

THE GOSPEL IN THE TABERNACLE

For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.

Hebrews 4:2

THE GOSPEL IN THE TABERNACLE

Camp Meeting 2024
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Introduction

The tabernacle, was built in the wilderness under Moses' direction from instructions received from God. It was built around 1450 B.C. after the Israelites were freed from Egyptian slavery by marked demonstrations of divine intervention. It was the first temple dedicated to Jehovah and the first resting place of the Ark of the Covenant, representative of the throne of God.

“After this I looked, and, behold, a door was opened in heaven ...² And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne.”

“And I beheld, and, lo, in the midst of the throne ... stood a Lamb as it had been slain.” Revelation 4:1, 2. Revelation 5:6.

This Lamb, as it were slain, in the midst of the throne is none other than the Son of God, our Lord and Savior, Jesus Christ (John 1:29).

God's way is in the sanctuary (Psalm 77:13), and Christ is the way of and to God (John 14:6), the way of Christ is the way of the cross (Matthew 16:24; Luke 9:23; 14:27; Revelation 1:1). Now the cross of Christ is the center of the Sanctuary and all that pertains to it. It is therefore incumbent that those preparing to sit with Christ in His throne should see and understand that the cross of Christ is its center and soul.

“Remove the cross from the Christian and it is like blotting out the sun which illumines the day, and dropping the moon and the stars out of the firmament of the heavens at night. The cross of Christ brings us nigh to God, reconciling man to God, and God to man ... without the cross there is no connection with the Father, no unity with the Lamb in the midst of the throne in heaven ... Without the cross there is no means provided for overcoming the power of our strong foe. Every hope of the race hangs upon the cross.” Our High Calling (OHC) 46.2.

Hence the centrality of the cross of Christ in the gospel.

In any study of the sanctuary we must see with undimmed vision the cross of Christ in every article and piece of furniture. The cross of Christ is the way by which our redemption and salvation has been achieved. It is made most beautiful and resplendent against the backdrop of the dynamic involvement of the throne of God in the heavenly sanctuary and in the mystery of salvation.

“Jesus has opened the way to the Father's throne, and through His mediation the sincere desire of all who come to Him in faith may be presented before God.” Christ In His Sanctuary (CIHS) 186.2.

“Jesus is the way our sins are taken away. And he is the way all people can have their sins taken away too.” 1 John 2: 2. Easy to Read Version (ERV).

God alone is the “taker-away” of sins, but not understanding who God is, many, like the Pharisees, quibble at the ability of the Son of God to take away sins.

“The Pharisees and the teachers of the law began thinking to themselves, “Who is this fellow who speaks blasphemy? Who can forgive sins but God alone?” Luke 5:21 New International Version (NIV).

The doctrine of the sanctuary and the investigative judgment is peculiarly Seventh-day Adventist. It is the one doctrine which separates the 3rd Angel Movement from all other religions and Christian denominations on the face of the earth. It is the foundation and central pillar of our Movement, and the cross of Christ is its center.

They are sincere and honest persons in various religions as well as in the denominations of Christendom. But persons preparing for the imminent return of Christ must have a clear and thorough understanding of the sanctuary as it presents the cross of Christ, otherwise their preparation to see Him as Savior and Lord will be compromised.

“The subject of the sanctuary and the investigative judgment should be clearly understood by the people of God. All need a knowledge for themselves of the position and work of their great High Priest. Otherwise it will be impossible for them to exercise the faith which is essential at this time or to occupy the position which God designs them to fill.” Great Controversy (GC) 488.2.

May the center of the sanctuary, the throne of God, with its Lamb be seen in all of its resplendence and glory.

“... God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.” Galatians 6:14.

Chapter I

The Eternity of the Cross

Before the entrance of sin in the universe the cross of Christ already was. It is the way of self-denial by which Agape love has always manifested itself from eternity.

“The plan of salvation had been laid before the creation of the earth, for Christ is “the Lamb slain from the foundation of the world” (Revelation 13:8). Patriarchs and Prophets (PP) 63. 3. “*And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.*” *John 17:5*. God His own self is self-sacrificing Agape love, His glory. This love only gives the best gifts. “*For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*” *John 3:16*. This giving of His only begotten Son was before the world was. “*...and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world ...*” *Revelation 17:8*. The sanctuary doctrine reveals this love in all of its beauty, in the cross of Christ and in the character of God in all

of its beauty. This truth reveals to us a God who tabernacled with us by entering into time for the redemption of Adam's fallen race.

“But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, ⁵To redeem them that were under the law, that we might receive the adoption of sons.” Galatians 4:4-5.

God lives in eternity (Isaiah 57:15), and not in a temple made with hands (Acts 7:48, 49; 17:24). In order to communicate the cross, His self-sacrificing love, He gave to Adam an understanding of it in the sacrifice of an animal, (Genesis 3:21; Hebrews 11:4), typifying His Lamb, Jesus Christ (John 1:29). Adam communicated this understanding to his descendants as seen in the offering which Abel brought when God commanded (Genesis 4:4; Hebrews 11:4). It is further seen in the establishment of altars and sacrifices by Abraham (Genesis 13:18; 22:9), Isaac (Genesis 26:25) and Jacob (Genesis 35:1). These altars and sacrifices were proleptic of the cross of Christ, God's Lamb. The patriarchs did not need a visible temple to understand the cross, they were strong in faith and saw the cross without the need for the kindergarten pictogram of the tabernacle.

“Your father Abraham rejoiced to see my day: and he saw it, and was glad.” John 8:56.

“How did Abraham know of the coming of the Redeemer? God gave him light in regard to the future. He looked forward to the time when the Saviour should come to this earth, His divinity veiled by humanity. By faith he saw the world's Redeemer coming as God in the flesh.” 6LtMs, Ms 31 1899 par 80.

Israel in Egyptian bondage almost completely lost the knowledge of God and His ways (Psalm 95:10; Hebrews 3:10), but for the fathers' sake (Romans 11:28). God communicated to Moses the first semblance of a sanctuary so that they could see the cross and its efficacy in their

redemption and salvation. The tabernacle designed by God and built by the direction of Moses was a copy (Exodus 25:8; Hebrews 8:4, 5) of the great original in heaven, the abiding place of Jehovah (Isaiah 6:1; 57:15; Revelation 11:19).

The sanctuary doctrine being a distinctive message, if lessened or watered down, the movement of God becomes another one of the fallen churches of Babylon and not the end-time remnant of the woman's seed.

"In the future, deception of every kind is to arise, and we want solid ground for our feet. We want solid pillars for the building. Not one pin is to be removed from that which the Lord has established. The enemy will bring in false theories such as the doctrine that there is no sanctuary. This is one of the points on which there will be a departing from the faith." Manuscript Releases (MR) 760, 12.3.

"The sanctuary doctrine centers on the atoning work of Christ as the Lamb of God on the cross, the heavenly sanctuary's sacrificial altar, and the final atonement in the heavenly sanctuary." Adventist Review, September 3, 2024.

"Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." Hebrews 13:12. 24.

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. Hebrews 9:24.

The sanctuary in heaven where Christ ministers as High Priest is the pattern from which the tabernacle in the wilderness was made. In the figure the high priest went into the Most Holy Place once a year to make atonement for the people. Christ likewise in the great original has gone into the Most Holy Place (Daniel 7:9, 10, 13, 14) at the end of the 2300-day prophecy in 1844 to make final atonement for His people and cleanse the sanctuary. It is only the priest that can make atonement, (at-

one-ment). (Leviticus 16:33). Making atonement is making man at one with God, and only our High Priest, through the efficacy of His cross is capable of so doing.

“For there is one God, and one mediator between God and men, the man Christ Jesus.” 1 Timothy 2:5.

The sanctuary doctrine with the cross as its the foundation, emphasizes God’s presence, salvation, and Christ’s continuing (tamid) ministry.

“It will be seen that He who is infinite in wisdom could devise no plan for our salvation except the sacrifice of His Son.” GC 652.2.

If this doctrine is denied or minimized, the dragon, the head of the ranks of antichrist and the Mother of Harlots and her daughters, will easily eclipse the great work of our High Priest in the plan of redemption and salvation. One of the most profound themes of Scripture is the sanctuary with its cross which stretches from eternity.

“The mystery of the cross explains all other mysteries. In the light that streams from Calvary the attributes of God which had filled us with fear and awe appear beautiful and attractive. Mercy, tenderness, and parental love are seen to blend with holiness, justice, and power. While we behold the majesty of His throne, high and lifted up, we see His character in its gracious manifestations, and comprehend, as never before, the significance of that endearing title, “Our Father.” GC 652.1.

History presents us with the first semblance of the cross of Christ as seen in the altars’ of the first patriarchs’ through the tabernacle built by Moses in the wilderness, to the temple built by Solomon at Jerusalem. The sanctuary and its teaching climaxes with Christ’s sacrifice on the cross and His priestly ministry in the heavenly sanctuary.

The sanctuary, the abiding place of God (Exodus 25:8; Isaiah 6:1; 57:15;

Revelation 11:19), is the depository of His law (Exodus 25:16; 31:18; Revelation 11:19), and the place where salvation is available to all human beings who believe on God's Lamb (Hebrews 4:14-16; 1 John 2:1, 2). It is in the sanctuary that God reveals His way (Psalm 77:23), the cross, which is from all eternity.

The heavenly sanctuary is the center of the universe, the seat of the government of God and the throne of God with the slain Lamb is its center.

“And between the throne and the four living creatures and among the elders I saw a Lamb standing, as though it had been slain, with seven horns and with seven eyes, which are the seven spirits of God sent out into all the earth. ⁷ And he went and took the scroll from the right hand of him who was seated on the throne. ⁸ And when he had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each holding a harp, and golden bowls full of incense, which are the prayers of the saints. ⁹ And they sang a new song, saying, “Worthy are you to take the scroll and to open its seals, for you were slain, and by your blood you ransomed people for God from every tribe and language and people and nation,¹⁰ and you have made them a kingdom and priests to our God, and they shall reign on the earth.” ¹¹ Then I looked, and I heard around the throne and the living creatures and the elders the voice of many angels, numbering myriads of myriads and thousands of thousands,¹² saying with a loud voice, “Worthy is the Lamb who was slain, to receive power and wealth and wisdom and might and honor and glory and blessing!” Revelation 5:6-12 English Standard Version (ESV)

Chapter 2

It is in the Cloud

And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness. And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night. ²¹ And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night: ²² He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people.” Exodus 13:20-22.

In a study of the tabernacle and the church in the wilderness hardly a mention is made of the pillar of cloud or fire in which their leader, Malak Yahweh resided, though it was He who led them all those forty years. This pillar of cloud by day and pillar of fire by night was Israel’s Protector and guide who determined their movements, when to go or when to stop.

“And on the day that the tabernacle was reared up the cloud covered the tabernacle, namely, the tent of the testimony: and at even there was upon the tabernacle as it were the appearance of fire, until the morning. ¹⁶ So it was always: the cloud covered it by day, and the appearance of fire by night. ¹⁷ And when the cloud was taken up from the tabernacle, then after that the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents. ¹⁸ At the commandment of the Lord the children of Israel journeyed, and at the commandment of the Lord they pitched: as long as the cloud abode upon the tabernacle they rested in their tents. ¹⁹ And when the cloud tarried long upon the tabernacle many days, then the children of Israel kept the charge of the Lord, and journeyed not. ²⁰ And so it was, when the cloud was a few days upon the tabernacle; according to the commandment of the Lord they abode in their tents, and according to the commandment of the Lord they journeyed. ²¹ And so it was, when the cloud abode from even unto the morning, and that the cloud was taken up in the morning, then they journeyed: whether it was by day or by night that the cloud was taken up, they journeyed. ²² Or whether it were two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel abode in their tents, and journeyed not: but when it was taken up, they journeyed. ²³ At the commandment of the Lord they rested in the tents, and at the commandment of the Lord they journeyed: they kept the charge of the Lord, at the commandment of the Lord by the hand of Moses.” Numbers 9:15-23.

“Christ was the leader of the children of Israel in their wilderness wanderings. Enshrouded in the pillar of cloud by day and the pillar of fire by night, He led and guided them.” Christ Object Lessons (COL) 287.1.

The pillar of cloud typified the incarnation of Him who dwelt in it. As Christ was in the cloud, so God was in Christ.

“To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.” 2 Corinthians 5:19.

This cloud was not just an atmospheric cloud which could be affected by the weather. It was a cloudy pillar, meaning it was vertical in its appearance and visible to the encampment of approximately two million people or more spread over many square kilometers. It both embodied and represented the presence of Christ or otherwise an epiphany of the divine Christ. It was a pillar symbolizing strength, stability and uprightness. How like the incarnate Son of God our Redeemer who is our Rock and strong tower?

“For who is God save the Lord? or who is a rock save our God?” Psalm 18:31.

“For thou hast been a shelter for me, and a strong tower from the enemy.” Psalm 61:3.

That cloud was a cover by day from the scorching desert sun and a light by night to lead the way.

“He spread a cloud for a covering; and fire to give light in the night.” Psalm 105:39.

What a cloud! Both a source of shelter and light. Was this a cloud of heavenly beings like the cloud of angels which accompanied our Lord when He ascended up to heaven or which transported Him before the Father in the Most Holy Place of the heavenly sanctuary?

“And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. Acts 1:9.

“I saw in the night visions, and, behold, one like the Son of man came

with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.” Daniel 7:13

In typology the cloud symbolizes the continuous presence of the Angel of the Lord who dwelled in it. The first appearance of the cloud was in the wilderness of Sin, even before reaching Sinai.

“And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt ... ¹⁰ And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the Lord appeared in the cloud.” Exodus 16:1, 10.

“And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the congregation. And it came to pass, that everyone which sought the Lord went out unto the tabernacle of the congregation, which was without the camp.” Exodus 33:7.

Here we have an account of the cloudy pillar separating itself from the people because of their manifest rebellion in the worship of the golden calf at Mount Sinai.

The removal of the “Tabernacle of the congregation” does not refer to the tabernacle which contained the ark of the Covenant, and mercy seat or the table of shewbread etc., but rather to a tent which Moses pitched without the camp and called it the Tabernacle of the congregation.

The Tabernacle in which the presence of God dwelled was never removed outside the camp. God Himself said, *“And let them make me a sanctuary; that I may dwell among them.” Exodus 25:8.* It was always in the midst of people. Further, the tabernacle was not yet constructed

when this incident happened.

“By the divine direction the tent that had served as a temporary place of worship was removed “afar off from the camp.” This was still further evidence that God had withdrawn His presence from them. He would reveal Himself to Moses, but not to such a people. The rebuke was keenly felt, and to the conscience-smitten multitudes it seemed a foreboding of greater calamity. Had not the Lord separated Moses from the camp that He might utterly destroy them? But they were not left without hope. The tent was pitched without the encampment, but Moses called it “the tabernacle of the congregation.” All who were truly penitent, and desired to return to the Lord, were directed to repair thither to confess their sins and seek His mercy. When they returned to their tents Moses entered the tabernacle. With agonizing interest, the people watched for some token that his intercessions in their behalf were accepted. If God should condescend to meet with him, they might hope that they were not to be utterly consumed. When the cloudy pillar descended, and stood at the entrance of the tabernacle, the people wept for joy, and they “rose up and worshiped, every man in his tent door.” PP 327.2

Chapter 3

Sanctuaries

From Temporary to Permanence

And let them make me a sanctuary; that I may dwell among them.” Exodus 25:8.

The terms sanctuary and tabernacle are used interchangeably. A tabernacle is a temporary dwelling, or shelter according to the dictionary. The tabernacle of Exodus 25:8 was a temporary dwelling place for the presence of God for over four hundred years, after which Solomon’s temple was built. But all along Christ was desiring to take up permanent residence in the heart of His people, His temple. The Apostle Paul in his writing to the Corinthians makes this point clear.

“Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?” 1 Corinthians 3:16.

Our bodies, which are temporary, are likewise referred to as tabernacles in which our soul resides. *“For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made*

with hands, eternal in the heavens. 2 Corinthians 5:1. The term church also conjures up the idea of temporariness as it is the ecclesia, the called out, meeting in a tabernacle fellowshiping until she takes up her permanent abode with her Lord forever.

“Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But He spake of the temple of His body.” John 2:19-21.

“When Jesus in the temple spoke thus to that people, referring to “the temple of His body” he was still endeavoring, as through all their history, to get them to perceive that the great purpose of the temple and its services always was that by means of the ministry and service there conducted, God would dwell and walk in themselves as He dwelt in the temple, making holy His dwelling-place in themselves, as His dwelling in the temple made that place holy so that their bodies should be truly temples of the living God, because of God’s dwelling in them and walking in them. 2 Cor. 6:16; 1; Cor. 3:16,17; Lev. 26:11, 12; 2 Sam. 7:6, 7.” A.T. Jones, *The Consecrated Way to Christian Perfection (CWCP)* p. 73, 74.

Having established a dwelling place for our fore parents, God enjoyed fellowship with them, and they with Him until the enemy gained an entrance into their tabernacle rendering it temporary thus necessitating a new and enduring house.

God was accustomed fellowshiping with Adam and Eve in the garden. One day He came as usual to see them, but they were not there to greet Him so He went looking for them.

“And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden.” Genesis 3:8.

This was the first impossibility tried by a human being, hiding from God. “Whither shall I go from thy spirit? or whither shall I flee from thy presence ... ¹² Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee.” Psalm 139:7, 12.

Though sin altered that relationship with God, and they sought to hide from Him, He always looked for man to fellowship with him. This is the first experience recorded after the fall of God earnestly wanting to dwell and fellowship with humanity.

But He made another gallant attempt and designed a structure where He could fellowship with them.

“And let them make me a sanctuary; that I may dwell among them.” Exodus 25:8.

Notice it was God who said “Let them make me a sanctuary that I may dwell among them” and not Moses who decided to build the tabernacle and invited God to dwell in it. The tabernacle being a temporary structure moving from place to place suggests that God had become a pilgrim dwelling in a tent like a nomad. In this we see God’s *modus operandi*, coming from where He belongs down to where man is by default, in order to bring him up to where He is having made eternal redemption for us. “Clad in the vestments of humanity, the Son of God came down to the level of those he wished to save.” Review and Herald (RH) December 15, 1896, par. 7. But the word of the Lord was, “*And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony ...*” Exodus 25:22.

After the temporary tabernacle was the gorgeous permanent temple built by Solomon at Jerusalem. This indicated an end to their nomadic wilderness wanderings. Here we see wandering giving way to settling down. The nation had now become a kingdom with a king like the other

nations around them, though that was never God's desire for them. But being the God of freedom, He allowed them their choice, however, counselled with them through Samuel about the dangers of having a king. When they insisted (1 Kings 18:19) He chose the first king for them.

"... they desired a king; and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years." (Acts 13:21).

Unlike Moses, David requested to build a house for God to dwell in.

"... the king said unto Nathan the prophet, See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains ... Go and tell David my servant, Thus saith the Lord, Thou shalt not build me an house to dwell in: ⁵ For I have not dwelt in an house since the day that I brought up Israel unto this day; but have gone from tent to tent, and from one tabernacle to another. ⁶ Wheresoever I have walked with all Israel, spake I a word to any of the judges of Israel, whom I commanded to feed my people, saying, Why have ye not built me an house of cedars?" 1 Chronicles 17:1, 4-6.

God was content to dwell with His people and never complained of His accommodation. The tabernacle built by Moses and the temple by Solomon were perfectly constructed according to the pattern God gave to Moses (Exodus 25-30) and later elaborated to David. (1 Chronicles 28:11-21).

The presence of God now occupied a permanent structure and Israel prospered and was at their zenith in the reign of Solomon. But Israel turned her back on her Lord and the temple was idolized by them instead of the God who designed the temple. This temple was destroyed by Nebuchadnezzar and many of the people were taken captive to Babylon for seventy years as prophesied by Jeremiah.

"Therefore thus saith the Lord of hosts; Because ye have not heard my words ¹¹ ... this whole land shall be a desolation, and an astonishment;

and these nations shall serve the king of Babylon seventy years.”
Jeremiah 25:8, 11.

After the seventy years' captivity in Babylon a few (fifty thousand) of the people returned to their land under the leadership of Ezra. The temple was rebuilt, but it was incomparable to the one built by Solomon in so much that, "... *all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid.* ¹² *But many of the priests and Levites and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice.”*
Ezra 3:11-12.

Though inferior to the Solomon temple in grandeur, it surpassed it in having the Son of God grace it with His presence. "But the second temple had not equaled the first in magnificence; nor was it hallowed by those visible tokens of the divine presence which pertained to the first temple ... The second temple was not honored with the cloud of Jehovah's glory, but with the living presence of One in whom dwelt the fullness of the Godhead bodily, —who was God himself manifest in the flesh ... In the presence of Christ, and in this only, did the second temple exceed the first in glory." GC 24.1-24.2

This temple was reconstructed by Herod a few years before the birth of Christ. In the Antiquities of the Jews by Josephus the temple structure was described as follows. "Now the temple was built of stones that were white and strong, and each of their length was twenty-five cubits [37.5 ft] Their height was eight [12 ft], and their breadth about twelve [25 ft]."

"Wealth, labor, and architectural skill had for more than forty years been freely expended to enhance its splendors. Herod the Great had lavished upon it both Roman wealth and Jewish treasure, and even the emperor of the world had enriched it with his gifts.

Massive blocks of white marble, of almost fabulous size, forwarded from Rome for this purpose, formed a part of its structure; and to these the disciples had called the attention of their Master, saying: "See what manner of stones and what buildings are here!" Mark 13:1. GC 24.3

This was the temple the disciples drew to Christ attention as recorded in Matthew 24:1, 2.

"And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple. ²And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down." Matthew 24:1-2.

This temple was not in God's will and was not commissioned by Him as were the others. Therefore, there was no Ark of the Covenant or Shekinah glory in it.

All of the aforementioned temples were temporary man-built structures. God tabernacled in the human temple which was also like the others, temporary.

"Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up ... ²⁰Forty and six years was this temple in building, and wilt thou rear it up in three days? ²¹But he spake of the temple of his body." John 2:19-21.

The tabernacle built by Moses was replaced by the temple built by Solomon, which was destroyed by the Babylonians under Nebuchadnezzar in 589 B.C. After the return from Babylonian captivity the temple built under Ezra was remodeled by Herod, but this was later destroyed by the Roman under Titus in A.D. 70. History records that this destruction took place on the 9th day of the Hebrew month of Ab [May-June – religious

calendar] in 586 B.C., the same day the temple built by Solomon was destroyed by Nebuchadnezzar. Christ's body temple was destroyed in A.D 31 by the Romans, instigated by the Jewish leaders when they nailed it to the tree.

The temple in heaven brought to view in the Bible is eternal, permanent and enduring, made without hands which can never be destroyed. This temple is the pattern given to Moses, seen by Paul and described by John as the dwelling place of God.

“And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. ³ And I heard a great voice out of heaven saying, 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.”
Revelation 21:2-3.

Chapter 4

Gospel Order in the Tabernacle

Part 1

...by the Shekinah, God did dwell in the sanctuary. But even the sanctuary with its splendid furniture, standing in the midst of the camp--this was not all of the sanctuary. In addition to the splendid building and its furniture, there were the sacrifices and offerings of the people and the sacrifices and offerings on behalf of the people. There were the priests in their continual services and there was the high priest in his holy ministry. Without these the sanctuary was for Israel practically an empty thing, even though the Lord did dwell in it" A.T. Jones, *Consecrated Way to Christian Perfection* page 64.

Of the numerous teachings we can learn from the tabernacle one is that of Gospel Order, which can be defined as the harmonious system of governance set up by God for the orderly running and functioning of His church. In the tabernacle Gospel order is seen in the choosing of the tribe of Levi by God, and not by Moses and Aaron, for the services of the tabernacle. Order itself is "heaven's first law." RH 06-10-1902 par. 1.

The Apostle Paul writing to the Corinthians reiterates this principle.

“For God is not the author of confusion but of peace, as in all the churches of the saints ... Let all things be done decently and in order.”
1 Corinthians 14:33, 40. New King James Version (NKJV).

Like the Apostle Paul E.G. White treats to this matter in very clear language.

“All things may be done decently and in order, for the worship of God. There is order in Heaven, and there should be order upon the earth, especially in regard to the sacred worship of God.” RH 05-25-1876 par 80.

The Bible’s first instance of gospel order brought to view in the Bible pertains to the tabernacle. Numbers 1:50

“... 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.”

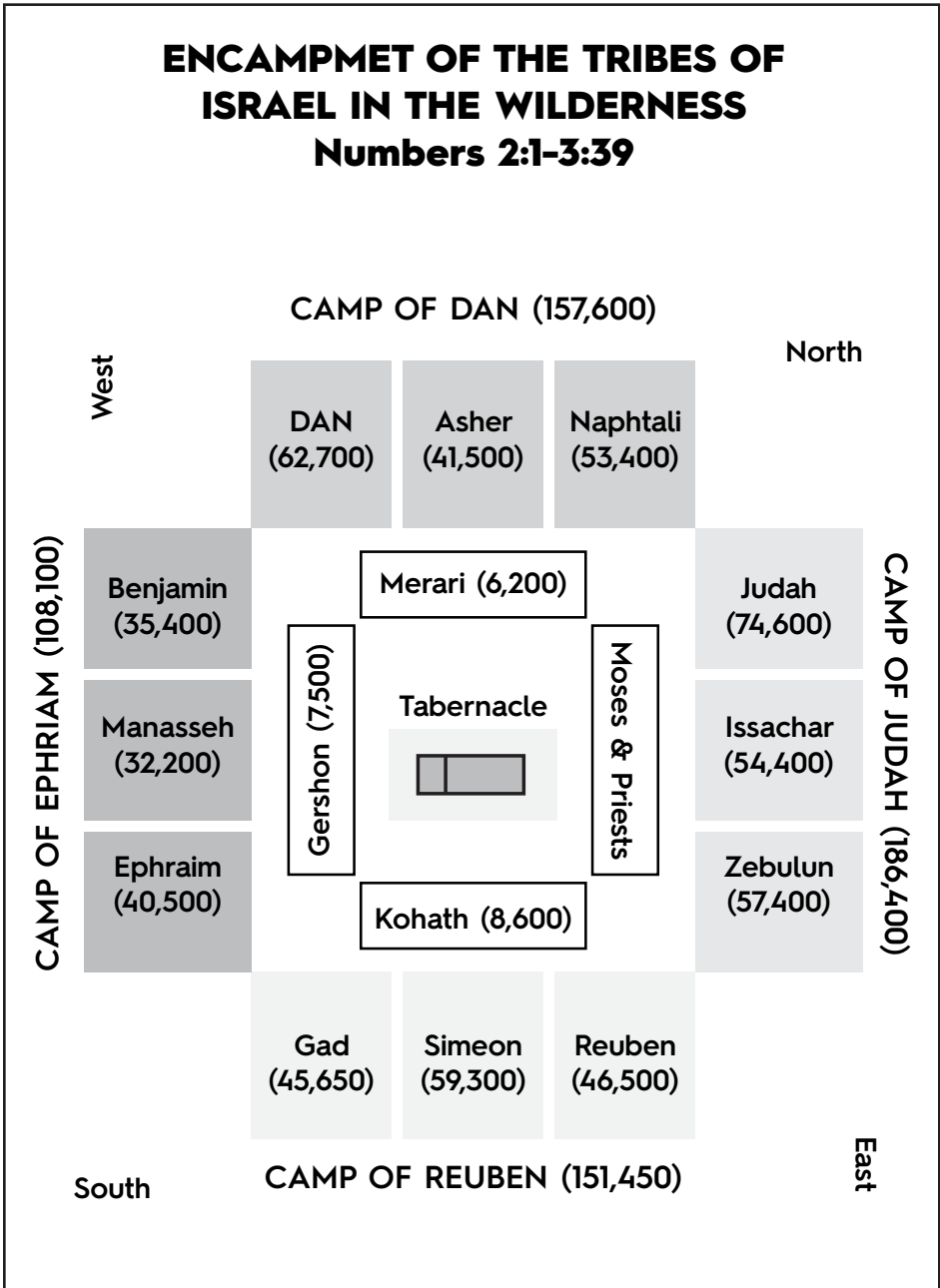
Here the Lord instructs Moses that he was to appoint the Levites over the tabernacle. It was God specific direction which was communicated to Moses, and not Moses determining who were to be over the tabernacle. Further, in Numbers 3:12 NKJV Moses is instructed by God, *“Now behold, I Myself have taken the Levites from among the children of Israel instead of every firstborn who opens the womb among the children of Israel. Therefore, the Levites shall be Mine.”* Gospel Order therefore teaches us that God gives instructions, and does not negotiate in His choosing of persons for His service. Being infinite and knowing the end from the beginning His choices of one over the other is not arbitrary or based on favoritism, but rather on His knowledge of the capacities and willingness of the human agent in carrying out His directions.

“For the gifts and calling of God are without repentance.” Romans 11:29.

Gospel Order is further illustrated in the set-up of the encampment in the wilderness around the tabernacle and its movements. As leader God determined the position of each tribe, its captain, the leader of the grouping of each tribe and their location relative to the tabernacle. After instructing Moses He then gave him the responsibility to count the number of persons in each tribe, with the exception of the tribe of Levi which was specially set apart for His service.

Consider the orderly arrangement of the encampment recorded in Numbers 2:1-34; 3:1-39 depicted in the following diagram.

DIAGRAM 1 RELATIVE POSITIONS WHEN ENCAMPED



The position of the tribes is given in a counterclockwise direction from East to North to West to South.

The camp of Judah was positioned on the East side and consisted of Judah, Issachar and Zebulun with a total of 186, 400 persons from one month old and upwards. Judah being the leader of this grouping.

The camp of Reuben was positioned on the South side and consisted of Reuben, Gad, and Simeon, totaling 151,450, from one month old and upwards. Reuben being the leader of this grouping.

The camp of Ephraim was positioned on the West side consisting of Ephraim, Benjamin and Manasseh totaling 108, 100, from one month old and upwards. Ephraim being the leader of this grouping.

The camp of Dan was positioned on the North side consisting of Dan, Asher, and Naphtali, totaling 157600, from one month and upwards. Dan being the leader of this grouping.

The total number was 603, 450 persons not including the 22, 000 Levites who were not counted among the tribes as they were specially chosen and set apart by God for service in the tabernacle. These arrangements are all set up by God Himself who communicated them by His word to Moses. Likewise, it is God by His word who sets up the order that is to obtain in His church on earth as it is in His church in heaven. Gospel order can only function if the will of God is carried out, and His will is revealed in His word. Christ in the model prayer in Luke 11:3 prays for the order of heaven to be the order in His body on earth so that God's will be done on earth as it is in heaven.

The tabernacle was the center of the encampment with the pillar of cloud (God's presence) determining when to move or when to set down. Moses, Aaron and his sons, the priests of the tribe of Levi were closest to the tabernacle on the Eastern side behind the camp of Judah. The other

Levites, the Merarites, the Gershonites, the Kohathites, were positioned around the tabernacle on the North, West, South respectively. The delegated leaders, Moses, Aaron and the priests were positioned to the East providing a buffer zone around the entrance of tabernacle. This arrangement was to prevent unlawful and disrespectful entrance to the tabernacle precincts. Similarly, the leaders of God's choosing must stand in their respective places as called and ordained by God to keep His way.

Chapter 5

Gospel Order in the Tabernacle

Part 2

Again we see the working of Gospel Order as God is the one who gives the instructions and Moses, His servant, communicates them to the camp which follows the directions given.

“God had in his special providence qualified Moses to stand at the head of the armies of Israel ... The Lord did not leave his holy tabernacle to be borne indiscriminately by any tribe that might choose. He was so particular as to specify the order he would have observed in bearing the sacred ark, and to designate a special family of the tribe of the Levites to bear it ... God signified his will to them by causing the pillar of cloud to rest directly over the tabernacle, where it remained until he would have them journey again. In all their journeying they were required to observe perfect order. Every tribe carried a standard bearing the sign which distinguished that tribe, and each tribe was required to pitch under its own standard. When the ark moved, the armies journeyed, the different tribes marching in order, under their own standards ...

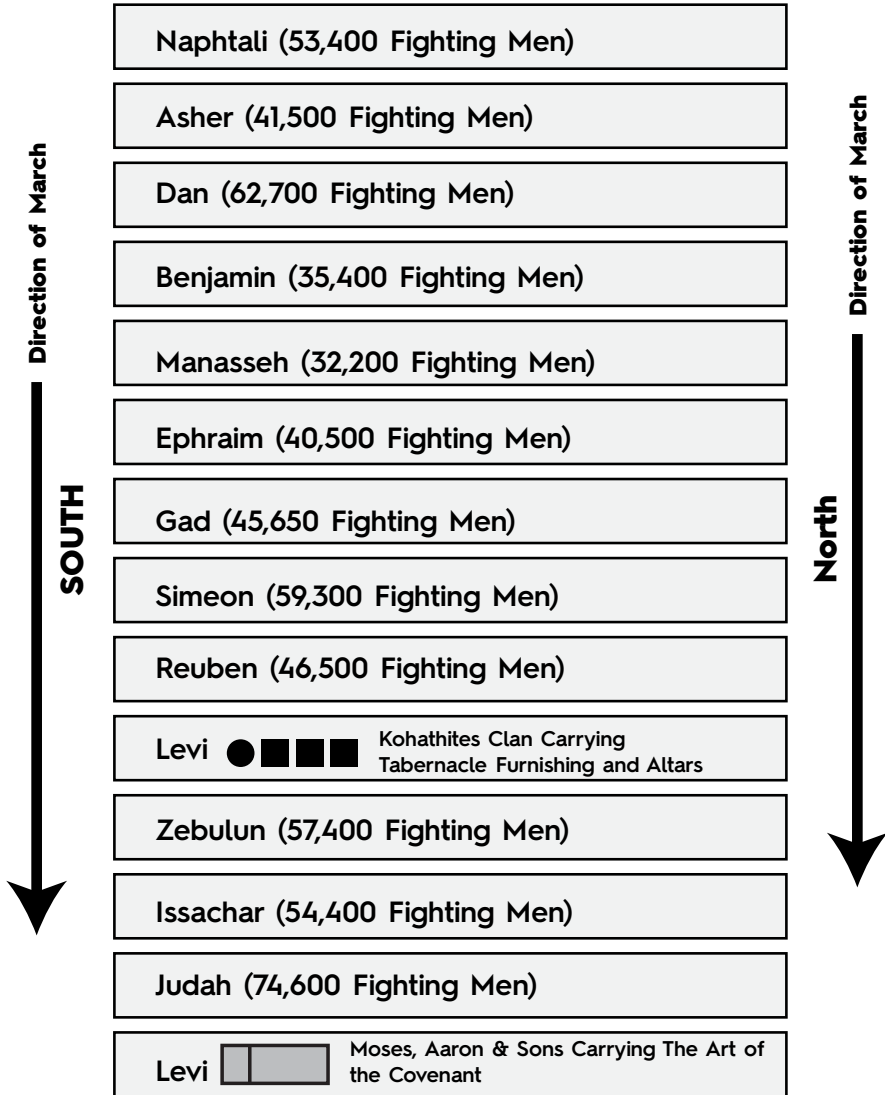
Moses and Aaron marching just in front of the ark, and the sons of Aaron following near them, each bearing a trumpet. They were to receive directions from Moses. Gospel Worker (GW) 158.1.

It must be emphasized that as these orders and instructions given by God are accepted and obeyed success and advancement are guaranteed.

The following diagram illustrates the order and direction of the march to the promised land.

**MARCHING ORDER OF THE TRIBES OF ISRAEL
AS THEY TRAVELED EAST TO THE
PROMISE LAND OF CANAAN:
Numbers 10:11-28**

WEST



EAST

In preparation for the onward journey, the tabernacle was dismantled and was stored for the journey. The tribe of Levi was responsible for the carrying of it. But although the tribe of Levi was responsible for this function they were strict rules regarding the dismantling, storing, and transporting of the tabernacle as also in the order of the movement of each tribe.

Aaron and his sons were of the tribe of Levi, but of the family of the Kohathites. Though others were Kohathites only those of Aaron's immediate family could be priests. In this God-ordained Gospel Order arrangement the priests alone were to touch the sacred articles of furniture in the tabernacle. They were to follow carefully laid out instruction communicated to them by Moses from God, the designer and architect of Gospel Order.

THE KOHATHITES

The Lord said to Moses and Aaron: ² “Take a census of the Kohathite branch of the Levites by their clans and families. ³ Count all the men from thirty to fifty years of age who come to serve in the work at the tent of meeting. ⁴ “This is the work of the Kohathites at the tent of meeting: the care of the most holy things. ⁵ When the camp is to move, Aaron and his sons are to go in and take down the shielding curtain and put it over the ark of the covenant law. ⁶ Then they are to cover the curtain with a durable leather, spread a cloth of solid blue over that and put the poles in place. ⁷ “Over the table of the Presence they are to spread a blue cloth and put on it the plates, dishes and bowls, and the jars for drink offerings; the bread that is continually there is to remain on it. ⁸ They are to spread a scarlet cloth over them, cover that with the durable leather and put the poles in place. ⁹ “They are to take a blue cloth and cover the lampstand that is for light, together with its lamps, its wick trimmers and trays, and all its jars for the olive oil used to supply it. ¹⁰ Then they are to wrap it and all its accessories

in a covering of the durable leather and put it on a carrying frame. ¹¹ “Over the gold altar they are to spread a blue cloth and cover that with the durable leather and put the poles in place. ¹² “They are to take all the articles used for ministering in the sanctuary, wrap them in a blue cloth, cover that with the durable leather and put them on a carrying frame. ¹³ “They are to remove the ashes from the bronze altar and spread a purple cloth over it. ¹⁴ Then they are to place on it all the utensils used for ministering at the altar, including the firepans, meat forks, shovels and sprinkling bowls. Over it they are to spread a covering of the durable leather and put the poles in place. ¹⁵ “After Aaron and his sons have finished covering the holy furnishings and all the holy articles, and when the camp is ready to move, only then are the Kohathites to come and do the carrying. But they must not touch the holy things or they will die. The Kohathites are to carry those things that are in the tent of meeting. ¹⁶ “Eleazar son of Aaron, the priest, is to have charge of the oil for the light, the fragrant incense, the regular grain offering and the anointing oil. He is to be in charge of the entire tabernacle and everything in it, including its holy furnishings and articles. ¹⁷ The Lord said to Moses and Aaron, ¹⁸ “See that the Kohathite tribal clans are not destroyed from among the Levites. ¹⁹ So that they may live and not die when they come near the most holy things, do this for them: Aaron and his sons are to go into the sanctuary and assign to each man his work and what he is to carry. ²⁰ But the Kohathites must not go in to look at the holy things, even for a moment, or they will die.” Numbers 4:1-20 NIV.

THE GERSHONITES

The Lord said to Moses, ²² “Take a census also of the Gershonites by their families and clans. ²³ Count all the men from thirty to fifty years of age who come to serve in the work at the tent of meeting. ²⁴ “This is the service of the Gershonite clans in their carrying and their other

work: ²⁵ They are to carry the curtains of the tabernacle, that is, the tent of meeting, its covering and its outer covering of durable leather, the curtains for the entrance to the tent of meeting, ²⁶ the curtains of the courtyard surrounding the tabernacle and altar, the curtain for the entrance to the courtyard, the ropes and all the equipment used in the service of the tent. The Gershonites are to do all that needs to be done with these things. ²⁷ All their service, whether carrying or doing other work, is to be done under the direction of Aaron and his sons. You shall assign to them as their responsibility all they are to carry. ²⁸ This is the service of the Gershonite clans at the tent of meeting. Their duties are to be under the direction of Ithamar son of Aaron, the priest. Numbers 4:21-28 NIV.

THE MERARITES

“Count the Merarites by their clans and families. ³⁰ Count all the men from thirty to fifty years of age who come to serve in the work at the tent of meeting. ³¹ As part of all their service at the tent, they are to carry the frames of the tabernacle, its crossbars, posts and bases, ³² as well as the posts of the surrounding courtyard with their bases, tent pegs, ropes, all their equipment and everything related to their use. Assign to each man the specific things he is to carry. ³³ This is the service of the Merarite clans as they work at the tent of meeting under the direction of Ithamar son of Aaron, the priest.” Numbers 4:29-33 NIV.

With everything in place the order to travel was given, but a certain order was to be observed and maintained with reference to the tabernacle.

“All the men assigned to the camp of Judah, according to their divisions, number 186,400. They will set out first.” Numbers 3:9 NIV.

When encamped these were on the East side.

“All the men assigned to the camp of Reuben, according to their divisions, number 151,450. They will set out second.” Numbers 3:16 NIV.

When encamped these were encamped on the South side.

All the men assigned to the camp of Ephraim, according to their divisions, number 108,100. They will set out third. Numbers 3:24 NIV.

When encamped these were on the West side.

All the men assigned to the camp of Dan number 157,600. They will set out last, under their standards. Numbers 3:31 NIV.

When encamped these were on the North side.

Though the Kohathites, the Gershonites, the Merarites were all Levites and worked in the service of God at the tabernacle, each clan had their specific responsibilities and could not function other than in their calling. This organization lends for the efficient and orderly functioning of the services of the tabernacle and the spirituality of the people. To allow any other operation to obtain except that allowed by God would be seen as rebellion and treason as is seen from the record of the rebellion of Korah, Dathan and Abiram.

“Korah was not satisfied with his position. He was connected with the service of the tabernacle, yet he desired to be exalted to the priesthood. God had established Moses as chief governor, and the priesthood was given to Aaron and his sons. Korah determined to compel Moses to change the order of things, whereby he should be raised to the dignity of the priesthood.” Spirit of Prophecy (SP) Vol. 1 p. 296.1.

It is clearly shown that the order set out by God, Gospel Order, cannot be disregarded except by rebellion which results in death and eternal

destruction as seen in the rebellion of Lucifer, Korah and Absalom. Each of them wanted to be in a position for which they were neither ordained nor equipped. Lucifer to be God, Korah to be a priest, and Absalom to be a king. As a result, they all failed and forfeited their designated positions and eternal life. But God has given us the assurance, *“Humble yourselves ... under the mighty hand of God, that he may exalt you in due time.”* 1 Peter 5:6. This exaltation is to the highest position creatures can attain unto, even to sit on the throne of the universe as heirs of God and joint heirs with Christ.

“To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.”
Revelation 3:21.

Finally, there was a timeframe for the Levites who worked in the tabernacle, this was from thirty to fifty years of age. Their type of work demanded youthful vigor and strength in the care for and the removal and transport of the tabernacle and all that pertained to it. On the other hand, the priests who ministered in the highest office of the tabernacle had a lifetime tenure as illustrated in the experience of Aaron, Eleazar, Eli, and Samuel. These examples serve to remind us that *“... the gifts and calling of God are without repentance.”* Romans 11:29. For persons to be removed from such offices of the highest calling they would have to “leave their first estate”, i.e. turn away from their calling as did the first rebel and his sympathizers.

“There were some in sacred office who pleaded for their heathen wives, declaring that they could not bring themselves to separate from them. But no distinction was made; no respect was shown for rank or position. Whoever among the priests or rulers refused to sever his connection with idolaters was immediately separated from the service of the Lord.” Prophet and Kings (PK) 674.1

Chapter 6

Gospel Order in God's Dwelling Place

W*e have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; ² A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. Hebrews 8:1, 2*

As one transitions from temples made with hands, which are figures of the true made after the pattern of the one in heaven, God's Holy Temple, we are brought to Gospel Order of the highest level.

"... he that putteth his trust in me ... shall inherit my holy mountain ... ¹⁵ For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Isaiah 57:13, 15.

God's temple, His dwelling place, His home, is order par excellence.

Prophets of old were given visions of God's home and the order that obtains there. We shall take a look through the visions of Isaiah, Ezekiel, and John the Revelator to see this order.

ISAIAH'S VISION

"In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. ² Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. ³ And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory. ⁴ And the posts of the door moved at the voice of him that cried, and the house was filled with smoke." Isiah 6:1-4.

Here we are brought into the throne room of God. There are the cherubim and seraphim with four and six wings respectively standing in the presence of the Eternal One. The seraphims have six wings, one pair as a face covering, another pair as foot covering, and the other pair with which to fly. Here is presented reverential order and respect by the holy angels as they veil their faces in the presence of the Almighty, reminding us of the order and respect to be exhibited when in the house of God.

"The angels veil their faces in His presence. The cherubim and the bright and holy seraphim approach His throne with solemn reverence. How much more should we, finite, sinful beings, come in a reverent manner before the Lord, our Maker!" Mount of Blessings (MB) 106.2

EZEKIEL'S VISION

Ezekiel gives us a fuller pictographic of the temple and throne of God in heaven. Ezekiel 1:1, 3-10.

“... in the fourth month, in the fifth day of the month, as I [Ezekiel] was among the captives by the river of Chebar ...² the heavens were opened, and I saw visions of God ...³ and the hand of the Lord was there upon him.⁴ And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire enfolding itself, and a brightness was about it, and out of the midst thereof as the color of amber, out of the midst of the fire.⁵ Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man.⁶ And everyone had four faces, and everyone had four wings.⁷ And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot: and they sparkled like the color of burnished brass.⁸ And they had the hands of a man under their wings on their four sides; and they four had their faces and their wings.⁹ Their wings were joined one to another; they turned not when they went; they went everyone straight forward.¹⁰ As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle. Ezekiel 1:1, 3-10.

In this description the order that prevailed is astounding. The wings were joined together and they did not turn to go forward because of their four faces, for wherever they went was forward. We shall look at the meaning of the symbols of “the likeness of their faces” later in our study. This is the scene around the throne of God. In Isaiah we see the seraphim with six wings attending the throne of God.

In Ezekiel we see the cherubims with four wings transporting the throne of God. Their order and precision is amazing, with none of them seeking to replace the other, or seeking to do the work of the other, but only that which is assigned to them. This is the ultimate example of Gospel Order. May we learn that the will of God as done in His church in heaven is likewise to be done in His church on earth being part of the same church.

“But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, ²³To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, Hebrews 12:22-23.

The firstborn being Christ may His people fulfill His prayer and allow the order for which He prayed to prevail in His church *“on earth as it is in heaven.”*

JOHN THE REVELATOR VISION

In the Revelation the Apostle John gives us the most comprehensive and clearest picture of Gospel Order at the center of the universe where the throne of God is with the slain Lamb in the Sanctuary not made with hands.

Revelation 4:1-11 NIV “... I looked, and there before me was a door standing open in heaven ... ²At once I was in the Spirit, and there before me was a throne in heaven with someone sitting on it. ³And the one who sat there had the appearance of jasper and ruby. A rainbow that shone like an emerald encircled the throne. ⁴Surrounding the throne were twenty-four other thrones, and seated on them were twenty-four elders. They were dressed in white and had crowns of gold on their heads. ⁵From the throne came flashes of lightning, rumblings and peals of thunder. In front of the throne, seven lamps were blazing. These are the seven spirits of God. ⁶Also in front of the throne there was what looked like a sea of glass, clear as crystal. In the center, around the throne, were four living creatures, and they were covered with eyes, in front and in back. ⁷The first living creature was like a lion, the second was like an ox, the third had a face like a man, the fourth was like a flying eagle. ⁸Each of the four living creatures had six wings and was covered with eyes all around, even under its

wings. Day and night they never stop saying: “Holy, holy, holy is the Lord God Almighty, who was, and is, and is to come.”⁹ Whenever the living creatures give glory, honor and thanks to him who sits on the throne and who lives for ever and ever,¹⁰ the twenty-four elders fall down before him who sits on the throne and worship him who lives for ever and ever. They lay their crowns before the throne and say:¹¹ “You are worthy, our Lord and God, to receive glory and honor and power, for you created all things, and by your will they were created and have their being.”

Here is order, Gospel Order at the heart of the universe. What a sublime scene with everyone in their order and position that God ordained. The seraphim, the twenty-four elders, and the thousands and ten thousand times ten thousands of angels showing reverential honor to God and to the Lamb.

Isaiah, Ezekiel, and John represent the seraphims and cherubims having faces as a lion, an ox, a man, and an eagle. With these three prophets presenting similar scenes around the throne of God they seem to be compelling us to take a closer look and seek to understand the messages these symbols convey. If persons consider these to be literal it would give a picture of these creature at the throne of God as frightening and unattractive. But John in the book of Revelation uses many symbols to convey important lessons to us, therefore we need to “rightly divide” these symbols.

1. The lion. The lion is considered the king of the beasts, but in the scriptures it is considered as bold, hence we can say the seraphims are here represented with the characteristic of boldness. *“The wicked flee though no one pursues, but the righteous are as bold as a lion.”* Proverbs 28:1 NIV.

“Judah is a lion’s whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall

rouse him up?” Genesis 49:9.

2. The ox. The ox is an animal associated with hard work plowing the fields of its master. It brings to our minds the idea of strength and perseverance in performing given tasks. *“So Elijah went from there and found Elisha son of Shaphat. He was plowing with twelve yoke of oxen, and he himself was driving the twelfth pair. Elijah went up to him and threw his cloak around him.” 1 Kings 19:19 NIV.*

3. The man. Man is the highest of all the creation of God in the earth. He was given dominion over all things that fly in the air, that walk and creep on the land and move about in the sea (Genesis 1:26). God gave him wisdom, intelligence and authority as demonstrated in the powers of reason given to Solomon by God. *“And God said unto him [Solomon], Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment; Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee.” 1 Kings 3:12.*

“God designed that man, the crowning work of His creation, should express His thought and reveal His glory.” Ministry of Healing (MH) 415.3

4. The Eagle. The eagle is associated with swiftness in its movements being able to glide at enormous speeds and catch its prey. *“For thus saith the Lord; Behold, he shall fly as an eagle...” Jeremiah 48:40.* These living creatures are angels which are all pictured as having wings. The seraphim have six wings and use two of them for flight which like the eagle is pictured as moving swiftly. *“Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.” Daniel 9:21.*

These symbols all present a picture around the throne of God with His angels which are ministering spirits (Hebrews 1:14) as bold, strong, intelligent, and swift to do His bidding at any moment and in any circumstance.

Chapter 7

The Fence and the Gate

And thou shalt make the court of the tabernacle: for the south side southward there shall be hangings for the court of fine twined linen of an hundred cubits long for one side: ¹⁰ And the twenty pillars thereof and their twenty sockets shall be of brass; the hooks of the pillars and their fillets shall be of silver ¹¹ And likewise for the north side in length there shall be hangings of an hundred cubits long, and his twenty pillars and their twenty sockets of brass; the hooks of the pillars and their fillets of silver. ¹² And for the breadth of the court on the west side shall be hangings of fifty cubits: their pillars ten, and their sockets ten. ¹³ And the breadth of the court on the east side eastward shall be fifty cubits ... ¹⁸ The length of the court shall be an hundred cubits, and the breadth fifty everywhere, and the height five cubits of fine twined linen, and their sockets of brass.”
Exodus 27:9-13, 18.

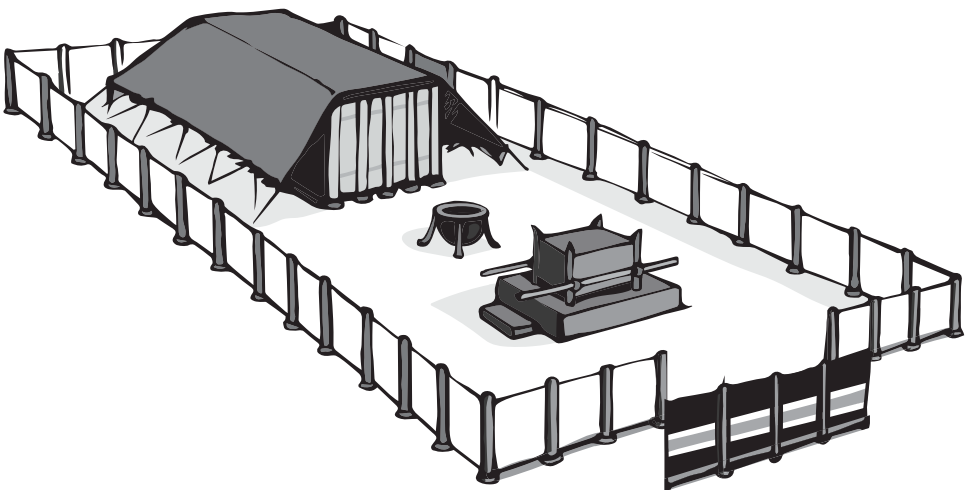
The construction details for the building of the fence to form the court was communicated to Moses by God. But the execution was carried out by skilled workmen under the guidance of Moses. This gives the understanding that all who are part of His body, the church, are to be actively involved in the building up of his work on the earth. Ephesians 4:8, 11-14; 1 Corinthians 12:12-31

We shall be using inches in place of a cubit (eighteen inches), a span (nine inches), and a hand breadth (three inches) for the dimensions of the tabernacle. One cubit being eighteen inches measured from the elbow to the tip of the middle finger. A span is nine inches measured from the point of the wrist to the tip of the middle finger. A hand breadth is three inches measured across the palm of the hand.

The fence was therefore one hundred and fifty long, seventy-five feet wide, and eight feet high. This gives an enclosed area of eleven thousand two hundred and fifty square feet (11,250 ft²).

On the south and north sides were sixty pillars set in sockets of brass buried in the sand, while on the east and west sides they were ten pillars set in sockets of brass also buried in the sand and held in place by its cord and pins. Pillars were three feet apart which lent for sturdiness and stability.

DIAGRAM OF THE FENCE OF TABERNACLE



The pillars were united by a single silver connecting bar called a silver fillet (seen as a line atop of the pillars) and were secured by brass tent pegs called pins. On the pillars hung four hundred and ninety feet of fine twined linen.

The fence gives a picture of unity and stability with each pillar in its correct position in proximity to the one beside it, and held in place by its cord and fastened to the earth by its pegs or pins. This teaches us lessons of how the church of the living God must operate, all bound together in the unity and love of Jesus with all humility.

The fence was a barrier against intrusion of animals or careless wanderers from approaching the tent with its sacred tabernacle. The lesson of the fence as a barrier says that a barrier or hedge must always be around God's sacred property, his church. The hedge protects it from the world which seeks intrusion with its ways which are contrary to and diametrically opposed to God and His ways.

“But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints.” Ephesians 5:3.

Here we speak not only of sexual immorality, but anything that is brought into the church of God that will cause it to identify with the world, its customs, and ways. This fornication called zana (zaw-naw) in the Hebrew and porneia (por-ni-ah) in the Greek speaks figuratively of unfaithfulness to God.

The fence was completed with a gate of beautifully blended colors of blue, scarlet, purple, and fine twined linen material.

THE GATE OF THE TABERNACLE

These same colors are found at the entrances of the Holy and Most Holy Places, as well as being the colors of the garments of the High Priest. The colors represent the beauty of the character of our Lord. The blue is a

symbol of His divinity, being the most abundant color spread out above and beyond us.

“... they saw the God of Israel. Beneath his feet was what looked like a pavement of sapphire, as blue as the sky.” Exodus 24:10 Good News Translation (GNT).

The purple is symbolic of Him as our kinsman redeemer who is the only mediator between God and man. The color purple being the result of blending blue and scarlet, divinity and humanity.

“For there is one God, and one mediator between God and men, the man Christ Jesus.” 1 Timothy 2:5.

The scarlet symbolizing Him as the Son of Man.

“Nearly two thousand years ago, a voice of mysterious import was heard in heaven, from the throne of God, “Lo, I come.” “Sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me... Lo, I come (in the volume of the Book it is written of Me,) to do Thy will, O God.” Hebrews 10:5-7. In these words, is announced the fulfillment of the purpose that had been hidden from eternal ages. Christ was about to visit our world, and to become incarnate. He says, “A body hast Thou prepared Me.” Had He appeared with the glory that was His with the Father before the world was, we could not have endured the light of His presence. That we might behold it and not be destroyed, the manifestation of His glory was shrouded. His divinity was veiled with humanity, —the invisible glory in the visible human form.” DA 23.1

The gate is the first step in the way to the Father in the Most Holy Place. The gate being the only entrance speaks of Christ as the only way to the Father.

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

There was no other entrance to the tabernacle except via the gate. Whichever direction one approaches the fence from, it guides him/her to the only entrance, the gate, where submitting himself to God, yielding his heart to Him, and fixing his affections on Him the sinner experiences justification by faith. The fence acted like the Law, a guide, bringing us to Christ the Gate.

“Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.” Galatians 3:24.

The gate with its beautiful colors attracts and draw the sinner to it. Once the drawing is not resisted. The sinner sees the cross planted at the entrance to the gate with its sacrifice and is attracted.

“Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.” Hebrews 13:12.

“Christ was under no obligation to become man’s sacrifice. He was above law. But he took upon him the form of a servant, and went without the camp, bearing our reproach. He suffered without the gates of Jerusalem, thereby signifying that he died not only for Israel, but for all the world.” Signs of the Times (ST) 7-15-1880. Art A, par. 12.

Outside the gate, beholding the cross, the sinner recognizes his/her debt of guilt has been paid. Believing this, Christ imputes His righteousness to the sinner’s account freeing him/her from the debt owed, and more, He imparts this same righteousness to him/her by the Holy Spirit making him/her righteous.

“And when your flesh was still uncircumcised—dead in transgression and swathed in its sinful nature—it was God who brought us to life with Him, forgave all our sins, and ¹⁴eliminated the massive debt we incurred by the law that stood against us. He took it all away; He nailed it to the cross. But that’s not all. ¹⁵He disarmed those who once

ruled over us—those who had overpowered us. Like captives of war, He put them on display to the world to show His victory over them by means of the cross. Galatians 2:13-15 The Voice Translation.

The gate though narrow admits whoever wants entrance as no one is debarred though only few seek entrance.

“... wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.” Matthew 7:14.

Though an only gate it was available, affordable and accessible to all. Though many things in this life may be available, not all persons can afford them, neither are they accessible to them. But the gate, our Savior, is available, affordable and accessible to all, if only all will come to Him. For the Savior categorically declares, *“... him that cometh to me I will in no wise cast out.” John 6:37.* Though the entrance to the tabernacle was closed it was never locked, hence it was accessible both night and day. All one needs to do is stretch out his hand and find the door open. What a beautiful picture of the entrance to our Savior, the gate, who bids us to, *“knock and it shall be opened unto you.” Luke 11:9.*

Chapter 8

The Redemption Price

S*peak unto the children of Israel, that they bring me an offering of every man that giveth it willingly ...³ And this is the offering which ye shall take of them; gold, and silver, and brass ...”*

Exodus 25:2, 3

The first set of material God told Moses to instruct the children of Israel to bring for the building of the tabernacle was, gold, silver, and brass. The offerings for the building of the tabernacle were of the best type and highest quality. But where would newly freed slaves have gotten such materials?

The children of Israel guided by Moses, as instructed by God, received reparations from their Egyptian slave masters, unlike the black slaves who received nothing for their centuries of toil and labor from their white slave masters. This is a crime recorded in the books of heaven which they will have to meet at the last day. As the Apostle James, the brother of our

Lord puts it, “Go to now, ye rich men, weep and howl for your miseries that shall come upon you. ² Your riches are corrupted, and your garments are moth-eaten. ³ Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. ⁴ Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabbath. ⁵ Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. ⁶ Ye have condemned and killed the just; and he doth not resist you.” James 5:1-6.

“The ignorant and the wise, the rich and the poor, the heathen and the slave, white or black—Jesus paid the purchase money for their souls. If they believe on Him, his cleansing blood is applied to them. The black man’s name is written in the book of life beside the white man’s. All are one in Christ. Birth, station, nationality, or color cannot elevate or degrade men. The character makes the man. If a red man, a Chinese, or an African gives his heart to God, in obedience and faith, Jesus loves him none the less for his color. He calls him His well-beloved brother. Selected Messages Book 2 (2SM) 488.1.

“The Israelites had already done what Moses had told them to do. They had gone to their Egyptian neighbors and asked for gold and silver and for clothes. ³⁶ The Lord had made the Egyptians friendly toward the people of Israel, and they gave them whatever they asked for. In this way they carried away the wealth of the Egyptians when they left Egypt.” Exodus 12:35, 36. Contemporary English Version (CEV).

With this bounty for their years of labor, they were able to give abundantly for the building of the tabernacle until they were told

that there was more than required for its completion. "... the people bring much more than enough for the service of the work, which the Lord commanded to make. ⁶ And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing. ⁷ For the stuff they had was sufficient for all the work to make it, and too much. Exodus 37:5-7.

What a lesson of liberality. Givers had to be restrained from giving to the cause of God. "No urging was needed. The people brought even more than was required, and were told to desist, for there was already more than could be appropriated. Counsels for the Church (CCh) 273.4. These offerings included gold, silver, and brass, the very material needed for the building of the tabernacle.

The gold in this context represents divinity, for only gold is seen in the Most Holy Place where the presence of God dwelt. The mercy seat and the cherubims were made of pure gold.

"Have the people make an Ark of acacia wood—a sacred chest 45 inches long, 27 inches wide, and 27 inches high. ¹¹ Overlay it inside and outside with pure gold, and run a molding of gold all around it. ¹² Cast four gold rings and attach them to its four feet, two rings on each side. ¹³ Make poles from acacia wood, and overlay them with gold. ¹⁴ Insert the poles into the rings at the sides of the Ark to carry it. ¹⁵ These carrying poles must stay inside the rings; never remove them. ¹⁶ When the Ark is finished, place inside it the stone tablets inscribed with the terms of the covenant, which I will give to you. ¹⁷ "Then make the Ark's cover—the place of atonement—from pure gold. It must be 45 inches long and 27 inches wide. ¹⁸ Then make two cherubim from hammered gold, and place them on the two ends of the atonement cover. ¹⁹ Mold

the cherubim on each end of the atonement cover, making it all of one piece of gold. ²⁰ The cherubim will face each other and look down on the atonement cover. With their wings spread above it, they will protect it.” Exodus 25:10-20. GOD’S WORD Translation (GW)

Silver was the currency used for the ransom of a soul in Israel. One-fifth or five and a half grams of silver was the amount to be paid for those who are twenty years or over who were involved in the service of Israel.

“And the Lord spake unto Moses, saying, ¹² When thou takest the sum of the children of Israel after their number, then shall they give every man a ransom for his soul unto the Lord, when thou numberest them; that there be no plague among them, when thou numberest them. ¹³ This they shall give, everyone that passeth among them that are numbered, half a shekel after the shekel [12 grams] of the sanctuary: (a shekel is twenty gerahs [0.6 grams]) an half shekel [6 grams] shall be the offering of the Lord. ¹⁴ Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the Lord. ¹⁵ The rich shall not give more, and the poor shall not give less than half a shekel, when they give an offering unto the Lord, to make an atonement for your souls.” Exodus 30:11-15.

If the ransom was paid it prevented a plague from afflicting the people. The lesson here in the antitype is if the redemption price was not paid by our substitute the whole world would have been afflicted with the plague of eternal separation from God.

Silver was used as ransom for the life of slaves in former ages. Joseph was sold into Egyptian slavery by his brothers for twenty pieces of silver. “Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelite’s for twenty pieces of silver: and they brought Joseph into Egypt” Genesis 37:28. Christ was similarly sold, but for thirty pieces of silver by Judas, to the Jewish leaders. “Then one

of the twelve, called Judas Iscariot, went unto the chief priests, ¹⁵ And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.” Matthew 26:14-15. This was the price paid for the life of Christ, the slave of humanity. “For thirty pieces of silver—the price of a slave—he [Judas] sold the Lord of glory to ignominy and death.” DA 716.2.

But the ransom price paid for the redemption of humanity was the precious blood of the slave of humanity, Christ.

“Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold ... ¹⁹ But with the precious blood of Christ, as of a lamb without blemish and without spot.” 1 Peter 1:18-19.

The estimate placed upon the life of the Son of God, the Creator, by the Jewish leaders in particular and humanity generally, is abysmally shameful and shocking. But God set a value on humanity who is nothing and less than nothing (Isaiah 40:17) compared to His Son who has life in Himself which is original, unborrowed, and underived, and this life He gives to all who believe on Him.

“Jesus said unto her [Martha], I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live.” John 11:25.

The equality of the gift of God in Christ for the redemption of all humanity is beautifully portrayed in the atonement (ransom) paid for each of the children of Israel.

“The rich must not give more than one-fifth of an ounce of silver, and the poor must not give less.” Exodus 30:15 NOG.

The life of the rich and the poor is of equal value in the sight of God. The spilt blood of God’s Lamb has paid the redemption price for all humanity whether rich or poor; from every nation, and kindred, tongue, and people on the face of the earth.

“When the duty of bringing the gospel to the colored race is presented, many make the plea that association with the colored people will contaminate society.” SWk 54.2.

The same God that blesses us as His sons and daughters blesses the colored race. Those who have the faith that works by love and purifies the soul will look with compassion and love upon the colored people. Many of those who have had every advantage, who have regarded themselves as superior to the colored people because their skin was white, will find that many of the colored race will go into heaven before them. SWk 55.2.

Chapter 9

The Symbol of Divinity

I will make a man more precious than fine gold; even a man than the golden wedge of Ophir. Isaiah 13:12.

In the court brass is found covering the acacia wood (humanity) (Exodus 27:1-19; 38:1-5). In the Holy Place both silver and gold cover the acacia wood (Exodus 26:32; 36:36). Acacia wood is covered with gold at the altar of incense, but the seven-branched candle stick and its utensils are of pure gold as also the table of shewbread is pure gold. In the Most Holy Place there is acacia wood covered with gold at the Ark of the covenant. But the lid or mercy seat of the Ark of the Covenant is only of gold, for here divinity is exclusively brought to view.

Gold, like the blue fabric, is the most abundant metal of the tabernacle. All the furniture of the MHP is made of gold; the ark of the Covenant, the mercy seat, and the two cherubims and in the HP the altar of incense, and the seven-branch candle stick with its utensils, and the table of

shewbread are all made of pure gold (Exodus 25; 37).

The Ark of the Covenant with its mercy seat was the most sacred of all the furnishings of the tabernacle. It is in this apartment, and at mercy seat of gold, that, *“Mercy and truth are met together; righteousness and peace have kissed each other.” Psalm 85:10.* The Ark of the Covenant represents the throne of God, where the God-Man (the acacia wood and the gold) has joined God (pure gold) and is set down with His Father on His throne.

“The throne of God, in the sanctuary above, is a living throne, self-moving, coming and going like a flash of lightning, in immediate response to the thought of the Spirit. On the contrary, they had in the earthly sanctuary but a feeble representation of that throne in the shape of an ark of wood and gold, which had to be carried about on the shoulders of men.” E. J Waggoner - The Everlasting Covenant (EVCO) 337.4

The acacia wood is the one item that is found in all areas of the tabernacle, from the court to the Holy Place, to the Most Holy Place. In the restoration of all things the God-Man along with all the redeemed will sit down with Him in His throne even as He is set down in His Father’s throne (Revelation 3:21). They will resemble their gold-covered acacia wood Redeemer in the restoration, even as He resembled them in the incarnation.

“Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.” Philippians 3:21.

“Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God ... ² Now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him.” 1 John 3:1-2.

Though our Redeemer was all gold, in the incarnation He relinquished the all-gold for our sakes and become forever gold-covered acacia wood, the God-Man in one person, something He never was before the fall of our fore parents. "To assure us of His immutable counsel of peace, God gave His only-begotten Son to become one of the human family, forever to retain His human nature." DA 25.3

"Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh." Romans 1:3.

"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same ... ¹⁶ For verily he took not on him the nature of angels; but he took on him the seed of Abraham ... ¹⁷ Wherefore in all things it behooved him to be made like unto his brethren. Hebrews 2:14, 16-17.

What glorious truths of the wonderful character of our God and Father are found when with eyes enlightened we look into the sanctuary and see God and His way, even our Saviour.

This imagery of gold and acacia wood is seen by Ezekiel and E.G White in visions of heaven. They present the glorious truth that on the throne of the Universe sits one in whose image man was made, who man looks like, though He is not a man.

"And under the firmament were their wings straight, the one toward the other: everyone had two, which covered on this side, and everyone had two, which covered on that side, their bodies. ²⁴ And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host: when they stood, they let down their wings. ²⁵ And there was a voice from the firmament that was over their heads, when they stood, and had let down their wings. ²⁶ And above the firmament that was

over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it. ²⁷ And I saw as the color of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about.” Ezekiel 1:23-27.

The prophet of the 3rd Angel Movement gives us an understanding of who may this person be.

“I have often seen the lovely Jesus, that He is a person. I asked Him if His Father was a person and had a form like Himself. Said Jesus, “I am in the express image of My Father’s person.” Early Writings (EW) 771.

“Man was to bear God’s image, both in outward resemblance and in character. Christ alone is “the express image” (Hebrews 1:3) of the Father; but man was formed in the likeness of God ... He was holy and happy in bearing the image of God and in perfect obedience to His will.” PP 45.2

Who may this one be that sits upon the throne that has “*the likeness as the appearance of a man?*” Is it Jesus the acacia gold covered God-man, or may it be our dear Father? A thing may have the form, the appearance of something, but it is not necessarily the same thing as illustrated in Revelation 9:7.

“And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men.”

The author is not here saying that God looks like a man with hands, and feet, and eyes, and a nose as we know them. God is a Spirit (John 4:24) and not a creature, likewise His throne is living not like the thrones we know.

In the tabernacle the golden Ark of the Testament in the Most Holy Place is symbolic of the throne of God in heaven, with the shekinah light symbolizing the presence of God between the cherubims.

“And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.” Exodus 25:22, 7:89; 1 Samuel 4:4; 2 Samuel 6:2; 2 Kings 19:15; 1 Chronicles 1:6; Psalm 80:1; 99:1; Isaiah 37:16. It is from here that He communicates His will to His creatures via His messengers.

“The matchless splendor of the earthly tabernacle reflected to human vision the glories of that heavenly temple where Christ our forerunner ministers for us before the throne of God. The abiding place of the King of kings, where thousand thousands minister unto Him, and ten thousand times ten thousand stand before Him (Daniel 7:10); that temple, filled with the glory of the eternal throne, where seraphim, its shining guardians, veil their faces in adoration ...”. GC 414.2.

As the high priest on earth ministers before the golden Ark of the Covenant in the Most Holy Place of the sanctuary on the day of atonement, so likewise Christ our High Priest, in this the antitypical day of atonement, ministers for us before the throne of God with its amber gold color.

Chapter 10

The Bronze Altar and Laver

An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in all places where I record my name I will come unto thee, and I will bless thee. ²⁵ And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it. ²⁶ Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.” Exodus 20:24-26.

The brazen altar is the first piece of furniture encountered after entering the gate of the tabernacle in the wilderness. It is also the largest piece of furniture of the tabernacle.

“The Lord continued, “Make an altar out of acacia wood. It should be 7½ feet square, and 4½ feet high. 2 Make a horn at each of its four corners. The four horns and the altar must be made out of one piece of wood covered with bronze.” Exodus 27:1 NOG.

Altars are symbols of sacrifice, and sacrifices are symbolic of crosses, and the ultimate cross, that of Jesus.

In the tabernacle the brazen altar in the court is a symbol of sacrifice. It is in the court of the heavenly sanctuary, the earth, that the great sacrifice was paid for our redemption.

The first altar on the earth must have been the one set up by God after the fall. God made coats of skin obviously from an animal, likely a lamb which was sacrificed by Adam.

“Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them.” Genesis 3:21.

Later, Cain and Abel also offered sacrifices, no doubt being taught to so do by their parents.

“And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord.⁴ And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering. Genesis 4:3-4.

Abel “brought the fat,” indicative of a sin offering (Leviticus 4:19-20). Subsequently the Bible records that the first thing Noah did after leaving the ark was to build an altar (Genesis 8:18-20). Likewise, so also did Abraham (Genesis 12:7-8).

At Calvary an altar was set up and an offering for sin was made. “But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God.” Hebrews 10:12.

An altar was a place of slaughter. In the court the brazen altar stood in a prominent and elevated place, for it says to the sinner, without the shedding of blood there is no remission of sin.

On the brazen altar sacrifices of the people and for the people were made by the priests, their representatives. These offerings were for sin, for making peace, for burnt offerings, and for consecration among others.

“And the priest shall take of the blood of the sin offering with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar: ³⁵ And he shall take away all the fat thereof, as the fat of the lamb is taken away from the sacrifice of the peace offerings; and the priest shall burn them upon the altar, according to the offerings made by fire unto the Lord: and the priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him.” Leviticus 4:34-35.

The cross of Christ which was erected without the gate (Hebrews 13:13) is a symbol of the self-sacrifice for the entire human family. But the sacrifices at the brazen altar is the sacrifice of self of the one who enters the gate through justification by faith in Christ. In his walk of justification by faith within the gate the child of God encounters many obstacle and failures. Here at the brazen altar he brings his sacrifices of praise and offerings for sin and thanksgiving, and consecration of himself daily to God.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. Romans 12:1. The apostle seems here to be referring to the brazen altar. The child of God having been redeemed and is in the Way has a work to do, that of the sacrifice of his body, self. Like the sacrifices at the brazen altar we are to be dead, but we are still alive. This seems to be paradoxical, to be dead while still alive. The Apostle Paul addresses this in his epistle to the Galatians and the Romans. Galatians 2:20; Romans 6:11

This is the crucifixion of self which is accomplish by the believer's surrender to Christ. This is a work of faith only accomplishable because of the crucifixion of the human self by Christ, and it is a daily experience.

“I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.” 1 Corinthians 15:31.

“... reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Romans 6:11

This brings us to the inescapable conclusion that the putting to death of the human self is a daily work of faith while we are still alive.

“I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.” Galatians 2:20.

But the converse of being alive while dead is also true as brought to view by the Apostle Paul. In *1 Timothy 5:6*.

“But she that liveth in pleasure is dead while she liveth.”

The experience of being dead while alive involves the work of daily consecration of the new life to God for the accomplishing of this new and unbelievable experience. Such is only known and understandable by those who have experienced it.

“When the Spirit of God controls mind and heart, the converted soul breaks forth into a new song; for he realizes that in his experience the promise of God has been fulfilled, that his transgression has been forgiven, his sin covered. He has exercised repentance toward God for the violation of the divine law, and faith toward Christ, who died for man’s justification. “Being justified by faith,” he has “peace with God through our Lord Jesus Christ” Romans 5:1. AA 476.2

But because this experience is his, the Christian is not therefore to fold his hands, content with that which has been accomplished for him. He who has determined to enter the spiritual kingdom will find that all the powers and passions of unregenerate nature, backed

by the forces of the kingdom of darkness, are arrayed against him. Each day he must renew his consecration, each day do battle with evil. Old habits, hereditary tendencies to wrong, will strive for the mastery, and against these he is to be ever on guard, striving in Christ's strength for victory." AA 476.3.

"And the Lord spake unto Moses, saying, ¹⁸ "Thou shalt also make a laver of brass, and his foot also of brass, to wash withal: and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein. ¹⁹ For Aaron and his sons shall wash their hands and their feet thereat: ²⁰ When they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the Lord." Exodus 30:17-21

"He made the laver of bronze and its base of bronze, from the bronze mirrors of the serving women who assembled at the door of the tabernacle of meeting." Exodus 38:8 NLT.

The laver was made of brass or bronze material and not of glass as we know mirrors today, when polished are highly reflective.

"He makes the skies reflect the heat like a bronze mirror. Can you do that?" Job 37:18 NLT

Like the other materials used in the construction of the tabernacle the bronze was a free will offering of the women, and hence a sacrifice on their part. No doubt these mirrors were the property of the women, though also used by men, for the purpose their clothing and adorning was appropriate, neat and tidy.

"I want women to show their beauty by dressing in appropriate clothes that are modest and respectable. Their beauty will be shown by what they do, not by their hair styles or the gold jewelry, pearls, or expensive

clothes they wear. ¹⁰ *This is what is proper for women who claim to have reverence for God.” 1 Timothy 2:9-10 NOG.*

The laver being made of the looking glass gives the understanding that it is a revealer of ourselves, even as the word of God reveals us to ourselves.

“If someone listens to God’s word but doesn’t do what it says, he is like a person who looks at his face in a mirror, ²⁴ studies his features, goes away, and immediately forgets what he looks like.” James 1: 23-24.

The laver represents the word of God that reveals who we are. *“It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.” John 6:63.* The word having the Spirit and life of God has the capacity to cleanse.

“Now ye are clean through the word which I have spoken unto you.” John 15:3.

“Sanctify them through thy truth: thy word is truth.” John 17:17.

Here sanctify means cleanse like a vine cleansed by pruning and so fitted to bear fruit.

“Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word.” Psalm 119:9.

“That he might sanctify and cleanse it with the washing of water by the word.” Ephesians 5:26.

The laver provides cleansing for the one who enters the gate. Those on the broad way which leads to destruction needs the cleansing blood of Christ before the word can be effectual for them. Christ speaking of this says,, *“One who has bathed all over needs only to have his feet washed to be entirely clean. Now you are clean—but that isn’t true of everyone here.” John 13:10 The Living Bible (TLB).*

“Christ is still speaking of the higher cleansing as illustrated by the lower. He who came from the bath was clean, but the sandaled feet soon became dusty, and again needed to be washed. So Peter and his brethren had been washed in the great fountain opened for sin and uncleanness. Christ acknowledged them as His. But temptation had led them into evil, and they still needed His cleansing grace. When Jesus girded Himself with a towel to wash the dust from their feet, He desired by that very act to wash the alienation, jealousy, and pride from their hearts.” DA 646.3.

The washing at the laver was for Aaron and his sons, those who minister before the Lord.

“...Aaron and his sons shall wash their hands and their feet thereat: ²⁰ When they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the Lord: ²¹ So they shall wash their hands and their feet, that they die not.”

Solemn indeed was the instruction. Isaiah who caught a glimpse of holiness of God and confessed that he was a man of unclean lips and dwelled among a people of unclean lips seems to expressing this same sentiment, when he says, “... *be ye clean, that bear the vessels of the Lord.*” *Isaiah 52:11.*

While God’s people are exhorted to be clean, those who minister the holy things of God are especially so exhorted. As ministers speak to their congregants or to the wider world field, the word of God must be their guide and not the tradition or maxims of men.

“The traditions and maxims of men must not take the place of revealed truth. AA 199.3.

Chapter II

Boards and Bars

And thou shalt make boards for the tabernacle of shittim [acacia] wood standing up. ¹⁶ Ten cubits [fifteen feet] shall be the length of a board, and a cubit and a half [27 inches] shall be the breadth of one board. ¹⁷ Two tenons shall there be in one board, set in order one against another: thus shalt thou make for all the boards of the tabernacle. ¹⁸ And thou shalt make the boards for the tabernacle, twenty boards on the south side southward. ¹⁹ And thou shalt make forty sockets of silver under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons. ²⁰ And for the second side of the tabernacle on the north side there shall be twenty boards: ²¹ And their forty sockets of silver; two sockets under one board, and two sockets under another board. ²² And for the sides of the tabernacle westward thou shalt make six boards. ²³ And two boards shalt thou make for the corners of the tabernacle in the two sides. ²⁴ And they shall be coupled together beneath, and they shall be coupled together above the head

of it unto one ring: thus shall it be for them both; they shall be for the two corners. ²⁵ And they shall be eight boards, and their sockets of silver, sixteen sockets; two sockets under one board, and two sockets under another board. ²⁶ And thou shalt make bars of shittim wood; five for the boards of the one side of the tabernacle, ²⁷ And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the two sides westward. ²⁸ And the middle bar in the midst of the boards shall reach from end to end. ²⁹ And thou shalt overlay the boards with gold, and make their rings of gold for places for the bars: and thou shalt overlay the bars with gold. Exodus 26:15-29

The architect, designer, and builder of the universe is the one who designed and gave instruction for the building of the tabernacle. The building, its contents and all its associated parts were done to the minutest detail according to the architectural drawings given to Moses, as seen in the boards and bars of the building.

The boards were made of acacia wood. This choice of wood was done to withstand the harsh desert conditions. The trees from which they were cut were strong and tall, and like the shoes of the people, did not wear out during the forty years of wilderness wandering and needed not to be replaced.

“Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years.” Deuteronomy 8:4

In order to fulfill the requirements of the architect, the trees had to be cut into boards to be for use. This process was no doubt tedious and time consuming, illustrating the process the children of God must go through with all their knots and twist like the acacia trees. If we are to be fitted up for places in the tabernacle of God, we must be straightened out and the sap of selfishness must be dried out. “Nothing saps spirituality from the

soul more quickly than to enclose it in selfishness and self-caring.” Councils on Stewardship (CS) 271. The boards were to be standing up, and no doubt they had to be smooth in order to fit seamlessly one with the other. The gold will be their covering and stands as a symbol of divinity.

“Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.” 2 Peter 1:4.

All the boards were to be the same height even though cut from different trees, and were to be put into silver sockets, illustrating that they were no longer connected to the earth. This is a beautiful illustration of the child of God being in the world, but not of the world.

“I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. ¹⁶ They are not of the world, even as I am not of the world.” John 17:15-16.

Silver symbolizes the redemption price, and Christ having redeemed does not leave us, but comes to our aid and keeps us from the corruptions of the world.

“For because he himself suffered when tempted, he is able to come to the aid of those who are being tempted.” Hebrews 2:18.

None of the boards including the corner boards are in relation with the desert sand but with each other and held together by the bars, but kept in place by the bar in the midst by the Holy Spirit which joins them all together. No board stands alone and independent of the others. This is illustrative of the holy temple of the Lord, the church of God.

“And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; In whom all the building fitly framed together groweth unto an holy temple in the Lord.” Ephesians 2:20-21.

Chapter 12

The Veil

Make a curtain of blue, purple and scarlet yarn and finely twisted linen, with cherubim woven into it by a skilled worker. ³² Hang it with gold hooks on four posts of acacia wood overlaid with gold and standing on four silver bases. ³³ Hang the curtain from the clasps and place the ark of the covenant law behind the curtain. The curtain will separate the Holy Place from the Most Holy Place. ³⁴ Put the atonement cover on the ark of the covenant law in the Most Holy Place. ³⁵ Place the table outside the curtain on the north side of the tabernacle and put the lampstand opposite it on the south side. ³⁶ “For the entrance to the tent make a curtain of blue, purple and scarlet yarn and finely twisted linen—the work of an embroiderer. ³⁷ Make gold hooks for this curtain and five posts of acacia wood overlaid with gold. And cast five bronze bases for them. Exodus 26:31-37.

The veil is the name given to the two curtains of the tabernacle that separated the Holy Place from the outer court, and the other veiled the Holy of Holies from the Holy Place. It was also used as a covering for the Ark of the Covenant when being transported.

“And when the camp setteth forward, Aaron shall come, and his sons, and they shall take down the covering vail, and cover the ark of testimony with it.” Numbers 4:5 NIV

The veil is also used to separate. *“... The curtain will separate the Holy Place from the Most Holy Place.”*

In the KJV of the Bible reference is made to six types of veils.

The veil of the tabernacle was made of made of blue, purple, scarlet and fine twined linen which hung upon four pillars of acacia (shittim) wood. Embroidery of cherubims were made throughout the fabric.

“And he made the vail of blue, and purple, and crimson, and fine linen, and wrought cherubims thereon.” 2 Chronicles 3:14.

These cherubims represented the myriad host of angels which attend at the throne of God in the heavenly sanctuary and are the ministering spirits referred to in Hebrews 11:13, 14.

“But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? ¹⁴Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?”

In the tabernacle the veil that separated the Holy Place from the Most Holy Place was passed through once every year by the high priest on the Day of Atonement.

“And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year ...” Leviticus 16:34.

The veil of the temple built by King Solomon was much larger than the one in the tabernacle in the wilderness, even as the temple was larger than the tabernacle. They both served the same purpose of teaching the people that being unholy, they needed someone to go within the veil who could stand for them in the presence of a holy God without being consumed. What a fitting illustration of the One who veiled the glory of the holy God in our flesh that we may see God and not perish. But on the mount of transfiguration, the glory of God, not God Himself, burst through the veil of Christ's flesh and was seen by the disciples present.

“And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, ² And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.” Matthew 17:1-2.

Only the three who are to witness His anguish in Gethsemane have been chosen to be with Him on the mount. Now the burden of His prayer is that they may be given a manifestation of the glory He had with the Father before the world was, that His kingdom may be revealed to human eyes, and that His disciples may be strengthened to behold it. He pleads that they may witness a manifestation of His divinity that will comfort them in the hour of His supreme agony with the knowledge that He is of a surety the Son of God and that His shameful death is a part of the plan of redemption. DA 419.4

His prayer is heard. While He is bowed in lowliness upon the stony ground, suddenly the heavens open, the golden gates of the city of God are thrown wide, and holy radiance descends upon the mount, enshrouding the Saviour's form. Divinity from within flashes through humanity, and meets the glory coming from above. Arising from His prostrate position, Christ stands in godlike majesty. The soul agony is gone. His countenance now shines “as the sun,” and His garments are “white as the light” DA 421.1

The disciples, awaking, behold the flood of glory that illuminates the mount. In fear and amazement, they gaze upon the radiant form of their Master. As they become able to endure the wondrous light, they see that Jesus is not alone. Beside Him are two heavenly beings, in close converse with Him. DA 421.2

The human flesh of Christ veiled the Father from our sight and in Him we are able to see God and live.

“Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, ²⁰ By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh.” Hebrews 10:19-20.

“In order that God might reach man, and be joined to him once more; in order that God might be revealed to man once more; and that man might be once more in the place which God made him for, Jesus gave himself, and God appeared in him, with his glory so veiled human flesh that man, sinful man, can look upon him and live. In Christ man can meet God and live, because in Christ the glory of God is so veiled, so modified, that sinful man is not consumed. All of God is in Christ, for “in him dwelleth all the fullness of the godhead bodily.” When Jesus came to bring man once more to God, he veiled this bright consuming glory, so that now men can look upon God as he is in all his glory in Jesus Christ, and live. Whereas, out of Christ, in himself, alone, no man can see God and live. In Christ, out of himself, no man can see God and not live. In Christ, to see God is to live; for in him is life, and the life is the light of men.” A.T Jones, 1895 GC Bulletin 161-162.

The eternal Son of God veiled himself with human flesh that we may see God in him and live. Yet they are persons who read the Old Testament, especially the books of Moses, cannot see the loveliness of the character of God as revealed in Christ because of veil of unbelief.

“And not as Moses, which put a veil over his face, that the children of Israel could not stedfastly look to the end of that which is abolished: ¹⁴ But their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the old testament; which veil is done away in Christ. ¹⁵ But even unto this day, when Moses is read, the veil is upon their heart. ¹⁶ Nevertheless when it shall turn to the Lord, the veil shall be taken away.”

Those who read the Old Testament and Moses with the veil of unbelief on their minds will not be able to see the wonderful principles of the character of God revealed therein. Unless such turn to the Lord the veil will remain untaken away and they will continue believing and spreading the falsehoods of Satan that God is the cause of all the sickness, killings, destruction and death in the Old Testament. But Christ tells us that, Satan “was a murderer from the beginning” John 8:44.

And E.G. White also says similarly.

“Sickness, suffering, and death are work of an antagonistic power. Satan is the destroyer; God is the restorer.” Ministry of Healing (MH) 113.1.

“When we consider in what false colors Satan has painted the character of God, can we wonder that our merciful Creator is feared, dreaded, and even hated? The appalling views of God which have spread over the world from the teachings of the pulpit have made thousands, yes, millions, of skeptics and infidels.” GC 536.2.

Despite such falsehoods and outright lies our Saviour permitted the veil of his flesh to be rent in twain opening a new and living way into the presence of God for us.

“Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, ²⁰ By a new and living way, which he hath consecrated

for us, through the veil, that is to say, his flesh.” Hebrews 10:19-20.

Of such significance was this rent that it was attested to by the veil of the temple being rent in twain from top to bottom.

“And the veil of the temple was rent in twain from the top to the bottom.” Mark 15:38.

The significance of this occurrence should not be lost on us. The veil is alleged to be (60) sixty feet long, (30) thirty feet wide and approximately (4) four inches thick, and took (300) three hundred priests to manipulate and hang it. It means that the veil was divinely rent even as Christ body was, *“Yet it pleased the Lord to bruise him.” Isaiah 53:10.*

Further, the veil of the temple was rent in twain, most likely in the middle for it said to the people that, “Israel was divorced from God.” DA 709.4.

APPEAL

Brethren, never allow anyone’s ideas to unsettle your faith in regard to the order and harmony which should exist in the church. Many of you do not see all things clearly. The directions in regard to order in the tabernacle service were recorded that lessons might be drawn from it by all who should live upon the earth. Men were selected to do various parts of the work of setting up and taking down the tabernacle, and if one strayed in carelessly and put his hands to the work assigned to another, he was to be put to death. We serve the same God today. But the death penalty has been abolished; had it not been, there would not now be so much careless, disorderly work in His cause. The God of heaven is a God of order, and He requires all His followers to have rules and regulations, and to preserve order. All should have a perfect understanding of God’s work. 5T 274.1