



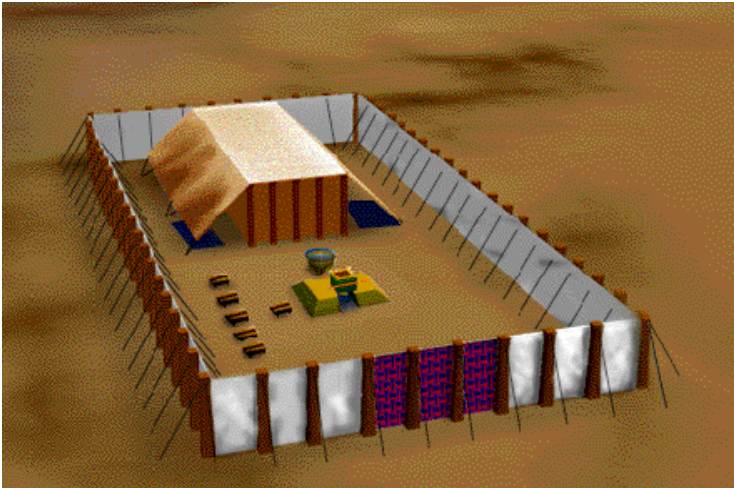
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## Sowing the Word

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"And let them make Me a sanctuary, that I may dwell among them. According to all that I show you, that is, the pattern of the tabernacle and the pattern of all its furnishings, just so you shall make it."

Exodus 25:8-9



**Exodus 25-27**  
**September 3rd-9th, 2009**

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So they read distinctly from the book, in the Law of God; and they gave the sense, and helped *them* to understand the reading.

(Nehemiah 8:8)

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## Helpful Study Resource:

*Explore the Book* by J. Sidlow Baxter

## Commentary:

The commentary used with permission throughout  
this booklet is:

**With the Word Bible Commentary**

**by Warren W. Wiersbe.**

ISBN 0-8407-9108-9

# Outline

**Theme:** God saves His people that they might be His and know His presence with them

## **I. Salvation: The Lord Delivers His People—1–18**

*"I am the Lord; I will bring you out ... I will rescue you ... I will redeem you." (Ex 6:6)*

1. Israel's Bondage (1)
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## **II. Covenant: The Lord Claims His People—19–24**

*"I will take you as My people" (Ex 6:7)*

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## **III. Worship: The Lord Dwells with His People—25–40**

*"I will be your God. Then you shall know that I am the Lord your God." (Ex 6:7)*

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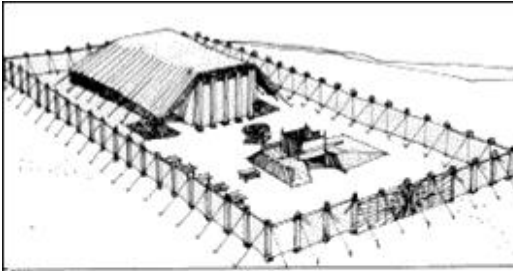




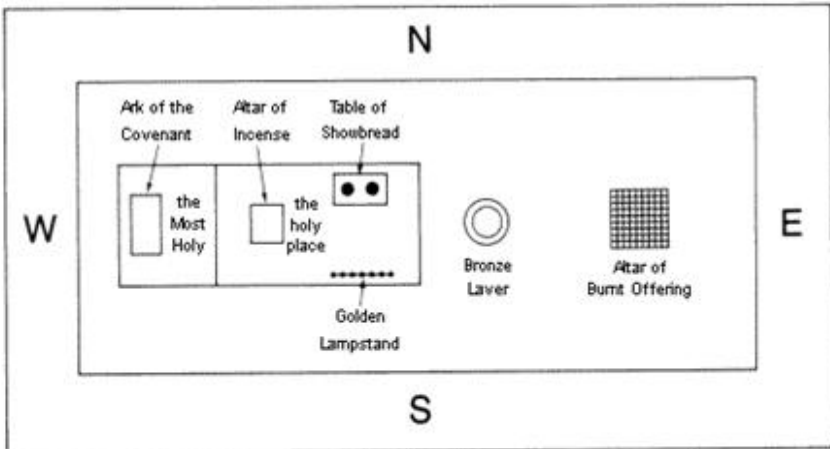
## The Tabernacle

More space is dedicated to the Tabernacle in the Bible than the creation account, the flood or even the Exodus. It would seem that God deems this to be very important. Yet it is one of the least favorite parts of scripture for many to read. Could it be that we are missing some great significance here that God wants us to see?

(Heb 8:1-2, 5) "Here is the main point: Our High Priest (Jesus) sat down in the place of highest honor in heaven, at God's right hand. There He ministers in the sacred tent, the true place of worship that was built by the Lord and not by human hands.... They serve in a place of worship that is only a copy, a shadow of the real one in heaven. For when Moses was getting ready to build the Tabernacle, God gave him this warning: "Be sure that you make everything according to the design I have shown you here on the mountain.""



The tabernacle was to provide a place where God might dwell among His people. The term *tabernacle* sometimes refers to the tent, including the holy place and the Most Holy, which was covered with embroidered curtains. But in other places it refers to the entire complex, including the curtained court in which the tent stood.



This illustration shows the relative positions of the tabernacle furniture used in Israelite worship. The tabernacle is enlarged for clarity.

## *Types in the Tabernacle*

In the Tabernacle we have a visible picture and representation of so many things. The depth of things you can learn from this, we will only be able to scratch the surface.

In one sense, the whole tabernacle portrays Christ for us—who He is and what He would do. Every metal, every color have a significance that is wonderful to behold.

In another sense—it is altogether practical—you can see how each part of the Tabernacle gives us lessons about approaching God. Consider these analogies quickly:

The Ark—represents God's presence—the place of fellow with Him

The Veil—pictures God's holiness that separated us from Him

The Alter of Incense—pictures the place of prayer

The Lampstand—pictures the work of the Spirit

The Table of Showbread—pictures the work of the Word in us

The Laver—pictures the place of God's forgiveness, cleansing

The Burnt Alter—pictures where sin is dealt with...the Cross

That is just a little but of a hint, and a start as you look at the Tabernacle this week. As you do so, let me give you a few more hints. As you look at each piece, consider some of the Spiritual pictures behind the different descriptions. Here are a few starters:

Gold—always pictures God's glory, heavenly things

Silver—picture of approaching God, used in worship

Brass or Bronze—picture of dealing with sin, judgment

Acacia wood—picture of man

Oil—type of the Spirit

Blue—pictures things heavenly

Scarlet—picture of sacrifice, the blood

Purple—picture of royalty

Fine linen—picture of holiness, righteousness

May God open up to you some wonderful lessons!

# *The Heavenly Tent*

Robert J. Morgan

June 27, 1999

I believe that our faith is under attack today by scientists, educators, philosophers, and by many in the public media. We are living in a nation in which a teenager will put a gun to another's head, ask "Do you believe in God?" and if the answer is affirmative, pull the trigger. Dieon Sanders, the football player, said the other day that had he converted to Islam or to some New Age Religion, no one would have said a thing. But because he openly became a follower of Jesus Christ, he has been made the object of ridicule and satire in the newspapers.

Well, one of the ways in which Christianity has been attacked has involved its truthfulness. Many are trying to claim that the Bible is not really true, that it isn't verifiable, that it isn't accurate, that it is essentially a book of religious fables and legends.

But those who say such things must then explain away many clear evidences for Christianity, including how it is that the person of Jesus Christ is presented in such a striking, detailed way throughout the Old Testament, from Genesis to Malachi, in every one of the 39 books, books that were written hundreds of years before Christ was actually born.

There are over 300 Old Testament verbal, detailed, prophetic descriptions covering all phases of our Lord's life and ministry. And in addition to the verbal prophecies, the Old Testament is packed with three-dimensional pictures, objects, events, and personalities that prefigure the coming Messiah in remarkable ways.

Bible teacher A. T. Pierson said that the Old Testament writers added feature after feature and touch after touch and tint after tint, until what was at first a drawing without color, a mere outline or profile came at last to be a perfect portrait with the very hues of living flesh.

When the religious leaders of his own day questioned Christ's identity, He challenged them to search the (Old Testament) Scriptures, for, He said, "they testify of me." Beginning with Moses and the books of Genesis and Exodus, Jesus explained to his followers the things contained therein about himself.

Remember that Exodus was written 1400 years or so before Jesus was born in Bethlehem. What if I wrote a book and tried to describe someone

who would live 1400 years from now? I can't even imagine what the world is going to be like 100 years from now, in the year 2100. I can't imagine what the world will be like in 500 years, should the Lord delay his coming. Will the human race still be alive? Will we be populating other planets? Will we be traveling through space? The year 3400—1400 years from now—is beyond even the imagination of most writers of science fiction.

And yet 1400 years before he showed up, Jesus Christ was portrayed in incredible detail by Moses in the book of Exodus.

In the very theme of Exodus itself—redemption

By the angel of the Lord in the burning bush

By the man Moses, for God predicted that He would raise up a prophet like Moses from among his brethren, who was to be obeyed

By the Passover Lamb

And the Tree that made the bitter pool better

And the Manna in the wilderness which portended the Bread of Life coming down from heaven

By the Rock that yielded water when struck by the rod of the lawgiver

By the High Priest who served as a forerunner to our Great High Priest

Today in this final message, I want us to look at the Tabernacle in the wilderness. Here is a study that could take weeks and weeks to complete, because the ancient Tabernacle is one big, multi-faceted object lesson pointing to Christ. It deserves a much fuller study. But at least today we can hit the high spots, beginning with our Scripture reading from Exodus 40:

So the Tabernacle was set up on the first day of the first month in the second year. When Moses set up the Tabernacle, he put the bases in place, erected the frames, inserted the crossbars and set up the posts. Then he spread the tent over the Tabernacle and put the covering over the tent as the Lord commanded him.

He took the Testimony and placed it in the ark, attached the poles to the ark and put the atonement cover over it. Then he brought the ark into the Tabernacle and hung the shielding curtain and shielded the ark of the Testimony, as the Lord commanded him.

Moses placed the table in the Tent of Meeting... He placed the lampstand in the Tent of Meeting... Moses placed the gold altar in the Tent of Meeting in front of the curtain and burned fragrant incense on it... He set the altar of burnt offerings near the entrance to the Tabernacle, the Tent of Meeting...

He placed the basin between the Tent of Meeting and the altar and put water in it for washing... Then Moses set up the courtyard around the Tabernacle...

Then the cloud covered the Tent of Meeting, and the glory of the Lord filled the Tabernacle....

All in all, the Bible devotes 2 chapters to the creation of the universe, 4 chapters to the birth of Jesus Christ, but 50 chapters to the planning and erection of this wilderness Tabernacle. The entire latter part of Exodus is devoted to it. There are 13 chapters in Exodus, 18 chapters in Leviticus, 13 chapters in Numbers, 2 chapters in Deuteronomy, and 4 chapters in the book of Hebrews—all related to the Tabernacle.

Why so much emphasis? Because of the way in which every detail of this tent points to Jesus Christ. The book of Hebrews says that the Tabernacle served as a pattern for heavenly truth. One scholar said, " Every detail of the Tabernacle points to some aspect of the Person and work of our Savior." Another wrote, "There is no portion of Scripture richer in meaning, or more perfect in his teaching of the plan of redemption, than this divinely designed building."

And John the Apostle himself put it this way: The Word became flesh and tabernacled among us and we have seen His glory."

Today I would like to conduct a brief tour of the Tabernacle, and then show a few of the more obvious ways in which the life and ministry of Jesus Christ is foreshadowed in this ancient tent.

### The Grand Tour

As you approached the Tabernacle, you would have seen a rectangular fence of white linen suspended from silver rods attached to sturdy poles set in brass sockets. The fence was 7-1/2 feet high, so you would have had a hard time looking over it. It ran 150 feet in length (or half the length of a football field) and 75 feet in width. It had one door or gate, facing east.

Going through the gate, you found yourself in a courtyard. Your feet were on sand, for there was no flooring to the Tabernacle, perhaps to remind the people that they were on pilgrimage.

The first thing you would come to would be a huge brass altar where animals were sacrificed and burned. Behind the altar was a brass basin, filled with water for the priests to wash their hands and feet before entering the Tabernacle.

Behind the laver was the Tabernacle itself, a tent, 45 feet long and 15 feet wide and 15 feet high. It was covered with rather plain looking badger skins. Once inside, you would have found the tent divided into two rooms. The first and larger room was called the Holy Place. This was the place of daily fellowship and worship between the priest and the Lord. On one side of the room sat a small table with several pieces of bread. On the other side of the room was the golden seven-branched candlestick. There was also an altar of incense. Then there was a doorway into the inner room, and the doorway was covered with a heavy curtain or veil. Beyond the veil was a small cube-shaped room, 15 x 15 x 15, called the Most Holy Place, or the Holy of Holies. Inside this room was the Ark of the Covenant. On top of the ark were golden angels, and it is here that God dwelt personally on earth.

The Tabernacle was portable, so it could be packed away and carried with the children of Israel; but it wasn't an easy job. The Tabernacle itself was made up of three tons of gold, five tons of silver, four tons of brass, and an assortment of jewels, fine wood, and heavy tapestries. It took 8500 people to transport it. To be perfectly reproduced today, it would cost millions of dollars. I have a book on the Tabernacle published in 1976 which said that the equivalent cost of the Tabernacle would be \$10 million, so I suppose today, considering the inflation of the 70s and 80, we'd be looking at \$30 or 40 million.

Where did the Israelites get such money? The Egyptians gave it to them as they were leaving. The Bible says that the children of Israel spoiled the Egyptians.

Now what does it all mean? In what way does this Tabernacle teach us of Jesus Christ?

Points of Comparison

Well, this is where we could spend the rest of the summer. For the sake of brevity, I'd like to point out three things:

First, the purpose of the Tabernacle was provide God a dwelling among men. Exodus 25:8 says, And let them make me a sanctuary; that I may dwell among them. Likewise the great purpose of the coming of Jesus Christ was that God might dwell among men. The angel said, "His name shall be called Emmanuel, which, being interpreted, means "God With Us." And John 1:14 says, "The Word became flesh and dwelt (or Tabernacled) among us, and we beheld His glory, the glory as of the only begotten of the

Father, full of grace and truth." But for God to dwell among us, there had to be a reconciliation made at the cross. So that leads us to the second point of comparison—the placement of the furnishing in the Tabernacle.

Suppose you flew over the Tabernacle and looked at all the items in it. You would find them so arranged as to form a cross. Running East to West would be the Gate, leading to the Altar, leading to the Basin, leading to the door into the Tabernacle proper, leading through the Holy Place and into the Holy of Holies, ending with the Ark of the Covenant. Running perpendicular or crosswise would be the table of showbread on the right and the Menorah on the left. It formed a perfect cross, as though a shadow or silhouette of Calvary had been cast across the very arrangement of the furnishings.

Third, there is the poignancy of each item of the Tabernacle, for each of the furnishings represents a different aspect of Christ's life and ministry. There are several of these that I'd like to briefly point out today.

#### The Fence

If you were standing outside the Tabernacle, all you would see surrounding the dwelling place of God's presence would be a sea of white linen. The fence around the Tabernacle courtyard was made of white linen suspended from silver rods attached to sturdy poles that were set into brass sockets. This expanse of white purity surrounding the presence of God represents the Lord's stainless holiness and purity. We are all on the outside of that, and we are separated from God by the blinding purity of His holiness, compared to which all our righteousness is but filthy rags. How, then, can we ever come into God's presence? How can we ever know him as our friend and helper? We cannot climb over the fence, we can but enter through the one and only door or gate.

#### The Door

And Jesus Christ represents that door. He said in John 10: "I am the door." The more modern translations accurately say, "I am the gate." He said, "The one who does not enter by the gate but climbs in by some other way is a thief and a robber... I am the gate; whoever enters through me will be saved."

Now, if we had been among the Israelites when the Tabernacle was standing in the desert, and if we had gone through the gate, we would have noticed that it was actually a thick, rich, multi-colored curtain, and thus set apart from the white fence on either side of it. Exodus 27:16 says, For the entrance to the courtyard, provide a curtain twenty cubits long, of blue, pur-

ple, and scarlet yarn and finely twisted (white) linen...

These four colors have obvious meaning. The white, as we have seen, represents the purity of Jesus Christ, he was sinless and blameless, the perfect man. Purple was the color of royalty, representing the Kingship of Christ. Blue is the color of heaven, representing the Lord's heavenly origin. And scarlet... what do you think the scarlet represents? The blood of Christ, shed for the remission of sins.

### The Altar

Entering in through the gate, the first thing you noticed was the huge altar for the burning of the sacrifices. Just to help see the dimensions of it, it was a little larger in size than a king-size bed, being 7-1/2 feet square, and 4-1/2 feet high. It was raised up over an area for the building of a fire, and in the middle was a grate to hold the sacrifices under which the fire burned. It was a little bit like a large, elaborate grill. It was here that the lambs were slain as burnt offerings for sin.

This points, of course, to Jesus Christ who offered himself as the Lamb of God, slain as a burnt offering for the sin of the world. We've never lived in a time of so much sin. I read a review the other day in a London newspaper about a new, filthy, pornographic movie titled "Eyes Wide Shut" starring Tom Cruise and Nicole Kidman, and I was amazed at how lewd and lustful and evil it was. The director was a man named Stanley Kubrick who died in his sleep while making this movie, and I thought to myself, how terrible to be flung into eternity to face God having just made something like that.

But all of us have lewd and lustful and evil tendencies. All of us produce unholy movies in our minds. All of us are sinners by nature and by choice. Jesus Christ came as the Lamb of God, the perfect sacrifice, to atone for our sins and to bear our guilt and punishment. That is the first stop along the way into God's presence.

### The Basin

After walking around the huge burnt altar, we come to a large basin, made of brass and filled with water. It was a place of washing. The priests were commanded to wash their hands and feet here before entering the holy place. This is a picture of the mercy and blood of Christ in cleansing the believer from the sins he commits after he is saved. It is a picture of daily cleansing. Do you remember when Jesus was washing his disciples' feet in John 13, and Peter said, "Lord, wash me all over." Jesus said, "He who has had a bath does not need to be washed all over, but only his feet." In

other words, when we come to Christ we are bathed in his blood and forgiven of all our sins. But as we make our way day by day through this world, our feet get dirty. That is, we fail and falter sometimes, and we disappoint God with our attitudes, activities, and words. This doesn't jeopardize our salvation, but it does hinder our fellowship with God. And so we daily confess our sins and find daily cleansing. 1 John 2 says, "My dear children, I write these things so that you will not sin; but if anyone does sin, we have an advocate with the Father, Jesus Christ the righteous one."

There is one very interesting added detail about the basin. According to Exodus 38:8, it was made from the brass looking glasses (mirrors) given by the women as freewill gifts. The lesson seems to be this: We tend to be very concerned about the way we look, spending millions of dollars on makeup and matters relating to our outward appearance. But by asking the women to give up their mirrors, God was perhaps saying, not that we should become unkempt and untidy, but that we should be much more concerned about our spiritual cleanness and beauty before the Lord. Someone said, "If we gave us just a little of the time spent in washing and beautifying our skin, and spent that time washing and beautifying our souls, we could see lives transformed overnight."

#### The Holy Place

Passing by the laver or basin, we next come to the tent itself, the Tabernacle. Entering the door, we come into the first room—the Holy Place. Here the priest saw three pieces of furniture. On the right was a table on which were twelve loaves of bread. This represented Christ as the Bread of Life that came down from heaven to sustain and nourish his people. Across the room on the left was the seven-branched candlestand, representing Christ as the light of the world. And directly in front of him was the altar of incense. Here incense was burned, the smoke mingling with the prayers of the priests. This represents Christ's role as our High Priest, making intercession for his people as we talked about last week.

#### The Holy of Holies

Beyond the altar of incense was thick curtain, a veil, and beyond that veil was the Holy of Holies, or the Most Holy Place where only the High Priest could enter, and only once a year on the Day of Atonement. It was shaped as a perfect cube, 15 x 15 x 15, representing God's perfection. You might recall that in Ephesians 3, Paul speaks about the perfect cube of God's love, its height and breadth and length. In Revelation 21, the city of New Jerusalem

comes down out of the new heavens and it is in the shape of a perfect

cube, 1500 miles in all directions.

This represented the dwelling place of God on earth, and inside this Holy of Holies there was only one piece of furniture—the Ark of the Covenant. Inside the ark was the broken law of God, and the lid to the ark was called the mercy seat. Rising up from the mercy seat were the images of two angels. And we're told that the presence of God dwelt between those angels. Once a year, the High Priest of Israel entered the Most Holy Place and sprinkled the blood of the Passover Lamb on the mercy seat that separated the broken law from the holiness of God, and thus made atonement for the sins of the people.

The book of Hebrews, in explaining the typology of this, wrote: When Christ came as high priest of the good things that are already here, he went through the greater and more perfect tabernacle that is not man-made, that is to say, not a part of this creation. He did not enter by means of the blood of goats and calves; but he entered the Most Holy Place once for all by his own blood, having obtained eternal redemption... (Hebrews 9:12).

This is why the moment Jesus died on the cross, the veil of the temple was suddenly rent from top to bottom, allowing us access through his blood into the presence of our Almighty Friend.

We've only scratched the surface of the teachings about the tabernacle. There are a thousand details here, and lesson upon lesson to discover. But it all comes down to this. God has told us in every way imaginable about his love for us. He has pictured it for us in picture after picture and in type after type. He even constructed a tent in the wilderness to outline for us the whole redemptive process. It only remains for us to believe and receive. Someone once put it like this:

O, the love that drew salvation's plan!  
O, the grace that brought it down to man!  
O, the mighty gulf that God did span  
At Calvary!

## *Gleanings In Exodus—The Tabernacle*

AW Pink  
Exodus 25-40

We have now arrived at the longest, most blessed, but least read and understood section of this precious book of Exodus. From the beginning of chapter 25 to the end of 40—excepting the important parenthesis in 32 to 34—the Holy Spirit has given us a detailed description of the Tabernacle,

its structure, furniture, and priesthood. It is a fact worthy of our closest and fullest consideration that more space is devoted to an account of the Tabernacle than to any other single object or subject treated of in Holy Writ. Its courts, its furniture, and its ritual are described with a surprising particularity of detail. Two chapters suffice for a record of God's work in creating and fitting this earth for human habitation, whereas ten chapters are needed to tell us about the Tabernacle. Truly God's thoughts and ways are different from ours!

How sadly many of God's own people have dishonored Him and His Word by their studied neglect of these chapters! Too many have seen in the Tabernacle, with its Divinely-appointed arrangements and services, only a ritual of the past—a record of Jewish manners and customs which have long since passed away and which have no meaning for or value to us. But "all Scripture is given by inspiration of God and is profitable" (2 Tim. 3:16). The Christian cannot neglect any portion of the Word without suffering loss: "whatsoever things were written aforetime (in the Old Testament) were written for our learning" (Rom. 15:4). Again and again in the New Testament the Holy Spirit makes figurative reference to the Tabernacle and its furniture, and much in the Epistle to the Hebrews cannot be understood without reference to the contents of Exodus and Leviticus.

"The tabernacle is one of the most important and instructive types. Here is such a variety of truths, here is such a fullness and manifoldness of spiritual teaching, that our great difficulty is to combine all the various lessons and aspects which it presents. The tabernacle has no fewer than three meanings, In the first place, the tabernacle is a type, a visible illustration, of that heavenly place in which God has His dwelling. In the second place, the tabernacle is a type of Jesus Christ, who is the meeting-place between God and man. And, in the third place, the tabernacle is a type of Christ in the Church—of the communion of Jesus with all believers" (Adolph Saphir).

The first of these meanings is clearly stated in Hebrews 9:23-24: "It was, therefore necessary that the patterns of things in the heavens should be purified with these (i.e. sprinklings of blood see Hebrews 9:21-22); but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into Heaven itself, now to appear in the presence of God for us." "The tabernacle was a symbol of God's dwelling. There is a Sanctuary, wherein is the especial residence and manifestation of the glorious

presence of God. Solomon, although he confesses that the heaven of heavens cannot contain God, yet prays that the Lord may hear in heaven His dwelling-place (2 Chron. 6). Jeremiah testifies, 'A glorious high throne from the beginning is the place of our sanctuary' (17:12). The visions of Ezekiel also bring before us the heavens opened and the likeness of a throne, and the appearance of the likeness of the glory of the Lord; the likeness as the appearance of a man above upon the throne (1:26). Of this heavenly locality David speaks, when he asks, 'Who shall abide in Thy tabernacle? Who shall dwell in Thy holy hill?' (Ps. 24:3). In the book of Revelation we receive still further confirmation of this truth: 'And after that I looked, and, behold, the temple of the tabernacle of testimony in Heaven was opened' (15:5) . . . Almost all expressions which are employed in describing the significance of the tabernacle are also used in reference to Heaven" (A. Saphir).

Secondly, the Tabernacle is a type of the Lord Jesus Himself, particularly of Him here on earth during the days of His flesh. Just as the Tabernacle was Jehovah's dwelling-place in the midst of Israel so are we told that "God was in Christ reconciling a world unto Himself" (2 Cor. 5:19); and again, "In Him dwelleth all the fullness of the Godhead bodily" (Col. 2:9). Beautifully was this application of our type manifested at the Incarnation. The Tabernacle was not something which originated in the minds of Israel, or even of Moses. but was designed by God Himself. So the Manhood of Christ, which enshrined His Deity, was not begotten by man—"A body hast Thou prepared Me" (Heb. 10:5). He said. This second aspect of the type will be developed more fully below.

But the tabernacle has yet a third aspect. "There God and His people met. The ark of the covenant was not merely the throne where God manifested Himself in His holiness, but it was also the throne of relationship with His people. In all the offerings and sacrifices God was manifested; just as regards sin, merciful as regards the sinner; there also God and the sinner met. So throughout the tabernacle there was the manifestation of God in order to bring Israel into communion with Himself. In the Tabernacle man's fellowship with God was symbolized through manifold mediations. sacrifices, offerings. But in Jesus we have the perfect and eternal fulfillment" (A Saphir). This third aspect of our type is more than hinted at in Revelation 21:3: "Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God."

The key to the Tabernacle, then, is Christ. In the volume of the Book it is

written of Him. As a whole and in each of its parts the Tabernacle foreshadowed the person and work of the Lord Jesus. Each detail in it typified some aspect of His ministry or some excellency in His person. Proof of this is furnished in John 1:14: "And the Word became flesh and tabernacled among us" (R. V. margin). The reference here is to the Divine incarnation and first advent of God's Son to this earth, and its language takes us back to the book of Exodus. Many and varied are the correspondences between the type and the anti-type. We take leave to quote from our comments on John 1:14.

1. The Tabernacle was a temporary appointment. In this it differed from the temple of Solomon, which was a permanent structure. The Tabernacle was simply a tent, a temporary convenience, something that was suited to be moved about from place to place during the journeyings of the children of Israel. So it was when our blessed Lord tabernacled here among men. His stay was but a brief one—less than forty years; and, like the type. He abode not long in any one place, but was constantly on the move, unwearyed in the activity of His love.

2. The Tabernacle was for use in the wilderness. After Israel settled in Canaan, the Tabernacle was superseded by the temple. But during the time of the pilgrimage from Egypt to the promised land, the Tabernacle was God's appointed provision for them. The wilderness strikingly foreshadowed the conditions amid which the eternal Word tabernacled among men at His first advent. The wilderness-home of the Tabernacle unmistakably foreshadowed the manger-cradle, the Nazareth-carpenter's bench, the "nowhere for the Son of man to lay His head," the borrowed tomb for His sepulcher. A careful study of the chronology of the Pentateuch seems to indicate that Israel used the Tabernacle in the wilderness rather less than thirty-five years!

3. The Tabernacle was mean, humble, and unattractive in outward appearance. Altogether unlike the costly and magnificent temple of Solomon there was nothing in the externals of the Tabernacle to please the carnal eye. Nothing but plain boards and skins. So it was at the Incarnation. The Divine majesty of our Lord was hidden beneath a veil of flesh. He came, unattended by any imposing retinues of angels. To the unbelieving gaze of Israel He had no form or comeliness; and when they beheld Him their unanointed eyes saw in Him no beauty that they should desire Him.

4. The Tabernacle was God's dwelling place. It was there, in the midst of Israel's camp, that He took up His abode. There, between the Cherubim.

upon the mercy-seat He made His throne. In the holy of holies He manifested His presence by means of the Shekinah glory. And during the thirty-three years that the Word tabernacled among men. God had His dwelling-place in Palestine. The holy of holies received its anti-typical fulfillment in the person of the Holy One of God. Just as the Shekinah dwelt between the two Cherubim, so on the mount of transfiguration the glory of the God-man flashed forth from between two men—Moses and Elijah. "We beheld his glory "is the language of the tabernacle-type.

5. The Tabernacle was, therefore, the place where God met with man. It was termed "the Tent of Meeting." If an Israelite desired to draw near unto Jehovah he had to come to the door of the Tabernacle. When giving instruction to Moses concerning the making of the Tabernacle and its furnishings, God said, "And thou shalt put the mercy-seat above upon the ark, and in the ark thou shalt put the testimony that I shall give thee. And there I will meet with thee, and I will commune with thee" (Ex. 25:21-22). How perfect is this lovely type! Christ is the meeting-place between God and man. No man cometh unto the Father but by Him (John 14:6). There is but one Mediator between God and men—the Man Christ Jesus (1 Tim. 2:5). He is the One who spans the gulf between Deity and humanity, because Himself both God and Man.

6. The Tabernacle was the center of Israel's camp. In the immediate vicinity of the Tabernacle dwelt the Levites the priestly tribe: "But thou shalt appoint the Levites over the tabernacle of testimony, and over all the vessels thereof; and over all things that belong to it; they shall bear the tabernacle and all the vessels thereof: and they shall minister unto it, and shall encamp round about the tabernacle" (Num. 1:50); and around the Levites were grouped the twelve tribes, three on either side—see Numbers 2. Again; we read that when Israel's camp was to be moved from one place to another. "then the tabernacle of the congregation shall set forward with the camp of the Levites in the midst of the camp" (Num. 2:17). Once more, "And Moses went out, and told the people the words of the Lord and gathered the seventy men of the elders of the people, and set them round about the tabernacle. And the Lord came down in a Cloud and spake unto him" (Num. 11:24-25). How striking is this! The Tabernacle was the great gathering-center. As such it was a beautiful foreshadowing of the Lord Jesus. He is our great gathering-center, and His precious promise is that "where two or three are gathered together in My name there am I in the midst of them" (Matthew 18:20).

7. The Tabernacle was the place where the Law was preserved. The first two tables of stone, on which Jehovah had inscribed the ten commandments were broken (Ex. 32:19); but the second set were deposited in the ark in the tabernacle for safe keeping (Deut. 10:2-5). It was only there, within the holy of holies, that the tablets of the Law were preserved intact. How this, again, speaks to us of Christ! He it was that said, "Lo, I come: in the volume of the book it is written of Me; I delight to do Thy will, O My God: Yea, Thy Law is within My heart" (Ps. 40:8). Throughout His perfect life He preserved in thought, word, and deed the Divine Decalogue, honoring and magnifying God's Law.

8. The Tabernacle was the place where sacrifice was made. In its outer court stood the brazen altar, to which the animals were brought, and on which they were slain. There it was the blood was shed and atonement was made for sin. So it was with the Lord Jesus. He fulfilled in His own person the typical significance of the brazen altar, as of every piece of the tabernacle furniture. The body in which He tabernacled on earth was nailed to the cruel Tree. The Cross was the altar upon which God's Lamb was slain, where His precious blood was shed, and where complete atonement was made for sin.

9. The Tabernacle was the place where the priestly family was fed. "And the remainder thereof shall Aaron and his sons eat: with unleavened bread shall it be eaten in the holy place; in the court of the tabernacle of the congregation they shall eat it . . . The priest that offereth it for sin shall eat it: in the holy place shall it be eaten" (Lev. 6:16-26). How deeply significant are these scriptures in their typical import! And how they should speak to us of Christ as the Food of God's priestly family today, i.e., all believers (1 Pet. 2:5). He is the Bread of life. He is the One upon whom our souls delight to feed.

10. The Tabernacle was the place of worship. To it the pious Israelite brought his offerings. To it he turned when he desired to worship Jehovah. From its door the voice of the Lord was heard. Within its courts the priests ministered in their sacred service. And so it wins with the anti-type. It is by Him we are to offer unto God a sacrifice of praise. (Heb. 13:15). It is in Him, and by Him, alone, that we can worship the Father. It is through Him we have access to the throne of grace.

11. The Tabernacle had but one door. Think of such a large building with but a single entrance! The outer court, with its solid walls of white curtains,

was pierced by one gate only; telling us there is, but one way into the presence of the holy God. How this reminds us of the words of that One who said, "I am the way, the truth, and the life, no man cometh unto the Father but by Me!" Access can be obtained only through Him who declared "I am the Door" (John 10:9).

12. The Tabernacle was approached through the tribe of Judah, This is a most striking detail not obvious at first sight, but which is clearly established by a comparison of scripture with scripture. Numbers 2, records the ordering of the twelve tribes of Israel as they were grouped around the four sides of the Tabernacle, and verse 3 tells us that Judah was to pitch on the east side. Now Exodus 27:12-17 makes it clear that the door of the Tabernacle was also on the east side. Thus, entrance into the Divine sanctuary was obtained through Judah. The significance of this is easily discerned. It was through Judah that the true Tabernacle obtained entrance into this world. Therefore is our Lord designated "the Lion of the tribe of Judah" (Rev. 5:5).

13. The Tabernacle hints at the universal Lordship of Christ. This may be seen from the fact that every kingdom in nature contributed its share toward building and enriching the Tabernacle. The mineral kingdom supplied the metals and the precious stones; the vegetable gave the wood, linen, oil and spices; the animal furnished the skins and goats hair curtains, in addition to the multitude of sacrifices which were constantly required. How this reminds us of the words of Him whom the Tabernacle foreshadowed, "The silver is Mine, and the gold is Mine" (Hag. 2:8); and again, "The cattle upon a thousand hills are Mine" (Ps. 50:10).

14. The Tabernacle was ministered unto by the Women. Their part was to provide the beautiful curtains and hangings: "And all the women that were wise-hearted did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen. And all the women whose hearts stirred thorn up in wisdom spun goats' hair" (Ex. 35:26). How beautifully this foreshadowed the loving devotion of those women 'mentioned in the Gospels who ministered to Christ of their substance: see Luke 7:37; 8:2-3; John 12:3; Luke 23:55-56.

Thus we see how fully and how perfectly the tabernacle of old foreshadowed the person of our blessed Lord, and why the Holy Spirit, when announcing the Incarnation, said, "And the Word became flesh and tabernacled among us." It should be pointed out that there is a series of striking contrasts between the wilderness tabernacle and Solomon's temple in their

respective foreshadowings of Christ.

(1) The tabernacle foreshadowed Christ in His first advent; the temple looks forward to Christ at His second advent.

(2) The tabernacle was first historically; the temple was not built until long afterwards.

(3) The tabernacle was but a temporary erection; the temple was a permanent structure.

(4) The tabernacle was erected by Moses the prophet (which was the office Christ filled during His first advent); the temple was built by Solomon the king (which is the office Christ will fill at His second advent).

(5) The tabernacle was used in the wilderness—speaking of Christ's humiliation; the temple was built in Jerusalem, the "city of the great King" (Matthew 5:35)—speaking of Christ's future glorification.

(6) The numeral which figured most prominently in the tabernacle was five, which speaks of grace, and grace was what characterized the earthly ministry of Christ at His first advent; but the leading numeral in the triple was twelve, which speaks of government, for at His second advent Christ shall rule and reign as King of kings and Lord of lords.

(7) The tabernacle was unattractive in its externals—so when Christ was here before, He was as "a root out of a dry ground": but the temple was renowned for its outward magnificence—so Christ when He returns shall come in power and great glory.

The careful reader will have noticed that there are two full accounts given in Exodus of the construction of the Tabernacle. This is indeed noteworthy, and evidences once more the accuracy and fullness of the type. First we have a description of the Tabernacle and its furniture as it was given to Moses in the Mount directly by Jehovah Himself. Then, as a parenthesis, in chapters 32, 33, we have the record of Israel's transgressing the holy covenant in the sin of idolatry. Finally, from chapters 35 to the end of the book we have the actual erection of the Tabernacle. What was foreshadowed by this we shall now endeavor to indicate.

First, there is the tabernacle as it was originally planned in Heaven and then shown as a pattern to Moses on the Mount. What did this adumbrate but Christ set forth from eternity in the counsels of the Godhead? The great Sacrifice was no afterthought on the part of God. He was not taken by surprise, nor was His eternal purpose interfered with when Adam transgressed His commandment. The Lamb was "foreordained before the foundation of the world" (1 Pet. 1:20)! Then in Jehovah showing to Moses the pattern of the Tabernacle which was to be erected, we have prefigured the

successive types and prophecies which God gave to His people before His Son became incarnate. Just as Moses later built the Tabernacle according to the actual model which God had shown him during the forty days on the Mount, so Christ was born, lived and died, in exact accord with the prophetic plan which God gave during the forty centuries that preceded.

Second, in chapters 32 and 33 we are introduced to a dark interval of rebellion, when Israel sinned grievously against their Divine Benefactor. How accurately this depicts the fall and failure of man during the whole of the Old Testament period, and how it witnessed to the need of that redemption which God, in His marvelous grace, had prepared! "Christ had been already provided, but man must feel the need of the Divine salvation by the actual experience of sin. It is touching beyond degree to know that all the time that man was rebelling against God, God's remedy was waiting in that mount of grace" (Christ in the Tabernacle, by A. B. Simpson). Despite Israel's fearful transgression in the interval, the Tabernacle was erected; even so the fearful wickedness of men and all their countless abominations did not turn God from His purpose of mercy. When the fullness of time was come, God sent forth His Son. Where sin abounded, grace did much more abound.

Third, in the last six chapters we have the inspired record of the actual erection of the Tabernacle. Here we see the counsels of God perfectly executed, and most striking is it to note the provision He made for carrying out His design of a sanctuary. In 35:30-31, we read, "And Moses said unto the children of Israel. See, the Lord hath called by name Bezeleel the son of Uri, the son of Hur, of the tribe of Judah; and he hath filled him with the Spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship."

Thus we learn that it was by, the gracious agency of the Spirit of God that the Tabernacle was brought into existence! What anointed eye can fail to see here that which made possible and actual the Divine incarnation, namely, the supernatural operations of the Spirit of God—see Luke 1:34-35! And how remarkable (and yet not remarkable) that the instrument used belonged to the tribe of Judah: so Mary was of the royal stock! Thus, in type and anti-type, the Divine plan was secured through the operations of the Spirit of God. Thus, also, do we see all the three persons of the God-head in connection with the Tabernacle.

How unspeakably blessed is the word recorded in 40:34. "Then a cloud covered the tent of the congregation and the glory of the Lord filled the

Tabernacle." Mean as was the outward appearance of that Tent, yet within, abode the Divine glory. So it was with the Antitype. When He appeared before men, He had "no form nor comeliness" (Isa. 5:2). yet in Him dwelt all the fullness of the Godhead bodily.

What has been said above in no wise conflicts with the closing paragraphs of the preceding article. David was inspired to write "Thy commandment is exceeding broad" (Ps. 119:96). Well, had it been if expositors and commentators had borne this more in mind. There is not only a depth, but also a fullness to the Scriptures which are worthy of their Divine Author. God's Word is many-sided in its application. Some times a single parable (that of the Sower, for example) contains important practical lessons, doctrinal instruction, a prophetic forecast and a dispensational picture. How many of the prophecies, perhaps all of them have a double—a minor and a major, a germinal and a terminal—and sometimes a threefold fulfillment. Thus it is also with the types. Some Old Testament characters are equally types of Christ, of Israel, and of the Christian. So with the Tabernacle: many of its details have more than one typical significance. May the Holy Spirit be our Teacher as we endeavor to take them up.

For more studies on the Tabernacle by AW Pink, you may want to go here: [http://www.pbministries.org/books/pink/Gleanings\\_Exodus/exodus.htm](http://www.pbministries.org/books/pink/Gleanings_Exodus/exodus.htm)

# With the Word Bible Commentary

## Exodus 25

**An offering.** God could have made the whole tabernacle in an instant of creative power, but instead He asked the people to bring Him their offerings. They were privileged to make a sanctuary for God. Today, we are helping to build His church, and we must use only the best materials (1 Cor. 3:9–23). Are you giving willingly to God what He has given to you?

**A pattern.** God gave Moses the pattern for the tabernacle just as He later gave David the pattern for the temple (1 Chron. 28:19). When God wants a work done on earth, He has a plan for His people to follow. It is dangerous to turn from God's plan and follow the wisdom of this world (1 Cor. 3:18–20).

The ark was the throne of God in the Holy of Holies, and God's glory dwelt between the cherubim on the mercy seat (Ps. 99:1). Our mercy seat is in heaven (Heb. 4:11–16), and the way is always open to God.

The table reminds us that God is the source of our sustenance (Matt. 6:11). The bread also speaks of the spiritual nourishment we have in His Word (Deut. 8:3; Matt. 4:4). The golden candlestick tells us that "God is light" (1 John 1:5) and that we are to be lights in this dark world (Matt. 5:14–16). Just as the lamps were fed by the oil, so we must have the power of the Spirit to be effective witnesses for the Lord (Acts 1:8).

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Ex 25:1). Nashville: Thomas Nelson.

# With the Word Bible Commentary

## Exodus 26

Ten curtains, fifty loops, fifty clasps, forty sockets, twenty boards, two veils—yet it was one sanctuary: “That it may be one tabernacle” (v. 6); “That it may be one” (v. 11). Diversity, yes; but unity in diversity.

There was only one plan for the tabernacle, and it came from God (v. 30). Man’s cleverness and wisdom may bring success in the things of the world (Luke 16:8), but they will destroy the work of the Lord (1 Cor. 3:16–23). Be sure you get your plans from heaven and not from the world.

There was one set of measurements for the building (v. 2). When we measure ministry by God’s standards, we will have unity, but if we use our own standards, there will be division.

They used only the materials that God told them to use. In 1 Corinthians 3:10–16, read about building with the proper materials that will endure. Note the emphasis on gold in chapter 37, silver in chapter 38, and precious stones in chapter 39.

The sanctuary was indwelt by one glory, the glory of God. When man brings in his glory, there is division.

Jesus prayed that His people might be one (John 17:20–23). Are you helping to answer that prayer?

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Ex 26:1). Nashville: Thomas Nelson.

# With the Word Bible Commentary

## Exodus 27

The tabernacle was not a gathering place for worship but a place for sacrifice and holy service.

**Sacrifice.** The first thing one saw was the brazen altar, for no one can come into the presence of God until sin has been dealt with (Lev. 17:11).

**Separation.** The tent was surrounded by a fence of linen hangings, for only the priests and Levites could enter the sacred courts. The common people were kept out of the courts and the priests out of the Holy of Holies. God wanted all His people to be priests (Exod. 19:5–6), but that would not happen until the finished work of Christ on the cross (1 Pet. 2:5, 9). We today have open access to the presence of God through Jesus Christ (Heb. 10:19–25).

**Shining.** The lampstand stood in the holy place and helped the priests to see as they served. It did not illumine the camp; the glory of God did that (Exod. 40:38). God's people (Phil. 2:15) and His churches (Rev. 1:12, 20) are lights in this dark world. Be sure you keep your lamp trimmed and your light shining (Matt. 5:16).

—Wiersbe, W. W. (1997, c1991). With the word Bible commentary (Ex 27:1). Nashville: Thomas Nelson.

## *The veil shall divide unto you.*

—Exodus 26.33

By: F B Meyer

Taken from: *Our Daily Homily*

That veil was rent when Jesus died, the Holy Ghost signifying that from that moment access was free into the Holiest. All believers are now welcome to draw near and live in the perpetual presence of God, their Father, even as Jesus did in his earthly life, and as He does in the Heaven of Heavens. This is the clear teaching of Hebrews 10:19, 20, 21, 22:—  
“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; and having a High Priest over the house of God; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water.”

But there is a deeper significance still. The new and living way was opened through the rending of the flesh of Jesus Christ. As his flesh was rent on the Cross, the Temple veil was rent from the top to the bottom. And it is only when we have chosen the cross, with its shame and death, as the lot of our self-life, that we can enter into that immediate fellowship with God, which is described as “within the veil.”

How many there are who never get beyond that dividing veil! They know the brazen altar of Atonement, the laver of daily washing, the golden altar of intercession; but they are never admitted to that blessed intimacy of communion which sees the Shekinah glory between the cherubim and blood-sprinkled mercy seat.

O Spirit of God, apply the blood to sprinkle our consciences, and the water to cleanse the habits of our daily life; and lead us where our Forerunner and Priest awaits us.