

Numbers 1.1-4.20 "In the wilderness"

Part 1

THE WORD OF THE LORD IN DESERT PLACES

The close resemblance of "word" and "desert" in the Hebrew language has supplied fascination for lexicographers like Schultens and Gesenius. Both words share the "D" and "B" and "R" of "oracle" and since God first spoke to Moses in the desert of Sinai and again to the nation of Israel giving them commandments and instructing them to make an "tent" where He might be amongst them as their oracle it would seem that God himself first provided for "streams in the desert" and that He still gives his word and good pasture to his flock in the desert of this world. As there are oases in the desert and Israel had a "rock which followed them" so we can readily confide in the LORD'S company in the dry and thirsty places we encounter in this wilderness of the world. But we are not being handed a mere devotional tool here-but a sword and armour effective against the might of Satan. For once the lexicographers stumbled on the necessary connection between the attempt of the Serpent to molest in the solitude and the means by which a mere mortal borne by the Spirit of God and using the Word of God prayerfully can arrest Satan in his tracts and see him flee away before the lion of Judah. On at least fifty eight occasions in the text of Numbers we have the LORD'S prophetic word passed on by Moses mouth and written for our learning by the pen of his amanuensis. The significance of these "Prophetic speeches" is that each carries some pointer or pointers to Christ which the Hebrews called TORAH. By this means with the help of hindsight we can not fully interpret the Books of Moses and like the New Testament Apostles who were taught by Christ the things concerning Himself we may recover those huge tracts of biblical truth which extend far beyond traditional selective typology and reach into the nature of TORAH proper and yield the mighty wealth of the books of Moses to the crucial significance of which Jewish scribes over centuries testify. Yet, wanting the Spirit of God and the revelation of Jesus, they have largely overlooked the core grandeur and magnificence of that which they deeply reverence much as the builders of the temple of Solomon overlooked the foundation stone of the edifice.

THE DEEPER SPIRITUAL SIGNIFICANCE OF HARSH WILDERNESS TRIALS

It is often in the solitude of the soul with God that a telling world changing word is given. Numerous cases spring to mind. God spoke to Abraham on the scarp of Moriah and to Moses in the backside of the desert; God spoke to God spoke to Elijah whilst he hid by the mountain stream and by the rock cliff; God spoke to David in the pasturelands of Bethlehem and by the steeps of Hermon; God spoke to Samuel in the forsaken corridors of the house of God; God gave added revelation to Paul at Sinai and to John in the Patmos island of vision.

THE PRINCIPLE IS MANIFESTED BY CHRIST IN THE WILDERNESS

*In the desert our LORD used three great words that parried the major assaults of Satan: **Man shall not live by bread alone in the desert; you shall not test God who is your LORD; Away from me-worship and serve the LORD your God**-and all these words were given after Israel's failure and are from Deuteronomy. That Christ should quote from them is thrilling inspiration and mighty sustenance over against continued and persistent temptation of the devil-delivering three keys for overcoming and victory in the Christian life; showing how we can be more than conquerors through Him that loved us.*

THE PRINCIPLE RE-SURFACES CLEARLY IN HEBREWS 11

The difference between the fall in Eden and the victory in the wilderness was the WORD OF GOD and prayer. It would seem to be a principle that only they who win in hand-to -hand combat with Satan through the leading of the Spirit of God by the guidance of Christ using God's word and prayer can taste real victory in the Christian life. In this lies the enormous importance of learning about the "word in the wilderness."

God's best soldiers are unexceptionally those who came through the experience of temptation and trial in the wilderness like Israel of old and went on to the conquest of giants in Canaan. Samuel Elijah

David and the cathedral of Heroes of Hebrews 11 were so clothed in the Spirit and enabled by the word in their utter loneliness.

READING No.1 Chapter 1.1-19

(Speech No.104) A CENSUS IS REQUIRED -GIVING US ISRAEL'S ARMY NUMBERS 1-4 GOD SPEAKS 8 TIMES (In Part One)

And the LORD spoke to Moses in the wilderness of Sinai in the tent of meeting in the first day of the second month of the second year of their going forth from the land of Egypt. *To adopt Bullinger's dating simply for historical navigation the date might be 1492 and the month would be April.* He said, 'Lift up the head of all the congregation of the sons of Israel according to families and households of their fathers and register every poll according to the number of names. You and Aaron are to muster all men in Israel from twenty years and upwards who go out with the army according to their divisions. And there shall be one man with you from each tribe; the man shall be the head of the house of his fathers. *In Exodus 17 8-16 we read of the first battle before this census took place. It was an intense duel between Israel and Amalek. As Josephus says it put terror into the neighbouring nations for Amalek was the most belligerent nation Israel encountered including the nations Joshua fought in the conquest. Amazingly **not one life** was lost in that conflict. The LORD desired every man to have a part in the struggle for the right. It is also the case in the gospel crusade among the nations that the LORD desires every man to do his duty to set the gospel before the people. That knot of mere men-Moses Hur and Aaron knew that the battle was spiritual and they prayed and believed for victory.*

5-15 TWELVE NAMES FORM ELEVEN TRIBES (LEVI DID NOT GO TO WAR-GOD WAS TELLING ISRAEL THAT THEIR BATTLES WERE SPIRITUAL AND AS WITH AMALEK A BATTERY OF PRAYER WAS EVER NECESSARY FOR THEIR SOLDIERS)

These are the names of the fighting men who are to minister with you: for Reuben Eliezer son of Shedeur ("**God is my helper**" son of "shooting fire"); for Simeon Shelumiel son of Tzurishadai ("**At peace with God**" son of "whose rock is the Almighty"); for Judah Nahshon ("enchantment" son of "the people of the liberal giving[God]"); for Issachar Nethanel son of Tzuar ("**gift of God**" son of "smallness"); for Zebulun Eliab son of Helon ("**to whom God is Father**" son of "Strong(a word which means both "perforated" and "strong"-hence wounded and surviving);from Joseph's sons, from Ephraim Elishama son of Ammihud ("**whom God heard**" son of "the people of majesty ");for Manasseh Gamaliel son of Pedahzur ("**abundant kindness of God**" son of "Rock redeemer"); for Benjamin Abidan son of Gideoni ("**my father judged/was judged**" or "Father of a judge" son of my cutter down");for Dan Ahiezer son of Ammishaddai ("**brother of help**" son of "the people of the Almighty");for Asher Pagiel son of Ocran ("**incident from God**" son of "trouble"); for Gad Elisaph son of Deuel ("**God added**" son of "Know ye God"); for Naphtali Ahira son of Enan("brother of the wicked" son of "having eyes").

These were the men selected from the congregation, the heads of tribes of their fathers, chiefs of Israel's clans. *Though their corpses fell in the desert these leaders were named by parents who even after several hundred years in Egypt had not lost their spiritual chart and compass. They were like the slaves in the cotton fields deeply avowed to God.*

CENSUS BY DIVINE COMMAND

Moses and Aaron took these soldiers who had been determined and the whole congregation came together on the first of the second month and they gave their birth by family and house of their fathers according to number from twenty years of age and upwards man by man. They took their number (or census) as the LORD commanded Moses in the desert of Sinai

READING No.2 1.20-54 THE RESULTS-MEN UNDER ARMS

THE LORD CAN "PROVIDE A TABLE INTHE WILDERNESS"

In each case all men twenty and over from their houses and clans who could go to war

REUBEN	46,500
SIMEON	59,300
GAD	45,650
JUDAH	74,600
ISSACHAR	54,400
ZEBULUN	57,400
JOSEPH	
EPHRAIM	40,500
MANASSEH	32,200
BENJAMIN	35,400
DAN	62,700
ASHER	42,500
NAPHTALI	53,400

An interesting comparison is drawn between astronomical figures and the census data. God did promise Abraham his ancestors would be as the stars (Gen 15.5) and Jacob compares his sons to the stars (Gen37.9)

Barnouin presents fascinating if esoteric facts that: (a) Issachar 544+Ephraim 405= (b) Manasseh 322+Dan 627=(c) Naphtali 534+Asher 415 at 949 which is a solar year 365 = the Period of Venus 534. These facts prove very little and are no theology. Wenham who retails them goes on to doubt the existence of such a host in the desert as Moses records when "he did all that God commanded" so that we might have astonishing evidence of his faithfulness.

It is enough for me to believe that God could produce such a nation under slavery and maintain it for 40 years in the desert by Manna. What can our living LORD the bread of life not do in sustaining His church and each of us?

These were the men counted whom Moses & Aaron and the twelve leaders of Israel counted; men of twenty years and over by family and house who could go out with the host. **The count is 603,550.** The house of Levi was not reckoned by their fathers. *In Exodus 28.36 where we have the first census the count is identical and in Numbers 26.51 it is down by just under 2000 to 601,730. Gordon Wenham notes that the Gematria for "children of Israel" adds up to 603 and their number of warriors was 603 thousand. He finds it beyond believing for him that so many people could have survived 40 years in the desert. Equally he is astonished that at Qadesh the Hittites and Egyptians could only throw 20,000 warriors each into battle whereas Israel could field half a million men. So be it. The scripture reads plainly. Keil takes it that Numbers 3.43 enumerates the firstborn 22,273 males who were born since the Exodus and this number is consistent with 1 in 24 of 600,000 married couples beginning their married lives within months of becoming free.*

(105)THE ROLE AND UNITY OF LEVITES

The LORD had said to Moses 'Definitively you must not reckon the sons of Levi among the head count of the sons of Israel. You will appoint Levi over the tabernacle of the congregation and over all that is used in it and over all that belongs to it. They are to carry the tabernacle and all its accoutrements and to minister and dwell around it in unity. Whenever the tabernacle is removed or camp is struck the Levites are to carry it and when it rests the Levites are to pitch it. Any stranger who comes near shall die. The sons of Israel are to settle each man according to his own resting place and under his own banner [*Hebrew DAGAL 'signal' cf Cant 6.4*] according to their hosts. And the Levites shall rest around the tabernacle of the congregation in order that the sons of Israel are not cut off. And the Levites shall watch the tabernacle of the congregation during set watches. And the sons of Israel did as Yahweh commanded Moses -thus they did.

READING NO.3 Chapter 2.1-34

THE FIRST ARMY DIVISION, JUDAH'S HOST 1-9

Yahweh spoke to Moses and Aaron saying, the children of Israel shall pitch their tents around the tabernacle of meeting and within sight of it, each man under his own signal with the sign belonging to

his house. The standard of the encampment of Judah shall be pitched on the east on the side of the sunrise. The captain of the sons of Judah is Nahshon son of Amminadab. He is military commander over an army muster of 74,600

The tribe of Issachar will pitch next to them; its captain is Nehtanel son of Zuar commanding 54,400

The tribe of Zebulun with its captain Eliab son of Helon, captain over 57,400

The full muster of the camp of Judah by armies is 186,400. They shall break camp first.

THE SECOND ARMY DIVISION, REUBEN'S HOST 10-16

The standard of the camp of Reuben shall be on the south according to their armies. The captain of the people of Reuben is Elizur son of Shedeur, commanding 46,500

The tribe of Simeon shall pitch by him, its captain Shelumiel son of Zurishaddai, commanding 59,300

Next the tribe of Gad followed with its captain Elisaph son of Deuel who commanding 45,650.

The full muster of the camp of Reuben by armies is 151,450. They will strike camp next

THE TENT OF MEETING AT THE CENTRE 17

The tent of meeting and the Levites will set out in the middle of the host; as they pitch so they will strike camp each man will pitch by the side of their standards.

THE THIRD ARMY DIVISION, EPHRAIM'S HOST 18-24

The standard belonging to the camp of Ephraim shall be towards the sea, the captain of the sons of Ephraim Elishama son of Ammihud, commanding 40,500. Next by shall be the tribe of Manasseh and the captain of the sons of Manasseh Gamaliel son of Pedahzur commanding 32, 200 troops. Next in order was the tribe of Benjamin whose captain Abidan son of Gideoni commanded 35,400 men. The full muster of the camp of Ephraim is 108,100. They move out third.

THE FOURTH ARMY DIVISION, DAN'S HOST 25-31

The standard of the camp of Dan's armies is placed on the north and her captain is Ahiezer son of Ammishaddai commanding 62,700 men. The tribe of Asher is next by which has for its captain Pagiel son of Ocran. The count of his forces is 41,500. The tribe of Naphtali with its captain Ahira son of Enan commanding 53,400 is next. The full muster of Dan's armies is 157,600. They will set out after the 3rd rest under their standards.

FAMILY TIES IN WAR AND PEACE 32-34

These are the numbers of the sons of Israel by the house of their fathers -the whole count of the camp of their military six hundred and three thousand five hundred and fifty. (603,550) The Levites were not reckoned in the heart of the sons of Israel as Yahweh commanded Moses. The sons of Israel did everything that Yahweh commanded Moses; thus they set out camp linked to the 3rd standards and thus they set out -each warrior with his family and the house of his fathers.

READING No.4 Chapter 3.1-13

NAMES OF AARON'S ANOINTED SONS 1-3

These are the generations of Aaron and Moses in the day Yahweh spoke to Moses at Mount Sinai. These are the names of the sons of Aaron; the firstborn Nadab, then Abihu and Eleazar and Ithamar. These are the names of the anointed priests who filled their hands to minister as priests. *Names carry the weight of what a person is amongst the Hebrews. As Priests to God we ought to manifest character as they did, (i) Nobility and liberality, (ii) Desire of the LORD-we should seek Him and please Him (iii) having God as our helper and (iv) "breathing after palms" or "island of palm trees"-we need to live in victory and with all the provisions of God which the palm represents-especially the backbone of strength or righteousness which it represents in "the booths" of the feast of tabernacles.*

STRANGE FIRE 4

Nadab and Abihu fell down dead before the face of Yahweh in bringing near an offering of "*spreading fire*" or a "sowing" of fire before the face of Yahweh.-*as if "the Word (and Spirit)came out from them" (1 Cor 14.36) as spiritual innovators and enablers.* They had no sons and Eleazar and Ithamar ministered as priests before the face of their father Aaron.

(106) 5-8

And the word of Yahweh came to Moses saying, 'bring the sons of Aaron near and present them to him that they may minister with him before the face of Aaron the priest and "draw back" or wait on Him [Hebrew SHERETH] They are to attend to his watch-care (of the flock) and the watch-care of all the congregation before the tent of meeting to do the service of the tabernacle. They are to attend to all the furnishings of the tent of meeting and the watch-care of the children of Israel by ministry-cum-service of the tabernacle. *The work of the priests is stated as watch-care and ministry. Both concepts occur six times. The priestly ministry of Aaron fell far short of the perfection of Christ's ministry to God and care of men -hence the use of "six" in its definition. The great principles were thee-people need forgiveness and salvation and Yahweh delights in holy persons coming before Him and ministering to Him. This ministry was one of keeping the lights trimmed, the bread of fellowship baked, the incense of prayer flowing and the blood applied.*

THE IMPORTANCE OF MINISTRY LIES IN BEING CLOSE TO GOD 9-10

Give the Levites to Aaron and to his sons. These are given -they are given from the children of Israel to him *Absolute consecration is a perpetual gift from the people; it is once-for all, a model of the gift of Christ.* Appoint Aaron and his sons. They shall take care through the priestly ministry but the stranger who comes near shall die. *The exclusivity of this ministry also models the uniqueness of Christ's ministry.*

(107) THE FIRSTBORN ARE MINE 11-14

And Yahweh spoke to Moses saying, "Behold me taking the Levites from the midst of the sons of Israel instead of every firstborn fruit of the womb of the sons of Israel and the Levites are mine. All the firstborn are mine in or from the day I struck down the firstborn in the land of Egypt. You shall appoint all first born of man or beast as mine. I am Yahweh." *As the LORD spared every Jewish firstborn He claimed them for His own. Had he not punctuated Egypt's harsh servitude the firstborn had died and would have been cast in the Nile or slain by mid- wives. They were counted precious as being redeemed.*

READING No.5 15-39

(108)GOD'S COMMAND TO NUMBER LEVI

And the LORD spoke to Moses in the desert saying, 'Number all the sons of Levi according to the house of their fathers and by clans; you shall number every male from one month old and upwards.'" So Moses counted them as he was commanded at the mouth of the LORD.' These were the names of the sons of Levi; Gershon Kohath and Merari. These were the names of the sons of Gershon by families, Livni and Shimei. The names of the sons of Kohath by family were Amram Izhar Hebron and Uzziel. The sons of Merari by family were Mahli and Mushi. These were the families of the Levites by the house of their fathers.

GERSHONITE RESPONSIBILITIES 21-26

To Gershon belonged the Livni and Shimei clans. These were Gershonite families. The number of males from a month old or more came to a count of 7,500. The families of Gershon settled west of the tabernacle looking towards the sea. The prince of the house of the father of the Gershonites was Elisaph son of Lael. The Gershonites were keepers of **the tent of meeting** of the tabernacle and **the tent itself, its coverings** and the **curtain of the door** of the tent of meeting, **the hangings** [Hebrew QEL'A] of the court and the **curtains of the courtyard door** which were for [Hebrew AL i.e. "which concealed"] the

tabernacle and altar all around and **the ropes and all that served it**. *Much beautifully worked fabric was to be packed and unpacked with great care.*

KOHATHITE MINISTRY 27- 32

Levi named his son Kohath "assembly". It must have been sheer joy to obtain the power of free assembly after the servile rigour of doing exactly as the taskmasters of Egypt directed. To be able to worship freely again after many years was sheer joy

To Kohath belonged the Amram Izhar Hebron and Uzziel clans. The count of all their males was 8,600. Theirs was responsibility for tabernacle of the Holy Place. The Kohathite clans pitched on the south side of the tabernacle. The prince of the house of their fathers and clans was Elizaphan son of Uzziel. They took care of the **ark**, the **table**, the **Menorah**, the **altars**, the **articles** (as dishes and spoons and basins etc) set aside for use by which they ministered, **the curtain** and all that went with them. The principal leader of the Levite leaders was Eleazar son of Aaron. He was appointed to care for those who cared for the tabernacle. *This duty was awesome privileged and required detailed obedience. The furniture was some of the costliest and most special ever made by man. A few perhaps just carried spoons but they also served and their role was important to the ministry. Of all these things one may well abide to this present, the Ark of the Covenant. That itself is a mirror of the abiding spiritual ark-which is Christ.*

MERARITE RESPONSIBILITY 33-37

To Merari belonged the clans of Mahli and Mushi, Merarite clans. They were reckoned by males one month old and upwards to number 6,200. The prince of the house of the father for the clans of Merari was Zuriel son of Abihail; they pitched camp on the north side of the tabernacle. Their duty was to take care of **the boards** of the tabernacle, **its bars**, its **standing posts**, its **bases** and all the **associated parts** that served it (the structure) besides **the posts** of the surrounding courtyard **their bases, pegs** [*Heb. YETHED*] **and ropes** [*Heb. YETHER*]. *Some of this work was heavy and there was much industry involved. Again some Merarites simply carried "pegs." Much of the structure was covered in gold or overlaid with silver.*

MOSES PITCHED TO THE EAST 38

Moses and Aaron and his sons camped before the face of the tabernacle eastward, before the face of the tent of meeting looking towards sunrise; they watched over those who took care of the holy place, the watchful sons of Israel. The stranger who approached would be put to death. *The east from whence came the earliest illumination was a suitable pitch for the prophetic Moses.*

LEVITES WHO MINISTERED AND PASTORED 39

The total number of Levites which Moses and Aaron numbered by clans before God's face was 22,000 males from one month upwards *These were 1/28 by proportion to the male population and so in that area of comparison with families of the nation. Over half a million wives and widows laboured in provisioning and cooking tent management and the manufacture of clothing. Apart from training in skills tent-making, hunting, shepherding and carpentry and the work of the smith would be common tasks of the men of Israel. No doubt exploration and well-digging were routine also. Because shoes did not wear easily that industry would not be heavily staffed. The human issues and sins of the people required counsel and offerings and much prayer on the part of the Levites.*

READING No.6 40-51

(109)40-43 GOD REQUIRES "THE BEST"

The lesson of this reading is that God requires the "best". He really considered all of Israel his firstborn because he saved them from Egypt and on the analogy that Jesus was the firstborn He sought Israel's firstborn children but in their place received the whole service and ministry of Levites who by their concentration on the LORD and his offices of salvation and forgiveness "stood for" the nation's

consecration pro tem. As God sought a "holy nation" he seeks a "holy church" and "holy believers" whose lives are marked by a full consecration!

Yahweh spoke to Moses saying, 'take the Levites instead of all the firstborn among the sons of Israel and the beasts of the Levites instead of their beasts and they shall be mine. I am Yahweh. *The LORD as the giver of life is granting the Levites as those accessible to Moses for ministry and the livestock of the Levites was also the LORD'S.* So Moses counted at God's command the number of the firstborn of the Israelites. The sum of males a month old and beyond was 22,273.

(110)44-51: REDEMPTION OF LEVITES-5 SHEKELS EACH

And the LORD spoke to Moses saying, 'take the Levites for me in place of all the firstborn of Israel and beasts of the Levites in place of their beasts. They will be mine. I am Yahweh. To redeem the 273 firstborn Israelites who exceed the number of Levites take five shekels -five per head after the holy shekel, twenty gerahs each in weight. And Moses took the silver for the redemption of the number of Israelites who exceeded in number the redeemed of the Levites. From the firstborn of the Israelites he took silver of 1365 shekels in temple shekels. And Moses gave the redemption money to Aaron and his sons at the mouth of the LORD-as the LORD commanded Moses.

(111)Chapter 4.1-16

And the word of the LORD came to Moses and Aaron saying, 'Lift up the heads (i.e. 'count for special service') of the sons of Kohath who are in the midst of Levi who belong to their clans and the house of their fathers. Count all men from thirty to fifty years who go forth to tough service [*Hebrew TZABA "multitude service" "regular struggle" as in war*] in the service of the tent of meeting. This is the service of the sons of Kohath in the holy of holies of the tent of meeting. When the congregation is on the move Aaron and his sons shall come and cause to be taken down the heavily woven covering (curtain) and shall cover the ark of the covenant with it.(1) then they shall place upon it the badgers' skin cover (or better "seal" "dolphin" or "dugong" skins) and (2)spread over it a beautiful costly cloth of cerulean blue(derived from pigment of sea mussels) upon that and place the poles with it; upon the table of the presence they shall spread(3) a cloth of cerulean blue and place on it the deep dishes, the hollow spoons, the bowls [*Heb. MENAQITH*] and the jars[*Heb. QESOTH*] of outpoured drink offering and the daily bread shall be upon it. *Even in moving the table had bread upon it so that fellowship with the LORD was unbroken during times of transition. It is a moot point if the outpoured wine was also there. It would seem that one or more of the fresh symbols of the Christ were both present as the people moved.* Over it they are (4)to put blue cloth and the covering of seal-skin and place in it its carrying poles They are to take(5) a cloth of blue and cover **the Menorah** of the light its (7) lamps, its snuffer tongs its fire-pans and all the vessels for oil used to supply it. **They shall put on it and over all these vessels a covering of seal skin and put it upon the staff yoke. No cloth of blue here.** And over the golden altar they shall place (6) a cloth of Cerulean blue and cover it with a cover of seal skins and place in it its staves. And they shall take all the instruments by which they minister in the holy place and put over them (7) a cloth of blue and seal skin cover and place them in their yoke. They shall remove the ashes from the **bronze altar** and place over it **a purple cloth** *The royal nature of the sacrifice of which it speaks is distinctly set apart by a purple cloth* They are to place with it all the vessels by which they minister on it, the fire shovels [*Heb. MAHETHOTH*] the forks (to withdraw meat) [*Heb. ZELAGOTH*] the shovels [*Heb. YAHIM*] and the basins for sprinkling [*Heb ZERAK*] all the instruments of the altar. They shall cover them over with a covering of seal skin and attach its poles. *No cloth of blue here either* When Aaron and his sons have finished covering the holy and all the instruments of the holy place; after this when the camp has got on the move the sons of Kohath shall come to carry. They shall not touch the holy (things) and die. Those things in the tent of meeting the sons of Kohath shall carry. Eleazar the son of Aaron the priest is appointed to take charge of the oil for light, the fragrant incense, the daily bread and the oil of anointing .He is in charge of the entire tabernacle and all which is holy in it (furniture) and its vessels *There are seven cloths of blue speaking about the offices of Christ as the Son of God depicted by these objects whereas the seal skin depicts the humanity of Christ in his offices as representative man acting for our salvation.*

SUMMARY 7-20

(SPEECH No.112) THE KOHATHITES ARE NOT TO TOUCH THE HOLY THINGS

And the LORD spoke to Moses and Aaron saying, "The tribe of the clans of Kohath shall not be cut off from the midst of the Levites. Do this for them and they shall live and not die when they come near [Hebrew AS] the holy of holies.-Aaron and his sons shall go in and set each man his service and what he shall carry. They shall not go in for even a little moment to look at the holy things and die.

It appears plainly that when the objects that speak of Christ are not hidden in the holy place they are to be covered by two signs of Christ who reveals God to us-namely the blue and the seal skin covering.

Only thus can man look upon God in this world on account of our gross sin. Christ is presented in the precious coverings as the means by which God is revealed and in a sense He is presented as Mediator in this way.

The End of Part 1 "The Wilderness"