

[101117-4] The Exodus Series, 37, The Tent Interior Accoutrements – Craig Thurman

This chapter concerns the making of all of the furniture inside of the tent as well as the holy anointing oil and the perfume/incense. These are presented in this order: the mercy seat – table of shewbread – candlestick – altar of incense – anointing oil & incense. (cf. Ex. 25.10-40; 30.1-10, 22-38.)

In chapter 36 we read about the construction of only the tent. Here, both Bezaleel and Aholiab are mentioned. Bezaleel, meaning *in the shadow of the Almighty*, and Aholiab, *the tent of my father*. So, the type of the Holy Spirit at work upon the flesh of Christ to prepare a body which was ordained by God the Father. Now this tent is a temporary dwelling place. A tent is for moving from one place to another, so Christ's coming to and dwelling in human flesh as an humble servant was temporary. And as tents were unsightly then, designedly so was this tent in the wilderness. This tent's most outward covering was of badgers' skins, and beneath this were the rams' skins dyed red. It was unattractive. And it represented our Lord Jesus as being unappealing to the natural senses of men in their sin-fallen state. There is nothing about Christ that appeals to the unregenerate man. Apart from the previous work of the Holy Spirit no man would be drawn to Him as Master and Savior.

Isa 53:2 For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.

However, quite another scene presents itself when once we enter the tent. Here is where faith perceives the glory of the Son of God in human form.

There are the golden walls and bars whose (is it silver or gold?) tenons are stationed in silver sockets [Deity & Redemption];

The fine linen coupled together overhead with fifty gold taches (the mysterious union of God and man in Jesus Christ) having woven in it an innumerable company of cherubs [the righteousness of God, His heavenly attendants stationed all about Him];

The wonderful door behind, by whose Person access is granted unto the Father; and,

The glorious veil ahead through whose flesh elect sinners come into the very throne-room of God.

1 ¶ And Bezaleel

Remember the names of those involved in the making of the tabernacle and their meanings and then put those meaning into the context of the first coming of our Lord Jesus Christ:

Bezaleel, in the shadow of the Almighty – of Uri, my light – Hur, nobles – Judah, prince; Aholiab, the tent of my father – of *Ahisamach, my brother supports or strengthens – of Dan, judgment. (cf. notes @ Ex. 31.2, 6)

*Ahisamach, אֲחִישַׁמַּח בֶּן־אֱוִי, son בֶּן, ben; אֱוִי־שַׁמַּח, ^a-chee-sa-mak^e; אֲחִי, ach, brother, + אֲנִי, ee, my; שַׁמַּח, sa-mak, verb, to lean, lay, uphold.

In this chapter (37) only Bezaleel is named. Here the internal, concealed, glorious, and mysterious work of the inward part of the tabernacle by Bezaleel presents the type of the special work of the Holy Spirit of God in the incarnation of the Son of God. In ch. 36 we had the preparation of the flesh. Here we have His coming into this body. We see *who* it is that is the life of this man. It is the Son of God! Remember, only Bezeleel is named, and his name means, *in the shadow of the Almighty*.

made the ark of shittim wood:

The shittim wood representing Christ's impeccable human nature. As we might recall from previous lessons the shittim tree is a very hardy tree, very resistant to disease and insects. This is a desert tree which grows predominately through this area and up into the Jordan river valley. The *nature* lends well to the truth that Jesus Christ was impeccable. That is, He was without sin, could do no sin, and knew no sin. (He.4.15; 1Pe.2.22;

2Co.5.21) He came the holy Son of God and remained so in His human existence.

two cubits and a half was the length of it,

Or, five halves, by the grace of God. (the term or duration of His lowly human nature among men)

Heb 2:9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

and a cubit and a half the breadth of it, and a cubit and a half the height of it:

Or, twice, it is a matter of established fact (2 things, breadth and height), 3 halves, the Trinity of God.

2 And he overlaid it with pure gold within and without,

and he overlaid it, וַיִּצְפֹּהוּ, (phonetically, vai-tsa-paa-hu,) Piel (intensive active) fut. 3ps. masc w/3ps. masc. suff. of root תִּצְפֹּה, tsa-phah; in Qal preterite, to watch, behold; Qal participle Poel, watchman; Piel, to overlay, to watch, espy, look; Pual (intensive passive) participle, to cover.

There is an inexplicable mystery about the overlaying of the gold to the shittim wood in Scripture. We have no way of knowing how this was accomplished by Bezaleel. But we know it was. Under the auspices of Bezaleel, the ark was *covered* within and without, inside and outside with pure gold. Gold is a type for *deity* (Ex.23.23; 32.3, 4; 2Kin.10.29), and pure gold is gold tried in the fire. (Zec.13.9; 1Pe.1.7; Re.3.18) The Holy Spirit oversaw the laying of deity upon and within that body which the Son of God took up to become called and known to us as our Lord Jesus. It is not that the Holy Spirit made God, but oversaw the coming of the Son of God into a body. This is a great mystery, but at least this much has been revealed to us in Scripture.

*Lk.1.35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing (referring to the nature, essence of that ...) which shall be born of thee shall be *called the Son of God.*

The body which the Son of God takes to Himself is suited to Him by the Spirit of God. (God was not *born*; the Son of God was not born, but the body which He took was. That body, like every human body *came forth* from the womb. So, the eternal God took up this human form of existence.)

*John Gill remarks about His being *called the Son of God*, '[N]ot that He wasn't so before his incarnation, but he was now to be manifested as such in human nature.'

He.10.5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me ... (or, 'you have prepared a body for me [indirect object], μοί, dative singular of ἐγώ, ego, I am)

Joh 1:14 And the Word was made 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.

and made a crown of gold to it round about.

Ex.25.11 ... and shalt make upon it a crown of gold round about.

The crown puts a border to the top area of the ark in which the mercy seat can be *inset*. It is the union of the two pieces, the ark and the mercy seat together into one: The mercy of God come in flesh. That means in this Man the justice of God is satisfied for sins.

3 And he cast for it four rings of gold, to be set by the four corners of it; even two rings upon the one side of it, and two rings upon the other side of it.

4 And he made staves of shittim wood, and overlaid them with gold.

5 And he put the staves into the rings by the sides of the ark, to bear the ark.

The staves speak of the temporal, earthly sojourn of the Son of God among men.

Though this speaks of Christians, this is certainly following the pattern of our Lord Jesus.

2Co 4:10 Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

6 And he made the mercy seat of pure gold: two cubits and a half was the length thereof, and one cubit and a half the breadth thereof.

Again, we have the five halves (of a cubit), and three halves.

7 And he made two cherubims of gold, beaten out of one piece made he them, on the two ends of the mercy seat;

8 One cherub on the end on this side, and another cherub on the other end on that side: out of the mercy seat made he the cherubims on the two ends thereof.

9 And the cherubims spread out their wings on high, and covered with their wings over the mercy seat, with their faces one to another; even to the mercy seatward were the faces of the cherubims.

The description of the cherubs:

Ez.10.21 Every one had four faces apiece, and every one four wings; and the likeness of the hands of a man was under their wings.

The cherubs are the work of God's creation. They are spiritual creatures. As in the tabernacle there were an undefined number of cherubs overhead and in the vail, so there were an innumerable host stationed about our Lord Jesus as He wrought out the salvation of God for all of the elect. (cf. Ex.26.1)

If cherubs are a classification of angels then,

Mt 26:53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

Whether there were only two cherubs or if the two represented an established (#2) order of this heavenly creature about our Lord Jesus, and so an innumerable company of cherubs, I cannot say. But these were particularly charged with the oversight of our Lord as *guardians* while Christ sojourned to the cross.

Ps.91.11 For he shall give his angels charge over thee, to keep thee in all thy ways.

12 They shall bear thee up in their hands, lest thou dash thy foot against a stone.

As for the cherubs' function as guardians, in the Genesis account (Ge.3.24) there were an unspecified number of them stationed at the east of the garden, in the land of Eden, which prevented fallen man from reentering into that garden and eating of the tree of life. (Ge.3.24)

(cf. remarks beginning at Ex.25.17)

10 ¶ *And he made the table of shittim wood: two cubits was the length thereof,*

This is the table of shewbread. The shewbread speaks of the *presence* of God and *fellowship* with Him. This table signifies the fellowship of the Father and the Son, as well as the fellowship of the believer-priest with them and one another.

The measurement of 2 cubits, when considering halves equals four halves; the number four is a number which often refers to the creature. And so the creature is brought into fellowship with God by Jesus Christ. (#4, for example see Ro.8.19-22; Col. 1.16 [four aspects of creation & note the four powers] Re. 4.6 four creatures; note the four coverings to the tabernacle)

Christ brought to His people fellowship with God.

Joh 6:54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

In other words, those who have fellowship with Christ have eternal life. There is no fellowship for the dead, that is those without faith in Christ, with God

55 For my flesh is meat indeed, and my blood is drink indeed.

The flesh refers to the nature. And in fellowship with Christ we partake of the divine nature,

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

and the drink of blood is to partake of the *manner* of Christ's life.

Mt.20.23 And he saith unto them, Ye shall drink indeed of my cup ...

56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

No matter what might be said to the contrary, there is no fellowship for believers except they abide, continue, dwell, endure, remain, stand, and tarry in Christ.

*1Jo 1:6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:
7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.*

57 As the living Father hath sent me, and I live by the Father:

So, the life of our Lord Jesus was one with the Father. He lived the life appointed Him of the Father. They were in union. They were agreed.

Joh 10:30 I and my Father are one.

Joh 14:10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

so he that eateth me (of my nature and of my life), even he shall live by me.

As Christ lived by the Father, so we live by the Son. Our lives, our fellowship with Him manifests our union and agreement with Christ or else we are deceived and deceiving others.

58 This is that bread which came down from heaven:

The Son of God condescended to humanity to restore fellowship with the one, true God and Father of our Lord Jesus Christ.

not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

Not only does this one have life, but he lives to the glory of God.

and a cubit the breadth thereof, and a cubit and a half the height thereof:

Again, the breadth and the height, though different from the ark, are the same. The ark's breadth and height were the same (1 ½ cu), and the table's breadth and height are the same (1 cu.).

11 And he overlaid it with pure gold, and made thereunto a crown of gold round about.

12 Also he made thereunto a border of an handbreadth round about; and made a crown of gold for the border thereof round about.

For border see Ex.25.25.

border, מִסְגֵּרֶת, mis-ge-reth, fem. sing. noun, KJV border, close places, & holes; the masc. noun, KJV, smiths, prison; see also verb סָגַר, sa-gar, to close up (Ge.2.21), to shut (Is.22.22; 45.1), to shut up (Job 12.14), to shut in, to deliver (Job 16.11 marg. shut me up);

A border speaks of constraint or limitation. Fellowship with God is by Christ alone. And true fellowship with one another in the Spirit is around Christ. We may fellowship about many things, but the fellowship of Christ is central to the believer-priest.

13 And he cast for it four rings of gold, and put the rings upon the four corners that were in the four feet thereof.

14 Over against the border were the rings, the places for the staves to bear the table.

15 And he made the staves of shittim wood, and overlaid them with gold, to bear the table.

Again, the rings and staves bear testimony to the temporal nature of this *kind* of fellowship. It is a fellowship which is by faith. Faith is a temporal gift and this *kind* of fellowship is for this time. One day we shall see our Lord Jesus Christ with our eyes and faith will become obsolete.

Job 19.25 For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth:

26 And though after my skin worms destroy this body, yet in my flesh shall I see God:

27 Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.

Then faith will be past and our hope fulfilled. Fellowship based on anticipation cannot be compared to that fellowship which is face to face. It is like seeing pictures. Viewing pictures of our loved ones is incomparable to seeing them in person. Pictures are nice, but there is no substitute for being in the presence of loved.

1Co.13.8 ¶ Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. (faith and hope will cease)

Ro 8:24 For we are saved by hope:

Hope prompts us to continue living for Christ. One who has lost hope in the coming of Christ will not save his life for Christ as he should.

but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

Hope has an end, when we see Christ.

16 And he made the vessels which were upon the table,

*the vessels, אֶת־הַכֵּלִים, masc. pl. noun of כֵּלָי, k^e-lee; KJV, *jewels, weapons, stuff, sacks, instruments, furniture, thing.**

his dishes, and his spoons, and his bowls, and his covers to cover withal, of pure gold.

All of the means which are supplied us of God to fellowship are *of pure gold*. Here this gold is טָהוֹר, ta-hor (KJV, *clean, pure, fair*). But when Solomon's temple is built this gold is called *pure*, טָגֵר (tss. *border*), a gold that is *shut up*. (1Ki.6.20, 21; 7.49, 50; 10.21; 2Chron.4.20, 22). Clearly, this is special gold used for special purposes. Believer-priests have been granted a special relationship with Him. It is not that we have only believed in Jesus Christ to the saving of the soul, but He has *planted* us in His body, a

true N.T. church to live our lives reserved to the glory of God, to glorify Christ. Believer's at large, though His, cannot glorify Him in this way.

Peculiarly, Jesus had fellowship with the Father. And this table is being set for the priests of God to eat of, and by that fellowship with Him and the Father. Every provision has been made so that the believer-priest may come into holy fellowship with Him and continue in that fellowship. There at that table is the unleavened bread, and every implement necessary to aid that fellowship. There's not a more glorious, higher, closer relationship than that which God has supplied for us through His Son Jesus Christ.

17 And he made the candlestick of pure gold: of beaten work made he the candlestick; his shaft, and his branch, his bowls, his knops, and his flowers, were of the same: [... pure gold]

18 And six branches going out of the sides thereof; three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof:

19 Three bowls made after the fashion of almonds in one branch, a knop and a flower; and three bowls made like almonds in another branch, a knop and a flower: so throughout the six branches going out of the candlestick.

20 And in the candlestick were four bowls made like almonds, his knops, and his flowers:

21 And a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches going out of it.

22 Their knops and their branches were of the same: all of it was one beaten work of pure gold.

23 And he made his seven lamps, and his snuffers, and his snuffdishes, of pure gold.

candles tongs that into which the
fire is placed or
removed, a **censer**

lamps, very same in Ex.25.37, אֶת־נֵרוֹתֶיהָ, ne-ro-they-ha, noun w/3ps. fem. suff. of masc. noun נֵר, nehr, tss. *lamp* (often, Ex.25.37), **candle** (Job 18.6), *light* (2Sa.21.17); verb נִיר, noor or nur, tss. *fire*, *fiery*.

snuffers, וּמַלְקָחַיָּהּ, vu-mal-qa-chey-ha, masc. dual noun w/3ps. fem. suff. of מַלְקָחַיִם, mal-qa-cha-yim, KJV, *tongs (2), snuffers (1)*; also related to מַלְקָחַיִם, mel-qa-cha-yim, tss. only as *tongs (3)*.

snuffdishes, וּמַחְתּוֹתַיָּהּ, vu-mach-to-theh-ha, fem. pl. noun w/3ps. fem. suff. of מַחְתָּהּ, mach-tah, tss. *snuffdishes (3), firepans (4), censers (15)*; cf. verb חָתַת, tss. *to take (Is.30.14), take away (Pv.6.27), to heap (Pv.25.22)*. *Genenius' Hebrew-Chaldee Lexicon to the Old Testament*, H. W. F. Gesenius, p.466, '**an implement or vessel in which burning coals are taken away and carried, a fire pan**, Ex. 27.3; 38;3; compare num. 16.6 seq'; B-D-B Lexicon, also, *fireholder*.

*Nu 16:6 This do; Take you censers (מַחְתּוֹתַיָּהּ, mach-toth, of), Korah, and all his company;
7 And put fire therein, and put incense in them before the LORD to morrow: and it shall be that the man whom the LORD doth choose, he shall be holy: ye take too much upon you, ye sons of Levi.*

Perhaps when the Israelites move from camp to camp the tongs extract or replace the wicks (candles) which are carried in a golden censer.

24 Of a talent of pure gold made he it, and all the vessels thereof.

There is a specific weight of gold employed in the making of the candlestick and all of its instruments. The only light in the tabernacle was from this candlestick. The candlestick is a type of Christ. The light is His witness.

The light refers to Christ:

*Joh 8:12 Then spake Jesus again unto them, saying, I am **the** light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.*

*Joh 9:5 As long as I am in the world, I am the light of **the** world.*

From the candlestick came the Light of the LORD for the priesthood. The church is the special place where the testimony of Christ shines for the believer-priests.

First of all, notice that as witnesses of Jesus Christ we are to be properly *positioned in Christ*:

Mt.5.14 Ye are the light of the world. A city that is set on an hill cannot be hid.

15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

See the reference to the churches:

Re.1.19 [John] Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;

20 The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

2.1 ¶ Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

...

5 Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

Ex.25.37 And thou shalt make the seven lamps thereof (of the candlestick): and they shall light the lamps thereof, that they may give light over against it.

*candlestick, Gr. λυχνία, luchnia; in the N.T. this noun is always tss. with the English *candlestick* (19 times, # for faith); another related noun is λυχνός, and is tss. *candle* (8) and *light* (6) (14 times, # for salvation).*

soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

made intercession, יִפְגֵּא, yaph-gee-a[g], Hiphil (causative active) fut. of פָּגַע; to light, fall, meet, reach; in Hiphil part., **Job 36.32, cometh betwixt.**

Here our High Priest lives, after death, after payment for sins, offers up prayers to God in behalf of the transgressor ... me and you that have come to God by faith of Christ. Notice the order again in Ro.8.34.

Ro 8:34 *Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also*

ἐντυγχάνει ὑπέρ
maketh intercession for us.

maketh intercession, ἐντυγχάνει, ἐν preposition, by, in, with + τυγχάνω to obtain (perhaps acquire) an audience;

ὑπερεντυγχάνω ὑπέρ (v.26), maketh intercession for (ὑπέρ, in behalf of)

And He is the instrument by whom the believer-priest offers prayer to God.

Joh 14:13 *And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.*

14 *If ye shall ask any thing in my name [meaning, by me], I will do it.*

Jn.16.23 ¶ *And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.*

24 *Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.*

...

26 At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for [concerning, περί] you:

27 For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

In effect this says that whether we pray to the Son or the Father our prayers *on the authority of Christ* are heard because our sins have been so thoroughly remitted.

29 And he made the holy anointing oil, and the pure incense of sweet spices, according to the work of the apothecary.

The holy anointing oil

The holy anointing oil is a type for the Holy Spirit which was *applied* upon all of the furniture thus sanctifying it for the LORD's holy uses. And so Christ was filled with the Spirit and sanctified by the Father to do the work of God.

Joh 1:32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

Joh 10:36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?

And we have received of Christ's.

Joh 1:16 And of his fulness have all we received, and grace for grace.

Jn.1.33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

1Jo 2:27 But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

And the saints of God, the churches of our Lord Jesus Christ, have been sanctified to special service by the Spirit of God:

Ro 15:16 That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

The incense

The incense which was put upon the golden altar of incense represents prayer.

Ps 141:2 Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice.

It represents that which accompanies the prayers of the saints. There is the intercession of the Spirit of God.

Re 8:3 And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense (Gr. θυμίαμα), that he should offer it with the prayers of all saints upon the golden altar which was before the throne.

4 And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand.

And it represents the prayers of the saints:

Re 5:8 And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours (incense, Gr. θυμίαμα), which are the prayers of saints.

The Holy Spirit conforms our prayers to the will of God and presents them before the Father.

Eph 6:18 Praying always with all prayer and supplication in the Spirit,

Referring to the manner in which we would pray, knowing that the Holy Spirit of God is interacting in our act of prayer ... praying and making petitions [something for which we solicit the Lord to grant]...

and watching thereunto with all perseverance and supplication for all saints ...

Ro.8.26 ¶ Likewise

likewise, In the same way that the Spirit leads us (v.14), and bears witness with our Spirit (v.16)

the Spirit also helpeth

helpeth; Gr. *συναντιλαμβάνομαι*, taking [*λαμβάνω*], with [*σύν*], our stead [*ἀντί*]; **assists**

our infirmities:

weaknesses [*ἀσθένεια*, tss. in plural form as *infirmities*, *weaknesses*, *diseases*, *sicknesses*], **as Advocate and Comforter, Great Encourager,**

for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

27 And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

As the priesthood shall be brought into the tabernacle to view the interior furnishings of the tabernacle and see and minister in this glorious place, so the believer-priest views the special glories of Christ within the confines of His New Testament church.

The Book of Exodus

The ark, the mercy seat, the table of shewbread, the candlestick, and the altar of incense all typify Jesus Christ. He is the righteousness of God, eternal life, and the Bread of Heaven. He is the place of mercy for the sinner. He is fellowship with God and the light of life. He is the communication of God.

We have considered the tent (ch. 36), the inside furniture (ch.37), and next we consider those things which are outside of the tent. (ch.38)