy Ghost this signifying, that the way in the Holiest of all was not yet made manifest, while as the first Tabernacle was yet standing. Heb. 9:7-8. The Mercy-seat was the Throne of God in Israel. The sprinkling of the blood changed the throne of God from a judgment seat into a throne of grace. See Heb. 4:14-16. We may now "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Jesus, as our High Priest, sprinkled the throne of God in Heaven with His own blood. The scriptures declare the Mercy Seat to be a direct symbol of Jesus. In Rom. 3:25 we read, "Whom God hath set forth to be a propitiation through faith in his blood." The original translation of the word "propitiation" is

"mercy seat." Therefore we are told literally, that Jesus was set forth to be a Mercy-seat through faith in His blood. We cannot help but believe that Jesus ascended into Heaven the very day He arose, and sprinkled His blood on the throne of God. Do you remember on the resurrection morning when Mary came to the tomb that she saw One whom she supposed to be the gardener? She did not know that it was the Lord Himself. She said, "Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away." The Lord had but to speak her name, "Mary!" when she recognized Him, and cried out, "Master!" No doubt in her joy she reached out to touch Him, for He abruptly answered, "Touch me not; for I am not yet ascended to my Father, but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." John 20:11-17. Jesus was on His way to the Holy of Holies in the heavens. He could not allow her to so much as touch His feet. However, that same evening when He came and stood in the midst of His disciples He said, "Behold my hands and my feet, that it is I myself: handle me and see." Luke 24:39. What different statements! First-touch me not, and later, handle me and see. Some time between the morning and the evening of that day Christ had ascended to the throne of God, and sprinkled it with His own blood, exactly as is pictured in the Tabernacle types.

The word Mercy-seat in Hebrew literally means "a bloody covering." One thing that the Mercy-seat covered was the Ten Commandments, the Law which calls heaven and earth to record against every soul, for every soul is guilty of breaking some part of God's law. The sins of Israel were there, and the eyes of God were looking down upon them. How merciful that the Lord ordered the blood-sprinkled lid of pure gold to be laid over the thing which condemned them. This is why Balaam could say by the mouth of the Lord, "He hath not seen iniquity in Jacob, nor perverseness in Israel." They had been disobedient and stiff-necked, but the Lord had provided a covering for all their sin.

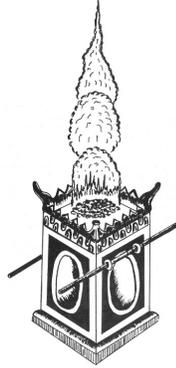
In the past two lessons we have also traced our obedience to the Gospel from repentance into water baptism, an evidence of the inward cleansing-and now we find the third portion of the Gospel, the resurrection, fulfilled in the Church through the Baptism of the Holy Ghost. The Holy Ghost is resurrection power, which we should expect to receive after having been buried with Christ in baptism. See Rom. 8:11; Rom. 6:4-5; Acts 1:8; Acts 2:38-39.

Just as the resurrected Christ ascended to the throne, so the Holy Ghost is given to prepare His blood-bought saints to reign with Him on the throne. Rev. 3:21. Luke 24:49; 2 Tim. 1:14.

When Jesus died, the Veil of the Temple, which shut the people out of the Most Holy Place, was rent from the top to the bottom. Mark 15:37-38. Since the rending came from above, it was not done by man, but by God Himself. This Holiest Place of all was now open to any who would enter. Thus the Holy Ghost, or resurrection power, is for every one who will enter by the way of the blood stained altar of Christ's death, burial and resurrection, as shown in the Altar of Sacrifice, the Brazen Laver, and the Ark of the Covenant, Christ has come unto us (1) our Light, (2) our Intercessor, and (3) our Soul Food. (As shown in (1) the Golden Candlestick, (2) the Altar of Incense, and (3) the Table of Shewbread.) Notice the first three are on the horizontal line, and the last three on the vertical line of the chart given in our lesson on "The Shadow of the Cross."

THE ALTAR OF INCENSE

The Altar of Incense was made of wood covered with gold. There were four horns upon the four corners. It had a crown of gold, and was carried about by two staves, or handles. It stood in front of the Veil in the Holy Place. Ex. 30: 1-10.



In the Altar of Incense we see typified Christ, our Intercessor. Heb. 7:25; Ron. 8:34. Incense is clearly a type of prayer. Ps.141:2. "Let my prayer be set forth before thee as incense." This incense was offered by the High Priest every morning and evening. Likewise, Jesus our High Priest, intercedes for us. Ex. 30:7-8; Jn. 17:9; Luke 22:32.

Once a year the blood from the Altar of Sacrifice was put upon the horns of the Incense Altar, Ex. 30:10. Christ could not have interceded for us as High Priest if He had not first shed His blood.

In the Church the incense typifies the prayers of the saints. Rev. 5:8; 8:3-4; Luke 1:10,13. The Church stands between God and the sinner beseeching him to be reconciled to God. 2 Cor. 5:20. If it were not for the prayers of the saints, nothing would hinder Satan from having full right-of-way in the earth; 2 Thess. 2:6-8; Ezek. 9:4; Rev. 7:3. Since horns denote power, it is through prevailing prayer that we have power with God. The thing which made the cloud of fragrance rise was the fact that the incense was poured upon red hot coals. The priest could have dumped great quantities of incense upon the altar, without any cloud rising if the fire had been allowed to go out. This illustrates the difference between saying prayers, and praying through. We are told that it is the effectual fervent (red hot)prayer of a righteous man that avails much Gen. 32:28; Jas. 5:17-18; Lk. 11:5-13, John 15:7; Matt. 21:21-22. This altar was to be carried about on staves. No matter where we are in our wilderness journey, we can carry with us the powerful weapon of prayer. The incense was to be beaten very anal for God answers the smallest prayers. It was to be continual (Ex.30:8 for "men ought always to pray, and not to faint." Luke 18:1, I Thess. 5:17. To counterfeit the incense meant death-and still means death.