

**Part 11****INTRODUCTION**

*THE "TABERNACLE" is a prophetic TORAH of Christ. It has enduring relevance as depicting every aspect of the service of the incarnate Messiah. The book of Exodus concludes with the "raised" tabernacle-prophetic TORAH of Christ raised from the ground. Nowhere is the LORD'S whole work better detailed in the OT than in the ministry of the tabernacle which is given by Moses as a copy of "the heavenly" tabernacle which in itself is a reference to Christ This section for NT readers describes the "precious deposit" of Christ and his "gracious visitation" in the gospel.*

*The title of this section draws our attention both to the priestly visit of Christ "to save" and "atone" and the "deposit" of his wonderful ministry on that occasion. The "deposit" concept re-surfaces in Paul's writings in 2 Corinthians 1.22 & 5.5 & in Eph 1.14 where it is to be understood in as the Holy Spirit as the One who continues the LORD'S ministry.*

*On of the great lessons behind this section is the "sufficiency of Christ". During His earthly ministry our LORD was ever sufficient for all things. Nothing phased Him-no condition of man however intractable. Again and again the Levites counted their gold and silver and bronze. That deft digital designer Bezaleel came early to an understanding that he had enough precious metal to complete all that was needed. As we look at this section from a Christian perspective we think of the heavenly Person of Christ; we think of the purifying work of creating His image in us by redemption; and we think of the surpassing sacrifice of the cross and send out a message like that of Moses-let every man pay attention-"He is sufficient to make a way to God for all nations; to redeem all the people of God and make them Christ-like; to take our place as our substitute and die as our atonement so that none need perish.*

**READING No.1 38.21-39.1****REVIEW OF DEPOSITED MATERIALS****DAILY RECOURSE TO THE PRECIOUSNESS OF MESSIAH 38.21 31**

**1. The deposit of the all sufficient ministry of Christ predicted in prophetic TORAH**  
 This is the review visit of the tabernacle -the tabernacle of testimony which was continually visited by the oral command of Moses by the business or work commitment of the Levites under the supervision of Ithamar (*"desire of an island" or "a palm tree"-a tell-tale name which suggests that in that family there was a decided love for solitude and contemplation*) son of Aaron the priest. And Bezaleel the son of Uri, the son of Hur, of the tribe of Judah made everything which the LORD Commanded Moses. And with him was Aholiab son of Ahisamach of the tribe of Dan and engraver and digital designer and weaver in blue purple and scarlet and fine twisted linen. All **the gold** for effecting the work to completion in the entire work of the "Holy place", being all the gold of the "heave offering was twenty nine talents and seven hundred and thirty shekels by the standard shekel of the "holy place". And **the silver** from the visitors of the congregation was one hundred talents and a thousand seven hundred and seventy five shekels by standard shekel of the "holy place". A bekah (*that is half a shekel*) for each head, according to the standard shekel for all who passed under the visitation or numbering from the age of twenty years and over was six hundred and three thousand five hundred and fifty. And a hundred talents of silver were used in casting the sockets of the holy place and the sockets of the veil. One hundred sockets per hundred talents or a talent per socket. And from one thousand seven hundred and seventy five he made hooks for their pillars and overlaid their heads and joined them. And **the bronze** of the heave offering was seventy talents and two thousand four hundred shekels and with it he made the sockets for the door of the tent of meeting, the bronze altar and the bronze grating which belonged to it and all the utensils of the altar. Also (he made) the sockets for the court all around and for the gate of the court and all the pegs of the tabernacle and all the pegs for the encircling court. *The Levites kept daily check as these gifts were brought in. The inventory meant that*

*careful watch was kept on these precious metals. After all almost a ton of gold was involved (18cwt); and over 3 tons of silver and 2tons of bronze. This would be equivalent to six tents full of precious metal. It would have been securely stored and guarded.*

## **2. The love & intercession of Christ predicted in *prophetic TORAH***

### **The clothes of the priests 39 1-30**

**And from the blue and purple and scarlet thread they made garments of ministry for priestly ministry in the holy place and they made the garments of holiness for Aaron as the LORD commanded Moses.**

### **READING No.2 39.2-21 THE DESIGNER'S DEPOSIT OF LOVE**

**He made the ephod of gold blue purple and scarlet thread and fine twisted linen. And they beat the gold thin *Hebrew j p* and cut or divided it up in threads *Hebrew myl tp* to work it into the blue and the purple and the scarlet and linen -the work of the designer. This is one of several notices of Moses that the LORD desired to show his great love to Israel as overall designer. They made shoulder straps to join it together. It was joined at the two edges. And the computed woven damask of the Ephod which was on it was of the same work -gold blue and purple and scarlet and fine linen thread as the LORD commanded Moses. And he set the stones of onyx, enclosing them in settings of gold engraved as the engraving of seals with the names of the children of Israel. And he put them on the shoulders of the Ephod -stones of memorial for the sons of Israel as the LORD commanded Moses. And he made the breastplate the work of a designer This phrase gives credit not to Bezaleel but the LORD who would design such an item to demonstrate His love for Israel. The LORD as designer literally "imputed" *Hebrew bvj* notice of His Person into the garments. Like the workmanship of the Ephod -of gold blue purple scarlet and fine twisted linen. And they made the breastplate square-it was doubled -its width a span and its length a span when doubled. And they filled it with four rows of stones, sardius, topaz, and emerald the first row; the second a turquoise sapphire and diamond; the third a jacinth an agate and an amethyst; the fourth a beryl an onyx and a jasper enclosed in settings of gold by their fillings. And behold the stones had the twelve names of the children of Israel upon them by setting engraved as a seal-each with his name according to the twelve tribes. And they made little chains of the ends *four chains at the corners* a work of twisted pure gold cords. The made to settings of gold and *two gold rings* and put the two rings on the two ends of the breastplate. They gave the two chains to the two rings at the ends of the breastplate. And the two ends of the two gold braided chains they gave to the two settings and put them on the shoulders of the ephod at the front. And *they made two rings of gold* and put them upon the two corners of the breastplate-on the edge or lip of it which was upon the opposite side of the Ephod inside. And *they made two rings of gold* and placed them on the two shoulder straps of the Ephod underneath towards the front in union with the seam above the woven band or girdle of damasked hues of (*i.e. that bound*) the Ephod . And they bound the breastplate by *its rings to the rings of the Ephod* with a cord of blue so it was above the designer's Ephod and the breastplate would not come loose from above the Ephod as the LORD commanded Moses This description makes a good deal of the gold rings which hold the breastplate and the Ephod together. The breastplate and ephod speak of the love of God in Christ. The doubled breastplate tells us of his love for the Father and for us; the onyx stones in their settings tell of His keeping power in his saints; the breastplate worn over the heart is **prophetic TORAH** of Messiah's love for His people; the hammered gold pictures the Godhead shaken in procuring redemption; the gold **wreathen** chains depict the will of God-fixed in eternity past- binding Christ to the fulfilment of redemption by His death; the eternal love of the breastplate is bound to the eternal priesthood of the ephod by the lace of "blue" or God's heavenly purpose; the shoulder pieces bearing the names represent His power to uphold His saints; the rings represent Christ's everlasting love and eternal priesthood and their "hidden" nature reflects the unseen love and intercessions of the LORD.**

**READING No.3 32.22-32**  
**VISITATION (prophetic TORAH) OF "THE" MESSIANIC HIGH PRIEST**

**3. The robe and hem-prophetic TORAH of Christ in his death-when the bells ceased to ring and in his fruitful ministry of healing and redemption 39.22-31**

He made the robe of the Ephod of woven work, the totality of it of blue. *Its blue represented the "heavenly Christ" and its woven work created by the shuttle-a sign of swift passing days, represented the earthly ministry of Christ.* And the opening in the centre of the ankle length garment was as the opening of a military breastplate with a border around its lip so that it would not tear. They made on the hem of the ankle long garment pomegranates of blue and purple and scarlet and fine linen thread. *I make this the eighteenth of at least nineteen references to blue purple scarlet and white-and this predominant colour theme has to do vitally with the four aspects of the Redeemer High Priest who is foreshadowed in prophetic TORAH by Aaron-namely Christ. These colours depict His heavenly origin, His kingly rule; His atoning death and his absolute innocence and perfection. They constitute the most obvious portrayal of the Christ imaginable-so clear that it is unmistakable.* And they made bells of pure gold and distributed the bells among the pomegranates on the robe's hem all around in the middle of the pomegranates. A bell and a pomegranate; a bell and a pomegranate all around the hem of the robe for ministry as the LORD commanded Moses. They made white tunics -woven artistically-for Aaron and his sons. And they made wound turbans of fine linen and ornamental tall mitres or hats of fine linen and wrappings for the legs of fine linen and a girdle of blue and purple and scarlet and fine linen the work of the weaver as the LORD had commanded Moses. Then they made the holy shining floral plate Hebrew *zay* of pure gold and wrote on it the writing of the engraving "holiness to the LORD". And they gave it a blue cord (*like the cord of a signet ring*) to place it upon the turban above as the LORD commanded Moses There are also 17 of these 9 of which statements are about the priests, 6 about the tabernacle and 2 about the materials. This all denotes the LORD'S desire for both "spirit" and "order" in the religious life of Israel. And all the service of the tabernacle of the tent of meeting was completed by the children of Israel as the LORD had commanded Moses, so they did.

**READING No.4 39.33-43**  
**TABERNACLE INSPECTED-a prophetic TORAH**  
**OF THE MINISTRY OF THE INCARNATE CHRIST**  
**"BROUGHT" FOR OUR CONSIDERATION IN THE GOSPEL**

(1)They brought the tabernacle and all its furnishings to Moses. (2)They brought its clips, its boards, its bars, its pillars, its sockets. (3)The covering of the skin of rams dyed red, the covering of badgers' skin and the veil of dark covering. (4)They brought the ark of the testimony and its poles and the mercy seat. (5) They brought the table and *all its instruments* and the bread of the Presence (6) They brought the pure Menorah the lamps, lamps of order or battle array *and all its instruments* and the oil of the Light *The emphases in this prophetic TORAH is on the "Holy Spirit" and "order" as the Menorah represents the gifts of the Holy Spirit for spiritual life and warfare. There are also instruments which serve the Holy Spirit-even the people of God. Finally there is the constant infilling of the Spirit of God for service-represented by the "oil".* (7) The golden altar (of incense) the oil of anointing and sweet incense and the screen of the door of the tabernacle. (8) The bronze altar with its bronze grate and poles and *all the instruments* and the laver and its base. (9) The curtains of the court, its pillars and sockets, the screen for the gate of the court. They brought its cords, its pegs and *all the instruments* for the service of the tabernacle belonging to the tent of meeting. Everywhere "instruments" abound. However useful the court and curtains the pegs and cords were vital too. However good the table it must have dishes pans and pitchers and be able to be carried. Likewise the bronze altar needed instruments to carry the fire and apply the benefits of the offering. So believers must carry the love of Fellowship; the evidence of the Spirit filled life and testify as those holding both to the Christ and to the needs of the world around them as the cords and pegs illustrate.

**(10) And the garments of ministry to minister in the holy place-the garments of the holy for Aaron the priest and the garments of his sons the priests.** *These garments of "mail" Hebrew drC were for "ministry" Hebrew trv namely for "waiting in the presence of God" and "serving" others. There is here the combination of warfare and intercession. The Christian also is to be clothed. In our case we need on the one hand "armour" of the Spirit just like Aaron and his sons and also we need garments of service and "humility"(1Peter 5.5) According to all that the LORD commanded Moses the children of Israel did all the service. This new "slavery" Hebrew db[ is "loving obedience" Again we have the "deposit" of God well illustrated. Then Moses looked over (inspected) all the filling or completed work and "behold" they had done it exactly as the LORD commanded -just exactly. And Moses blessed them. The great leader saw the work as fulfilling all that the LORD desired-and testifying to Himself (the LORD) in the way He intended. To hear the beautiful words of Moses blessing was a fitting climax. One day to hear the "well done" of Christ will be a fitting climax to the work undertaken through the Spirit and in testimony to His love for us.*

### READING No.5 40 1-16

**The tabernacle is erected with constituents that combine as prophetic TORAH of Messiah's visitation and NT deposit in the gospel- i.e. His glory, His death, His life-giving, His light-giving, His atoning death, His cleansing, and His providing of "the way", His consecration of priests to God**

#### (Speech No.70) 40.1-11

**Then the LORD spoke to Moses about a particular matter saying; "In the first day of the first month you shall set up the tent of the tabernacle of meeting"** *This is the anniversary both of "creation" and the "exodus" but more especially the first day of creation would be a Sunday and on that day Jesus rose again and 50 days later also on a Sunday at Pentecost gave the "deposit" of the Holy Spirit. The tabernacle is both a reality of Christ among His people in the OT and a figure of the greater reality emerging from the incarnation and the cross in the NT. You shall place there the ark of the testimony and screen the ark off with the veil. The "Holy of Holies" is first ordered. The first furniture to be placed was the ark-sign of the presence of the LORD. The ark of "testimony" meant the seat of the divine presence; the base of law; the centre of revelation (and guidance and the heart of rites and offices belonging to atonement. The veil restricted access to the presence of the LORD. You shall bring in the table and set in order its arrangement. You shall bring in the Menorah and cause the light of its lamp to rise. The "Holy Place" is next set up with three immediate signs: one of invitation to fellowship-the table; the second of the divine presence spelling life and hope, and the third of access by prayer at any time-which was signified by the golden altar. You shall provide or constitute Hebrew *nt* the golden altar for incense which belongs to the faces of the ark of testimony and set the screen of the opening belonging to the tabernacle. It is necessary to have a continuous direct connection with the "presence" of the LORD despite the screen and this is provided in the "golden altar" of the incense which belongs to the faces of the ark The incense represents prayer and as it wafts through the edges of the curtain unimpeded-even though the light would not penetrate the embroidered veil properly. For this reason the table of showbread on the right and the candlestick on the left yield to the "golden altar" pride of place and even the Cherubim do not interpose being right and left of the ark which is astride the Holy of Holies. So the priests have immediate access and may be heard at all times! Paul reminds us that under the NT priesthood we have such access- Romans 5.2 Then you shall provide or constitute Hebrew *nt* the altar of burnt offering which belongs to the faces of the door of the tabernacle of the tent of meeting. This altar would be spaced even farther from the first veil as the ark was on the other side-nevertheless it stood in direct line of the incense altar and the ark and offerings from that altar produced blood which went all the way to the ark itself being sprinkled there for atonement. So blood made an open way. Jesus entered into the heavenlies by virtue of His blood shed for us as our High Priest and there maintains His watch-care. And you shall constitute the laver between the tent of meeting and the altar (of burnt offering) and provide or constitute water there. It is notable that the laver which represents the washing with the water of the word. There are two*

matters of importance here-the availability of water and the container. The latter is **prophetic TORAH** of the bible which day on day had the same contents and the former is the living spring which represents the Holy Spirit's office of applying truth. **And you shall set up the court all around and constitute the screen of the gate of the court.** There has to be a gate-a "way to God" and it involves the Word and the Spirit and the Altar or Cross and Prayer. Each is part of the constitution of "the way to God". **And you shall take the oil of the anointing and anoint the tabernacle and all that is in it and set it apart with all its instruments and it shall be "holiness" or "sacred" or "devoted".** The frequent use of this Hebrew noun *vdq* intimates again and again that the "people of God" symbolised by the tabernacle are to be a "consecrated people-a people "set apart" by the work of the Holy Spirit applying the work of Christ to their hearts.. **And you shall anoint the laver and its base and sanctify it** The especial significance of the laver is that it represents the Word of God which carries the message of Christ and is for ever closely associated with the work of the Holy Spirit

### **Aaron and his sons set apart 12-16**

**And you shall bring Aaron and his sons near to the door of the tabernacle of the congregation and wash them in the house of waters.** This "coming near" was just as near as the laver. It is to the Word that those who would live for Jesus come and by that means further intimacy is enabled. Their washing was not just a formality-it was thorough. **You shall clothe Aaron and his sons with the garments of holiness and anoint them and set them apart and they shall minister to me. And you shall bring his sons near and clothe them with linen vests. You shall anoint them as you anointed their father and they shall minister to me as priests, and it shall be belonging to their lives an anointing for them to serve as priests for an age through their generations. And Moses did all as the LORD commanded him; so he did.** The LORD gives it as His will that the tribe of Levi minister in prayer and interact between the people and the LORD. This is a temporal ministry and in Numbers 25.15 it is related to zeal for the LORD. The realisation of the Covenant in Christ brought about a ministry shown by prophetic TORAH through Melchizadek -a ministry both antedating and postdating the Aaronic.

## **READING No.6 40.17-27 PROPHETIC TORAH OF THE RISEN CHRIST**

### **The "raising" of the tabernacle and installation of Aaron & his sons 17-33**

**And it came to pass in the first month of the second year in the first of the month that the tabernacle was "raised up". And Moses raised the tabernacle and settled its sockets and set up its boards and slid its bars in place and set up its pillars. And he spread the tent over the dwelling place and set the covering of the tent upon it which belonged above in line with what the LORD commanded Moses.** The inside linen was covered by the other three layers which were brought down over it from above signifying that the incarnate Messiah would come from heaven and though He would be unrecognised yet He would be the atonement. **He took the testimony (the law rod and manna) and settled it in the ark and set the poles on the ark (i.e. the side) and settled the mercy seat upon the ark from above.** Again the mercy seat is brought and placed upon the ark "from above" signifying that the Christ whose covenant love was Israel's future hope and atonement would come from heaven and act as a heavenly mediator. **He brought the ark into the tabernacle and hung up the veil of covering and curtained off the ark of the testimony as the LORD commanded Moses.** He put the table in the tent of testimony on the north side outside the veil. And he set in order upon it the placement of bread before the face of the LORD as the LORD commanded Moses. And he put the Menorah in the tent of meeting opposite the table on the south side of the tabernacle. And he caused the lights to go up as the LORD commanded Moses. And he put the gold altar in the tent of testimony before the face of the curtain. And he burned sweet incense on it as the LORD Commanded Moses

## **READING No.7 40 28-33 PROPHETIC TORAH OF BAPTISM AND MINISTRY OF SERVANTS OF THE RISEN CHRIST TO ALL**

**And he put up the curtain at the door of the tabernacle of meeting. He put the altar of burnt offering before the door of the tabernacle and offered on it burnt offering and meal offering as the LORD Commanded Moses. He set the laver between the tabernacle of meeting and the altar and constituted it with water for washing as the LORD commanded Moses. And Moses Aaron and his sons washed their hands and feet in it. In coming to the tabernacle of meeting and coming near the altar they washed as the LORD commanded Moses. And "he raised up the court" all around the tabernacle and the altar and hung up the screen of the court gate. And Moses completed the fulfilment of the work** *Here seven times Moses puts into precise order the religious symbols that are types of Christ. He effected a "separation" which demonstrated God's holiness and man's sin; he placed bread demonstrating the divine desire for renewed fellowship; he offered incense to show that access by prayer was vital; he lit the Menorah to show that the LORD desired his people to have full revelation in Christ by the Spirit; he burned incense to encourage a relationship of prayer between the people and their God; he burned two offerings to show that without the shedding of blood there was no atonement; he washed to emphasise that the word and Spirit alone kept man clean in the sight of God. These are the vital elements of Jewish and for that matter Christian religion -the big difference is the incarnation of our LORD Jesus Christ has in His person fulfilled all these types.*

## **SUMMARY 40 34-38**

### **THE PRECIOUS DEPOSIT OF GOD'S GLORY**

#### **The glory descends 34-38**

**And the cloud covered the tent of meeting and the glory of the LORD filled the dwelling place. And Moses was not able to come into the tabernacle of meeting because the cloud covered it and the glory of the LORD filled the dwelling place. In the going up of the cloud from upon the dwelling place the children of Israel travelled or "pulled out the tent pins" or were guided on their journeys. And if it was not taken up then they did not journey till the day of the lifting (of the cloud) for cloud was above the dwelling place by day and there was fire by night in it in the eyes of all the house of Israel in all their journeys.**

*The fact that Moses wrote this after many journeys seems apparent from these words. From this wonderful section we understand that life is a pilgrimage and we are safe to travel with the LORD and his guidance. Basil Atkinson comments, "Life is a march, performed by the passage of time, which brings us continually nearer to the eternal glory. However long and weary the journey believers are refreshed by the coolness of the cloud and lightened by the glory of the fire." Every household of Israel could see with their own eyes the evidence that the LORD himself was with them. How grand and glorious this was-how base the alternative-when once they had looked at a golden calf and Aaron said, "These be thy gods". How patient and gracious the One who was willing to dwell among his people. Solomon took that sense one step further and asked, "Will God in very deed dwell with man?" With a resounding "Yes" every Christian can respond, "Yes Sir, and he has taken our flesh and died for our sin!"*

The End of Part 11 "precious deposit"