Outer court

Joh 10:9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

Lu 21:28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

Ps 84:1 <<To the chief Musician upon Gittith, A Psalm for the sons of Korah.>> How amiable are thy tabernacles, O LORD of hosts!

2 My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God.

Ps 84:10 For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.

Ex 27:9 And thou shalt make the court of the tabernacle: for the south side southward there shall be hangings for the court of fine twined linen of an hundred cubits long for one side:

10 And the twenty pillars thereof and their twenty sockets shall be of brass; the hooks of the pillars and their fillets shall be of silver.

11 And likewise for the north side in length there shall be hangings of an hundred cubits long, and his twenty pillars and their twenty sockets of brass; the hooks of the pillars and their fillets of silver.

12 And for the breadth of the court on the west side shall be hangings of fifty cubits: their pillars ten, and their sockets ten.

13 And the breadth of the court on the east side eastward shall be fifty cubits.

14 The hangings of one side of the gate shall be fifteen cubits: their pillars three, and their sockets three.

15 And on the other side shall be hangings fifteen cubits: their pillars three, and their sockets three.

16 And for the gate of the court shall be an hanging of twenty cubits, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework: and their pillars shall be four, and their sockets four.

17 All the pillars round about the court shall be filleted with silver; their hooks shall be of silver, and their sockets of brass.

18 The length of the court shall be an hundred cubits, and the breadth fifty every where, and the height five cubits of fine twined linen, and their sockets of brass.

19 All the vessels of the tabernacle in all the service thereof, and all the pins thereof, and all the pins of the court, shall be of brass.

**The Outer Court**

**Exodus 27:9-19**

The Tabernacle proper, which has already been before us, stood in an **open space of ground**, an hundred cubits long, by fifty cubits broad, and was enclosed by hangings of fine twined linen. These linen curtains were suspended from sixty pillars, twenty of which stood on the south side, twenty on the north, ten on the west, and ten on the east. The Scriptures do not expressly state of what these pillars were made, but there is good reason to conclude they were of shittim wood. This open space, in which the priestly compartments and the dwelling-place of Jehovah stood, formed the third division of the Tabernacle as a whole, and was designated "the Court." The Court was in form a parallelogram, or double square, being twice the length of its breadth. On its eastern side was a gate or entrance, which was also made of fine linen, but rendered attractive by the same beautiful colors which were wrought into the Veil.

It is striking to note that neither the Court nor the Holy Places were paved. The Tabernacle rested upon **the bare sand of the desert**. This was in significant contrast from its golden-sheeted sides and beautiful inner ceiling. Thus, more than a hint was given for the priests to look up, where all was glorious and gorgeous, and tells us that there is nothing down here to satisfy the heart. In striking contrast from the Tabernacle we read of Solomon’s Temple that "the floor of the House he overlaid with gold, without and within" (1 Kings 6:30), foreshadowing the blessed fact that in the Millennium this world will no longer be a wilderness to God’s people; for when Christ is present in it again, then shall be fulfilled that word, "As truly as I live, all the earth shall be filled with the glory of the Lord" (Num. 14:21).

Immediately around the Court of the Tabernacle were the tents of the Levites; beyond, but encircling them, were grouped the twelve Tribes, three on either side; thus forming a square of vast extent. Consequently, even the Court itself was thoroughly screened from the eyes of the wilderness nomads. The Tabernacle therefore formed the center of Israel’s camp. Outside the Tent, a fire was kept constantly burning, on which the bodies of the sin-offerings were consumed, and where the refuse was destroyed. In contemplating the Court, let us notice:

**1. Its Hangings.**

"And thou shalt make the court of the tabernacle: for the south side southward there shall be hangings for the court of fine twined linen of a hundred cubits long for one side" (v. 9). As we have before pointed out, the "fine linen" is the emblem of righteousnesses (Rev. 19:8). The spotless white walls which surrounded the Tabernacle on every side were a standing witness to the holiness of Him whose dwelling it was. This was in striking contrast from the unholiness of those who inhabited the surrounding tents, which were made, most probably, from goats’ hair, of a very dark color. There is a reference to this in Song of Solomon 1:5: "I am black, but comely, O ye daughters of Jerusalem; as the tents of Kedar, as the curtains of Solomon": black as the tents of Kedar, comely as the curtains of Solomon. The dark-colored cloth woven from goats’ hair is commonly used for making tents in the East to this day. There would be, then, a most vivid contrast between the white linen surrounding Jehovah’s dwelling-place and the dark fabric of the Israelites’ tents.

The white walls of the Tabernacle’s Court served both as a barrier and a protection. To those without, the holiness, of which it spoke, was an exclusion to all who would approach the Divine Courts otherwise than as God Himself had ordered. To those within, it served as a shield, a shelter, an adornment, a glory, a defense. It was the thought of these spotless curtains around the sacred precincts, in which stood the atoning altar and the cleansing laver, which moved David to sing, "How amiable are Thy tabernacles, O Lord of Hosts! My soul longeth, yea, even fainteth, for the courts of the Lord" (Ps. 84:1, 2).

**2. Its Pillars.**

These were sixty in number, placed at intervals of five cubits all around the Court.

The material from which they were made is not expressly stated. The words of v. 10, "and the twenty pillars thereof (i.e., of the south side) and their twenty sockets shall be of brass," have led some to conclude that the pillars themselves were made of brass; but it is to be noted that the words "shall be" are supplied by the translators, there being no verb in the original—the modifying clause "of brass" referring only to the "sockets." That the columns themselves were not made of brass seems clear from their omission in Exodus 38:29-31. Nor were they made of silver, for that metal was only used in the foundations and in the upper ornamental parts; whilst gold was employed in covering boards in the Tabernacle and in the construction of certain vessels inside, but was not found at all in the Court.

We believe that these "pillars" were made of shittim wood, and that, for three reasons. First, the other "pillars," i.e., those used for the door and for the support of the Veil (26:32, 37) were of wood, therefore in the absence of any word to the contrary here, we naturally conclude that these also were made of the same material.

Second, because from a careful comparison of the twenty-nine talents of gold (Ex. 38:24), the hundred talents of silver (Ex. 38:25, 27). and the seventy talents of brass (Ex. 38:29 with the sizes of the different vessels and the amount of metals required for them, it seems clear that they would not leave sufficient to make sixty pillars for the Court out of the remainder. Third, the typical meaning of the Court requires "wood" rather than one of the metals.

A "pillar" speaks of support and strength. The sixty which were stationed around the sides of the Court sustained the white curtains. There is a word in Song of Solomon 3:6, 7 which seems to borrow its imagery from our present type: "Who is this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchants? Behold his bed, which is Solomon’s; three score valiant men are about it, of the valiant of Israel." Note first the allusion to "the wilderness!" There a procession is seen: a palanquin or curtained-litter (for this is the literal meaning of the Hebrew word here rendered "bed") is seen, surrounded by all the marks of royalty and majesty; sixty mighty ones are about it. The "litter" was the temporary resting-place of the king. So the Tabernacle was God’s resting-place, in the midst of Israel, during their wilderness wanderings. The "ark" was the symbol of His presence, and as 2 Samuel 7:2 tells us "the ark of God dwelleth within curtains," while in Numbers 10:33, 35 a "resting-place" is also mentioned in connection with it. Around the ark in the Holy of Holies, were these sixty pillars of the Court, like the "sixty valiant men" about the wilderness resting-place of Solomon. The typical significance of this will appear in our next division.

**3. Its Meaning.**

Like everything else connected with this first dwelling-place of God on earth, the antitypical significance of the Court is found in the person of the Lord Jesus Christ and in Him alone. It is really pitiful to witness the attempts that have been made to refer the curtains and the pillars to the saints of this New Testament dispensation. Neither individually nor in their corporate capacity are they here in view. The Court is called the "Tent of the Congregation" (Ex. 39:40); it was the appointed place of assembly, where the Israelites came together and worshipped Jehovah, and where He met with them (Ex. 29:42, 43). Now it is in Christ, and in Him alone, that God and His people meet together. The Court, then, spoke of Christ as the Meeting-place between God and His people.

The Court foreshadowed Christ on earth tabernacling among men, accessible to all who sought Him, but His glory beheld only by those who drew near in faith (John 1:14). In the opening paragraphs we have pointed out that the Court was unpaved, the Tabernacle resting upon the bare earth of the desert. This pointed to Christ as "a Root out of a dry ground"—Israel (Isa. 53:2). But although the floor of the Court was the dust of the wilderness, yet was it a sacred enclosure, so that he who entered it stood on holy ground; from Leviticus 16:6, 16 we learn that even the Court itself was termed "the holy place." This tells us that Christ, though "a Root out of a dry ground," was none other than "the Holy One of God." We may add, these linen hangings were suspended from pillars seven and a half feet in height, so that all on the outside would be prevented from seeing what was done on the inside; thus making it a truly separated and holy place.

The distinctive spiritual significance of the Court is intimated by its order of mention in Exodus 27. First there is a description of the brazen altar (vv. 1-8), and then follow the details concerning the Court. This is very striking.

The natural order would be to have told of the Court first, and then of the altar which stood within it. But here again God’s thoughts are different from ours. As we have seen, the altar speaks of the place where sin was dealt with: the consequence of this is, that entrance is afforded into the place where God meets with His people. Thus, that which the altar typified was the basis of the privileges foreshadowed by the Court.

As soon as the Israelite entered the sacred precincts, the first object to meet his eyes was the standing witness to both the justice and the grace of God. The altar testified that his sins had been put away through the sacrifice offered thereon. It was there God showed, typically, that He is just and the Justifier of the believing sinner (Rom. 3:26).

Ps 65:4 Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple.

Ps 100:4 Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name.

It is to be carefully noted that **the Court was for an elect and redeemed people**. There are several references in the Psalms to this: "Blessed is the man whom Thou choosest, and causest to approach unto Thee, that he may dwell in Thy Courts" (Ps. 65:4); "Enter into His gates with thanksgiving, and into His Court with praise: be thankful unto Him, and bless His name" (Ps. 100:4). But most blessed is it to note that in the Old Testament types of the Court there was a definite hint and foreshadowing of Gentiles also entering into and partaking of God’s grace (Lev. 17:8, 22:18; Numbers 15:14-16). The "stranger" had the same liberty of approach to the altar as had an Israelite. Thus, at that early date, it was intimated "there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon Him. For whosoever shall call upon the name of the Lord shall be saved"  
(Rom. 10:12, 13).

The sixty pillars around the Court told of the strength and sufficiency of that Refuge into which the believing sinner has fled: "The name of the Lord is a strong tower: the righteous runneth into it and is safe" (Prov. 18:10). That the pillars were made of "wood" was in harmony with the promise, "And a Man shall be as an hiding-place from the wind, and a covert from the tempest" (Isa. 32:2). That these pillars were sixty in number (5 x 12 or grace and perfect government), tell us it is the grace which reigns in righteousness by Christ Jesus that is our defense. This. like the sixty valiant men about Solomon’s litter, is a guard of honor around us, so that none can lay anything to our charge. That there was an interval of five cubits between each pillar, intimates that no matter which aspect of our salvation we contemplate, all is of grace alone. The spotless white hangings suspended from them, depicted the fitness of the Lord our Righteousness to be the One in whom His God and our God could meet with us.

**4. Its Dimensions.**

In contemplating this we must first consider the measurements of the linen hangings which surrounded the Court, and then the space enclosed by them. From v. 9 we learn that the linen hangings were a hundred cubits long on the south side, ditto on the north side (v. 11), fifty on the west side (v. 12), and thirty on the east side (vv. 14, 15)—the other twenty there being accounted for by the "gate," which differed from the curtains on either side of it, in that it was of "blue and purple and scarlet" (v. 16). Thus there was a total length of these white hangings of two hundred and eighty cubits. The factors of this total would be 7 x 4 x 10, which speak of perfection on earth, seen in human responsibility fully discharged.

It is striking to note that the length of the white hangings surrounding the Court was identical with the length of the curtains which were spread over the inner Tabernacle. "The curtains of the Tabernacle present Christ, Christ in His nature and character, and Christ in His future glories and judicial authority; but as so presented He was for the eye of God, and for the eye of the priest. As such He could not be seen from without, only within. The fine twined linen hangings (of the Court) present Christ also, but not so much to those within as to those without. They could be seen by all in the camp. It is therefore the presentation of Christ to the world, Christ in the purity of His nature. He could thus challenge His adversaries to convict Him of sin. Pilate had to confess again and again that there was no fault in Him; and the Jewish authorities, though they sought with eagle-eyed malice, failed to establish, or even produce, a single proof of failure. Not a single speck could be detected upon the fine twined linen of His holy life, His life of practical righteousness which flowed from the purity of His being" (Mr. E. Dennett). Thus, the linen hangings of the Court being of equal length with the Curtains of the inner tabernacle tell us that Christ manifested on earth the same holiness as He had and does before God in heaven!

The linen hangings which formed the walls of the Court were divided by "pillars," which were erected at intervals of five cubits: note in vv. 9, 10 there were "twenty" pillars for the "hundred cubits" of linen on either length. The white linen spoke of righteousness, five is the number of grace; thus, these measurements pronounced that the grace of God to poor sinners is not bestowed at the expense of justice, but, as Romans 5:21 declares, "As sin hath reigned unto death, even so might grace reign through righteousness, unto eternal life by Jesus Christ our Lord." Five is, again, the dominating number in the measurements of the enclosure: as 5:18 tells us, "the length of the court shall be an hundred cubits, and the breadth fifty everywhere, and the height five cubits." How small was the Court in comparison with the camp! Hebrews 13:13, read in the light of that whole Epistle, indicates that the "Camp" refers to the religious world, Christendom—the sphere of nominal Christian profession. The smallness of the Court in contrast from the vastness of the Camp (for how few was accommodation provided!) contains more than a hint of the fewness of those, from among the crowds of professing Christians, that really enter God’s presence! God’s "flock" is only a "LITTLE one" (Luke 12:32); only the "few" are in the Narrow Way (Matthew 7:14). Are you one of the favored "few"?

**5. Its Sockets.**

"And their sockets of brass" (v. 18). This detail needs no lengthy comment. The "sockets" formed the foundation for the pillars. The "brass" of which they were composed speaks of endurance, capacity to bear the action of fire: type of Christ suffering, but not being consumed by, the outpoured judgment of God upon the sinner’s Substitute. Thus, once more, are the saints reminded of that upon which all their blessings are based.

**6. Its Hooks and Fillets.**

"The hooks of the pillars and their fillets of silver" (v. 11). These "fillets" were connecting-rods from pillar to pillar, and the hooks would link the linen hangings to the fillets. They bring out a most important detail in our present type. As we pointed out in an earlier article, "silver" is the symbol of redemption, and it was through the redemption which is in Christ Jesus that Divine righteousness and Divine grace were united. There is an inseparable connection between Christ our Righteousness and Christ our Redeemer: these two must never be separated. Righteousness could never have been imputed to us unless the Lord Jesus had ransomed us by His blood. The worshipping Israelite would see that the boards of the Tabernacle owed their stability to the fact that the atonement-money had been paid, for they rested on silver sockets. He would also perceive that the fine linen curtains of the Court hung securely from silver chapiters and rings, made from the same ransom-money. Beautifully has this been commented upon by one writing of the blessedness of those who had entered the court:—"While outside, the wall shut off, now that he is inside, it shuts him in. Instead of being opposed by ‘righteousness,’ he is now surrounded by it. God is just, and as long as the sinner is rejecting Christ He must be against him; but once the latter has come to Him through Christ all is reversed; He is ‘just, and the Justifier of him which believeth in Jesus (Rom. 3:26). But how can this be? It can be in the way set forth in this fine linen wait; the linen ("righteousness") was not suspended to the brass ("judgment"), but was connected with it by means of silver rods that joined pillar to pillar. Thus, typically we have the truth as it is plainly stated in Romans 3:24, ‘Being justified freely by His grace, through the redemption that is in Christ Jesus’" (Mr. C. H. Bright).

Thus, the redeemed Israelite who entered the Court was shut in by walls of righteousness upheld by the tokens of redemption. This is the blessed portion of every sinner who has fled to Christ for refuge. Because Christ was made sin for him, he has been made "the righteousness of God in Him" (2 Cor. 5:21). "For as by one man’s disobedience many were made sinners, so by the obedience of One shall many be made righteous" (Rom. 5:19). The Christian is vested with that which meets every requirement of God’s holiness. What cause, then, has each believing reader to join with the writer in saying, "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness" (Isa. 61:10).

**7. Its Gate.**

"And for the gate of the Court shall be an hanging of twenty cubits, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework: and their pillars shall be four, and their sockets four" (v. 16). This "hanging" which formed the entrance to the Court is closely connected in thought with the Veil and the Gate of the Tabernacle. Each of them served as a door, hiding the interior from one approaching from the outside. All were made of the same materials, and the colors are mentioned in the same order; the dimensions of all were alike, each measuring one hundred square cubits. The same truth was embodied in each of these typical curtains: there could be no access to God of any kind—whether of comparatively distant worship, or of closer intimacy—except by Him who said "I am the Way." The Israelite who came to the brazen altar with his offering must pass through this gate of the Court; the priest who placed incense on the golden altar must enter by the door of the Tabernacle; the high priest who entered the Holy of Holies on the day of atonement must do so through the Veil, thus realizing the thrice repeated proof of the only way of access to God.

The antitypical teaching of the Gate is brought before us in John 10:9, where Christ says, "I am the Door, by Me if any man enter in he shall be saved." But as another has observed, "It is not thinking about the Door, or believing that He is the Door, but entering the Door, that saves. Many need help right on this point. There are (figuratively speaking) crowds of semi-believers around the Gate. They believe it is the Gate, and the only one, but they do not take the step. They are always saying, ‘Let me hide myself in Thee,’ instead of hiding, in Him once for all. Oh! why not dare to trust Him now, at once and forever? You say that you do not feel that He accepts you . . . How can you, as long as you remain outside? Jesus makes no promise to the one who does not enter, but to the one who does. Enter in, and then, feeling or not, you may know that you are saved, because He says so. The Altar was inside the Gate, not outsider How, then, can you know that you are saved until you enter? Come, just as you are, in all your sinfulness, with no feeling, with no consciousness of any ‘marks of grace,’ and as a sinner believe in the sinner’s Savior."

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**The Tabernacle, The Outer Court, The Gate,**

**The Brazen Altar, and The Brazen Laver**

*“And let them make ME a sanctuary; that I may dwell among them.” “And look that thou make them after their pattern, which was shewed thee in the mount” (Exodus 25:8,40).*

*“It was therefore necessary that the patterns of things in the heavens should be purified with these” (Heb. 9:23).*

**Part 1**

Two chapters are written on Creation, over 50 on the Tabernacle, its furniture and position. Yet today this subject is almost completely ignored.

A prayerful study of Tabernacle typology is a great help to a clearer understanding of the doctrines of grace, so essential to all believers.

The Way of Salvation and the Way of Service.

The purpose, most of the children of Israel could neither read nor write. They had left Egypt after having been surrounded by idol worship for over 400 years (Ezekiel 20:7-9) and on the slightest excuse they returned to that worship as recorded in the worship of the Golden Calf (Ex. 32).

Yet in spite of all we see the Sovereign Grace of Jehovah when He says “let them make ME a sanctuary that *I may dwell among them*.”

A holy God in the midst of an unholy people, how is this possible? composed of dark brown tents having in the center a wide space occupied by Moses, Aaron and the Levites, while standing out against the sand of the desert was the wall of fine linen enclosing the great Tent of the Tabernacle of the Congregation.

To the east were the tribes of Judah, Issachar and Zebulun, to the south Gad, Reuben and Simeon, to the west Benjamin, Ephraim and Manasseh, to the north Naphtali, Dan and Asher, and in the center a great open space, the word being “Every man of the children of Israel shall pitch by his own standard, with the ensign of their father’s house; FAR OFF about the tabernacle of the congregation shall they pitch” (Num. 2:2).

1. The Way of Salvation as taught in the type of the Outer Court (Ex. 27:9-16; 38:9-17). In this great space the families of Moses and Aaron pitched their tents east, opposite the door; to the south pitched Kohath, to the west Gershom and to the north Merari—these were the Levites who transported and erected the Tent, etc.

Between them and the Tabernacle was a wall of fine twined linen, at least 7 feet 6 inches. high, supported by 60 pillars, forming a rectangle. The foundation for each pillar was a socket of brass (bronze), every pillar being headed with a cap overlaid with silver. A silver connecting bar held the pillars at equal distance, secured by silver hooks and brass tent pegs.

The wall of white linen, standing out so clearly against the yellow sand, tells that the One in the midst was “Jehovah Tsidkenu”—The Lord our Righteousness (Jer. 33:16). It was a wall of separation. Jehovah had said, “that I may dwell among them”; yet He was separate, approachable in one appointed way. Of Immanuel—God with us the writer to the Hebrews says, “For such a high priest became us who is holy, harmless, undefiled, separate from sinners” (Heb. 7:26). The pillars of the wall were founded in brass (bronze) sockets, speaking of judgment of Israel’s unrighteousness; (the brazen altar was the place where sin was judged by sacrifice). The same thought of judgment is conveyed by John’s vision of our Lord in Revelation 1:15, “And his feet like unto fine brass . . .” He is in the midst of the seven churches, judging them, saying—“I know thy works . . .”

Yet the silvered caps and bars also teach of redemption. Again, the Israelites paid redemption money for the firstborn (Num. 3:50). Later, Peter wrote “Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold . . .But with the precious blood of Christ, as of a lamb without blemish and without spot” (1 Peter 1:18,19).

The wall of white was broken on the east side by a door or gate with hangings of blue, purple and scarlet, which was plainly seen, so the repentant Israelite drawing near with his sacrifice would find the entrance. Notwithstanding that seeming barrier of white, reminding of the righteousness of God, there was an entrance! Well may we think of the words,

1. The way of salvation is,

**The Gate or Door (Ex. 27:16)**

1. It was the only gate

The Israelite **under conviction** of sin went to his flock, took a lamb or goat. a male of the first year, and brought it to this only gate, which he entered. This points to our Lord Who said, “I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. I am the way, the truth, and the life: no man cometh unto the Father, but by me” (John 10:9; 14:6). Today, the sinner comes bringing no sacrifice, for the Lord has opened the way in by the sacrifice of Himself (Heb. 9:26).

2. It was wide

The Gate of the Outer Court was wide. It was 20 cubits (about 30 feet) wide, supported by four pillars. Four was the universal number suggesting the way was open to all kinds of men, both Jew and Gentile, but not every man. When the Lord was dealing with Nicodemus He stressed this aspect of salvation, saying “For God so loved the world . . .”, not only Jew, but Gentile. The call was worldwide, in accordance with the all-embracing power of God’s love to the elect outside of Israel.

# THE STRAIT GATE AND NARROW WAY

Profound so simple. Teaching about the strait gate and the narrow way.

"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it' (Matt. 7:13,14).

The illustration Jesus used is easily understood and filled with meaning, but revelation, teaching and guidance by the Holy Ghost is needed.

Ps 118:27 God is the LORD, which hath shewed us light: bind the sacrifice with cords, even unto the horns of the altar

Joh 16:13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

14 He shall glorify me: for he shall receive of mine, and shall shew it unto you.

15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

Some 700 years before Christ, Isaiah prophesied about this way, saying, "And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein" (Isa. 35:8).

To the one with a humble mind and heart the significance of Jesus citing a gate and path is readily comprehended. On the other hand, His teaching about the dimension of the road to heaven entails divine truths that must be revealed by the Spirit to be understood. They are not meaningful to the natural mind.

Jesus said that the strait gate and narrow way lead to life. This life is the abundant life (John 10:10) There is only one way that leads right to heaven. The strait gate and narrow road of holiness. the strait gate and narrow way faithfully reflect the true dimension of heaven's door.

The strait gate and narrow way are the dimensions of what God’s plan is. The councils of Heaven did not just decide to make the way of salvation hard; God is not mean-spirited. The narrow way is the dimension it is because it corresponds to the Father's holiness. It is a reflection of God's righteousness.

The first attribute of God is holiness (Lev. 11:45,46; 1 Pet. 1:16), and the second is love (1 John 4:8). These two attributes of the Almighty do not conflict but rather compliment each other. Because God loves mankind He did not withhold from man the measurement of the way that leads to His holy presence. God wants man to be with Him in eternity and share in His glory. That is why the way has the dimension it does.

There is no hint in Jesus' words that the strait gate and the narrow road may vary slightly from one another in their width. Jesus said, "I am the door" (John 10:7), and He also said, "I am the way" (John 14:6). There is no variance between Christ the Door and Christ the Way. The passage through the door, or gate, is so strait that there is no room for the flesh to pass through. Once having entered through the strait gate, the road beyond retains the same dimension. Having come in through the strait gate, it will not be grievous to walk the narrow way.

As Christ laid down His life, so must the seekers and knockers at the gate forfeit their lives (Matt. 16:25) to enter the kingdom. As one stands before the strait gate he surrenders everything to the Lord that he might gain entrance. Having become penitent and broken by Holy-Ghost conviction, there is no plea bargaining and no reservations stipulated. With a broken heart and contrite spirit (Ps. 34:18) one divests himself of his fleshly baggage on the world side of the strait gate. He does this willingly because his heart is being made new. He now knows that there is no other way unto salvation. He resolves to forsake the world and all its lusts, deny self, take up his cross, and follow the Lord Jesus. This he promises to do until his dying breath. This latter promise pertains to walking the narrow way.

It is imperative that one does not begin to think that the way is broader than the gate. The Scriptures give no other thought but that the door of heaven is the same dimension as the strait gate and narrow way. Some today would like to make the way just a little broader than the strait gate, but this was not their confession of faith when they entered through the gate. Somewhere along the way they began to chafe at the flesh-restricting dimension of the way They listened to the cries of the crucified old man and had sympathy on him. It is at this point that the narrow way begins to appear as bondage, rather than providing liberty *from* the flesh.

How many Christian professors will travel a broader way only to bump into the doorposts of heaven and fall to the left-hand side? According to Jesus, the number will be more than a few (Matt. 7:22,23). The strait gate and narrow way alone lead directly into the glories of God's dwelling place.

While the way is not wider than the gate, neither will it be any narrower Having come in through the strait gate by repentance and faith, one can know he will find no place in the way that will be impossible if he keeps that same spirit.

That "there be few that find it" tells us that this gate is hidden. We understand from these words that many "seek" to find it, but only a few are successful. The failures are due to not seeking with the whole heart (1cr. 29:13). People do not just happen upon the narrow way casually This apparently is the meaning of Isaiah's words, "though fools, shall not err therein:' Those who are presumptuous or less than sincere about the things of God will not inadvertently stumble onto this way. The strait gate is hidden to human wisdom and thinking, but it is revealed to the honest, searching heart.

God has not hidden the strait gate and narrow way to exclude anyone--except the fleshly minded (1 Cor. 15:50). When Adam and Eve transgressed in the garden of Eden, God "placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life" (Gen. 3:24). This was done so that man would not eat of the tree of life in his fallen state and thereby be consigned to a "living" death. Likewise, He has "hidden" the entrance to the narrow way so that only the truly penitent and humble find it. This is a safeguard against deception.

Some today might feel that the ministry or brotherhood is denying them entrance. As a result they come into trials, and some turn away. But the church's task is to prove whether one's spirit and life is such that indicate one has truly found the strait gate. And thus she endeavors to speak the truth. She must not do any less, lest men be given a false hope.

What is the essence of the straitness of this gate and narrow way? It is in denying oneself of many "things," or is it only the heart that matters? The answer is neither if considered separately and alone, but both when one's motivation is examined. The cause, or root, of sinning must receive the focus here. James writes that "every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death" (James 1:14, 15). This lust, which is strong selfish desire, is going to bear evil fruit unless it is continually mortifled (Rom. 8:13). There is not room on the narrow way for the manifestations of self. The narrow way will not accommodate "the lust of the flesh, and the lust of the eyes, and the pride of life" (1 John 2:16).

The two greatest commandments are to love God supremely and to love one's neighbor as himself. Jesus said that everything else derives from these (Matt. 22:44; see also Rom. 13:9). To love God and our fellowmen as Jesus taught means we will seek their highest well-being and happiness above our own pleasure. If one chooses his own satisfaction ahead of God's honor and glory, or at the expense of someone's grief or disappointment, he deems himself more worthy of satisfaction than God or his fellowman. Such a person manifests gross pride. This deference to selfishness because of pride is the essence of all sin. It is this old man of self that is excluded from the strait and narrow way.

Most want to come as they are and stay as they are, they want to bring that old nature with them with their habits

As the flesh is crucified in order to walk the narrow way, the spirit is set free to commune with God. Too many see only the negatives of the narrow way. But "there is joy in the journey" when one settles the issues of life and his course is set. He then rejoices in the word of the Lord that says, "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls" (Jer. 6:16).

1Sa 12:23 Moreover as for me, God forbid that I should sin against the LORD in ceasing to pray for you: but I will teach you the good and the right way:

24 Only fear the LORD, and serve him in truth with all your heart: for consider how great things he hath done for you.

3. It was clearly marked.

Against the white linen of the court wall, the blue, purple and scarlet shewed the way in. Have we not here an intimation of the glorious attributes and Person of our blessed Lord as presented in the Gospels?

Blue is the Heavenly color; we see Christ as the Son of God in John.

Purple is the Royal color; we see Him as King in Matthew.

Scarlet is the Sacrificial color; He is seen as Man and Saviour in Luke.

White Linen has the color of Service; Jesus is seen as Servant in Mark.

The Gospel Door will remain open as long as the Day of Grace remains and the gracious invitation “Come unto Me, all ye that labor and are heavy laden, and I will give you rest” still goes forth. Moreover, it was by that clearly marked gate alone that there was entrance to the Inner Court; and upon entering the Israelite with his sacrifice came face to face with

**The Brazen Altar of Judgment and Sacrifice**

As we read of this in Exodus 27:1-8 and 38:1-7 we think of the

III. **third step in the Way of Salvation.** Sin had to be dealt with by sacrifice, for the Law thundered “without the shedding of blood is no remission.” Here at the Brazen Altar the Israelites’ sin was dealt with in the offering of a lamb etc. This was nothing new, for when, after their sin, Adam and Eve were provided by the Lord God with coats of skins, these were from animal(s) sacrificed. Abel, by faith, offered an acceptable sacrifice, even a lamb slain (Gen. 4:4). So the writer to the Hebrews continues the theme in referring to the great Anti-type, “Christ was once offered to bear the sins of many . . .” (Heb. 9:28).

*“Not all the blood of beasts  
On Jewish altars slain,  
Could give the guilty conscience peace,  
Or wash away the stain.”  
“But Christ, the heavenly Lamb,  
Takes all our guilt away;  
A Sacrifice of nobler name,  
And richer blood than they.”*

The Brazen Altar was the largest piece of furniture in the Tabernacle, 7ft. 6ins. long, 7ft. 6in. in width and 4ft. 6in. high, overlaid with brass on shittim or acacia wood. Smoke ascending from the sacrifice may have been a figure of the offerer rising to fellowship with God, while Peter wrote, “Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God. . .” (1 Pet. 3:18).

When our Lord cried at the end of His atoning work, after hanging on the Cross for six hours: “It is finished,” it was a cry of triumph; the irrevocable claims of a holy God had been met once for all. “Mercy there was great and grace was free, Pardon there was multiplied to me. There my burdened soul found liberty, At Calvary.” The tabernacle sacrifices were only types, often offered, pointing to the once and for all offering of the Lamb of God. Some, who in scorn and unbelief want to come to God in their carnal way, come even as Cain did. However, the Brazen Altar in its position was accessible, unavoidable and unmistakable; while regarding the Lord Jesus Christ it is written, “Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.”

I think the four horns of the altar, one at each corner, typify Christ’s atoning work being efficacious and powerful and that He is “able to save to the uttermost all that come unto God by Him.” The beasts were bound to the horns of the altar when brought to be sacrificed; but when *our* Lamb was sacrificed He was bound to the Cross by cords of love; praise His name!

God commanded the Israelite who brought his sacrifice to the brazen altar, to “offer it without blemish before the LORD,” to “lay his hand upon the head of his offering, and kill it at the door of the tabernacle of the congregation” (Lev. 3:1,2). Here, the doctrine of Atonement is clearly shewn in type; “he shall offer it . . . and kill it.” The doctrine of Substitution is also taught, “he shall lay his hand upon the head of his offering,” by faith transferring his sins and their penalty of death to the sacrifice.

**Part 2**

IN Part 1reference was made to the Outer Court of the Tabernacle as being the great wide space between the tents of the children of Israel and the white linen wall of the Inner Court. Here, Moses and Aaron pitched their tents along with the Levites. They and they alone were allowed beyond the brazen altar to serve in the holy things. They are typical of believers today, concerning whom the Lord said, “Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit” (John 15:16).

When I was new in the Christian pathway I often heard the phrase, “you are saved to serve:” how true and relevant; for is not this needed today—a sense of service in the local church? So, the typology of the Tabernacle, having clearly set forth the Way of Salvation for the sinner, and by the one Wall of Separation teaching of God’s holiness and our sinfulness, and through the One Gate pointing to the only way of admission to heaven and by One Altar shewing the one way of propitiation and atonement, now sets forth through

**The Brazen Laver**

the Way of Service for the saints. In Exodus 30:17-21 and 38:8 we have typified the first step of the believer-priest for service in holy things. The position of the Tabernacle in relation to the children of Israel made clear, that although it was in the center, the Israelites were to pitch their tents afar off (Num. 2:2). The only approach to Jehovah was via the Gate and the Altar. Paul applies the spiritual truth of this when writing to the Ephesian church, “But *now* in Christ Jesus ye who sometimes were *far off are made nigh* by the blood of Christ” (2:13). Nevertheless, before service there must be cleansing, as illustrated by the Laver.

This was a large vessel to which the serving priest would come. While no details regarding its shape are given, we find the material from which it was made was entirely different from that used for other vessels. They were made of acacia wood overlaid with gold or brass, or as in the case of the seven-branched candlestick, of pure gold. The Laver was made of the polished brass mirrors of women who willingly gave up these essential items, as they did many other things for the construction of the Tabernacle (Ex. 38:8; 36:6).

The Laver is thought to have consisted of a very large bowl, standing on a pedestal. Low down around the side were taps for the priests to wash their hands and feet *at* (not *in*),as water ran from the taps into the saucer-shaped pedestal (Ex. 30:18,19). Being in position between the Brazen Altar and the Tabernacle, it was as a sentinel, forbidding to touch holy things before cleansing. At the altar, the blood of the sacrifice was shed, typifying the once and for all washing of the whole person in the blood of Christ. At the brazen laver, the washing of hands and feet (not the body) is a type of cleansing by the Word of God through the Holy Spirit (Eph. 5:26), of daily application of God’s Word cleansing heart and conscience for His service in witness and work.

The increasing problem today for us as believer-priests is how to live a positive Spirit-filled clean life before men in this world. We face impurity, defilement and contamination in “this present evil world,” including impurity from within our own hearts (the old man). Defilement from books, television, cinemas, advertising, newspapers, magazines, contamination in our contacts with home, neighbors, business, school, colleges, etc., has to be faced. Yet we are exhorted, “Let your conversation—daily walk—be as it becometh the gospel of Christ” (Phil. 1:27).

So how can we as believers maintain a holy calling, conversation, conduct, character? I believe the answer is in an understanding of the gracious and practical provision made for us in the application of the Word of God by the Holy Spirit, as typified in the cleansing of hands and feet at the Laver. When the Lord Jesus Christ, on the night of betrayal, said to His disciples, “He that is washed needeth not save to wash his feet, but is clean every whit,” He was speaking to those who possibly had washed in preparation for the Passover, but in coming to the Upper Room had walked through dusty streets and therefore required that their feet be washed in water, which was usually provided by every Jewish household before the eating at the Passover table. So believers need both the washing typified by the brazen altar and the daily cleansing of which the brazen altar teaches (cf. 1 John 1:7,9), even through God’s Word.

A mere reading the Word of God, of course, cannot do this, but coming to our Bibles we prayerfully take up the promise, “Howbeit when He, the Spirit of truth is come. He will guide you into all truth (John 16:13-15). We remember our Lord’s own prayer, “Sanctify them through Thy truth; Thy word is truth” (John 17:17). In conclusion let us come back to the gracious words, “Let them make Me a sanctuary; that I may dwell among them,” a sinful rebellious people; yet in Sovereign Grace He deigns to dwell among them. For us the veil has been rent at Calvary, and by faith we go beyond the Brazen Laver, into the Holy Place, and through the veil into the very Holy of Holies, not to a blood-sprinkled ark, into His very Presence, by the blood of Jesus.

Meanwhile, let us always remember that our worship, service and witness can only be pleasing to our God as we are washed and cleansed daily by the application of the Word through the Holy Spirit. He says, “Be ye clean, that bear the vessels of the Lord” (Isa. 52:11).

Finally, in answer to those who reject or neglect typological teaching, let us say, “take heed;” Jehovah had graciously said to Israel, “let them make Me a sanctuary; that I may dwell among them,” and we go on to notice what He sovereignly says in Exodus 25:40, “And look that thou make them after their pattern, which was shewed thee in the mount.” To Moses there was revealed God’s Pattern or Plan; a visual pattern of heavenly things! The writer to the Hebrews records, “It was therefore necessary that the *pattern of things in the heavens* should be purified with these . . .” (Heb. 9:23). A man building a model or a woman knitting a pullover will work according to the pattern at first supplied; they must do in order to obtain the final result. As this is necessary, should we not then take heed to the pattern of the heavenly things shewn in Old Testament scriptures? Are not Paul’s words to Timothy, referring specifically to the Old Testament, as relevant today, “*All* scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness”? Indeed!

In relation to this, the epistle to the Hebrews cannot be understood unless we have a good knowledge of the Tabernacle typology. The writer refers again and again to this and brings the application to a climax in chapter 10:19, “Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through *the veil*,that is to say, His flesh.” It was death for the high priest to enter within the veil except on the Day of Atonement, and then not without blood, and according to a special procedure. It was the curtain between a holy God and sinful man. Yet while the priest, serving in the holy place dare not go beyond it, our great High Priest, having completed His atoning work on the Cross, cried “It is finished.” And “behold, the veil of the temple was rent in twain from the top to the bottom” (Matthew 27:51). What a precious privilege is ours today. Having “boldness to enter into the holiest by the blood of Jesus” let us make sure that we continually avail ourselves of precious things. Let us take unto ourselves the wonderful pattern of heavenly things and, applying its lessons to our daily lives, be “Looking unto Jesus the author and finisher of our faith.”

But the most remarkable altar mentioned in the book of Genesis is that which Abraham built for the sacrifice of his son Isaac, from which we glean several particulars relative to the patriarchal worship. The altar was evidently something district for the wood by whose fire the sacrifice was to be burnt, for Abraham "built an altar and laid the wood in order," which he had brought with him from Beersheba, as if he could not count upon finding it at the place. The victim also was bound, laid upon the wood, and there slain. This was contrary to the practice under the Levitical dispensation, when the fire on the top of the altar was kept continually burning, and the animal was killed before being carried up to it; but it is probably alluded to in averse of the Psalms, which has given much trouble to commentators who have tried to reconcile it with the precepts of the Mosaic law --- "Bind the sacrifice with cords unto the horns of the altar" (Ps. Cxviii. 27). To this simple patriarchal ritual belong also the rules about the construction of altars given to the Israelites shortly after they left Egypt (Exod. Xx. 24-26). While sojourning in that country they do not seem to have offered any sacrifice to Jehovah, till, just as they were leaving it, they were commanded to sacrifice the Passover. It is not unlikely that they might have despised the simple altars of their forefathers, a tried to imitate those which they had seen in Egypt, as they so soon copied their late oppressors in a still graver matter, the making a supposed likeness of the Deity. They were therefore ordered to make their altars of earth. Stones might also be used, but they were not to be hewn, nor were the altars to be so high as to require the offered to go up by steps to arrange the sacrifices upon them.  
  
The first altar that is mentioned as having been built after these directions were given, was the one for the solemn covenanting sacrifice between God and the Israelites (Ex. Xxiv. 4-8). There it is mentioned that Moses ‘builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel/" Its being under the hili may have been a significant protest against the prevalent heathen error of localizing the Deity in the sky, and the twelve pillars or rough blocks of stone appear to have been a principal part of the materials used in constructing it. They may be compared with the "twelve stones, according to the number of the tribes of the sons of Jacob," with which Elijah built his altar on Carmel (1 Kings xviii. 31). We see, to learn from these examples that when an altar was to be constructed for a special occasion, it was fitting hat it should bear a symbolism of all in whose name the sacrifice was offered. It is to be observed that this precept about making altars of earth or of unhewn stones was anterior to the Levitical ceremonial, and was superseded by it. After the sin of making the golden calf, the whole ceremonial of the worship of the Israelities was altered. According to the new ritual, two different altars were required, and they were permanent, being carried about in the people’s wanderings, and replaced by others, similar, but larger and more costly, when the ark was placed in the temple on Mount Moriah.  
  
The first of these altars was that for burnt offerings. For the tabernacle this was hollow, made of boards of shittim-wood, covered with brass. It was three cubits or about five high, and five cubits or eight feet square. It had a horn at each corner, and was carried about by means of staves. The corresponding altar in the temple was of greatly larger dimensions, ten cubits or about 18 feet high, and in the first temple 20 cubits square, and in the second 24 cubits. The tradition of the Jew is, that it was 32 cubits (about 50 feet) square at the base, contracting to 24 at the top, by several ledges round it at different heights. It must therefore have been an immense structure, and though called "an altar of brass," was probably built of stones, and merely covered with plates of that metal. From the account of the building of the altar in this second temple given in 1 Macc. Iv 45-47, it is probable that it consisted merely of a mass of masonry of the proper form. Ezekiel, in his vision of the temple, gives a description of the altar of burnt-offerings, from which we learn that it was surrounded by several ledges or steps, each a cubit broad. The uppermost of these was two cubits (about 3 feet) below the top of the altar, so that, standing upon it, the priest was able to arrange the sacrifice upon the fire, which was kept always burning, to supply it with fuel, and to remove the ashes. The lower ledges were to enable him to sprinkle the blood on the sides of the altar, which (according to the Levitical ritual) was sometimes on the lower part. The lowest step is said to have had a raised ledge on the outside, by which the blood poured upon it was confined till it ran through a hole into a subterranean pipe.  
  
  
  
One of the most difficult questions about the Levitical altars is their having horns; for these do not seem to have been used in that ritual, yet they are specially ordered to be made, not only in the altar of burnt-offerings, but also in that of incense; and on certain solemn occasions they were sprinkled with blood, as if they were not mere appendages or ornaments of the altar, but had a special significance of their own. From the way they are spoken of in the book of Exodus, we see that they must then have been well known, and it might almost be thought that they were retained from the older ritual, according to which they were used to bind the victim that was slain upon the altar.  
  
The second temple having suffered greatly in the wars between the kings of Syria and Egypt, and been plundered by the Romans, was almost rebuilt by Herod, the restoration occupying forty-six years. The altar of burnt-offering erected then is thus described by Josephus (De Bell. Jud. V. 5,6): --- "Before this temple stood the altar, 15 cubits height, and equal both in length and breadth, each of which in was a square: it had corners like horns, and the passage up to it was by an insensible activity from the south. It was formed without any insensible acclivity from the south. It was not formed without any iron tool, nor did any iron tool so much as touch it at any time." A pipe was connected with the south-west horn, through which the blood of the victims was discharged by a subterraneous passage into the brook Kedron. Under the altar was a cavity to receive the drink-offerings. This was covered with a marble slab, and cleaned from time to time. On the north side of the altar several iron rings were fixed to fasten the victims. Lastly, a red line was drawn round the middle of the altar to distinguish between the blood that was to be sprinkled above and below it.  
  
The second altar belonging to the Jewish worship was the altar of incense, the golden altar (Ex. Xxx. 1). It was placed in the holy place, between the table of shew-bread and the golden candlestick. This altar, in the tabernacle, was made of shittim-wood overlaid with gold plates, 1 cubit in length and breadth, and 2 cubits in height. It had horns of the same materials; and round the flat surface was a border of wrought gold, underneath which were the ring to receive "the staves, made of shittim-wood overlaid with gold, to bear it withal;" (Exod. Xxx 1-5; Joseph. Antiq. Iii.6,8). The altar in Solomon’s temple was similar in form, but made of cedar overlaid with gold (1 Kingsvi. 20). It is a question whether it was hollow or filled up with stones, the construction of the Hebrew being doubtful, but the former supposition appears the more probable. The altar in the second temple was taken away by Antiochus Epiphanes (1 Macc, I 21), and archangel Gabriel stood at the right side of this altar when he announced the birth of John the Baptist to Zacharias, who was burning incense upon it (Luke i.11); and it is alluded to in the vision shown to St. John (Rev. viii. 3), where it is immediately "before the throne," the veil, which under the Mosaic dispensation had separated it from the holy of holies, having been rent asunder at the crucifixion.  
  
On this altar incense was offered twice every day, and this was the only use of incense under the Levitical rutual; for through the word "censer" is repeatedly used in our common translation of the Old Testament, neither in the Hebrew nor the Greek has the word any connection with incense, but denotes the fire-pan in which the burning charcoal was carried from the brazen altar to be emptied out upon that of incense. The true equivalent for censer is only used of sinful or heathen worship (2 Chron. Xxvi. 14; Ezek. Viii, 11, and perhaps 2 Chron. Xxx. 14) The fire pans used as censers in the story of Korah, and of the atonement subsequently made by Aaron burning incense among the people, do not belong to the Levitical ritual, but were to prove whether it was to be observed or not.  
  
The single exception to the exclusive use of the golden altar for incense was n the great day of atonement, when the high priest went into the holy of holies carrying a fire-pan containing lighted charcoal from the great altar, and having set it down, threw incense upon it, and left it for some time before the ark while went and came back once and again to sprinkle it with the blood of the sacrifices. This fire-pan is accordingly called a golden censer by the author of the Epistle to the Hebrews (ix. 4); but even this is no precedent for the swinging censers which have been used for so many centuries in the Latin churches. Incense, indeed, was put on the loaves of shew-bread; but it does not appear that it was burned upon that table, which is nowhere is nowhere called an altar. More probably, when the loaves were taken away, the incense was burnt on the proper altar. But the shew-bread was so completely special an appointment of the Mosaic ritual that it is impossible to class it among sacrifices.

**The Cross and Consecration**

  "God ... hath shewed us light: bind the sacrifice" (Ps. 118:27).

      A young man, tried again and again to give himself fully to the Lord, but without success. He was perfectly sincere, but he continued perfectly miserable. He was one of those many young people who are continually consecrating themselves to the Lord. At length he came to discover that he had missed the very basis of consecration. He found light through God's own "consecration" of the Old Testament priests. When he beheld the blood placed on the priest's ear, on his thumb, on his toe, and saw him sprinkled all over with blood, he came to understand his union with "Christ made sin." He saw death written all over him. He felt the awful doom and death to which Calvary committed him. He came to understand his identification with Christ. He saw himself one with the Crucified in His death and resurrection. This death-life union changed his whole conception of surrender to Christ and laid the foundations in his life for a successful and abiding consecration.   
      Such an experience is not uncommon among Christians. They have been justified by faith and have peace with God through our Lord Jesus Christ. But they have not realized the implications of the Cross. In some of our best churches they have been immediately taken from the justification of Romans 5:1 to the truth of consecration as set forth in Romans 12:1, 2. We would not be overcritical in that which is well meant; but to ignore or pass over the teaching and amazing declarations of our union with Christ as set forth in Romans 6 to 8 is not really the, proper approach to consecration. Such a skirting of these underlying truths brought many years of misery to my ministerial friend. He knew not the way of victory over sinful self. All unconsciously he was attempting in the energy of self to lay his all on the altar. When he came to see that he was already the Lord's through his life-union with Christ--already crucified and risen with Christ, "dead indeed unto sin, but alive unto God through Jesus Christ our Lord'!--he then had a sure basis for presenting himself unto God. At last he had found the blessed secret of success.

      When Abraham Lincoln delivered his address at the dedication of the battlefield cemetery in Gettysburg, November 19,1863, he said: "We have come to dedicate a portion of that field as a final resting place for those who here gave their lives.... But, in a larger sense, we cannot dedicate--we cannot consecrate--we cannot hallow--this ground. The brave men, living and dead, who struggled here, have consecrated it far above our poor power to add or detract. ... It is for us, the living, rather, to be dedicated here to the unfinished work . . . to be dedicated to the great task remaining before us."

We speak of Christian consecration. "But, in a larger sense, we cannot dedicate--we cannot consecrate--we cannot hallow--this ground" of our already redeemed lives. In His laid-down life the Crucified has already "consecrated it (us) far above our poor power to add or detract." Let us fix our eyes upon Christ. We have already been fastened to the Crucified. Let us believe that if we be dead with Him we shall also live with Him.   
      The blessed truths clustering around our death-resurrection union with Christ, as set forth in Romans 6 to 8, lay the basis for a successful consecration, as so clearly set forth in Romans 12:1,2. Having been so completely redeemed and "accepted in the beloved," Christ now beseeches us by His own infinite and many tender mercies to present our bodies a reasonable, living, holy, acceptable sacrifice to Himself. As we lay our hands upon the sacred and holy head of our Burnt Offering we know (let it be the language of a lively faith) that in Him we are a sweet savor unto God--a sweet savor of perfect obedience, perfect consecration, and perfect sacrifice "far above our poor power to add or detract." What power! What persuasion! What perfect peace! His is the perfect satisfaction--a sweet savor offering made by fire--ours the sweet privilege of being burned out for Him. Can we not trust Him? Shall we not let Him carry us where He will? O hesitating believer, are we not ready to sign away our rights and reserves for all coming days? Come. Give Him all. "It is more blessed to give than to receive." The Lord loves a hilarious giver. Let us launch forth with Him on any uncharted sea. Those who sail the high seas in treacherous times commit themselves to His Majesty the King: "At your service, Sir, with scaled orders." It was George Whitefield who said: "I give up myself to be a martyr for Him who hung upon the Cross for me. I have thrown myself blind-folded and, I trust, without reserve into His almighty hands."   
      Miss Ahn, that heroic lady of Korea, had argued with God for some seven years against going to the Japanese Diet and warning that nation against persecuting the Christians for refusal to bow at the Shinto shrines. When she finally yielded to obey God's call, she sold all her possessions and bought a one-way ticket for Tokyo--to do and die. We say that consecration is "for service or sacrifice." To Miss Ahn it was both. Hers would be a trip to death. She bought a one-way ticket, to return nevermore--by love compelled to obey, to go, to do, and, if necessary, to die. Oh, to be so sweetly constrained by Calvary's awful compulsion that we can hold out no longer, can no longer resist its attractive force! We are drawn to death--with appetites whetted to eat of the Great Sacrifice. Ah, this is life indeed, life more abundant, the life that is hid with Christ in God--"He that eateth me, even he shall live by me."   
      But there is another aspect that is all-important. Frances Ridley Havergal has said: "Full consecration may in one sense be the act of a moment and in another the work of a lifetime. It must be complete to be real, and yet. if real it is always incomplete; a point of rest, and yet a perpetual progression." Let us not be deceived, we shall often be compelled to say with the Psalmist: "God is the Lord, which hath shewed us light (conversion): bind the sacrifice with cords, even unto the horns of the altar (consecration)." It will cost us all we have and all we am to keep in this consecrated mind. We shall be forced to cry out again and again as we fear the fire and feel the sacrificial knife, "Bind me, blessed Savior, as a sacrifice--fasten me with Thy cords of constraining love lest I finish my course with shame. Let me not begin to make provision anywhere for the flesh--let my offering continue to be a burnt offering--a whole burnt offering, yea, a continual burnt offering. Let me never come down from the cross to save myself. Fix me, fasten me, bind me with Thine own cords to Calvary, a continual burnt offering."   
      A missionary friend returned to his field seeking a fresh anointing. He says: "The Lord searched my heart and my possessions to see if anything had become dearer to me than Himself. 'Lovest thou me more than these?'--meaning my wife and boy. I hesitated. I felt as though He had laid before me an execution warrant and was waiting for my signature. There was a terrible fight in my heart: surrender meant death. After a long struggle and by His grace, I made the surrender and I did it with the fullest expectation that this meant the end of their earthly lives. After a few weeks, while returning to our little Japanese house alone, the thought flashed into my mind, 'The boy is sick." He was all right when I left home, healthy and well. When I arrived home my wife came to welcome me, and she said, "Gordon is sick." I said, "I knew it, it has come at last." Then there came that agonized struggle, 'Lovest thou me more than the boy?' But I had won the victory. So with a heavy heart I went up to the lad to say goodbye. He lay on his

bed, his little white face against the pillow, desperately ill. There I realized that the only surrender which truly counts is the surrender unto death. I was able to say to God out of a full honesty of heart, "Thy will is best, and I would rather have Thy will than anything on earth". What happened then? It happened with me as with Abraham when he brought his son to the place of surrender unto death on Mount Moriah. God gave him back his boy--and mine."   
      "Bind the sacrifice with cords, even unto the horns of the altar."

**The Tabernacle of God**

**Before we actually begin this study on the tabernacle, it will be helpful to take a close look at the condition of Israel at the time God gave them the tabernacle.**

**Israel at The Giving of The Tabernacle**

**Sheltered  Exodus 12:12, 13**

**They were sheltered from a richly deserved judgment.**

**God can only dwell in the midst of a sheltered (sanctified) people. Otherwise they are still under judgment as is the rest of mankind.**

**Redeemed  Exodus 13:1, 2**

**They were a purchased people. The very blood that sheltered them was also the purchase price paid.**

**Deliverance  Exodus 14:21, 22**

**They were delivered from bondage to sin, Satan, and the world.**

**They were to go forth as servants of God, but free from all else.**

**Provision  Exodus 16:16-18**

**They had supernatural provision.**

**They received water from the rock, fresh manna  each day, their clothes did not wear out, et cetera.**

**Sanctification  Exodus 20:1-3**

**They were sanctified to obedience.**

**Not only is the blood sprinkled upon the door for shelter, but it is also sprinkled upon the path of God’s redeemed people to secure their walk for him.**

**Restoration  Exodus 33:12-14**

**They were restored from the sin and folly of a departure from God.**

**If we let our thoughts stray from God for even an hour we will dishonor him like Peter, David, and Hezekiah.**

**Rest  Exodus 35:1-3**

**They have entered into the thoughts of God’s rest.**

**Here we have the repetition of the command to remember the Sabbath, pointing to the rest of God.**

**The Materials For The Tabernacle Exodus 25:1-7**

**These materials were to be collected in a freewill offering: “Of every man that giveth it willingly with his heart, ye shall take my offering.”**

**Metals**

**Only three metals used:**

***Gold***

**Symbolizes deity.**

**All** **shittim wood was overlaid with gold.**

**The lampstand and mercy seat were solid gold.**

***Silver***

**Symbolizes redemption.**

**Silver forms the foundation of the Tabernacle. Each board rested in two sockets of silver.**

***Brass***

**Symbolizes judgment.**

**Used exclusively in the court.**

**Curtains**

**Four materials used for curtains:**

* **Blue**
* **Purple**
* **Scarlet**
* **Fine linen**

**Other Coverings**

**Goat’s hair**

**Ram’s skins dyed red**

**Badgers’ skins**

**Shittim wood for boards**

**Final Items**

**Oil, spices, and precious stones.**

**A Change in Order**

**The first thing we need to look at is the change in the order for building the various parts of God’s Tabernacle.**

**In Exodus 25:1-22, God begins with the construction of the** **Holy of Holies and the** **Ark of the Covenant and then moved outward to the structure of the Tabernacle. This initial description shows God speaking from the viewpoint of the law and his throne is the first thing described.**

**Unfortunately, by the time actual construction began ( Exodus 35 ) the people had sinned (Exodus 32 ) and dishonored God’s throne. Therefore, God had to intervene with mercy and grace, thus, the narrative of the making of God’s Tabernacle begins with the construction of the curtains which made the Tabernacle proper.**

**The** **Linen Curtains  
Exodus 36:8-13**

**Why Linen?**

**On the day of atonement, the High Priest set aside his glorious priestly garments, which clearly depicted his position and calling, and wore only spotless white.**

**This is how he dressed as the bearer of the blood of atonement going into the presence of God.**

**Jesus set aside his glory as God and was clad only in sinless humanity.**

**Their Construction**

**There were a total of** **10 curtains, each 28 cubits (42 feet) long and** **4 cubits (6 feet) wide.**

**They were joined, side-by-side, in two sets of 5 curtains each. The two parts were then joined to each other by 50 loops of blue, and hooked with golden hooks, which joined everything together making one Tabernacle.**

**The Colors**

**Though the curtains themselves were of fine linen, pure and white, they were embroidered with 3 vivid colors: blue, purple and scarlet.**

***Blue***

**The significance of blue is given to us in Exodus 24:9, 10.**

**The intense blue of a sapphire speaks of heaven. The word “sapphire” is from the same root word meaning “to speak,” or “declare,” and also a “book.”**

**In the 19th Psalm we read, “The heavens *declare* the glory of God.” The heavens sapphire the glory of God.**

**God directed that all of Israel should have a ribbon of blue on the bottom edge of their garments ( Numbers  15:38-40 ).**

**Heaven’s color was upon Jesus from the beginning.**

***Purple & Scarlet***

**Both of these royal colors were put upon Jesus in his last hours.**

**Purple, “Argaman,” like blue, “Tekeleth,” is the name of a dye obtained from a shellfish.**

**Scarlet was obtained from the crushed bodies of “Tola” worms.**

**Their Dimensions**

**The word for curtains is the word “yerioth,” which comes from a root word meaning to tremble or wave—the way suspended curtains do.**

**The word “yerioth” is feminine and, when scripture speaks of the curtains being joined “one to another,” it is “a woman to her sister.”**

**This becomes even more striking when we look at the unit of measurement for the tabernacle, i.e., the “cubit.”**

**Cubit (ammah), comes form a root word meaning “mother.” It was the length of the mother-arm, the forearm, and is, therefore, a standard that comes directly from man, not from above him.**

**The curtains were 4 cubits wide and 28 cubits long. Four is the** **number of the earth; 28 is the product of 4X7.** **Seven speaks of completion or perfection.**

**These curtains were in two sets of 5, exactly like the ten commandments.** **Five is the number of grace.**

**The** **ten commandments were on** **two tables of stone.**

***The commandments on the first table depict our responsibility toward God:***

**Thou shalt have no other gods before me.**

**Thou shalt not make unto thee any graven image.**

**Thou shalt not take the name of the LORD thy God in vain.**

**Remember the Sabbath day to keep it holy.**

**Honour thy father and thy mother.**

***The commandments on the second table represent our responsibility toward our fellow man:***

**Thou shalt not kill.**

**Thou shalt not commit adultery.**

**Thou shalt not steal.**

**Thou shalt not bear false witness against thy neighbour.**

**Thou shalt not covet thy neighbour’s house, thou shalt not covet thy neighbour’s wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour’s.**

**The** **Loops of Blue**

**The loops were blue and were added to the curtains so as not to disrupt the pattern of the curtains themselves. The taches would pass through the loops without penetrating the fabric of the curtain.**

**Jesus is represented in the loops of blue. Jesus alone unites us in our responsibilities toward both God and man.**

**The number of loops was fifty, a number signifying celebration and ceremony. Fifty is 5X5X2 or full grace, grace intensified.**

**The Golden Taches**

**It is the deity of Jesus that holds fast what is due to God and man.**

**Word for tache is “charsim” coming from a root word meaning to bend or stoop. We are thus reminded of the humbling of the Logos in assuming the human nature for the work of salvation.**

**The Covering of** **Goat’s Hair  
Exodus 36:14-18**

**This is referred to as “the tent over the tabernacle.”**

**The goat’s hair was spun (Exodus 35:26) and woven into a dark cloth for the curtains.**

**The fact that goat’s hair is black (or at least very dark) is discovered in Song of Solomon:**

* **1:5**

***Kedar was a son of Ishmael. The tents of the nomadic tribe that descended from him were of black or dark brown goatskin.***

* **6:5**

**An additional use for this cloth of goat’s hair was sackcloth; a common material of apparel for prophets.**

**Since these curtains speak of Jesus, they must present him as a prophet.**

**Not Goat’s Skin**

**It is important to understand that these coverings were made of goat’s hair, not of the skin.**

**Hair is the outermost covering, over the skin, and is the** **point of contact between the animal and the outer world.**

* **This signifies a separation.**

**The Prophets Speak**

**The prophets were not called to ministry until after the failure of the people and of the priesthood.**

**The prophets’ ministry is to speak for God and call people to repentance and accountability.**

* **This is how we see Jesus.**

**The Dimensions**

**Eleven curtains divided into two sets of five and six respectively.**

**Width =** **4 cubits  
Length =** **30 cubits (sorrow & mourning)**

**The number 30 is the product of 5 (grace) and** **6 (man).**

* **We see grace being multiplied to man to alleviate his sorrow and suffering.**

**Ram’s Skins And** **Badger’s Skins  
Exodus 36:19**

**Although we have precious little description of these two items in this verse, we may appeal to scripture for deeper enlightenment.**

**Ram’s Skins**

**There are three features to be considered with the ram’s skins:**

***Rams***

**The most obvious feature is that the animals were rams.**

**When Abraham went to offer up Isaac as a burnt-offering, God provided a ram, “caught in a thicket by his horns.”**

**At the coming of Christ, God had brought a vine out of Egypt (Israel) and planted it in the on the mountain of his inheritance.**

**God expected it to bring forth grapes, but it brought forth wild grapes.**

* **The vineyard had become a thicket.**

**The horns of the ram suggest the authority of Christ.**

**The authority of Jesus was at least partly responsible for the Jews delivering him up to death.**

**The superscription on his cross read, “King of the Jews.”**

* **The ram was caught by his horns in the thicket.**

**Two rams were used for the consecration of priests (Exodus 29:15-26).**

**One of the rams was a burnt-offering, and the other was called the ram of consecration.**

**The priests laid their hands upon this ram, showing their identification with it; then it was slain, and its blood sprinkled not only upon the altar (indicating God’s acceptance of the sacrifice), but also put upon the ear, thumb, and great toe of the priest, showing that he was now specifically and completely set apart to God.**

***Skin***

**The very first intimation of salvation by substitution is discovered in the clothing of Adam and Eve.**

**The first promise was that the seed of the woman would bruise the serpent’s head.**

* **This shows Christ’s victory over Satan, through death.**

**But in the clothing of skins we have the application of the benefits of that death to his people.**

***Dyed Red***

**Though it scarcely need mentioned, red signifies the Lord’s death.**

**Therefore, in the ram’s skins dyed red, we see Christ, yielding his perfect life in devotion to God, making himself our substitute.**

**Badger’s** **Skins**

**The root of this word is the tanning process that makes the skin impervious to rain and weather.**

**In Ezekiel 16 we find God recalling his grace and provision for Israel as follows:**

* **He found her lying in her own blood**
* **He had given her life**
* **He had clothed her with a beauty not her own**

**In connection with all of this adornment, God had shod her with badger’s skin (Ezekiel 16:10).**

**Thus, the significance seems plain enough; the skins of badgers were quite adequate covering for the feet of a bride, and typical of the ample provision provided by God for our journeyings here.**

**The Boards of The Framework  
Exodus 36:20-24**

**Acacia wood is the** **prominent material in both the framework and the furniture of the tabernacle, the candlestick and laver being the exceptions.**

**Other than its reference to the Tabernacle, there is only one passage which refers directly to** **shittim wood—Isaiah 41:19, 20:**

***I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, and the pine, and the box tree together: That they may see, and know, and consider, and understand together, that the hand of the LORD hath done this, and the Holy One of Israel hath created it.***

* **Israel was a moral waste…nothing grew for God.**

**God is going to make the wilderness and solitary place rejoice.**

**Why Shittim Wood?**

**Why not cedar or olive wood?**

**Cedar and olive were used in the construction of Solomon’s temple.**

**That temple was a type of the millennial glory and habitation of God among the restored nation of Israel (1 Kings 6:15, 31-33).**

**Acacia (shittim), however, was** **the only tree that grew in the desert. It was the only three immediately available for the purpose intended—a habitation in the desert, made of the wood of the desert.**

**Dimensions**

**The boards were all the same size:**

* **10 cubits long**
* **1½ cubits wide**

**10 cubits1½ cubits = 6.66666666666666**

**Six is the number of man.**

***Number of Boards***

**The number of boards will determine the overall length and width of the Tabernacle.**

**There were 20 boards on each side, thus a total of 40 boards for the sides.**

* **20X1½=30 cubits in length.**

**There were 6 boards on the back (west)**

* **6X1½=9 cubits, but there were 2 corner boards also bringing the width to a probable 10 cubits.**

***The Tabernacle structure had only 3 walls.***

***1½ Cubits***

**The width of 1½ cubits expresses a relationship between Christ and man.**

**Christ is full, i.e., he is one (1) and is neither parsed out nor divided up.**

**The half cubit represents man being completed in him.**

**Man is not yet full, i.e., there are still people being added to the family of God.**

**Since there is no distinct separation  in the boards (a board of 1 cubit fastened to a board of ½ cubit) but simply a measure, the idea of the church is brought forth.**

**Characteristics of The Acacia tree**

**It is the tree of the desert, but there are** **different varieties of acacia:**

**One produces a gum used as an ointment for healing.**

**Another is used to produce a medicinal tonic.**

**Still another has leaves that are very sensitive to its surrounding.**

**The durability of the wood** **suggests the incorruptible nature of the humanity of** **Jesus.**

***Ear to Body***

**In Hebrews 10:5 we read:**

***Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:***

**This is a quote from Psalm 40:6 which says:**

***Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required.***

**First he is given an ear to hear and agree with God’s perfect plan and purpose.**

**Next he is given a body with which to execute God’s word.**

**T****his body was perfect:**

* **Perfectly free from sin.**
* **Perfectly free from unbelief.**
* **Perfectly free from unforgiveness.**
* **Perfectly capable of dying.**

***Not mortal, but capable of dying.***

* **Perfectly capable of yielding to sin.**

**The Gold Upon The Wood**

**The boards, the ark, and all the furniture were** **completely hidden from outside view.**

**They were only visible (ever) to the priests and to God.**

**The gold speaks of** **deity, the wood his humanity.**

**So, in the boards we have a picture of the incarnate Christ.**

**The wood was covered with gold, thus God sees his coequal son in the depths of his humiliation.**

**The Significance**

**The boards made up the framework of the tabernacle. They were placed side-by-side and set upon sockets of silver.**

**The Sockets And The Boards**

**A Common Foundation of** **Redemption**

**The silver was** **obtained through Israel’s payment of the ransom price.**

* **Exodus 30:11-16**
* **Exodus 38:25-27**

**It is abundantly plain that the foundation of the tabernacle, God’s habitation, is based upon redemption.**

**At ½ shekel (10 gerahs) for redemption, the obvious thought is the availability of the ransom price, thus leaving each person without excuse. God’s people, resting upon a foundation of redemption, form the habitation of God in the world.**

**1 Corinthians 6:19, 20**

**Upright**

**The boards are standing up!**

**Since Christ does not need redemption, the boards represent us in him.**

**We are in him according to the full value of what he is.**

**Colossians 2:6-10**

**John, speaking of our relationship in the family of God, says, “As he is, so are we in this world” (1 John 4:17).**

***How is He?***

**However he is, that is how we are, too. Right now!**

**Two** **Tenons**

**Each board had two tenons, not just one. Each tenon was embedded in its own socket.**

**The word for tenon is “hand.” Each tenon represents faith.**

***Two Faiths?***

**The two tenons (hands) are** **you and Christ.**

**Christ** **used his faith to gain victory for you.**

**You use your faith to appropriate all that he has gained for you.**

**Once the tenons are** **in place in the sockets, they are invisible.**

**Our** **faith is not on display.**

***Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth.  Romans 14:22***

**Our faith is hidden inside what it is resting upon.**

**Resting**

**The boards are not “clinging” to the sockets, as though everything depended upon the strength of the board.**

**The boards “rest” upon the sockets of silver.**

**The tenons prevent the boards from slipping off the sockets.**

**Each board rested upon its sockets showing that our individual security does not depend upon our fellow-Christians, but only on Christ’s work.**

**The** **Rings on The Boards**

**There were 3 rings on each board through which the bars passed.**

**No board was complete without these rings.**

**The rings** **speak of the eternal link between the believer and God, and indicate that no board was for itself, but had a connection with all the others.**

**The gold of the rings reveals the divine nature of the tie between the boards.**

* **John 1:12, 13**

**The rings show that each believer is eternally linked, by a divine work, to Christ and to his fellow believers.**

***The*** ***Bars***

**There were 5 bars on each side of the Tabernacle, or 15 bars total.**

**Each group of 5 bars was comprised of 1 board that spanned the entire length of its respective wall, and 4 other bars, two above and two below.**

**The bars were** **made of shittim wood overlaid with gold.**

**The numbers 1 and 4 are significant.**

* **1 = sovereignty**
* **4 = earth**

**We see the sovereign** **Lordship of Christ and the unity he brings to his people in this world.**

**The central bar points to his deity while the other four bars illuminate his humanity.**

**It is the fullness of Christ that unites his people, neither his deity nor his humanity alone can do it.**

**Thus, the bars** **depict the Lordship of Christ in our lives, bringing us into alignment with each other in him.**

**The** **Veil & Entrance Hanging  
Exodus 36:35-38**

**The Veil Materials**

**The materials for the veil are the same as for the 10 curtains—blue, purple, scarlet, and fine twined linen, with cherubim.**

**It is significant that the blue is mentioned first rather than the fine linen.**

**This suggests that as the cherubim for the curtains were embroidered upon a groundwork of white linen, those for the veil were put upon a background of blue, and the remaining colors were used in forming the figures.**

**The 4 Pillars**

**The fact that these four pillars rest upon silver shows us that, like the boards, they speak of Christ’s people as seen in him.**

**The question is sure to arise, “But how can Christians in any sense be represented in God’s house as holding up Christ?”**

***Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out.  Revelation 3:12***

***And I, if I be lifted up from the earth, will draw all men unto me.  John 12:32***

**Sin is Not The Veil**

**Sin has never been the veil of separation. The very layout of the Tabernacle, and the order of rites prohibits this idea.**

**Before the high priest ever approached the veil, his sin, along with the sin of the nation, was atoned for at the brazen altar.**

***A Barrier***

**Though not sin, the veil is a barrier nonetheless. The access to God is barred.**

**This is evidenced not only by its hanging there, but also by the cherubim which were embroidered upon it. When God turned Adam and Eve out of the garden for their sin, he set cherubim at the entrance with a flaming sword which turned every way to keep the  way of the tree of life.**

**The veil** **was Christ in the flesh!**

***Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.  John 14:6***

***But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:  Hebrews 9:7, 8***

**Christ abode alone in untouchable, unapproachable perfection. No sinner may approach God through the life of Christ.**

**If Christ will** **bring sinners to God, it would have to be through his death, bearing the penalty for their sin.**

**Rending The Veil**

**Sin was not rent, it was put to death on the cross.**

**The flesh of Christ must be given up in death so the way to God could be manifest.**

**Apart from the cross, Christ’s perfection would have kept man eternally apart from God.**

***And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;  Matthew 27:51***

**The** **significance of the veil then is clearly seen in Hebrews 10:19, 20**

***Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;***

**The** **Entrance Hanging**

**The significance of the materials remains constant.**

**While the veil barred the way into the presence of God, the hanging was** **for the constant entrance of the priests into the holy place.**

**The** **5** **pillars were of shittim wood, overlaid with gold, with hooks of gold, and “chapiters,” or capitals, and fillets of gold.**

**These pillars** **rested upon sockets of brass, not silver.**

**Because the pillars do not stand upon silver, they do not suggest believers.**

**The veil** **is the testimony of the Church to Christ, but the outer hanging is the Lord’s own testimony to what he is.**

**Christ did not come to judge the world (John 12:47) since all things are judged by God’s word.**

**Jesus** **never swerved from God’s word for even a moment.**

**There was no toning down of divine truth in order to meet or confront man.**

**Therefore, we find Christ’s foundation of brass as being rooted in God’s word.**

**At the top of the pillars were capitals of gold, showing that Christ, having completed his work, is now crowned with glory.**

**We now have before us the completed building, with the hangings at the entrance and before the Holy of Holies.**

**Our next considerations will be of the ark and the mercy seat.**

**The Ark  
Exodus 37:1-9**

**The ark** **was a chest or coffer of acacia wood, 2½ cubits long, 1½ cubits wide, and 1½ cubits high.**

**It** **was overlaid with gold inside and out, so that nothing but gold could be seen.**

**Around the top was a crown of gold, and on the four corners were placed four rings of gold, two on a side, through which were passed two staves of acacia wood, overlaid with gold, which were never to be removed from the ark.**

**Upon** **the ark was a cover of pure gold, with a cherub at each end.**

**The entire mercy seat was** **beaten out of one piece of gold.**

**Inside the ark was placed** **“the testimony,” or the two tables of the law, and from Hebrews 9:4 we learn:**

***Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron’s rod that budded, and the tables of the covenant;***

**Our investigation of the ark will not be in the spirit of Uzzah who thought the ark needed his hand to steady it (2 Samuel 6:6, 7), nor of those at Beth-shemesh who looked into the ark and were judged for their irreverence (1 Samuel 6:19).**

**Our attitude will be more along the lines of the cherubim—reverence, godly fear, and worship.**

**The** **Dimensions of The Ark**

**The first thing we must come to terms with is revealed in the ½ cubit dimensions. Our knowledge of God is partial, not complete (1 Kings 10:6, 7).**

**Overlaid With Gold**

**The most striking observation regarding the ark its covering of gold.**

* **The acacia wood gave form and dimension to the ark, but the appearance was all gold—no wood was visible.**

***Thus, the humanity of Christ gives him the form in which he was and is.***

* **The divine nature is displayed over the form of a servant.**

**The** **Primary Purpose of The Ark**

**The answer to this question brings two great truths to surface. We will consider them in the order they naturally occur.**

**However, in God’s mind they would, undoubtedly, come in the reverse order.**

***A Reminder***

***At that time the LORD said unto me, Hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood. And I will write on the tables the words that were in the first tables which thou brakest, and thou shalt put them in the ark. And I made an ark of shittim wood…and put the tables in the ark which I had made; and there they be, as the LORD commanded me.  
Deuteronomy 10:1 -5***

**The Tables of The Law**

**Here in Deuteronomy, Moses was recounting to the pope how God had led them and cared for them, and how they had completely failed.**

**The point of the exercise was to magnify God and generate true humility resulting in genuine dependence and obedience**

**Even though a second set of tables was provided out of God’s mercy, they were going to be nothing short of a curse to the stiff-necked and rebellious people.**

**They should have been safe and “unbroken” in any Israelite’s tent, but this was not the case.**

**A special place had to be prepared for them and, so, Moses speaks of an ark of shittim wood. So God had to prepare a shrine for that which should have been enshrined in each heart.**

**So God raised up a second Adam and he is testified to in the ark. One who would safeguard the law and keep it in his heart.**

**Golden Pot of Manna**

**The manna was the daily food of the people throughout their wilderness journey (Exodus 16:14-21).**

**They were forbidden to lay up any of it; it was to be gathered daily for their daily need.**

**In John 6:32, 33, Jesus declares himself to be the true manna.**

**The dew fell in the wilderness and, when it had passed, the manna was visible.**

**The golden pot emphasizes the glory of Christ.**

**Aaron’s Rod That Budded**

**This marks a solemn epoch in Israel’s history. In Numbers 16:1 ff., we read of Dathan and Abiram, of the tribe of Reuben, and Korah, of the tribe of Levi, who rebelled against divinely appointed authority—in Moses as leader and in Aaron as priest.**

**Dathan and Abiram rebelled chiefly against Moses as leader, while Korah’s rebellion was primarily against Aaron as priest.**

**Moses and** **Aaron cannot be separated because Christ, of whom they were types, is both King and Priest.**

**So while others may put forth their rod, they are already shriveled and dead. Only the true priesthood ministers life.**

**Another aspect of Aaron’s rod is discovered in the fact that it was taken from the almond tree.**

**Almond, in Hebrew, means “the hastener,” being the first to bloom in the Spring; just as Christ is the “…first-fruits of them that slept” (1 Corinthians 15:20).**

**Thus, the first purpose of the ark is a repository for the law, the manna, and Aaron’s rod; each of these articles was a reminder and a witness of the failure on the part of the people.**

* **The tables of the law were a reminder of the golden calf apostasy.**
* **The manna reminded them of their murmuring and unbelief.**
* **Aaron’s rod recalls the rebellion of Korah against the  priest of God.**

***The Foundation For The Mercy-seat***

**This is, doubtless, the primary purpose from God’s point of view.**

**Since the mercy-seat will be covered next I will not go into to it now, but I will make mention of the staves which were put into the rings on the two sides (or feet) of the ark to carry it through the wilderness.**

**Emphasis has been placed upon the “feet,” suggesting that the ark, when carried upon the shoulders of the priests, would be above their heads and in plain view of the people as it was being carried.**

**The staves in the rings remind us that Christ always journeys with his people. If his people are pilgrims, he will be a pilgrim too, and fulfill his word,**

***“Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.  Hebrews 13:5***

**The people were never to march without the ark. It was to go before them and mark out the way.**

**The** **Mercy-seat  Exodus 37:6-9**

**The word is not literally “mercy-seat,” but “covering.”**

**Man’s idea of a covering is concealment; God’s is atonement.**

**Pure Gold**

**Since the mercy-seat was of pure gold there were no alloys in it. Thus, whatever the mercy-seat stands for, it must be divine and eternal.**

**One Piece**

**Because the mercy-seat was beaten from a single piece of gold, the cherubim were and integral part of the mercy-seat; not merely an addition to it.**

**Heathen cultures had something similar to the ark and mercy-seat. The “cherubim” were grotesque and repulsive.**

**The most significant feature of these heathen arks is that upon the lid there is an idol—man’s work and god—upon which the cherubim gazed in worship.**

**On the mercy-seat there is** **no representation of God. The cherubim look down upon the mercy-seat.**

**Upon the top of the ark there was a crown of gold which served a twofold purpose:**

* **Beauty for the ark**
* **Securing the mercy-seat in place**

**This crown of gold represents the glorified Christ (Hebrews 2:9).**

**Justified by The Law**

**Jesus** **could have been justified by the law and sat enthroned upon it.**

**But, instead of being the executioner of the law, he bared his spotless chest to the sword of justice as our substitute.**

**The same life that holds the law unbroken receives the penalty for its having been broken by all others.**

**Because the storm of God’s wrath (as touching the law) has completely spent itself upon Jesus, the law can no longer curse the person who takes refuge in Jesus.**

**This, then, brings us to the mercy-seat—a divine, righteous, and eternal** **covering for the law of God and for the guilty (but believing) sinner.**

**Since the mercy-seat is the exact same measure as the ark, the law was completely hidden from view.**

**Therefore the law could not act against people, even though they had broken it.**

**The** **Cherubim**

**The cherubim are supports or guardians of the throne of God.**

* **Genesis 3:24**
* **Numbers 22:23**
* **1 Chronicles 21:16**

***These show guardian cherubim***

**From Exodus 25:22 and Numbers 7:89 we find the cherubim forming the sides or supports of the throne of God.**

**Cherubim are seen as supporting God in 1 Chronicles 28:18.**

**In Ezekiel 1:4-28 we see 4 cherubim, not two. They have the likeness of a man, but with 4 faces:**

* **A man**

***Jesus the man***

* **A Lion**

***Jesus the King***

* **An Ox**

***Jesus the Servant***

* **An Eagle**

***Jesus the Son of God***

**The mercy-seat was (and is)** **the place of communion— Exodus 25:22**

**The** **Holy Place  37:10-16**

**In the Holy of Holies the ark with its mercy-seat stood alone, except on the day of atonement. But in the holy place was the table of show-bread, the altar of incense, and the golden candlestick.**

**It was in this chamber that the priests performed many of their routine duties, tending the golden lampstand, the table of shewbread, and the golden altar of incense.**

**In Hebrews 9:1-5 we find the symbolic value of all of these.**

**Although the measurements of the temples were double that of the tabernacle, the same furniture was used.**

**It is interesting to note that on the Arch of Titus only the golden lampstand and the table of shewbread are depicted. The golden altar of incense was omitted.**

**The Beaten Gold**

**There is a special** **significance in the gold being beaten and not cast.**

**Although Christ, himself, was beaten, and allowing some rudimentary connection between the beaten gold and the beating of Christ, this is not the primary significance of the beaten gold.**

***No Other Like It***

**A mold is used to cast an object. While the mold itself is unique, it produces many objects all exactly the same.**

**An object that is carved from wood or stone, or beaten from a single piece of gold is completely unique. There will never be anything made exactly like it.**

**Christ is unique in all of creation. There will never be another Christ.**

**This will become even more pronounced when we examine the Lampstand in two weeks.**

**The Table  Exodus 37:10-16**

**The table has 4 distinct features: materials, dimensions, form, and uses. Each of these features, combined, will give us the meanings of the whole.**

**Materials**

**The same materials that were presented to us in the ark and the boards; shittim wood overlaid with gold.**

**Dimensions**

**The height is the same as the ark, i.e., 1½ cubits.**

**This strongly suggests that the bread of communion is** **on the same level as the mercy-seat.**

**Fellowship with God is with Christ, and must, therefore, be on the same plane as the value of Christ’s redemption.**

**The overall dimensions of 2X1X1½ do not mean that much to us until we double them (Job 11:6).**

**4X2X3 = In the earth (****4) there is unity (****2) through God (****3).**

* **2 Corinthians 13:14**

**Form**

**There are certain attributes of the two crowns and the border that require our close attention.**

**As the gold “crown” on the ark served both to beautify it and to hold the mercy-seat securely in place, so too the crown around the table would serve as an adornment and to keep the showbread from slipping off.**

* **Hebrews 2:9**

**The Showbread**

**Actually the showbread was** **known by a number of names:**

* **Bread of face**

***Being set before God’s face***

* **The continual bread**

***Ever before God***

* **Bread of ordering**
* **Bread of setting forth**

***Pierced Cakes***

**The “cakes” of showbread (Leviticus 24:5) is literally “pierced cakes.”**

**This piercing is appropriate , not primarily for Christ’s piercing on the cross, but the quality of life he lived here on earth—his constant subjection to the heat of trial.**

***Fine Flour***

**These loaves were made of fine flour, which speaks of the perfect humanity of Jesus.**

**Each cake was made of two tenth deals of flour—the amount of flour that accompanied the offering of a ram.**

* **The skin of the ram was used for the  covering of the Tabernacle, and signifies the consecration of Christ unto death.**

***Twelve Loaves***

**We are instantly reminded of the 12 tribes of Israel.**

* **12 is the number of divine government**

***Thus the twelve loaves represent Israel under the control of divine government.***

**The Border**

**The border is a separation suggesting exclusion from the table of all that is not consistent with the glory of Christ.**

**If we look at the loaves as suggesting Christ’s people in him, they are separated from all the world.**

**The Vessels**

**The vessels were of pure gold; all is divine.**

* **Dishes**

***Contained the bread***

* **Spoons**

***To spoon the frankincense over the bread***

* **Covers**

***Flagons or jugs to hold the drink offering***

* **Bowls**

***For the drink offering poured out of the flagons***

**The table speaks of the food of God—Christ’s person—in which he has communion with his people.**

**The** **Lampstand Exodus 37:17-24**

**Pure Gold**

**Beaten from one talent of pure gold, the lampstand would be appraised between $25,000 to $50,000.**

**It had a base or “shaft” with 3 pairs of branches extending from a central branch.**

**All of the branches were adorned with “bowls, knobs, and flowers,” from the almond tree.**

**Light**

**Although the lampstand was to give light throughout the entire holy place, it is mentioned in connection with each article in the room.**

* **Exodus 40:24, 25**
* **Exodus 30:7, 8**

**The lampstand was positioned in such a way that it** **never had to be moved in order to give light so service could be rendered in the holy place.**

**Christ does not have to be changed for each generation of service.**

***Thy word is a lamp unto my feet, and a light unto my path.  Psalms 119:105***

**It is God’s word that should illumine all that we do in service to him.**

**Oil**

**Beaten, not pressed, of the best of the olive fruit.**

**Oil** **has four uses in scripture:**

* **Food**
* **Medicine**
* **Light**
* **Anointing**

**Wicks**

**The snuffers and snuff-dishes were used to trim the lamps and carry off the burnt portions of wick.**

**Trimming was done morning by morning to avoid any dimming of the light in the sanctuary.**

**While the oil and the light speak of the Holy Spirit, the candlestick speaks of Christ.**

**We Are The Wicks**

**If a wick is to be used, it must be burned; when burned, it must be** **trimmed.**

***Only The Priest***

**Trimming was the work of the priest. No hand but his could remove the burned portion of the wick to enable it to burn brightly once again.**

**None but the hand of Jesus can cause the light of his people to burn brightly.**

**Did Not Fail**

**Trimming the lamps did not imply that they had failed to give light. The priest would not allow the lamp to reach that stage.**

**The charred portion had to be removed, revealing a fresh portion for the oil to pass through unhindered.**

* **The wick was not the fuel, but the channel for the fuel.**

**The portion of the wick that is removed is that which had been used to give forth the light.**

**Therefore it is that portion of the believer’s life which has shone so brightly in the power of the Spirit, that must be removed.**

**If we are allowed to dwell upon, boast in, rest in this area of our lives, it mars our brightness.**

**Past experiences of:**

* **service**
* **communion**
* **worship**
* **prayer**

**Are nothing more than a burned wick today.**

**It cannot be a channel for today’s flame.**

**The** **Golden Altar  
Exodus 30:22-38; 37:25-29**

**At 2 cubits, this is the tallest piece of furniture in the Tabernacle. The materials used are the same as for the ark: shittim wood overlaid with gold.**

**The Significance**

**The Golden Altar** **speaks of praise and worship offered to God.**

**Perfect Humanity**

**The humanity of Jesus in praise may be observed at the grave of Lazarus:**

***Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me.  John 11:41, 42***

**He had just been weeping over the death of Lazarus showing his perfect compassion; and in his work of raising the dead he showed his dependence upon his Father.**

**Glorious Deity**

**Jesus shows his transcendence—**

***At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.  Matthew 11:25-27***

**Acacia Overlaid With Gold**

**As our High Priest, the prayer of Jesus in John chapter 17 shows us his hypostatic union.**

**Though the gold is more apparent, he shows us both his natures.**

**Dimensions**

**1 cubit square (four square) = perfect sovereignty**

**2 cubits high (Ephesians 1:21)**

**The Horns & Rings**

**The number of horns is not given, and the number of rings is ambiguous.**

**Conjecture sets the number of horns and rings at 4.**

* **Although there may have been 4 horns on the golden altar, the 4 horns are emphatically connected to the brazen altar.**

***The golden altar, while witnessing of the atonement at the brazen altar, is not connected with atonement, but is typical of the prayer, praise, and worship of Christ.***

**Censer**

**The** **censer answers to the Golden Altar**

* **Hebrews 9:3, 4**

**The** **Incense**

**Incense consisted of 4 “sweet spices,” in equal portions by weight.**

**1. Stacte: Gr. To drop or distill**

* **Drops of gum would exude from the tree.**

***Luke 22:44***

**2. Onycha: Gr. Found only here.  Literally “fingernail.” It is the name of a shellfish that fed upon the “nard” or stems of fragrant plants by the water.**

**3. Galbanum: Gr. Found only here. Literally “fatness,” the richest or choicest part.**

**4. Frankincense: Comes from a tree bearing flowers with 5 petals and 10 stamens.**

* **The fruit is five-sided, and there are 5 species of the plant.**

***The gum is obtained from incisions and is used for incense, medicine, and as an antidote to poison..***

**The** **Anointing Oil**

**The ingredients for the oil of anointing are:**

**1. Myrrh: The gum of a dwarf tree of the terebinth family which exudes spontaneously or through incisions made to extract it.**

* **The gum used for the oil was to be “pure,” literally “free”—the best—what flowed spontaneously.**

***Very fragrant and very bitter.***

***Exodus 15:23 (same root)***

**2. Cinnamon: Both aromatic and flavorful.**

**3. Calamus: Very fragrant, the fragrance was obtained by crushing the plant.**

**4. Cassia: More pungent than cinnamon, but less fragrant, it was used both as a flavoring and as a medicine.**

**The** **Fire of The Altar**

**The last element of the Golden Altar was the fire needed to burn the incense.**

**Only the coals from the altar of burnt-offering could be used at the Golden Altar.**

**There is a special warning about using “strange fire.”**

**No Separation**

**The two altars must not be separated.**

**Praise must always be based upon the sacrifice of Christ.**

**We must understand that our sin has been judged and atoned for before we may praise God with a pure heart.**

***Strange fire***

**When Korah, Dathan, and Abiram disowned Moses and Aaron (Numbers 16:1 ff.) They took brazen censers (which speak of judgment) and offered incense using strange fire.**

**The Altar of** **Burnt-offering   
Exodus 38:1-7**

**Prominence**

**This was, indeed, the most prominent article in the court, and the first thing encountered by those who entered the court to draw near to God.**

**The altar of burnt-offering was, arguably, the most important  piece of equipment associated with the Tabernacle and its court.**

**Materials**

**The materials were acacia wood overlaid with copper.**

* **Copper was the characteristic metal outside the Tabernacle, as gold was within.**

**All the vessels of the altar were made of copper as well.**

* **Copper is an excellent conductor of both heat and electricity.**

**Dimensions**

**The dimensions of the altar are substantially larger when compared with the altar of incense.**

**At 5 cubits square its area is 25 square cubits while that of the altar of incense is only 1 square cubit.**

**The altar of burnt-offering is grace2 (5X5) , while the altar of incense is sovereignty2 (****1X1).**

**The volume of the altar of incense is 2 cubic cubits (1X1X2).**

**The volume of the altar of burnt-offering is 75 cubic cubits (****5X5X3).**

**The** **Tools**

**As previously mentioned, all of the vessels and tools of the altar of burnt-offering were made of copper. These tools were:**

* **Pots for the ashes**

***Literally, “the fat” [ashes]***

* **Shovels for removing ashes or fire**
* **Bowels for catching the blood to be sprinkled**
* **Flesh hooks or forks for handling the meat**
* **Fire pans for holding the fire.**

**The Grate of Network**

**The grate kept the sacrifice from simply falling into the fire.**

**The grate was on the inside of the altar and halfway down from the top. It was fastened to 4 copper rings which passed through the sides of the altar.**

**The portion of the rings on the outside of the altar were for the staves to be passed through to carry the altar.**

**The grate was typical of the loving arms of Christ.**

**Christ Seen in The Altar**

**The acacia wood speaks of the perfect humanity of Christ.**

**The altar was the constant witness of death, but Jesus did not have to die; death had no claim on him; therefore he could lay down his life in atonement.**

**Not only is Christ the altar, but he is also, ultimately, the sacrifice upon it.**

**Continuous Fire**

**Fire was always upon the brazen altar (Leviticus 6:12, 13).**

**This fire upon the brazen altar came out from before the Lord and consumed the sacrifice (Leviticus 9:24).**

**The altar of burnt-offering was the one place where the fire of God’s judgment could burn; and this was focused on the grating of copper.**

**The only thing that was consumed by the fire of the altar was the sins which our Lord had graciously taken upon himself.**

**The** **Laver  Exodus 38:8**

**In the directions for its use (Exodus 30:17-21), there is precious little description, which has its significance.**

**Silence in Scripture is Not Meaningless!**

**A Receptacle**

**The laver and its foot were** [**21**](http://www.drfry.com/Sermons/1998/_FN_33.htm)**receptacles, not basins (Exodus 30:18, 19). It is, therefore, highly unlikely that the “foot” would have been used to wash the feet. The foot was most likely used to remove water from the laver for the purpose of washing.**

**Omission of Detail**

**The dimensions and form of the laver and foot are not given. Only the material and position they were to occupy in the court are mentioned—between the altar and the tabernacle.**

**Explicit directions for its use were given.**

* **Aaron and his sons had to wash their hands and feet from it when entering the tabernacle, or going to the altar of burnt-offering in connection with the sacrifice.**

***They could not neglect this under penalty of death.***

**Another striking omission regarding the laver is that it was not specially committed to any of the Levite families, nor was any provision made for carrying it through the wilderness.**

**The laver is mentioned only once after the account of its construction, when Moses anointed it (Leviticus 8:11).**

**Spiritual Significance**

**In the consecration of the priests, Aaron and his sons were taken and washed completely—bathed all over (Exodus 40:12, 13).**

**That washing was once for all, and was done by Moses.**

**The laver represents Christ and the water would be God’s word.**

**Only The Feet**

**Jesus only washed the feet of his disciples, he did not wash, nor did he require them to wash their hands.**

**The hands are indicative of work, a requirement of the law, but our place as Christians is,**

***Not by works of righteousness which we have done, but according to his mercy he saved us, by the*** [***22***](http://www.drfry.com/Sermons/1998/_FN_34.htm)***washing of regeneration, and renewing of the Holy Ghost;  Titus 3:4, 5***