Jesus Christ in the Old Testament

The Torah, Prophets and Psalms

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Our Lord Jesus Christ the Exalted, Risen Saviour’s words in Luke 24 are moving: He said to them, “How foolish you are, and how slow of heart to believe all that the prophets have spoken! Did not the Christ have to suffer these things and then enter his glory?” And beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself. They asked each other, “Were not our hearts burning within us while he talked with us on the road and opened the Scriptures to us?” He said to them, “This is what I told you while I was still with you: Everything must be fulfilled that is written about me in the Law of Moses, the Prophets and the Psalms.” (Luke 24:25-27, 32, 44).

These words of our Lord Jesus Christ on the day of his resurrection stirred my heart. A very important question about Jesus’ conversation with the disciples on the road between Jerusalem and Emmaus is: What Scriptures did Jesus Christ possibly use after His resurrection to prove all things that pertained to him?

It was the search for these answers that led to my research and study of the Old Testament - it has also led to the theme
of this book: Jesus Christ in the Old Testament (Torah, the Prophets and Psalms).

Therefore, we look at Jesus Christ in the Tabernacle, Priesthood, Offerings and Feasts of the Lord. After that, we look at the Angel of the Lord in the Old Testament and we end with the possible Scriptures that Jesus would have used to prove what Scriptures relate to him.

This is surely not the last word on this important issue in the Bible, but I trust that this book - *Jesus Christ in the Old Testament* - will help to open our minds to a better understanding of the Scriptures (Luke 24:45).

Raymond D. Lombard
Part 1

The Tabernacle
Chapter 1

INTRODUCTION TO THE STUDY OF THE TABERNACLE

To the question "but why study the tabernacle?" the Bible replies: The tabernacle and all that goes with it, speaks to us of Christ (Heb. 8:1-6; 9:11-14, 24-28; 10:12, 19, 20). Christ also confirmed that the tabernacle was solely about Himself and His work of atonement, when He spoke to the people of Emmaus: *And beginning at Moses* (Tabernacle offerings & the law) *and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself* (Luke 24:27). Furthermore, we read in Romans 15:4: *For whatever things were written before were written for our learning.* Again we read in 2 Timothy 3:16, 17 *All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work.*

As a Messianic Jew aptly remarked: ‘The Old Testament is the lock, the New Testament is the key; what is the use of a lock without a key?’ In the same way, knowledge of the Old Testament is necessary to correctly understand the New Testament. The two compliment each other and form one perfect whole.

A further reason why the study of the tabernacle is considered important is seen in the fact that God only devotes two chapters to the subject of
creation, chaos, re-creation of the earth and the creation of man (Gen. 1 and 2), while He devotes no less than 50 chapters (13 in Exodus; 18 in Leviticus; 13 in Numbers; 2 in Deuteronomy and 4 in Hebrews) to the tabernacle and the accompanying rituals. The tabernacle and all the ritual sacrifices were shadows of Christ’s incarnation. This tabernacle was a type of the heavenly one, as recorded in Hebrews 8:5; 9:24.

THE ORIGIN OF THE TABERNACLE

The tabernacle had its origin in God (Exod. 25:1-9; Heb. 8:5). This tabernacle that God commanded Moses to make in the desert shortly after the deliverance of Israel from Egypt is a perfect type and shadow of the Lord Jesus Christ.

Every bit of detail about tabernacle and its structure, materials, furniture and the ministry of the tabernacle reveal some or other aspect of the infinite grace, attributes, gift and personality and work of our Lord and Saviour Jesus Christ, as we read in Hebrews:

- *By a new and living way which He consecrated for us, through the veil, that is, His flesh* (Heb. 10:20).

- *For a tabernacle was prepared: the first part, in which was the lampstand, the table, and the showbread, which is called the sanctuary; and behind the second veil, the part of the tabernacle which is called the Holiest of All, which had the golden censer and the ark of the covenant overlaid on all sides with gold, in which were the golden pot that had the manna, Aaron’s rod that budded, and the tablets of the covenant; and above it were the cherubim of glory overshadowing the mercy seat. Of these things we cannot now speak in detail. Now when these things had been thus prepared, the priests always went*
into the first part of the tabernacle, performing the services. But into the second part the high priest went alone once a year, not without blood, which he offered for himself and for the people’s sins committed in ignorance; the Holy Spirit indicating this, that the way into the Holiest of All was not yet made manifest while the first tabernacle was still standing (Heb. 9:2-8).

- But Christ came as High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation. Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption. For if the blood of bulls and goats and the ashes of a heifer, sprinkling the unclean, sanctifies for the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God? (Heb. 9:11-14)

- For the law, having a shadow of the good things to come, and not the very image of the things, can never with these same sacrifices, which they offer continually year by year, make those who approach perfect. For then would they not have ceased to be offered? For the worshipers, once purified, would have had no more consciousness of sins. But in those sacrifices there is a reminder of sins every year. For it is not possible that the blood of bulls and goats could take away sins. Therefore, when He came into the world, He said: “Sacrifice and offering You did not desire, But a body You have prepared for Me. In burnt offerings and sacrifices for sin You had no pleasure. Then I said, ‘Behold, I have come— In the volume of the book it is written of Me—To do Your will, O God.
In studying the tabernacle, we come to understand the way that the Lord God prepared, or the steps that the Lord has put in place, so that sinful people would be able to approach a Holy God. God’s main purpose for creating man was so that He might have fellowship with man. The tabernacle was therefore the place where the Lord received the sinner (Lev. 1:4); now in the New Testament, God accepts the sinner in Christ (Eph. 1:5, 6; 2:13; Heb. 10:19, 20). The tabernacle was also the place where God forgave the guilty person (Lev. 4:20, 26, 31, & 35; Lev. 5:10, 16 & 18); now the person will receive forgiveness of sins in Christ (Eph. 1:7; Col. 1:14).

GOD THE ARCHITECT OF SALVATION

There has been only one building ever erected on earth that was perfect in every detail from the start and never needed to be added to or changed; the tabernacle in the wilderness.

The blueprint, layout, plan and design with all the specifications were designed in heaven. It was conveyed to Moses from the Lord for Israel. Moses received it while he was on Mount Sinai, shortly after Israel’s exodus and deliverance from Egypt.

The finest detail of the tabernacle, every particular aspect, was designed by the Almighty God. Every aspect has a prophetic redemptive and type meaning which was fulfilled in Christ.

There is no Scripture richer in meaning, more perfect in teaching the plan of salvation, than this divinely designed building - the tabernacle.
God was the *Architect*. Every detail points back to a certain aspect of the character and work of the person of God's Son, Jesus Christ. In its completed form, the tabernacle is probably the most fully detailed revelation of Jesus Christ, the Son of God, and the plan of salvation in the entire Old Testament.

At first glance, the outward appearance of the tabernacle was not very appealing. From the outside, there was very little indication of the glory, splendour, beauty and magnificence that existed within it. The priest looking from the outside could not see the intrinsic beauty and breathtaking glory.

Only after he entered the forecourt through the gate on the east side, stood still at the brazen altar with his burnt offering and then washed his hands and feet in the laver, could he enter to see the glory of what was inside the tabernacle.

This tabernacle in the wilderness/desert would become the central place of all worship for the children of Israel during their wanderings, as determined by the God of heaven.

Moses was repeatedly ordered to make an exact replica of the one that God had shown to him on Mount Sinai (Exod. 25:40; Heb. 8:5). What God showed him was therefore one that already existed in heaven. The tabernacle was a type, an image, a shadow of something with real substance that already existed!

One thing is absolutely certain; the tabernacle of God on earth was a type or foreshadowing of the Lord Jesus Christ! This is where God and man *meet*, where Deity and humanity converge in one person (Heb. 8:1, 2). So in Christ we find the perfect answer to the spiritual significance of the tabernacle. We read in John 1:14: *And the Word became flesh and dwelt among us* (literally: tabernacle) . . .
Every detailed aspect of the tabernacle refers back to different aspects of the person and work of Christ our Saviour. The tabernacle would be the epitome of the all-sufficient and complete provision of salvation in Jesus Christ. The tabernacle is more than just an image of Jesus Christ, in a secondary sense, it is a picture of the believer.

The believer IN CHRIST is the dwelling place of God. We are also the temple of the Holy Spirit (1 Cor. 6:19; 2 Cor. 6:16). It's not just an image of the Lord Jesus Christ and the believer, but also a complete picture of the plan of salvation in a sevenfold plan:

One: As a sinner standing outside, we have to go through the door (gate) and stop at the ALTAR: the place of sacrifice (the cross, the starting point of our experience of salvation).

Two: Thereafter, seclusion and daily cleansing at the LAVER follows.

Three: Then we move into the community with the Word or bread at the TABLE WITH SHEWBREAD.

Four: We learn to walk in the light of the GOLDEN CANDLESTICK (1 John 1:7).

Five: Now, and only now, do we come to the place of power in prayer at the GOLDEN ALTAR OF INCENSE.

Six: Now we are ready and we go into the HOLY OF HOLIES for the highest service of the tabernacle in God's intimate presence.

Seven: This brings us to complete rest and peace at the blood sprinkled MERCY SEAT of the ARK OF THE COVENANT under the shadow of the cherubim’s of glory.
It's amazing to think that all of this takes place on a small patch of land in the midst of the people in the desert.

The size of the rectangular plot of land was:
75 feet wide (23 meters) and
150 feet long (46 meters).

It was the same size as a normal plot for a home in the later city life of the nation of Israel. The rectangular plot on which the tabernacle would stand was enclosed with a fence of seven and a half feet (2.3 meters) high. To the east was the entrance gate which was the only place of access to this sacred area.

The idea of the tabernacle was that God became a pilgrim with pilgrims and lived in a "tent" with people living in tents or, God came down to where man was so that He could have fellowship with man. *And there I will meet with you* (Exod. 25:22). In Christ, God would dwell below the cloud column (John 1:14). Tabernacle is a name formed from the Latin word meaning TENT, literally in Hebrew: DWELLING (Exod. 25:8, 9). Jesus came to live with us (John 1:14), and in Revelation 21:3 God the Father dwells with man forever.

The tabernacle, made by human hands, was designed by the Lord Himself. The whole design and layout of the tabernacle of the Lord was shown to Moses on Mount Sinai. Moses was commanded to build the tabernacle in strict accordance with the Lord God's clear instructions.

**MOSES ON MOUNT SINAI**

When Moses was to receive the plan of the tabernacle, he waited six days before God called him (Exod. 24:15-18). During the forty days and nights on the mountain, God gave the plan of the tabernacle to Moses. It had to
be erected precisely according to plan. We read many times: as the Lord had commanded Moses. And then: So they did (Exod. 38:22; 39:1, 7, 21, 26, 31, 32, 42, 43; 40:16, 21, 29).

What did Moses receive from God on Mount Sinai? Moses received two things from God on Mount Sinai. First, the Law, it is the two stone tablets with the Ten Commandments. Secondly, he received the pattern or plans of the tabernacle and all its furnishings and accessories.

- **The Law** - to show God's righteousness and holiness to man. At the same time the ugliness of sin, and man's inability to keep the law; that leads to judgment and punishment.

- **The tabernacle** - God's solution to man for the guilt of man - to plot a way out for people who break God's holy law. The tabernacle thus speaks of God's grace, forgiveness, pardon, reconciliation, redemption and salvation.

Moses received these two things from God, the Law and the tabernacle. The one (Law) convicted and convinced of sin, and man's inability and his own hopelessness. The other (tabernacle) provides God's solution for sin and how to find mercy, forgiveness and pardon from God.

We also read in Hebrews 8 and 9 that these things - the tabernacle and its accessories - was a *copy* and *shadow* of heavenly things (Hebrews 8:5), and that the sanctuary made with hands, was *copies of the true* (Hebrews 9:24). All of this revolves around the person and work of Jesus Christ. He was the body of which the tabernacle was a shadow. He was the sanctuary in whom God dwelt among us. The fullness of God dwelled in the physical body of Christ.
HOW WAS THE MATERIAL FOR THE CONSTRUCTION OF THE TABERNACLE PROVIDED?

The question is: Where does the vast amount of material originate which was used in the construction of the tabernacle? Our answer is found in Exodus 3:21, 22 ...and it shall be, when you go, that you shall not go empty-handed. But every woman shall ask of her neighbor, namely, of her who dwells near her house, articles of silver, articles of gold, and clothing; and you shall put them on your sons and on your daughters. So you shall plunder the Egyptians. This is a fulfillment of the promise to Abraham more than four hundred years before: And also the nation whom they serve I will judge; afterward they shall come out with great possessions (Gen. 15:14). So the slave-nation Israel left Egypt as a wealthy nation indeed, according to Exodus 11:2, 3 and Exodus 12:35, 36. This collection of precious articles by Israel was simply compensation for the years of slave labour they had to perform. The real purpose of this collection was for the construction and decoration of the tabernacle in the desert, which they would construct later.

When the time for the construction and erection of the tabernacle came, Moses called on the people to make a freewill offering to the Lord (Exod. 25:2; 35:4-9; 21-29). The reaction of the people was so great that Moses later had to ask them to stop bringing more articles (Exod. 36:3-6).

The Spirit of the Lord inspired Bezalel and Aholiab to become craftsman. Filled by the Holy Spirit, the Spirit enabled them to train and teach others to create the artwork (Exod. 31:1-6; 35:30-35).

God's method of doing things is the same today. Paul explains that there are: ...diversities of gifts, but the same Spirit. There are differences of ministries, but the same Lord. And there are diversities of activities, but it is the same God who works all in all. But the manifestation of the Spirit is
given to each one for the profit of all (1 Cor. 12:4-7). All this is from God, so that we will also be able to build his Church on earth.

WHY WAS THE TABERNACLE PROVIDED?

It was God's dwelling place among Israel for nearly 500 years, from the time of Moses with God on Mount Sinai until the completion of the temple by King Solomon (1450B.C. – 960B.C.). So the tabernacle was only a temporary dwelling. The tabernacle is also called:

- tabernacle of witness – Numbers 17:7, 8.
- tabernacle of the testimony – Revelation 15:5.

The Bible gives three reasons why God gave Israel a tabernacle.

- It was the place where God met with the people. In Exodus 25:21, 22, God clearly states that He would meet with the people from the mercy seat in the tabernacle (cf. Exod. 29:42, 43; Exod. 30:6). The mercy seat was the place where the blood from the sin atonement, was sprinkled (Lev. 16:14, 30). The mercy seat is the place (hilasterion Heb. 9:5) where the sprinkling of the blood satisfied God's wrath in that sin was punished. In 1 John 4:10, the Word declares that Jesus is our propitiation (hilasterion). John hereby declares that Jesus was the place where God met the sinner. The crucifixion of Jesus was the place where God's justice and His mercy met. It was on the cross that we have seen the grace of God bring the sacrifice for sin, which His holiness and justice required; on the cross in Jesus God's love paid the punishment that his justice required.

- It was the place where the Lord God dwelt among his people. God wanted to dwell among his people to reveal himself to them
as their God. And let them make Me a sanctuary, that I may dwell among them (Exod. 25:8). We also read in Exodus 29:45: I will dwell among the children of Israel and will be their God. This is exactly how Israel got to know the true God. The people around them invented their own gods, but Israel had experienced and knew God as the God who concerns himself with His people and one who had made history with them. Today the Lord does not dwell among his people in a tabernacle made by hand, but in the hearts of his children (1 Cor. 3:16; 2 Cor. 6:16; Eph. 2:19-22).

- **It was the place of witness.** On two occasions in Numbers 17:7, 8 the tabernacle is referred to as in the tabernacle of witness. Of what did the tabernacle witness? The Ark of the Covenant with the stone tablets engraved with the Ten Commandments was in the Most Holy Place. These two stones speak of a broken law. The Ark with the broken law was covered by the gold mercy seat which fitted perfectly onto the Ark of the Covenant.

Besides the two stone tablets of the Law in the ark, there was also the golden jar of manna which was a testimony of God's provision for the forty years of Israel's wandering in the wilderness. With these, was the staff of Aaron that had budded to witness what tribe the Lord God had chosen to be the priestly tribe (Heb. 9:4).

Therefore the Most Holy Place of the tabernacle testified of (a) God, (b) a dysfunctional law, (c) grace, (d) blood and (e) a covering. It therefore testifies to the fact that a holy God by grace covered the dysfunctional law completely with blood. The primary testimony of the tabernacle was a prophetic testimony of Calvary. The tabernacle was a prophecy of Calvary!

In Christ we find the perfect answer to the spiritual meaning of the tabernacle. We read in John 1:14: And the Word became flesh and dwelt
among us, (literally: "tabernacled") – and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.

THE TABERNACLE WAS A TYPE OF CHRIST

We read in Hebrews 8:5 and 9:9: who serve the copy and shadow of the heavenly things . . It was symbolic for the present time... The word copy means ‘type’ or ‘shadow’. So, we are reminded that the tabernacle was only a shadow of something bigger that lies in the future (Heb. 9:11-14). The tabernacle in the wilderness was therefore an image and a shadow of Him (Christ) who would come.

The furniture of the tabernacle was arranged so that it formed the shape of a cross. The tabernacle therefore speaks predominately of one thing; our salvation in the work of the person Jesus Christ on the cross of Calvary. A close view of the arrangement of the furniture in the tabernacle shows an astounding truth, the whole tabernacle bears the stamp of the cross. The foot of the cross is the place of suffering and death - the altar of burnt offerings. The head or top of the cross is behind the veil in the Holy of Holies, the place of glory - the Shekinah of a completed work. From the outside to the inside it is a straight path of salvation, cleansing, intercession (prayer) and a torn veil (Heb. 10:20-22), right into the presence of God the Father. To the right and left of the two arms of the cross are two areas of blessings – fellowship at the table (shewbread), and the witness, the light - the golden candlestick. The tabernacle is God's witness to the cross of Calvary.

Without the tabernacle and its furnishings and the spiritual meaning contained therein and portrayed, we would never fully understand the doctrines of: salvation; reconciliation; substitution; atonement; righteousness; imputed righteousness; prayer; sanctification; forgiveness and mercy.
WHEN WAS THE TABERNACLE ERECTED?

The twelve tribes of Israel left Egypt on the 15th of the first month (Exod. 12:1-13), after a stay of 430 years in Egypt (Exod. 12:40; Gal. 3:17), and they arrived three months later at Mount Sinai (Exod. 19:1). Ten months later, on the first day of the first month of the second year, Moses erected the tabernacle (Exod. 40:17).

A BRIEF OVERVIEW OF EXODUS

We must carefully take note of the order of the story recorded in Exodus chapter 1-40.

- **Exodus 1-19**: This section deals with the history of a people (Israel) in bondage (in Egypt), the birth of a leader (Moses), Israel's deliverance from Egypt and the journey to Mount Sinai.

- **Exodus 20-24**: Here we see the detailed version of the commandments, laws and regulations that God imposed on Israel through Moses.

- **Exodus 25-31**: A version of the procedures of the tabernacle.

- **Exodus 32-34**: The people break the law, Moses prays for the people and climbs back up onto the mountain to once again receive the two stone tablets.

- **Exodus 35-40**: In these particular chapters we have the actual building and construction of the tabernacle.

Exodus 1-19 therefore deals with the history of Israel, while chapters 20-40 deal with legislation. The laws can be divided into three different categories; namely the moral laws, civil laws, and ceremonial laws. These
categories are man-made. The Bible does not explicitly make these distinctions. It is just helpful for us to understand it in this way.

The moral laws controlled the individual lives of the people, and the civil (civilian) laws the national lives of the people, while the ceremonial laws controlled the religious lives of the people.

**MOSES' TENT OF MEETING**

*Now Moses used to take a tent and pitch it outside the camp some distance away, calling it the “tent of meeting.” Anyone inquiring of the Lord would go to the tent of meeting outside the camp. And whenever Moses went out to the tent, all the people rose and stood at the entrances to their tents, watching Moses until he entered the tent. As Moses went into the tent, the pillar of cloud would come down and stay at the entrance, while the Lord spoke with Moses. Whenever the people saw the pillar of cloud standing at the entrance to the tent, they all stood and worshiped, each at the entrance to their tent. The Lord would speak to Moses face to face, as one speaks to a friend. Then Moses would return to the camp, but his young aide Joshua son of Nun did not leave the tent (Exod. 33:7-11 NIV).*

When naming the tent, Moses had the tabernacle that was to be erected, in mind. This tent outside the camp was the place where God and Moses came together for nearly a year before the tabernacle was erected in the middle of the camp.
Chapter 2

THE CONSTRUCTION OF THE TABERNACLE

Right at the beginning of our study of the tabernacle, a choice must be made: Do we begin at the Holy of Holies as we see the Bible does in Exodus 25, or with the silver foundation of the tabernacle itself, or do we start with the courtyard, the outer fencing of the tabernacle? Usually, almost without exception, any study on the tabernacle will start at one of the three mentioned above. We will start our study of the tabernacle beginning at the silver foundation of the tabernacle’s construction. In Exodus 26 we find the description of the silver foundation on which the tabernacle rested.

THE SILVER THE FOUNDATION OF THE TABERNACLE

The word "tabernacle" simply means "tent" or “dwelling”. It was a rectangular building about 45 feet (13.8 m) long by 15 feet (4.6 m) wide with two rooms: the first Holy Sanctuary and the second Holy Sanctuary, also called the Holy Place and the Holy of Holies. The foundation consisted of one hundred bases of silver (Exod. 38:27). These bases were arranged as follows: forty to the south (Exod. 26:18, 19); forty on the north side (Exod. 26:20, 21); sixteen to the west (Exod. 26:25), and four on the front (east) of the Holy of Holies - the four pillars on which the veil hung which separated the Holy Sanctuary from the Holy of Holies (Exod. 26:31, 32). When the silver bases were placed in rows together, they were probably
attached to each other by a method known as a dovetail joint. Each base was connected to the next base and together they formed a foundation that was strong enough to hold the three golden walls of the tent in an upright position. Each silver base weighed a talent (60 kg) (Exod. 38:27) bringing the total weight of the hundred silver bases to 6 tons.

These bases of silver were placed on top of the desert sand. The upright acacia wood boards covered with gold (the walls of the tent), fitted on top of the silver bases in sockets. The whole building - the tabernacle itself - rested on pure silver, a foundation of silver bases.

THE COLLECTION OF THE SILVER

The silver was obtained from every Israelite over twenty who was redeemed out of Egypt, for they had to pay half a shekel of silver to the Lord as ransom.

- “When you take the census of the children of Israel for their number, then every man shall give a ransom for himself to the Lord, when you number them, that there may be no plague among them when you number them. This is what everyone among those who are numbered shall give: half a shekel according to the shekel of the sanctuary (a shekel is twenty gerahs). The half-shekel shall be an offering to the Lord. Everyone included among those who are numbered, from twenty years old and above, shall give an offering to the Lord. The rich shall not give more and the poor shall not give less than half a shekel, when you give an offering to the Lord, to make atonement for yourselves. And you shall take the atonement money of the children of Israel, and shall appoint it for the service of the tabernacle of meeting, that it may be a memorial for the children of Israel before the Lord, to make atonement for yourselves” (Exod. 30:12-16).
So all who were numbered of the children of Israel, by their fathers’ houses, from twenty years old and above, all who were able to go to war in Israel — all who were numbered were six hundred and three thousand five hundred and fifty. But the Levites were not numbered among them by their fathers’ tribe (Num. 1:45-47). And the reason for that? The answer is found in Numbers 1:48-51.

There was therefore 603,550 half shekels for producing the silver bases. Every talent weighed 6,000 shekels of silver. So there was one thousand seven hundred and seventy five shekels (about 350 kg of silver) left over (Exod. 38:25). The silver that was left over was used for the silver hooks, silver bands and silver tops of the posts of the fence (Exod. 38:27, 28; 27:9-17).

All the silver was therefore used for the purpose of keeping the tabernacle in position; nothing was wasted or left over. The entire tabernacle is held in position by the atonement money that the Israelite men had to pay.

CHRIST AND OUR SALVATION

We should carefully take note of the following: In value, God regarded every Israelite man the same, because each had to pay exactly the same atonement money - The rich shall not give more and the poor shall not give less (Exod. 30:15). Silver is here called "atonement money" (Exod. 30:16). God deems and treasures every sinner with the same value, thus the price to pay for everyone is exactly the same for the rich and poor, the king and the beggar, the largest and the smallest. Because God is not a respecter of persons (Rom. 2:11), every soul has the same value before God. Silver is symbolic of atonement money, redemption money and the price for a human soul (Exod. 30:11-16). Slaves were sold for silver (Exod 21:32), Joseph was sold for silver (Gen. 37:28), Jesus was betrayed for
silver (Matt. 27:1-9); as was prophesied years earlier by the prophet Zechariah (Zech. 11:12, 13).

The believer is bought at a price; Jesus Christ paid the price - "atonement money". His own holy, sinless blood. (See also Leviticus 17:11).

- knowing that you were not redeemed with corruptible things, like silver or gold, from your aimless conduct received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot. (1 Pet. 1:18, 19)
- Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood. (Acts 20:28).
- For you were bought at a price; therefore glorify God in your body. (1 Cor. 6:20)

The relationship of Christ, the Lamb of God, with man is based on his work of atonement and his redemption of mankind from the curse of sin (Gal. 3:13). Based on the fact that sin is punished in Christ, and God is satisfied (reconciled), God may now receive and pardon the sinner who turns to him. As a perfect man, Christ came as a propitiation for our sins (1 John 2:2; 4:10). His death in our place, was the fulfilment of the requirements of God's holiness and justice, that the soul that sins (Rom. 3:23) must die. God's wrath is turned away from us and so we are now redeemed and delivered in Christ Jesus (1 Tim. 2:5, 6).

Christ is the foundation (1 Cor. 3:11) of our eternal salvation (reconciliation). The tabernacle, which is a shadow, rests on the atonement money received from the children of Israel. It was a shadow,
an image of the price of redemption and reconciliation, the precious blood of Jesus Christ.

THE FRAMES OF THE TABERNACLE

The tabernacle's two rooms, the Holy and the Holy of Holies, were constructed from 48 frames which were made from acacia wood overlaid with gold (Exod. 26:15-30; 38:8-31). The two rooms were made up of upright boards or planks (acacia), and covered with curtains and coverings of different materials. Each frame had two projections, which fitted into the silver bases. The frames were covered with gold and held together with fifteen crossbars, also covered with gold.

An outstanding feature of acacia wood is the durability of it. It is totally resistant to any climatic conditions. Throughout, we have a twofold symbol: Christ and his twofold nature - human and divine. Acacia wood speaks of his humanity and the gold of his divinity. Typo-logically, acacia wood speaks of the perfect humanity of Christ. His body never saw corruption (Acts 2:31). The image is therefore one of a perfect, sinless and, therefore, immortal humanity.

In John 8:58 Jesus declared that He was before Abraham was, therefore, also before his mother. This shows that Jesus' mother did not give him personality or essence, for this He already had in his pre-existence, but what He did receive from his mother, was his human nature.

In the acacia wood we see Christ in his humiliation. For He shall grow up before Him as a tender plant, And as a root out of dry ground (Isa. 53:2).

The frames of acacia wood were overlaid with gold (Exod. 26:29). The wood was a separate material from the gold with which it was covered. The frames therefore consisted of two separate materials. The duality of
the frames is a beautiful symbol of the Lord Jesus Christ's two natures - divine and human together in one Personality. The acacia wood symbolises his human nature; gold typifies his divine nature. The wood never became gold and the gold never became wood. Likewise, Jesus' two natures are also separate from each other. Although these two distinct natures are in him. He is not two persons, but one. The Lord Jesus Christ is a true man - the man Christ Jesus (1 Tim. 2:5) and true God - great God and Saviour Jesus Christ (Titus 2:13). The mystery of how the two distinct natures complement each other in one person is an above-reasonable mystery.

- Jesus Christ's true humanity may be best seen in his human limitations. He was hungry (Matt. 4:2); He was thirsty (John 19:28); He was tired (John 4:6); He slumbered (Matt. 8:24); He wept (John 11:35). In all this He was true man, yet He claimed to be part of the Godhead.

- Jesus Christ's true deity is recognised by the Father. Your throne, O God, is forever and ever (Heb. 1:8). In John 8:58 Jesus said to the Jews: Jesus said to them, Most assuredly, I say to you, before Abraham was, I AM. Jesus confirms beyond any doubt that He is the "I AM" of Israel, and He identifies himself as the God who appeared to Moses in the burning bush: I AM WHO I AM (Exod. 3:14). This is what Jesus meant and what the Jews understood, and that is why they wanted to stone him (John 8:59). (See also John 5:18; John 10:30-36; John 20:28.)

THE CROSSBARS OF THE TABERNACLE

The 48 frames which fitted at the bottom into the silver bases, were held together by 15 crossbars which, like the frames, were overlaid with gold. There were five crossbars on each of the northern, western and southern
side. There were two short crossbars at the top of a long, continuous crossbar, and two at the bottom of it (Exod. 26:26-30). The rings that served as places for the bars to keep them in position were made of gold (Exod. 26:29).

The purpose of these crossbars was to hold the whole construction of the tabernacle together so that it would not fall apart. The upright frames are held in place by five horizontal crossbars on each side. It speaks of Christ's power, with which He sustains everything, because, as Paul says: And He is before all things, and in Him all things consist (Col. 1:17). It is this power with which He surrounds and protects the Church (the Holy Place of the tabernacle, of which more will be said later), so that even the gates of Hades will not overcome it (Matt. 16:18).

THE COVERINGS OF THE TABERNACLE

The roof of the tabernacle consisted of four layers of material. Therefore, we can speak about the two inside covers as being the ceiling of the tabernacle and the two outer coverings as the roof of the tabernacle. The Bible calls it "coverings". The roof (ceiling) consisted of two interior and two exterior coverings; each different from the other, but together forming a composite unit. Just as the four Gospels are each complete within themselves, so each covering was in itself complete. However, they are all necessary to give the complete picture. With the study of the coverings we will find that it points to Christ and his victorious work.

THE INNER COVERS (Exod. 26:1-14; 36:8-19)

The two inner curtains are called “the tabernacle” (Exod. 26:6) and “the tent” (Exod. 26:11).
• THE TABERNACLE (Exod. 26:1, 6) - This set of curtains is called "the tabernacle" because it actually made up the ceiling of the tabernacle. This ten-part and multi-coloured (purple, blue and red) curtain of fine twined linen with cherubim’s embossed on it, was only seen by the priests who did service in the tabernacle. It all points to Christ's hidden inner glory; namely his righteousness, divinity, majesty and humanity.

The light of the golden candlestick was not very bright in the Holy place and therefore the splendour of the tabernacle was not clearly visible. In the same way today, Christ's glory in the Church (the Holy place in the tabernacle) is invisible to a certain degree.

On the other hand, the Holy of Holies, on the other hand was illuminated by God's glory. The high priest could clearly behold the beauty and splendour of the tabernacle in that light. Christ's glory will and can only be seen when we are one day in heaven. In the glorious light of God we will behold Christ, in all his might, majesty and splendour: For now we see in a mirror, dimly, but then face to face. (1 Cor. 13:12). Only then will we see him as He is (Rev. 1:13-16).

On the multi-coloured tabernacle curtains, which portray Christ’ multiple splendour, cherubim were also portrayed. Cherubim speak of the intense unwavering judgement of Christ (Gen. 3:24). The Lord is not only a God of love but He is also the Judge of the world (Acts 17:31; John 5:22). Stephen Olford brings everything together nicely when he writes: “Thus, in this glorious inner curtain, we have a full-length portrait of God’s Son in his humanity, his divinity, his regality, his humility, and his severity in coming judgement. How incomparably glorious and victorious is the Christ of God!”
• **THE TENT** (Exod. 26:7; 36:14-18) – The tent of goat hair points to different aspects of Christ's life on earth.

The tent of goat hair was the result of God's choice of women to make it (Exod. 35:26). The Lord Jesus was, as far as his human nature is concerned, the resultant choice of women by God. Through the ages, from Eve's time, God singled out women through whom Christ eventually would come into the world. In the genealogy in Matthew 1:1-17, five women are named: Tamar, Rahab, Ruth, Bathsheba and Mary. Through them the humanity of God's Son was woven, just as the chosen women weaved the goat's hair. The tent typifies Jesus' humanity (Heb. 2:16, 17).

The tent covering of goat’s hair was in eleven strips - ten were not visible and one was visible (Exod. 26:7, 9). Ten-elevenths of the tent covering was under rams and badgers hide. The eleventh panel that was in the front of the tabernacle was folded double and was therefore visible. When we look at the life of Christ, we quickly see the meaning of this. Slemming puts it this way for us: “Christ spent approximately thirty-three years on this earth, that is eleven threes. Ten elevenths of this life, which is thirty years, were spent in secret . . . Then, at the age of thirty, John said: ‘Behold’ and pointed the people to ‘the Lamb of God that taketh away the sin of the world’, and so, for the last eleventh of his life, in a three year ministry, He was revealed to the world – as what? The sin-offering, as John declared Him to be”.

The tent of goat hair speaks of the sin offering (Lev. 9:15). We read in Leviticus 4:23, 24 that the person who sinned had to place his hands on the goat's head and then have it slaughtered as atonement for his sin. The placing of the hands on the goat's head was to depict the transfer of the person's sins onto the substitute goat. In the same way Christ took man's sin upon himself and
thereby became sin for us (2 Cor. 5:21) in order to carry the guilt of our sin in our place (Rom. 8:3; 1 Pet. 2:24).

Here we have the two aspects of the two goats, one was slaughtered and the other was chased alive into the desert. So Jesus had to die first before He could carry our sins away: "He (has) poured out his soul. . . unto death. . . while He. . . bore the sin of many" (Isa. 53: 12).

THE EXTERIOR COVERINGS (Exod. 26:14; 36:19)

As in the case of the inside covers there are also two outside coverings.

- THE COVERINGS OF RED DYED RAM’S SKINS (Exod. 26:14; 36:19)
  – The red dyed rams skins speak firstly of:

  o **Christ's substitutionary death.** The ram in the Scriptures was represented as a substitute for the human: *So Abraham went and took the ram, and offered it up for a burnt offering instead of his son* (Gen. 22:13). The ram is not only provided by God as a substitute, but also called "the ram of the consecration" (Exod. 29:26, 27, 31). Bringing the two thoughts together, we can say that Christ Himself totally yielded to God the Father to die on the cross as the sinner's substitute (Isa. 53:6; 1 Pet. 3:18; Rom. 5:8; Gal. 3:13). Christ's atoning sacrifice was not a forced matter, on the contrary, Parker writes: “On the cross Christ was willingly caught in the thicket of God’s Law, and sacrificed instead of the world whose sins held Him there.” Christ out of his own free will laid down his life for us (John 10:18).
In the second place, we see that the red dyed ram’s skins do not show any measurements. The covering, which also speaks of Christ's willing obedience unto death, also shows no measurements at all. It speaks of the limitlessness of Christ's atoning work on the cross (John 3:16).

- **THE COVERING OF BADGER SKINS (Exod. 26:14; 36:19)** – The badger skins were not meant for beauty, but for protection. This was the outermost covering of all the different covers. It was dull and unattractive, nothing to look at. No one who looked at the tabernacle covered with badger skins would have imagined what splendour and glory was contained in it. Only when a person was inside the tabernacle, could you observe it.

In the covering of badger skins, we also have a perfect image of Christ's humanity. This shows that the Son of God's humanity on earth was unattractive and insignificant in contrast to his heavenly glory: *He has no form or comeliness; And when we see Him, There is no beauty that we should desire Him.* (Isa. 53:2). No one who looked at Jesus in his outwardly poor state, would have thought that He is the Creator of the universe. No one could see in him as the One *upholding all things by the word of His power* (Heb. 1:3). Outwardly, no one could see in him the glory of God (Heb. 1:3). Yet, He promised us his protection.

**SUMMARY**

In summary, we can say that the quadruple coverings of the roof and sides of the tabernacle together – all the coverings point to Christ. The badger skins speak of his humanity; the red dyed ram’s skins point to Christ's commitment and obedience unto death; the goat hair and canvas typifies Christ’s sin offering; and the curtain of double fine linen speaks of his glory.
Badger skins – was the very top cover (Exod. 26:14).

Rams skins – was under the badger skins (Exod. 26:14).

White goats hair – this tent covering was under the ram’s skins (Exod. 26:7).

Fine twined linen – the ceiling was also called “the tabernacle” (Exod. 26:1).

THE ENTRANCE OF THE TABERNACLE ITSELF

The five pillars at the entrance of the tabernacle were made of acacia wood and overlaid with gold, but stood on five sockets of bronze (Exod. 26:36, 37), and not silver sockets as the four pillars (Exod. 26:31-33) between the Holy place and the Holy of Holies. The reason why these five pillars stood on bronze sockets was because they were placed just outside the tabernacle itself - at the entrance. Therefore, they are regarded as part of the court where the rest of the court's sockets were of bronze (Exod. 27:17). Brass speaks of judgement, and five of grace. It is only by the grace of God, that in Christ we have already been judged and that we now have access to the holy places and the most holy presence of God, and to be allowed to have fellowship with a Holy God.

THE FLOOR OF THE TABERNACLE

The floor of the tent was desert sand! Therefore, the priest's feet were always on the desert sand since there is no seat in the tabernacle to sit on. The priest had to do his work standing on the earth, the ground on which he walked. No floor and no seat meant that the priest was in constant contact with the earth, the desert sand. The Lord said after the Fall: Cursed is the ground for your sake (Gen. 3:17). Regardless of the tabernacle and its glory, redemption, atonement and salvation which it
portrayed, man is reminded in his daily wanderings and labour that he was still living in a sinful dirty world. Jesus teaches us in John 13:10: He who is bathed (who is born again) needs only to wash his feet (purging of our daily sins), because we as children of God are still in a sinful world. We have a wonderful promise in 1 John 1:7: But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin.
Chapter 3

THE SEVEN FURNISHINGS OF THE TABERNACLE

We find two things in the outer court, which we can give attention to, namely, the brazen altar and the laver. Altogether there were seven items, or pieces, of furniture regarding the tabernacle:

- The altar of burnt offering – (Exod. 27:1-8; 38:1-7)
- The bronze laver – (Exod. 38:8; 30:17-21)
- The table with the twelve cakes (showbread) – (Lev. 24:5-7)
- The gold lampstand – (Exod. 25:31-37)
- The altar of incense – (Exod. 30:1-10, 34-36)
- The ark – (Exod. 25:10-22; Heb. 9:4, 5)
- The mercy seat – (Exod. 25:17-22)
Two were in the outer court, three in the Holy place and two in the Holy of Holies. We now look at the first, as the priest found it when he entered the outer court; the altar of burnt offering (brazen altar).

**THE ALTAR OF BURNT OFFERING OR BRAZEN ALTAR**

The burnt offering altar was the only one, the very only one, where offerings to God were permitted. There was only one tabernacle (tent of meeting) and only one place of sacrifice.

- **Whatever man of the house of Israel who kills an ox or lamb or goat in the camp, or who kills it outside the camp, and does not bring it to the door of the tabernacle of meeting to offer an offering to the Lord before the tabernacle of the Lord, the guilt of bloodshed shall be imputed to that man. He has shed blood; and that man shall be cut off from among his people** (Lev. 17:3, 4).

Before anyone can be saved, they must understand that they cannot save themselves. Adam was the first to learn this truth. When he sinned, he thought he could cover up his sin or get rid of it through his self-made garments. When the Lord appeared to him, He ignored Adam's fig leaves and pronounced a curse on Adam, his wife, their descendants, the serpent and the earth. God then provided the solution by showing Adam the only way. That was that God himself provided the solution, when He slaughtered an animal and taking the skin of the bloody sacrifice, made clothes for Adam and his wife and clothed them with the substitute animal skins (Gen. 3:21).

When the tabernacle was erected, there was only one place of offering allowed; and it was at the altar inside the entrance of the tabernacle, as you enter the outer court. Today there is still only one way to God, the only place where God meets the sinner. The tabernacle in the wilderness
foresaw it, and that is the Lord Jesus Christ, the Lamb of God (John 1:29), which points to the cross of Calvary. Therefore Jesus Christ can say: I am the way, the truth, and the life. No one comes to the Father except through Me (John 14:6). Peter could also declare: Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved (Acts 4:12). Without faith in him and without his blood, all our best efforts are just dead works.

In the procedure stipulated in Leviticus, a holy place, an altar and a priesthood (Leviticus 1-7) are assumed. Furthermore, we see that as far as the altar is concerned, the directive is recorded in:

- You shall make an altar of acacia wood, five cubits long and five cubits wide—the altar shall be square—and its height shall be three cubits. You shall make its horns on its four corners; its horns shall be of one piece with it. And you shall overlay it with bronze. Also you shall make its pans to receive its ashes, and its shovels and its basins and its forks and its firepans; you shall make all its utensils of bronze. You shall make a grate for it, a network of bronze; and on the network you shall make four bronze rings at its four corners. You shall put it under the rim of the altar beneath, that the network may be midway up the altar. And you shall make poles for the altar, poles of acacia wood, and overlay them with bronze. The poles shall be put in the rings, and the poles shall be on the two sides of the altar to bear it. You shall make it hollow with boards; as it was shown you on the mountain, so shall they make it. . . He made the altar of burnt offering of acacia wood; five cubits was its length and five cubits its width—it was square—and its height was three cubits (Exod. 27:1-8; 38:1).
The altar was the centre and foundation of Israel's religion. Everything actually revolved around the altar. There was no access to God and no religion was acceptable to him, other than by way of the altar.

God wants to dwell among his people. How can a holy God dwell among sinful people? God's requirement was that man must bring a sacrifice for his sins. According to God's determining, the blood of the sacrificed animal would cover the sin which would make it possible for the one who made the sacrifice to stand in God's presence; thereby being reconciled through the blood.

The altar was a large rectangular object made of acacia wood. The acacia is a tree that can grow in a harsh climate; such as in a desert. It has a very long tap root which grows deep down to get the necessary moisture. We had seen before that the prophet Isaiah prophetically wrote about Jesus Christ's humanity: *For He shall grow up before Him as a tender plant, And as a root out of dry ground* (Isa. 53:2). The wood was covered with bronze, and the altar was strong enough to bear any sacrifice. Bronze speaks of divine judgement. Animals were offered here for the sins of the people. It was a place of suffering and constantly carried the mark of sin. Christ in his humanity took God’s punishment for our sins on himself: *But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement for our peace was upon Him . . .* (Isa. 53:5).

We also read that the Lord commanded Moses: *You shall make its horns on its four corners* (Exod. 27:2). The offering was tied to the horns of the altar with rope, and once the sacrificer had placed his hands on the animal, his sin passed onto the sacrifice. The priest then slaughtered the animal, collected the blood, and poured it next to the altar, thereafter the sacrificial animal's body was burned on the altar. The rising flame tells the sacrificer that his sacrifice was accepted. The fire consumed everything that could be consumed; consequently the sacrificer was acquitted of the
fire of God's judgement, because he had a replacement which met the demands of a law that he had broken.

The altar was for making atonement (Lev. 8:15). We therefore in the brazen altar have a type of Christ's cross. At the brazen altar the bloody sacrifices were offered for the sins of the people. Just as the brazen altar was the only place to which the children of Israel could go to atone for their sins, the cross of Christ is the only place today where the sinner can receive forgiveness of his sins. In the same way today, sinful man can only come to the Lord by accepting Christ as his substitute (John 1:12). The burnt offerings were a burnt sacrifice, an offering made by fire, a sweet aroma to the Lord (Lev. 1:9). So Christ has: given Himself for us, an offering and a sacrifice to God for a sweet-smelling aroma (Eph. 5:2).

The fire was an inseparable part of the brazen altar. This is what the Lord commanded: A fire shall always be burning on the altar; it shall never go out (Lev. 6:13). We read that when the first offerings were brought by Aaron, fire came out from before the Lord and consumed the burnt offering and the fat on the altar. When all the people saw it, they shouted and fell on their faces (Lev. 9:24). The judgement of God against sin devoured the offering like a consuming fire.

The Lord commanded the priests, that they had to bring the ashes of the burnt offering to a clean place outside the camp (Lev. 6:11). The New Testament confirms that in Hebrews 13:11-13: For the bodies of those animals, whose blood is brought into the sanctuary by the high priest for sin, are burned outside the camp. Therefore Jesus also, that He might sanctify the people with His own blood, suffered outside the gate. Therefore let us go forth to Him, outside the camp, bearing His reproach.
The brazen altar had two poles that were used to carry it from one place to another (Exod. 27:6, 7). In this way the message of the crucifixion of Christ was taken to the entire world - the message that He is the sacrificial lamb (John 1:29) who died for us (1 Cor. 5:7) and was resurrected from the dead (Acts 2:23, 24).

Finally it should be noted that the altar / brazen altar was on the east side of the tabernacle, and the ark stood on the west side of the tabernacle. The east side of the altar was the furthest place away from the ark. King David also confirmed in Psalm 103:12: *As far as the east is from the west, so far has He removed our transgressions from us.*

**THE LAVER**

The second item that we encounter is the laver. After the priest had made the sacrifice on the altar of burnt offering, he moved on to the laver to cleanse himself before he was ready to enter the tabernacle. This was a strict command of the Lord as recorded in Exodus.

*Then the Lord spoke to Moses, saying: “You shall also make a laver of bronze, with its base also of bronze, for washing. You shall put it between the tabernacle of meeting and the altar. And you shall put water in it, for Aaron and his sons shall wash their hands and their feet in water from it. When they go into the tabernacle of meeting, or when they come near the altar to minister, to burn an offering made by fire to the Lord, they shall wash with water, lest they die. So they shall wash their hands and their feet, lest they die. And it shall be a statute forever to them—to him and his descendants throughout their generations. . . . 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* (Exod. 30:17-21; 38:8)
The laver and its base were made from polished bronze mirrors, which the Jewish women took from the Egyptian women at the time of the exodus out of Egypt (Exod. 38:8). The laver was filled with water.

As is the case with the bronze bases of the pillars and the brazen altar, bronze speaks of Divine judgement. By looking into the mirror the priest could evaluate his outward appearance. The laver is one of the indispensable objects when approaching God to have communion with him in the sanctuary. We read that Aaron and his sons could wash their hands and feet with water out of it before they could enter the tent of meeting, so that they did not die. It was a divine declaration that no uncleanness would be allowed in the holy presence of God. We see that the purpose of the laver is to make the priests fit for communion and service in the Holy Place.

Typologically we are not dealing with the guilt of sin, which has been dealt with at the altar, but rather with the inner uncleanness in the life of the child of God.

The priests had to go to the laver of polished mirrors to wash themselves - they were therefore forced to look into the mirrors to evaluate their appearance. The mirrors in the Bible symbolise the written Word of God through which the believer evaluates himself: *But be doers of the word, and not hearers only, deceiving yourselves. For if anyone is a hearer of the word and not a doer, he is like a man observing his natural face in a mirror; for he observes himself, goes away, and immediately forgets what kind of man he was. But he who looks into the perfect law of liberty and continues in it, and is not a forgetful hearer but a doer of the work, this one will be blessed in what he does.* (James 1:23-25). What is the purpose of a laver without water? If the laver refers to the written word, then the water in the basin undoubtedly refers to the Holy Spirit (John 7:38, 39). It is the Holy Spirit, through the efforts of the Word, that leads us in the
truth (the Word - John 17:17). We must remember that the water is an image of the Word, for we read in Ephesians 5:26 that Christ: *might sanctify and cleanse her* (the Church) *with the washing of water by the word*.

Aaron and his sons were earnestly admonished to wash their hands and feet in the laver so that they would not die. Therefore, before any work was undertaken in the Holy Place, cleansing had to take place. The hands and feet naturally speak about the everyday living and walking in this sinful world. So should we, as God's priesthood today (1 Pet. 2:5, 9), cleanse ourselves daily through the utilisation and application of the Word and the cleansing work of the Holy Spirit (John 15:3). Jesus says it like this in John 13:10: *He who is bathed* (bathed or regeneration [Tit 3:5]) *needs only to wash* (cleanse – 1 John 1:9; 2:1) *his feet* (or the sins of our daily walk) *but is completely clean; and you are clean* . . .

So we need to see the process of sanctification in the daily cleansing of hands and feet, - our part of it. *Therefore, having these promises, beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God* (2 Cor. 7:1). We also read in Paul's exhortation to the church in Thessalonica: *For God did not call us to uncleanness, but in holiness. Therefore he who rejects this does not reject man, but God, who has also given us His Holy Spirit* (1 Thess. 4:7, 8). The message of the laver speaks clearly and distinctly to the child of God in James 1:21: *Therefore lay aside all filthiness and overflow of wickedness, and receive with meekness the implanted word, which is able to save your souls*. If we want to enter the holy place of God where Christ is now, the Scriptures leave us no doubt as to the way in which we should seek access: *Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus, by a new and living way which He consecrated for us, through the veil, that is, His flesh, and having a High Priest over the house of God, let us draw near with a true heart in full assurance of faith, having our hearts*
sprinkled from an evil conscience and our bodies washed with pure water. (Heb. 10:19-22).

In summary we can say that it is not the laver first and then the brazen altar, but first the altar and then the laver. Put differently:

- The altar proclaims the message of *justification*.
- The laver proclaims the message of *sanctification*.
- At the altar we hear: without the shedding of blood there is no forgiveness. At the laver we hear: that without sanctification no one will see God (Heb. 12:14).
- At the altar we hear Jesus say: "I have come that you might have life." By the laver we hear: "I have come that you may have abundant life."
- At the altar we hear: If we confess our sins, He is faithful and just to forgive us our sins. At the laver we hear: He is faithful and just to cleanse us from all unrighteousness.
- A repentant sinner stands at the altar, crying: O God, be merciful to me a sinner. At the laver the believer cries out: O God, create in me a clean heart (Psalm 51:10).

We are not firstly cleansed of our sins so that we may go to the cross for the atonement of our sins. We firstly go to the cross to receive atonement for our sins, and then forgiveness for our daily transgressions and sins.
THE TABLE WITH THE TWELVE SHOWBREADS

The third item in service of the tabernacle is the table with the twelve showbreads in the Holy Place.

In the Holy Place of the tabernacle, we find three distinct articles: the table with the showbread on it, the golden candlestick, and the golden altar of incense. While the tabernacle as such typifies Christ, the Holy Place is seen as a type of the Church on earth. The Holy Place of the tabernacle with its accessories therefore speaks of the Church on earth in Christ.

The directive regarding the table in the Holy Place is found in Exodus 25:23-30; 40:4, 5 and the directive regarding the twelve loaves in Leviticus 24:5-9.

- You shall also make a table of acacia wood; two cubits shall be its length, a cubit its width, and a cubit and a half its height. And you shall overlay it with pure gold, and make a molding of gold all around. You shall make for it a frame of a handbreadth all around, and you shall make a gold molding for the frame all around. And you shall make for it four rings of gold, and put the rings on the four corners that are at its four legs. The rings shall be close to the frame, as holders for the poles to bear the table. And you shall make the poles of acacia wood, and overlay them with gold, that the table may be carried with them. You shall make its dishes, its pans, its pitchers, and its bowls for pouring. You shall make them of pure gold. And you shall set the showbread on the table before Me always... You shall bring in the table and arrange the things that are to be set in order on it; and you shall bring in the lampstand and light its lamps. You shall also set the altar of gold
for the incense before the ark of the Testimony, and put up the screen for the door of the tabernacle (Exod. 25:23-30; 40:4, 5).

- And you shall take fine flour and bake twelve cakes with it. Two-tenths of an ephah shall be in each cake. You shall set them in two rows, six in a row, on the pure gold table before the Lord. And you shall put pure frankincense on each row, that it may be on the bread for a memorial, an offering made by fire to the Lord. Every Sabbath he shall set it in order before the Lord continually, being taken from the children of Israel by an everlasting covenant. And it shall be for Aaron and his sons, and they shall eat it in a holy place; for it is most holy to him from the offerings of the Lord made by fire, by a perpetual statute (Lev. 24:5-9).

It is worth noting that here in Exodus 25 a table is mentioned for the first time in the Bible. And it's a table with bread on it. This therefore points to a meal, a celebration and satisfaction - so full fellowship.

The table of showbread stood on the right side in the Holy Place (Exod. 40:22); it was made of acacia wood and overlaid with gold. The table had a molding of gold all around. It was probably to prevent items from falling from the table. Different utensils or tools were made to be used in the ministry of the table; dishes, pans, pitchers and bowls. (Exod. 25:29; Num. 4:7). Everything was made of gold. There were rings and staves so that the table could be carried from place to place during Israel's pilgrimage through the desert. The table of showbread stood straight across the candlestick in the Holy place.

Showbread literally means bread of the Presence (Lev. 24:5, 6, 8). The bread is a reminder that God fed Israel. The showbread was before the Lord in the Holy Place from Sabbath to Sabbath. During the following Sabbath the bread was replaced with new ones. The bread that was before the Lord the previous week was then eaten by the priests in the
Holy Place. Every Sabbath, twelve new loaves of bread were placed on the table; one for each tribe. Every Sabbath day, the priests had to gather in the Holy Place to eat the bread and replace it with new ones. The twelve loaves were two stacks of six loaves each on top of one another (Lev. 24:6). Frankincense was added on each row (Lev. 24:7). This bread is also called the continual bread (Num. 4:7). This bread was made from fine flour (no yeast - leaven) (Lev. 24:5). This bread made of fine flour speaks of perfection and uniformity – that which is ground, sifted and tested. The white fine flour without leaven speaks of holiness, purity, truth and righteousness (1 Cor. 5:6-8). Pilate says of Christ: I find no fault in this Man. (Luke 23:4). The bread was carefully arranged in order on the table (Exod. 40:23). The priests had to eat the bread every Sabbath inside the Holy Place, and no other place. Although it is not said, it is clear that the pitchers and its bowls (Exod. 25:29; Num. 4:7) were used to hold wine and to pour wine: pitchers, and its bowls for pouring (Exod. 25:29).

The very first task of the priests in the Holy Place was to fellowship with the Lord.

For Israel the significance of the table with the twelve showbreads is important. Through this every tribe admits their dependence on God as the Giver of life and the continual bread is a constant reminder of God's goodness in providing for the needs of his people. Everyone around one table together! The table breaks down all barriers and makes all one. Incense is added as a sacrifice of fire and a memorial offer. It speaks of prayer.

Jesus Christ declares to the people of Israel: I am the bread of life . . . I am the living bread which came down from heaven. If anyone eats of this bread, he will live forever (John 6:48, 51).
Those who believe in Christ are also a holy priesthood (1 Pet. 2:5). As a spiritual priesthood we can only have fellowship with God in and through Christ. Without Christ man cannot have fellowship with God the Father. In Christ, believers also have fellowship with one another. Every Sabbath the priests had to gather in the Holy Place to eat the bread. At this meal, they were in happy communion together. So should the Church in Christ also come happily together on the first day of the week to break bread - literally and figuratively (Acts 20:7; Heb. 10:25). We also see in the bread the word of God, the living word of God which abides forever, the good seed, the incorruptible seed (1 Pet. 1:23, 25). Furthermore, we also see in the use of the communion that we share in Christ if we do what He commanded: Take, eat; this is My body which is broken for you; do this in remembrance of Me (Matt. 26:26; 1 Cor. 11:24).

Only believers, truly born again children of God, can take part at the table of the Lord. Paul explained it like this: The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we, though many, are one bread and one body; for we all partake of that one bread. (1 Cor. 10:16, 17).

Just before his crucifixion, Jesus Christ said to his disciples: And I bestow upon you a kingdom, just as My Father bestowed one upon Me, that you may eat and drink at My table in My kingdom . . . (Luke 22:29, 30).

THE GOLD LAMPSTAND

The fourth item in service of the tabernacle was the golden lampstand in the Holy Place. We have already given attention to the altar, the laver and the table with the twelve showbreads. We will now pay attention to the lampstand in the Holy Place. Besides giving light to itself the lampstand also shed light on the two other furniture pieces in the Holy Place - the
table with the twelve showbreads and the golden altar of incense. We find the description of the gold lampstand in Exodus 25:31-40.

- You shall also make a lampstand of pure gold; the lampstand shall be of hammered work. Its shaft, its branches, its bowls, its ornamental knobs, and flowers shall be of one piece. And six branches shall come out of its sides: three branches of the lampstand out of one side, and three branches of the lampstand out of the other side. Three bowls shall be made like almond blossoms on one branch, with an ornamental knob and a flower, and three bowls made like almond blossoms on the other branch, with an ornamental knob and a flower—and so for the six branches that come out of the lampstand. On the lampstand itself four bowls shall be made like almond blossoms, each with its ornamental knob and flower. And there shall be a knob under the first two branches of the same, a knob under the second two branches of the same, and a knob under the third two branches of the same, according to the six branches that extend from the lampstand. Their knobs and their branches shall be of one piece; all of it shall be one hammered piece of pure gold. You shall make seven lamps for it, and they shall arrange its lamps so that they give light in front of it. And its wick-trimmers and their trays shall be of pure gold. It shall be made of a talent of pure gold, with all these utensils. And see to it that you make them according to the pattern which was shown you on the mountain (Exod. 25:31-40).

The golden lampstand stood in the Holy Place, on the south side, opposite the table of showbread (Exod. 40:24). The lampstand had to be hammered out of one piece of gold (Exod. 25:31, 36); a base, a shaft, and from the shaft six branches, three on each side. We note that six branches come out of the shaft just as the shaft itself arises from the base. All from
one piece of solid gold, a talent in weight (60 kg) (Exod. 25:31). It had to be made from hammered work (Verse 31, 36). By hammering we understand that it had to be beaten with a hammer to be formed into shape. The gold therefore was not poured into a mould to form the branches of the lampstand; it was formed by undergoing a hammering process. The lampstand consisted of one shaft and six branches, three branches on either side of the shaft. The shaft of the lampstand had four bowls, flowers and knobs. Each branch had three bowls, flowers and knobs. The shaft from its base was therefore higher than the branches because it had four bowls instead of three like the branches. At the top of the shaft and each arm was a lamp filled with pure olive oil and a wick of flax.

The golden lampstand with the seven lamps provided light in the Holy Place and it was also the only light since there were no windows in the Holy Place that let in natural light. These lamps burned continually (Exod. 27:20). From evening until the morning (Exod. 27:21); and every morning when the priest tended the lamps, and when Aaron lit the lamps at twilight (Exod. 30: 7, 8).

The significance of the golden lampstand and its lamps: As the tabernacle and its accessories refer to Christ, we see in the golden lampstand a picture of Christ and his Church. The lampstand which was hammered from one piece of gold speaks of Christ; the prophet Isaiah foresaw our Christ: we esteemed Him stricken, Smitten by God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities (Isa. 53:4, 5).

Of the shaft of the lampstand, Slemming writes: “The Hebrew word translated ‘shaft’ is yarek and means ‘thigh’. Genesis 46:26, Exodus 1:5 and Judges 8:30 show that YAREK is connected with birth, ‘the souls that come out of the loins of Jacob’. Christ, the YAREK, we proceeding from
Him and yet of Him’!" Christ in his humanity is the shaft (Yarek), He is anointed above his companions (Heb. 1:9); the vine (John 15:1); the Church is his arms stretched forth, the branches (John 15:5). The unity between the shaft and the branches, between the vine and the branches is also that of Christ and his Church: *for in Him we live and move and have our being* (Acts 17:28). The six branches represent the Church of whom Paul said: *in the midst of a crooked and perverse generation, among whom you shine* (the believers and the church) *as lights in the world* (Phil. 2:15). Christ needs the Church to give his light or revelation to the world. The beauty of the shaft was also on each branch, namely the bowls, knobs and flowers. The shape of the bowls were like almond blossoms. Almonds reminds us of age (Eccl. 12:5-7), God's care, and the resurrection. This is the tree that blooms first after the winter. The knob is a revelation of life. When it opens, the flowers appear first and then the fruit - it is the result of the knobs.

The lampstand would mean nothing without the lamps. The lampstand revealed things that were hidden from natural light. The lamps were fed with pure olives harvested and finely stamped - not finely ground, but finely stamped - it makes the oil more pure than when it is finely ground (Exod. 27:20). We notice that in the preparation of the oil, a separation had taken place. The separated olive oil was a product of crushing. Oil, we know, is a symbol of the Holy Spirit (1 John 2:27). Christ self is the Anointed One; the word "Messiah", which when translated "Christ", literally means the Anointed One (Acts 10:38, Heb. 1:9). Of Christ the prophet says: *The Spirit of the Lord God is upon Me, Because the Lord has anointed Me To preach good tidings. . .”* (Isa. 61:1). The lampstand represents Jesus Christ and the oil the Holy Spirit.

In our lives, as in the life of Christ, we are totally dependent on the Holy Spirit for our spiritual life, functionality and power. The Church must reveal the spiritual things that is impossible for the natural man to
understand (1 Cor. 2:9-16). At the same time it is the task of the Church to witness for the Lord. When the apostle John was exiled on the island of Patmos, he saw the Lord Jesus Christ walking among the seven golden lampstands; these are the seven Churches (Rev. 1:12-13, 20). Each of the seven churches is represented by its own lampstand.

The lamps of the lampstand in the tabernacle had to be trimmed every morning, because when the lights burned, soot started gathering, which resulted in the lamps eventually getting dimmer. On each wick by each lamp a crust of soot built up which made it impossible for the wick lying in the oil to give a bright light. The priest had to take the wick-trimmers and cut off the soot from each wick every morning. Then he took the golden bowl with pure olive oil and filled the lamps with fresh oil. This is how the lamps were trimmed. Amongst us, the Church, our High Priest walks around the lamps of the lampstand (his church) to trim us. He does not desire to extinguish the dull lamp wicks, but to free them from soot and to supply fresh oil so that the Church (believers) can burn brightly as the light of the world. It is the Apostle Paul who exhorts the Church of Ephesus: *For you were once darkness, but now you are light in the Lord. Walk as children of light* (Eph. 5:8). This is because God said that out of darkness light must shine - it is He who shone in our hearts to enlighten us of the knowledge of the glory of God in the presence of Jesus Christ (2 Cor. 4:6).

Jesus then gives a timely warning in the parable of the ten virgins, who took their lamps, and went forth to meet the bridegroom: *And at midnight a cry was heard: ‘Behold, the bridegroom is coming; go out to meet him!’ Then all those virgins arose and trimmed their lamps. And the foolish said to the wise, ‘Give us some of your oil, for our lamps are going out.’ But the wise answered, saying, ‘No, lest there should not be enough for us and you; but go rather to those who sell, and buy for yourselves.’ And while they went to buy, the bridegroom came, and those*
who were ready went in with him to the wedding; and the door was shut. Afterward the other virgins came also, saying, ‘Lord, Lord, open to us!’ But he answered and said, ‘Assuredly, I say to you, I do not know you.’ Watch therefore, for you know neither the day nor the hour in which the Son of Man is coming (Matt. 25:6-13).

The Church (every born again believer) is responsible to let the light of Christ shine. The believer is just the wick that lies in the oil. When a lamp becomes dull, it is because there is too little oil - the wick is not soaked with oil, or so heavily encrusted with soot that the soot has to be removed with the help of a wick-trimmer. If necessary, our faithful High Priest Christ, will do that so that the Church (the believers) will shine as lights in a crooked and perverse generation (Phil. 2:15).

THE GOLDEN ALTAR OF INCENSE

The golden altar of incense as the fifth piece of furniture of the tabernacle, stood right in front of the veil of the Holy Place, but slightly deeper in than the table of showbread and the golden lampstand. The golden altar of incense is the third item in the Holy Place. It stood right in front of the ark of God, where the throne of God was. The veil separated the altar of incense and the ark.

The Lord's instruction regarding the golden altar of incense is recorded in Exodus.

- “You shall make an altar to burn incense on; you shall make it of acacia wood. A cubit shall be its length and a cubit its width—it shall be square—and two cubits shall be its height. Its horns shall be of one piece with it. And you shall overlay its top, its sides all around, and its horns with pure gold; and you shall make for it a molding of gold all around. Two gold rings you shall make for it,
The altar of incense was made of acacia wood and overlaid with gold. The altar of incense had four horns and a golden moulding around the top of the altar to prevent the coals from falling off. Incense had to be burned every morning and every evening on this altar. The hearth had to be full of burning coals. The coal came from the brazen altar where offerings were made, and it was these coals that ignited the incense on the golden altar of incense. We read about it in Leviticus 16:13: And he shall put the incense on the fire before the Lord, that the cloud of incense may cover the mercy seat that is on the Testimony. Once a year during the Day of Atonement, the high priest did atonement on the horns of the golden
altar of incense: *with the blood of the sin offering of atonement* (Exod. 30:10). The first mention of an altar in the Bible is that of Noah. And it was for worship: *Then Noah built an altar to the Lord . . . and offered burnt offerings on the altar. And the Lord smelled a soothing aroma. . . .* (Gen 8:20-21).

When we look at the altar of incense, we recall the twofold nature of Christ in the acacia wood and gold which covered the altar of incense - Christ's human nature (the wood) and his divine nature (the gold). The golden crown around the altar of incense speaks to us of the elevated and glorified Christ at the right hand of the Father as our advocate (Heb. 7:25; 8:1; 1 John 2:1).

The four horns, as in the case of the brazen altar, also speak of power. In the case of the brazen altar it spoke of the *power in the blood*; in this case it speaks to us of *power in prayer*. Who is it that strengthens our prayers other than Christ? *We have an Advocate with the Father, Jesus Christ the righteous* (1 John 2:1).

This altar occupied a central place in the Holy Place - it stood between the table of showbread and the golden lampstand right in front of the veil. The altar of incense was also the tallest item in the Holy Place, and also speaks of the greatest possible act of worship, prayer, praise, intercession and worship. Prayer is the most important ministry. At the brazen altar we find blood that was shed to make atonement possible; at the altar of incense we find Christ living in heaven on our behalf interceding for us. The brazen altar thus speaks of the death of Christ; the altar of incense speaks of the living, raised and praiseworthy Lord Jesus Christ. These two altars therefore speak of the death and resurrection of Christ; it is also the gospel (1 Cor. 15:3, 4).
Aaron burnt sweet incense every morning and evening on the altar of incense as a perpetual incense of sweet aroma before the Lord. It filled the entire tabernacle and especially the Holy of Holies, where the ark and the mercy seat with the cherubim were. We read of this incense in Exodus 30:34-38. It was incense that had four ingredients: stacte, onycha, galbanum - spices and pure frankincense, all in equal quantities (Exod. 30:34). Each of these ingredients has its own aroma, but when they are mixed, they spread as one. The four combinations of incense speak of Christ's life, death, resurrection and ascension (Eph. 5:2; Heb. 7:27). These four aspects of Christ are inseparable from each other; one cannot be fully understood without the other. Each one gives the other full meaning.

Salt had to be added to the incense (Exod. 30:35). The Bible speaks of the covenant of salt (Num. 18:19; 2 Chron. 13:5) and it represents the Word of God. An unbreakable covenant. Salt is not subject to destruction, and is therefore an image of durability. A firm, continuous commitment that is actually repeatedly renewed when the salt is added to the incense. Jesus himself once said: For everyone will be seasoned with fire, and every sacrifice will be seasoned with salt. Salt is good, but if the salt loses its flavor, how will you season it? Have salt in yourselves, and have peace with one another (Mark 9:49, 50). Prayer must be mixed with the Word. Is it not written: You who make mention of the Lord, do not keep silent (Isa. 62:6). The value of the altar was in the incense, and the incense speaks of prayer. King David says in Psalm 141:2: Let my prayer be set before You as incense. The apostle John tells us in his vision of heaven: Now when He had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each having a harp, and golden bowls full of incense, which are the prayers of the saints (Rev. 5:8).

Furthermore, we read in Revelation 8:3, 4: Then another angel, having a golden censer, came and stood at the altar. He was given much incense, that he should offer it with the prayers of all the saints upon the golden
altar which was before the throne. And the smoke of the incense, with the prayers of the saints, ascended before God from the angel’s hand. The priests never came into the Holy Place without offering incense with thanksgiving and intercession. Before the morning incense burned out, the evening sacrifice was lit, so that there was continuous incense before the Lord. So Christ always lives to intercede for us by the Father, and so we (the Church) through him can bring our thanksgiving offerings, our offerings of praise, our worship and our prayers as a sweet smelling aroma (Heb. 13:15; Ps. 141: 2).

We read in Luke 1:5-13 that the priest Zacharias served as priest before God in the order of his division. According to the priestly custom the lot fell on him to go into the temple of the Lord and burn incense. And all the multitudes of people were outside praying at the hour of incense. And there appeared to him an angel of the Lord standing on the right side of the altar of incense. . . the angel said to him: Do not be afraid, Zacharias, for your prayer is heard.

With regards to the believers, it is said of them: Now thanks be to God who always leads us in triumph in Christ, and through us diffuses the fragrance of His knowledge in every place. For we are to God the fragrance of Christ among those who are being saved and among those who are perishing (2 Cor. 2:14, 15).

The Lord made it clear that the spices of the incense must be pure and holy (Exod. 30:35, 37). King David asked: Or who may stand in His holy place? He who has clean hands and a pure heart (Ps. 24:3, 4). Therefore, every believer must revere the Lord God in their heart so that they can bring to the Lord a pleasant and sweet smelling offering with the fruit of their lips (Heb. 13:15).
THE ARK OF THE TESTIMONY

The only two items in the Holy of Holies behind the veil are the ark and the mercy seat. The ark is the sixth item in the tabernacle that we will look at now. The ark is usually called the:

• **Ark of the Testimony** (Exod. 26:34), because the constant witness of the Law was in the ark.

• **Ark of the covenant** (Num. 10:33; Heb. 9:4), because it represented the Mosaic covenant between God and Israel.

• **Ark of Your strength** (2 Chron. 6:41), because the ark represented what God was to Israel in power and blessings, and all the wondrous works with it.

• **The holy ark** (2 Chron. 35:3), because the ark of God, represented the holiness of God.

The ark with its accompanying mercy seat was the place where God came together with the children of Israel (Exod. 25:22). A detailed description of the ark is found in Exodus and Hebrews:

• “And they shall make an ark of acacia wood; two and a half cubits shall be its length, a cubit and a half its width, and a cubit and a half its height. And you shall overlay it with pure gold, inside and out you shall overlay it, and shall make on it a molding of gold all around. You shall cast four rings of gold for it, and put them in its four corners; two rings shall be on one side, and two rings on the other side. And you shall make poles of acacia wood, and overlay them with gold. You shall put the poles into the rings on the sides of the ark, that the ark may be carried by them. The poles shall be in the rings of the ark; they shall not be taken from it. And
you shall put into the ark the Testimony which I will give you. You shall make a mercy seat of pure gold; two and a half cubits shall be its length and a cubit and a half its width. And you shall make two cherubim of gold; of hammered work you shall make them at the two ends of the mercy seat. Make one cherub at one end, and the other cherub at the other end; you shall make the cherubim at the two ends of it of one piece with the mercy seat. And the cherubim shall stretch out their wings above, covering the mercy seat with their wings, and they shall face one another; the faces of the cherubim shall be toward the mercy seat. You shall put the mercy seat on top of the ark, and in the ark you shall put the Testimony that I will give you. And there I will meet with you, and I will speak with you from above the mercy seat, from between the two cherubim which are on the ark of the Testimony, about everything which I will give you in commandment to the children of Israel.” (Exod. 25:10-22)

- Then indeed, even the first covenant had ordinances of divine service and the earthly sanctuary. For a tabernacle was prepared: the first part, in which was the lampstand, the table, and the showbread, which is called the sanctuary; and behind the second veil, the part of the tabernacle which is called the Holiest of All, which had the golden censer and the ark of the covenant overlaid on all sides with gold, in which were the golden pot that had the manna, Aaron’s rod that budded, and the tablets of the covenant; and above it were the cherubim of glory overshadowing the mercy seat. Of these things we cannot now speak in detail (Heb. 9:1-5).

The ark was a rectangular box in which the two stone tablets and the Ten Commandments were kept (Exod. 25:16). The ark was made from acacia wood and the only item in the tabernacle specially mentioned been
covered inside and outside with gold. The ark had a moulding of gold all round it on its sides at the top. It was made just below the upper edge of the box in a manner that it stood slightly out to hold the mercy seat in position. The size of the ark was measured at 1.15 meters long, 0.7 meters wide and 0.7 meters high. At the four corners of the ark were four gold rings into which the two poles were placed, they could never be taken away from it. In this way the ark could be transported during the desert journeys. The Holy Ark may never be touched by human hands (Num. 4:15; Exod. 25:15). Uzzah stretched out his hand to the ark of God and took hold of it; he did it at the expense of his life (2 Sam. 6:6, 7). Through all the wanderings of Israel the ark was specifically carried by the priest, but particularly by the priestly family of Kohath, the Kohathites (Num. 3:27-31; 4:1-4, 15, 17, 18).

In Hebrews 9:4 we read of the objects in the ark:

- The tablets of the covenant (Exod. 25:16).
- The golden pot that had the manna (Exod. 16:33-35).
- Aaron’s rod that budded (Num. 17).

Besides the ark, the law book or Torah was also placed in the Holy of Holies (Deut. 31:9, 24-26). Every seventh year the entire law book was read during the feast of tabernacles by the priests to all the people (Neh. 8:1-19).

The ark of the Covenant or Testimony was the focal point in the entire tabernacle; it stood in the most Holy place where God's voice was heard above the mercy seat - the place where the two cherubim with outstretched wings facing each other were on the mercy seat. Once a year the high priest had to sprinkle the blood of the sin offering on the mercy seat (Lev. 16:3-16).
The ark made of acacia wood speaks once again of Jesus Christ's humanity. Also, it was overlaid with gold that characterises Christ's divinity. The ark was the place where God came together with the people (Exod. 25:22), in the same way, man and God in the New Testament could also only come together in no other place than in Christ (John 14:6; Acts 4:12, 1 Tim. 2: 3-6). At the time of Israel's journey through the wilderness, the priests carried the ark (although covered) on their shoulders so that all could see and follow (Num. 10:33, Josh. 3:3-4). The last cloth which covered the ark was, purple: literally blue-purple (Exod. 25:4, Num. 4:5, 6). Similarly, the Church must lift Jesus in the world (John 12:32). The golden crown (moulding) of pure gold around the ark speaks of the fact that God crowned Christ with glory and honour in heaven (Heb. 2:9, Phil. 2:9-11). The Glory (Shekinah) of God rested on the ark (Exod. 40:21, 33, 34).

**The tablets of the covenant**

This was the second set of tablets that contained the written law of God, which He wrote with His own finger (Deut. 10:1-5).

- “At that time the Lord said to me, ‘Hew for yourself two tablets of stone like the first, and come up to Me on the mountain and make yourself an ark of wood. And I will write on the tablets the words that were on the first tablets, which you broke; and you shall put them in the ark.’ So I made an ark of acacia wood, hewed two tablets of stone like the first, and went up the mountain, having the two tablets in my hand. And He wrote on the tablets according to the first writing, the Ten Commandments, which the Lord had spoken to you in the mountain from the midst of the fire in the day of the assembly; and the Lord gave them to me. Then I turned and came down from the mountain, and put the tablets in the ark
which I had made; and there they are, just as the Lord commanded me.”

Here is no shadow or image; here in the heart of the ark is literally the living Word of God, written with his own finger on two tablets of stone. This was the most precious treasure that God entrusted to Moses and the people of Israel.

The ark with the law in it speaks of Christ of whom we read: Then I said, Behold, I come; In the scroll of the book it is written of me. I delight to do Your will, O my God, And Your law is within my heart. (Ps. 40:7). When Jesus came in the flesh, He could say: Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill. (Matt. 5:17). How did He fulfil the law? By complying with the requirements of the law (Gal. 3:10, 13), and that was after He had fulfilled it (John 8:46; 1 Pet. 2:22), and died for sinners on the cross. The law is now satisfied that the sinner-man in Christ was punished and so Christ is the end of the law for righteousness to everyone who believes (Rom. 10:4). The apostle Paul also explains: Therefore we conclude that a man is justified by faith apart from the deeds of the law (Rom. 3:28; 10:8-13). For sin shall not have dominion over you, for you are not under law but under grace (Rom. 6:14). See Acts 15 where a decisive answer on the matter concerning the law and the Church was given.

The golden pot that had the manna

There was a pot of manna in the ark (Exod. 16:13-15, 33-35).

So it was that quails came up at evening and covered the camp, and in the morning the dew lay all around the camp. And when the layer of dew lifted, there, on the surface of the wilderness, was a small round substance, as fine as frost on the ground. So when the children of Israel
saw it, they said to one another, “What is it?” For they did not know what it was. And Moses said to them, “This is the bread which the Lord has given you to eat. . . . And Moses said to Aaron, “Take a pot and put an omer of manna in it, and lay it up before the Lord, to be kept for your generations.” As the Lord commanded Moses, so Aaron laid it up before the Testimony, to be kept. And the children of Israel ate manna forty years, until they came to an inhabited land; they ate manna until they came to the border of the land of Canaan.

The manna was the bread which the Lord gave the people out of heaven in the wilderness to eat while they were on the way to the Promised Land. The golden pot of manna was one of two reminders which the Lord commanded Moses; Aaron had to place the pot in the ark. The golden pot with manna would remind the people of and bring into memory the divine mercy and grace in God's provision for their needs. God fed his people for forty years with the bread of heaven. The manna in the jar was a miracle considering that the people had to gather according to the demands of every day. If they gathered more than what was required for the day it went bad (Exod. 16). And yet the manna in the golden pot was preserved.

Jesus Christ Himself shows us that He is the great anti-type of the manna in John 6. When the Jews gave Moses credit for manna from heaven, Jesus sets the record straight by saying that it was His father that gave the manna bread (John 6:31, 32): “Our fathers ate the manna in the desert; as it is written, ‘He gave them bread from heaven to eat.’ Then Jesus said to them, “Most assuredly, I say to you, Moses did not give you the bread from heaven, but My Father gives you the true bread from heaven.” Jesus went ahead and explained that He is the true bread (manna) from heaven (John 6:33-35): “For the bread of God is He who comes down from heaven and gives life to the world.” Then they said to Him, “Lord, give us this bread always.” And Jesus said to them, “I am the bread of life. He who
comes to Me shall never hunger, and he who believes in Me shall never thirst”, and that they must eat the bread (John 6:47-51): “Most assuredly, I say to you, he who believes in Me has everlasting life. I am the bread of life. Your fathers ate the manna in the wilderness, and are dead. This is the bread which comes down from heaven, that one may eat of it and not die. I am the living bread which came down from heaven. If anyone eats of this bread, he will live forever; and the bread that I shall give is My flesh, which I shall give for the life of the world.” The believer is nourished by the Lord Jesus Christ, the humiliated, crucified, but also the glorified. It is He then that also gave to his Church (the congregation) a precious promise: “He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes I will give some of the hidden manna to eat. . . .” (Rev. 2:17). Who is he who overcomes the world, but he who believes that Jesus is the Son of God? (1 John 5:5)

Aaron’s rod

Besides the tablets of the covenant and the manna, Aaron's rod was also in the ark (Heb. 9:4). The rod was the symbol of God's chosen priesthood, that of Aaron.

Korah - one of the leaders in Israel - and with him; Dathan, Abiram and two hundred and fifty men, rebelled against the authority of Aaron and his priestly family. We read of this rebellion, and the disastrous consequences thereof, in Numbers 16. God had to punish the rebels and confirm the authority and service of his chosen servants. As far as the chosen priesthood is concerned, we read in Numbers 17:1-10:

And the Lord spoke to Moses, saying: “Speak to the children of Israel, and get from them a rod from each father’s house, all their leaders according to their fathers’ houses—twelve rods. Write each man’s name on his rod. And you shall write Aaron’s name on the rod of Levi. For there shall be
one rod for the head of each father’s house. Then you shall place them in the tabernacle of meeting before the Testimony, where I meet with you. And it shall be that the rod of the man whom I choose will blossom; thus I will rid Myself of the complaints of the children of Israel, which they make against you.” So Moses spoke to the children of Israel, and each of their leaders gave him a rod apiece, for each leader according to their fathers’ houses, twelve rods; and the rod of Aaron was among their rods. And Moses placed the rods before the Lord in the tabernacle of witness. Now it came to pass on the next day that Moses went into the tabernacle of witness, and behold, the rod of Aaron, of the house of Levi, had sprouted and put forth buds, had produced blossoms and yielded ripe almonds. Then Moses brought out all the rods from before the Lord to all the children of Israel; and they looked, and each man took his rod. And the Lord said to Moses, “Bring Aaron’s rod back before the Testimony, to be kept as a sign against the rebels, that you may put their complaints away from Me, lest they die.”

Each of the twelve tribes had to lay a rod, with the name of the head of their tribe on it, before the Lord in the tabernacle in front of the ark. The next day when Moses went into the most Holy Place, he saw that: the rod of Aaron, of the house of Levi, had sprouted and put forth buds, had produced blossoms and yielded ripe almonds (verse 8). There was after this no doubt among the tribe leaders and the people whom God had chosen as his priestly tribe.

In the rod of Aaron, we have an illustrative image of Christ's incarnation: For He shall grow up before Him as a tender plant, And as a root out of dry ground (Isa. 53:2). Just like the rod of Aaron was brought before others, so also was Christ brought before man, to be crucified (John 19:5). He was killed: cut off from the land of the living (Isa. 53:8). But then He rose from the dead (Rom. 6:9). Among the trees, the almond tree is the first to bloom. The flowers speak of life and resurrection. He is: the firstborn from
the dead (Col. 1:18). Flowers speak of beauty: You are fairer than the sons of men (Ps. 45:2). Almonds speak of fertility: He shall see His seed (Isa. 53:10); A posterity shall serve Him (Ps. 22:30), and Here am I and the children whom God has given Me. (Heb. 2:13). In the rod we see death, resurrection and the glory of Christ.

THE MERCY SEAT

The mercy seat was a symbol of God's throne and his glorious presence. This is the seventh and last item in the tabernacle. God said to Moses: I will appear in the cloud above the mercy seat (Lev 16:2). We find the description of the mercy seat in Exodus 25:17-22.

• “You shall make a mercy seat of pure gold; two and a half cubits shall be its length and a cubit and a half its width. And you shall make two cherubim of gold; of hammered work you shall make them at the two ends of the mercy seat. Make one cherub at one end, and the other cherub at the other end; you shall make the cherubim at the two ends of it of one piece with the mercy seat. And the cherubim shall stretch out their wings above, covering the mercy seat with their wings, and they shall face one another; the faces of the cherubim shall be toward the mercy seat. You shall put the mercy seat on top of the ark, and in the ark you shall put the Testimony that I will give you. And there I will meet with you, and I will speak with you from above the mercy seat, from between the two cherubim which are on the ark of the Testimony, about everything which I will give you in commandment to the children of Israel.” (Exod. 25:17-22)

The mercy seat was a piece of solid gold that covered the ark, while it was at the same time the throne of the grace of God. The Lord said to Moses: “And there I will meet with you, and I will speak with you from above the
mercy seat ... about everything which I will give you in commandment to the children of Israel” (Exod. 25:22). It was therefore the God ordained meeting place. Secondly, it was the place where the blood of the sin atonement was sprinkled: “He shall take some of the blood of the bull and sprinkle it with his finger on the mercy seat ... For on that day the priest shall make atonement for you ... from all your sins” (Lev. 16:14, 30).

The Lord commanded Moses: And you shall make two cherubim of gold; of hammered work you shall make them at the two ends of the mercy seat. (Exod. 25:18). The two cherubim and the mercy seat were made of one piece - it was a unit. The two cherubim were made from hammered work. Hammering makes one think of suffering, destruction and crushing. The cherubim stood on the mercy seat, and were part of it. Their faces, facing each other, were focused on the mercy seat.

With regards to the Lord Jesus Christ, we read in Romans 3:25: whom God set forth as a propitiation by His blood, through faith. The word "propitiation" is the translation of the Greek word hilastērion, which literally means "mercy seat". "Atonement" (hilastērion) therefore means the place where hilasmos or atonement was made. In the Old Testament it was on the mercy seat (Exod. 25:17; Heb. 9:5). If hilastērion (propitiation) literally means "mercy seat" and Christ is our hilastērion or propitiation (Rom. 3:24; 1 John 4:10), then this tells us that Christ himself is the place where the Holy God and the sinful man meet.

Presented in another way, Jesus on the cross was the place where God's righteousness and peace kissed each other (Ps. 85:10); where God was reconciled and satisfied, that through the death of Christ, sin was punished. On the cross, in Jesus Christ, God's love paid the required punishment of his righteousness for the sinner. Because God is now satisfied (propitiated) that sin is punished, He is able to forgive and adopt the sinner that comes to him, not based on mere divine lenience, but on a lawful basis.
The face of the two golden cherubim with outstretched wings, was focused on the mercy seat on which the blood was sprinkled. The celestial beings in heaven, cherubim and angels, are very anxious to know and to see the things that affect the Church of Jesus Christ (1 Pet. 1:12; Luke 15:10; Eph. 3:8-10). The eyes of the two cherubim were constantly looking at the blood. There is no evidence that the blood was ever wiped off the mercy seat. It was stained red with the blood of years of sin offerings. The blood on which their faces were focused, speaks of mercy and forgiveness because of the propitiation. In Hebrews 4:16, believers are urged: *come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need.*

The Shekinah glory of God shone in the Holy of Holies, it was where atonement, mercy and grace were to be found. John on the island of Patmos saw the Lamb as if it was slain: *And I looked, and behold, in the midst of the throne and of the four living creatures, and in the midst of the elders, stood a Lamb as though it had been slain. . . and I heard the voice of many angels around the throne, the living creatures, and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands, saying with a loud voice: “Worthy is the Lamb who was slain, To receive power and riches and wisdom, And strength and honor and glory and blessing!”* (Rev. 5:6, 11, 12). It is this Christ who, having come as a High Priest of good things to come, through a greater and more perfect tabernacle, not made with hands, that is to say, not of this creation, nor through the blood of goats and calves, but by his own blood, entered once into the Most Holy Place and brought about eternal redemption. For Christ did not enter a tabernacle made with hands, a copy of the real, but into heaven itself, to now appear in the presence of God for us; not to sacrifice himself often, as the high priest did each year when he entered into the sanctuary with blood that was not his own, for then He would have had to suffer often since the foundation of the world. But now He has once in the fulfilment of the ages appeared to do away
with sin by his sacrifice: after He had offered one sacrifice for sins forever, sat down at the right hand of God (Heb. 9:11-12; 24-26; 10:12).

As born-again believers we know, and are assured that we can have: boldness to enter the Holiest by the blood of Jesus, by a new and living way which He consecrated for us, through the veil, that is, His flesh (Heb. 10:19, 20).

Right at the beginning of the description of the tabernacle we read that the Lord commanded: And let them make Me a sanctuary, that I may dwell among them (Exod. 25:8). After completion, we read: ... and the glory of the Lord filled the tabernacle (Exod. 40:34).

We can say as Paul said: who also made us sufficient as ministers of the new covenant, not of the letter but of the Spirit; for the letter kills, but the Spirit gives life. But if the ministry of death, written and engraved on stones, was glorious, so that the children of Israel could not look steadily at the face of Moses because of the glory of his countenance, which glory was passing away, how will the ministry of the Spirit not be more glorious? For if the ministry of condemnation had glory, the ministry of righteousness exceeds much more in glory . . . For if what is passing away was glorious, what remains is much more glorious. Therefore, since we have such hope, we use great boldness of speech — unlike Moses, who put a veil over his face so that the children of Israel could not look steadily at the end of what was passing away. But their minds were blinded. For until this day the same veil remains unlifted in the reading of the Old Testament, because the veil is taken away in Christ. But even to this day, when Moses is read, a veil lies on their heart. Nevertheless when one turns to the Lord, the veil is taken away. Now the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty. But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into
the same image from glory to glory, just as by the Spirit of the Lord (2 Cor. 3:6-9, 11-18).
Chapter 4

ACCESS TO THE TABERNACLE

The fencing of the tabernacle was 46 meters long, 23 meters wide and almost 2½ meters high - if we use the generally accepted measurement of a cubit being 21 inches in length (Exod. 27:9-18).

The fence of the court consisted of sixty pillars which was spaced about five cubits from each other; twenty on the south side, twenty on the north side, ten on the west side, and ten to the east. The gate (entrance) was on the eastern side between four pillars. The gate was the only entrance from outside to the tabernacle in the courtyard.

A total of 56 pillars were hung with white fine woven linen wall coverings, while the gate (between the four pillars) was covered with fine woven linen with multi colours of blue, purple and scarlet (Exod. 27:16).

The fencing served as a barrier between the camp of Israel and the tabernacle. This prevented the people from coming directly to the tabernacle where God dwelt.

The description of the fencing around the court is found in Exodus 27:9-18.

- “You shall also make the court of the tabernacle. For the south side there shall be hangings for the court made of fine woven linen, one hundred cubits long for one side. And its twenty pillars and
their twenty sockets shall be bronze. The hooks of the pillars and their bands shall be silver. Likewise along the length of the north side there shall be hangings one hundred cubits long, with its twenty pillars and their twenty sockets of bronze, and the hooks of the pillars and their bands of silver. And along the width of the court on the west side shall be hangings of fifty cubits, with their ten pillars and their ten sockets. The width of the court on the east side shall be fifty cubits. The hangings on one side of the gate shall be fifteen cubits, with their three pillars and their three sockets. And on the other side shall be hangings of fifteen cubits, with their three pillars and their three sockets. For the gate of the court there shall be a screen twenty cubits long, woven of blue, purple, and scarlet thread, and fine woven linen, made by a weaver. It shall have four pillars and four sockets. All the pillars around the court shall have bands of silver; their hooks shall be of silver and their sockets of bronze. The length of the court shall be one hundred cubits, the width fifty throughout, and the height five cubits, made of fine woven linen, and its sockets of bronze.” (Exod. 27:9-18)

A detailed description of the fencing of the Tabernacle brings three important aspects to the fore:

- The fencing itself (Exod. 27:9, 11-13);
- The gate in the fence (Exod. 27:16); and
- The stability of the fencing (Exod. 27:19; 35:18).

THE FENCING ITSELF

The fencing consisted of five different types of material.

- The hangings – made of fine woven linen (Exod. 27:9, 11-13). These white hangings (curtains) on the 56 pillars formed the fence.
The linen was made of flax and flax comes from out of the earth. This flax is a fibrous plant which is a base material for linen goods.

- **The pillars of acacia wood** (Exod. 27:10-12). It is not mentioned that the pillars were made of acacia wood. We assume that this is the case, because that was the only kind of wood that was used in the tabernacle (Exod. 26:32, 37). There were a total of sixty pillars in the fence; twenty in each longer side, and ten in the two shorter sides.

- **The brass sockets of the pillars** (Exod. 27:10-17; 38:17). The base of the sixty pillars of the fence had sixty brass sockets, on which the pillars rested.

- **The silver tops of the pillars** (Exod. 27:10-11; 38:17). Each pillar had silver tops (capitals) with silver bands and silver rings to which the fine woven linen was hung.

- **The anchors of the fence** (Exod. 27:19; 35:18; 38:20; 39:40). The anchors were bronze pegs with cords. The pegs were in the ground or sand and were connected with cords to the silver rings on the silver tops of the pillars. With this, the fencing was stabilized.

**THE FENCING OF THE TABERNACLE**

The fencing speaks of Jesus as the Mediator between God and man (1 Tim. 2:5; Heb. 8:6). No one can go directly to God, except through Jesus the Mediator (John 14:6). The white linen speaks of Christ in his absolute purity and righteousness (Heb. 7:26). The linen made from flax grown in the earth, speaks of Christ's sinless humanity and earthly ministry - the one who became man so that He could bring us to God (Heb. 2:14, 15). In the same manner, the Church will one day also be clothed with white linen (Rev. 19:8).
The pillars of acacia wood portray the perfect humanity of Christ. The pillars stood in brass sockets (bases). Brass represents judgement. When the Son of God died on a tree, it was to bring the judgement of sin upon him. After his resurrection, the apostle John saw him on the Isle Patmos: *His feet are like fine brass* (Rev. 1:15). The brass speaks of the righteous judgement of God over sin. He cannot tolerate sin and must trample it under his feet (brass) (Rom. 8:1, 3).

The silver tops of the pillars were cast from half a shekel of silver which every man that was 20 years and older had to pay to the Lord (Exod. 30:12-16). It was known as *atonement money* (Exod. 30:16); It was also known as *ransom* (Exod. 30:12), and also as *silver from those who were numbered* (Exod. 38:25). The message of the silver is therefore very clear: atonement or redemption. The Lord refers to his redeemed as silver (Mal. 3:3). The pillars thus portray salvation (silver) from judgement (brass) through Jesus Christ's death on the cross (wood).

The fence was anchored with pegs and cords. What God has promised is the hope of the believer, and we have it as an anchor for the soul, both sure and steadfast, that enters into the interior of the veil where Jesus as our forerunner has entered (Heb. 6:18-20). Christ's complete redemptive work ensures the steadfastness of his purpose (pegs), and his infinite love (cords) for us (Hosea 11:4).

The entrance was located on the eastern side of the fence (sunrise), and the entry point was located between the four pillars. In like manner, Christ is our only way of access (Eph. 2:18; 3:12) to a true relationship with God (John 14:6). The hangings of the entrance were different from those of the fencing; they were made of blue, purple and scarlet material, which portrays Christ. The colours of the hangings remind us of the heaven (the glory) of Christ, his painful death and his majesty.
When we look at the fence of the tabernacle, we are once again reminded of the fact that with a holy jealousy for his Name, God surrounds that which is holy to him with a fence of truth and holiness. Undeniably, there is a barrier between a holy God and a sinful man. Just as the tabernacle was the dwelling place of God and the camp of Israel was the designated place of the people, so the fencing was in a distinct position between the two dwelling places.

Christ is our Mediator (1 Tim. 2:5; Heb. 8:6) of the New Covenant (Heb. 12:24). He stands between God and man, and as a Mediator is responsible to satisfy both of them and to effect reconciliation. Jesus Christ did this perfectly.

To reach the Holy of Holies in the tabernacle one had to go through three places of access: firstly, the gate on the east side in the fence of the court; secondly, the entrance or door on the east side of the tabernacle, which led to the Holy Place; thirdly, the veil which hung on the east side of the Holy of Holies. The veil separated the Holy Place from the Holy of Holies.

THE GATE IN THE FENCING OF THE COURT

The description of this is found in Exodus 27:13-16; Exodus 38:18-20.

- “The width of the court on the east side shall be fifty cubits. The hangings on one side of the gate shall be fifteen cubits, with their three pillars and their three sockets. And on the other side shall be hangings of fifteen cubits, with their three pillars and their three sockets. For the gate of the court there shall be a screen twenty cubits long, woven of blue, purple, and scarlet thread, and fine woven linen, made by a weaver. It shall have four pillars and four sockets.” (Exod. 27:13-16)
• The screen for the gate of the court was woven of blue, purple, and scarlet thread, and of fine woven linen. The length was twenty cubits, and the height along its width was five cubits, corresponding to the hangings of the court. And there were four pillars with their four sockets of bronze; their hooks were silver, and the overlay of their capitals and their bands was silver. All the pegs of the tabernacle, and of the court all around, were bronze (Exod. 38:18-20).

This gate in the fence was between four pillars and about 9.2 meters wide and 2.3 meters high. The gate was the only entrance from outside to the tabernacle in the courtyard. We pay attention to three things in particular; the gate itself, the hangings and the pillars. The gate was on the eastern side, the side of the rising sun. The first thing that was noticed once you went through the gate was the altar of sacrifice. Offerings for sins and thanksgiving offerings were done in the courtyard. There were four pillars in the gate. They were made of acacia wood. Nowhere is it said that these pillars were of acacia wood. We assume that this is the case, because this is the only kind of wood that was used in the tabernacle (Exod. 26:32, 37). The pillars had sockets of bronze while the tops were overlaid with silver and the hooks and bands at the top were of silver (Exod. 38:17). The covering (screen) of the gate was of fine twined linen, woven with blue, purple and scarlet thread and the white in the fine twined linen (Exod. 27:16). Each of the colours has a characteristic significance.

The gate as the only entrance to the court of the tabernacle speaks to us of Christ who is the only access to a right standing with God (Eph. 2:18; 3:12; John 10:9; 14:6). The four pillars symbolise the life of the Lord Jesus Christ as recorded in the four Gospels:

• Matthew saw him as the King - purple is also the colour of royalty.
• Mark portrays Jesus as the perfect servant who was obedient unto death - the blood red (scarlet) in the covering points to his suffering, death and victory (Rev. 5:6; 19:13; Isa. 63:1-6).

• Luke represents Jesus as the Son of man - the white linen depicts Christ as man with spotless purity and justice (Rev. 19:8; Heb. 7:26).

• John sees the Christ as the Son of God, blue purple. It is a heavenly colour and speaks of heaven. Jesus declared that He came down from heaven (John 3:13).

We must keep in mind that to enter the gate of the court of the tabernacle, it had to be approached from the camp of Judah, as this camp was located on the east side of the tabernacle in front of the entrance. Our Lord Jesus Christ emanates from the descendants of Judah (Heb. 7:14). The brass bases or sockets of the pillars speak of judgement. The fine brass speaks of the righteous judgement of God on sin. In the book of Revelation we read of Jesus, the Son of Man: his feet were like fine brass (Rev. 1:15). Looking at the bases or sockets of the pillars, we see judgement; the earth on which they rest, are under the judgement. Looking at the tops of the pillars, we only see silver. The sockets for the pillars were bronze, the hooks of the pillars and their bands were silver, and the overlay of their capitals was silver (Exod. 38:17). In Exodus 38: 25-28 this silver is called the silver from those who were numbered. Exodus 30:11-16 explains that the silver of the numbered was called ransom and atonement money. Every man of 20 years and older had to pay the Lord's ransom (half a shekel of silver). This silver was used for the sockets of the Holy Place, and the tops, rings and hooks of the pillars. Silver speaks of redemption or reconciliation. The Lord God speaks of his redeemed as silver: He will sit as a refiner and a purifier of silver. (Mal. 3:3). The pillars of the court at the gate speak of: Salvation (silver) judgement (brass) through the Lord Jesus Christ's crucifixion (wood).
THE ENTRANCE (DOOR) OF THE TABERNACLE

This entrance was on the eastern side of the tabernacle. There was only one entrance or door which led to the Holy Place, and it was through the screen which hung in front of the tabernacle. This was the door or first screen that led to the first Holy Place. We read of the door of the tabernacle in Exodus 26:36, 37; Hebrews 9:2, 3.

- “You shall make a screen for the door of the tabernacle, woven of blue, purple, and scarlet thread, and fine woven linen, made by a weaver. And you shall make for the screen five pillars of acacia wood, and overlay them with gold; their hooks shall be gold, and you shall cast five sockets of bronze for them.” (Exod. 26:36, 37)

- For a tabernacle was prepared: the first part, in which was the lampstand, the table, and the showbread, which is called the sanctuary; and behind the second veil, the part of the tabernacle which is called the Holiest of All (Heb. 9:2, 3).

It was just the priests who could enter this first Holy Place. Service and fellowship is the main thought here. The measurement of the entrance of the tent was twice the height of the gate, and half the width of the gate. This difference is important. The gate was wide, but the door of the Holy Place was narrow. The gate was for everyone, while the door was only for the priests.

The curtain or hanging for the door of the tent (tabernacle) hung on five pillars of acacia wood completely overlaid with gold. The hooks on which the curtains hung were also of gold. The bases (sockets) of the five pillars were cast out of brass.

The dual nature of Christ becomes emblematic in these five pillars; in the wood (humanity) and gold (divinity). The doorway had four pillars, but the door to the Holy Place had five pillars. Five is the number of grace. Only
those who were partakers of the grace of God may enter the Holy Place. On the other side of the door was a table with the twelve holy breads (communion with Christ); the golden candlestick (light and testimony); and the golden altar (praise, worship, prayer).

The bases of these pillars were of brass and not silver, because the pillars were part of the court, and not a part of the tabernacle. They were positioned just outside the tent of the testimony. We are therefore reminded by these brass sockets of the sacrifice that Jesus Christ has made to remove the judgement of sin upon us. Here we see the scars of judgement that Jesus bore for us so that we may enter the Holy Place.

The first screen (curtain) hung on these five pillars. This screen was woven of blue, purple, and scarlet thread, and fine woven linen, made by a weaver. (Exod. 26:36). The colours of the screen speak to us of Christ.

THE SECOND VEIL INTO THE HOLY OF HOLIES

The third entrance is the veil in the Holy of Holies. This veil separated the Holy Place and the Most Holy Place (Exod. 26:33). Only Aaron could go behind this veil, and only once in the year, as the high priest to fulfil the requirements of the great atonement day of which we read in Leviticus 16. After he had removed his beautiful priestly robes and replaced it with a simple white linen dress, he entered in a cloud of incense and with a bowl of blood to make atonement for himself and the people. We read about this in Exodus 26:31-33; Leviticus 16:11-16.

• “You shall make a veil woven of blue, purple, and scarlet thread, and fine woven linen. It shall be woven with an artistic design of cherubim. You shall hang it upon the four pillars of acacia wood overlaid with gold. Their hooks shall be gold, upon four sockets of silver. And you shall hang the veil from the clasps.
Then you shall bring the ark of the Testimony in there, behind the veil. The veil shall be a divider for you between the holy place and the Most Holy.” (Exod. 26:31-33)

- “And Aaron shall bring the bull of the sin offering, which is for himself, and make atonement for himself and for his house, and shall kill the bull as the sin offering which is for himself. Then he shall take a censer full of burning coals of fire from the altar before the Lord, with his hands full of sweet incense beaten fine, and bring it inside the veil. And he shall put the incense on the fire before the Lord, that the cloud of incense may cover the mercy seat that is on the Testimony, lest he die. He shall take some of the blood of the bull and sprinkle it with his finger on the mercy seat on the east side; and before the mercy seat he shall sprinkle some of the blood with his finger seven times. Then he shall kill the goat of the sin offering, which is for the people, bring its blood inside the veil, do with that blood as he did with the blood of the bull, and sprinkle it on the mercy seat and before the mercy seat. So he shall make atonement for the Holy Place, because of the uncleanness of the children of Israel, and because of their transgressions, for all their sins; and so he shall do for the tabernacle of meeting which remains among them in the midst of their uncleanness.” (Lev. 16:11-16)

The veil in the tabernacle served as a division between the Holy and Most Holy Places and prevented the priests that were serving daily in the Holy Place, from entering the most Holy Place and dying. The figures of the cherubim that were embroidered on the veil portrayed protecting or guarding (Gen. 3:24) and were a constant reminder to the priests not to enter the Most Holy Place. Once a year, on the day of atonement, only the high priest could enter with blood into the direct presence of God - to make atonement for himself and for all the people (Lev. 16:24, 29-31).
The veil was of blue and purple and scarlet material, and fine twined linen - artistic work with cherubim woven on it. We read that Bezalel and Aholiab were anointed with the spirit of wisdom, understanding, knowledge and the ability to devise skilful plans and to execute them (Exod. 31:1-10). This veil (curtain) hung on four pillars of acacia wood overlaid with gold. The pillars stood on silver bases (sockets). At the top of the pillars were golden hooks with clasps on which the veil was hung.

As we have seen, the embroidered curtains - the blue, purple, scarlet material and the fine white linen; all artistically woven - portray Christ as King; his suffering, death and victory; his purity and righteousness, and the fact that He came from heaven.

Cherubim were embroidered onto these curtains that protect the Holy of Holies - the purpose of this curtain was to keep people away. The cherubim on the veil were emblems of watchmen who guard. The throne of God and his holiness (mercy seat) are being guarded. This is again confirmed by the fact that two cherubim were seated on the mercy seat. A close view of the Scriptures confirm that the cherubim, more than any other creature, were destined to display the power, the majesty and the glory of God. They are guardians and the throne bearers of the throne of God (Eze. 1 and 10).

According to Hebrews 10:19, 20, this inner veil points to Christ.

- “Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus, by a new and living way which He consecrated for us, through the veil, that is, His flesh, and having a High Priest over the house of God.” (Heb. 10:19, 20)

We can clearly see herein that the veil is Christ's "flesh" - it is his life here on earth. Scripture is also clear in Hebrews 9:8, in that the pathway to the
Holy of Holies was not open before the veil was torn. The veil therefore portrays his life and the tearing thereof his death. *And the Word became flesh and dwelt among us* (John 1:14). *God was manifested in the flesh* (1 Tim. 3:16), *born of a woman* (Gal. 4:4). It was when Jesus Christ hung on the cross and cried out, and then yielded up the spirit that we read: *the veil of the temple was torn in two from top to bottom; and the earth quaked, and the rocks were split* (Matt. 27:51). According to Hebrews 10:20, it is his death and not his life through which we have access to God. The tearing of the veil undoubtedly speaks of Christ's death. The tearing of the veil as a barrier immediately opened a way for us to the Holy of Holies. The death of Christ for sinners opened a new road to God in heaven.

In what sense is Christ's death access for us to God in heaven? Christ identified himself with sinful man through his incarnation and the taking of our sins upon him (Isa. 53:5; 2 Cor. 5:21), and by paying our debt through death on the cross. Whoever accepts Jesus Christ as personal Saviour, identifies with his death and is now reconciled and at peace with God (Rom. 5:1, 8-10). The believer can now boldly approach God (Heb. 4:16; 10:19-22).

The fact that Scripture declares that the veil was torn from top to bottom (it was divinely torn), shows that it is impossible that it could have been done by the hands of a man. It was solely an act of God. In this we have an illustration of the fact that the crucifixion of Jesus was not at the hands of people (John 10:17, 18), but rather an act of God (Ps. 22:15, 16; Isa. 53:10).

This allows believers who are united in Christ through the Holy Spirit, to boldly enter the Holy of Holies by the blood of Jesus (Heb. 10:19), by the merit of his atoning death. The veil that had to cause separation between the Holy Place and the Holy of Holies (Exod. 26:33), was removed by an
act of God himself. All believers have access through the blood of Christ, into the Most Holy presence of God.

The Holy of Holies which was a mystery and which the high priest could only enter once a year is now open. Any believer may now by the blood of Jesus Christ enter the Holy of Holies daily (Heb. 4:16; 10:19, 20).

The great and in depth lesson to learn is: To dare enter the Holy of Holies without the blood, would be fatal (Heb. 9:22): *let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water.* . . . (blood of Jesus Christ) (Heb. 10:22; 12:24).

Types have now faded while the new realities display their amazing light. Christ's death changed shadows (Heb. 8:5; 10:1) into substance, and that is a reality. The veil which was torn in two, signals the end of the old dispensation, and the beginning of a new one (Matt. 26:26-28).
Chapter 5

THE JOURNEYS OF THE ARK OF THE COVENANT

The ark of the covenant of the Lord was built at the foot of Mount Sinai. After the ark and the Holy of Holies were made, the journeys of the ark of the covenant began. We can describe the journeys of the ark in two ways:

- the journeys of the ark of the covenant from Mount Sinai to the land of Canaan; and
- the journeys of the ark of the covenant from its arrival in the land of Canaan, until its resting place in the temple in Jerusalem.

1450 B.C.

Exodus 25. At Mount Sinai, God commands Moses to build the ark of the covenant.

Exodus 26:30-34. Moses was also ordered to make a veil of blue, purple and scarlet materials and of fine twined linen.

Exodus 40:1-21. The ark of the covenant was to be placed in the Most Holy Place in the tabernacle. The ark did not become a Holy Place until it
was placed in the Holy of Holies and the glory of the Lord came to rest upon it (verse 34, 35).

**Numbers 3:30, 31; 4:2-18.** The ark of the covenant would be carried exclusively through all its journeys by the Kohathites. In Numbers 10:33 we read of the first journey of the ark. In this case, the journey lasted three days. Sometimes the journeys lasted longer and at times shorter. Israel roamed around in the desert for forty years (actually 39 years) with the ark of the covenant that was always in the lead.

**Numbers 14.** The trip from Horeb (Sinai) to Kadesh Barnea took eleven days (Deut. 1:2). They then sent out the 12 spies, but because of their unbelief, the Lord led the people back into the desert where they moved around for nearly 40 years as punishment for their unbelief and disobedience.

**Numbers 17:8, 10.** The rod of Aaron was placed before the ark of the testimony as an indication of whom God had chosen to exercise the priestly function.

**Joshua 3-4.** The priests carried the ark of the covenant through the Jordan River. Twelve stones were set up in the Jordan River after the Jordan had opened up.

**Joshua 6.** The ark of the covenant is carried around the city of Jericho.

**Joshua 7-8.** As a result of Israel’s defeat at Ai, Joshua falls down before the ark in supplication to the Lord because of the sins of the people. After the invasion and destruction of Ai, an altar was built to the Lord on Mount Ebal. At this place, Joshua wrote a copy of the Law of Moses on the stones while the people stood on both sides of the ark of the covenant.
**Joshua 18: 1-10.** The tabernacle (tent of meeting) was pitched in Shiloh (within the territory of the tribe of Ephraim), because the land of Canaan had been subdued by the Israelites.

**Joshua 22:12, 19.** The children of Israel gathered in Shiloh, because it was the place where the tabernacle and ark were located.

**1400 B.C.**

**Judges 18:31 and 19:18.** The place in Shiloh where the tabernacle was placed was called *the house of the Lord/God.*

**Judges 20:18, 26, 27.** The ark of the covenant and the tabernacle were placed in Bethel (within the territory of the tribe of Benjamin).

**1 Samuel 1:3; 3:3.** This was the permanent site of the ark of the covenant and tent of meeting until the time of King David and Solomon. The ark of the Lord stood here in Shiloh, where Eli and his two sons, Hophni and Phinehas, the priests of the Lord were. The Lord spoke to little Samuel, who slept near the ark of God. The Lord pronounced a judgement on the house of Eli.

**1 Samuel 4.** The Philistines took the ark of God, and on that same day Eli and his two sons died.

**1 Samuel 5:1-12.** The Philistines took the ark of God and brought it to Ashdod, then from Ashdod to Gath, and thereafter to Ekron. All three were Philistine towns. The ark of the Lord remained a total of seven months in the land of the Philistines (1 Sam. 6:1).
1 Samuel 6. After the hand of the Lord had dealt heavily with the Philistines, they returned the ark of Lord to Israel, to the town of Beth Shemesh.

1 Samuel 6:19-21. The people of Beth Shemesh looked at the ark of the Lord out of curiosity, and as a result, 50 070 people died. No one may look at or touch the ark (Num. 4).

1 Samuel 7:1, 2. The people of Beth Shemesh then sent messengers to the inhabitants of Kirjath Jearim for them to take the ark of the Lord down to them. The ark of the Lord was taken to the house of Abinadab in the town Kirjath Jearim where it remained for twenty years. Abinadab's son Eleazar was consecrated to take care of the ark of the Lord.

1 Samuel 14:18. Saul commanded the priest Ahijah to temporarily bring the ark of the Lord down to the battleground.

2 Samuel 6:1-9. David decided to bring the ark of God to Jerusalem. Uzzah was punished with death because he touched the ark. David, out of fear of the Lord, let the ark turn aside into the house of Obed-Edom. The ark remained in his house for three months (2 Sam. 6:10, 11).

1000 B.C.

A Song of Ascents. Lord, remember David And all his afflictions; How he swore to the Lord, And vowed to the Mighty One of Jacob: “Surely I will not go into the chamber of my house, Or go up to the comfort of my bed; I will not give sleep to my eyes Or slumber to my eyelids, Until I find a place for the Lord, A dwelling place for the Mighty One of Jacob.” Behold, we heard of it in Ephrathah; We found it in the fields of the woods. Let us go into His tabernacle; Let us worship at His footstool. Arise, O Lord, to Your resting place, You and the ark of Your strength. Let Your priests be clothed
with righteousness, And let Your saints shout for joy. For Your servant David’s sake, Do not turn away the face of Your Anointed. The Lord has sworn in truth to David; He will not turn from it: “I will set upon your throne the fruit of your body. If your sons will keep My covenant And My testimony which I shall teach them, Their sons also shall sit upon your throne forevermore.” For the Lord has chosen Zion; He has desired it for His dwelling place: “This is My resting place forever; Here I will dwell, for I have desired it. I will abundantly bless her provision; I will satisfy her poor with bread. I will also clothe her priests with salvation, And her saints shall shout aloud for joy. There I will make the horn of David grow; I will prepare a lamp for My Anointed. His enemies I will clothe with shame, But upon Himself His crown shall flourish.” (Ps. 132)

2 Samuel 6:12-17. After hearing that the Lord had blessed the house of Obed-Edom, king David brought the ark of the covenant to Jerusalem. This time the the ark was transported correctly, on the shoulders of the Levite priests. David placed the ark inside the tent which he had pitched for it in the city of David.

2 Samuel 7:1-29. David desired to build a house for the ark of the Lord, but God would not let David build a temple for him. God promised David that from his descendants, one of his sons would build a house (temple) for the Lord’s Name.

2 Samuel 15:25, 29. David fled from Jerusalem from his son Absalom; Zadok the priest followed David with the ark of the Lord. David ordered Zadok to return the ark of the Lord back into the city; Zadok and Abiathar carried the ark of the Lord back to Jerusalem again, and there it stayed.

1 Kings 8. King Solomon built the temple of the Lord and had the ark of the covenant brought from the city of David to the innermost room in the
temple, the Holy of Holies. There the ark of the Lord found its resting place.

2 Chronicles 34:14-35:3. Josiah, king of Judah, heard that the law book of the Lord was found and He had the holy ark placed back in Solomon’s temple.

600–586 B.C.

2 Kings 24-25; 2 Chronicles 36. The Babylonians carried the objects away from the temple of the Lord and destroyed and burned down the temple. Before the Babylonians finally destroyed and burned the temple in 586 BC, they plundered the temple and removed the holy objects (2 Chron. 36:18).

The the ark of the covenant was either taken and destroyed by the Babylonians or hidden by the priests and Levites. The ark’s existence or where it is being kept remains a mystery until this day.

The prophet Jeremiah wrote that they would not think of the ark of the covenant of the Lord, and that it would not be sought, or made again. It would be replaced by the presence of the Lord (Jer. 3:16, 17).

27-33 A.D.

Late in the first century after Christ, the writer to the Hebrews (the Jewish people) wrote: But Christ came as High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation. Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption (Heb. 9:11, 12).
Furthermore, in the book of Revelation we read what the apostle John wrote:

Then the temple of God was opened in heaven, and the ark of His covenant was seen in His temple. And there were lightnings, noises, thunderings, an earthquake, and great hail (Rev. 11:19).

Finally, we read that when the new heaven and the new earth dawns and the new Jerusalem descends from heaven:

But I saw no temple in it, for the Lord God Almighty and the Lamb are its temple (Rev. 21:22).
Chapter 6

TEMPLES IN THE HOLY SCRIPTURES

Throughout the centuries, the mere thought of Jerusalem has stirred the deepest feelings in both Jews and Christians. Jerusalem - Jerusalem, the city of the living God!

We read in the Gospel of Luke: Now as He drew near, He saw the city and wept over it, saying, “If you had known, even you, especially in this your day, the things that make for your peace! But now they are hidden from your eyes. For days will come upon you when your enemies will build an embankment around you, surround you and close you in on every side, and level you, and your children within you, to the ground; and they will not leave in you one stone upon another, because you did not know the time of your visitation.” (Luke 19:41-44). Jesus wept over Jerusalem wherein the temple of the Lord stood. The prophet Isaiah spoke of this city and place: Now it shall come to pass in the latter days That the mountain of the Lord’s house Shall be established on the top of the mountains, And shall be exalted above the hills; And all nations shall flow to it. Many people shall come and say, “Come, and let us go up to the mountain of the Lord, To the house of the God of Jacob; He will teach us His ways, And we shall walk in His paths.” For out of Zion shall go forth the law, And the word of the Lord from Jerusalem (Isa. 2:2, 3).
In the history and prophesies of Israel, there are references to the following four temples:

- the temple of Solomon
- the temple of Herod
- the temple of the Tribulation
- and the temple of the Messiah’s kingdom

**THE TEMPLE OF SOLOMAN**

We will be studying the temples in this order. The first is the temple of Solomon. It is also known as "the first temple".

The Scriptures provide a lot of detail regarding the construction of the temple by king Solomon in 1 Kings chapters 5-8, and 2 Chronicles chapters 3-7. The basic structure of the temple was the same as the tabernacle of Moses, except that it was on a scale twice the size. Through his Spirit, the Lord gave the example and plan to king David which he then conveyed to his son Solomon (1 Chron. 28, 29).

It took seven years to complete the temple (1 Kings 6: 37, 38), and the ark of the covenant was placed in the Holy of Holies - not a new ark, but the same one that was in the tabernacle of Moses.

Some of the most prominent aspects regarding the Temple of Solomon were:

- The temple of the Lord was built in Jerusalem, the city of the living God.
• The temple was built on Mount Moriah, where Abraham offered Isaac (Gen. 22).

• The temple was built on the threshing floor of Ornan the Jebusite in Jerusalem on Mount Moriah (2 Chron. 3:1). Read 2 Samuel 24 and 1 Chronicles 21.

• The temple was built of stones that were completed in the quarry and then brought to the temple area (1 Kings 6:7).

• The temple was built using cedar and cypress wood, which was overlaid with gold (1 Kings 6).

• The temple's furnishings were the same as those in the tabernacle which Moses had built.

• The temple was built for the Name of the Lord, as was the case of the Tabernacle of Moses (1 Kings 8:18, 29, 41-43).

• The temple was dedicated to the Lord through blood offerings (1 Kings 8).

• The temple was consecrated through the presence and glory of the Lord, as was the case of the Tabernacle of Moses (1 Kings 8:9-11, Exod. 40:33-35).

• The ark of the covenant was kept in the Holy of Holies of the temple and only the two stone tablets that Moses had received from God were kept in the ark (1 Kings 8:9).

Four hundred years later, King Nebuchadnezzar of Babylon demolished the temple and raised it to the ground. The Lord God allowed this because Israel was busy with idolatry and abominations in the temple (2 Kings 25:8-17; Jer. 7:1-14; Ezek. 8-10).
THE TEMPLE OF HEROD

The rebuilding of the temple at the end of the 70-year Babylonian exile was in fact begun by Zerubbabel (Ezra 1:3; 3:12, 13; 4:1-24; Hag. 2:15-19; Zech. 6:12-15; Mal. 3:1).

This rebuilt temple was plundered continually by the kings of the north (Syria) and the kings of the south (Egypt) over the following nearly 400 years. King Herod rebuilt the temple in the last century before Christ to win the favour of the Jews. He took 46 years to build and adorn it. (John 2:20).

It is also this temple that stood in the time of Jesus Christ when He walked on earth. This temple is also known as the "the second temple".

In his ministry of three and a half years, Jesus Christ also spoke of the temple as My Father's house (John 2:16-20; Matt. 21:12-15). Jesus therefore still acknowledged the Old Covenant despite the hypocritical state of the temple service in his day.

This temple was destroyed in 70 AD by the Roman soldiers under Titus. It was the fulfilment of the prophecy by Jesus Christ nearly 40 years earlier (Matt. 23:38; 24:1, 2; Luke 19:41-46).

THE TEMPLE OF THE TRIBULATION

This temple of the Tribulation will be built in the days before or during the first part of the coming Great Tribulation (Matt. 24:21), the 70th week of Daniel, by the Jewish people in Jerusalem. We read in 2 Thessalonians 2:1-12 of this temple where the Antichrist, the man of sin, will declare himself to be God and will sit in the temple as God and pretend that he is God.
The book of Revelation refers to the measuring of the temple in Jerusalem, but also to the desecration of it: *Then I was given a reed like a measuring rod. And the angel stood, saying, “Rise and measure the temple of God, the altar, and those who worship there. But leave out the court which is outside the temple, and do not measure it, for it has been given to the Gentiles. And they will tread the holy city underfoot for forty-two months”* (Rev. 11:1, 2).

The apostle John received the prophecy of the third temple 25 years after Herod's temple (the second temple) was destroyed by the Romans in 70 AD. Therefore, it can only relate to a future temple.

This third temple will be defiled after 3½ years by the false messiah (Antichrist): “Then he shall confirm a covenant with many for one week (prophetic week, seven years); But in the middle of the week He shall bring an end to sacrifice and offering.” (Dan 9:27). This time is also known as Jacob’s trouble (Jer. 30:7), or as the great tribulation (Matt. 24:21, 22; Rev. 7:13, 14). In the middle of the seven-year great tribulation, the Antichrist who initiated the seven-year covenant will break it. This period is one of the most documented periods of time in the entire Bible (Dan. 7:25; 9:27; 12:7; Rev. 11:2, 3; 12:14; 13:5). This has vast implications for the people of Israel in the end times.

The Lord Jesus Christ in close correlation to Daniel referred to the horrific image of the Antichrist that would be erected in the temple just before the start of the Great Tribulation (the last 3½ years of the Tribulation). “Therefore when you see the ‘abomination of desolation,’ (the false messiah and his image) spoken of by Daniel the prophet, standing in the holy place” (temple) For then there will be great tribulation, such as has not been since the beginning of the world until this time, no, nor ever shall be. (Matt. 24:15-21). In the end time, the disillusioned Jews in Israel will have to flee quickly because the Antichrist will in the middle of the
Tribulation, after he breaks his covenant, try to obliterate the Jews when they refuse to worship him or his image.

Paul also refers to the desecration of the temple in the middle of the tribulation when the Antichrist declares himself God. He describes this man of sin as: *who opposes and exalts himself above all that is called God or that is worshiped, so that he sits as God in the temple of God, showing himself that he is God* (2 Thess. 2:4).

Revelation 11 refers explicitly to the temple service and the desecration of the temple in the tribulation period. *Then I was given a reed like a measuring rod. And the angel stood, saying, “Rise and measure the temple of God, the altar, and those who worship there. But leave out the court which is outside the temple, and do not measure it, for it has been given to the Gentiles. And they will tread the holy city underfoot for forty-two months”* (Rev. 11:1, 2). The courtyard is the place where trading took place. It was given to the Gentiles where they under the rule of the Antichrist, will trample the holy city for forty-two months. This period is a measured period under divine determining. It is 1260 days or three-and-a-half years.

The full implications of the erecting of this idol in the temple are shown in Revelation 13. It will entail the forced worship of the Antichrist as the self-proclaimed god of this world, as well as a certain death sentence for anyone who would refuse to worship him as God. The false prophet will give the image occultic life: *He was granted power to give breath to the image of the beast, that the image of the beast should both speak and cause as many as would not worship the image of the beast to be killed.* (Rev. 13:15). The false prophet will not only bring down fire from heaven, but he will also deceive the inhabitants of the earth saying that they are to worship the Antichrist (Rev. 13:12-14). Those who will refuse to worship the Antichrist will pay with their lives, others with their income (Rev. 13:16-18).
When the Antichrist declares himself God, he will not only prohibit all Jewish sacrifices, but also all other religions (Rev. 17:1-7, 16-18). All other forms of worship will be strictly prohibited and punishable by death.

From all the Biblical data it is clear that the third temple, the one in the days of the Great Tribulation, will soon be built in Jerusalem because Bible prophecy clearly states that a temple will exist in the end time. Sacrifices will also be brought at that time, which means that the temple service will be reinstated by the spiritual leaders of the nation of Israel (Dan. 9:27). The Antichrist will exploit this situation for his own gain (Matt. 24:15-21; 2 Thess. 2:3-9; Rev. 11:1, 2; 13:4-18).

The fulfilment of the prophecies with regard to the rebuilding of the temple in Jerusalem will take place in the last days before or during the first half of the Great Tribulation. For Bible prophecy to be fulfilled regarding the Antichrist and his appearance before the true Messiah, Jesus Christ, appears from heaven, a temple must be established in Jerusalem in the last days.

**THE TEMPLE OF THE MESSIAH’S KINGDOM**

This new temple will be built in Jerusalem after the coming of the true Messiah (Ezekiel chapters 40-44). This is the fourth temple and will be the place of worship for the restored nation of Israel in the millennial reign of Christ.

The prophet Ezekiel describes the plan of a literal temple that will be on earth in the city of Jerusalem during the millennial reign of Christ (Rev. 20:1-3).

The millennium temple will have the benefit to refer back to the sacrifice of the Messiah as the Lamb of God who was sacrificed for the sins of the world during the 1000 years of peace (Heb. 10:5-12). The floor plan of the
temple is in the form of a cross on which there are seven points of reference where the objects for service in the temple are placed. The one line begins at the outer gate, which symbolically alludes to Jesus. He is the door through which we can access the Holy Place, and the mercy throne of God. The next point on the line is the altar of sacrifice which points to the sacrifice of Jesus. Then there is the laver in which blood and water are mixed - the proof of the complete work or sacrifice of Christ. Still on the same straight line, we come to the altar of incense in the temple, which refers to the prayer in the name of Jesus. Through prayer we gain access to the torn veil, access to the throne of grace. The other line which cuts across this line to form a cross shape, stretches from the golden candlestick to the table with the showbread. The burning light refers to Jesus as the light of the world and the loaves to Jesus and his Word as the bread of life.

According to Ezekiel 43:6-12, the Lord gave all the detail so that the Jews can focus on the holiness of God, and that that can lead to a change of heart. The worship is based on the Levitical order under the Mosaic Law.

In this description of the millennial temple, the prophet Ezekiel ensured the people that the Lord would keep his covenant promises, and that one day they would once again have the glory of God's presence among them as a nation.

Other prophets also had a word of encouragement for the people (Isa. 2:1-5; 60:1-13; Jer. 33:18; Joel 3:18; Mic. 4:2; Hag. 2:7-9; Zech. 6:12-15; 14:16-21; Ezek. 37:24-28).
Part 2

The Priesthood
Chapter 7

THE PRIESTHOOD

Thus far we have studied the tabernacle in relation to its structure and furnishings (furniture pieces or items), with the emphasis on the truth that God came to man. Now we look at the priesthood with the emphasis on man entering the presence of God.

As we think about the tabernacle, we need to take a look at the people who God set apart to serve in the tabernacle: the priests and the Levites. God set apart a man who became a great nation, Abram, who He later renamed "Abraham". The name of the nation that was born out of him was Israel. They would be his own chosen nation of all peoples, a kingdom of priests and a holy nation (Exod. 19:5, 6). From these people the Lord set apart one tribe, the tribe of Levi, to be in a literal sense, a priestly generation. From the tribe of Levi, God set apart a house namely that of Aaron to perform the office of the priesthood. "Now take Aaron your brother, and his sons with him, from among the children of Israel, that he may minister to me as priest, Aaron and Aaron’s sons: Nadab, Abihu, Eleazar, and Ithamar." (Exod. 28:1). Aaron, the high priest, and his four sons, were therefore the first priests. Then, over the years, those who were priests were of the descendants of the house of Aaron. The eldest son of the former high priest always took his place. The Hebrew word for "priest" can also be translated as minister.

The office of the priests was threefold. Firstly, they had to serve in the tabernacle. They had to offer burnt offering on the altar and the altar of
incense, and were responsible for all the tasks in the Holy Place and the Most Holy place.

Secondly, they had to teach or instruct the people about their obligations to God. “For the lips of a priest should keep knowledge, and people should seek the law from his mouth; for he is the messenger of the Lord of hosts.” (Mal. 2:7). It is not a coincidence that the name Aaron means "enlightened" or "informed" - the one receiving light, enlightened by God to share light with others.

Thirdly, it was the duty of the priests to bless the people. And the Lord spoke to Moses, saying: “Speak to Aaron and his sons, saying, ‘This is the way you shall bless the children of Israel. Say to them: ‘The Lord bless you and keep you; The Lord make His face shine upon you, and be gracious to you; The Lord lift up His countenance upon you, And give you peace.’” “So they shall put my name on the children of Israel, and I will bless them.” (Num. 6:22-27).

The priests were the spiritual leaders and teachers of the people of God, and the spiritual progress of the people depended on their obedience and faithfulness to their high calling.

All the descendants of Levi were born Levites, except, as already said, the house of Aaron, who held a higher office of priesthood. Besides Aaron the high priest, in the beginning there were only four priests - the four sons of Aaron. But all that were counted of the Levites, all males from a month old and upward, were twenty two thousand; and the servicemen among them, thirty years old and upward until fifty years old, eight-thousand-five-hundred-and-eighty. Of them, the Lord says: but you shall appoint the Levites over the tabernacle of the Testimony, over all its furnishings, and over all things that belong to it; they shall carry the tabernacle and all its furnishings; they shall attend to it and camp around the tabernacle. And
when the tabernacle is to go forward, the Levites shall take it down; and when the tabernacle is to be set up, the Levites shall set it up. The outsider who comes near shall be put to death. (Num. 1:50, 51).

The whole tribe of Levi were given to the priests (the house of Aaron) for the purpose of assisting them and to help them in their sacred duties. Except in an absolute emergency, the Levites were not allowed to fulfil any priestly tasks. They were not allowed to offer sacrifices, shed or sprinkle blood, place incense on the altar or to do any other work in the Holy Place; nevertheless, they could be very helpful as servants to the priests in performing their tasks.

One exceptional case where the Levites helped the priests, was when King Hezekiah cleansed the temple and the priests had to sacrifice the holy offerings, six hundred oxen and three thousand sheep (2 Chron. 29:33). We read in the Bible: But the priests were too few, so that they could not skin all the burnt offerings; therefore their brethren the Levites helped them until the work was ended and until the other priests had sanctified themselves, for the Levites were more diligent in sanctifying themselves than the priests. (2 Chron. 29:34).

The variety of tasks in the tent of meeting, the tabernacle, was completely overwhelming for Aaron and his sons to fulfil on their own; a lot of physical labour was required by the priests in the preparation of the offerings for the altar. Therefore, the Lord God gave to the priests their brothers the Levites to assist them in all their tasks. The Levites were always at hand to assist the priests in whatever way they required help.

Despite all their sins and shortcomings, the priests and Levites preserved the Holy Scriptures by reading and declaring the Scriptures to the people of the Lord in the temple and synagogues until the time of our Lord Jesus
Christ. Many of the priests and Levites performed their duties to God and the Hebrew people so as to bring glory to the Lord God.

Furthermore, we see Levi had three sons: Gershon, Kohath and Merari. There were therefore three generations among the Levites and everyone's duties are clearly indicated in the fourth chapter of Numbers:

- the sons of Kohath (Num. 4:2-20; 3:30, 31);
- the sons of Gershon (Num. 4:22-28; 3:25, 26); and
- the sons of Merari (Num. 4:29-33; 3:36, 37).

The work of the priests in contrast to the Levites is described in Numbers 18, as well as the provision for both of their livelihoods. This chapter indicates the mutual relationship between the priests and the Levites.

As far as the house of Aaron is concerned, Aaron and his sons had to oversee the priestly office with regard to all matters of the altar, and all that was within the veil (Num. 18:7). They therefore had to oversee the duties of the Holy Place and that of the altar (Num. 18:5).

The Levites, the tribe of Levi (Kohathites, Gershon and Merarites) had to oversee the duties and the service of the tabernacle (Num. 18:2-4, 6). The Levites work was limited to the service of the tabernacle (Num. 3: 6-9).

In contrast to the Levites, the priests had access to the Holy Place “but the outsider who comes near shall be put to death.” (Num. 3:10). With regard to the income of the priests and the Levites, we see the following:

The priests were given “the holy gifts” (Num. 18:8), a portion of every grain, sin and trespass offering (verse 9, 10); the wave offerings (verse 11); the best of the oil, wine and wheat (verse 12); the first fruits of the
land (verse 12); everything devoted (verse 14); the first born of the clean animals (verses 15, 17, 18); the ransom of the firstborn of man and the unclean animals (verses 15, 16); the tithe of the tithes (verses 25-32).

The Levites income consisted of the tithes of the people (verse 21-24, 30 and 31). They had to give a tenth of the tithe that they received to the priests (verse 26).

We will now look at the high priestly office of Aaron and Jesus Christ.

**THE HIGH PRIESTHOOD**

*Aaron - the high priest* (Exod. 28; 39:1-31).

Moses and Aaron were of the tribe of Levi. The Lord appointed Aaron, Moses' brother, as the first high priest. Aaron was consecrated to be priest; he also had to stay clear of anything that could contaminate him because he was the mediator between the Lord God and Israel. Only the descendants of Aaron were allowed to be a priest and serve in the priesthood. The Levites were allowed to enter the tabernacle to serve and to carry it around along their desert journey.

The high priest wore special garments for certain tasks that he had to perform. The garments consisted of a breastplate, an ephod, a robe, a tunic, a turban and a sash. On top of the ephod were two onyx stones on which the names of the twelve tribes of Israel were engraved. The high priest wore the breastplate of judgment on his chest which contained the Urim and Thummim which was used in rare instances to determine the will of God.

The task of the high priest was to offer sacrifices of bulls and goats for his own sins as well as those of the people. He also appeared before the Lord
for guidance before making decisions. Part of his duties were the care of and also service in the tabernacle.

**Jesus Christ – the greater high priest according to the order of Melchizedek** (Heb. 4:14-16; 5:5-10; 6:19-10:22).

Jesus is the fulfilment of the perfect priesthood. As priest-king, Melchizedek was a type of Christ. The type refers strictly to the priestly work of Christ in his resurrection, because Melchizedek is a representation of the remembrance of the sacrifice, bread and wine (Gen. 14:18). Kingship and priesthood originally went together - and we see the king-priest relationship therefore in Christ and in Melchizedek.

"According to the order of Melchizedek" (Ps. 110:4; Heb. 5:5, 6; 6:20, enc.............) refers to the kingly authority and timeless duration (eternity) of Christ as high priest (Heb. 7:23, 24). The priesthood of Aaron was constantly interrupted by the death of the priest. Christ is a priest according to the order of Melchizedek: as King of Righteousness, King of Peace (Isa. 11:4-9; Heb. 7:2) and in the endlessness of his priesthood, while Aaron's priesthood typifies the priestly tasks of Christ.

**AS A TYPE**

Melchizedek is an image of Christ (Heb. 7:15) and as a type has a prophetic character because he foreshadowed Christ in the future.

In his priesthood, he was made equal with the Son of God. He had no successor and there will never be anyone who could follow after Jesus as high priest. In all respects Melchizedek was a type of Christ. Melchizedek was not a priest because of a family tree of priests like Aaron and Levi. Melchizedek received his priesthood directly from God. It was based on
character and not on a family tree. Such is the priesthood of our Lord Jesus Christ (Heb. 7:13-17; Heb. 5:4-6).

For the duration of the priesthood He remains a priest continually (Heb. 7:3). Of Melchizedek, it remains true in this sense: There is no record of the termination of his priesthood through death or otherwise. Just as he did not receive it from his parents or obtain it through his family tree, he also did not give up his priesthood. In Christ Jesus our high priest, the great anti-type, we have a priesthood that has no succession (Heb. 7:24). He is a priest after the order of Melchizedek. He lives forever to intercede for us (Heb. 7:25).

THE MANNER IN WHICH THE PRIESTLY OFFICE OF AARON AND THAT OF MELCHIZEDEK DIFFER

The difference between the priesthood of Aaron and of Melchizedek is clearly distinguishable in the person, the order instituted and the duration.

PERSON

Under the order of Aaron the priests were fallible, sinful people (Heb. 5:1-3). Under the order of Melchizedek the sinless were typified (Heb. 4:15; 7:26-28).

ORDER INSTITUTED

God instituted the order of Aaron from out of the family of Levi (Num. 17:1-8; Exod. 28:1). The order of Melchizedek was before that of Levi - as the descendants of Levi were only elected 430 years later to be the priestly tribe out of the 12 tribes of Israel.
DURATION

Aaron died and another succeeded him (Heb 7:23). It was thus a temporary priesthood.

Jesus possesses a priesthood that is not transferable (Heb. 7:24). In him we have an Eternal, Immortal High Priest. Just as Melchizedek received tithes from Abraham, so our Lord Jesus Christ, our faithful high priest, receives tithes from his church (Heb. 7:5-10).

WHEN DID THIS PRIESTHOOD OF JESUS START?

We find a very exceptional statement in Psalm 110. Firstly we find the statement of the LORD (Yahweh) to Jesus in verse 1: “Sit at My right hand, Till I make Your enemies Your footstool.” And further we read in verse 4: The Lord has sworn and will not relent, “You are a priest forever according to the order of Melchizedek.”

Historically Psalm 110 begins with the resurrection of Jesus Christ from the dead. See Acts 2:33; 7:56; Hebrews 10:11-13 and Hebrews 7:25-28 as the fulfilment of the type of Melchizedek in the person of Christ after his resurrection from the dead.

We can see in the New Testament that the Lord (Adonai) of Psalm 110 is Jesus Christ. Also, there is said of him:

- Psalm 110:1 – Sit at My right hand. From the scriptures, we know that the only one who ever was invited to sit at the right hand of the Father, was Jesus Christ.

- Psalm 110:1 – Till I make your enemies Your footstool. This can only happen when Jesus is exalted to the right hand of the Father.
From that time waiting till His enemies are made His footstool. (Heb. 10:13). Jesus is now in heaven and waiting for it to happen on the day of his glorious visible return from heaven, when everything and everyone will be subject to him.

- Psalm 110:4 – You are a priest forever according to the order of Melchizedek. All other priests have died (Heb. 7:23-24), but Jesus holds the priesthood forever.

- Psalm 110:6 – He shall judge among the nations. On the day of his return, the nations of the earth will be separated, goat and sheep nations (Matt. 25:31-46). A great war and judgment will be metered out on this day over the nations when He judges them (Rev. 19:11-21).

David confirms two great truths in Psalm 110, the Messianic psalm:

- the deity of the Messiah
- the high-priesthood of the Messiah

Christ is the Messianic (Anointed) Priest, not appointed or ordained by man, but by an oath of Yahweh God who confirmed Christ as a high priest after the order of Melchizedek.

This Anointed Priest has no successor; his priesthood is eternally unique!

As recorded in Hebrews 5-9, Psalm 110:4 speaks of Christ's priestly work for his people.

Furthermore, we see that when Jesus makes his first appearance after his resurrection from the dead, He is clothed with a garment down to the feet.
(Rev. 1:13) – Greek for the garment is *pondores*. The same word is used when referring to the robe of the high priest.

### THE TRIBE OF JUDAH AND THE TRIBE OF LEVI

Our Lord Jesus came out the tribe of Judah, and Moses spoke nothing concerning the priesthood with respect to that tribe (Heb. 7:12-14). Judah is the royal and Levi the priestly tribe.

The Latin word for priest is *pontifex* which means "bridge builder". The priest was therefore a man whose function was to build a bridge between God and man; he therefore stood between God and man.

It is a strange and really incredible fact that the entire Jewish priesthood was based on genealogy. Personal characteristics played no role. Jesus Christ was the True Priest, but not because He inherited it, but because He is who He is. Here was a priest greater than any other among the tribe of Levi.

The Priesthood of Jesus is greater than that of the Levites because his priesthood was confirmed with an oath (Heb. 7:20, 21; Ps. 110:4).

No one will ever be able to take away this high-priesthood of Jesus (Heb. 3:1), for He remains the one who introduces man to God for all eternity.

Jesus Christ is the best high priest. He never sacrificed any animals, because the blood of animals did not take away sin, but at best only covered it (Heb.10:1-4), and therefore only cleansed the people ceremonially. Christ's sacrifice of himself, the perfect Lamb of God (John 1:29), was the one sacrifice that would remove sin forever (Heb. 10:5-18). His willing sacrifice of himself was the LAST SACRIFICE. Now we know that, *He, because He continues forever, has an unchangeable*
priesthood. Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them (Heb. 7:24, 25). Amen.

Now that we reviewed the priesthood of Aaron in contrast to Jesus Christ as high priest after the order of Melchizedek in part 1 of the Priesthood, we can now focus on Aaron and his God; Aaron and his sons; and how it typifies the priestly task of Christ and the believers.

AARON AND HIS GOD (Exod. 28:1, 2)

In the words of God to Moses, we firstly have Aaron’s appointment as priest and secondly Aaron’s priestly garments.

**Priestly appointment of Aaron.** The writer to the Hebrews reminds us that *For every high priest taken from among men is appointed for men in things pertaining to God, that he may offer both gifts and sacrifices for sins. . . And no man takes this honour to himself, but he who is called by God, just as Aaron was* (Heb. 5:1, 4). The appointment or ordination of Aaron initially includes two important aspects, namely:

- **Aaron's purification** (Exod. 29:4). After Aaron was separated from the people, his moral worthiness and acceptance as God's high priest had to be demonstrated in public. Likewise, Christ was appointed as the Great High Priest by the Father (Heb. 2:16, 17). Christ's moral worthiness to be high priest, took place after his baptism by John the Baptist in the Jordan. That was when God spoke from heaven and said: “This is my beloved Son, in whom I am well pleased” (Matt. 3:17).

- **Aaron's sanctification** (Exod. 29:7). It should be noted that after being cleansed, Aaron was anointed with oil on his own. Here he
typifies Christ as High Priest. Later, he was anointed with his sons (Lev. 8: 12-21, 30), which represents the priesthood of all believers in Christ (1 Pet. 2: 9). Of Christ, we can say: “Therefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our confession, Christ Jesus, who was faithful to Him who appointed Him. . .” (Heb. 3:1, 2).

**Priestly garments of Aaron** (Exod. 28:2). His distinctive clothing distinguished him as high priest and emphasized the reverence and sanctity of his office.

- **The tunic** (Exod. 29:5). “You shall skilfully weave the tunic of fine linen thread...” (Exod. 28:39). Aaron's fine linen tunic depicts the sinless perfection and righteousness of Christ (Heb. 7:26; Rev. 19:8). Jesus Christ became High Priest after He arose from the dead. Now we see him glorified in heaven clothed with a garment down to the feet (Rev. 1:13). The word translated down to the feet is poderes and is the same word used in the Greek Old Testament (LXX or Septuagint) in describing the tunic of the high priest (Exod. 28:4, 29:5; Lev. 16:4). Aaron's high-priestly dress of fine linen depicts Christ as our High Priest in heaven.

- **The girdle (belt)** (Exod. 39:29). The multi-coloured belt depicts Christ's service as High Priest (Rev.1:13). Christ as our High Priest intercedes for us by God (Eph. 4:11-16, 2:4-7; Heb. 7:25).

- **The robe** (Exod. 28:31-35). The robe was an upper garment which was woven into one piece and sleeveless, with a hole for the head in the middle of it and was worn over the white tunic (Exod. 39:22, 23). It was shorter than the tunic, but longer than the ephod. Attached to its hem were fine twined linen
pomegranates of blue, purple and scarlet (Exod. 39:24). Between each pomegranate was a bell of pure gold (Exod. 39:25, 26). This robe was only worn by Aaron as high priest and not by his sons as ordinary priests. The golden bells rang when the high priest moved around. It gave the people who were waiting in anticipation on the outside, evidence that the high priest was still alive and that he was obtaining atonement for them by God. Therefore, the golden bells depict Christ's perfect intercession for us by God (1 John 2:1, 2) in heaven. We also see that the first disciples waited until the day of Pentecost for confirmation that Jesus had interceded for them by God (Luke 24:46-51; Acts 1:4, 5, 12-14; 2:1-4, 32, 33).

**The ephod** (Exod. 28:6-14, 39:2-7). The people could not enter the holy presence of God. Yet, through their high priest who had their names on his shoulder, they did have access to God. In like manner Jesus Christ, our perfect Mediator and High Priest, who forever lives to intercede for us, (Heb. 7:24, 25) brings our names (Matt. 10:32), our interests, concerns and needs before God our Father (Ps. 55:23; 1 Pet. 5:7).

The two onyx stones on the ephod brought into remembrance before God the names of the children of Israel. It was therefore two memorial stones. Onyx means "to shine with the brightness of fire". Jesus Christ our High Priest promised: “*He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes I will give some of the hidden manna to eat. And I will give him a white stone, and on the stone a new name written which no one knows except him who receives it.*” (Rev. 2:17). It is a significant fact that in the new order, when the new Jerusalem descends from heaven (Rev. 21:2), it will be said that the tabernacle of God is with men (Rev. 21: 3), and the names of the twelve tribes of the children
of Israel will be on the twelve gates (Rev. 21:12), and the names of the twelve apostles of the Lamb will be on the twelve foundations of the city (Rev. 21:14). The New Jerusalem therefore belongs to Israel and the Church.

- **The breastplate** (Exod. 28:15-30). The high priest wore the names of the children of Israel in the breastplate of judgment upon his heart, and so brought them in remembrance before the Lord. In the high priest's breastplate of judgment were the Urim and Thummim, through which he, in very special cases, obtained the divine will (Num. 27:21; Deut. 33:8; 1 Sam. 28:6; Ezra 2:63). The Urim and Thummim indicated that the high priest, with his breastplate on, was equipped with the authority to give God's judgment regarding the people in emergencies. Urim is light and Thummim perfection. The shape of the two objects is unknown to us. In one way or another judgment of the Lord was obtained in special cases. We have the means through Christ our High Priest's statements or his Word, in which we have the light and complete revelation of his will and way with us (John 17; 2 Tim. 3:16, 17).

- **The turban and the plate** (Exod. 28:36-39). The high priest was crowned with a turban of fine linen. Engraved on a gold plate on the front of the turban were the words: "HOLINESS TO THE LORD". It was the crowning piece of the priestly robes of glory and splendour (Exod. 29:6). When Aaron came into the presence of God, God saw the crown "HOLINESS TO THE LORD" and received him because of that. Aaron could therefore bring the debt of the people regarding their inadequate offerings and gifts before God, and intercede for them so that they could be found acceptable before the Lord.

The crowning with holiness or complete separation to God of Aaron is characteristic of Christ who carried our guilt regarding our inadequate
offerings and gifts. True reconciliation and cleansing of sin can be executed by God through him alone (Heb. 2:17; 4:15, 16; 7:24-28), so that our inadequate spiritual sacrifices to God can be accepted (Eph. 1:6).

**AARON AND HIS SONS (Leviticus 8)**

We looked firstly at Aaron alone, but will now discuss him together with his four sons as a type of the priesthood of all believers. We see that Aaron and his sons:

- **Were called** (Exod. 28:1). Likewise, through faith in Christ, we are called to a “holy priesthood” (1 Pet. 2:5). In the true sense of the word, all believers are priests of God. Therefore, we have no specific groups of people as mediators necessary to intercede for us by God. As priests, in subjection to the Great High Priest (Heb. 3:1), we have access to the Holy of Holies in heaven through Christ (1 Tim. 2:5).

- **Were cleansed** (Exod. 29:4). There was a legalistic cleansing (Exod. 29:11). They could only qualify to worship God because of the sin offering and the shedding of blood. So also is it in our case. We can only enter God's presence through the blood of the Lamb to perform our priestly service (Rev. 1:5, 6). There was also a moral cleansing (Exod. 29:4). No sacrifice or service could be undertaken without washing at the laver. For us as believers there is the initial washing at rebirth that Paul refers to in Titus 3:5. Thereafter, there is the constant and daily cleansing through the Word (Eph. 5:25, 26).

- **Were clothed** (Exod. 28:40, 42). Aaron's sons were clothed with the following items:
**Tunics** (Exod. 28:40). The tunic depicts salvation. Only when we are clothed with Christ's holiness and righteousness (1 Cor. 1:30) can we stand before God in his service.

**Belts** (Exod. 28:40). The belt speaks of service. As spiritual priests we must always be ready to perform spiritual service (Luke 12:35, 36).

**Hats** (Exod. 28:40). The hat depicts submission. Likewise, the Lord wants us, in obedience to bring every thought, word and deed to Christ.

**Linen trousers** (Exod. 28:42). The linen trousers depict the elimination of self. Paul admonished the believers to clothe themselves with the Lord Jesus Christ and to make no provision for the flesh and its desires (Rom. 13:14).

- **Were ordained** (Exod. 29:9). This ordination ceremony is described in Exodus 29:10-36. It involves personal commitment (Exod. 29:15, 18). Before we can serve God as spiritual priests, we must know what it means to present your bodies a living sacrifice, holy, acceptable to God (Rom. 12:1). The whole ram on the altar (Exod. 29:18) constitutes nothing less than the full commitment of all our abilities and talents.

- **Moral separation to obedience** (Exod. 29:19-21). Firstly, the blood on the right lobe depicted an open ear to hear and obey what God commanded them to do. Likewise, we as the priesthood are separated to hear and obey what God tells us through his Spirit and the written Word. So let us look at Christ's serious admonition: “Take heed what you hear” (Mark 4:24) – what we hear is God's message and not that of a man. “Therefore take heed
how you hear” (Luke 8:18) – how we listen is reflected in the attitude that we take after we hear God speak to us. Therefore, “He who has an ear, let him hear what the Spirit says to the churches” (Rev. 2:7).

Secondly, set apart to willingness. The blood covered right thumb depicts a willing hand that zealously and diligently executes God’s commands. As a spiritual priesthood, we are also set apart for the service of the Lord. As priests we must always bring spiritual sacrifices to the Lord (1 Chron. 29:5; Deut. 16:16; Heb. 13:15).

Thirdly, set apart for a spiritual walk. The blood covered right toe depicts a hasty foot that walks in the path of justice.

As a spiritual priesthood, we are also set apart to walk in the ways of the Lord (1 John 1:7). We have no right to walk a life other than in communion with God and of sanctification (Rom. 8:8-15; 1 Cor. 1:9; 2 Cor. 6:14-18; 7:1).

We have now seen what the calling, cleansing, apparel and ordination of the priests teaches us. As a royal and a spiritual priesthood (Rev. 1: 5, 6; 1 Pet. 2:5, 9), we walk so that we please him who called us and set us apart. Every believer in Christ as a member of a holy priesthood has a higher calling to be an example of the light and glory of God and Christ, by walking and teaching the gospel of Jesus Christ and letting it shine.
Part 3
The Offerings
Chapter 8

THE OFFERINGS

When we study the offerings of the Old Testament as recorded in Leviticus 1-7, it would be good to remind ourselves that:

- through the TABERNACLE there is a way to God - Christ is the meeting place
- through the PRIESTHOOD there is a way to God - Christ is our High Priest
- through the OFFERINGS there is a way to God - Christ is our sacrificial lamb
- through the FESTIVALS there is a way to God - Christ is our festival

The offerings were a feature of the religion of Israel within the framework of the revelation that was received at Mount Sinai. The procedures set out in Leviticus assume a Holy Place, an altar and a priesthood.

The Meaning of the Blood offerings

All offerings are brought through faith (Heb. 11:6, 28). All five of the Old Testament offerings were therefore faith offerings. In the Old Testament order, the Israelite had to believe that God would forgive him if he brought his offering according to the correct procedure. In the New
Testament, the believer must believe in the Lamb of God’s offering, Jesus Christ (Heb. 10:19-22; 4:2, 3; 1 Pet. 1:18-21; 1 John 5:4-5, 13).

We see that the use of offerings, in which the blood of animals are shed, stems from the very beginning of God's dealings with sinful man (Gen 3:21; 4:4; 8:20-22), and extends throughout the whole Bible. All the offerings in the New Testament find their fulfilment in the death of Jesus Christ (Heb. 9:12 to 10:18).

The word translated as "offering" means "gift". In the key verse, Leviticus 17:11, it is stated that offering is a gift of God to man; it is his provision for man's needs. “For the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls; for it is the blood that makes atonement for the soul.” But how can what God gives to man, be interpreted as something that man gives to God?

Two important clues about the meaning of the blood and offerings are given to us in Leviticus 17:11.

- **The blood effects reconciliation.** "Reconciliation" meant that a price had to be paid - a ransom. The blood entrenches the offender because through it the price is provided that pays for the debt of sins before God. Only when this price is paid, can the sinful person hope for forgiveness and again appear in the presence of God. This, which is declared in Leviticus 17:11, is exactly what is made possible through the blood.

- **The blood has atonement power because the "life of the flesh" is in it.** The fundamental principle for a fair punishment is "life shall be for life" (Deut. 19:21). One life pays for the other. Therefore, as "to reconcile" means to pay ransom, so does the life of the flesh mean that one flesh or one life, pays for another life.

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In other words, blood means death (Genesis 9:5; 37:26). In the offering, the life of the animal is ended. The shed blood is a symbol and proof that life is taken as payment for the sins of the guilty one and as a substitute for his sinful life. Animal offerings therefore demonstrate that the person offering gives his or her life to God through the life of the sacrificial animal. Animal offerings expressed this principle. Through the death of Jesus Christ (the Lamb of God) it was fully accomplished. In the Old Testament, the people had a God-given foreshadowing of the blood of Jesus that was shed for us, and of his substitute death on our behalf for our sins; the Just for the unjust, once and for all (Heb. 10:10, 12, 14).

There are five different offerings that fulfil these objectives which are to show praise and thanksgiving, worship and commitment, reconciliation, as well as the covering and removal of guilt and sin.

Two words describe all of these five offerings: "worship" and "forgiveness". The bringing of offerings was for this reason: Fellowship with God is desired and forgiveness is sought by the person offering. The five offerings are: burnt offering, peace offering, grain offering, sin offering and the trespass offering.

**The Explanation of the Five Offerings (Lev. 1-7)**

We read in Hebrews 5:1, “For every high priest taken from among men is appointed for men in things pertaining to God, that he may offer both gifts and sacrifices for sins”. Here we are given two categories of offerings to be brought to God, namely gifts and offerings. This classification is the key to the first seven chapters of Leviticus where we read of five different offerings. The first three are dedication offerings and the last two are penance offerings.
- **The burnt offering** depicts total commitment and surrender to God.
- **The grain offering** depicts gratitude to God.
- **The peace offering** depicts fellowship and peace with God.
- **The sin offering** depicts sin against God.
- **The trespass offering** depicts sin of a man against his fellow men and then of restitution.

## LAYOUT OF OFFERINGS – LEVITICUS 1-5

<table>
<thead>
<tr>
<th>OFFERING</th>
<th>DEDICATION</th>
<th>PURPOSE</th>
<th>MEANING</th>
<th>CHRIST THE PERFECT SACRIFICE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Burnt offering</td>
<td></td>
<td>Worshipper comes to God for adoption. &quot;Sweet smell&quot;.</td>
<td>Acceptance by God is assured.</td>
<td>Christ sacrificed himself or offered for adoption by the Father (Eph. 5:2).</td>
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<tr>
<td>(Lev. 1)</td>
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<td></td>
<td></td>
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</tr>
<tr>
<td>Grain Offering</td>
<td></td>
<td>Tributes and gratitude.</td>
<td>Everything we have belongs to God.</td>
<td>Christ's perfect life, that gave everything to God.</td>
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<tr>
<td>(Lev. 2)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Peace offering</td>
<td></td>
<td>A right relationship with God is pursued.</td>
<td>Fellowship with God.</td>
<td>Christ our fellowship with God.</td>
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<td>(Lev. 3)</td>
<td></td>
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<tr>
<td>Sin offering</td>
<td></td>
<td>Atonement offering, comes as a sinner, as perpetrator to receive punishment (sin debt).</td>
<td>Shows the seriousness of sin.</td>
<td>Christ's atoning death restores our relationship with God.</td>
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<tr>
<td>(Lev. 4)</td>
<td></td>
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<tr>
<td>Trespass offering</td>
<td></td>
<td>To make a sacrifice for sins against God and against others (fellow man) (Sins of offence)</td>
<td>Provides for restitution for our fellow man to compensate for damage done.</td>
<td>Christ’s death removes the fatal consequences of sin. He made restitution in full.</td>
</tr>
<tr>
<td>(Lev. 5)</td>
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We now take a look at the five offerings as explained by Dr. AH Verster.
THE DEDICATION OFFERINGS

The three dedication offerings reflect Christ primarily as a "sweet savour" to the Lord.

GIFTS (Heb. 5:1)

The burnt offering (Leviticus 1)

- It was a burnt offering, a sweet aroma to the Lord (vv. 9, 13, 17). In the "sweet aroma" offerings, the person making the sacrifice, came for acceptance as a worshipper and not as one to pay for his sins.

  The burnt offering of a sweet savour depicts Christ (Eph. 5:2), not as the one who bore our sins in his body on the cross, but as a perfect man who offered himself to God so that we, because of our association with him, can come to the Father as worshipper and be received (Eph. 2:18; 3:12).

- It was a burnt offering that was acceptable in the presence of the Lord (v. 3 NIV). In other words, it is brought to God to ensure the acceptance of the person making the sacrifice, so that it will be acceptable to the Lord (vv. 3, 4 NIV).

  Christ as the burnt offering and as man’s representative, took man’s place where He found man, i.e. under the law; and there, in obedience to the law, He sacrificed himself or offered himself for acceptance by the Father. Man being under the law and therefore unable to keep it (Rom. 8:3), could not offer himself to God, for acceptance, but in Christ God is "reconciled" or satisfied that sin is punished and He can receive us as perfect people.
• **It was a burnt offering of life offered on the altar (v. 5).** The burnt offering had to be alive and without blemish (v. 3).

Christ, being without sin, came as the burnt offering in the form of a man to fulfil the will of God concerning man, but without sin (John 8:46; 2 Cor. 5:21; Heb. 4:15; Heb. 10:5-7). In his perfect righteousness, Christ met every requirement of God and **who through the eternal Spirit offered Himself without spot to God** (Heb. 9:14).

The apostle Paul writes: *I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service* (Rom. 12:1). With Christ’s life in us, we are also able to bring ourselves as a living sacrifice without blemish to God (Gal. 2:20).

• **It was a burnt offering that had to be totally burnt on the altar (v. 9).**

In the burnt offering, we see Christ's complete surrender of himself in all things to the Father. The head shows his world of thought; the fat speaks of his general health and vitality (Deut. 32:15; Ps. 92:15); the entrails speak of his emotional afflictions; and the feet depict his walk through life and his behaviour. Everything that Jesus did in word and in deed, He did for God (John 4:34; 5:36; 7:16; 8:28; 14:10), and did not pursue it for his own interests or desires.

God also expects us, as his children, to serve him with our entire mind and with all our might; that we will serve him in love throughout our walk in life (Matt. 22:37). We can only achieve this
through Christ who did it for us. We are able to do this by the power of his indwelling life through the Holy Spirit.

In summary, we can say that the person in his burnt offering, that is in Christ, comes to God as worshipper and sets himself up to the satisfaction of God for acceptance because he has totally rededicated himself to God and fulfilled the law of God which says: *And you shall love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength* (Mark 12:30).

**The grain offering** (Leviticus 2)

Secondly, we now turn to the grain offering. This offering is the only one of the five which is bloodless and therefore does not depict Christ's death, but rather his perfect life and character during his time on earth. The offering depicts Christ, who, as our food (grain), offered himself to God.

- **It consisted of fine flour (v. 7)**

  There is no inconsistency in fine flour; all the flour is ground equally fine. It depicts the perfect, balanced humanity of the Lord Jesus. He was *holy, harmless, undefiled, separate from sinners* (Heb. 7:26). Therefore the people could rightly testify: *He has done all things well* (Mark 7:37).

  As sinful people it cannot be said of us, but *I (we) can do all things through Christ who strengthens me (us)* . . . *for it is God who works in you both to will and to do for His good pleasure* (Phi l. 4:13; 2:13).
• **Oil is poured on it (v. 1)**

Fine flour, as already said, depicts the Saviour's perfect humanity. The oil poured on the flour, therefore depicts the Holy Spirit with which Jesus was anointed when He himself, as a human offering, offered himself to God in his public ministry (Matt. 3:16). We also read that *God anointed Jesus of Nazareth with the Holy Spirit and with power*... (Acts 10:38).

*As You sent Me into the world, I also have sent them into the world* (John 17:18). In order to live and do what the Lord has done, we must be filled and baptised with the Holy Spirit. For this reason Jesus also commanded his disciples: *tarry in the city of Jerusalem until you are endued with power from on high* (Luke 24:49).

• **Frankincense had to be added to it (v. 1)**

Frankincense is a sweet smelling kind of glue. The full fragrance is only obtained when the frankincense is set alight.

It represents Christ's relationship with his father. Concerning this relationship, He said: *I always do those things that please Him* (John 8:29). Jesus says further: *My food is to do the will of Him who sent Me, and to finish His work* (John 4:34). Everything that Christ therefore said and did went up as an *offering and a sacrifice to God for a sweet-smelling aroma* (Eph. 5:2).

• **Salt had to be added to it (v. 13)**

Salt is a preservative against decay. In Scripture salt is used with regard to speech: *Let your speech always be with grace, seasoned with salt*... (Col. 4:6).
The Saviour's words were always full of grace and salvation for the soul that heard and accepted it. Jesus could therefore also say: *The words that I speak to you are spirit, and they are life* (John 6:63). The accepting of Christ's Word, will work against the corruption of sin in the life of the believer; it will save him from it and preserve him (Ps. 119:9, 11; Prov. 4:20-22; 7:24, 25; 16:20; 1 Pet. 1:23). As a result thereof, Paul wrote in Colossians 3:16: *Let the word of Christ dwell in you richly*. ... so that we in turn can speak words of salvation and with Paul can say: *For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes* (Rom. 1:16).

- **There was no leaven (yeast) or honey in the grain offering (v. 11)**

Leaven in itself causes and brings decay and is a symbol of a false and erroneous doctrine (Matt. 16:6, 12). In other words, it is a symbol of the flesh and its unrighteousness. Not only is it a symbol of bad deeds, but also of the inherent sinfulness of the flesh: *but sin that dwells in me. . . which is in my members . . . in the flesh* (Rom. 7:20, 23; 8:3).

The exclusion of leaven from the grain offering is not only a witness that in word and deed Christ was without sin, but that he did not have any sin in his human nature (2 Cor. 5:21; 1 Pet. 2:22).

Honey is mentioned here with leaven and speaks therefore also of sin, but in a different form. If leaven refers to action sins, then honey depicts natural desires – *lovers of pleasure* (2 Tim. 3:4).

Some or other time, honey will turn sour. So to *enjoy the passing pleasures of sin* (Heb. 11:25) will later also change into a sour life.
• **A portion of the grain offering had to be eaten (Lev. 6:14-16)**

After Jesus, as the perfect sacrifice, gave himself on the cross, He became the Bread (flesh) of the believers (John 6:51, 53). What is flesh? It is the mortal side of a person. What is blood? That again is the element of life in the body. Flesh without blood has no life, but flesh with life blood constitutes a person. So to eat and drink the flesh and blood of the Lord Jesus Christ is simply to partake in his person and life through appropriation and regeneration because, *this is the testimony: that God has given us eternal life, and this life is in His Son. He who has the Son has life; he who does not have the Son of God does not have life.* (1 John 5:11, 12)

We must constantly and daily meditate on the Lord Jesus and his Word (Col. 3:1-4) and so allow the Holy Spirit to instil Christ's nature and attitude in us until Christ is formed in you (us) (Gal. 4:19) and that we can come to the measure of the stature of the fullness of Christ (Eph. 4:13).

**The peace offering** (Lev. 3:1-17; 7:11-21, 29-34)

We come to the third and last of the dedication offerings as a sweet savour to the Lord. In the burnt offering, we have a type of Christ's offering of himself to God as the perfect devotee; the offering speaks of Christ's perfect life during his walk on earth; while, as a result of the previous two, the peace offering reflects the aspect of fellowship.

The peace offering differs from the previous two in that God, the priests and the person offering all together enjoy the same sacrifice and are filled. God firstly has his share of the sacrifice that He alone may enjoy, namely the inner parts, the fat and kidneys or the tender sensitivity of Christ himself, and is satisfied (Lev. 3:16b, 17b). The person offering
receives his part of the same offering (Lev. 7:16) and so also the priests, and everyone is satisfied and content (Lev. 7:31).

- **In the peace offering, the person offering is satiated.** In the peace offering the person offering (the Israelite) eats of the flesh of the sacrifice which represents "the body of Christ" (Heb. 10: 5), and as a sweet aroma it has already satisfied God (Lev. 3: 5). It also gives the person offering, viz.. Christ satisfaction with his own sacrifice (Isa. 53:11).

  Christ as the Offering did everything for us (Eph. 5:2); therefore, as He is, so are we in this world (1 John 4:17). As He was the Person offering and the Offering, so are we in him. As He was satiated in his own offering, so we are also satiated through his sacrifice.

  Just as Christ's fellowship with God could be through nothing other than his own perfect sacrifice, likewise, we also cannot have spiritual fulfilment and communion with God except through Christ's perfect sacrifice (1 Pet. 2:5). Because our lives and worship are deficient, it can never be accepted by God unless we come to him with the sweet aroma of the perfect sacrifice with which He is satisfied.

- **With the peace offering, the person offering has a meal with God.** With the peace offering, the person offering has a meal with God and enjoys of the same offering. In like manner, Christ shared the sacrificing of his life with his Father.

  We cannot share nothing with God; we need to share something with him. He will also not partake in the unclean. The offer of ourselves, our life and our worship is too pathetic for God to share in with us, but thanks be to God, there's a perfect sacrifice without
spot for us, viz. that of Christ. With this offering, we can share with God and have fellowship.

- **With the peace offering the person offering has a meal with the priest** (Lev. 7:32).

  So Christ, as the Person offering and me as the priest (1 Pet. 2:5) enjoy a meal together with his sacrifice (what He did on the cross). If I, as a priest of his sacrifice live this life, I have something in common with him (1 John 1:7).

- **The meaning of the obligations of the person offering.** The peace offering could be brought in two ways: as a thanksgiving offering (Lev. 7:12) and as a vow or voluntary sacrifice (Lev. 7:16).

  As a thanksgiving offering we see Jesus as the One who gave himself to be sacrificed for the praise of God's glory; as a vow or a voluntary offering, He sacrificed himself in the service of God.

- **When a peace offering was brought** (Lev. 7:12-15), it had to be **unleavened cakes of fine flour and oil** (Lev. 7:12, 13). We have already pointed out that leaven symbolizes sin, fine flour perfect humanity and the oil, Christ's anointing with the Holy Spirit. Leaven may not be present in anything that is offered on the altar (Lev. 2:4, 8, 9, 11). Only that which is without blemish, pure and holy, could be sacrificed on the altar to God.

  In this way Jesus, who was sinless, offered himself perfect and filled with the Holy Spirit as a sacrifice of praise to God.

- **It must be cakes of leavened bread** (Lev. 7:13). The leavened bread was not to be offered as a burnt offering to God, but was
nevertheless brought into the presence of God together with the thanksgiving offering of sweet fragrance (Lev. 7:13).

The leavened bread here depicts the believer with his indwelling sinful nature (Rom. 7:17, 20) who brings his sacrifice of praise to God. However, he may only bring it to the Lord together with Christ's meritorious atonement. Only in Christ can we be adopted by God (Eph. 1:6; 3:12).

When we compare Leviticus 7:13 and 7:20, we are presented with two things, viz. sin IN us and sin OVER us, ie our conscience.

Leaven (sin IN us) is allowed, because human nature is sinful. For this sin we are dead through grace (Rom. 6: 7, 11). For example, we read that the priest who received the leavened bread, must also be the one who pours the blood on the altar (Lev. 7:14). Christ can therefore receive us because He first shed his blood for us. Although sin is in us, God does not see it; He sees the blood that paid for our situation and is satisfied that the sin is punished. Based on this, He allows us to have fellowship with him.

The leaven (sin IN us) is allowed in fellowship with God, but uncleanness (sin OVER our conscience) not at all, because the person coming like that to God for fellowship shall be cut off from his people (Lev. 7:20). In other words, if we allow sin to develop into deed sin, we become unclean and our fellowship with God becomes clouded. We should therefore ensure that our deed sins are daily cleansed by confessing them to the Lord (1 John 1:9).

- The flesh of it must be consumed on the same day (Lev. 7:15). The offering had to be enjoyed on the same day up to the morning of the following day. So we also need to enjoy Christ's sacrifice in
the day of grace, from his crucifixion until the morning of his return (Exod. 12:8, 10).

- **When a vow or a voluntary offering is brought, the flesh is to be consumed on the first and second day (Lev. 7:16, 17).** The time to enjoy the voluntary offering was set for the same day and on the following day, but the offering was not to be consumed on the third day.

The third day here refers to Christ's resurrection from the dead (Luke 13:32; 1 Cor. 15:4), when all typological sacrifices of the law came to an end (Rom. 10:4; Gal. 3:10, 24). This abolition of the types was depicted in the burning of the remnants of the peace offerings on the third day. For us to feed on those types, after the resurrection of Christ from the dead, means to return to *the weak and beggarly elements* (Gal. 4:9-11).

That concludes the three dedication offerings. We are now going to look at the two atonement offerings. Before we do that, let us firstly examine the drink offerings.

**The Drink Offerings**

We read of drink offerings in Numbers 15:1-13. It must be stated that the drink offerings are mentioned in Leviticus 23:13, 18 and 37, but the regulations are not explained therein. Just as the grain offering, the drink offering was brought after the animal offerings were placed on the altar (Num. 29:6, 11, 18, 19). The regulation for the drink offering was: *one-fourth of a hin* (3½ litre) *of wine as a drink offering you shall prepare with the burnt offering or the sacrifice* (Num. 15:5). The wine was poured over the sacrificial animal. Neither the person offering nor the priest drank of this wine, because all of it was poured over the animal and the altar.
The pouring of the wine was a symbol of life which is poured out to God in submission and devotion. We also read that when Jesus was on the cross (Psalm 22), the Messianic Psalm states: *I am poured out like water* (verse 14), and in Isaiah 53:12 we read that *He poured out His soul unto death.* David refused to drink the water and poured it out unto the Lord (2 Sam. 23:14-17). The Apostle Paul wrote to the church of the Philippians: *and if I am being poured out as a drink offering on the sacrifice and service of your faith* (Phil. 2:17), he also wrote from within a Roman prison to Timothy: *For I am already being poured out as a drink offering, and the time of my departure is at hand* (2 Tim. 4:6). Paul sees his life, ministry, and departure (death) as a drink offering of devotion to the Lord.

THE ATONEMENT OFFERINGS

In the two remaining atonement offerings, Christ reflects the awfulness and the punishment of sin.

OFFERINGS (Heb. 5:1)

The Sin Offering (Lev. 4:1-5, 13).

Everything in the three dedication offerings is for God; everything in the two atonement offerings is for man. Christ is typified in the sin offering as the one who gave himself as a sacrifice to God for man.

- **The sin offering was not a sweet smelling aroma-offering.** The sweet smelling aroma-offerings were for adoption; the sin offering was for penance. In the sweet smelling aroma-offerings, the person offering comes as a worshipper so that through his offering, which represents himself, he would give something sweet and pleasant to the Lord. In the atonement offerings, the person
offering comes as a guilty sinner so that through his offering, which represents himself, He can receive God's punishment.

In the offerings by fire, the sacrificial animal was burned on the altar in the forecourt and this shows God's acceptance of and satisfaction with the person offering. But with the sin offering the offering had to be burned outside the forecourt of the tabernacle. It showed that the person offering through his sacrifice endured the judgment of God.

In other words, in offerings by fire, Christ was the one who had given Himself for us, an offering and a sacrifice to God for a sweet-smelling aroma (Eph. 5:2); in the sin offering gave Himself for our sins . . . For He made Him who knew no sin to be sin for us (Gal. 1:4; 2 Cor. 5:21).

Yet, the sin offering had to be “without blemish” (Lev. 4:3). Christ was therefore without blemish; otherwise He could not have borne the sins of others, and would have needed atonement for his sin. He was tested by God, man and the devil, which proved him as “the Holy One of God” (Mark 1:24).

- **The sin offering was a sacrifice for sin, and not one for transgression.** The distinction between the sin and trespass offerings is this: The sin offering, on the one hand is for what we naturally are, sin in us, our sinful nature. The trespass offering, on the other hand is for our deed sins, the fruit of our sinful nature. If we thoughtfully summarize everything, we can rightly say that the sin offering deals primarily with reconciliation.

- **The sin offering had to be burnt outside the camp.** All the other offerings were burned on the altar in the court of the tabernacle.
In contrast to that, the sin offering was completely burned outside of the camp (Lev. 4:11, 12). It shows how this sacrifice was associated completely with sin. As sinful man we were completely separated from God and his fellowship (Eph. 2:12, 13). In like manner, Jesus also had to suffer outside of Jerusalem (Heb. 13:12) when He became sin for us (2 Cor. 5:21).

Just as the sin offering was burnt to ashes outside of the camp, so God's fire of consuming judgment against sin, came down on Christ (Ps. 88:8, 16-18; 39:11b). Just as the leper was banned to the outside of the camp because of his condition (Lev. 13:45, 46), and away from all his loved ones and their fellowship, so Christ also was separated from the sweet communion with his Father when He became sin for us (2 Cor. 5:21). Therefore in this was his torment and anguish, that He, who never knew or tasted what it meant to foster a single thought outside of communion with his Father, had to for a time, be completely cut off from fellowship with his Father. When He became sin on the cross for us, his own words reflect his anguish and suffering when He called out: “My God, my God, why have You forsaken Me?” (Matt. 27:46; Ps. 88:14).

He took our place so that we can take his place: He was cast out of fellowship with God, so that we can be brought therein (Eph. 2:13).

The Trespass Offering (Lev. 5:14-6:7)

If the sin offering was exclusively for restitution, what is the central idea of the trespass offering?
In the trespass offering the reconciled person came to God to do penance for his transgressions, or sinful acts against God (Lev. 5:15, 16) and his fellow man (Lev. 6: 2-4).

- **The trespass offering was for transgressions.** The offence is not only a consciousness one, but also involves unconscious sins (Lev. 5:15, 17, 19). From this we gather that neither our conscience nor our understanding of sin is the standard by which sin and transgressions are determined, but rather the truth of God. If our conscience or understanding of sin is our norm, then every person would have their own standard for what is right or wrong, and it would not be vested in the truth of God. Ignorance does not make the wrong right and is also not an excuse; in God's eyes it remains wrong.

For the Jew of old who wanted to be justified from the sin of trespass, it was expected that he would offer a ram without blemish. Christ fulfilled this type of sacrifice on the cross. Not only did Jesus *who gave Himself for our sins* . . (Gal 1:4) – the root of sin, namely, *sin in the flesh*.. (Rom 8:3) – as the sin offering, but He also gave himself to *make His soul an offering for sin* (Isa. 53:10) and *He was wounded for our transgressions* – the fruit of sin in us (Isa. 53:5). From this it would seem that Jesus did not only die for our trespasses, but also for our sinful acts of offence. Here, just as in the sin offering, Christ stands as *the just for the unjust* (1 Pet. 3:18) and He confesses the sins of his people as his own; and He made full restitution for their transgressions; and hereby also satisfied God through himself.
From the above statements two important truths emerge:

- **The believer can still sin.** After the Israelite as a sinful man was reconciled with God through his sin offering, it did not mean that he could not sin anymore. No, contrary to that, Scripture teaches us in 1 John 2:1 that the reconciled person can still transgress: *these things I write to you, so that you may not sin. And if anyone sins....* Therefore, he can still sin, even though he does not have to sin (Rom. 8:12).

  The old nature is therefore still in us and is inclined to sin (Rom. 8:7, 8). The new nature, the Holy Spirit is also in us but it cannot sin (1 John 3:9; 5:18). If the believer does sin, he must confess it as a transgression against God (1 John 1:9). Christ our High Priest takes this confession, and brings it to the Father (Heb. 3:1). Because God is faithful and just (1 John 1:9), He will receive the confession through his Son and forgive and purify us from all iniquity.

- **The far-reaching consequence of the believers sinning.** In light of the trespass offering, we learn that the offence of the Israelite against his fellow brother was counted as a sin against God (Lev. 6:1, 2). This truth is also shared in Acts 9. Saul persecuted the church, but Christ from heaven, said: *I am Jesus, whom you are persecuting* (Acts 9:5). In this declaration the Lord Jesus in heaven associates himself with those on earth who believe in him, as one with himself (1 Cor. 6:17).
When a Christian therefore sins against another one, he sins against another member of the body of Christ (1 Cor. 12:26, 27) and therefore also against the Lord himself.

- **The trespass offering was for restitution.** In the trespass offering the offender had to reimburse his neighbour for the harm he had done. The amount of the damage suffered, according to the priest's estimation, had to be paid *in shekels of silver according to the shekel of the sanctuary* (Lev. 5:15). A fifth part of the principal amount had to be added to the principal part (Lev. 5:16; 6:5).

We are presented here with two truths:

- **Restoration (Lev. 5:15).** The thought here is not so much that the offender is punished, but that the sufferer is compensated for what he has suffered. God and man are both deprived through Adam's transgression and sin; they will both receive just as much back through the man Christ Jesus, the second or last Adam, as the trespass offering.

  God is wronged and offended by man through his trespasses in the *holiness of the Lord*; his rights are not met, his claims disregarded because many times man steals what rightly belongs to God. In reality, God therefore, is the loser, but through Christ this loss is paid back. Whether it is honour, service, worship or anything that God is entitled to which man has robbed him of He received again from the man Christ Jesus in the new race of born-again believers. In the finale Christ will restore the whole world, which is now under the authority and control of the god of this world (1 John 5:19; John 12:31; 14:30; 16:11), to God, free of the curse of sin (Rom. 8:19-21).
Not only is God wronged through man's trespasses, but man himself is robbed of his honour and glory through his transgressions. Just as God is compensated once again in Christ, so man is also compensated in Christ. He can regain that glory and honour in Christ who being the brightness of His glory (Heb. 1:3). In Christ, God shows us the pattern of the perfect man; man as God originally intended him to be (Col. 3:4; Phil. 3:20, 21; 1 John 3:2; Rom. 8:29).

- **Additional (Lev. 5:16; 6:5).** Not only was the original loss that was suffered to be paid back, but also a fifth of the value of the full amount as determined by the priest had to be added to it. Jesus will not only return the world and man back to God as it was originally created, but He will give it back with something more. And that is the glorious addition that the cross brings to God the Father, *many sons to glory* (Heb 2:10), not just a world that is free from the curse of sin (Rom. 8:19-21), a new race consisting of born-again children of God, that will fulfil the divine purpose and satisfy all the divine demands and so please God in everything. A new race that will witness to the whole universe that the glory of God, was not just for the redemption of creation, but in the incomparable and sublime love and grace that his son has given us.

**Atonement for sins**

In the Old Covenant (Old Testament), we therefore see that the blood of animals was the type of offerings (Exod. 12:5; Lev. 1-7).

- The quality of the offerings was not sufficient as it had to be repeated constantly (Lev. 1-7; Heb. 9:7-9; 10:3, 4).
• Offerings were constantly brought for the atonement of sins (Lev. 1-7; Heb. 10:1).
• The offerings were valid for a day or for a year (Exod. 29-30; Heb. 10:1-4).
• The offerings were only temporary, and the high priest had to therefore enter into the Holy Place every year with the blood of the sin offering (Exod. 30:10; Heb. 9:25).

In the New Covenant (New Testament) we see that the offering was the blood of Jesus Christ (Heb. 9:12; 13:12; 1 John 1:7).

• The quality of the offering that Jesus brought was once for all (Heb. 9:12, 26).
• The offering of the body of Jesus Christ was once for the atonement of sins (Heb. 9:25, 26).
• Christ's offering is never to be repeated, but brought about eternal salvation (Heb. 7:26, 27; 9:12-15).
• The death that He died for sin was therefore final, it was once and forever (Rom. 6:10; Heb. 9:25-28).

A careful review of the book of Hebrews makes it clear that the Old Testament offerings were at best a preliminary solution to the problem of sin (Heb. 10:1-4). The offering of Jesus Christ finally brought all other offerings to an end. From our above-mentioned study of the five offerings of Leviticus 1-7, it is clear that although the offerings themselves have disappeared, they help us considerably to better understand the offering of Jesus Christ.
Part 4
The Feasts of the Lord
Chapter 9

THE FEASTS OF THE LORD

In the book of Leviticus we read that the Lord spoke to Moses regarding the holy convocations: The feasts of the Lord, which you shall proclaim to be holy convocations, these are My feasts. (Lev. 23:2).

The feasts are God's holy convocations where the people rested and celebrated. The meaning of the word feast described in Leviticus 23:2, is the word “moed” which literally means “an appointment, a fixed time or season, a cycle or year, an assembly, an appointed time, a set time or exact time” (Strong’s Concordance of the Bible). The feasts were therefore more than just festivals and indicate a specific time or appointment. The word festival in Hebrew is "chag" which means “to move in a circle, to march in a sacred procession, to celebrate, to dance, to hold a solemn feast or holiday” (Strong’s Concordance of the Bible). These feasts and festivals were to be held in a very special place as we see in Deuteronomy 16:15 Seven days you shall keep a sacred feast to the Lord your God in the place which the Lord chooses, because the Lord your God will bless you in all your produce and in all the work of your hands, so that you surely rejoice. Here we see the heart of the festival, namely: And you shall rejoice in your feast!

With regards to the feasts and festivals, we see that from the earliest times the Jewish year was marked by major festivals - the feasts of the Lord. Some feasts were determined by God to coincide with the seasons, to remind the people that God constantly cares for them and to give them
an opportunity to express their gratitude to God. Other festivals celebrated great events in the history of Israel the times when God had acted in a very distinct manner in order to save his people. All the festivals were occasions of whole-hearted joy and enjoyment of God's gracious gifts, but at the same time solemn meetings in which to ask God's forgiveness and cleansing.

The aim of the feasts was spiritual, a great and glorious encounter between God and his people. Often during those times, God would send his prophets who spoke out strongly against those who degraded the feasts to mere formalities and empty rituals.

There were probably many local feasts (Judg. 21:21), but all the Jewish men had to attend the three major national feast celebrations. The feasts were held according to Deuteronomy 16:14-17 “Three times a year all your males shall appear before the Lord your God in the place which He chooses: at the Feast of Unleavened Bread, at the Feast of Weeks, and at the Feast of Tabernacles; and they shall not appear before the Lord empty-handed (v. 16)

The feasts are further explained in Leviticus 23:

- **Passover and the Feast of Unleavened Bread and the Feast of the First fruits** (Lev. 23:5, 6, 10-14; Exod. 12:1-20). These three feasts were celebrated together to commemorate the exodus from Egypt (Exodus 11-12). It started on the 14th day of the first month and lasted for a week. In the first month, on the 14th of the month in the evening was the Passover of the Lord ... and on the 15th day of the month the feast of the unleavened bread of the Lord was held; seven days you must eat unleavened bread. The feast of the first fruits fell on the 18th day of the first month, while the grain was still only partially in the ear (Lev. 23:8-14). During the festival, the
sheaf of the first fruits was waved before the Lord, *to be accepted on your behalf.*

- **The Feast of Weeks (Harvest Feast)** (Exod. 23:16; Lev. 23:16). The feast - later known as Pentecost - is celebrated 50 days after the beginning of Passover. During the feast the first loaves had to be brought as a wave offering before the Lord. It was essentially an agricultural festival where the first fruits of the harvest were devoted to God. This feast was held on the day after the Sabbath. In other words, on the first day of the week.

- **The feast of the blowing of the trumpets and of the Ingathering (Feast of Trumpets)** (Lev. 23:23-43; Exod. 23:16). The first day (new moon) of the 7th month was a memorial day with the blowing of trumpets (Num. 29:1). On the 10th day it was the Day of Atonement (Lev. 23:27). On the 15th day of the 7th month, and for seven days, the feast of Tabernacles of the Lord was held. Out of gratitude for the harvest, the people lived for seven days in huts made of branches, but it also served as a reminder of the days when they lived in the desert in tents (Lev. 23:43). This feast was an autumn feast at the end of the gathering in of the fruit crop.

These three events in the year when the feasts were celebrated were regarded as holy convocations in which ordinary work was suspended.

Other celebrations were also introduced later which were not mentioned in the biblical laws (Books of Moses). One was the Purim feast (Esther 9), to commemorate the rescuing of the Jews out of the hands of Haman. Later we read of the Feast of Dedication (John 10:22), that commemorated the cleansing of the temple after its desecration by Antiochus Epiphanes in 168 B.C.
The feasts which Moses had to proclaim to the children of Israel, were spread between the first and the seventh month. The feasts of the Lord began with Easter (Passover) and ended with the feast of the trumpets.

The first month (Abib) was Passover and the feast of unleavened bread; it was the first holy convocation. The second holy convocation was in the third month (Sivan); the Feast of Weeks (Harvest Feast), also known as Pentecost. The third holy convocation was in the seventh month (Tishri), the Feast of Tabernacles and the accompanying Feast of trumpets.

The feasts began with a Sabbath, a complete day of rest and ends with a day of rest, with celebrations in between. We read in Colossians 2:16, 17: *So let no one judge you in food or in drink, or regarding a festival or a new moon or sabbaths, which are a shadow of things to come, but the substance is of Christ.* The feasts of the Lord, therefore, provide a shadow (as the offerings) of future events and are therefore important to examine. We read in Hebrews 10:1: *For the law, having a shadow of the good things to come, and not the very image of the things, ...* and we deduce from that, that the shadow points to the future, and can be seen as prophetic, which was fulfilled in Christ.

The prophetic aspects of the fulfilment of the feasts which point to Christ, we see in:

- **Passover** – the death of the true Lamb of God on the cross, through which the believer is justified by faith in the blood of Christ, and thus experiences salvation in Christ.

- **Unleavened bread** – the burial of Christ. For the believer cleansing and removal of sin.
• **First fruits** – the resurrection of Christ. The believer walks in a new life with a guarantee of a resurrection.

• **Feast of Weeks** (Harvest Festival) – Christ's promise of the outpouring of the Holy Spirit (Pentecost). The believer filled with the power of the Holy Spirit brings the harvest in and it is also part of Christ's harvest.

• **Sounding of Trumpets** – preparation for the coming of Christ. A call for believers to be ready.

• **Day of Atonement** – Christ is our sin offering that removes our debt (sin).

• **Feast of Ingathering** (Feast of Tabernacles) - Christ will bring in the harvest, and it will be fulfilled when He returns. The believer will also finally enter into the rest of God and live forever with Christ. This feast occurred in the seventh month. The number seven is the number of fullness and perfection. In this feast the believer is brought into the fullness of the Godhead.

**THE FULFILMENT OF THE JEWISH FESTIVALS**

Concerning the festivals, the question could be asked: Should the feasts be interpreted literally or spiritually or in part literally and in part spiritually? The key to understanding the feasts is the cross of Jesus Christ and his completed work on Calvary in relation to the Old Testament and its fulfilment.

Under the Old Mosaic Covenant everything to do with the feasts had a historical and literal fulfilment. It was held on specific days, with literal
animal sacrifices and physical ceremonies. All of this accomplished their
goal during the feasts.

When Jesus Christ came, He fulfilled all in himself - historically, personally
and anti-typically. He fulfilled everything and, in fulfilling it, annulled it
and wiped it out (Col. 2:14).

It is important to take note that the feasts began and originated from the
Lord, and not through the children of Israel. It was God's desire to meet
with his people, on his terms and on his grounds and on his conditions!

The feasts were only given for the Jewish people. Pagan nations were not
permitted to share in it. The only way a non-Jew could partake in it would
be if they were proselytes (ie converted to the Jewish religion, Judaism).
Therefore, God commanded that anyone who wanted to participate had
to be circumcised (Exod. 12:43-48). It was part of the Abrahamic covenant
(Gen. 17:1-14, especially verse 12, 13) which then brought them into a
covenant relationship with God, and they were then entitled to the
promises and privileges of such a covenant.

We must keep in mind that the feasts were primarily prescribed to the
Israelites in order that they could learn spiritual truths about their
relationship with God through physical practices and rituals.

The feasts were not so much about eating and drinking and the associated
enjoyment. Rather, it was religious gatherings to meet with God in a very
special way, and through it to receive blessings as God had promised.
These feasts had to consistently point to their Messiah. He would be the
transition from the physical to the spiritual.

New Testament believers should be familiar with the Hebrew rituals and
the spiritual truths that are depicted in it, and how all these feasts and
truths have been fulfilled in Jesus Christ, the Son of God. Now that Jesus Christ, the Messiah has come, it is not necessary to seek God through religious rituals (feasts), because we have direct access to God through Jesus Christ (John 14:6; Eph. 2:11-18; Heb. 10:19-22).

In these feasts of Israel, we see the eternal purposes of God in Jesus Christ, his Son. May God grant that as we study the feasts, it will lead us to a clear understanding and with deep humble worship to declare with the apostle Paul: *Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ* (Eph. 1:3).

The Apostle Paul is of the opinion in 1 Corinthians 5:7, 8 *Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover, was sacrificed for us. Therefore let us keep the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.* Therefore the Christian life is a celebration in Jesus Christ. The believer observes the feasts by walking in purity and in truth in Christ Jesus.
Chapter 10

THE PASSOVER FEAST, THE UNLEAVENED BREAD AND THE FIRST FRUITS

Let us examine the first of the three sacred gatherings or feasts of the Lord, which the Israelites had to observe each calendar year. The three events were held in the first, third and seventh month.

- The first: Passover, the feast of unleavened bread and the first fruits (Exod. 12:1-20; Lev. 23:5, 6, 10-14).

- The second: The feast of weeks (harvest feast) - Pentecost (Exod. 23:16; Lev. 23:15-22).

- The third: The feast of the trumpets, the atonement and the ingathering (feast of tabernacles) (Exod. 23:16; Lev. 23:23-43).

All Jewish men had to attend the three major national feasts as prescribed in Deuteronomy 16:14-17. We will now examine the Passover of the Lord (Exod. 12:11).

Passover is the first festive season. This feast was actually divided into three feasts.
• **Passover** (Pascha) (Lev. 23:5). *On the fourteenth day of the first month at twilight is the Lord’s Passover.*

• **Feast of the unleavened bread** (Lev. 23:6). *And on the fifteenth day of the same month is the Feast of Unleavened Bread to the Lord; seven days you must eat unleavened bread.*

• **Feast of the first fruits** (Lev. 23:10). *Speak to the children of Israel, and say to them: When you come into the land which I give to you, and reap its harvest, then you shall bring a sheaf of the firstfruits of your harvest to the priest*

**THE JEWISH CALENDAR**

*This month shall be your beginning of months; it shall be the first month of the year to you* (Exod. 12:2). The Jews work according to two calendars, a religious calendar and a civilian (civil) calendar. The religious calendar is determined by God (Exod. 12:2), and the civil calendar is a secular calendar which is based on the agricultural seasons. In our modern world today, we use the Western calendar (Gregorian calendar).

When reviewing the three festive seasons of ancient Israel, we find the following names if we compare it with today's calendar.

<table>
<thead>
<tr>
<th>Religious Calendar</th>
<th>Civil Calendar</th>
<th>Gregorian Calendar</th>
</tr>
</thead>
<tbody>
<tr>
<td>First month – ABIB (Pascha)</td>
<td>Nisan</td>
<td>March – April</td>
</tr>
<tr>
<td>Third month – (Feast of the week (Harvest Feast))</td>
<td>Siwan (Esther 8:9)</td>
<td>May – June</td>
</tr>
<tr>
<td>Seventh Month – ETANIM (Feast of the trumpets – feast of tabernacles)</td>
<td>Tisri</td>
<td>September – October</td>
</tr>
</tbody>
</table>

During the Babylonian exile, the names of the original religious calendar changed to civilian names (See Esther 8:9, 12, 9:1 etc.). The Jewish
calendar is a lunar calendar and is based on the movement of the moon orbiting the earth. Their day begins at sunset (Gen. 1) (about 6pm) and lasts for 24 hours. It takes the moon 29½ days to orbit the earth. Therefore, 12 lunar months is approximately 354 days (a lunar year). A solar year takes eleven days longer than a lunar year, therefore the Jews add a 29 day month (Adar Sheni-) every 3rd year in order to adapt to the solar year and the seasons. Our Western calendar (Gregorian calendar) is a solar calendar, which is determined by the time the earth takes to orbit the sun. The different seasons are caused by the changing position of the earth orbiting the sun. It takes the earth 365 days to orbit the sun. Every four years one day is added to make up 366 days (leap year).

In the case of ancient Israel during the Babylonian exile, the name of their first religious month (Abib) changed to Nisan, the 7th month in the civil calendar. This corresponds with our Western calendar, around 15 March to 15 April. The agricultural season in that month is when the barley harvest occurs and the Passover (Pascha) is celebrated.

The Lord said to Moses: *The feasts of the LORD.... these are my feasts ... On the fourteenth day of the first month at twilight is the Lord’s Passover.....* (Lev. 23:2-5). *So this day shall be to you a memorial; and you shall keep it as a feast to the Lord throughout your generations. You shall keep it as a feast by an everlasting ordinance ... It is the Passover sacrifice of the Lord, who passed over the houses of the children of Israel in Egypt when He struck the Egyptians and delivered our households* (Exod. 12:14, 27).

*Now on the first day of the Feast of Unleavened Bread the disciples came to Jesus, saying to Him, “Where do You want us to prepare for You to eat the Passover?” And He said, “Go into the city to a certain man, and say to him, ‘The Teacher says, “My time is at hand; I will keep the Passover at*
“your house with My disciples.” So the disciples did as Jesus had directed them; and they prepared the Passover (Matt. 26:17-19).

Carefully examining the instructions that the Lord God gave to the Israelites, on that first Passover when He led them out of slavery from Egypt in Exodus 12, we observe the following:

- On the 10th of the first month (Abib) Nisan, every man had to take a lamb for his family. It had to be a lamb without blemish (Exod. 12:3-5).

- This lamb was kept for 5 days to ensure that he was without blemish - it had to be thoroughly examined (Exod. 12:6).

- On the 14th of Nisan this lamb had to be slaughtered at the doorpost preferably at 3pm so that it was eaten by 6 pm (the start of the 15th) (Exod. 12:6).

- The blood of the lamb had to be collected at the doorpost and had to be applied to the top post (lintel) and the two side posts of the door (Exod. 12:7). The application of the blood on the lintel and side posts also forms a cross.

- The family had to go through this doorpost into the house where they were protected from the plague (angel of death) that would pass through the land - the plague would pass over this doorpost (PASS-OVER) (Exod. 12:13).

- The whole lamb had to be roasted and eaten; nothing was to be left over for the next day. It was to be eaten with unleavened bread and bitter herbs (Exod. 12:8-10).
• In preparing the lamb none of its bones were allowed to be broken (Exod. 12:46). To roast a lamb according to these rules, it would have been necessary to place the lamb on a spit so that the body could be spread out over the fire. The spit would necessarily have been in the form of a cross.

• No uncircumcised person could participate in the Passover (Exod. 12:48). Circumcision was the outward sign that this person was in God's covenant - a blood covenant. He was thus also entitled to the benefits of the covenant.

It is worthwhile to take note that when Israel settled in their land and the temple was built in Jerusalem, the place that God had chosen, the people brought the lamb to the temple and slaughtered it there instead of at their own door posts. Still later the Levites bred lambs in Jerusalem and they sold them during Passover to those that came to the feast.

CHRIST IN PASSOVER

John the Baptist, when he saw Jesus Christ, proclaimed: Behold! The Lamb of God who takes away the sin of the world! (John 1:29).

When the time drew near that Jesus Christ had to die, He deliberately arranged his program and personal activities around the events associated with the selection, preparation and slaughtering of the Passover lamb. In this way the Jews would later be able to understand who He was - their Passover lamb. Christ was destined to be crucified in the exact month, on the exact day and hour in which the Jews have dealt with the Passover lambs for almost 1500 years during their Passover.

• On the 9th of Nisan, Jesus Christ came to Bethany (John 12:1), and He entered Jerusalem on the 10th of Nisan (John 12:12, 13).
• The religious leaders of Israel "investigated' the Lamb of God for 5 days through questions and cross-questions (Matt. 21-22).

• Jesus Christ was crucified on the 14th of Nisan. He was nailed to the cross at 9am and died the afternoon at 3pm (Mark 15:25; 33-37).

Josephus, the Jewish historian of the 1st century, wrote that about 256,500 lambs were slaughtered in Jerusalem in the year when Jesus Christ was crucified. Because there were so many lambs, it was necessary for the Jewish Levites and priests to start preparing them from 9am for the slaughtering. The lambs were slaughtered at 3pm so that the Passover could be completed before 6pm, when the new day started.

Christ totally gave himself over to go through the fires of judgement of God when He died on the cross for our sins.

Usually the legs of the one being crucified were broken just below the knees to hasten the death. This had to take place before 6pm so that the body could be taken down from the cross. None of Jesus' bones were broken (John 19:31-33), although the bones of the two criminals who were crucified with him were broken.

The lamb had to be male, whether a sheep or a goat (Exod. 12:5). In Isaiah 53:7 we find the prophecy where the Messiah would be led like a lamb to the slaughter. In like manner Christ, the Son of God, the Lamb of God, sacrificed his life. The blood of the sacrificial animal only covered sin (Heb. 10:1-4); Christ's blood removes sin completely (Heb. 10:5-18).
UNLEAVENED BREAD

The details of this feast (unleavened bread) are interwoven with that of Passover, and these two feasts are celebrated almost simultaneously. The Passover lamb was actually the basis for all the other feasts, but in particular, it introduced the Feast of Unleavened Bread.

We read of this feast in Leviticus 23:5-7: *On the fourteenth day of the first month at twilight is the Lord’s Passover. And on the fifteenth day of the same month is the Feast of Unleavened Bread to the Lord; seven days you must eat unleavened bread....* The feast lasted seven days, from the 15th to the 21st of the month of Nisan (Abib). This feast was a celebration of their breaking away and separation from Egypt. This feast was to always remind them that they were delivered from Egypt with its affliction, bondage, sorrow and suffering. They left all of this behind as part of their old life (Exod. 13:3-8). When Pharaoh in Egypt gave the Israelites permission to move away, they had to do it in haste before he changed his mind, and there was no time to make leavened bread for the trip. In the Bible, leaven, because of the fermentation and penetrating qualities, is generally used as a metaphor for sin. *Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover, was sacrificed for us. Therefore let us keep the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth* (1 Cor. 5:7, 8).

Christ also speaks of leaven as a metaphor for false teaching and hypocrisy (Matt. 16:11, 12; Mark 8:15; Luke 12:1).

In the New Testament we find Jesus Christ is the Bread of Life that came down from heaven, and He had no leaven in him - He was without sin (John 6:32-35, 47-51, 53-58; 2 Cor. 5:21; 1 John 3: 5).
In the Old Testament God demonstrated to his people through the feast of unleavened bread, how they must set themselves apart, thus sever themselves from Egypt. The New Testament believer in Christ who is redeemed by the blood of the Passover Lamb, Jesus Christ, must also be set apart from sin, false teachings and all hypocrisy.

**THE BITTER HERBS**

God commanded the people of Israel to roast the Passover lamb in the fire; with unleavened bread and with bitter herbs they shall eat it (Exod. 12:8). The bitter herbs will remind them of the hard labour, the work of slaves, that they suffered under the whiplashes of the Egyptian taskmasters (Exod. 1:14). Therefore, the bitterness was a symbol of the bitter bondage in Egypt and of sin.

Christ would bear the bitterness of sin for us (Psalm 69:21; Isa. 53:4, 5, 8; John 19:28-30; 2 Cor. 5:21).

**THE FEAST OF FIRSTFRUITS**

The Lord commanded Moses: *Speak to the children of Israel, and say to them: ‘When you come into the land which I give to you, and reap its harvest, then you shall bring a sheaf of the firstfruits of your harvest to the priest. He shall wave the sheaf before the Lord, to be accepted on your behalf; on the day after the Sabbath the priest shall wave it.* (Lev. 23:10, 11).

It is clear that the children of Israel could not celebrate this feast in the desert. Not only were they to be in Canaan, but they had to own the land before they could harvest and bring the first fruits to God.
This feast was held on the day following the Sabbath. It was the 17th of Nisan, therefore Sunday, the first day of the week. For the Hebrews, the purpose of the festival was the dedication of the barley harvest to the Lord. God had provided the land and He was entitled to the entire crop. The people were only the stewards and by bringing the first fruits of the harvest to the Lord, it was actually representative of the entire harvest. The first sheaves were waved before the Lord by the priest as a wave offering.

The first fruits sheaves remind us of Jesus Christ as our Provider and also our Resurrection. Paul wrote: *But now Christ is risen from the dead, and has become the firstfruits of those who have fallen asleep... even so in Christ all shall be made alive. But each one in his own order: Christ the firstfruits...”* (1 Cor. 15:20-23).

Jesus Christ rose from the dead after the Sabbath, on the first day of the week (John 20:1, 19). Jesus Christ fulfilled the feast of the first fruits, when He was raised as the first fruit from the dead, his resurrection introduced the beginning of the harvest of souls who were consecrated to God (Isa. 53:10-12; Heb. 2:9-13).

**LAST PASSOVER - THE HOLY COMMUNION**

When Jesus celebrated the Passover with his disciples (Matt. 26:17-20), He announced that He was about to fulfil the appointment that his Father made for him, to be the Passover Lamb (Matt. 26:26-30; Luke 22:14-22). *For indeed Christ, our Passover, was sacrificed for us* (1 Cor. 5:7). That Christ is the Lamb is mentioned more than 30 times in the New Testament.

During the Passover meal unleavened bread was eaten with bitter herbs. The bread was unleavened, round, flat cakes, and testifies of haste (Exod.

To the New Testament believer, Jesus Christ is our Passover Lamb. The heart of every believer who is in Christ, is circumcised when they become born again (John 3:1-7; Rom. 2:29; Phil. 3:3; Col. 2:11; Deut. 10:16).

Our Passover Lamb Jesus Christ also introduced the Holy Communion during the last Passover (Matt. 26:26-28). The Passover culminates in the Holy Communion and it should be celebrated until the coming of Christ (1 Cor. 11:26). Whoever takes part in the Holy Communion has part of the New Covenant, the New Testament which was ratified by the blood of Christ (Heb. 9:11-17). So whoever participates in the sacrament of communion confesses the reconciling death of Jesus Christ and his expected return (1 Cor. 11:23-32). The Communion is not a human tradition but has its origin in Jesus Christ during the last Passover.

Communion was first a rite, namely the Passover, which through Christ's mediation in the New Testament became a holy sacrament. In other words: The sacrament of communion is a rite that has become an obligation because of Christ's command and because of the relation it has to central essential truths regarding salvation. Therefore, the sacrament of Holy Communion is a sacred visible sign instituted by Christ Jesus in order to guarantee his promise of forgiveness of sins to man, and to make him understand it better. The use of the Holy Communion also nourishes and sustains our faith in Christ, the Passover Lamb.

We may therefore never forget the words of our Lord Jesus Christ: Take, eat; this is My body... do this in remembrance of Me; This cup is the new covenant in My blood; This do, as often as you drink it, in remembrance of
Me. (1 Cor. 11:24, 25). Christ instituted the Communion and He did it the night He was betrayed, just before He was slain as our Passover lamb (1 Cor. 5:7).

Just as the Passover had to remind the Jews of the great deliverance from Egypt, the Communion is a sign to the New Testament believer to remember the suffering and death of Christ, through which we were saved from the power of sin, the world and the devil. The Communion thus reminds us of the ratification of the New Testament (Luke 22:20). We are now part of a new covenant - the New Testament that Christ has set up for our salvation, redemption and forgiveness in his precious blood.

The New Testament believer therefore does not observe the memorial or remembrance of the Passover, but observes the communion which Christ, our Passover lamb, instituted during the last Passover.

Calvary not only inaugurated a new era, but also a new beginning for those who have found salvation through the Lamb that was slain (2 Cor. 5:17; Gal 6:15).

The death and resurrection of Jesus Christ is interwoven forever with the Passover and its symbolism. The Passover lamb alluded to the Lamb of God to come. The deliverance from Egypt was a shadow of the greater redemption which Christ would bring. The previous was a shadow of things to come; the reality, however, is found in Christ.
Chapter 11

THE FEAST OF WEEKS  
(HARVEST FEAST) - PENTECOST

The three feasts of Passover, Pentecost and Tabernacles represent three major convocations that God has with Israel.

The first convocation we have with God through Jesus Christ brings us forgiveness and reconciliation with our Creator, God. The result is we have peace with God, and the peace of God. For this reason, the Passover is the first feast of all feasts on the Jewish calendar. Our acceptance of Christ as our sacrificed Passover Lamb brings peace with God (Rom. 5:1, 8, 9). Accepting Christ as our Lord and Saviour is the first big encounter we have with God. This is how we find peace with God; and that is what the feast of the Passover symbolises for us.

The second convocation we have with God, is celebrated by the feast of weeks (harvest feast) - Pentecost, it represents God's power. We can only experience God's power once we have peace with God through Christ. For this reason Pentecost is the second feast on the Jewish calendar.

The third convocation, the feast of tabernacles that we have with God in Christ, represents the rest, the divine rest that we enter. God's peace comes first, then the power of God, then God's rest.
God gives the following instructions concerning the feast of the weeks (harvest feast) in Leviticus 23:15-21: And you shall count for yourselves from the day after the Sabbath, from the day that you brought the sheaf of the wave offering: seven Sabbaths shall be completed. Count fifty days to the day after the seventh Sabbath; then you shall offer a new grain offering to the Lord. You shall bring from your dwellings two wave loaves of two-tenths of an ephah. They shall be of fine flour; they shall be baked with leaven. They are the firstfruits to the Lord. And you shall offer with the bread seven lambs of the first year, without blemish, one young bull, and two rams. They shall be as a burnt offering to the Lord, with their grain offering and their drink offerings, an offering made by fire for a sweet aroma to the Lord. Then you shall sacrifice one kid of the goats as a sin offering, and two male lambs of the first year as a sacrifice of a peace offering. The priest shall wave them with the bread of the firstfruits as a wave offering before the Lord, with the two lambs. They shall be holy to the Lord for the priest. And you shall proclaim on the same day that it is a holy convocation to you. You shall do no customary work on it. It shall be a statute forever in all your dwellings throughout your generations.

The beginning of the barley harvest is commemorated with the feast of the Passover, and the gathering of the wheat harvest is celebrated with the feast of Pentecost. This feast is popularly known as the "feast of the weeks". In the New Testament we find that the feast is spoken of as "Pentecost" (Acts 2:1). The first name is given because seven full weeks, or a week of weeks, was to be counted from the time the first sheaf was waved before the Lord and this feast was held the day after the seven weeks were over. This feast was held on the fiftieth day after the first feast of firstfruits (Lev. 23:16).

On the day after the Sabbath of the week of Passover, the Lord Jesus Christ rose from the dead and became the First Fruits (first sheaf) of those who passed away. In this way fulfilment came on the same day that the Jews celebrated it, this feast of the First Fruits.
The feast of the first fruits and the feast of weeks (wheat harvest) are now connected. Both of these feasts, the first sheaf that waved and the bread of the first fruits (Pentecost) fifty days later, were connected with each other because both were spoken of as firsts.

BREAD OF THE FIRST FRUITS AS WAVE OFFERING

We read Leviticus 23:20: *The priest shall wave them with the bread of the firstfruits as a wave offering before the Lord.* The most important offering at this time was the wave offering of bread (bread of the first fruits for a wave offering before the Lord). It had to be made of fine flour with yeast, carefully sifted to remove any roughage. The presence of yeast is very important. We read that this bread with yeast (leaven) had to be baked - *they shall be baked with leaven. They are the firstfruits to the Lord* (Lev. 23:17). There was no leaven in the first sheaf and that speaks of the Lord Jesus Christ, because He was without sin. He was the spotless, Holy Son of God. For this reason, there is no mention of a sin offering in connection with this feast when that sheaf which ripened first, was waved before God. This feast of the bread of first fruits shows clearly that it involves a sin offering. *Then you shall sacrifice one kid of the goats as a sin offering* (Lev. 23:19). Therefore, we read of yeast (leaven) and also of a sin offering which is associated with the feast of weeks (Pentecost), the wheat harvest.

This wave offering of the two loaves at Pentecost was an expression of the people's dependence on the wheat harvest for their daily bread. With this offering the daily bread was dedicated to the Lord in grateful recognition while the people ate it. In this sense, the offering was also a peace offering because it once again expressed the Hebrews' dependence on God for their daily bread.

In Leviticus 23:21 it is emphasised that this day, "that same day", they must proclaim a holy convocation. This is the day of Pentecost (especially
verse 16) - fifty in Greek: pentakosté, hence the name "Pentecost". The big harvest thus began with a feast day of rest. From this day then that the first fruits are brought (verse 11), until the fiftieth day (verse 16) the harvest ripened further.

Later, when the Jews were scattered around the world, Pentecost lost its primary importance as a harvest feast, because in the Diaspora (dispersion) there were very few Jews who had actual harvests to celebrate about. Traditionally, the Jews believed that God gave the Law to Moses on the day of Pentecost. The day of Pentecost was to them a reminder of the law at Sinai. In the third month (Sivan), after the departure of the children of Israel out of Egypt, they arrived in the Sinai desert on the same day. To the Hebrews this time was also known as "the season of the giving of the Law." We could call it the "birth of Judaism" because Judaism is all about the Law of Moses.

This feast of weeks (harvest feast), Pentecost, indeed reminded the Jews that the crop actually belonged to the Lord.

- **The two loaves of leavened bread as a wave offering (Lev. 23:17).** It was two tenths of an ephah of fine flour. The wheat flour was the first of the wheat harvest. Yeast, which was usually prohibited in sacrifices, had to be added. In this case leaven had to be present in the two loaves. This declares that even the fruit of our labour is affected by sin. It can also show that not only the raw material, but also the result of the work of our hands, belongs to God. In other words: Even after we have transformed a raw piece of wood into a cabinet, table or chair, in the end, God still owns the work of our hands.

- **The burnt offering of seven year old lambs, one young bull and two year old lambs for a peace offering (Lev. 23:18, 19).** The burnt offering shows total commitment to the Lord. The fact that
the burnt offering was brought together with the first fruit bread, emphasised the fact that in the sacrifice of our labour to God we still have sin for which we need reconciliation.

- **Grain and drink offerings (Lev. 23:18).** These sacrifices speak of our relationship with God and that everything belongs to him. The drink offerings speak of surrender and devotion to God.

- **One goat as a sin offering (Lev. 23:19).** The sin offering was an offering for atonement. In this offering the person came as a guilty sinner to receive God's punishment; reconciliation with God is sought.

- **Two year old lambs as a peace offering (Lev. 23:19).** We experience fellowship and peace with God when our sin is taken away.

When the Israelite who is thankful brings his first fruits of bread to the priest (Lev. 23:20), he comes with an appreciative heart to the Lord, for his provision of the following harvest. Pentecost was a time to give thanks for the basics of life, and to confirm that God is the great Giver of all good things.

**THE DAY OF PENTECOST**

The day of Pentecost did not originate from Christianity, but is a Jewish feast day on which God chose to send the power of the Holy Spirit after the Lord Jesus Christ was glorified and ascended to heaven.

The outpouring of the Holy Spirit's power was the direct result of the fact that the glorified Lord Jesus Christ took his place at the right hand of God, after He had ascended to heaven (Luke 24:46-51; Acts 1:4-14, 2:1-4). The day of Pentecost was exactly fifty days after Jesus' resurrection from the
dead, so Jesus therefore poured out the power of his Holy Spirit on the disciples ten days after He ascended to heaven.

It was on the day of the Jewish feast, Pentecost that God the Father decided to pour out the Holy Spirit's power. Many Jews from around the world gathered to celebrate the feast of Pentecost (Acts 1:5-11). It was this very day that the Father in his omniscient counsel decided to pour out the power of the Spirit as testimony to the whole world.

The Passover feast portrays salvation while the Pentecost feast from that day forth would portray witnessing and service (Acts 1:8).

**BAPTISM WITH THE POWER OF THE HOLY SPIRIT**

*Behold, I send the Promise of My Father upon you; but tarry in the city of Jerusalem until you are endued with power from on high.* (Luke 24:49).

Here Jesus calls the "promise" "power from on high". A closer study of Acts 1 reveals that the "promise" to which Jesus refers in Luke 24, is set equal to "(the) Holy Spirit" (Acts 1:4, 5). "The Holy Spirit" (in Greek *pneuma hagion*, without the definite article) is then the "power from on high".

A renowned theologian wrote in his book *The Giver and His Gifts*: “When we have examined all the fifty passages where this expression (*pneuma hagion*) occurs, we shall find this to be the general result, that it is never used in the sense in which (*to pneuma to hagion*) 'the pneuma the holy' is used, that is to say, it is never used of the Holy Spirit, *but always of what He does*, it is never used of the Giver, *but always of his gifts and operations*.'

Peter therefore declares to those who were of the circumcision, what happened when he was staying at the house of Cornelius. *And as I began to speak, the Holy Spirit fell upon them, as upon us at the beginning.* Then
I remembered the word of the Lord, how He said, ‘John indeed baptised with water, but you shall be baptised with the Holy Spirit.’ If therefore God gave them the same gift as He gave us . . . (Acts 11:15-17). Also see Acts 2:38, 39. Here Peter connected the "promise" that "power from on high", or the baptism of the Holy Spirit's power, as synonymous with the gift of the Spirit.

To be baptised with the Holy Spirit is thus the same as the promise which Jesus had spoken of, which is to receive power from on high, the gift of the Holy Spirit. The moment they received the "promise of the Father", the moment they received "power from on high", the moment they were "Baptised" or "were filled" with the power of the Holy Spirit, they started speaking in other tongues as the Spirit gave them utterance (Acts 2:4).

The infilling of the Holy Spirit at Pentecost was accompanied with the miracle of tongues. It was the visible manifestation that they were baptised with the Holy Spirit.

**WHO IS THE BAPTIZER WITH THE POWER OF THE HOLY SPIRIT?**

In Matthew 3:11 (b), John the Baptist clearly defines who the Baptiser with the Holy Spirit's power is. *He will baptise you with the Holy Spirit and fire*. Here John refers to Jesus, whose shoes he was not worthy to wear.

Even before Jesus began his earthly ministry, there was said of him: He will baptise you with (the) Holy Spirit. All four of the Gospels make this declaration (Matt. 3:11; Mark 1:8; Luke 3:16; John 1:33). At the end of Jesus' earthly ministry, just before He goes to his Father, He makes this statement in Luke 24:49: *Behold, I send the Promise of My Father upon you...*
Jesus is the Baptiser with the Holy Spirit's power! All four gospels confirm the testimony of John the Baptist - He will baptise you with (the) Holy Spirit power.

The contrast is clear: John baptised with water, Jesus baptised with the Holy Spirit power.

It is not the Father or the Holy Spirit who baptises us with the Holy Spirit's power, the "power from on high", it is Jesus who baptises us. The apostles in the obedience of faith laid hands on the believers (Acts 8:14-18; Acts 19:6), and prayed, but the Baptiser with (the) Holy Spirit power is Jesus Christ.

THE IMPACT OF BAPTISM WITH HOLY SPIRIT POWER

We focus here on the book of Acts. There are many scriptures that explain precisely what happens when the baptism with the Holy Spirit's power occurs.

- **Acts 1:8.** *You shall receive power*. This refers to the power of the Holy Spirit.

- **Acts 1:8.** *You shall be witnesses to Me*.

- **Acts 2:4.** *began to speak with other tongues*.

- **Acts 2:38.** You shall (will have) *receive the gift of the Holy Spirit*.

- **Acts 8:18.** *And when Simon saw that through the laying on of the apostles’ hands the Holy Spirit was given. . .*

- **Acts 10:46, 47.** When they received the Holy Spirit (power or gift), *they heard them speak with tongues and magnify God.*
• **Acts 11:16, 17.** You shall be baptised with the Holy Spirit. If therefore God gave them the same gift as He gave us... 

• **Acts 19:6.** And when Paul had laid hands on them, the Holy Spirit came upon them, and they spoke with tongues and prophesied.

**DISTINCTION BETWEEN THE PERSON AND GIFT, OR POWER OF THE HOLY SPIRIT**

We see that Peter and the others, as believers, already had the Holy Spirit indwelling in them before Pentecost (John 3:5-8). Even King David could say in Psalm 51: *do not take Your Holy Spirit from me.*

The indwelling of God's Spirit in man is therefore an Old Testament as well as a New Testament experience for all believers, but the baptism of the Holy Spirit is exclusively a New Testament experience (Luke 24:49; Acts 1:4-8).

All born-again believers have the Holy Spirit as a person residing in their hearts, while the baptism of the Holy Spirit's power is a further experience. It is for that reason that Jesus commanded his disciples, who already had the Spirit in them, to remain in Jerusalem until they had received the baptism with the Holy Spirit.

Samuel Chadwick states that the baptism in the Holy Spirit is something that follows regeneration: "In regeneration there is a gift of life in the Spirit, and whoever receives it is saved (salvation); the baptism in the Spirit is a gift of power (ministry power) and through it the believer is equipped for service."

The born again believer is a candidate to be a partaker in a second experience. Where he, as his first experience, his conversion, received the Spirit as a person, the second experience was the baptism with the Holy...
Spirit's power. We therefore distinguish in the New Testament between the person and power of the Spirit with regards to the baptism in or with the Holy Spirit.

Being a child of God means to have the Spirit dwelling \textit{with you and will be in you} (John 14:16, 17), while to be baptised with the Holy Spirit's power and the subsequent speaking with other (strange) tongues proves that you have received the \textit{gift of tongues} (1 Cor. 12:10), which is one of the nine gifts. The proof that you are a child of God, is seen in the fruit of the Spirit in your life, the evidence that you are baptised with the Holy Spirit is speaking in strange or new languages that you were not taught.

\textbf{EIGHT REASONS WHY BELIEVERS ARE BAPTIZED WITH THE POWER OF THE HOLY SPIRIT}

Here we primarily focus on passages from Acts and Corinthians.

- \textbf{Acts 1:8}. The person received the \textit{power of the Holy Spirit}.

- \textbf{Acts 2:14}. \textit{Fearless witness}. Peter, the former coward (John 18:25, 20:19), now stands up, after the baptism with the Holy Spirit and speaks (fearlessly) to thousands.

- \textbf{1 Corinthians 14:2}. \textit{Communication with God} takes place in a very special, supernatural way.

- \textbf{1 Corinthians 14:4}. The spirit of the one who speaks in a tongue is \textit{edified}, refreshed and strengthened.

- \textbf{1 Corinthians 14:2}. Through the Spirit the \textit{mysteries of God} are expressed.
• **1 Corinthians 14:14.** *Man's spirit is praying* now - not his understanding.

• **1 Corinthians 14:15.** *Man’s spirit sings* now – not his understanding.

• **1 Corinthians 14:16.** *Man’s spirit blesses (thanks)* now – not his understanding.

The baptism or infilling of the Holy Spirit's power is so important for the believers that Jesus commanded them to wait in Jerusalem until they received the promise of the Father (Acts 1:4).

When someone is baptised with the Holy Spirit's power, the following elements are present:

- Supernatural communication with God.
- Spiritual upliftment in the individual's life.
- Extraordinary liberty in the Lord.
- Evangelistic zeal.
- Power for ministry.
- Spiritual strength.

**CONDITIONS FOR BAPTISM OF THE HOLY SPIRIT**

• **Acts 2:37, 38.** *Now when they heard this, they were cut to the heart, and said to Peter and the rest of the apostles, “Men and brethren, what shall we do?” Then Peter said to them, “Repent, and let every one of you be baptised in the name of Jesus*
Christ for the remission of sins; and you shall receive the gift of the Holy Spirit.

- **Acts 8:12.** But when they believed Philip as he preached the things concerning the kingdom of God and the name of Jesus Christ, both men and women were baptised.

- **Mark 16:16, 17.** He who believes and is baptised will be saved; but he who does not believe will be condemned. And these signs will follow those who believe: In My name they will cast out demons; they will speak with new tongues.

- **1 Corinthians 12:31.** But earnestly desire the best gifts. And yet I show you a more excellent way.

- **1 Corinthians 14:1.** Pursue love, and desire spiritual gifts. . .

- **Acts 8:15.** Who, when they had come down, prayed for them that they might receive the Holy Spirit.

- **Acts 9:11,17.** So the Lord said to him, “Arise and go to the street called Straight, and inquire at the house of Judas for one called Saul of Tarsis, for behold, he is praying; . . . And Ananias went his way and entered the house; and laying his hands on him he said, “Brother Saul, the Lord Jesus, who appeared to you on the road as you came, has sent me that you may receive your sight and be filled with the Holy Spirit. . .

- **Acts 19:6.** And when Paul had laid hands on them, the Holy Spirit came upon them, and they spoke with tongues and prophesied.
Five key points are emphasised in the scriptures above:

- Conversion.
- Water baptism.
- Faith.
- Desire.
- Laying on of hands.

However, when we look at the household of Cornelius, we see that God is not limited (Acts 10:45-47).

Note, nowhere in the New Testament is it stated that we should wait for the baptism of the Holy Spirit, it is only in the case of Peter and the others, because the power of the Holy Spirit had never before been poured out like it was on the day of Pentecost. We no longer have to wait for the outpouring of the Holy Spirit, because it already took place some 2,000 years ago on the day of Pentecost.

**BARRIERS TO BAPTISM WITH THE POWER OF THE HOLY SPIRIT**

The most common reasons are discussed.

**Unbelief**

Unbelief and fear go hand in hand. This is not the time or place for unbelief. The Word of God is clear.

- **Mark 16:17.** *And these signs will follow those who believe. . . they will speak with new tongues.* We believe God’s Word.
Guilt

Some struggle with questions like: "Is there not perhaps still sin in my life? Has God forgiven all my sins? " In response we offer:

- **1 John 1:9.** If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

Unwillingness from God's side

Who says God wants to baptise me with the Holy Spirit? Maybe it's only for other believers. In response we offer:

- **Mark 16:17.** And these signs will follow those who believe: In My name they will cast out demons; they will speak with new tongues.

- **Acts 2:38.** Then Peter said to them, “Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit.

- **1 Corinthians 14:1.** Pursue love, and desire spiritual gifts, but especially that you may prophesy.

God has his own time

Another obstacle to baptism with the Holy Spirit is to believe that one must wait until God decides it is convenient to baptise the person. A careful study of Scripture shows that God's time is always now.

When the disciples in Samaria received the Word and were baptized, they sent for the apostles Peter and John to come pray for them that they may receive the Holy Spirit (Acts 8:14-17). There was no waiting period.
After Paul came to Ephesus and the disciples were baptised, he laid hands on them, the Holy Spirit came upon them, and they spoke with tongues and prophesied (Acts 19:6). Again, there was no waiting period.

**Incorrect perceptions**

Some people believe that something strange will happen to them when they are baptised with the Holy Spirit. For example that they will fall down, do things against their will, lose consciousness, get caught up in the Spirit and not know what they are doing.

These are all misconceptions that are rejected. The word of God is clear regarding speech gifts: And the spirits of the prophets are subject to the prophets (1 Cor. 14:32).

In response we offer: All that is strange is that the person is speaking in a strange, unknown language as the Spirit gives him utterance! The sounds are strange, because it is the spirit of the man who speaks through the vocal cords, For if I pray in a tongue, my spirit prays, but my understanding is unfruitful (1 Cor. 14:14).

**HOW DO I RECEIVE THE GIFT OR BAPTISM WITH THE HOLY SPIRIT?**

The question that follows now is, how then does one receive the gift or baptism with the Holy Spirit. There are two aspects that are important here. Firstly, one must pray in faith and secondly, speak in faith.

**Pray in faith**

Ask Jesus, the Baptiser with the Holy Spirit, to baptise you now in the power of his Spirit. Thank him in faith with praise.
Speak in faith

Carefully note the following:

- **Acts 1:14.** *These all continued with one accord in prayer and supplication.*

- **Acts 2:4.** *And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance.*

- **Acts 10:46.** *For they heard them speak with tongues and magnify God . . .*

- **Acts 19:6.** *... and they spoke with tongues and prophesied.*

- **1 Corinthians 14:2.** *For he who speaks in a tongue does not speak to men but to God, for no one understands him; however, in the spirit he speaks mysteries.*

- **1 Corinthians 14:4.** *He who speaks in a tongue edifies himself.*

In each case above, the person did something, *he spoke*!

It is impossible to speak if a person's mouth is closed. The person should speak, worshipping and praising God. The one who speaks does not wait for God, He is waiting for the person to open his mouth and start worshipping and praising him in a wonderful heavenly language that the Spirit gives to the person.

The day of Pentecost was fulfilled centuries ago. The gift of the Spirit has already been poured out by Jesus. Believers must now receive it by faith.

The Lord desires that all his children speak in tongues, *new tongues* which the Spirit gives to them. *I wish you all spoke with tongues* (1 Cor. 14:5).
Every child of God should also strive to worship God in a heavenly language in his prayer life.

From our discussion, as well as the scriptures mentioned, it is very clear that a believer, after he repents and is baptised, can receive the Holy Spirit once again. But this time he does not receive the person of the Holy Spirit, but the gift or the power of the Holy Spirit. As seen in the above cases, when receiving the gift of the power of the Holy Spirit, it is accompanied by a physical, observable sign. The believers spoke in tongues.

Each of us must strive to receive the gift of the Holy Spirit. Speaking in tongues is a sign and proof of the baptism with the power of the Holy Spirit, but each subsequent manifestation of speaking in tongues is considered a gift from the group of nine gifts as recorded in 1 Corinthians 12:8-10.

*Therefore, brethren, desire earnestly to prophesy, and do not forbid to speak with tongues* (1 Cor. 14:39).

New Testament believers must pray and trust the Lord Jesus Christ, to have a Pentecostal experience like that which happened with the New Testament believers in the book of Acts on the day of Pentecost, and thereafter!
Chapter 12

THE FEAST OF THE BLOWING OF THE TRUMPETS, ATONEMENT AND THE INGATHERING (FEAST OF TABERNACLES)

The feasts of the Lord, which you shall proclaim to be holy convocations, these are My feasts (Lev. 23:2). The feasts are God’s holy convocations where people rested and celebrated. It should be remembered that the Lord expected all Jewish men over twenty to attend the three major national celebrations in a year (Deut. 16:14-17).

So far we have discussed four festivals. They are the Passover feast, the feast of unleavened bread, the feast of the first fruits (first sheaf) and Pentecost. The first three festivals, which were consecutive, were held in the first month, the fourth festival (Pentecost) was held in the third month. The feast of the sounding of the trumpets, atonement and the feast of tabernacles is held in the seventh month (Etanim), later known as Tishri. We will now also look at the festival in the seventh month.

The importance and significance of the seventh month was that it was at the end of the agricultural year and that the day of Atonement and the feast of tabernacles took place in this month.
THE FEAST OF THE BLOWING OF THE TRUMPETS

We read about this feast in Leviticus 23:23-25: Then the Lord spoke to Moses, saying “Speak to the children of Israel, saying: ‘In the seventh month, on the first day of the month, you shall have a sabbath-rest, a memorial of blowing of trumpets, a holy convocation. You shall do no customary work on it; and you shall offer an offering made by fire to the Lord.’” (See also Numbers 10:1-10).

There was a long interval between the feast of the first fruits, and the feast of the blowing of the trumpets, because the former was held early in the third month and the latter one was celebrated on the first day of the seventh month.

Up to this feast, the time periods were calculated from the Passover. The Passover lamb was slaughtered on the 14th day of the month and the feast of unleavened bread began the following day. On the day following the Sabbath of that week, the sheaf of the first fruits was waved before the Lord, and 50 days were counted from that day until Pentecost. But now the time period between Pentecost and the Feast of the trumpets is no longer counted in days, because it has always fallen on the 1st day of the 7th month. The 14th day of the month could of course be any day (as explained in the lecture on the Passover), but the feast of Trumpets is always celebrated on the 1st day of the 7th month. So the period of time between the two feasts (Pentecost and of Trumpets) was an indefinite period which was different each year. Spiritually we see something extraordinary in this: It shows us that there is an indefinite period of time between Pentecost and the Second Coming - none of us know how long it will be (1 Cor. 15:51-53; 1 Thess. 4:15-18).

We can also name the feast of trumpets (blowing of trumpets), a new moon feast as the trumpets were blown on the first day of the month: The month began with the new moon. The priests announced this day and
month as a memorial of blowing of trumpets (Lev. 23:24). According to Jewish tradition, a ram's horn (shofar) was blown on this occasion and not the silver trumpets.

The trumpets were made of silver (Num. 10:1-10). This silver was silver that was used in the service of the tabernacle and was therefore atonement money (Exod. 30:11-16). Thus the message of the trumpets came as a result of the reconciliation with a redeemed people. It is clear from Numbers 10 that the trumpets regulated the lives of the children of Israel. Originally the two silver trumpets were blown. The Hebrews always blew the trumpets on the first day of each month - so that everyone could know that a new month has begun (Num. 10:10). But on the feast of the trumpets they blew much longer and much harder on the trumpets, all day long: And in the seventh month, on the first day of the month, you shall have a holy convocation. You shall do no customary work. For you it is a day of blowing the trumpets. (Num. 29:1). Later on, the two silver trumpets were replaced by the blowing of the shofar. This type of trumpet that was blown was a ram’s horn. The Hebrew word is SHOFAR. The shofar is blown in remembrance of the ram that was sacrificed by Abraham in place of Isaac (Gen. 22:13). According to Numbers 10, the trumpets were blown for different reasons. In Joshua 6 we read of the destruction of the city of Jericho after they blew seven trumpets before the ark of the LORD. From then the Hebrew people would call the Lord their God the horn of my salvation (1 Sam. 2:1, 10; 2 Sam. 22:3; Ps. 18:2, 75:10, 89:17, 24, 112:9). The meaning of this was that the LORD will save them and fight their wars for them and deliver them out of the hands of their enemies.

Jesus Christ wonderfully and superbly fulfilled this (Luke 1:68-71): Blessed is the Lord God of Israel, For He has visited and redeemed His people, And has raised up a horn of salvation for us In the house of His servant David. That is how John had heard him on the day of Jesus' appearance to John on the Island Patmos: I was in the Spirit on the Lord’s
Day, and I heard behind me a loud voice, as of a trumpet ... (Rev. 1:10-20). Also when Christ is ready to take possession of his kingdom, the seventh angel will blow his trumpet. Then the seventh angel sounded: And there were loud voices in heaven, saying, “The kingdoms of this world have become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever!” (Rev. 11:15). The trumpet will also be blown on the day of his coming for his church (1 Cor. 15:51-53; 1 Thess. 4:16, 17). Even on the terrible day of his second coming at the end of the Great Tribulation when Christ appears, the day of war and battle will be accompanied with the sound of trumpets (Zeph. 1:14-18).

The blowing of the shofar (ram's horn) on the feast of trumpets, did not only remind the Jews that the first day of the seventh month had come, but it also reminded them that they must prepare themselves for the day of Atonement which would take place a few days later.

THE DAY OF ATONEMENT

The last three feasts (the feast of the blowing of the trumpets, the day of atonement and the feast of tabernacles) followed in quick succession and it was held on the first, tenth and fifteenth of the same month, which was the seventh month. The day of atonement (Hebrew: Yom Kippur) is the second feast in the seventh month. This day is also known as the Sabbath of all Sabbaths. Of all the Jewish religious and sacred events, this is the most serious and most sombre. During the year the children of Israel brought their sin and debt offerings to the Lord and received forgiveness, pardon and cleansing. Sin was dealt with, but on this day of atonement the passed year was reviewed.

We read in Leviticus 23:26-32 about this day of atonement: And the Lord spoke to Moses, saying: “Also the tenth day of this seventh month shall be the Day of Atonement. It shall be a holy convocation for you; you shall afflict your souls, and offer an offering made by fire to
the Lord. And you shall do no work on that same day, for it is the Day of Atonement, to make atonement for you before the Lord your God. For any person who is not afflicted in soul on that same day shall be cut off from his people. And any person who does any work on that same day, that person I will destroy from among his people. You shall do no manner of work; it shall be a statute forever throughout your generations in all your dwellings. It shall be to you a sabbath of solemn rest, and you shall afflict your souls; on the ninth day of the month at evening, from evening to evening, you shall celebrate your sabbath.”

The complete exposition of this day is recorded in Leviticus 16. This day of atonement was a national day of cleansing and repenting of sin. On this day, the day of atonement, God judges the sins of the entire nation. The words "Yom Kippur" in Hebrew means to "cover up" and to pay a "ransom" or "a price", hence the name "day of atonement" or "atonement" (Lev. 23:28). It was also known as the "day of judgment". According to Leviticus, two goats had to be brought; one for the Lord and one for Azazel (let go, going away or scapegoat) (Lev. 16:8).

The sin offering bull was slaughtered and its blood was used for the sprinkling in the most Holy Place when the priest goes behind the veil to make atonement. He shall take some of the blood of the bull and sprinkle it with his finger on the mercy seat on the east side; and before the mercy seat he shall sprinkle some of the blood with his finger seven times (Lev. 16:14). There were actually three sacrificial animals in question: The first two in Leviticus 8:14, 15, 18, 16:3 and the third in Leviticus 16:10, 20-22.

In these offerings of the day of atonement we do not only see the acts of sin (which would be a trespass offering), but sin itself (a sin offering - Lev. 16:11) being dealt with. The other goat refers to Christ, who was willing to carry our sins away - the sinful acts - into the wilderness (Heb. 13:11-13). The fact that attention is given to sin (singular) and not only to sins, we
see in that the sin offering bull is offered (Lev. 16:11). The difference
between the trespass and sin offering is clearly found in Leviticus chapters
4-7. In the trespass offering sinful acts are confessed while in the sin
offering sin is not seen, but the sinner stands before God; not what he
did, but who he is, is brought into consideration. There was still a further
difference between the two offerings: That was that the trespass offering
was eaten but not the sin offering (Lev. 7:5-7; 6:30). This truth is also
clearly pictured in Christ in Hebrews 13:11-12. Christ is our sin offering (2
Cor. 5:21; Heb. 9:11-14; 10:3-14).

Leviticus 16:12-13 refers to incense that was finely beaten. This incense
consisted of sweet smelling gum. It would normally have burnt slowly
with a light odour, but when it was finely beaten and the powder was
thrown onto the burning coals, a thick cloud of sweet smelling incense
rose up. This represents prayer (Rev. 5:8, 8:4, 5; Ps. 141:2). *You shall
afflict your souls* – clearly God seeks genuine humbleness (Lev. 23:27). The
Day of Atonement is also a day of rest. Although it is a time of affliction
(humbling), the feast also leads to a period of rest (Lev. 16:31, 23:32). The
believer now finds this rest of God, in Jesus Christ (Heb. 4:1-10).

The fact that the scapegoat, the living goat, was led and released in the
wilderness after the laying on of hands (Lev. 16:21), and the confessing of
the sins of the people was done, is also significant. It symbolises Christ
( Isa. 53:11; John 1:29; 2 Cor. 5:21; Heb. 13:11, 12).

The day of atonement was concluded with the blowing of the shofar
(ram's horn). An interesting aspect is that, although Yom Kippur is
devoted to reconciliation, there is no assurance of forgiveness of sin in
Judaism. There is a desire for it; a hope for forgiveness, but no assurance.
This assurance can only be given by the Son of God to those who come in
faith to him (John 6:47, 10:28; 1 John 5:11-13; 1 John 2:1, 2), because He
is our reconciliation with God (Rom. 5:10; 2 Cor. 5:18-21; 1 John 4:10).
THE FEAST OF TABERNACLES

We will now be discussing the last in the series of seven feasts which was prescribed by the Lord for Israel. The last feast in the festival season is the Feast of Tabernacles, also known as sukkot (Hebrew). This feast took place from the 15th to the 21st of the seventh month. There is a special Sabbath held on the 22nd of the month - it was the time of the final gathering in of the harvest.

This feast is recorded in Leviticus 23:33-36, 39-44. Then the Lord spoke to Moses, saying, “Speak to the children of Israel, saying: ‘The fifteenth day of this seventh month shall be the Feast of Tabernacles for seven days to the Lord. On the first day there shall be a holy convocation. You shall do no customary work on it. For seven days you shall offer an offering made by fire to the Lord. On the eighth day you shall have a holy convocation, and you shall offer an offering made by fire to the Lord. It is a sacred assembly, and you shall do no customary work on it. . . . ‘Also on the fifteenth day of the seventh month, when you have gathered in the fruit of the land, you shall keep the feast of the Lord for seven days; on the first day there shall be a sabbath-rest, and on the eighth day a sabbath-rest. And you shall take for yourselves on the first day the fruit of beautiful trees, branches of palm trees, the boughs of leafy trees, and willows of the brook; and you shall rejoice before the Lord your God for seven days. You shall keep it as a feast to the Lord for seven days in the year. It shall be a statute forever in your generations you shall celebrate it in the seventh month. You shall dwell in booths for seven days. All who are native Israelites shall dwell in booths, that your generations may know that I made the children of Israel dwell in booths when I brought them out of the land of Egypt: I am the Lord your God.’” So Moses declared to the children of Israel the feasts of the Lord.

Although the feast started on the 15th day of the month and would continue for seven days, it was explicitly stated that it would only be
celebrated after the gathering in of the fruit of the land (Lev. 23:39). In Deuteronomy 16:13 we read that there would be a double harvest. *You shall observe the Feast of Tabernacles seven days, when you have gathered from your threshing floor and from your winepress.* At that time, the lands were already harvested and people could now rest from their work, it was a time of great joy. The Hebrews came from all over to the temple in Jerusalem. They brought their tithes and offerings and fulfilled their vows to the Lord. Besides the agricultural character that the Feast of Tabernacles had, it was also a reminder of God's great deliverance of his people out of Egypt, and their 40 years of wandering in the desert, when they lived in tents and booths (Lev. 23:43). This feast commemorates primarily the Israelites desert travels out of Egypt and into the Promised Land.

The feast therefore consists of two main elements: building a temporary booth and bringing tithes and offerings (Lev. 23:34-43; Num. 29:12-40; Deut. 16:13-17). The feast commemorates the rest that God has brought them, rest from the gathering in of the harvest and rest from their wilderness journey.

For this feast the Israelites had to move from their homes and build a temporary structure or booth out of branches and cover it with foliage or palm fronds. The feast is so called because Israel had to live in foliage booths that were made of leaves. It is also called the feast of gathering (Deut. 16:13). The family then brought fruit and gifts which they placed or hung all over in the booth. For seven days the whole family lived in the temporary shelter while they rejoiced greatly in their LORD. Through that they commemorated God's faithfulness, his presence, protection and provision. The importance of God's all-sufficient provision is further emphasised because man could rest and therefore could also enter into God's rest.
Traditionally the "lulav" and "citron" are taken to the synagogue and waved before the Lord with joy, according to Leviticus 23:40. This lulav consists of the following: Palm branch - carries only fruit but no sweet fragrance. Myrtle twig - only a pleasant fragrance but no fruit. Willow branch - no fruit or fragrance. Citron fruit - this branch bears a fruit and a sweet fragrance. All these things together symbolise the true life of the Israelite before God.

THE BOOTH OR SUKKAH

The most important characteristic or feature of the sukkah is the temporary nature of it, as it was built with branches.

The structure consists of a roof with four sides of which one side is uncovered. The roof is covered with branches, which had foliage or leaves.

In Leviticus, where this feast is referred to, only palm and willow branches are mentioned, although decorative and dense foliage is also spoken of (Lev. 23:40), but in Nehemiah 8:14-15, we see that olive branches and myrtle branches were also included in the divine command. We therefore have the olive, the palm and the myrtle trees; all three were used in making these booths, which were certainly interwoven and joined together with willow branches.

The covering had to be of such a nature that the stars would be visible through it at night. The sides could be covered with any temporary material. The interior was decorated with any woven cloth, blanket or material. The whole family would bring fruit and nuts to the booth and celebrate the feast together. The whole family danced together, usually in a circle, and were exuberantly joyful and rejoiced in the Lord. This picture of a family reunion depicts the heart of God as Father. When the Israelite
is living in his sukkah, there is no distinction - all are equal, the rich and the poor.

The olive tree speaks of the fullness of spiritual power (Zech. 4:2-6), the palm tree of triumphant victory (Ps. 92:12; John 12:12, 13), the myrtle tree of joy and gladness (Isa. 55: 12, 13), and the willow of tears and grief (Ps. 137:1, 2). The memories of the past are of tears as well as victory.

TWO JEWISH RITUALS WITH THE FEAST OF TABERNACLES

There are two Jewish rituals associated with the Feast of Tabernacles. Jesus Christ claimed that both these rituals referred to him.

• The ritual of the "pouring out of the water in the temple" on the last day of the Feast of Tabernacles is named by the Jews "Hoshana Rabbah" (the day of the great hosanna). On this day the Jewish prayers are in particular about God's salvation through the Messiah. This ritual has a physical and a spiritual meaning.

The physical meaning: At the beginning of the winter rainfall season they stood and brought a special thanksgiving offering for the rain that God was going to send them. They needed rain to drench the earth, so that they could plough the ground.

The spiritual meaning: It refers to the coming Messiah who would give them the living water from his Spirit.

The ritual of the "pouring out of the water" is carried out as follows. A certain anointed priest went to draw water with a golden cup from the Lake of Siloam. He brought it to the high priest in the temple who poured this water into a bowl at the foot of the altar. From another cup wine was poured into the same bowl. Here the water and the wine mixed and then flowed through special piping back to the river Kidron.
The priests blew the trumpets and at the same time the Levites and the people waved palms (lulavs - Hebrew) while singing Psalms 113-118.

Jesus Christ attended the feast in Jerusalem in obedience to the law (John 7:2, 8-10). Just when the celebration was at its height during the Feast of Tabernacles, and with the outpouring of the water, Jesus made a compelling statement. Pay close attention to the following: On the last day, that great day of the feast, Jesus stood and cried out, saying, “If anyone thirsts, let him come to Me and drink. He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water.” But this He spoke concerning the Spirit, whom those believing in Him would receive; for the Holy Spirit was not yet given, because Jesus was not yet glorified. (John 7:37-39).

- The ritual of the "illumination of the temple." Tens of thousands of pilgrims, who came to Jerusalem for the feast of tabernacles, gathered in the temple area. Everyone had a burning torch. The entire city was illuminated for kilometres on end. Here again is a physical and a spiritual meaning.

Plenty of sunshine with the rain was needed for a favourable agricultural season. The Jews thanked God for the sunshine that He would give.

They also acknowledged that God himself was the True Light that gave them spiritual Light and Life through the Messiah. We read these compelling words of Jesus in John 8:12. I am the light of the world. He who follows Me shall not walk in darkness, but have the light of life. In the peak of both feasts, Jesus made distinct and powerful statements that in reality referred to him. The Messiah is your joy, provision, health and peace (Feast of Tabernacles) (Heb. 4:1-10).

This feast refers prophetically to the gathering of the harvest (souls) at the end of the following rest (a thousand years of peace), for those who are
justified through Jesus Christ. This feast will also be celebrated annually throughout the thousand year reign. And it shall come to pass that everyone who is left of all the nations which came against Jerusalem shall go up from year to year to worship the King, the Lord of hosts, and to keep the Feast of Tabernacles. And it shall be that whichever of the families of the earth do not come up to Jerusalem to worship the King, the Lord of hosts, on them there will be no rain. If the family of Egypt will not come up and enter in, they shall have no rain; they shall receive the plague with which the Lord strikes the nations who do not come up to keep the Feast of Tabernacles. This shall be the punishment of Egypt and the punishment of all the nations that do not come up to keep the Feast of Tabernacles (Zech. 14:16-19).

With regards to the nation Israel, the feast of tabernacles speaks of the blessings they will enjoy during the millennial reign. With regards to the believer today, it speaks of the rest we enter into in Christ Jesus (Heb 4:1-14). Jesus Christ is the true tabernacle of God (John 1:14; Col. 2:9).

Finally, Christ will fulfil the feast of tabernacles at his coming. There will then be a literal rest for the earth and its inhabitants (Isa. 2:4, 10, 11; Jer. 23:5, 6; Dan. 7:18-27; Amos 9:11, 12, 14, 15; Mic. 7:11; Zeph. 3:9; Luke 1:31, 32; Acts 15:15, 16; Rev. 20:1-7). This Messianic era will bring untold blessings to Israel. The Messiah himself shall be King over the Jewish people. The Millennium or thousand year reign fulfils the unfulfilled promises of the Jewish covenants, feasts and unfulfilled prophecies of the Old Testament. The feast of tabernacles finds its greatest fulfilment in the coming thousand years of Christ's reign on earth.
Part 5

The Angel of the Lord
Chapter 13

THE ANGEL OF THE LORD

Amongst all other angels, this extraordinary Angel is set apart in the Scriptures. He is constantly referred to in the Old Testament (including: Gen. 16:7, 9-11, 21:17, 22:11, 48:16; Exod. 3:2, 14:19; Num. 22:22; Judg. 2:1-4, 6:11, 13:3-21; Isa. 63:9; Zech. 1:12, 12:8; Mal. 3:1).

A careful review of the Scriptures brings the following to the light. He is called:

- The Angel of the Lord (Gen. 16:7)
- The Angel of God (Gen. 21:17)
- The Angel of His Presence (Isa. 63:9)
- The Messenger or Angel of the covenant (Mal. 3:1 Amplified)

In Genesis 31:11-13, the Angel declares to Jacob: Then the Angel of God spoke to me in a dream, saying, ‘Jacob.’ And I said, ‘Here I am.’ And He said, ‘Lift your eyes now and see, all the rams which leap on the flocks are streaked, speckled, and gray-spotted; for I have seen all that Laban is doing to you. I am the God of Bethel, where you anointed the pillar and where you made a vow to Me.
In Exodus 3:2-6, we see the same Angel appear to Moses: *And the Angel of the Lord appeared to him in a flame of fire from the midst of a bush. So he looked, and behold, the bush was burning with fire, but the bush was not consumed. Then Moses said, “I will now turn aside and see this great sight, why the bush does not burn.”* So when the Lord saw that he turned aside to look, God called to him from the midst of the bush and said, “Moses, Moses!” And he said, “Here I am.” Then He said, “Do not draw near this place. Take your sandals off your feet, for the place where you stand is holy ground.” Moreover He said, “I am the God of your father—the God of Abraham, the God of Isaac, and the God of Jacob.”

In his self-revelation to man, this Angel is clearly identified as the Lord himself. Furthermore, we see that divine attributes and privileges are ascribed to this Angel:

- The Angel of the Lord said to Hagar: “I will multiply your descendants exceedingly, so that they shall not be counted for multitude.” (Gen. 16:10).

- Hagar calls this Angel of the Lord: *You-Are-the-God-Who-Sees* (Gen. 16:13).

- Jacob refers to the Angel as: *The Angel who has redeemed me from all evil, Bless the lads* (Gen. 48:16).

- Moses had to hear that the place where the Angel of the Lord appeared to him was *holy ground* (Exod. 3:5), while the worship of ordinary angels was strictly prohibited (Rev. 22:8-9).

- We must listen carefully and obey the voice of this Angel, *for My name is in Him* (Exod. 23:20-23).
This expression, the *Angel of the Lord* appears for the first time in Genesis 16:7. This is no ordinary angel, but a special self-revelation of God. On the one hand He talks and acts as if He is the Lord himself, such as in Genesis 16:10, 13, 22:11, 48:16; Exodus 3:2; Numbers 22:22 and Judges 2:1, 6:11, 13:13, while He sometimes is distinguished from God for example in Genesis 16:11; Exodus 23:20-33, 33:14 and Isaiah 63:8, 9.

**APPEARANCES IN THE OLD TESTAMENT**

The appearances of the *Angel of the Lord* in the Old Testament always has to do with the acts of God and his dealings with Israel, God's people. Each appearance of the *Angel of the Lord* reveals his dealings with the people. There is a clear link between the people of Israel and the *Angel of the Lord*.

A thorough analysis of all the Old Testament Scriptures will also confirm it.

- The appearance of the Angel of the Lord to *Hagar* (Gen. 16:7-13).
  
  Hagar was Sarah's handmaid. Sarah was Abraham's wife, and he was the patriarch of Israel. Hagar would bear a son for Abraham, *Ishmael*. Ishmael would become a great nation (Gen. 17:20), the father of the Arab nations. From Abraham's son Isaac, whom Sarah would bear for him, God would build a nation from the people *Israel*. Throughout the following centuries God would use the people from Ishmael to oppress his chosen people Israel and to punish Israel for their sins when they turned away from God.

- The appearance of the Angel of the Lord to *Abraham* (Gen. 18:1, 2, 22:11-18).
  
  The promise of God to Abraham was, that because he had obeyed the Lord, that God would bless him abundantly and that his descendants
(Israel) would multiply greatly like the stars of heaven and as the sand on the seashore. Abraham's descendants (Israel) would take possession of the gates of his enemies, and that through his descendants (Israel) all the nations of the earth would be blessed.

- The appearance of the Angel of the Lord to Jacob (Gen. 28:11-22; 32:24-32; 48:15, 16; Hos. 12:4, 5).

  God changed the name of Jacob, of the seed of Abraham, to Israel (Gen. 32:28). And the Lord also said to him: *I am the Lord God of Abraham your father and the God of Isaac; the land on which you lie I will give to you and your descendants* (Gen. 28:13). It would later be called the land of Israel.

- The appearance of the Angel of the Lord to Moses (Exod. 3:2-14).

  The Lord's command to Moses was: *Come now, therefore, and I will send you to Pharaoh that you may bring My people, the children of Israel, out of Egypt. And I have said I will bring you up out of the affliction of Egypt to the land of the Canaanites ... to a land flowing with milk and honey* (Exod. 3:10, 17). This land, the land of Canaan, would become the land of Israel.

- The appearance of the Angel of the Lord to Balaam (Num. 22:22-35).

  When Balak, the son of Zippor, saw everything that Israel had done to the Amorites, he sent for Balaam with these words: *Therefore please come at once, curse this people for me, for they are too mighty for me* (Num. 22:6). The Angel of the Lord appeared to Balaam: *Go with the men, but only the word that I speak to you, that you shall speak* (Num. 22:35). The Lord strictly forbade Balaam to curse Israel.
The appearance of the Angel of the Lord to **Joshua** (Josh. 5:13-15; Exod. 23:20-21).

While Joshua stood at Jericho on the eve of Israel's invasion of the land of Canaan from Jericho, the army of the Lord appeared to Joshua. It was a fulfilment of the word of God to Moses earlier: *Behold, I send an Angel before you to keep you in the way and to bring you into the place which I have prepared. Beware of Him and obey His voice; do not provoke Him, for He will not pardon your transgressions; for My name is in Him* (Exod. 23:20-21). Joshua, the successor of Moses, the leader of Israel, was visited by the Angel on the eve of Israel's invasion of Jericho.

The appearance of the Angel of the Lord to **Israel** (Exod. 14:19; Judg. 2:1-4).

When Israel fled from Pharaoh, we see that the Angel of the Lord fought for Israel. Furthermore, we see that the tribes of Israel did not completely drive out the people of Canaan. Because of that, the Angel of the Lord reacted by appearing to Israel and rebuking them. While the Angel of the Lord spoke these words to all the children of Israel, the people raised their voices and wept. They called the place Bochim, it means: weepers. God had previously warned them that they must listen to the Angel (Exod. 23:20, 21).

The appearance of the Angel of the Lord to **Gideon** (Judg. 6:11-24).

When Israel did what was evil in the sight of the Lord, He gave them over to their enemies, the Midianites. Gideon's meeting with and calling by the Angel of the Lord brought about a great victory for Israel over its enemies, because the Angel of the Lord heard their cry and equipped Gideon to achieve a victory for them.
The appearance of the Angel of the Lord to Manoah (Judg. 13:2-22).

Again the children of Israel did evil in the sight of the Lord, and the Lord delivered them into the hand of the Philistines for forty years (Judg. 13:1). The Angel of the Lord appeared to a man named Manoah and his wife, and told them of the boy Samson who would be born, and through whom God would save Israel out of the hand of the Philistines.

The appearance of the Angel of the Lord to Isaiah ( Isa. 63:8, 9).

Through Isaiah, God says to his people: “Surely they are My people, Children who will not lie.” So He became their Savior. In all their affliction He was afflicted, And the Angel of His Presence saved them; In His love and in His pity He redeemed them; And He bore them and carried them All the days of old. (Jes. 63:8-9). The Lord reminds his people that He was the One that delivered them out of Egypt and many times thereafter. This He did, namely through the Angel through whom God had revealed himself to Israel. The Angel of His Presence means a personal, recognizable presence. This Angel of his presence is fully equal to the Angel of the Covenant. This presence was more than just the existence of God in Israel's midst, it is an indication of the manifestation of God himself in and through this Angel.

The appearance of the Angel of the Lord to Zechariah ( Zech. 1: 8-13, 3:1-10).

The prophet Zechariah described here a glorious person, an Angel of the Lord, that stood among the myrtle trees. The Angel of the Lord asked on behalf of the people of Israel: “O Lord of hosts, how long will You not have mercy on Jerusalem and on the cities of
Judah, against which You were angry these seventy years?” (Zech. 1:12). The Angel of the Lord is concerned about Israel's well-being. The prophet Zechariah also saw how the Angel of the Lord interceded for Joshua the high priest when Satan, standing at his right hand, accused him.

OUTSTANDING CHARACTERISTICS OF THE ANGEL OF THE LORD

• The Angel of the Lord identifies himself with God.

Then the Angel of the Lord called to Abraham a second time out of heaven, and said: “By Myself I have sworn, says the Lord ... (Gen. 22:15, 16). Then the Angel of God spoke ... I am the God of Bethel, where you anointed the pillar and where you made a vow to Me (Gen. 31:11-13).

• Others identify the Angel of the Lord as God.

The Angel of the Lord said to her ... Then she called the name of the Lord who spoke to her, You-Are-the-God-Who-Sees (Gen. 16:9-13).

• The Angel of the Lord accepted worship that was rightfully God's.

And the Angel of the Lord appeared to him in a flame of fire from the midst of a bush ... Then He said, “Do not draw near this place. Take your sandals off your feet, for the place where you stand is holy ground.” (Exod. 3:2-5).

As the flame went up toward heaven from the altar—the Angel of the Lord ascended in the flame of the altar! When Manoah and his
wife saw this, they fell on their faces to the ground ... because we have seen God (Judg. 13:20-22).

THE PREINCARNATE SON OF GOD

In the light of the New Testament revelation, this Old Testament Angel of the Lord can be identified as the pre-incarnate Son of God. This manifestation or appearance of God reaches its climax in Christ, in whom God is fully revealed.

In Judges 13:18 the Angel of the Lord refers to the fact that his name is Wonderful. Isaiah 9:6 reveals that one of the names of the Messiah of Israel, who is to come, will be Wonderful. Malachi confirms that, the Lord, whom you seek, Will suddenly come to His temple (Mal. 3:1). Jesus Christ also fulfilled it.

From all of these scriptures we learn that Christ had a different personal existence during the Old Testament period (John 8: 56-58); and that He had definite and perpetual dealings with the Israelites.

The identification of this Angel with Christ harmonises with his distinctive function in relation to the deity - He is the eternal Word through whom God speaks and reveals himself. In the beginning was the Word, and the Word was with God, and the Word was God. And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth. No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared Him. (John 1:1, 14, 18)

In the eternal past, the Word (Christ) was with God, and He was God (John 1:1). It was before the world was (John 17:5). He is called the Word (John 1:1; Rev. 19:13). A word is a medium of manifestation, a means of
communication, and a method of revelation. As the Scripture says, *has in these last days spoken to us by His Son* (Heb. 1:1).

It is also significant that in the New Testament there is no further reference to *the Angel of the Lord*. The definite article 'the' is not found in any reference to the Angel of the Lord in the New Testament. Note: *An angel of the Lord* does occur (Matt. 1:20, 2:13, 28:2; Lk. 2:9; Acts 5:19, 12:7, 23). The only place in the New Testament where *the angel of the Lord* is used is in Matthew 1:24, referring to verse 20 for explanation.

In the Old Testament the Lord revealed himself as the Angel of the Lord, while in the New Testament we have the revelation of the incarnate Word of God - Jesus Christ the Son of God.

There can therefore be no greater, higher or glorious revelation than that of Jesus Christ. It is for this reason that all Christian doctrines must be tested Christologically. The term Christologically refers to the doctrine of Christ.

Concerning the Old Testament doctrine pertaining to Christ, we know that - besides that He reveals himself as the Angel of the Lord, in the history of Israel - Jesus Christ himself said:

- *And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was* (John 17:5).

- *Your father Abraham rejoiced to see My day, and he saw it and was glad." Then the Jews said to Him, “You are not yet fifty years old, and have You seen Abraham?” Jesus said to them, “Most assuredly, I say to you, before Abraham was, I AM.”* (John 8:56-58). See also Exodus 3:14.

- With regard to his pre-existence, the apostles learned: *In the beginning was the Word, and the Word was with God, and the
Word was God. He was in the beginning with God. All things were made through Him, and without Him nothing was made that was made (John 1:1-3).

- Who, being in the form of God, did not consider it robbery to be equal with God (Phil. 2:6).

- And He is before all things, and in Him all things consist (Col. 1:17).

- Whom He has appointed heir of all things, through whom also He made the worlds (Heb. 1:2). Jesus Christ never became the Son of God on any particular day. He is eternally the Son of God. He did however become the Son of man on a particular day (Phil. 2:5-11).

**DID JESUS CHRIST EVER SAY THAT HE WAS THE SON OF GOD?**

He surely did and He repeatedly confirmed it:

- For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life (John 3:16).

- But Jesus answered them, “My Father has been working until now, and I have been working.” Therefore the Jews sought all the more to kill Him, because He not only broke the Sabbath, but also said that God was His Father, making Himself equal with God (John 5:17, 18).

- “Do you believe in the Son of God?” He answered and said, “Who is He, Lord, that I may believe in Him?” And Jesus said to him, “You have both seen Him and it is He who is talking with you.” Then he said, “Lord, I believe!” And he worshipped Him (John 9:35-38).
• The Jews answered Him, saying, “For a good work we do not stone You, but for blasphemy, and because You, being a Man, make Yourself God.”... do you say of Him whom the Father sanctified and sent into the world, ‘You are blaspheming,’ because I said, ‘I am the Son of God’? (John 10:33, 36).

• When Jesus heard that, He said, “This sickness is not unto death, but for the glory of God, that the Son of God may be glorified through it.” (John 11:4).

THE ANGEL OF THE LORD

• The Angel of the Lord of the Old Testament is fully revealed in the New Testament as none other than the incarnate Jesus Christ.

• The Angel of the Lord, the Angel of God, the Angel of his presence and the Angel of the covenant is one and the same person.

• The appearances of the Angel of the Lord was always in connection with the patriarch Abraham and the nation of Israel.

• The Angel of the Lord identifies himself as God, is identified by others as God and accepts worship and adoration which belongs to God alone.

• In the New Testament, the term or name, the Angel of the Lord, is never referred to and it is never again used because we have the full revelation of the Son of God in the incarnation of Jesus Christ!

The appearances of the Angel of the Lord (the pre-incarnate Christ) in the Old Testament centered around God's plan of salvation for mankind. Therefore, his appearance was always in respect of the people of Israel (the formation of the nation, the establishment of the nation and the
preservation of the nation) so that Christ, the incarnate Word, the Saviour would be born into the world.
Part 6

Jesus Christ in the Old Testament
Chapter 14

JESUS CHRIST IN THE OLD TESTAMENT

The Messianic prophecies and message transcends all other prophecies and messages in significance; not only because salvation is through Christ, but because the vast majority of prophecies in the Bible have directly or indirectly to do with the Messiah's arrival, life, ministry and second coming.

THE VERY FIRST PROPHECY

The very first prophecy ever spoken is found written in the Bible in Genesis 3:15: *And I will put enmity between you and the woman, and between your seed and her Seed; He shall bruise your head, and you shall bruise His heel.*

A closer review of Genesis 3:15 shows that this first prophecy is a prophecy about the Saviour, the Messiah who would one day come to defeat the serpent (Satan). This prophecy is known as the "Mother Promise" - the mother of all promises.

In this section the seed of the woman refers to this One that would be born from a woman. The Lord God then confirmed with Abraham that out of his seed, that is Christ, the promises to Abraham would be fulfilled.
Now to Abraham and his Seed were the promises made. He does not say, “And to seeds,” as of many, but as of one, “And to your Seed,” who is Christ (Gal. 3:16).

The seed of the woman (Christ) is the very first prophecy ever voiced; it is also the "seed" of all Bible prophecy. The objective and primary focus of all Bible prophecy is Christ - the seed of the woman - who is the Saviour of the world.

It is therefore understandable that the last book of the Bible answers what the first book of the Bible said: For the testimony of Jesus (the seed of the woman) is the spirit of prophecy (Rev. 19:10). The testimony of Jesus is the spirit that underlies all prophecy in Scripture. Jesus Christ is the major theme of all prophecy!

TWO DIFFERENT IMAGES OF JESUS

The two pictures of the Messianic prophecies depict two distinct images - the suffering and the glory of the Messiah (Luke 24:25-27).

This apparent contradiction, astounded the prophets (1 Pet. 1:10, 11). How can Christ be, a Man of sorrows and acquainted with grief (Isa. 53:3); and also be a king who reigns as heir on the throne of David (Isa. 9: 1-6)?

Psalm 22 astounded the prophets; verse 11 to 19 depicts a voluntary martyr; verse 22 to 24 speaks of the disclosure of his name, and verse 28 to 31 depicts his government!

How do we reconcile these divergent interpretations with each other? A very important question around the Messianic prophecies and their fulfilment is: What scriptures did Jesus Christ possibly use after his
resurrection from the dead to prove all the things that relate to him? We read in the twenty-fourth chapter of the Gospel of Luke:

Then He said to them, “O foolish ones, and slow of heart to believe in all that the prophets have spoken! Ought not the Christ to have suffered these things and to enter into His glory?” And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself. And they said to one another, “Did not our heart burn within us while He talked with us on the road, and while He opened the Scriptures to us?” Then He said to them, “These are the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and the Prophets and the Psalms concerning Me.” And He opened their understanding, that they might comprehend the Scriptures. Then He said to them, “Thus it is written, and thus it was necessary for the Christ to suffer and to rise from the dead the third day, and that repentance and remission of sins should be preached in His name to all nations, beginning at Jerusalem (Luke 24:25-27, 32, 44-47).

The overriding question is: What Scriptures did Jesus use? First we should note that our risen Saviour used Scriptures - as He himself says - out of: the Law of Moses and the Prophets and the Psalms.

The Law of Moses refers to the first five books of the Bible, the Pentateuch, namely Genesis to Deuteronomy. We will now peruse the Old Testament prophecies that were fulfilled in the New Testament in the Pentateuch (Genesis to Deuteronomy), the psalms and the prophets.
## PROPHECIES IN THE LAW OF MOSES

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<td>Ps. 16:10</td>
<td>You will not leave my soul in Sheol</td>
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<td>Ps. 22:1</td>
<td>My God, My God, why have You forsaken Me?</td>
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<td>Ps. 22:6-8</td>
<td>They ridicule and shake the head</td>
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<td>Ps. 22:16</td>
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<td>Ps. 22:18</td>
<td>They divide My garments</td>
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<td>Ps. 34:20</td>
<td>He guards all his bones; Not one of them is broken</td>
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<td>Ps. 41:9</td>
<td>Who ate my bread, Has lifted up his heel against me</td>
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<td>Ps. 68:18</td>
<td>Ascended on high ... led captivity captive</td>
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<td>I have become a stranger to my brothers</td>
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<td>Ps. 69:9</td>
<td>Zeal for Your house has eaten me up</td>
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<td>Ps. 69:21</td>
<td>For my thirst ... vinegar to drink</td>
<td>Matt. 27:34</td>
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<td>Ps. 78:2</td>
<td>I will open my mouth in a parable</td>
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<td>Sit at My right hand</td>
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<td>A priest forever, According to the order of Melchizedek</td>
<td>Heb. 5:10</td>
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<td>Ps. 118:22</td>
<td>The stone which the builders rejected</td>
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**PROPHECIES IN THE PROPHETS**

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<td><strong>Isaiah</strong></td>
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<td>Isa. 7:14</td>
<td>Immanuel (sign) Virgin</td>
<td>Matt. 1:20-23</td>
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<td>Isa. 9:1, 2</td>
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<td>The Spirit of the Lord shall rest upon Him</td>
<td>John 3:34; Matt. 3:16; Acts 10:38</td>
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<td>Isa. 35:5, 6</td>
<td>The blind see, the deaf hear, the lame walk</td>
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<tr>
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<td>40:3-5</td>
<td>Voice of one crying in the wilderness</td>
<td>Luke 3:2-6</td>
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<td>50:6</td>
<td>Gave My back to those who struck</td>
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<td>John 12:37-41</td>
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<td>No beauty that we should desire Him</td>
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<td>Despised and rejected</td>
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<td>Has laid on Him the iniquity of us all</td>
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<td>As a lamb to the slaughter</td>
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<td>Isaiah 53:9</td>
<td>Grave with the rich</td>
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<td>1 John 2:1; Romans 3:19-31; Acts 13:38-41</td>
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<tr>
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<td>Numbered with the transgressors</td>
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<td>Isaiah 53:12</td>
<td>Bore the sin of many</td>
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<td>Isaiah 53:12</td>
<td>Made intercession for the transgressors</td>
<td>Luke 23:34</td>
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<td>Isaiah 53:12</td>
<td>Divide the spoil with the strong</td>
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<td>The Messiah rejected and sacrificed</td>
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<td>Restores broken hearts</td>
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<td>Jeremiah</td>
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<td>Daniel</td>
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<td>Daniel 9:26</td>
<td>Messiah (Anointed) shall be cut off</td>
<td>Mark 15:37; Matthew 27:37, 50</td>
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</table>
### Hosea

| Hos. 11:1 | Out of Egypt I called My son | Matt. 2:13-15 |

### Micah

| Mic. 5:2 | Born in Bethlehem | Matt 2:1-2 |
| Mic. 5:2 | Whose goings forth are from of old | John 1:1 |

### Zechariah

| Zech. 9:9 | King riding on a donkey | Mark 11:1-10; Matt. 21:1-11 |
| Zech. 11:13 | Thirty pieces of silver | Matt. 27:3, 7 |
| Zech. 12:10 | Look on Me whom they pierced | John 19:34, 37 |
| Zech. 13:7 | Strike the Shepherd ... sheep will be scattered | Matt. 26:56 |

### Malachi

| Mal. 3:1 | The Lord, will come to His temple | Matt. 21:12 |
| Mal. 3:1 | The messenger, prepares the way | Luke 1:17 |

### JESUS CHRIST AS FOCUS

Jesus Christ is the focal point throughout the Scriptures, and the Old Testament and the New Testament can be divided into five sections:

- Genesis - Malachi (Jesus Christ in Prophecy)
• Matthew - John (Jesus Christ revealed)
• Acts (proclaiming Jesus Christ)
• Romans - Jude (Jesus Christ explained)
• Revelation (Christ's return)

From the first prophecy in the Bible (Gen. 3:15), all hopes were fixed on the man born of a woman who would accomplish God's purpose of salvation. In all thirty nine books of the Old Testament we see the great expectation - Someone is coming - the One to whom all the prophets gave testimony. There was therefore an expectation among the Jewish people (Luke 2:10).

It is Christ that gathers Israel together. It is He who through his personal manifestations leads and controls Israel. He destroys Israel's enemies during his return and through his people Israel, reigns over the earth during the Millennium. We therefore see in the Messianic prophecies:

• prophecies of the Messianic ancestors
• prophecies of the Messianic birth
• prophecies of the Messianic character
• prophecies of the Messianic ministry
• prophecies of the Messianic nature (Son of God and Son of Man)
• prophecies of the Messianic suffering and death
• prophecies of the Messianic resurrection
• prophecies of the Messianic ascension and glorification
• prophecies of the Messianic return

We see that many of the prophecies in the twenty-seven books of the New Testament are already fulfilled, while others are waiting with expectation to be fulfilled.

The Messiah himself referred to at least twenty Old Testament characters and quoted from nineteen different Old Testament books.

He was the one who with authority constantly declared: *It is written*. He could declare with the same authority: *Behold, I have come—In the volume of the book it is written of Me—To do Your will, O God* (Ps. 40:7-9; Heb. 10:7). When the Messiah made this and similar statements (Luke 24: 25-47), He referred to the Old Testament Scriptures (prophecies), because the New Testament was only written after He ascended to heaven.
It should be mentioned that the main source of reference in the writing of this book, JESUS CHRIST IN THE OLD TESTAMENT, was the Holy Word of God, The NEW KING JAMES VERSION (NKJV). This is a list of the main works consulted.

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