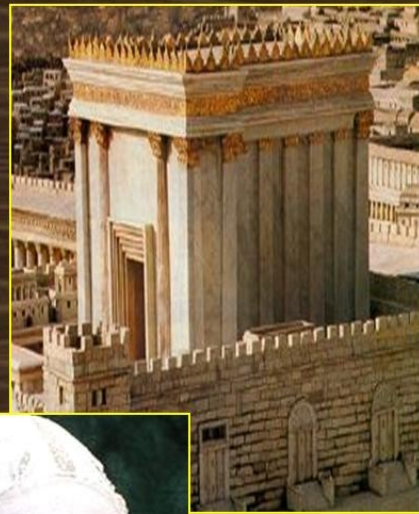


Tent to Bride

A BIBLICAL PATTERN REVEALED



From Moses' tent
to Solomon's temple
to the Bride of Christ

Tent to Bride

The Scriptural pattern from
Tent to Temple to Bride revealed

FROM TENT TO BRIDE

The pattern of the House of the Lord
from Tent to Temple to the Bride

Peter McArthur 2004

All Scriptural quotations taken from
the New American Standard Bible
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The Issachar Ministry
PO Box 4022
Seaton
SA 5023
Australia

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Chapter 1

Order is Heaven's first law

"Proportion is the principle that combines unity with variety, holding the universe together, and rendering man a miniature of the Deity. It is the ground idea of the whole structure. For the Architect of Nature works by rule, and the products of His re-creation are destined eventually to exhibit no less perfection. They are to be copies on a smaller scale of His infinite proportions."

Dr. James Strong,
author of Strong's Concordance.

THE THREE-FOLD IMPRINT

A pattern has been established from the start. An order, design and purpose is evident, not only in Creation itself, but in everything the Lord has revealed to us. Even those things previously hidden as a mystery until the coming of Jesus Christ, had the embryonic pattern contained within. There is a mathematical design or form within Creation that has been carried over into the plan of the House of God. And it is found "at the beginning".

An article in the February 1990 edition of the scientific journal *Nature*, reported how American and British astronomers were startled to find that the universe seems to look like a pattern of clusters with a "regular patterned honeycomb" effect. Very much like an egg carton. "We may be living among huge honeycomb (hexagonal) structures or cells" said David Koo from the University of California. How do the hexagonal shapes of the cosmos fit the three-fold principle? See the amazing explanation on page 92 of this study.

There is a definite recurring pattern which, as a foundation, has a three-fold identity and function. For example it's been noted that the universe is divided into **three dimensions**, length, width and breadth; into **three tenses**, past, present and future; into **three forms**, proton, neutron and electron. And now it's been discovered that protons, neutrons and electrons themselves are composed from exactly three even smaller particles called "quarks". Three within three. Trinity within trinity.

Science has also shown that there are precisely six distinct quarks. Even the electron belongs to a further set of six particles called "leptons". These are further classified into three groups of pairs. So we move from protons, neutrons and electrons, onto quarks, leptons and even now to a new player in the game, "gluons". The three-fold principle keeps on displaying itself in various ways.

Interestingly enough "6" is the first mathematical perfect triangular number. This adds weight to the Genesis story stating that there were precisely 6 days of design (=Creation)! Even more interesting is that all "Perfect Numbers" (there are only 32 Perfects known so far) can be triangulated.*

In other words, Creation itself bears the unmistakable imprint of a Trinity. Even as science investigates further and further, and more minutely than before, we keep on seeing the pattern of a trinity within creation's building blocks. Were there yet other dimensions in the universe to be discovered, it would be perfectly in order to declare even now ahead of time, that a three-fold principle would still be found.

There's a unity and a conformity here in such fine detail that we would expect to find it so because it emanated from the same Mind. Order is indeed heaven's first law. This is a set order, not in any sense of rigidity, but of purpose - although this is progressive as we shall see.

*For an explanation of Perfect Numbers, a list of these, as well as Pascal's famous Triangle formula, and the Honeycomb of Creation, see the Appendix page 91.

THE THREE ARKS

Such conformity of design can even be found in the various plans of the three arks, each of which is progressive in its application. All types and shadows that are in harmony with this three-fold principle are expressing God's ultimate purpose for us.

It's been long noted that the dimensions of **Noah's Ark**, **Moses' Tabernacle** and the **Ark of the Covenant** have a ratio not greatly out of order with each other. Those of Noah's Ark were 300 x 50 x 30 cubits. Those of the walls of Moses' Tabernacle were 30 x 10 x 10 cubits, and those of the Ark of the Covenant were 2½ x 1½ x 1½. Strong makes mention of this in his detailed study on the Tabernacle.*

Similarly we find that the pattern continues when we see the Noahic Ark had three stories, the Tabernacle of Moses had one and a half**, and the Ark of the Covenant only one. There is a pattern here of decrease. This has nothing to do with less importance but more to do with the essential purpose of each ark.

Each had to do with the preservation of something. Each "house of preservation" was smaller than the former, but each contained something intrinsically more valuable than its predecessor. A pattern was being established. The "house" may *decrease* in its mass-size but what it contains *increases* in eternal purpose.

Noah's Ark was that which preserved eight souls, so it was therefore a house to preserve the seed for a **new population**. Moses' Tabernacle was a house that primarily dealt with the coming forth of a **new nation**, Israel. The Ark of the Covenant was a house in which initially the Ten Commandments, Aaron's Rod and the Pot of Manna were preserved, signifying the foundational basics of a **new morality, a new authority and a new food**. Each "house of preservation" built on the previous one, but each contained within it a GERM OF A SEED in symbolic form.

Note that the first mentioned Ark had within it the seed of a new world-wide population. The second contained the seed of the identity of a new people (Israel), and the last Ark held within it the seed of a new morality, a new level of authority and a new sustenance. In other words there was a progressive pattern starting with the greater and ending with the smaller; from worldwide population, to a nation, onto the individual.

Noah's Ark = global re-population = the masses

Moses' Tabernacle = forming of a national identity = a particular race

Ark of the Covenant = internal morality = the individual

Each of these "houses" were patterned on God's own character and purpose. They hold within them vital truths and insights that allow us to understand His plan for His final House, the Body of Christ.

There is an order here. God is certainly not arbitrary in His decision making and He doesn't have any contingencies should Plan "A" fail. Nothing will fail and He has gone to some lengths to reveal that plan through such types and shadows as the Arks, the Feasts and the Tents and Temples. It's all there, but it requires spiritual insight to appreciate it.

***The Tabernacle of Israel** by Dr. James Strong, p. 139f. Published by Kregel Press, 1996.

**The dimensions of one and a half come from the tent being regarded as "one" and the pitched roof of it being the "half". See Appendix page 96.

AN IMPORTANT PRINCIPLE

In our Western culture we tend to think individualistically and often personalise things, acting out of subjectivity rather than seeing things as a harmonious whole. This is not the Biblical way. The Bible was written by people with an Eastern mind that took into account the corporate aspects of life.

They thought about the whole entity, which was usually expressed in their attitude to the extended family, the nation as a whole, the corporateness of life, and long term goals. We on the other hand think more in terms of the individual, personal rights, and short term benefits.

This mind-set will rob us of many of the deeper insights regarding the issues we are looking at. Therefore I encourage you to think "corporately" and certainly "long term". If Noah or Moses had seen things in the short term and of personal benefit only, they would never have had the perseverance to continue on in God's long term plan.

Perhaps one of the greatest follies modern Christianity has indulged in is the short-term and individualistic approach to faith. Rarely do we hear messages preached on our being "pilgrims and sojourners" seeking a better city not built with hands, with the emphasis on a long term commitment (Heb. 11: 13-16). We are more focussed on my ministry, my calling, what I am going through, etc. This is not Godly thinking and it will not allow us to easily perceive God's overall plan. Flee from such thinking!

In order to appreciate, let alone correctly discern the truths of the *Tent to the Bride*, we will need to think LONG term and in a CORPORATE manner. We are now the House of the Lord in the era of the Fresh Covenant*, and co-members along with those who have laboured before us. We are as it were, another carriage in the long train steadily advancing to the final station. The metaphor may be a bit corny but I'm trying to express a truth here: we are in this together, from Adam onward. No-one will precede the other in this. We "arrive" together as a Corporate Body, in Unity, knit together as "one" in Christ.

Although dealing with a slightly different aspect of this same truth, Paul alludes to this in 1 Thessalonians 4: 15.

**" For this we say to you by the word of the Lord,
that we who are alive and remain until the coming of the Lord,
will not precede those who have fallen asleep. "**

"precede" = *ftan'-o* From Strongs G5348.
Apparently a primary verb; to be beforehand,
that is, anticipate or precede; by extension to
have arrived at: - (already) attain, come.

The beauty about this truth is that we all, Former and Fresh covenant people, "slingshot" those who come after us into the next phase of the Eternal Purpose. We are dependent on one another, and we are to be like master builders (1 Cor. 3: 10) constructing the house in co-

*I will be using the terms "Former" and "Fresh" covenants to identify the so-called "Old" and "New" Testaments. The terms "old" and "new" carry with them certain connotations that often seem to set one against the other. The Biblical language actually allows us to use such terms as "former" (to describe the Old) and "fresh" (to describe the New) without doing any sense of injustice or discredit to the Word.

operation with our brethren.

This is one reason why the Jews recalled the former days of God's dealings with them. It served as a reminder that He had already worked through their forebears, and was now continuing that same work through the present generation. Today in the West we tend to remember our forefathers' heritage as a past historical event. We may be genuinely grateful for what they left as a deposit but it rarely goes deeper than that.

However to someone of Middle East origin their heritage is alive and contemporary. It has definite current meaning and they will pass it onto their children alive and kicking. Unfortunately this goes for both the good and the evil - note the continuing hatred against Israel passed on from generation to generation within the Arab culture.

Nevertheless the principle holds true: THINK CORPORATELY. This will become more obvious when we consider the design of the Temple-Man as found in the layout of Solomon's Temple and the importance of the Body of Christ as a corporate entity.

So, we have established that the Lord God had a design in mind. He begun this in seed form right from the beginning, and piece by piece He revealed more and more of it as the ages went on. Finally it was climaxed in the manifestation of His very own Son.

**" God, after He spoke long ago to the fathers in
the prophets in many portions and in many ways,
in these last days has spoken to us in His Son..."**

Heb. 1: 1-2

All the types and shadows that led to this point gave clue after clue of where it was all heading. We now live in a wondrous era having the veil pulled back and having been given His very own Spirit to perceive the mystery once hidden but now disclosed:

**"... to bring to light what is the administration
of the mystery which for ages has been hidden
in God who created all things..."**

Eph. 3: 9



A PREPARED PLACE

Part of the Lord's intention was to always go ahead of us to prepare a place to enter. We see this expressed in the following.

1. FROM THE BEGINNING HE HAS PREPARED A PLACE

1. In the beginning He prepared **a universe**.
2. In that universe He prepared **a particular solar system**.
3. In that specific solar system He prepared **one chosen planet**.
4. On that planet He chose and prepared **one portion of land**.
5. In that land He established **one garden**.
6. In that garden **He prepared Man**.

2. HE THEN CHOSE A MAN, A PEOPLE AND A LAND

1. Later He chose **one man** from Ur of the Chaldees.
2. Out of Abraham's loins He chose **one seed** to begin His people.
3. He chose **one nation** out of all the nations to be His own people.
4. Then He chose for that nation **one area of land**.
5. In that land He had set aside **one city**.

3. ONE CHOSEN MOUNT, ONE HOUSE, ONE HOLY PLACE

1. In that chosen city He chose **one mount** on which the centre of all things would focus.
2. On that mount He had prepared **one House**.
3. In that House He had planned **one special Holy place**, the Holiest of all Holies.
4. For that one special place he chose **a special man** to enter in.
5. In that special place that one special man **would do one special thing**.

The result of all of this would be the establishing of **ONE NEW MAN** who would be the climax of all the foregone preparations and choices. The pattern was established to point to the pre-destined One, the great **PATTERN SON**, Jesus (Rom. 8: 29), from Whom would be seeded the **CORPORATE MAN**, "designed" as it were by God Himself.

So it is rightly said we are "born again **FROM ABOVE**" (Jhn. 3: 3 margin). We are that Corporate Man, and Jesus Christ is our pattern - both are "from above", both are Sons.

So we get this three-fold sequence, the pattern further expressed:

A chosen **place**; a chosen **people**; a chosen **purpose**.

These three are always predominate and are linked throughout Scripture. Whenever a purpose is desired by the Lord He looks for a willing person, and then establishes that person (or group) in a certain geographical location. From that place He sends forth His purpose for that particular season. This serves as a springboard into the next realm of revelation.



THE DESIRE TO DWELL WITH MAN

1. Right from the beginning God's intention was to dwell with mankind. Note these scriptures, one from each Covenant :

**"Let them construct a sanctuary for Me,
that I may dwell among them".**

Exo. 25: 8

**"For where two or three have gathered together
in My name, I am there in their midst."**

Matt. 18: 20

2. So great was the Lord's desire to be with His creation that He actually indwelt it through the incarnation.

" And the Word became flesh, and dwelt among us..." John 1: 14

"dwelt" = *skay-no'-o* From Strongs G4636;
to *tent* or *encamp*, that is, (figuratively) to *oc-
cupy* (as a mansion) or (specifically) to *reside*
(as God did in the Tabernacle and Temple of
old, a symbol for protection and communion):

3. Note again the three-fold sequence:

God first dwelt **with man** in the garden;
then **amongst man** in the tabernacle and temple;
and finally **within man** through the Holy Spirit.

“With man” in the garden is God with man in the **PLACE**
“Amongst man” in the tent and temple is God with His **PEOPLE**
“In man” signifies God indwelling and fulfilling His **PURPOSE**.

4. For this to happen there needed to be a place separated from the ordinary so that the Holy God could dwell in holiness. Hence both the Tabernacle and the Temple needed to be “sanctified” (made separate) as a visible sign of this.

The Hebrew word for “Tabernacle” means “to pitch a tent; a dwelling place”.

The word for “Sanctuary” means “a place set apart” or “a holy place”

Bear in mind that neither the Tabernacle tent nor the Temple were “holy” in their own right. It was the Sanctuary (the Holy Place) that was deemed as specially set apart. It was this holy place that made the rest of the building holy. More importantly, it was what was **IN** the Sanctuary that made it so special.

5. The same principle is carried through today for modern Jews. To them there is no point in having a reconstructed Temple in Jerusalem unless there's something to signify it as holy. This ofcourse (to them) is having the Ark of the Covenant re-installed.

In other words there's no point in having a Temple if you don't have the Ark to put in it! Similarly if they find the Ark of the Covenant they'll need a Temple to house it.

It's what's **IN** the Temple that makes it holy, not the other way round.

6. Whether it was the tent or the temple, or the human body, all needed to be prepared for His indwelling. With the tabernacle and the temple it was a matter of **external ceremony** to prepare the place. But with our human form it is an **internal relationship** that causes the preparation to occur.
7. One was an external and somewhat “distant” action, the other is an internal more intimate response. However, these two modes of preparation should not be seen as being in contrast to one another. Rather they are progressive functions of the same truth.
8. The move is from the outer (the physical Tent) to the inner (the spiritual Heart). This sequence is then reversed as God indwells us so that we live from the inner realm to the outer (“*Live from the inside out*” as the saying goes). Our inner life works outward, hence our outward conduct is fed by the inner man.
9. Note that when Jesus died, the veil between the Holy Place and Holy of Holies was torn in two. *Where* did this happen? **In the most internal place** of the House. This is an important truth we need to keep in mind as we continue the study.



Chapter 2

The meaning of each House

THE VARIOUS "HOUSES" AND THEIR MEANINGS

In the manner of man we would usually begin a list of the "Houses of God" with Moses' Tabernacle then go onto David's tent, then to Solomon's temple, etc. But note how the Word comments on the "House". It starts with the Temple in Heaven **first**, then goes onto Moses' Tabernacle, etc.

The very first mention in Scripture of the House of the Lord is the occasion of Jacob's dream where he sees stairs leading to heaven and the Lord standing above them. He instinctively declares this to be Beth-El, the "house of God"

**" (Jacob) was afraid and said, "How awesome is this place!
This is none other than the house of God,
and this is the gate of heaven."**

Gen. 28: 17

When instructing Moses concerning building the furnishings of the Tabernacle, the Lord begins with the Most Holy object first and works from there.

**" Let them construct a sanctuary for Me,
that I may dwell among them. According to
all that I am going to show you, as the
pattern of the tabernacle and the pattern of all
its furniture, just so you shall construct *it*.
They shall construct an ark of acacia wood
two and a half cubits long, and one and a half
cubits wide, and one and a half cubits high."**

Exo. 25: 8-10

But when we detail the various furnishings we tend to start with the Outer Court entrance and work our way inwards towards the Holy of Holies. We do the reverse to what the Word shows. Why is this?

Perhaps it's a subconscious attitude we have of not thinking we can readily deal with Holy things too quick. So instead of starting with the most holy event or holy object we begin with that which is farthest, and then reverently move toward the more Holy. Or perhaps it's our logical frame of mind that wants to work from the lesser to the greater, from the simpler to the more complex, from the secular to the sacred.

Whatever the reason, we usually don't begin where God begins. We'll need to adjust our thinking in this area as we ponder the deeper truths of the House of the Lord. We must begin where God begins, and He starts with the Heavenly and the Most Holy first. So we will first look at texts that speak of this Eternal House.

Before we look at the specific function and prophetic meaning of each individual House we'll look at some of the general insights common to all the Houses, whether Tent or Temple.



FIRST, THE HEAVENLY TEMPLE

The Scriptures clearly speak of a **Heavenly Temple Order** which is the original, the eternal, and "real" House. All earthly temples of Israel were but shadows of this. Therefore all the intriguing plans we see in the Tabernacle and Temples are derived directly from the **Eternally Patterned House**.

It can even be said that all pagan temples have attempted to counterfeit the Lord's perfect plan. Most archaeologists and liberal theologians still peddle the same tired old story that Israel's temples were copied from pre-existent ones found in earlier cultures. They will not even consider that Satan attempted to thwart the distinctive design by bringing it forth ahead of God's timing to reveal it to Israel. Being of spiritual form and origin Satan "knew" the plan and merely tried to pre-empt its coming forth into the earthly realm. Even today the resurgence of pagan beliefs is attempting to re-introduce "the pattern" either in a symbolic or literal sense.

Nevertheless, let's keep our focus pure and look at Scriptures that tell of the Real in the Heavens.

**" In the year of King Uzziah's death I saw the Lord sitting on a throne,
lofty and exalted, with the train of His robe filling the temple.
Seraphim stood above Him, each having six wings:
with two he covered his face, and with two he covered his feet,
and with two he flew. And one called out to another and said,
"Holy, Holy, Holy, is the LORD of hosts,
The whole earth is full of His glory."
And the foundations of the thresholds trembled at the voice of
him who called out, while the temple was filling with smoke. "**

Isa. 6: 1-4

**" And the temple of God which is in heaven was opened;
and the ark of His covenant appeared in His temple,
and there were flashes of lightning and sounds and peals of
thunder and an earthquake and a great hailstorm. "**

Rev. 11: 19

**" After these things I looked, and the temple of the tabernacle of
testimony in heaven was opened, and the seven angels
who had the seven plagues came out of the temple, clothed in linen,
clean *and* bright, and girded around their chests with golden sashes.
Then one of the four living creatures gave to the seven angels
seven golden bowls full of the wrath of God, who lives forever and ever.
And the temple was filled with smoke from the glory of God and
from His power; and no one was able to enter the temple until
the seven plagues of the seven angels were finished. "**

Rev. 15: 5-8

See also Hab. 2: 20 / Rev. 3: 12 / Rev. 7: 15 / Rev. 15: 5



PLACE OF NURTURE AND SAFETY

There is a fundamental principle to be recognised here; **the Lord has always provided places of nurture and safety for His people.**

Right from the beginning He formed the Garden of Eden as a place of special nurture for Adam and Eve. Noah's Ark was clearly the same.

Even Moses' ark made of bulrushes was a safe environment for the new-born child.

" Now a man from the house of Levi went and married a daughter of Levi. The woman conceived and bore a son; and when she saw that he was beautiful, she hid him for three months. But when she could hide him no longer, she got him a wicker basket and covered it over with tar and pitch. Then she put the child into it and set it among the reeds by the bank of the Nile. "

Exo. 2: 1-3

"Wicker basket" is
tay-baw' from Strongs
H8392 = a box; ark.

It's interesting to note that Moses is placed in the very environment that the Hebrew children are being placed in for death! (see Exo. 1: 22). Contrary to popular belief, the Hebrew new-born males were not thrown into the River Nile to drown. Pharaoh worshipped the crocodile as a god, and the reason the Hebrew children were thrown into the river was not to be drowned but to be eaten!

It's in this very dangerous and vulnerable place that the child Moses is put, for safety! And note that it's in an ARK. The principle is: God has a place of safety and nurture for His people, and it's often surrounded by hostile forces. This of course also happened when the Hebrews were immune from the plagues in the land of Goshen (Exo. 8: 22).

Each House of the Lord, whether Tabernacle or Temple, is basically a location "pitched by God" in which He dwells for the expressed purpose of meeting with His people. Thus it becomes a sacred site, sometimes mobile, but always overshadowed by His protective presence.

When it comes to the Body of Christ it's no different. He is where two or three meet in His name. He overshadows and protects them even amidst a hostile culture. Seen in this way each House of the Lord is for nurture, protection and a sign to God's enemies of His power.

So the design of the House was important. Something is inherent in the plan or "form" of the House that signifies the truth of its ultimate purpose: to show a plan of deliverance. As we will see the Tabernacle furnishings were arranged in such a way as to depict a Cross.



THE TRUTH OF EACH HOUSE

The main inherent truth in each house could be defined in this way.

MOSES' TABERNACLE

Redemptive

DAVID'S TABERNACLE

Praise, worship and Government

SOLOMON'S TEMPLE

Established Governmental authority

EZEKIEL'S TEMPLE

Vision of the Perfected House to come

Because Christ is the central person of the Bible we would also expect to find Him central to the truths contained in each House. And so we do. Redeemer, the Object of our worship, the King over the House, and the Perfected Temple (Rev. 21).

" Then I said, "Behold, I come; In the scroll of the book it is written of me. "

Psa. 40: 7

FURTHER INSIGHTS

- Whether it be Tent or Temple the entire structural design is a revelation of God's grace, redemption, government and glory of one main truth: God's desire to dwell with Man.
- Each truth depicts something of the Lord's nature.
- God gave the pattern to man, now it's for man to come to God through the pattern, which is Christ. He of course is the TEMPLE itself (Rev. 21: 22).
- Concerning Solomon's Temple it's important to understand that the precious minerals used in its construction show us a truth: the further you go into the House, and the closer you come to the Holy of Holies, the greater the value of the minerals with which it was built. From brass to silver onto gold.
So we get : Brass ► Silver ► Gold.
- Moses' and David's Tabernacles were built by Jews alone. Solomon's temple was built by Jews and Gentiles (pre-figuring the "Church"). However the Body of Christ is built by the Lord alone.
So we get : Jew ► Jew and Gentile ► The Lord.
- Note the continuing link between Priest and King. The first receiver of the pattern of the House was Moses, a Priest (Exo. 2: 1-2). Then came David, a King, followed by his son Solomon, also a King. Then came Ezekiel who was a Priest (Ezek. 1: 3). Priests came from the Levitical and Aaronite line and kings from the line of Judah.

So we get : Priest ► King ► King ► Priest.

Both of these offices are joined in Jesus Christ who is Himself both (High) Priest and King, thus perfecting the building of the House of God.

Chapter 3

The Cross over the House

THE CROSS AND MOSES' TABERNACLE

The sign of the Cross is overlaid on the design of Moses' Tabernacle with its furnishings. When the tribes camped they always did so *around* the tent with the Tabernacle *in their midst*. The symbolic meaning isn't difficult to see. The Cross needs to be central to our lives as the Church "encamps" around its fundamental meaning of deliverance. The Lord Jesus is in our midst, not aloof in the heavens as it were.

Note in this overlay of the cross upon the Tabernacle that the "head" is where the Ark of the Covenant is. And of course Jesus Christ is referred to in the Word as the Head (Col. 1: 18) and in Biblical typology He is depicted as the Ark of the Covenant.

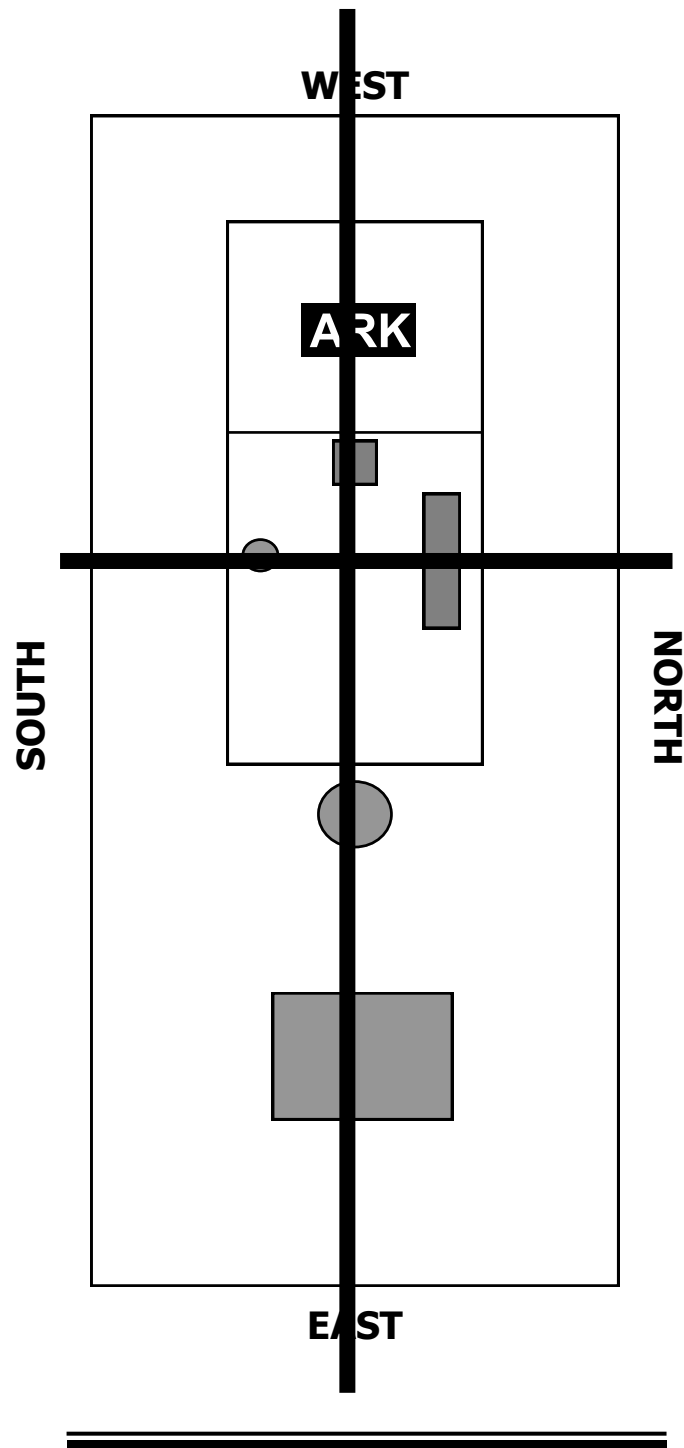


Figure 1

THE OUTER GATES OF EZEKIEL'S TEMPLE

Even when we come to the plan of Ezekiel's Temple the form of the cross can be found. Remember that Ezekiel didn't receive any plans for this Temple, rather he had a *vision* of it. He was seeing a symbolic House, and in this vision the sign of the Cross can be identified. We begin to get a glimpse of the cross when we look at the description of each of the three **Outer Gateways** (Ezek. 40: 6-27). Each gate, those of the east, north and south, has the beginnings of the form of a cross. When we come to the Inner Gates we see the cross more clearly defined. There is no outer gate in the west because the Temple was situated there.

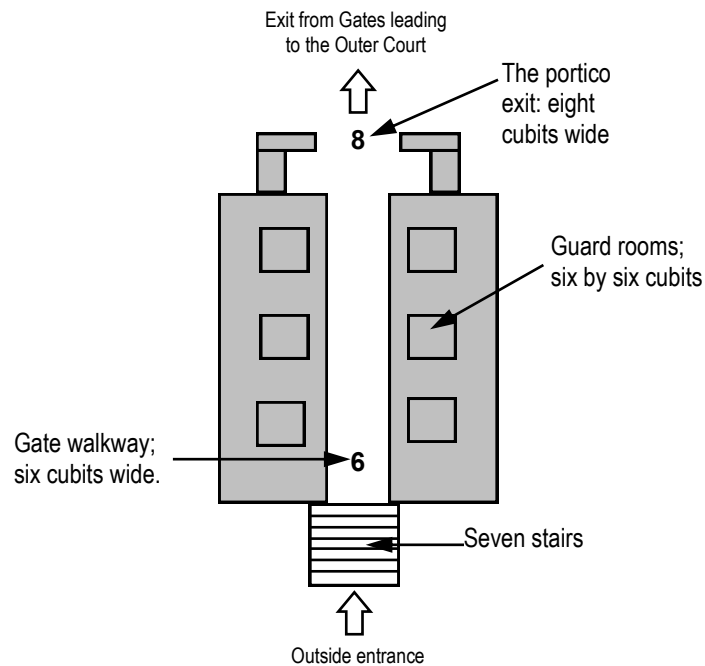


Figure 2

**Plan of the three outer gateways.
The form of the cross is partially
seen, but not yet complete.**

Interestingly enough in this symbolic Temple you would pass six guard rooms, each one measuring six cubits square. Notice the figure: six six-by-six rooms. The number 666 is NOT as many think, Satan's number, rather it is the number of Man (see Rev. 13: 18).

Specifically in Biblical typology 666 stands for "man under the control of sin". The guards are there to keep at bay any man under the control of sin who might presume to enter this Temple. This is reinforced in the Book of Revelation:

**And there shall in no way enter into it anything that defiles,
or any making an abomination or a lie; but only those who
are written in the Lamb's Book of Life.**

Rev. 21: 27

By looking closer at the dimensions given we see that each guard room had a one cubit barrier wall between it and the gate walkway proper. Bearing in mind the use of the number 6 in these dimensions we see the principle that sin will not only be guarded against in these Gateways, but also captured and kept imprisoned; a barrier wall keeping the sin from the holy walkway.

Interestingly enough the narrow walkway through the Outer Gateways is 6 cubits wide but once we've pass this point (via the cross) we come to an open Portico which measures 8 cubits at its exit. Eight is the number of Resurrection and New Beginnings.

The imagery isn't hard to work out : pass by sin and guard against it (6) and you will come to the place of resurrection (8). Also the passageway through these gates was (relatively) narrow and dark. Once in the Portico we enter a broad place (cf. Psalms 18: 19 and 31: 8) and into light. From a confined place of sin to a broad place of mercy, and from darkness to light.

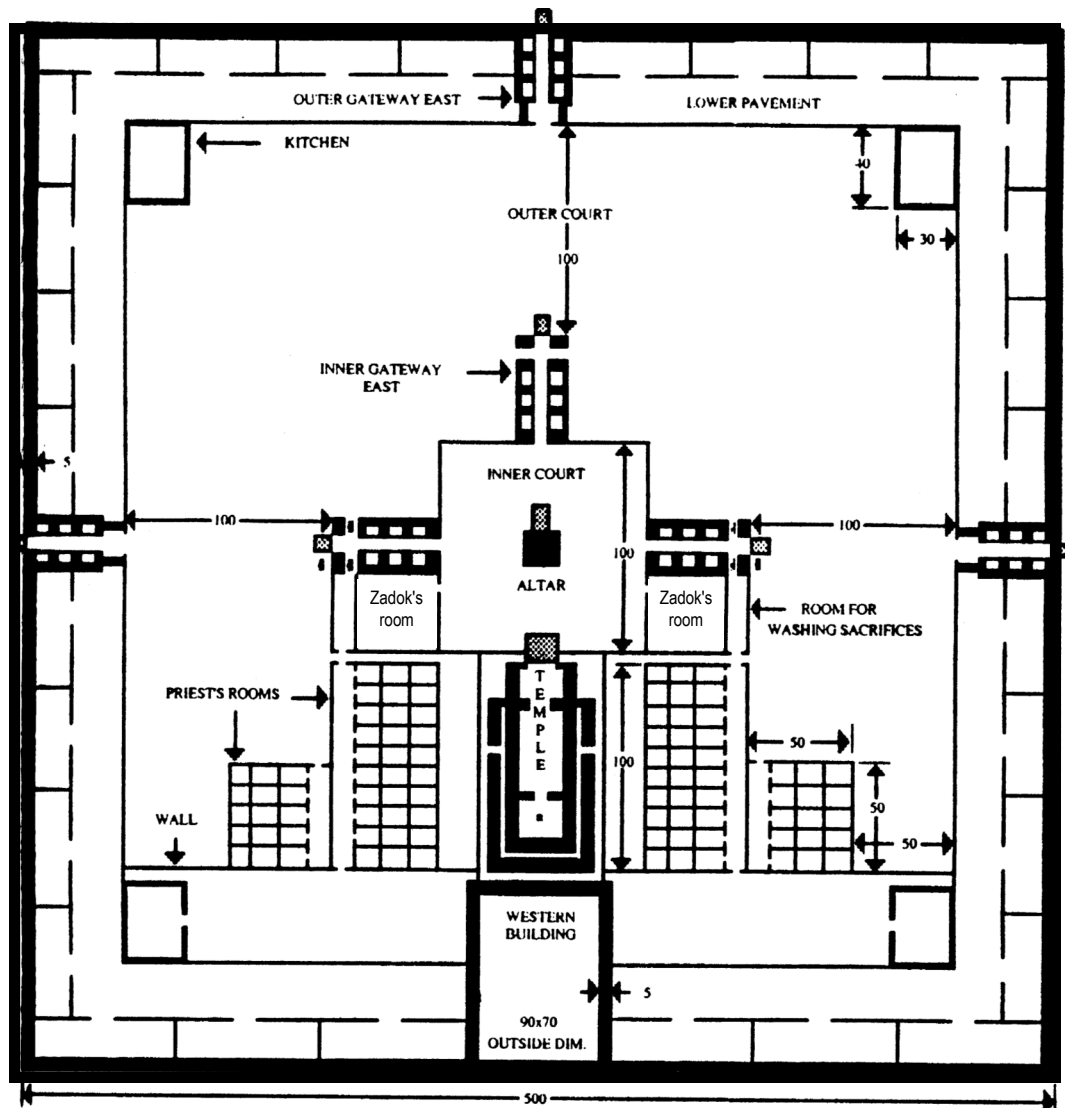


Figure 3

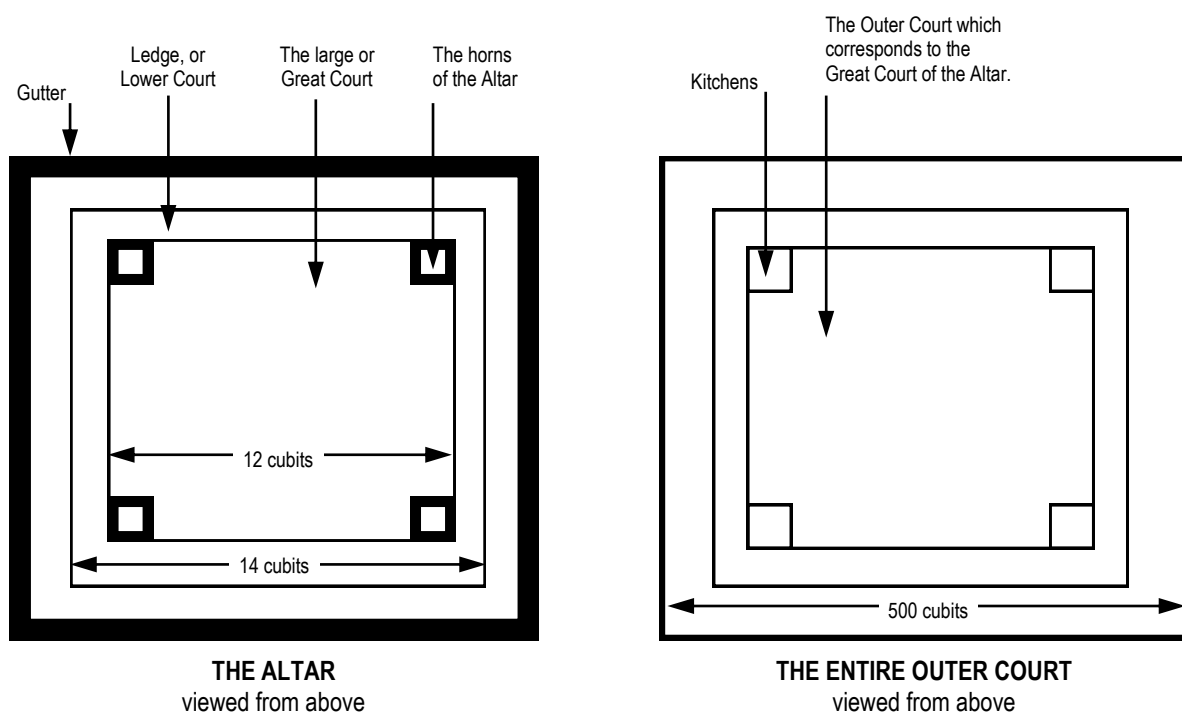
Having passed through these Gates we enter the next stage of our pictorial spiritual journey. From here one can see the vast expanse of the Outer Court. Surrounding the outer walls of the Temple precincts, on the inside, is the lower pavement which serves as a place for personal worship and prayer. But note that the lower pavement is attached to the outer walls; it is still some distance from our objective.

In other words, private devotions, while obviously important, are nevertheless not the thing which will lead us through. We have to enter through yet another cross-experience that leads directly to the Inner Court and the fire of the Altar.

Once in this Outer Court we can glimpse the Temple proper in the distance, yet one more gate lies between us and the Inner Court. We catch a vision of what lies beyond the Inner Gateways, but we cannot "see" the Temple until we have passed through.

Interestingly enough when John receives his vision of the (same) Heavenly Temple (Rev. 11: 1-2) he is told NOT to measure the Outer Court. Why? Because it will be trodden underfoot and made impure; we are not to stay in this place. It is a place of beginnings, not for endings.

Yet the Outer Court has special significance as we have just seen, so is its symbolic importance to be discarded ? No, for amazingly enough the Altar and the Temple correspond to one another. **The Altar is in fact a representation of the Outer Court !** When one looks down on the altar from the top, lo and behold, it's a plan in miniature of the Outer Court.



Here we see the corresponding link between the Outer Court Temple area and the Altar itself. All through the imagery of the Tabernacle tent or the various Temples we have an "illustrated guide" to the plan of deliverance and salvation. For those who have eyes to see there are many grades of truth hidden in the House of the Lord.

The Altar is at the heart of the Temple precinct, and if we superimposed a man on a cross over the Temple proper, together with the Inner Court and the Inner Gateways, we would find the Altar depicts the precise place of a man's heart as if he was hung upon this cross. Ezekiel chapter 47: 1 says that a river flows south of the Altar, toward the east. A man stretched on this pictorial cross would have his heart south of the position of the Altar. When the Lord Jesus hung upon the Cross a river also flowed from His side beneath the heart, a life-giving river of blood.

It's clear that we are presented with the form of a Man on a Cross in the architectural design of the Tent and Temple. Amazingly, we shall soon discover another Man is associated with the Temple, that of Solomon. That will have to wait, for now we come to the next set of Gateways.

THE INNER GATES OF EZEKIEL'S TEMPLE

Just as the Outer Gates show us the pattern of the Cross, even in embryonic form, so too the Inner Gates reflect the Cross but with much more clarity.

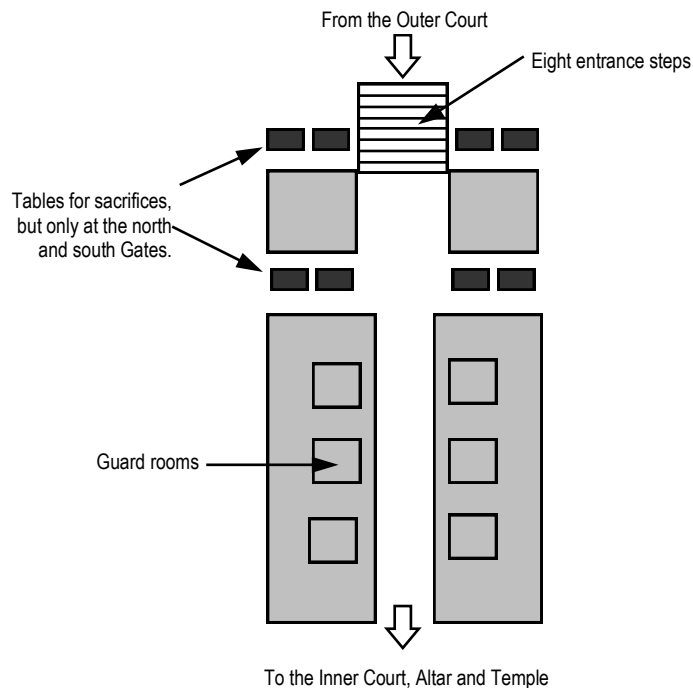


Figure 5

You will note that in the Outer Gates the way in is through seven steps which are at the "foot" of the cross-shape. At the Inner Gates there are eight steps and the entrance is at the "head" of the cross-shape. The Inner Gates are reversed in comparison to the Outer ones.

At the Outer Gate we experience the God-given work as a work of Grace upon our lives; it is something we receive when we enter the Kingdom. However once in, we have work to do. So as we enter deeper into the experiences of God we'll need to come to the place of personal sacrifice, hence the eight sacrificial tables which were not found at the Outer Gate. There, only one sacrifice was needed, that of the Lord's. (Likewise there are no sacrificial tables at the east Inner Gate - in Biblical typology "east" is the direction of the Messiah).

Now it is our turn to make sacrifices, and we enter that experience by eight steps, the number of New Beginnings. We can only make acceptable sacrifices after we've experienced a Resurrection within. At the Outer Gate there were seven steps, the number standing for God's Work of Perfection, the perfect and all sufficient sacrifice for sin.

There are numerous metaphors to be found in the design of this Temple, but this isn't the place to go into all of them. Suffice it to say if you apply yourself to study and seek the Holy Spirit you will discover many other wonderful truths in this Pattern. Now, back to the Inner Gates themselves.

There are three Inner Gates, on the east, north and south. The Temple itself is to the west but facing east. In the north and south Gates there are rooms for the washing of the sacrificial animals, but no such room is incorporated in the eastern Gate. Why?

First, because the east Gate was reserved solely for the "prince" to enter (Ezek. 44: 3). The Gates to the north and south were for the entrance of the priests. The "prince" is either the Lord Jesus Himself or perhaps a Millennial-ruler under His authority.

Imagine for a moment the pictorial design we have been looking at.

The Temple-proper together with the three Inner Gates form a cross with the Altar at the centre. Now superimpose a man hanging upon this Cross. As we have seen, his heart would be where the Altar is, and the "river" would flow from this area out of the southern section of the Altar. This of course is where a man's heart would lie when superimposed there.

Next, the arms of the crucified figure would stretch out precisely over the two gates to the north and south. Blood from those crucified arms would flow down over the "gates". So these two Gates included one washing-room each for the collection of the blood of the sacrifice. There is here an illustration of a Man upon a Cross, the Prince.

There are also four tables mentioned on either side of the north and south Inner Gates. A cross has four projections, and there were two crosses (= "4 tables" or projections of a cross) on either side of Jesus at Golgotha. And of course Jesus is the sacrifice (see Heb. 9: 12 and 10: 10 and 20-21).

It's fitting that the gateways form a cross because it's through the Cross of Jesus that we enter in; it's our "gateway" if you like to greater things of God.



Now let's look at chapter 40: 40-41 to see how the figure of the Cross works out in relation to these Inner Gateways, with a special emphasis on the north gate.

" On the outer side, as one went up to the gateway toward the north, were two tables; and on the other side of the porch of the gate were two tables. Four tables were on each side next to the gate; or, eight tables on which they slaughter sacrifices. "

1. In Hebrew, the word for "went up" is *aw-law'* (*Strong's H5927*) and can be translated as **"lifted up"** or **"mount up"**. In John 3: 14 Jesus referred to Himself as being "lifted up" and in context this clearly refers to His pending crucifixion. He also said that no-one would take His life but He would willingly give it up, as if to mount the cross freely on His own accord (John 10: 17).
2. The first word mentioned here for "side" (referring to the gates) is *kaw-thafe'* (*Strong's H3802*) and literally means **"shoulders"**. The Hebrew word refers to the shoulders as the place for a "lateral projection", or if you like, a cross-beam.

So let's paraphrase the above verses using the literal Hebrew meanings. We get something like this:

On the outer side, as one is lifted up to the gate of the north were two tables and on the other side of the gate were another two tables. Four tables were on each side of the gate, making eight tables for the slaughter sacrifices.

We now get a clearer insight to the hidden meaning. Someone is being **lifted up by the shoulders in the place of sacrifice at the north gate**. In Biblical typology "north" is the direction associated with judgment.

There seems here to be a clear case for accepting that in Ezekiel's vision of the Temple the Cross is depicted. The Hebrew words allude to this, the number 4 is clearly associated with a cross, and "north" is the place of sacrifice (as in Herod's Temple).

So we draw a diagrammatic cross over Ezekiel's Temple as with Moses' Tabernacle, and see a pictorial or symbolic cross "overlaid".

If we went further into the plan of Ezekiel's Temple we would also discover that not only is the **Cross** of Jesus depicted in symbolic form, but also the **Tomb** and His **Resurrection**. Some even see the **Wedding of the Lamb** depicted there.

This then gives a clue to the overall pattern and main secret of Ezekiel's Temple. It's a picture of salvation and its consequences from the Cross through to the Marriage of the Lamb.



Chapter 4

Tent and House

RECEIVING THE PATTERN

Let's now compare Tent to Temple and unravel some of the truths hidden in the common design.

First we need to note that each House has a common pattern but a different mode of revelation.

1. Moses received the pattern mainly through God's voice.
2. David saw the pattern by the Spirit.
3. Solomon was handed it intact from David.
4. Ezekiel was in the pattern itself.

Here there is a progression of revelation, culminating in being an actual participant in the vision of the Temple. Ezekiel was carried away into the Temple he was seeing. This is an extraordinary account because Ezekiel was having a vision yet was also "in" the vision himself. Not only was he witnessing the vision, he was an actor in it.

TABERNACLE AND TEMPLE

Since the very first intricate design was that given to Moses for the construction of the Tabernacle, it's there we find the real understanding of its symbolism. The Tabernacle tent is the template for the Temple, but the Tabernacle itself was merely a shadow of the Real Temple in the Heavens.

Nevertheless it's to the Tabernacle of Moses that we look to find the very first chapter of the story of the House.

The Tabernacle was of course a tent-like structure, and it was mobile. This was because the Hebrews (which probably means "*to cross over*"; or "*the transitory ones*") were not yet settled where God intended. They were still sojourners so their place of meeting with Him needed to be mobile. Only when they had established themselves in the Promised Land and overcame their enemies could a more permanent House be considered.

It's also important to remember that during this formative stage of their nationhood they were under a Theocratic government. When the more permanent Temple came they were under a Monarchical government.

Tent = mobility = governed by God
Temple = permanence = governed by a king

We can see some further comparisons and even contrasts by looking at the two Houses side by side.

TABERNACLE OF MOSES	TEMPLE OF SOLOMON
Mobile	Permanent
Materials for carrying	Materials for building
In-between Egypt and Canaan	Now settled in the Land
Three courts of the structure	Three courts of the structure
Dirt floor	Golden floor
Given by God in writing	Seen by David through vision
Moses oversaw the work	Solomon oversaw the work
Connected to Mount Sinai	Connected to Mount Moriah
Moses from tribe of Levi (priestly)	Solomon from tribe of Judah (governing)
Built only by Israelites	Built jointly by Israelites and Gentiles
Materials used were spoils of Egyptians	Materials used were spoils of God's enemies
Furnishings stood on the earth realm, dirt	Furnishings stood on the divine realm, gold
Wilderness Land	Promised Land
12 loaves of Shewbread	120 loaves of Shewbread
The number 12 prominent in its dimensions	The number 12 prominent in its dimensions
Silent worship	Singers and musicians

Figure 6

DIVINE DIMENSIONS OF THE TABERNACLE

In its dimensions the Temple of Solomon was twice the size of Moses' Tabernacle, with the height tripled. One of the meanings of this is that the truths hidden in the Tabernacle were doubled in the Temple.

The overall Tabernacle dimensions (in cubits) were 30 in length x 10 in breadth x 10 in height.

The breakdown of measurements in the Tabernacle are :

The Outer Court

1,500 lineal cubits

(made up of the length of the surrounding curtains).

The Holy Place

$10 \times 10 \times 20 = 2,000$.

The Holy of Holies

$10 \times 10 \times 10 = 1,000$
(a cube).

Prophetically speaking each cubit stands for one day/year, hence 1,000 cubits is 1,000 days

or years (remember however that this is not necessarily literal, but prophetic in application).

The Outer Court of the Tabernacle was 1,500 lineal cubits which prophetically speaking stands for the 1,500 years between Moses to Jesus (the Age of Law).

The measurements of the Holy Place were 2,000 square cubits and speaks of the 2,000 year period (the Age of Grace) between Jesus' first and second comings (this period is both approximate and prophetic).

The dimensions of the Holy of Holies was 1,000 cubical-content standing for the 1,000 year Millennial reign yet to come (the Age of the Kingdom).

Taking the above measurements we come to a total of 4,500 cubits or 4,500 prophetic days/years. Together this prophetic period is called the **Redemptive Week** because it outlines the mission of Jesus Christ coming to redeem mankind.

However a week consists of 7 days but in the above we find the number of 4,500 or $4\frac{1}{2}$ days. Where are the other $2\frac{1}{2}$ days or 2,500 years?

They are to be found in the 2,500 year period associated with the period from Adam to Moses.

Thus totalling all these "cubits" together, by adding up the prophetic days/years, we arrive at the number 7,000. This of course is the 7 days of the Redemptive Week, or the 7,000 prophetic year period from Adam to the Millennium.

So together these dimensions stand for the Week of Redemption, that prophetic period from Adam to Moses, Moses to Jesus, from His first Coming to His second Coming, right through to the Millennium period.

DIVINE DIMENSIONS OF THE TEMPLE

Overall the Temple of Solomon was 60 cubits in length x 20 in breadth x 30 in height.

The Holy Place

$$40 \times 20 \times 30 = 24,000$$

(takes into account the overall measurements).

The Holy of Holies

$$20 \times 20 \times 20 = 8,000$$

(a cube).

The Holy Place was 24,000 cubical-content, and in this number we see the prominence of two common "governmental" numbers, 12 and 24. Thus the Holy Place in the Temple is associated with divine order, government and authority. These numbers are of course linked to the New Jerusalem (see Rev. chapters 21 and 22).

As well there is a reflection here of the use of the number 24 which is common in regard to the Temple. For instance there were 24 courses or duties of Priests on duty 24 hours a day. The Holy of Holies is a cube just like that found in the Tabernacle, but here in the Temple

it's twice the size. Double the anointing with all its connotations.

If the Holy of Holies had an upper chamber over it (like in Herod's Temple, but not mentioned in relation to Solomon's Temple) then the dimensions would be 20 x 20 x 30 which would give us a cubical-content of 12,000. Whatever, the dimensions still revolve around the "governmental" number of 12 or its multiples.

MEANING OF THE TWO FLOORS

We note that despite all the detailed instructions about the Tabernacle, there was no mention of a floor or of floor coverings. Yet in the Temple the floor is included in the description. Why?

The Tabernacle of the wilderness wanderings was a temporary tent and had to be mobile. Yet this in itself was NOT the reason for no mention of a floor. There were very precise instructions about the boards for example so it wouldn't been an extra burden to have a mobile floor constructed. No, the reason lies in the fact that the Tabernacle was attached to the earth.

The Hebrews were still wanderers, still earth-bound, still not settled. They wandered from earth-patch to earth-patch. This was a very illustrative way of reminding them that they were pilgrims.

As well, another truth was illustrated by the earthen floor. Presumably the earth floor would have been swept after the tent was erected each time, even if it was just for the sake of aesthetic appeal. In the Outer Court the dirt floor would soon show many footprints as thousands came and went to offer sacrifice.

In the Holy Place, still with a dirt floor, the footsteps would have only been those of the priesthood. Less people walked here.

But in the Holy of Holies you would only find one set of footsteps; that of Aaron the High Priest, and then only once a year. Usually the dirt floor would be "virgin", left untrodden after the erection of the tent and the placement of the Ark within it.

When Solomon's Temple was constructed a different season was upon Israel. They were now "established" and settled in the Promised Land. Now a permanent House could be built, and it included a golden floor. In Biblical typology "gold" stands for the divine.

Here in the Temple, man could "walk the walk" of the Divine in a way he had not done before. He stood on the pavement of heaven as it were. It was fitting that in the Temple itself there was to be no brass, for this signified "judgment" and "preparation". Brass however was abundant in the Tabernacle.

THE GARDEN OF EDEN AND EZEKIEL'S TEMPLE

The Garden of Eden and Ezekiel's Temple may not seem to have much of a connection, but there are some interesting associations.

We notice that in Moses' Tabernacle and Solomon's Temple the angelic **Cherubim** were part of the iconography of both.

In Moses' Tabernacle
(the Mercy seat, and curtains)

**" You shall make two cherubim of gold,
make them of hammered work at the
two ends of the mercy seat. "**

Exo. 25: 18

**" You shall make a veil of blue and purple and
scarlet *material* and fine twisted linen;
it shall be made with cherubim,
the work of a skilful workman. "**

Exo. 26: 31

In Solomon's Temple
(the Standing cherubim, walls, doors and plates)

**" Also in the inner sanctuary he made two
cherubim of olive wood, each ten cubits high. "**

1 Kgs. 6: 23

**" Then he carved all the walls of the house round
about with carved engravings of cherubim, palm trees,
and open flowers, inner and outer *sanctuaries*. "**

1 Kgs. 6: 29

**" So he made two doors of olive wood, and he carved
on them carvings of cherubim, palm trees, and open
flowers, and overlaid them with gold; and he spread
the gold on the cherubim and on the palm trees. "**

1 Kgs. 6: 32

However in Ezekiel's vision, for the very first time since the Garden of Eden, we find the description of **LIVING Cherubim**! Clearly something different is happening here. The prophet sees actual Cherubim, living and moving.

In the Garden

**" So He (God) drove the man out; and at the east of the
garden of Eden He stationed the cherubim and the
flaming sword which turned every direction to
guard the way to the tree of life. "**

Gen. 3: 24

In the Vision

**" Then the cherubim rose up. They are the
living beings that I saw by the river Chebar. "**

Ezek. 10: 15

**" These are the living beings that I saw beneath
the God of Israel by the river Chebar;
so I knew that they were cherubim. "**

Ezek. 10: 20

In his vision Ezekiel experiences these awesome angelic beings. Later when he is transported within the Temple itself he sees carved images of these same beings on the walls and doors (Ezek. 41: 18-25).



The presence of living Cherubim in both Genesis and Ezekiel links the two episodes. The Garden of Eden was "built, established" by God, and so too was Ezekiel's Temple, for the prophet wasn't seeing a house built by man, but a House already in existence, built by God Himself.

Other than what the Psalmist (Pss. 80: 1 and 99: 1) records about Cherubim, what Isaiah refers to (Isa. 37: 16), and the writer of Hebrews (Heb. 9: 5), the only reference to LIVING beings is found in Genesis and Ezekiel.

The Book of Ezekiel begins with a vision of Living Beings, and concludes with a vision of a Living Temple. Both it and the Book of Genesis are "books depicting life", one in regard to Natural Life (Genesis) and the other in regard to Spiritual Life (Ezekiel).

Note that in Genesis the Cherubim keep man at a distance, but in Ezekiel they are co-partners in bringing him near. Whenever the living Cherubim appear in Scripture they are directly linked to the Presence of the Lord.

It's interesting to note that in Genesis 3: 24 the Lord stations the Cherubim to guard the Tree of Life. The Hebrew word here for "stationed" is *shaw-kan'* (Strong's H7931) meaning to **tabernacle, reside, dwell, habitate**.

Right from the beginning the Cherubim has something to do with "dwelling". This is fitting because they apparently dwell constantly within the House of the Lord, which is ofcourse His Eternal presence and glory



Chapter 5

The mountain connection

MOUNTAINS AS PLACES OF REVELATION

Throughout Scripture we see the Lord God choosing mountains upon which to give revelation. Even a precursory look through the Word will prove this.

**Moses on Mount Sinai
Abraham on Mount Moriah
Jesus on the Mount of Transfiguration
The Ascension from the Mount of Olives**

These are just a few of the many examples where the Lord shows Himself to His servants upon mountain tops.

MOUNTAINS AND THE FLOOD

In Biblical Typology *mountains* stand for "government; rule; order; majesty", hence their connection with a Theophany (appearance) of the Lord, highlighting the truth of His government and rule over all things in heaven and on earth .

We see that mountains play an important role in what the House of the Lord is meant to be right from Genesis. His House is associated with REST.

At the Flood all the mountains were covered to a depth of fifteen cubits.

**" The water prevailed fifteen cubits higher,
and the mountains were covered. "**

Gen. 7: 20

Why fifteen? Because in Biblical Numerics the number 15 stands for "completion of duty; rest". Therefore it's significant that the Ark rested on the mountains of Ararat after the waters subsided.

**" In the seventh month, on the seventeenth day of the
month, the ark rested upon the mountains of Ararat. "**

Gen. 8: 4

Here we find the symbolism that mountains are acquainted with God's Rest as well as His Government. His House is always associated with a high place or mountain; this is where we enter in for rest. As we submit to His government we find rest from all the striving of the flesh and that of our enemies against us.

**" Let the mountains bring peace to the people,
and the hills, in righteousness. "**

Psa. 72: 3

**" As the mountains surround Jerusalem, so the LORD
surrounds His people from this time forth and forever. "**

Psa. 125: 2

Therefore we should expect to find that wherever His House is established, both his government and rest will prevail.

THE MOUNTAINS OF JERUSALEM

Jerusalem is surrounded by white rocky mountains. It's from these same mountains and hills that its buildings are constructed giving a wonderful feeling of harmony in stone. At sunset the sun's rays strike the whitish walls and give it a golden glow, as many who have been there will attest.

Three mountains in particular stand out for special recognition in their association with Jerusalem :

Gibeon

10 Kms north-west of Jerusalem

Zion

In Jerusalem itself to the south-west

Moriah

Centred in Jerusalem

All three are identified with the House of the Lord in some manner; on Mount Gibeon stood Moses' Tabernacle, on Zion was David's Tabernacle, and on Moriah was Solomon's Temple. These three mountains were all in relative close proximity to one another.

THE MOUNTAINS OF ABRAHAM

BETHEL. In Gen. 12: 8 Abram calls on the name of the Lord at a mountain between the cities of Bethel (then called Luz) and Ai. "Bethel" means *house of God*, and "Ai" means *heap of ruins*. This is where Abram, the first recorded mountain-climber in Scripture builds an altar and calls on the Lord.

He is at a place between a house (Bethel) and ruins (Ai). It is later at this place that Jacob receives his vision of the stairs leading to heaven. He re-names Luz (meaning *almond*) to Beth-el, House of God.

Significantly both Abram and Jacob met with God in this region. Bethel was formerly called Luz (meaning *almond* or *almond tree* or *separation*). In Biblical Typology "almond" stands for spiritual discernment or fruitfulness.

We shall see as we go on, that the House of the Lord cannot be recognised by the flesh, as it were, for it's to be spiritually discerned. Note too that in Hebrew understanding a "house" is equated with sons or the building of a family, particularly the building of a house of sons. It is therefore linked to the fruitfulness of one's seed.

So it's in this place that Abram climbs a mountain and calls on the name of the Lord; between the place of spiritual discernment and a place of ruins. We must only build upon discernment and make our building fruitful. Avoid the place of ruins.

MORIAH. What Abram did here by calling on the Lord bears fruit later when his grandson Jacob goes to the same locality and receives a vision of the Eternal House. There are consequences to our spiritual actions; they do bear fruit even if our natural eyes do not see it come about in our life time.

Next we find Abraham (for his name has now been changed) taking his son Isaac up Mount Moriah. We need not go into this well known story, suffice it to say that Moriah was where David met with the Lord, bought the real estate, and where Solomon eventually built the Temple. It was also of course the place the Lord Jesus died for mankind: another Son offered by another Father for sin - and a Lamb provided!

**" Then the angel of the LORD commanded Gad to say to David,
that David should go up and build an altar to the LORD
on the threshing floor of Ornan the Jebusite. "**

1 Chron. 21: 18

**" Then Solomon began to build the house of the LORD
in Jerusalem on Mount Moriah, where *the LORD* had
appeared to his father David, at the place that David had
prepared on the threshing floor of Ornan the Jebusite. "**

2 Chron. 3: 1

Upon Mount Moriah, Abraham "saw" the Lord, for this is what "Moriah" literally means. What did he see? That the Lord would provide a sacrifice for sin, which would ultimately be the Lord Jesus. Abraham saw the sacrificial animal given by God (Gen. 22: 13). Later it would be understood that it would be at the House of the Lord that sacrifice should be offered.

Here on Moriah Abraham "saw" not only the sacrificial animal but the "House of the Lord" in which it would be offered. In fact paradoxically the Lamb yet to come would be offered here on Moriah, and He Himself would be that "House"! The Lord Jesus Christ would be the Sacrifice, the Priest and the Temple all in one (Eph. 5: 2 / Heb. 2: 17 / Rev. 21: 22).

Amazingly, this very site once belonged to Ornan upon which David built an altar, having bought the immediate area for 50 pieces of silver.

"Silver" in Scripture speaks of "redemption". It was for 30 pieces of silver that Jesus was "bought" at His betrayal. So we see that "silver" is associated with sacrifice.

David then buys the entire mountain site for 600 pieces of gold in weight; this would later become the Temple site (1 Chron. 21: 15-28).

Silver for sacrifice; gold for the House.

ONE MOUNTAIN; THREE MEANINGS

As we have seen, Mount Moriah plays a significant role in the story of Redemption. For each of the three great men of God associated with Moriah we find these progressive chapters of the Salvation Story.

Concerning **Abraham**, Moriah was the place of **Provision**
For **Solomon** the Mount was the place of **Habitation and Glory**
For the **Lord Jesus** it was the place of **Full Redemption**

MOUNT ZION

About 1048 BC David captured the town of the Jebusites and made it his own city (2 Sam. 5: 7 -9) calling it the City of David.

This mount or ridge upon which the city sat, was the site upon which David later erected his Tabernacle. However the term "Zion" was not restricted to this small-ridged hill area to the south-west but eventually to the actual Temple site itself.

The meaning of the name "Zion" is somewhat in disputed. Suggested meanings of the name include: "Exalted" or "lifted up" / "dried up" / "sepulchre" or "monument" / "citadel".

It is sometimes translated "Sion". It's been suggested that the spelling should be confined to "**Zion**" in the Former Covenant writings, and to "**Sion**" in the Fresh. The basis for this is that "Zion" most probably comes from the root word meaning "to be parched" whereas "Sion" may mean "Sunny". However the connection between the two may be tenuous.

Whatever the actual meaning the prophetic significance is the same: Zion / Sion was the city of Davidic government and worship. This twin role of government and worship makes it the ideal symbol combining the two Kingdom ministries of Kingship and Priesthood.

This ofcourse has very special meaning for us because the Lord Jesus, David's "greater son", is both King and Priest.

Mount Zion has a major prophetic role to play in contrasting the natural with the spiritual (see Heb. 12: 22).

Zion has a three-fold truth to it, that of the True (heavenly), that of the Natural (earthly), and that of the Corporate (spiritual).

The True is the Heavenly and Eternal Zion in heaven;

The Natural is the earthly but temporary Zion in the land of Israel;

The Corporate is the spiritual and pilgrim Saints of Zion.

This progressive truth of the heavenly being the Real on which the earthly is patterned, flows through to the dynamic Zion, the saints of God themselves.

So the **Heavenly** was the pattern for the **Earthly** which foreshadowed the **Spiritual**.



Chapter 6

Moses to David

THE BEGINNING : MOSES' TABERNACLE

It's been said that the Israelites were really just liberated slaves, totally unacquainted with war, self-government or a proven trust in their God.

These were things they had yet to learn. The long trek via the Red Sea to Mount Sinai was to give the Lord time to establish and educate them in His ways. This was to be no quick route!

So too we could say there is a long trek from the establishment of Moses' Tabernacle to the coming of David's Tabernacle, onto Solomon's Temple and then onto the Bride of Christ. The Lord has had to educate and establish us in many truths along the way. There was to be no short cut here either!

Moses initially built a temporary tent called the Tent of Meeting (Exo. 33: 7) which acted as the forerunner to the Tabernacle proper, until the latter was completed. Interestingly enough it took nine months for the Tabernacle to be completed, the same period of gestation of a baby in the womb. God was birthing something here.

There is a constant moving from "tent to tent" in our study of the House. While the pattern remains basically the same, the function of each House is different; in fact the function and purpose actually INCREASES in revelatory understanding. This is vital to understand.

So we cannot appreciate fully the meaning of any one House without understanding its predecessor.

Moses' Tabernacle starts at Sinai, on the mount where Moses received the pattern. This same Tabernacle is then carried by the Israelites for the next forty years in their wanderings. Finally, upon entering the Promised Land of Canaan, the Ark of the Covenant comes to rest at Shiloh; from Sinai to Shiloh. Significantly the name *Sinai* means "thorny bush" or "enmity", and the name *Shiloh* means "rest and tranquillity".

A journey from enmity to peace; from a thorny and uncomfortable place to one of rest. This is illustrative of the journey from Sin to Reconciliation.

Once at rest in Shiloh the Tabernacle housing the Ark became the focus of the religious life of the Israelites. Moses had died just prior to entering Canaan and Joshua had led the people in. For the next several hundred years the Tabernacle and the Ark remained at Shiloh.

THE RISE OF DAVID'S TABERNACLE

Now we come to one of the most intriguing portions of Scripture; the pitching of David's tent which would eventually house the Ark of the Covenant even though Moses' Tabernacle was still in use.

The question that naturally arises is: why did David seemingly contradict God's purpose for the Tabernacle and pitch his own tent? And why did he put the Ark in his tent and not in the Tabernacle enclosure? Was David rebelling against the Lord? Was David in God's will by doing this or was he being presumptuous?

Certainly David was a man of God and one who knew His voice. Therefore it's inconceivable that David would've "done his own thing" and set up another tent in opposition to the

"official" Tabernacle unless he had heard from the Lord. He must've had good reason to pitch another tent and bring the Ark to it. What was it?

The answer lies in the Book of Jeremiah written some 400 years after David's reign. During this period Israel was once more in a state of apostasy, so God sent Jeremiah to prophecy to them. Israel was in rebellion and was clearly relying on the Temple as kind of talisman, having a false sense of security. They boasted that God was on their side because of the presence of the Temple. Jeremiah was sent to put them straight.

In answer to our questions, the important section is found in Jer. 7: 12 and 14. The Lord is speaking:

" But go now to My place which was in Shiloh, where I made My name dwell at the first, and see what I did to it because of the wickedness of My people Israel...therefore, I will do to the house which is called by My name, in which you trust, and to the place which I gave you and your fathers, as I did to Shiloh. "

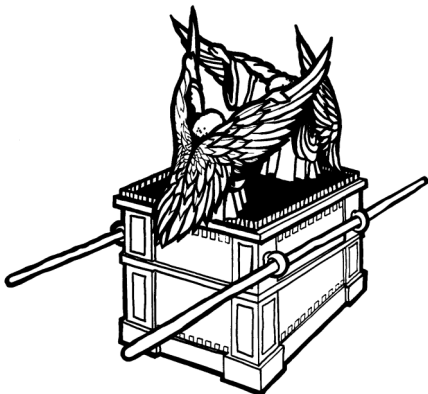
Jer. 7: 12-14

The question arises: what had the Lord done to Shiloh 500 years earlier, even before David's reign? He had judged it by allowing the Philistines to destroy the city due to Israel's wickedness. Now all those years later Jeremiah was giving a warning of a similarly pending judgement: "Remember what I did to Shiloh; look at your history, I'm about to do it again" says the Lord.

So the key to why David pitched another tent for the Ark lies here. The sin associated with Shiloh was likened to that which was again occurring during Jeremiah's time some 500 years later. What was the sin that brought Shiloh down? Apostasy and pride under the priesthood of Eli and his sons Hophni and Phinehas.

Let's remember that after the conquest of Canaan the Tabernacle was erected at Shiloh and there it remained until the time of the Philistine invasion about 1,000 BC. However it's clear that the Tabernacle itself wasn't destroyed at the time of Shiloh's demise because it resurfaces again on Mount Gibeon during David's reign (see 1 Chron. 21: 29).

During the Tabernacle's siting at Shiloh the Ark of the Covenant was captured in battle and taken off by the Philistines. Eli was High Priest at the time. Apostasy was rife, and judgement came upon Israel. Shiloh was destroyed; the Ark was captured; and Eli, Hophni and Phinehas slain.



The Ark was taken to the Philistine temple of the fish god Dagon at Ashdod, where the idol fell face down twice in two days, a sign of judgement against the Philistines. The Ark was then hurriedly dispatched to three other Philistine cities but each time a curse fell on each city. Finally after nearly seven months of this the Philistines decided to return the ark to Judah.

After various mishaps on the part of the Philistines and Israelites for not treating the Ark with devotion and respect, it ended up at Kirjath-jeraim under the priestly oversight of Eleazar. It seems the Ark rested here for about 100 years right through the judges period of Samuel, king Saul's reign and well into David's.

After David's third anointing as King over both Israel and Judah, he felt compelled to bring the Ark back. Again there were some issues of respect and order to be sorted out because David attempted to bring the Ark back in an incorrect manner. After a brief interlude of three months David sanctified the priests and people, and brought the Ark into the city according to God's ways.

By this time the Tabernacle had been erected at Mount Gibeon. However the Ark had been gone since the Philistine invasion. The glory had departed from the Tabernacle (*ichabod* = the glory has departed). Yet the sacrifices continued - without the presence of the Ark. Clearly David didn't want the Ark to go back to a tent from which the Glory had departed over 100 years earlier.

The fact that David was still alive at this time is perhaps the one strong indicator that he was in God's will in the matter of the Ark's return. When others attempted to touch the Ark, look under the Mercy Seat, or mishandle it in any way, they were struck down with plague or disaster. But when David brings the Ark in, under the correct method, he isn't struck down. Surely if the Lord had not been in what David was doing He would've struck David as well. But He didn't. Why? Because obviously David was in God's will by bringing the Ark back, even though it wasn't to the Tabernacle of Moses.

When the Ark rested back in Jerusalem it was on Mount Zion, while down the road at Mount Gibeon the Tabernacle continued on in its function of offering sacrifices. And the Lord allowed this.

Down at Gibeon there was a priesthood, sacrifices and the correct pattern of the tent - but no Ark. However up at Mount Zion there was no Aaronic priesthood, no animal sacrifices, and no three-fold pattern of the structure - but the Ark was there!

Many lessons can be construed from this but perhaps the most important for us in this study deals with the truth of **TRANSFERENCE** of function.

First we must note that God continued to approve the structure He had commanded Moses to build. Some writers on this subject say that God's focus was entirely on David's Tabernacle at Zion while He ignored Moses' Tabernacle at Gibeon. This was not so.

A transference was happening in the spiritual realm and the presence of two Tabernacles was indicative of this. Often when the Lord is bringing in a new move or revelation there is a blending of the former and the new before the latter is established.

We find this was so between the period of the Former and Fresh covenants. There was a silent period of approximately 430 years from the end of Malachi to the beginning of the Gospel period. A blending was happening. Similarly between Saul's and David's reigns there was an overlap. We could find other examples I'm sure but these are some that highlight this process.

The Lord had a fresh purpose in mind for David's Tabernacle but it didn't obliterate the immediate need for Moses' Tabernacle. There would be an overlap. This lasted for 40 years.

True, there would be a definite contrast between the two Tabernacles, but we see that David still honoured the Tabernacle at Gibeon. He wasn't out to steal sheep from Gibeon for his own movement at Zion!

At Moses' Tabernacle the Priesthood still functioned even though they knew very well the Holy of Holies was empty! At Gibeon animal sacrifices still continued and the order was

maintained just as the Lord had commanded Moses centuries earlier. Over at Zion sacrifices were also offered, but these were not animal sacrifices but only those of praise.*

David initiated singers and musicians at Zion and brought some of the Levites from Gibeon to function at the site of the Ark (1 Chron. 16: 4) . We might well wonder how those serving at the "old" order at Gibeon coped by being at Zion. Since animal sacrifices were restricted to Moses' Tabernacle only sacrifices of Praise could be offered at David's. The period of transference must have been difficult, but no doubt the presence of the Ark smoothed the way.

We should note that it would be wrong to suggest that singing and music was found only at Mount Zion. David made sure that there were singers at both Tabernacles during this period of transference.

" So he (*David*) left Asaph and his relatives there before the ark of the covenant of the LORD to minister before the ark continually, as every day's work required; and Obed-edom with his sixty eight relatives; Obed-edom, also the son of Jeduthun, and Hosah as gatekeepers. "

1 Chron. 16: 37-38

At Mount Zion:
David's
Tabernacle

" (*David left*) Zadok the priest and his relatives the priests before the tabernacle of the LORD in the high place which was at Gibeon, to offer burnt offerings to the LORD on the altar of burnt offering continually morning and evening, even according to all that is written in the law of the LORD, which He commanded Israel. With them were Heman and Jeduthun, and the rest who were chosen, who were designated by name, to give thanks to the LORD, because His lovingkindness is everlasting. And with them were Heman and Jeduthun with trumpets and cymbals for those who should sound aloud, and with instruments for the songs of God... "

1 Chron. 16: 39-42

At Mount Gibeon:
Moses'
Tabernacle

Yes, there was a distinct difference between the two tabernacles but strangely their functions were not entirely in contrast. For a period they were somewhat complementary. As time went by of course it became clear that a new order was being established, but it would do damage to the principle we're considering if we were to put one against the other.

The principle we're considering in this study is that each House builds upon its predecessor. All the Houses have an important progressive and sequential role.

Some have suggested that the old order at Gibeon was just that, old and out of date. They further indicate that only at Zion could you find "pure" worship. Rarely do we see the Lord raise up one thing in direct and immediate contrast to another. There is usually a period of adjustment, an overlap as the transference takes place. We shall see later why this was important in relation to the building of the Temple coming after the inauguration of David's Tabernacle and not directly after Moses'.

David's "Tabernacle" was really just a tent, and probably an open one at that. The fact that it was simply a tent points to the transitory nature of its purpose. It was never meant to be permanent, at least in the sense of a site for the focus of devotion. It was a temporary tent awaiting the building of the Temple.

*It is true that animal sacrifices were offered when David's Tabernacle was first inaugurated. After that all such sacrifices ceased there.

Two hundred years later the prophet Amos would speak of the symbolic nature of David's Tabernacle and its return, but in a much more dynamic and inclusive manner (Amos 9: 11-12. / see also Acts 15: 16).

It's important to recognise that God wasn't duplicating the design pattern of Moses' Tabernacle when He allowed David's Tabernacle to be erected. For example David's tent didn't have three Courts.

But the Lord was enlarging upon the spiritual pattern of Moses' Tabernacle; the Ark and its attending Glory was being transferred from a hidden place to an open one. The Lord's purpose was to increasingly prepare for the uncovering of the Great Mystery of His Eternal Purpose (see Col. 1: 26-27).

COMPARISONS BETWEEN THE TWO TABERNACLES

The following table shows the difference between the two fundamental roles and purposes of each Tabernacle together with some of their typological meanings.

TABERNACLE OF MOSES (Mish-kan = residence, structure, tent)	TABERNACLE OF DAVID (Ohel = cover, dwelling place)
Had three-fold court structure	Had one "court"
Had all the furnishings, but later no Ark	Had the Ark but no other furnishings
Animal sacrifices	Sacrifices of praise and worship
Had the Veil	Had no veil
Had Priesthood and Levites	Had Levites but no Priesthood
Initially no singers or musical instruments	Singers and musical instruments common
Focus on the Law	Focus on the Mercies of God
Dedicated for one nation, Israel	Dedicated for all nations
Typifies the Former Covenant	Typifies the Fresh Covenant
Priestly orientation	Kingly orientation
Many blood sacrifices	One initial blood sacrifice
Had many places of "rest"	"Rested" only at Zion
Mobile	Static
Precious gems adorned the tent	Preciousness of the Ark alone
Three entrances	One entrance
Holy of Holies veiled and hidden	Holy of Holies (=Ark) open to view
Formal worship	Dynamic worship
Would give way to the Temple	Would give way to the Bride
Associated with a Prophet	Associated with a King
Ceremony and ritual	Spontaneous expressions of joy
Lost the Ark, never to return	Gained the Ark, to preserve it
Ark lost to Philistines	Ark passed to Solomon

Figure 7

SOME PRINCIPLES

Moses built the Tabernacle; David pitched a tent.

The former prepared a tent, the latter prepared a place.

The blessings upon the Corporate starts first with the Individual.

A correct Pattern-order must never override the correct Spirit-order.

Moses, brought up in a king's house becomes a shepherd.

David, brought up as a shepherd, becomes a king.

The Ark comes to a new tent, a new setting, new worship, and a new order.



Chapter 7

David to Solomon

TWO TABERNACLES OR ONE?

Before we look at the link between David's Tabernacle and Solomon's Temple we need to consider one more aspect in regard to the former. In the following verses we note the underline phrases to be in the plural.

**" O send out Your light and Your truth, let them lead me;
let them bring me to Your holy hill and to Your dwelling places. "**

Psa. 43: 3

**" There is a river whose streams make glad the city of God,
the holy dwelling places of the Most High. "**

Psa. 46: 4

**" For the choir director; on the Gittith.
A Psalm of the sons of Korah.
How lovely are Your dwelling places, O LORD of hosts! "**

Psa. 84: 1

The word used to describe this is *mish-kawn'* (Strong's H4908) meaning a *residence* (including a shepherd's *hut*, the *lair* of animals, also the *Temple*), but specifically the *Tabernacle*, and more properly its wooden walls.

The question now is: what dwelling places (plural) does this refer to? The only two candidates seem to be Moses' Tabernacle and David's Tent. The above three Psalms most probably refer to these two.

However some writers seem to conveniently overlook the co-existence of these two and use the above verses to say that only David's Tabernacle is being referred to in these psalms. They hold that even though there was only one Tent pitched by David, it spoke of two functions. The rationale for this is based on the Davidic Covenant which identifies David with a promised Kingly line (2 Sam. 7: 16), as well as his introduction of "free worship" at the Tabernacle on Zion.

This is the so-called **twin function** of David's Tabernacle. This tent, as simple as it was compared to the structure of Moses' Tabernacle, nevertheless combined two prophetic concepts, the **PRIESTLY** and the **KINGLY**. So we get a Tabernacle that has to do with Kingship as well as Worship.

This in fact is quite true. David's Tabernacle is not simply concerned with a new level of worship, as some insist, but it deals with Worship and Government. However to use the above three psalms to back this up is a sloppy use of Scripture.

There are many conferences, books and articles highlighting the truth of Davidic Worship as something fresh for the Church. All the wonderful aspects of David's era of worship are not in question, and it would truly seem that at this time we have a super-abundance of anointed music coming forth - in torrents. This, together with the use of the Arts and Dance in worship is commonly referred to as "the Davidic Tabernacle".

But to focus solely on this aspect of David's tent would impoverish what the concept holds as another legitimate truth, that of Governmental or Kingly Rule.

We need to hold both the concept of Worship and Rule as a tandem truth. One without the other brings imbalance.

If we want to use the concept of two tabernacles (meaning the twin functions of the one Davidic Tabernacle) then we need to know what we mean by that.

There is indeed one tent or House, however there are Scriptural texts that speak of two functions of this one house. When speaking of David's Tabernacle we need to identify clearly which function we are referring to; so let's look at some of the texts that give support to these two.

GOD'S PROMISE OF A DAVIDIC THRONE (The KINGLY function)

**" But as for Me, I have installed My King
upon Zion, My holy mountain."**

Psa. 2: 6

**" For there thrones were set for judgment,
the thrones of the house of David."**

Psa. 122: 5

**" For a child will be born to us, a son will be given to us;
and the government will rest on His shoulders;
and His name will be called Wonderful Counsellor,
Mighty God, Eternal Father, Prince of Peace.
There will be no end to the increase of *His* government
or of peace, on the throne of David and over his kingdom,
to establish it and to uphold it with justice and righteousness
from then on and forevermore. The zeal of the LORD of
hosts will accomplish this."**

Isa. 9: 6-7

**" A throne will even be established in loving-kindness,
and a judge will sit on it in faithfulness in the tent of David;
moreover, he will seek justice and be prompt in righteousness."**

Isa. 16: 5

GOD'S APPROVAL OF DAVIDIC WORSHIP (The PRIESTLY function)

**" And so it was, that when the bearers of the ark of the LORD
had gone six paces, he sacrificed an ox and a fatling.
And David was dancing before the LORD with all *his*
might, and David was wearing a linen ephod.
So David and all the house of Israel were bringing up the
ark of the LORD with shouting and the sound of the trumpet. "**

2 Sam. 6: 13-15

**" He (David) appointed some of the Levites as ministers
before the ark of the LORD (in Zion), even to celebrate and to
thank and praise the LORD God of Israel..."**

1 Chron. 16: 4

So we find the two functions of the PRIESTLY (meaning Worship) and the KINGLY (meaning Government) have Scriptural support in relation to David's one Tabernacle.

These both relate directly to David's Greater Son, the Lord Jesus. This is proved through the association with the Priest-King, Melchisedec (see Hebrews chapters 5 to 7). Always when dealing with these functions we connect them from **David** to **Jesus Christ** through to **Us**. It all has to do with **a Seed, a House, and a Kingdom**.

Fresh Covenant believers are identified with this same twin function through the following passages :

" ...you also, as living stones, are being built up as a spiritual house for a holy priesthood, to offer up spiritual sacrifices acceptable to God. "

1 Pet. 2: 5

" He has made us *to be* a kingdom, priests to His God and Father; to Him *be* the glory and the dominion forever and ever. Amen."

Rev. 1: 6

" You have made them *to be* a kingdom and priests to our God; and they will reign upon the earth."

Rev. 5: 10

The office of Priest and King is clearly identified with the Lord Jesus and with Fresh Covenant believers in Him. David's Tabernacle was a prophetic sign of that which was to come when David's Greater Son (the Lord Jesus) would come to His own. This is why it was one tent but contained within it, so to speak, two functions.

Today when we align ourselves with all that is good in Davidic Worship we also need to recognise that Davidic Government goes hand in hand with it. When the focus is solely on Worship to the detriment of Governmental issues in the Body, we become imbalanced. Likewise when we over-emphasise the Kingly function of government, discipline, protocol and order, and neglect the Prophetic Worship aspect we'll also find problems.

Both the Kingly function and the Priestly must act in partnership. These two offices were separate in the period of the Former Covenant, but in the Lord Jesus they were combined into one. This is the meaning of the "two Tabernacles or Houses" of David's Tent. And it's exciting!

The throne and the altar are combined; the kingly and the priestly are inseparable; worship and government are partners.

Now let's move on from David's Tabernacle and all its meanings and look at Solomon's Temple and the truths it contains. Get ready for this, for it shall truly be an eye-opener.



THE LINK BETWEEN TENT AND TEMPLE

Moses built the first Tabernacle around the year 1491 BC after receiving the pattern from the Lord at Mount Sinai. This was transported for 40 years through the wilderness until it was erected in the Promised Land where it remained in use for about the next 340 years.

In the year 1045 BC David felt moved by the Lord to bring the Ark back to Judah, after its 100 year absence from the Tabernacle. Pitching a tent for it at Mount Zion he fetched the Ark and eventually brought it in.

Approximately 40 years after this event Solomon built the Temple on Mount Moriah according to the instructions he received from the Lord through his father, David.

Over 200 years after David, the prophet Amos spoke of a time of restoration to do with the raising up of a House associated with the king :

**" In that day I will raise up the fallen booth of David,
and wall up its breaches; I will also raise up its ruins
and rebuild it as in the days of old..."**

Amos 9: 11

When Amos spoke these words David's tent as a structure was well and truly gone. However Solomon's magnificent Temple was up and running in all its glory. Yet the prophet didn't look to this wonderful structure as a sign of hope for the future, rather he prophesied of a seemingly small tent that had no glory associated with it other than the presence of the Ark. There was obviously something special about David's Tabernacle.

We find the prophecy of Amos resurfacing again in James' speech in Acts 15: 16-18 :

**" After these things I will return, and I will rebuild the tabernacle
of David which has fallen, and I will rebuild its ruins, and I will
restore it, so that the rest of mankind may seek the Lord, and all the
Gentiles who are called by My name, says the Lord, who makes these
things known from long ago. "**

In context this text has to do with accepting the Gentiles into the kingdom of God through faith in Christ. This was foreshadowed by David's tent on Mount Zion in its depiction of a House that would be open to all nations – the veil was not in place as a barrier to the Ark (=Jesus). Neither Amos nor James used the imagery of Moses' Tabernacle as a symbol for the coming-in of the Gentiles, for then the Gentiles would've had to enter through the Mosaic covenant and all its regulations. No, rather the prophets spoke of David's tent.

Hence the Tabernacle of David was a type of the Church built by Jesus Christ, David himself being seen as a type of the Lord Jesus. So David's Tabernacle, linked to the prophecy of Amos, is identified with the coming-in of the Gentiles. This was sealed when the Lord poured out His Spirit upon both the Jews (Acts 2: 1-12) and the Gentiles (Acts 10: 44-47).

So we can see that it wasn't to be Moses' Tabernacle nor Solomon's Temple that would feature in God's great plan for the new age to come, but David's tent. Naturally it wasn't the structure of the tent itself but what it stood for; Priestly and Kingly truths. The Fresh Covenant made in the blood of the Lamb would make all this clear, but the pattern or design of

the Tabernacle still held truths to be considered. Solomon's Temple would take this pattern to a new level and highlight an amazing concept; that of **the Man hidden in the Temple!**

Just as there was a redemptive pattern within the design of the Tabernacle of Moses, and just as David's tent gave a prophetic indicator of the "new and living way" into the presence of the Lord without the veil obstructing Him, so too Solomon's Temple displays the Corporate Man that speaks of the Body of Christ.

Before we embark on this amazing insight, we need to consider one more point.

WHY THE TRANSITION BETWEEN TABERNACLE AND TEMPLE?

If Moses' Tabernacle tells the story of Redemption, and if Solomon's Temple speaks of Kingdom Government, why was David's tent needed between these two? What is the purpose of having this relatively brief interlude of David's tent in-between Tabernacle and Temple?

My personal view is this: Moses' Tabernacle speaks of Redemption and transition whilst the Temple speaks of Government and permanency. You might think that having passed through the blessing of Redemption a leader could enter directly into Governing God's people. However could it be that the Lord in His great wisdom saw that moving directly from Redemption into Government without any accompanying compassion and grace, would lead to control and dictatorial oversight, rather than kingdom leadership and humble servanthood.

Put simply, the intimacy expressed by David's Tent was needed as a "buffer" between Redemption and Government. We are all aware of pastors who lord it over their flocks without compassion and grace. Was God telling us that in between Salvation and Governing, leaders need an experience of open intimacy with Him, a soft heart in order to control any tendency to act harshly toward the brethren? I believe that the worshipful, joyous intimacy of David's Tabernacle prepared the way for a compassionate form of governmental authority under Solomon.

We can see this in the early years of Solomon's reign when he specifically sought for wisdom in order to rule the people with compassion and justice. The latter years of his reign were a different matter.

So we get this sequence:

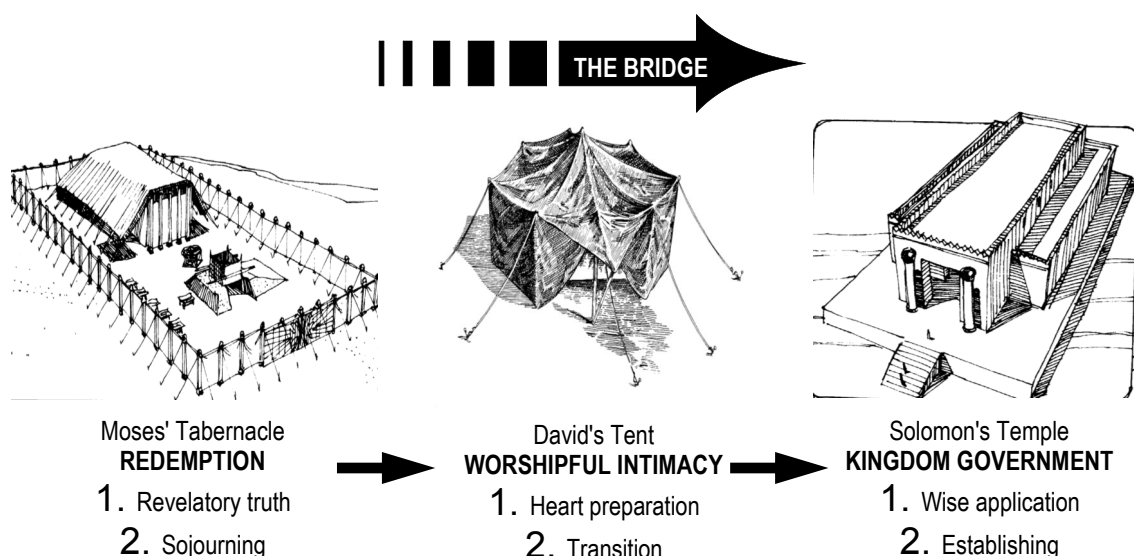


Figure 8

Now to the Man hidden in the Temple.

SOLOMON'S TEMPLE

Just as there was a divine design handed to Moses for the first Tabernacle, so too King David received a pattern from the Lord for the first Temple. Solomon built this Temple according to the pattern his father David received, because David was forbidden by the Lord to erect the House. In fact the very order of worship established by David was also incorporated into the services of the Temple in Solomon's time.

David's Tent was used for worship for about 30 years or so, co-existing with Moses' Tabernacle at Gibeon. David's tent was still in use during the construction of the Temple, and Solomon, as king, went to Moses' Tabernacle to offer sacrifices (1 Kgs. 3: 4).

The Ark of the Covenant was taken from David's tent at Zion and carried into the Holy of Holies of the newly constructed Temple. When in place the carrying staves were removed then repositioned (1 Kgs. 8: 8) as a sign that the Ark had now found its ordained resting place.

THE HIDDEN MAN

As in Moses' Tabernacle we saw the pattern of the Cross (see page 15), so too in Solomon's Temple we find another pattern. The Temple did follow the basic design of the Cross although there were more furnishings and far greater detail there. But the Cross-form now gives way to the reason for the Cross; a man is associated with it!

The floor plan of Moses' Tabernacle outlines the Cross, while the floor plan of the Temple outlines the form of a human figure. The Hebrew word for 'plan' is *tabnit* and can be translated as "design, structure, form, likeness, figure or shape".

According to all the prophecies of the Former Covenant this man on the cross should be both King and Priest. Moses' Tabernacle gave us the truth of Redemption through the Cross. Now Solomon's Temple depicts a Man hidden in its pattern that gives us the truth of the Messiah.

This "hidden man" is a composition of High Priest, King, and even includes the man Israel (formerly called Jacob). The latter may seem an odd addition to the former two figures, but as we shall see, Jacob/Israel plays a fundamental role in understanding the secret of Solomon's Temple. So let's begin with him.

PILLOW TO PILLAR

The well-known story of Jacob asleep at Luz is our starting point. Jacob was on his way to the land of Mesopotamia to find a wife. In Hebrew thought to have a wife is the same as to "build a family" (particularly of sons). So Jacob was on his way to becoming a "builder". His dream experience confirms this but in a way he didn't quite expect.

" Then Jacob departed from Beersheba and went toward Haran. He came to a certain place and spent the night there, because the sun had set; and he took one of the stones of the place and put it under his head, and lay down in that place. He had a dream, and behold, a ladder was set on the earth with its top

reaching to heaven; and behold, the angels of God were ascending and descending on it. And behold, the LORD stood above it and said, "I am the LORD, the God of your father Abraham and the God of Isaac; the land on which you lie, I will give it to you and to your descendants. Your descendants will also be like the dust of the earth, and you will spread out to the west and to the east and to the north and to the south; and in you and in your descendants shall all the families of the earth be blessed. Behold, I am with you and will keep you wherever you go, and will bring you back to this land; for I will not leave you until I have done what I have promised you."

Then Jacob awoke from his sleep and said, "Surely the LORD is in this place, and I did not know it." He was afraid and said, "How awesome is this place! This is none other than the house of God, and this is the gate of heaven."

So Jacob rose early in the morning, and took the stone that he had put under his head and set it up as a pillar and poured oil on its top. He called the name of that place Bethel; however, previously the name of the city had been Luz." "

Gen 28: 10-19

So Jacob had set out to build a family. In fact in sending him out his father Isaac said :

" May God Almighty bless you and make you fruitful and multiply you, that you may become a company of peoples. "

Gen 28: 3

Interestingly enough, Jacob's two wives Rachael and Leah are later referred to as "builders" of the House of Israel (Ruth 4: 11). So as Jacob dreamt of a House, then called that place the House of the Lord (Bethel), on his way to find a wife and "build a house", he not only builds a human household, but centuries later his offspring, the Tribes, build the actual Temple. One dreamer; two Houses. Apparently a tradition of the Jews holds that Jacob actually "saw" the Temple-to-come in the dream.

Nothing in the Word of God is there to 'fill in' the narrative. Every word, every phase has importance. So, note how Jacob sleeps that night – he uses a rock for a pillow, as was the custom. His head is raised off the earth, resting and dreaming.

After he awakes Jacob takes that same pillow and sets it up as a pillar, anoints it to set it apart, and declares the place to be the House of God (Gen. 28: 18-19). Traditionally this rock is identified with the foundation stone of the Temple through its association with Abraham and Jacob.

In Solomon's Temple the foundation stone where Abraham bound Isaac was covered over by the floor of the Holy of Holies. Today at the Muslim site of the Dome of the Rock a rocky outcrop purporting to be this same stone can be seen.

In the following diagram (page 49) we see the start of the Hidden Man in the Temple. Jacob's headrest in the form of a stone is prophetically linked to the rock base of the Holy of Holies in Solomon's Temple. As we shall see, not only does Jacob's head serve as a "model" for the Holy of Holies, but his entire body depicts the Temple!

DREAMING JACOB

Although no doubt this was how Jacob slept that wonderful night, on his side and somewhat huddled up, the depiction below shows the diagrammatical truth of how the Temple was patterned on this sleeping man.

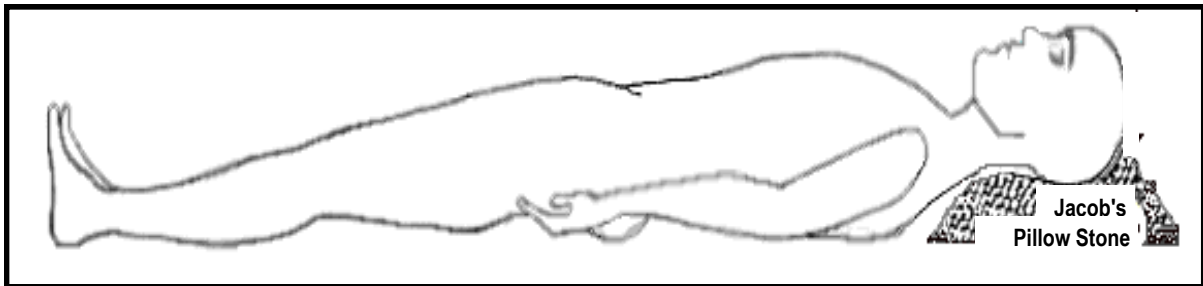
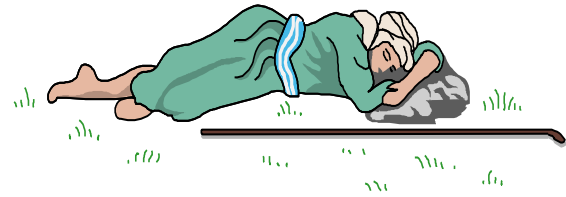


Figure 9

JACOB DREAMING AT BETH-EL

Genesis 28: 10-22 / note the rock on which Jacob rested his head; at the place he named "House of God". So too the Man in the Temple (House) rests his head on a rock which we'll see was at the base of the Holy of Holies.

When we turn the figure to a different elevation we see the man laid out on his back, head resting on a stone, and splayed out as it were. He is shown as a naked man rather than clothed, even to the extent of having no priestly turban, which is removed in our view of the Temple plan. The floor plan to the right is "extended" with the two pillars of Jachin and Boaz laid flat to depict the man's legs. This will be explained in the following pages.

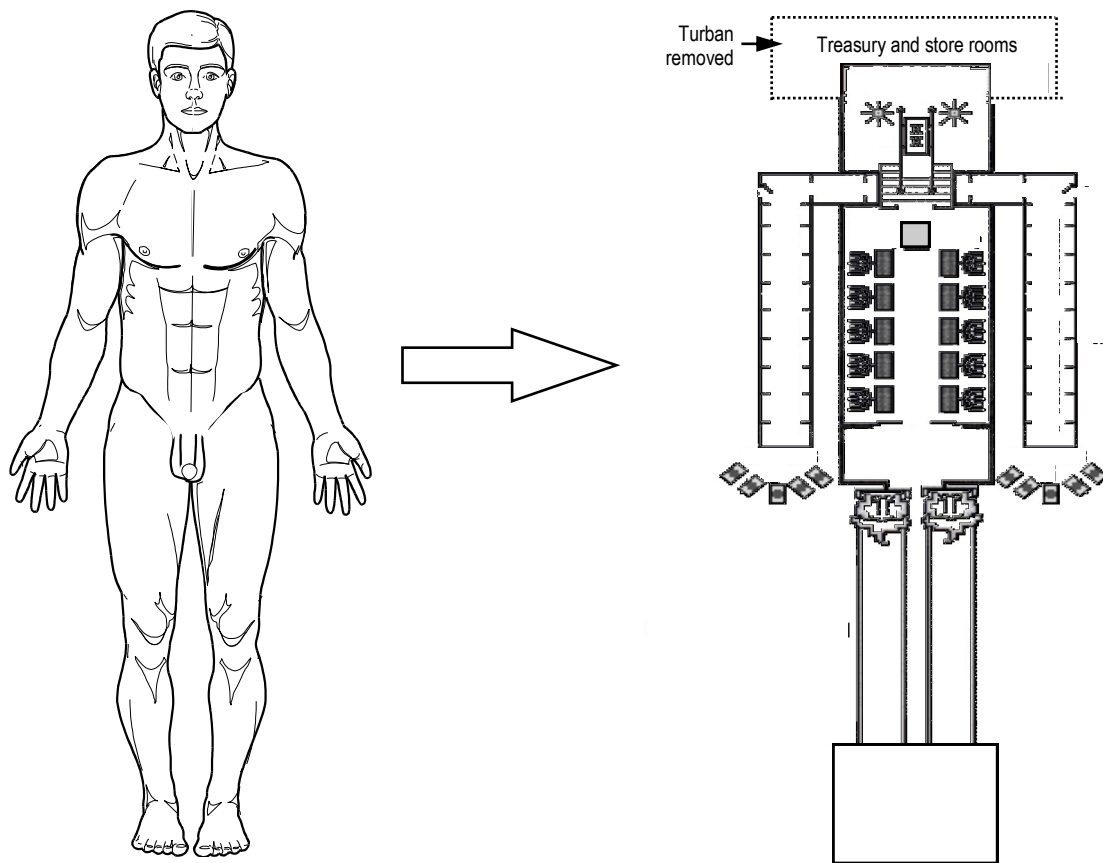


Figure 10

So far we've seen that Jacob sleeping on a stone pillow depicts the stone foundation for the Holy of Holies, his head representing that special room. Further, when viewed from above, the outstretched sleeping man corresponds to the floor plan of Solomon's Temple. Thus the ground plan shows the Temple to be in the shape of a human; the very issue that Paul writes about centuries later:

"...do you not know that your body is a temple of the Holy Spirit, who is in you..."

1 Cor. 6: 19

Now we come to the full picture of the Man hidden in the Temple.

THE HIGH PRIEST AS THE HIDDEN MAN

The High Priest of Israel was the only person who could enter all three areas of the Tabernacle or Temple. Only he had access to all the areas, the Holy of Holies especially being his sole privilege of entry. Therefore the Temple plan depicting the human form begins with that of the High Priest.

The exterior of the Temple consisted of the whitish limestone that lies in great abundance in Israel. The colour is reminiscent of the white garments the High Priest wore on the Day of Atonement (Yom Kippur) when he entered the Holy of Holies on behalf of Israel. Only on this day did the High Priest wear all white. The remainder of the year he wore garments of gold during the rites and ceremonies. This golden clothing corresponds to the gold interior of the Temple.

So we have the exterior and interior of the Temple actually symbolising the garments of the High Priest. White for the exterior, gold for the interior. Thus we begin to see how the Temple corresponds to the Hidden Man of the Temple.

In fact the colour arrangements and materials of the Tabernacle furnishings and curtains is carried through into the garments of the Bride when the prophet Ezekiel portrays Israel as the wife of the Lord. This same colour coordination is later carried through into the Temple itself.

**" I also clothed you with embroidered cloth and put sandals
Exo 26: 14 → of porpoise skin on your feet; and I wrapped you with fine linen ← Exo 27: 9
and covered you with silk. I adorned you with ornaments, put
bracelets on your hands and a necklace around your neck. I
also put a ring in your nostril, earrings in your ears and a beau-
tiful crown on your head. Thus you were adorned with gold and ← Exo. 35: 32
silver, and your dress was of fine linen, silk and embroidered
cloth. You ate fine flour, honey and oil; so you were exceedingly ← Exo. 29: 40
beautiful and advanced to royalty. Then your fame went forth
among the nations on account of your beauty, for it was perfect
because of My splendour which I bestowed on you," declares
the Lord GOD. "**

Ezek 16: 10-14

Seeing the human form depicted in the plan of the Temple has long been proposed by both Jewish and Christian researchers. Just as Christians can readily see the Tabernacle furnishings correspond to the Altar of Sacrifice on the Cross, the Communion Table with its bread and wine, the seven lamps of the Holy Spirit, and the Incense altar as worship, so too others have seen the Temple depicting a hidden human figure. So we continue to advance in search of the fuller meaning of this fascinating subject.

PLAN AND FORM

To the right we can see the ground plan of Solomon's Temple in its basic outline.

You will note that the area to the west immediately behind the Holy of Holies consists of the Treasury rooms and Priest's cells. In the diagram of the Temple Man (page 49) this area is designated as the High Priest's *misnepet* = a rectangular turban*

The turban is diagrammatically "removed" as we consider this insight in relation to the sleeping Jacob, but left intact when considering the figure of the High Priest.

That there should be a human form depicted in the Temple floor plan shouldn't surprise us. The natural speaks of the spiritual, and often spiritual insights reflect the natural which parallels it (1 Cor. 15: 46).

The Hebrew words used to describe shape and form in relation to spiritual beings like God and angels, indicate that a "pattern" of some sort is evident.

We see this in the following verses where the prophet Ezekiel has visions of forms in the shape and likeness of a man.

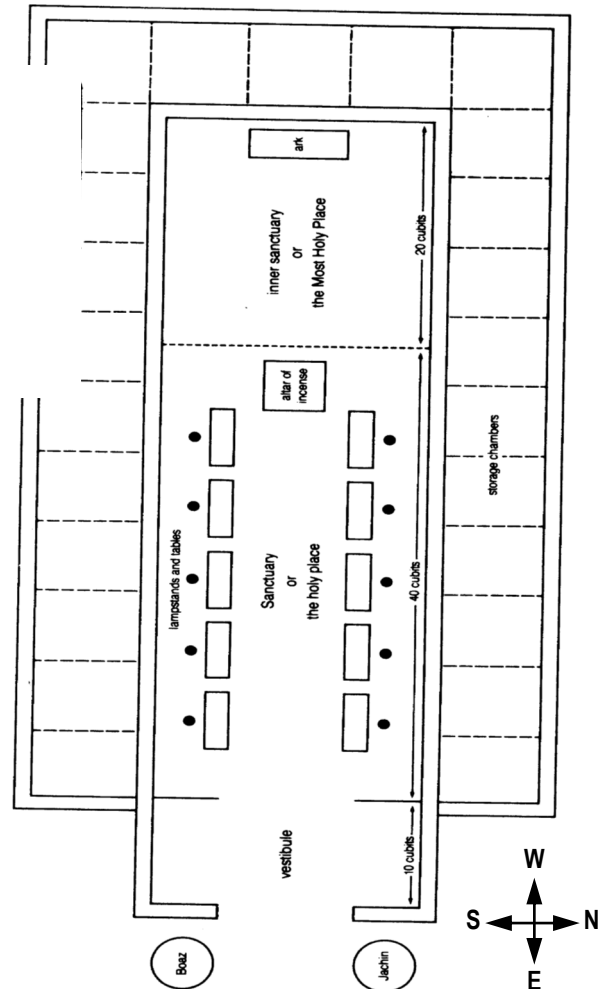


Figure 11

" Then I looked, and behold, a likeness as the appearance of a man; from His loins and downward *there was* the appearance of fire, and from His loins and upward the appearance of brightness, like the appearance of glowing metal. "

Ezek. 8: 2

dem-ooth' resemblance; concretely model, shape. H1823.

" The cherubim appeared to have the form of a man's hand under their wings. "

Ezek. 10: 8

tab-neeth' structure; by implication a model, resemblance: a figure, form, likeness, or a pattern. H8403.

In the above verse the word *tab-neeth* is that used in reference to the Temple plan handed by David to Solomon. *Tab-neeth* refers to the form or shape of something. The word is directly related to *baw-naw* which means "to build".

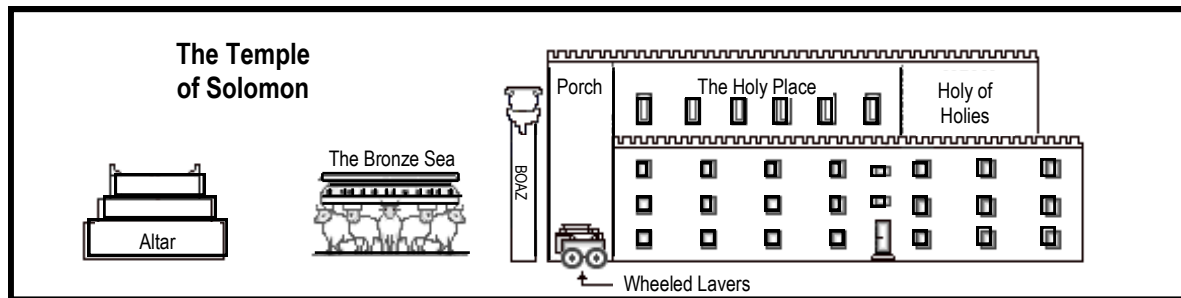
" Then David gave to his son Solomon the plan of the porch of the temple, its buildings, its storehouses, its upper rooms, its inner rooms and the room for the mercy seat..."

1 Chron. 28: 11

* It's important to note the distinction in Hebrew between the High Priest's rectangular-style turban (*misnepet*) and the more commonly rounded Priest's cap (*migbaot*).

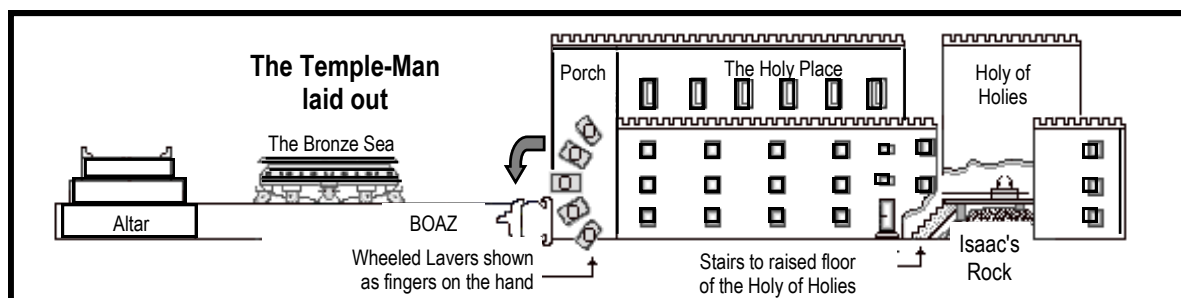
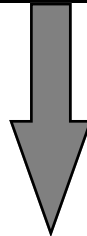
SLEEPING JACOB AND THE TEMPLE

Now we see how Jacob's sleeping on the stone pillow, and how the splayed out human form is clearly depicted in the Temple plan. For this it is necessary to ask why were there two pillars (Jachin and Boaz) at the Temple entrance? Partly because they were representations of the two legs of the hidden temple-man. Later we shall see how the capital of the pillars and the porch of the Temple relate together to give further insight.



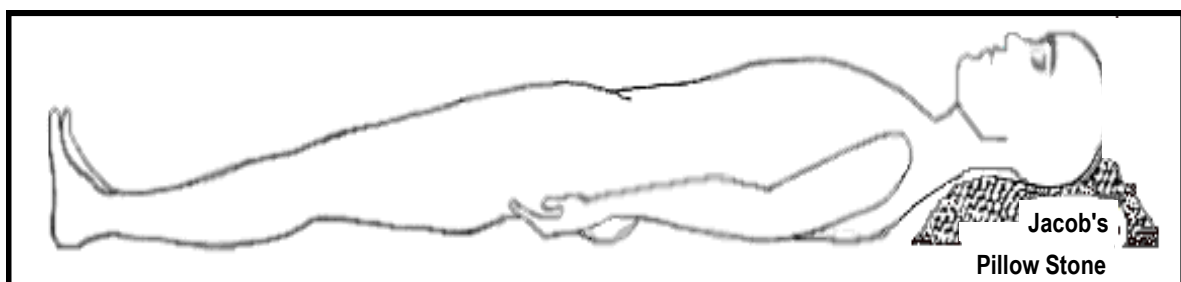
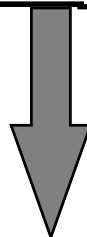
THE TEMPLE

Side view showing 1 of the 2 pillars and 5 of the 10 mobile lavers.



PILLARS AND LAVERS LAID OUT

Note the pillars and lavers have been repositioned to form the figure of a man. The head area (Holy of Holies) has also been cut away to show the rock on which the Holy of Holies was centred.



JACOB DREAMING AT BETH-EL

Genesis 28: 10-22 / note the rock on which Jacob rested his head; at the place he named House of God. So too the Man in the Temple (House) rests his head on a rock at the base of the Holy of Holies.

Figure 12

Interestingly enough Jacob's deep sleep corresponds to the deep sleep that overtook Adam when the Lord "built" Eve from his side.

baw-naw;
meaning "to build".

" So the LORD God caused a deep sleep to fall upon the man, and he slept; then He took one of his ribs and closed up the flesh at that place. The LORD God fashioned into a woman the rib which He had taken from the man, and brought her to the man. "

Gen 2: 21-22

Therefore both Adam and Jacob are "builders". From Adam is built Eve the mother of all flesh; from Jacob is built the house of Israel. Adam is the father of mankind, and Jacob is the father of the Israelites.*

The Lord assured Adam that he would be the father, the "builder" of a "house":

**" God blessed them; and God said to them
Be fruitful and multiply, and fill the earth..."**

Gen. 1: 28

So too the Lord assured Jacob of the same blessing :

**" Your descendants will also be like the dust of the earth,
and you will spread out to the west and to the east and to
the north and to the south; and in you and in your
descendants shall all the families of the earth be blessed. "**

Gen. 28: 14

Both men therefore are builders of a house (= family) and both are "given" a wife by the choice of the Lord. In fact a common phrase is used in relation to both Adam's wife and Jacob's. Adam says of Eve **"This is now bone of my bones and flesh of my flesh"** (Gen. 2: 23); and Laban, Jacob's prospective father-in-law repeats this in regard to Jacob's arrival **"Surely you are my bone and my flesh"** (Gen. 29: 14).

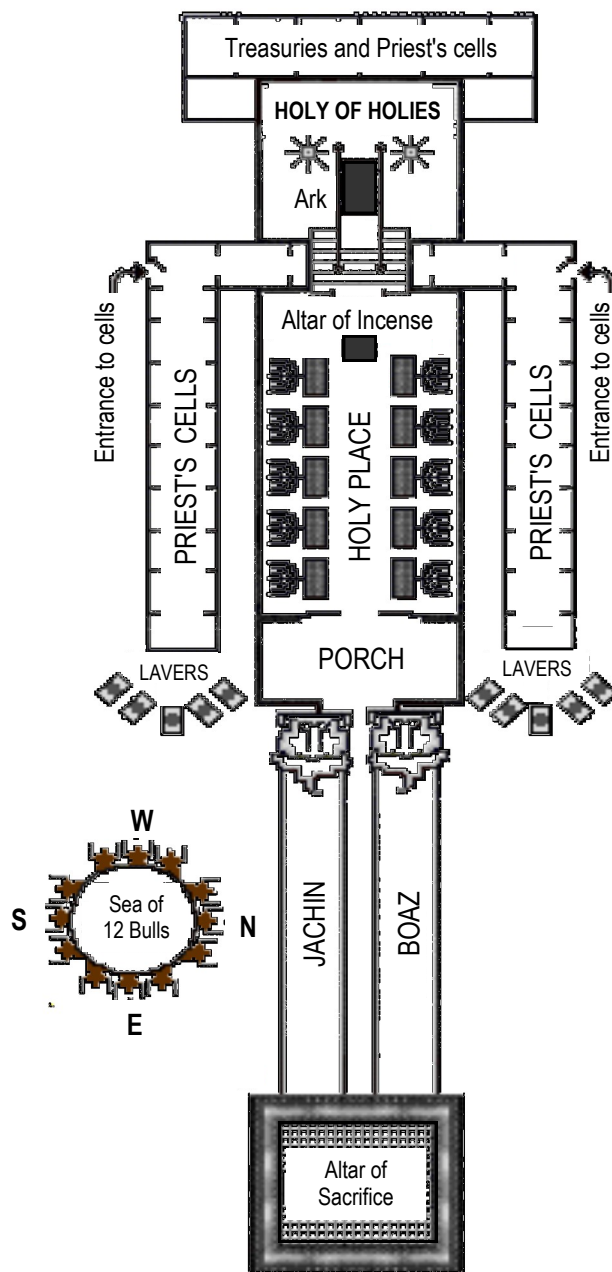
Tying all this together gives us the connection of a "father" who sleeps, receives the promise of many descendants, and who builds a "house". This of course is perfected in the One Who comes searching for His pure Bride, has many descendants, and Who is building an eternal House.

There is a cord tying all these insights together. The depiction of the High Priest in the plan of the Temple is just another part of the twin truths relating to man's restoration; that of Redemption (in the Tabernacle) and a pattern for the Perfect Man (in the Temple). Naturally these two are combined in the one person of Jesus Christ; Redeemer and Perfect Son.

We shall now consider how the pattern-man hidden in the Temple design is seen.

Before we do that we need to realise a few things from the Scriptural description of certain furnishings in order to make sense of the diagram. First, the "Sea" or Laver for washing was mobile, and there were ten of them, compared to the one stationary Laver in the Tabernacle. Second, there were two standing Cherubim in the Holy of Holies as well as those on the Mercy Seat of the Ark. Third, the carrying poles of the Ark were removed and re-positioned on the sides of the Ark. Fourth, there were a total of ten Lampstands and ten Tables for the Shewbread, compared to one each in the Tabernacle.

*Abraham of course is the father of Faith.



PLAN

THE ALTAR OF INCENSE suggests the heart of the Temple Man.

THE HOLY PLACE contained 10 tables for the shewbread and wine. Thus this represents the flesh and blood of the figure in the torso area. There were also 10 seven branched lampstands here depicting the spiritual light within man.

THE PRIEST'S CELLS to the South and North suggest the shoulders and arms.

MOBILE LAVER BOWLS, five on each side of the temple suggest the fingers of each hand.

THE PORCH (*ulam*) depicts the place of procreation and birthing.

TWO PILLARS of Jachin and Boaz have been laid flat to depict the legs of the human figure.

ALTAR OF SACRIFICE depicts the feet on a royal footstool, which was always cube-shaped.

Solomon's Temple laid out as the form of the High Priest Viewed from above

THE MESSIAH IN THE TEMPLE

THE TURBAN of the High Priest is depicted in the Treasuries and Priest's cells behind, or to the West of, the Holy of Holies. Note that the High Priest's headgear (*misnepet*) was more rectangular than the normal priest's turban which was rounded.

HOLY OF HOLIES This is the head of the Temple Man.

TWO CHERUBIM standing 10 cubits tall and made of gold-plated Olive wood suggest the eyes of the Temple Man.

ARK OF THE COVENANT is shown with the carrying poles extended (1 Kgs 8: 8) and suggesting the nose of the figure. The nose in Biblical typology stands for correct spiritual discernment.

STAIRS Note in this view that the entrance from the Holy Place into the Holy of Holies was up a small staircase leading to the slightly elevated Holy of Holies. This depicts the neck and throat of the human form.

Figure 13

We have already seen how the Temple plan depicts the High Priest, now we see how it relates to the Messiah, the Perfect Man.

The metals used in the Temple are more costly as one moves from the exterior to the interior. Bronze is found in the exterior furniture, silver in the Priest's rooms, and finally gold in the Holy of Holies. So, working on the basis that the Temple has the hidden form of a human man in it, we see this "man" has feet of bronze, arms of silver, and a torso and head of gold.

This might ring bells. The only other recorded human figure in Scripture that is depicted by similar metals is the idol of Nebuchadnezzar, king of Babylon.

" You, O king, were looking and behold, there was a single great statue; that statue, which was large and of extraordinary splendor, was standing in front of you, and its appearance was awesome. The head of that statue was made of fine gold, its breast and its arms of silver, its belly and its thighs of bronze, its legs of iron, its feet partly of iron and partly of clay. "

Dan. 2: 31-33

This statue was seen by Nebuchadnezzar in a dream (Dan. 2: 1ff) thus identifying it as a counterfeit of the deep sleep of Adam and Jacob. Nebuchadnezzar commanded that he be worshipped in the form of the idol; interestingly its dimensions were based on the number 6 (Dan. 3: 1). In Biblical Numerics the number 6 stands for "man under the control of sin".

The statue of Nebuchadnezzar is the counterfeit Man. The Temple of another king, Solomon, holds the true meaning hidden in its floor plan. The king of Babylon, who is always at enmity with the King of Jerusalem (in both the natural and spiritual senses), seeks to divert worship of God's people Israel, from the True King to himself.

The explanations of the metals used in Nebuchadnezzar's idol, and those used in the Temple of Solomon, are found on the next page.

The three metals that make up the Temple-Messiah are also the three metals found in the construction of Moses' Tabernacle.

" This is the contribution which you are to raise from them: gold, silver and bronze..."

Exo. 25: 3

"...make artistic designs in gold, in silver, and in bronze..."

Exo. 31: 4

" Take from among you a contribution to the LORD; whoever is of a willing heart, let him bring it as the LORD'S contribution: gold, silver, and bronze..."

Exo. 35: 5

So we get a progression of truth moving from the Tabernacle to the Temple. In the Tabernacle we found the form of the Cross, and in the Temple the form of He who would hang upon that Cross. However in the Temple He is not just Redeemer (primarily the meaning of the Tabernacle plan) but He is Messiah who will rule over all peoples. This is of course why Nebuchadnezzar's idol depicts a counterfeit rule over the nations.

The Man in the Temple

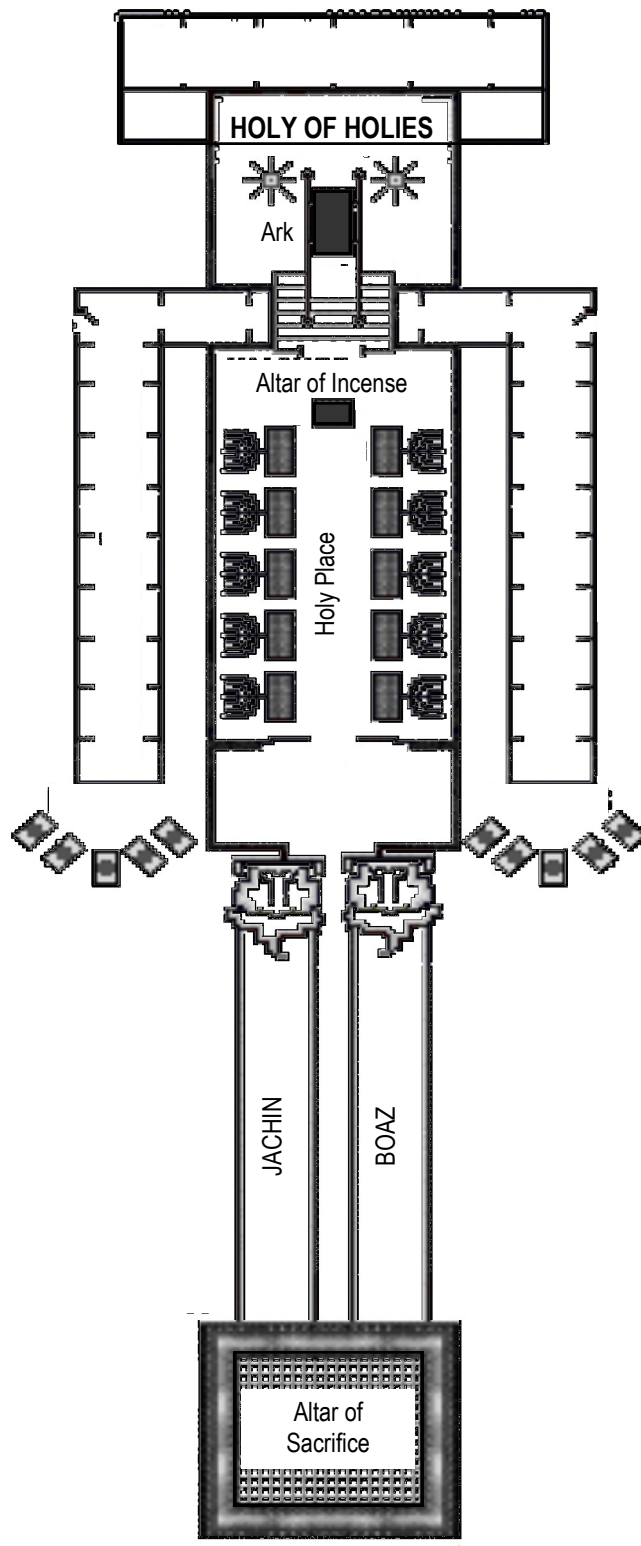


Figure 14

NOTE Consider that the headgear of the High Priest, shown as the treasuries and priest's cells behind the Holy of Holies, has not been highlighted in the transparency overlay. It has been "removed" as the Man-in-the-Temple needs to be seen as unclothed.

A BRIEF OVERVIEW

- David's Tabernacle has two functions, one Priestly and one Kingly.
- David's Tabernacle prophesied to return in the Last Days.
- David's Tent serves as a kind of bridge between the Moses' Tabernacle and Solomon's Temple.
- There is a progressive sequence of truths inherent in each "house": Moses' Tabernacle depicts Redemption; David's Tent depicts intimate Worship; Solomon's temple depicts Kingly Government.
- Solomon's Temple has a hidden truth in its floor plan.
- Jacob's dream at Bethel linked to the House of the Lord and the Temple.
- The hidden human-form depicted in Solomon's Temple is the High Priest.
- Adam and Jacob are both "builders" of a "house".
- Another human-form hidden in the Temple's design is the Messiah.
- This Messiah Man consists of precious metals which partly corresponds to the idol of king Nebuchadnezzar.



Chapter 8

Solomon to Ezekiel

NEXT IN LINE

In sequence the next revelation of the House of the Lord comes through the writings of the prophet Ezekiel. He lived some 350 years after Solomon. During Ezekiel's time Israel's monarchy was ended and the Temple lay in ruins. He was of the Priestly line and during Israel's apostasy received the call of Prophet on his life, thus making him a Priest-Prophet. With the destruction of Jerusalem and the exile he was a priest without a Temple: however the call to be a prophet gave him a people to speak to.

A significant portion of his writings are about the House of the Lord and its ceremonies. However unlike Moses and Solomon he was not told to build the Temple, but rather to **de-scribe** it. The reason for this was an unusual one: to make Israel ashamed of their sins.

**" As for you, son of man, describe the temple
to the house of Israel, that they may be ashamed of
their iniquities; and let them measure the plan. "**

Ezek. 43: 10

Evidently in this description lay the power of conviction for those who had eyes to see and ears to hear. How would that work? What was in the plan of the Temple that would do this?

In the description of the Temple given to the prophet, there was an emphasis on the entrances and the exits. Ezekiel was told that Israel should "measure the plan" (verse 10). Clearly there was a message in the details, significantly 7 of them (the number 7 stands for divine perfection):

**" If they are ashamed of all that they have done,
make known to them the design of the house, its
structure, its exits, its entrances, all its designs, all
its statutes, and all its laws. And write *it* in their sight,
so that they may observe its whole design and
all its statutes and do them. "**

Ezek. 43: 11

We have already seen some of the insights contained in the design of the Visionary Temple of Ezekiel (see pages 16-21). You will recall that the gateways displayed the form of the Cross. Naturally this wouldn't have meant much if anything to Israel at the time, so what was it that would bring conviction?

Just describing the seven characteristics of the Temple probably wouldn't do it either. But when the vision was related to Israel both by word and writing, those who were contrary to its message would most likely come under conviction. Remember that it wasn't just the description of the Temple that was imparted, but the Law relating to sin offerings as well (Ezek. 43: 18-27). Hearing this given in the context of a restored Temple would've certainly stirred Israel to repentance.

In a sense Ezekiel was describing a holy House to an unholy household! Conviction!

Many of the prophet's visions were given before the exile to Babylon. However the vision of the Temple was given during the exile, in its twenty fifth year. Like any Jew devoid of the Temple and its ceremonies, those in exile would've been in despair. So when a prophet comes declaring a restored Temple, you can imagine the reaction. It was the description of this Temple, along with a restored Land, that God hoped would move the hearts of His people.

But was there something else that would help bring conviction?

CIVIL AND SACRED MEASUREMENTS

Perhaps a clue can be found in the measuring standard used to describe the various "Houses". For example, the foundation of Solomon's Temple was constructed on the measurement of the **old cubit**, sometimes called the civil cubit.

**" Now these are the foundations which Solomon laid for
building the house of God. The length in cubits, according to
the old standard was sixty cubits, and the width twenty cubits. "**

2 Chron. 3: 3

Note that the foundation of Solomon's Temple is sixty old cubits. The number 6 and its associated numerics stand for "man's work" or "man under sin".

In contrast Ezekiel's Temple is based on an enlarged form of cubit (Ezek. 43: 13) called the long or **royal cubit**, a much more ancient measurement going back to Moses' time.

The old or civil cubit was 6 handbreadths long and the royal cubit was 7 handbreadths. The number 7 stands for "Divinity". So this was a House measured by the Divine not by Man.

The royal cubit was the measurement used in the construction of Moses' Tabernacle. For this reason it's also referred to as the **sacred cubit**. This cubit was of more ancient use than the "old" standard referred to in 2 Chron. 3: 3.

So, how would the measurements of the Temple's plan help bring conviction to Israel? Perhaps by using the royal or sacred cubit as its measurement. Could this make Israel re-evaluate it's divine importance? Was the Lord re-introducing the sacred cubit to re-establish some truths that Israel had neglected during Solomon's reign?

Solomon's Temple, built on a foundation of the number 6, eventually fell into defilement through the worship of false gods. Ezekiel's Temple however pointed to a divine standard (the number 7) that by its very nature would exclude defilement of any sort.

By the way, Ezekiel's Temple is NOT literal as some teach. Rather it's symbolic of what was to come in Christ, and in this House there would be no such defilement.

EXTERNALS AND INTERNALS

We need to remember that issues in the Former Covenant usually relate to externals, while those issues of the Fresh Covenant mostly relate to internals. Any prophecies found in the Former Covenant that are linked directly to the Fresh Covenant are also to be seen from the vantage point of internal consideration rather than external.

Moses' Tabernacle and Solomon's Temple are to be regarded as external. Yes they foreshadowed what the internal would one day become, but they had a definite external factor, i.e. the ceremonies and rituals.

Ezekiel's Temple on the other hand is entirely internal. It's descriptive of what a spiritual Temple can be like. It's dimensions relate to inner truths not external performances.

So Ezekiel's Temple is the description of an internal spiritual truth. This is shown in the fol-

lowing verse where the Lord declares that this coming Temple shall NOT be defiled as was Solomon's.

**" He said to me, "Son of man...I will dwell among
the sons of Israel forever. And the house of
Israel will not again defile My holy name..."**

Ezek. 43: 7

It would seem that in its prophetic context "Israel" here doesn't refer to external Israel but the spiritual or internal Israel to come. Paul takes this up:

**" Do you not know that you are a temple of
God and that the Spirit of God dwells in you? "**

I Cor. 3:16

In Ezekiel 43: 11 the Lord says that *if* the prophet's words bring conviction and shame to Israel, then he is to make known to them the design ("form" in KJV) and structure ("fashion" in KJV) of the Temple. The word *design* (NASB) or *form* (KJV) means "rock; an image pressed out". The word *structure* (NASB) or *fashion* (KJV) means "a fixed and set place; arranged". In other words Ezekiel is to make know to them the "image set in place".

When we take into account Paul's statement in 1 Cor. 3: 16 we see that the House will be set in place according to the image of the Divine. Through Christ, God will build a Temple of living stones based on the eternal pattern of perfection.

This would be the final Temple of God. The Lord gave Ezekiel a vision of this holy Temple to be built out of living stones. It was never intended to be built in the physical realm at all. What God revealed to Ezekiel was a shadow of the spiritual Temple He would one day build in the earth. Paul again spoke of this House when he wrote to the saints at Ephesus:

**" ...in whom the whole building, being fitted together,
is growing into a holy temple in the Lord..."**

Eph. 2: 21

And Peter followed through on this:

**" ...you also, as living stones, are
being built up as a spiritual house..."**

1 Pet. 2: 5

So it would seem clear that by describing a holy Temple Ezekiel was bringing conviction upon an unholy people. The purpose of this vision was to draw Israel into holiness once more, to encourage them in the Promises. It was also an End Time vision of what the true House of the Lord would be like at the end of the age.

So we have moved from Moses' Tabernacle to David's Tent to Solomon's Temple onto Ezekiel's vision. David's Tent was the bridge between the Tabernacle and the Temple. However the three remaining "houses" declare a progressive unfolding of God's eternal plan.

- **Moses' Tabernacle points to the SON** (the Cross overlaid in the whole plan).
- **Solomon's Temple points to the BODY OF CHRIST** (the human form in the design).
- **Ezekiel's Temple points to the BRIDE** (this we look at in the next chapter).

All the Father's plans of these Houses are "in the Son", for He is both the pattern and its message.

Chapter 9

The Bride

MARRIAGE, SEX AND TEMPLE TYPOLOGY

We now come to an interesting insight in regard to a fuller meaning of the House of the Lord. The very nature of this concept brings controversy, but I ask you to stay with me as we explore some of these insights. Some who have taught on this subject have almost exhausted every aspect of Marriage and Sexuality in an attempt to prove the point. I hope we may find a balance by introducing some new insights yet not go into every possibility concerning this view.

Simply speaking, the concept can be stated like this: **sexual intercourse within marriage portrays spiritual truths of the Temple.**

The fundamental concept is that sex within marriage is likened to the High Priest entering the Temple. Hence a man entering his wife in sexual intercourse is the "priest" of the home entering his wife's body which is the temple of the Holy Spirit. You can already see why this is controversial! Nevertheless, let's press on to unravel some of the insights relating to Marriage and the Bride.

We start with Moses' Tabernacle. Recalling the plan of this Tabernacle we'll address the outline of its design from a sexual aspect. The Hebrew words used to describe the curtains, veils and tent have bodily terms, and they are in the feminine! This shouldn't surprise us as in Scripture the soul and spirit are usually in the feminine gender. *

In the description of Moses' Tabernacle we find references to the form of the tent in the feminine noun, such as:

" The hangings for the one side of the gate shall be fifteen cubits with their three pillars and their three sockets. And for the other side shall be hangings of fifteen cubits with their three pillars and their three sockets. "

Exo. 27: 14-15

"Side" is **katheph** (H3802) meaning **shoulder blade**; in the feminine.

" Then you shall make bars of acacia wood, five for the boards of one side of the tabernacle, and five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle for the rear side to the west. "

Exo. 26: 26-27

"Side" is **tsela** (H6763) meaning **rib**; in the feminine.

" ...and five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle for the rear side to the west. "

Exo. 26: 27

"Side" is **yerekah** (H3411) meaning **thighs**, flanks or extreme parts; in the feminine.

In Exo. 26: 27 the King James Version has "two sides" as does the Brown-Driver-Brigg's Hebrew definitions dictionary. This of course makes more sense; two thighs of the female!

*"Soul" in the Former Covenant is **nephesh** (H5315). In the Fresh Covenant it is **psuche** (G5590). Both are in the feminine. "Spirit" in the Former Covenant is **ruach** (H7307) and likewise is feminine. In the Fresh Covenant "spirit" is **pneuma** (G4151) and is always in the neuter.

So let's unpack these meanings and consider the female "form" in the plan of the Tabernacle.

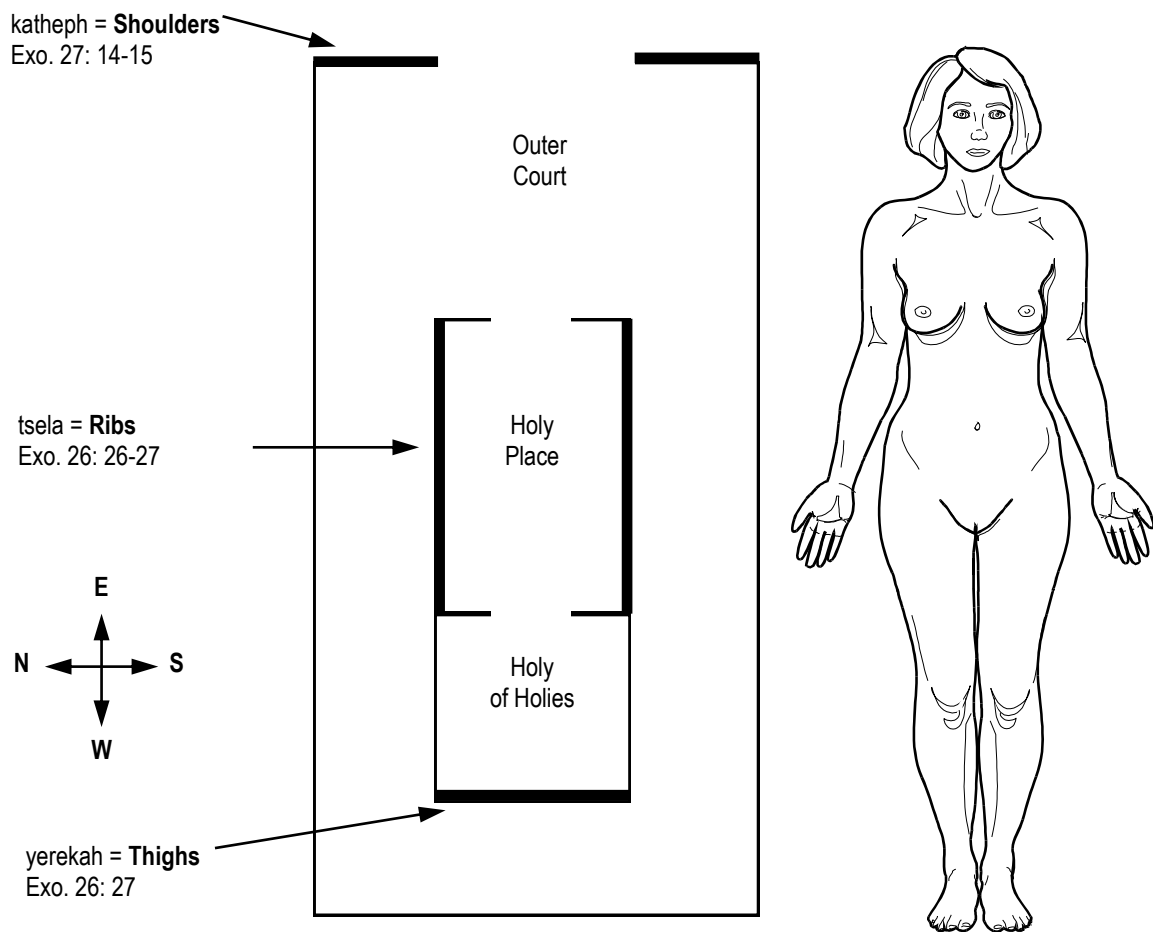


Figure 15

It's interesting to note that in regard to David's Tabernacle, which ofcourse only had the Holy of Holies, that area would be the place of the thighs. In other words, David's Tabernacle was the place of the **womb**! Even the Hebrew word for David's "tabernacle" is in the feminine (Amos 9:11 H5521).

MOSES' TABERNACLE IS A "PARABLE" OF A WOMAN'S BODY

Back to Moses' Tabernacle. If the female form is hidden within the Tabernacle we need to consider why this is so. Taking into account the references to the anatomy of the woman we find a clue. Who is it that's allowed to enter between this woman's thighs? A man, specifically her husband.

Perhaps this explains why only men were allowed to be Priests in the Former Covenant, and why women were banned from entering the Tabernacle.

So, only men were allowed to enter that which was feminine, the Tabernacle. It had nothing to do with excluding women and subjugating them. The male Priests were entering and ministering in a feminine environment. This was a parable, a shadow of something greater to come. And it had to do with the Bride and her Husband.

In fact the High Priest was the only male allowed to enter "between the thighs" into the Holy of Holies. Only he could come into the area of the womb.

This is a parable about **UNION** between the High Priest and the Woman of the Tabernacle. It's easy to see the counterfeit when we consider how temple prostitution was part of pagan religion.

The High Priest had to be a man of correct character and calling, one with a circumcised heart - in other words he had to be an upright man, erect! Only the erect man can enter in between the thighs. And what he does there is to sow the seed. "Seed" in the Fresh Covenant is aligned to "word":

**"...for you have been born again not of seed
which is perishable but imperishable, that is,
through the living and enduring word of God. "**

1 Pet. 1: 23

"Seed" and "word" are linked in Scripture (for instance see the parable of the Sower in Matt. 13: 24) . In Greek "seed" is *spora* (G4701) which in turn comes from *speiro* (G4687) and linked to *sperma* (G4690).

So we have the sequence of **seed = word = sperma**.

Today we are the Temple of the Lord, corporately. Jesus Christ is the High Priest. He is our Bridegroom who will come to His Bride. He has the power (the seed) of an endless life, because He is after the order of Melchisedec. And of course He Himself is "the Word".

This was all foreshadowed in the Tabernacle of Moses' with its hidden form of the feminine. It spoke of the Great High Priest Jesus Christ who would come to His own pure Bride and have union with her in the secret place.

Sexuality within the confines of a covenantal marriage is like the High Priest going into the Temple; it is like Jesus the High Priest going inside His holy Bride causing her to be fruitful.

It could be summed like this: sex mirrors spiritual things. The Hassidic Jews understand this concept very well, for they say the Shekinah glory dwells over the marriage bed when a husband and wife make love.

SEXUAL SYMBOLISM IN SOLOMON'S TEMPLE

Unregenerate Bible scholars and those promoting syncretism have long held that the Temples of the Lord found in Scripture are only copies of earlier pagan ones. This belief is still widely held amongst many theologians and archaeologists.

For example, they suppose that the twelve oxen that held up the Sea of Bronze (Laver) at Solomon's Temple were fertility bulls, and had sexual symbolism. Likewise the two pillars at the entrance of the Temple itself (Jachin and Boaz) were phallic.

This erroneous view is too obvious and fails to consider the far greater un-common characteristics of Scriptural Temples compared to pagan ones. Nevertheless there is a sexual component to Solomon's Temple, but it has nothing to do with fertility rites or temple prostitution.

THE GREATER AND THE LESSER

Before we begin we need to establish a principle, that of the **Greater to the Lesser**. In Scripture we have this principle many times and so here we find the sequence of :

The Land ➡ The City ➡ The Temple

The **Land** of Israel, the **City** of Jerusalem, the **Temple** of God. From the greater land mass of Israel to the smaller location of the City down to the lesser area of the Temple itself. Even within the Temple we find this same principle repeated:

The Outer Courts ➡ The Holy Place ➡ The Holy of Holies

From the Macro to the Micro. And of course even the Micro itself is a sign or parable of the Macro. The Lesser points to the Greater, and the Greater holds within itself the Lesser. This can even be found in God's created order where the lesser is a pattern of the greater.

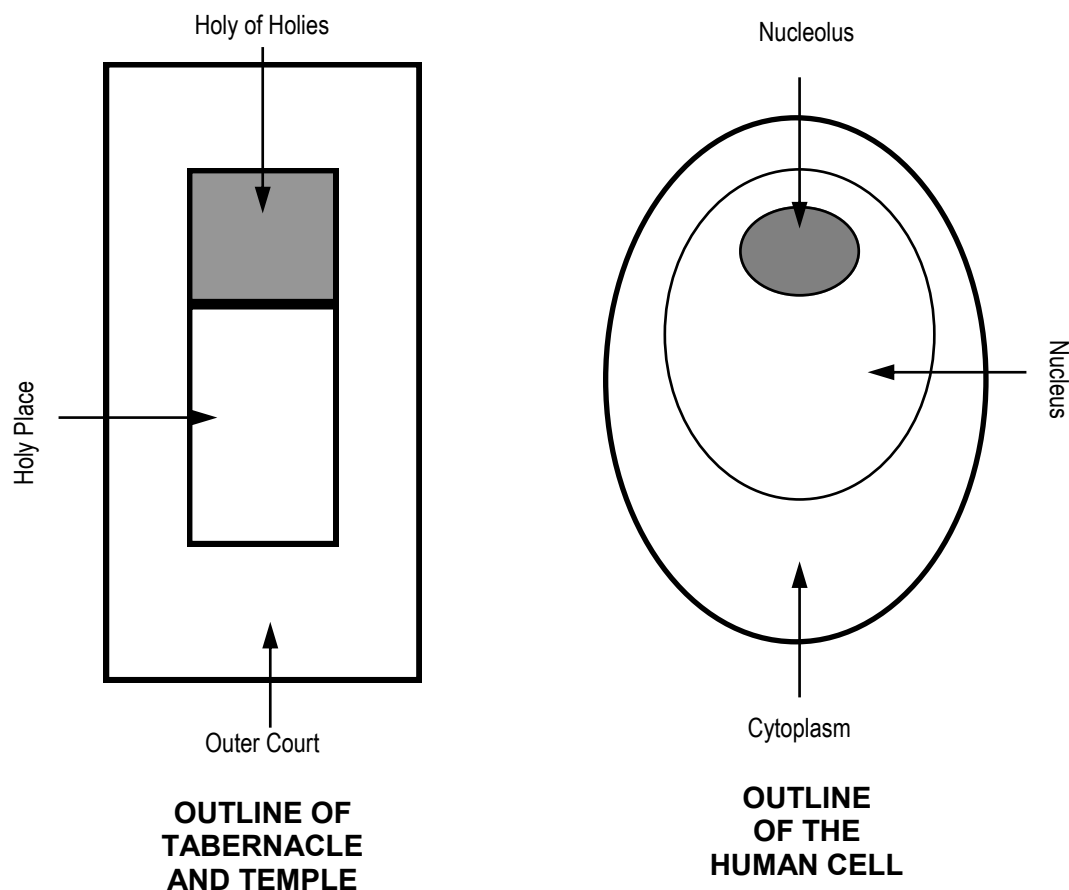


Figure 16

**" The Architect of Nature works by rule,
and the products of His re-creation are
destined eventually to exhibit no less perfection.
They are to be copies on a smaller scale
of His infinite proportions "**

James Strong

EDEN IN THE TEMPLE

The principle of the Greater and the Lesser helps us understand how the Temple plan carries this concept through. Jewish scholars have noted for centuries that the Temple displays a definite Edenic theme. This can be found in both its architecture and its decorations. In Jewish thought even the Promised Land itself was seen as a new Eden (Ezek. 36: 35)

Bearing in mind the foregoing principle we can see in the Temple a plan of the Garden of Eden. Remember that "Eden" itself was the land not the garden.

**" The LORD God planted a garden toward the east, in Eden;
and there He placed the man whom He had formed. "**

Gen. 2: 8

It was in the land of Eden that He planted a garden. "Garden" in Hebrew is "*gan*" (H1588) and means "*fenced; an enclosure; figuratively a **Bride***".*

So we begin to see the secret unfold. There was a land (**Eden** = masculine proper noun) in which the Lord planted a garden (**Bride** = feminine proper noun). "Eden" means "*delicate, delight, pleasure*" (H5731).

In the land of delight and pleasure the Lord "formed" a garden, a Bride. It's interesting that the word for "formed" means "*to squeeze into shape; to mould into form; to fashion*" (H3335). The Lord fashioned a Bride in the place of pleasure. "Garden" has the connotation of an area "*fenced off, protected and enclosed*" (see H1588). The Bride is protected in this place. She is virginal, fenced-off and well protected, kept only for her Husband.

Sadly the next Bride that appears (this time from Adam's side) would be vulnerable in this garden. However at the end of the Age another Bride shall come forth and know that protection.

Nevertheless we begin to see the design take shape. There is a land called Eden in which is planted a Garden in which the Lord placed the man He had formed (Gen. 2: 8). The Greater to the Lesser.

Eden ➡ The Garden ➡ Adam

Adam was "placed" in the garden. The word means "*to set; appoint; establish*" (H7760). This garden came to be called "Paradise" in the Septuagint, and it's from this word we get our word "park". Think of what a park is like and you'll get a faint glimpse of what Paradise means. A place fenced-off, with trees and flowers, a place of rest, seclusion and intimacy.

AN INSIDE GARDEN

After Adam and Eve's expulsion from the Garden the way was barred by mighty Cherubim (plural). Such creatures keep on appearing either literally or in symbolic form wherever and whenever the Edenic theme is portrayed, even in the Temple.

The Tree of Life in the Garden itself was barred from approach from every possible direction (Gen. 3: 24), as if the Cherubim and flaming sword were positioned around the Tree itself and not at the entrance to the Garden as some might presume.

The Garden was of course destroyed in the Flood, but it keeps on cropping up in symbolic form. Usually this portrayal has two other accompaniments: the Cherubim (as mentioned) and the Shekinah Glory.

*From Brown-Driver-Brigg's dictionary of Hebrew definitions.

So we get this grouping:

- Eden, the location
- Garden, the Park-Paradise
- Tree of Life, that special Holy Place of Shekinah glory

In both Solomon's and Ezekiel's Temple these three are symbolically portrayed. We'll see as we go on that both the Cherubim and the Shekinah play a part in our understanding of the Bride.

Now we come to the Edenic theme in Solomon's Temple. "Eden" was the land, the "garden" itself being the fenced-off area according to Scripture. In the Temple we have the Outer Court symbolizing the land of Eden. Inside the Temple we find the Garden.

As we approach the Temple proper we come to the two enormous pillars called Jachin and Boaz. They act as the boundary fence and entrance to the "garden". In Ezekiel's Temple these are represented by pillars of wood (Ezekiel 40:49). The two pillars of Jachin and Boaz are crowned with capitals adorned with sculptured pomegranates (see 1 Kgs. 7: 18). Pomegranates are one of the most fruitful plants known and therefore associated with fertility.

There were trees in the garden of Eden; there are two "trees" at the entrance to the Temple, Jachin and Boaz. These pillars didn't support the roof of the Temple but were independent of any support beams. They had a particular meaning and function. Jachin means "*He will establish*" and Boaz means "*fleetness; quickness*".



So we have the Outer Court depicting the land of Eden and the two pillars depicting trees at the entrance of the garden. In fact inside the Temple itself Solomon had five lampstands arranged on each side of the Holy Place (2 Chron. 4: 7) In Moses' Tabernacle there was only one menorah.

Upon entering the Holy Place and looking down the aisle towards the Holy of Holies you would see row upon row of seven-branched lampstands. And what would that look like? A forest of trees! You can see in this diagram how the seven-branched menorah resembles a tree. So the idea of an indoor Edenic garden is reinforced.

Interestingly, if there were 10 lampstands, each having 7 flames we get the number 70. In Biblical numerics this is the number representing both Jew and Gentile (Gen. 50: 3 and Exo. 1: 5). So this Garden is not solely for Israel but for all other nations as well. This of course fits with God's declaration that His House shall be a house for ALL nations (Isa. 56: 7 and Mk. 11: 17).

Back to the two pillars. It wouldn't be good exegesis to state that Jachin and Boaz depict the two Trees of Knowledge and Life; that would be pushing things too far. But they probably do depict the fruitfulness of the Garden. The pomegranates help to support this view, together with the lily sculptured on top of the pillars (1 Kgs. 7: 19).

Thus the pillars are like hybrid trees, having both pomegranates and lilies on them. According to Jewish tradition the trunks of the pillars were likened to palm trees. When we put all this together we get an interesting insight to why the pillars depicted the entrance to the Garden in the Temple plan.

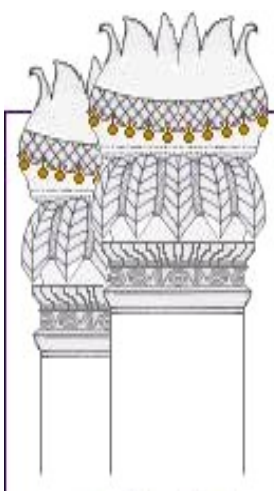
In Biblical typology palm trees stand for "*fruitfulness; prosperity' righteousness*". Pomegranates symbolize "*fruitfulness; peace*", and the lily stands for "*perfected beauty; holiness*". We

can see that these two giant "trees" symbolising prosperity; fruitfulness, perfection, etc, depict the Garden of Eden.

Some researchers hold that the Hebrew wording allows for the capitals atop the pillars to have *two* layers of decoration. One would therefore be of inverted pomegranates, resembling drooping palm leaves, hence supporting the idea that the pillars were like palm trees. The other layer could then only be of a sculptured upright lily.

In Scripture the lily is used as a symbol of love, especially divine love (Song of Songs 2: 1-2). So it's interesting to note that the two men most associated with the Temple were David and his son Solomon.

"David" means "*beloved*" and Solomon's other name, given by the prophet Nathan, was "Jedidiah" (2 Sam. 12: 24-25), meaning "*beloved of God*". Thus the lily stands for two beloved men of God, both who were instrumental in building the Temple.



Nothing could be more appropriate than having the lily speak of these two men, and one of them would pen the quintessential love poem of Scripture, the Song of Songs. And ofcourse that famous writing is about a man's love for a woman, of the Groom for the Bride.

A MAN AND A WOMAN

Just as Eden was a place of fertility, showing forth the Creator's ability to produce abundant life, so too the Temple depicts this in symbolic form declaring the abundant life found in the Hidden Man of the Temple, Jesus Christ.

Further on inside the Temple the Edenic theme was continued with carved gourds, flowers and palm trees on the cedar panelling (1 Kgs. 6: 18 and 29-35). According to this view the two grand pillars in Solomon's Temple stood for fruitfulness, fertility and multiplication, the very theme of Eden itself. In the Messianic Age this would become complete when the people of God become greatly multiplied, fertile like the Garden.

Just as Eden and the Garden were the places of "birth" (for Adam and Eve) so too the Temple design speaks of human procreation. Some have seen in the two capitals atop the pillars a subtle reference to the male testes*. The pomegranates would then stand for fertility and man's seed, for pomegranates have thousands of seeds within their spherical shape.

Those that hold this view say it's significant that these are placed on the capitals of the two pillars at the entrance of the Holy Place and its doors. The Holy Place would then symbolise the vagina, and the Holy of Holies the Womb (refer to the Woman on page 64).

The Holy of Holies was the most secret of all places, like the womb, from whence creation starts and where the Spirit of God is present at conception. It's therefore no coincidence that the plan for Man's redemption in the Messiah uses the image of "birthing" (Jhn. 3: 3).

So the entrance to the Temple could be regarded as symbolic of the male genitalia and the inside symbolic of the female genitalia, a gateway into another dimension of birth.

Thus we get a composite picture of the Man hidden in the design of the Temple, and the Woman whom it also portrays. This may seem confusing, but of course if the Temple de-

*This explains why the two pillars are laid flat in the imagery of the Temple Man on page 49 to allow for the positioning of the testes in the diagram.

sign does portray the Garden of Eden then the whole thing becomes clear. For there were *both* a Man and a Woman in the Garden at the beginning of the age, and they were in union with one another and their Creator. This shall be so again at the end of the age.

EZEKIEL'S TEMPLE AND THE NEW JERUSALEM

Ezekiel's vision of the Temple parallels that of John's in the Book of Revelation. When we consider Ezekiel's experience and refer back to John's vision of the New Jerusalem we discover some similarities. Therefore if the New Jerusalem is truly the Bride (Rev. 21: 9-10) then so Ezekiel's Temple must have this concept in it too.

Before we follow this through we'll need first to consider some similarities between the visions of the divine city in Ezekiel and Revelation. We note that;

- Both Ezekiel and John were told to measure the Temple (Ezek. and Rev. 11: 1)
- Both saw the four-faced Cherubim (Ezek. 10: 10 and Rev. 4: 6)
- Both saw a river flowing (Ezek. 47: 1-12 and Rev. 22: 1-2)
- Both saw a Holy City (Ezek. 40: 2 and Rev. 21: 2)
- Both cities were cube-shaped (Ezek. 48: 30-35 and Rev. 21: 16)

Ezekiel's vision of the eternal Temple (Ezek. chapters 40-48) finds its fulfilment in John's vision of the heavenly Temple (Rev. chapters 21-22). The New Jerusalem of John is actually an enormous cube-shaped city reflecting the cubed construction of the Holy of Holies in Solomon's Temple and seen also in Ezekiel's Temple (compare Rev. 21: 16 with 1 Kgs. 6: 20 and Ezek. 41: 4). The city therefore is a representation of the Holy of Holies taken to great extremes.

In the measurements given of both visions there is a seeming discrepancy in the actual size of the city. Ezekiel's city is 4,500 *cubits* each side, while the New Jerusalem is 3,000 *fur-longs* to a side. This would make John's city some 200+ times the size of Ezekiel's. Are there then two cities? No. It's more likely, taking into consideration the various common factors, that Ezekiel's city is a "model" or small scale representation of the New Jerusalem. It was therefore a parable of what was to finally be disclosed in the Book of Revelation.

As well, each city has three gates to a side. In fact in both visions the gates have the names of the 12 tribes over them, designated by name in the case of Ezekiel's vision and unnamed in John's (Ezek. 48:31-34 and Rev. 21: 12-13).

"...the gates of the city, named for the tribes of Israel, three gates, toward the north: the gate of Reuben; the gate of Judah; the gate of Levi. On the east side.. the gate of Joseph; the gate of Benjamin; the gate of Dan. On the south side...the gate of Simeon; the gate of Issachar; the gate of Zebulun. On the west side...the gate of Gad; the gate of Asher; the gate of Naphtali. "

Ezek. 48: 31-34

" The city had a great and high wall, with twelve gates, and at the gates twelve angels; and names were written on them, which are the names of the twelve tribes of the sons of Israel. There were three gates on the east and three gates on the north and three gates on the south and three gates on the west. "

Rev. 21: 12-13

So we see some of the similarities between the two visionary Temples. We know that the city of the New Jerusalem as described in Revelation is in fact a portrayal of the "Bride", so we can easily deduce that Ezekiel's Temple has this concept within it too.

One final encouragement before we move onto the Bride: in both Ezekiel and Revelation there's a wonderful declaration that the Lord inhabits the Temple. In Ezekiel it's the striking pronouncement "**The LORD is there**" (Ezek. 48: 35) and in Revelation it's "**...the Lord God the Almighty and the Lamb are its temple**" (Rev. 21: 22 and 22: 3).

THE BRIDE

Who exactly is the Bride of Christ? Some of the answers proposed throughout history are:

- The Redeemed saints of the whole Church age
- A perfected group of mature ones (Sons of God) within the Church
- Israel is the Bride of Christ, while the Church is the Body of Christ
- The 144,000 either literal or symbolic, Jewish or Christian

What do I think? I can't really be definite at this stage. Some of the above are better candidates than others but each seems to have its own specific problem. At various points in my walk I've tended to favour one over the other. It wouldn't help for me to make a suggestion at present because as knowledge increases and revelation is released I'll probably have a different view later on. What I do know is that this shouldn't be such a mystery.

We're not into Mystery Religions like the pagans or New Age, so the truth of who is the Bride is no doubt right there in the Word. The problem is we've been fed so many doctrines that don't jigsaw together, that we've got a terrible hotch-potch of ideas. We need to jettison some of our concepts, go back to the Word with a fresh mind, and start looking again. Easier said than done.

The best I can do here is to put together some of the common concepts of the Bride that seem to be encoded in the Temple plan. Besides, this study is NOT a study to discover who the Bride is. It's a study on the what the design of God's House portrays regarding the eternal plan for Mankind.

THE FEASTS POINT TO THE MARRIAGE

Prophetically speaking the Feasts of Israel can be seen in the Tabernacle-Temple plan. For instance the Outer Court speaks of Passover, the Holy Place of Pentecost, and the Holy of Holies the Feast of Tabernacles. This is being more appreciated these days, and the truth is obvious once you study the pattern.

There were a total of seven actual Feasts, commonly divided into three groups. In the Former Covenant these were called "**Holy Convocations**" (Lev. 23: 24), and here lies our first clue to show how the Feasts point to the Marriage of the Bride.

In Hebrew the word for "convocation" means "*a public gathering; a rehearsal*" (H4744 Strongs). So the Feasts are a public rehearsal for something yet to come. Even the word for "holy" has a connection to a celebration of marriage (H1984 Strongs). So a "holy convocation" is linked to a public celebration of a (marriage) rehearsal.

Therefore if the Feasts are depicted in the Temple design, and are rehearsals, then it

stands that the Temple design itself speaks of a Marriage yet to come. Seen in this light the Feasts are wedding rehearsals for the Bride. As she both keeps and understands the Feasts she is preparing herself to meet her Groom (Rev. 19: 7). And of course the Temple design is an ongoing pattern declaring this truth, if we have eyes to see.

The Wedding imagery comes from a Jewish perspective, not a Western one. The imagery connected to the Feasts can be seen in this way:

Passover (Outer Court) is the time when the Groom paid the price for His Bride.
Pentecost (Holy Place) is when He gave her a precious wedding gift, the Holy Spirit.
Tabernacles (Holy of Holies) is when He'll meet her under the Chuppah booth to marry her.

Once these insights are discovered the whole imagery explodes into a glorious understanding. The Temple, the Feasts and the Pattern all point to the climatic day when the Bride finally weds her longed-for Groom. The Man in the Temple comes into glorious union with the Woman in the House. They are again in the Garden, the Bride once more coming from her Groom's side, under His covering, with the Tree of Life no longer barred. The Father (meaning "source") will again walk in the "Garden" and talk with this New Man (Jew and Gentile).

HOW EZEKIEL'S TEMPLE DECLARES THE LAMB'S WEDDING

In the ground plan of Ezekiel's Temple we can see a broad outline of some of the progressive history of both Israel and the Bride.

For instance, the gate to the Holy of Holies in Ezekiel's Temple is a kind of representation of the union between the Groom and Bride. This is portrayed in the dimensions of the gate, which are 6 cubits (standing for an incomplete arrangement), by 7 cubits, (standing for a completed arrangement that includes the Bride).

Besides their association with the union of the Groom and Bride, the numbers 6 and 7 are also important in terms of their product. The product of the number 6 multiplied by 7 is 42. This just so happens to be the number of "starting points and rests" (metaphoric Sabbaths) found in the Exodus wanderings (Nmbrs. 33: 1-51).

The Lord had commanded Moses to write down the starting points of the Exodus sojourn. This is very significant for it records where the Israelites started at each point of the journey, and of course indicated their camping spots (places of rest).

When we undertake a journey in modern times we're more likely to keep a record of where we *stayed* not where we started! So what was the Lord telling us here?

When you add up the number of starting points you get the total of 41. Obviously every starting point must have a concluding point. That makes sense, and it's logical. After the Israelites had started their sojourn at Rameses (Nmbrs. 33: 5) they finished up Beth-Jesimoth near the River Jordan (Nmbrs. 33: 48). It was from this point at the Jordan, seeing the Promised Land across the river, that the Lord spoke to Moses about entering in (Nmbrs. 33: 53).

The entering into the Land would be resting stop number 42, the very product of 6 multiplied by 7, the dimensions of the gate to the Holy of Holies in Ezekiel's Temple. Thus, we have an indicator in the Temple design of our journey. Israel in the natural was supposed to enter into the promises of God (Canaan) and rest at camp number 42 as it were. She rebelled and had to wander another 40 years until that rebellious generation had died. When finally

Israel did enter into the promised Land, lo and behold it was a "Jesus" (Joshua) who took them in! The imagery is quite clear. Jesus will take us across and into the finally resting spot.

We've also had our wanderings in "church" history. There have been many distractions, false starts and bad finishes. But we're still heading for that Heavenly City (Heb. 12: 22). The Bride has been gradually heading towards her Groom. Step by step she's been preparing herself for the Day to come. God wants us to number our steps, to record our starts and rests. These are symbolically recorded ahead of time in the pattern of both Israel's wanderings and Ezekiel's Temple design.

But the Day shall surely come when we rest with our beloved at "camp number 42", in the Promised Land of the Heavenly City.

Further to this, just as Jesus cleansed Herod's Temple of those who defiled it, so too He will cleanse this future Temple of all those who defile His holiness. God said to Ezekiel:

" As for you, son of man, describe the temple to the house of Israel, that they may be ashamed of their iniquities; and let them measure the plan. "

Ezek. 43:10

Ezekiel was admonished to show the House to those who will make up God's holy Temple. In order to become that Temple, we must measure ourselves against the revealed pattern. Jesus Christ is the pattern the House is to look like when perfected. We know God sent His only begotten Son so His creation man could have a pattern of what God expects of His holy people. Ezekiel's Temple has that Pattern Man hidden within its design.

CHEDER AND CHUPPAH

The Jewish wedding custom gives us a further insight to why Ezekiel's Temple portrays the Wedding of the Bride. In order to understand this we'll need to consider two very important Biblical concepts.

In the book of the prophet Joel we find these two concepts together in a very interesting passage. The text is about the Last Days and speaks of a time of great restoration. Prophetically it speaks of the time of refreshment, of protection and deliverance. These are all associated with the Marriage of the Lamb's wife.

**" ...let the bridegroom come out of his room
and the bride out of her bridal chamber. "**
Joel 2: 16

"Room" is **cheder** (H2315) meaning apartment; bed; inner chamber; innermost parlour; south. *Masculine noun.*

"Chamber" is **chuppah** (H2646) meaning a canopy; chamber; closet; defence; fig. divine protection. *Feminine noun.*

In the Jewish wedding ceremony the Groom would leave his inner chamber (cheder) which he has prepared for his bride (Jhn. 14: 2-3). This inner chamber is a "room within a room" and perfectly describes the Holy of Holies.

The Groom would then proceed from his inner room to meet his bride at the chuppah and proceed from there to the altar. Here they would be married. The imagery is extraordinarily powerful for those who have eyes to see!

In the following diagram we see how the Holy of Holies represents the Groom's inner chamber, the cheder. The Vestibule of the Temple itself represents the Bride's chamber, the chuppah. The Altar is right at the very centre of the entire structure, the Inner Court, unlike Moses' Tabernacle and Solomon's Temple.

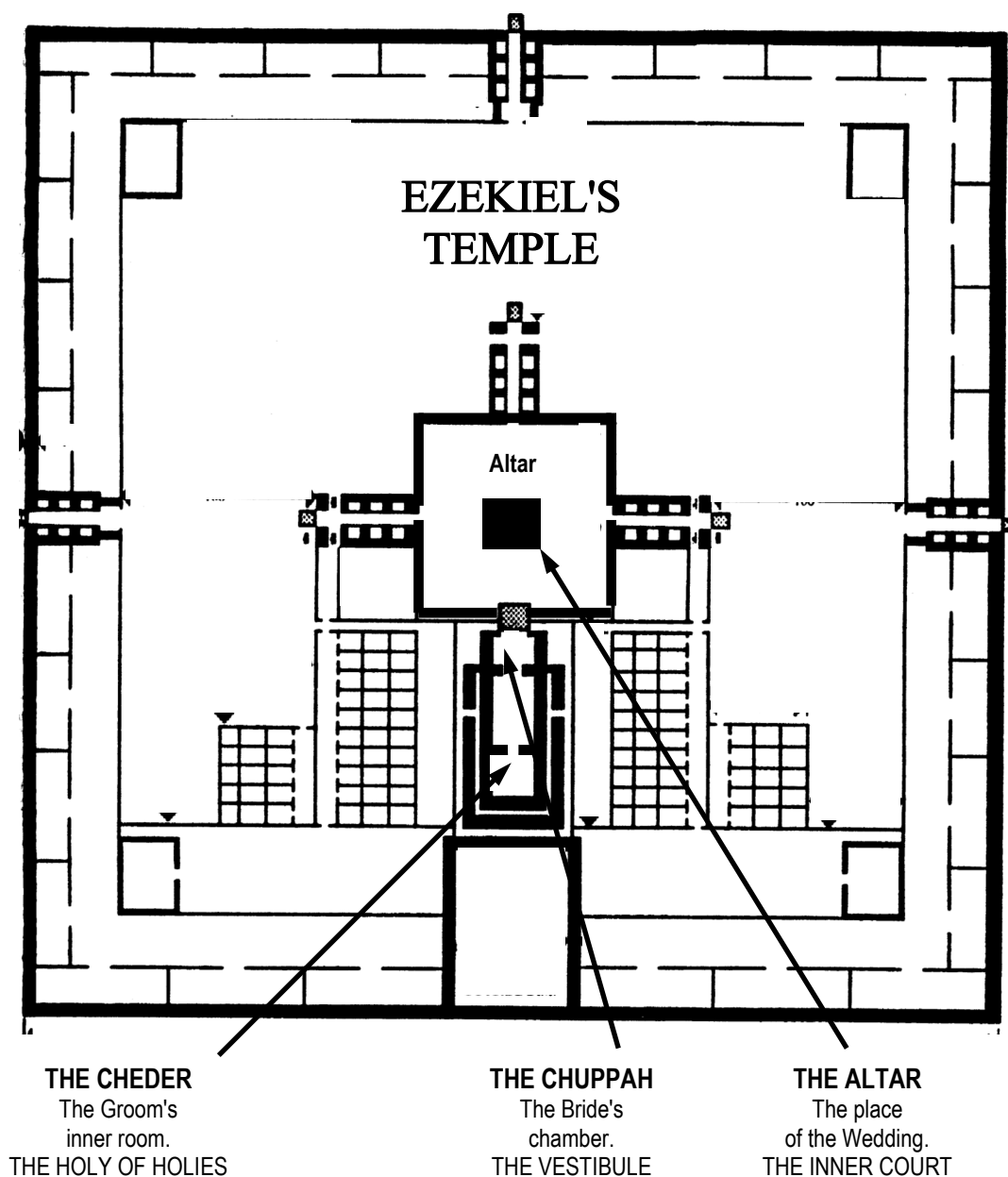


Figure 17

"Chuppah" means *canopy* or *shelter* and is found only three times in Scripture:

- Psalm 19: 5
- Isaiah 4: 5
- Joel 2: 16

**" ...which is as a bridegroom coming out of his chamber;
it rejoices as a strong man to run his course. "**

Psa. 19: 5

"...then the LORD will create over the whole area of Mount Zion and over her assemblies a cloud by day, even smoke, and the brightness of a flaming fire by night; for over all the glory will be a canopy. "

Isa. 4: 5

" ...let the bridegroom come out of his room and the bride out of her bridal chamber. "

Joel 2: 16

In the Psalm the reference is used to show that the coming forth of the Groom out of the inner chamber is like the Sun bursting forth at the start of the day. In the Isaiah passage the chuppah is likened to a protective canopy over Jerusalem. In the already mentioned Joel passage it refers to the Bride coming out of her protective room to meet her beloved.

In each there is a "coming forth" from an inner place, and the word has to do with "protection, covering and shelter". In Jewish thought chuppah can refer to the whole Temple itself and not simply the Inner Court.

The word "Cheder" however is confined to a more exacting use, meaning "a room within a room". Symbolically in Ezekiel's Temple this is the Holy of Holies.

So we see the picture of the Bridegroom hidden away in the Holiest of all Holy places preparing that very place for His Bride (Jhn. 14: 2-3). The Bride for her part has been preparing herself (Rev. 21: 2). The Day comes when He leaves His cheder and proceeds to the chuppah to meet His Bride.

Together they go to the very centre of the entire House/Temple/City. Since "chuppah" also means *protection*, *shelter* and *covering* there is a canopy hovering above them at the Wedding. Some hold that the canopy is the smoke that arises from the Altar. Significantly the Altar here symbolises *Yom Kippur*, the Day of Atonement, the most holy day of the Jewish sacred calendar.

Yom Kippur is the only assembly of the Lord that is both **a Feast and a Fast**. When a Jewish man and woman marry it's certainly a time of great feasting, but they are also required to fast.

The smoke rises above the Groom and Bride on that great Day, hovering like the Holy Spirit over them as divine protection and blessing. The concept of a Divine over-shadowing is common in Scripture and is linked directly to the chuppah:

"...then the LORD will create over the whole area of Mount Zion and over her assemblies a cloud by day, even smoke, and the brightness of a flaming fire by night; for over all the glory will be a canopy. There will be a shelter to give shade from the heat by day, and refuge and protection from the storm and the rain. "

Isa. 4: 5-6

Here we have a clear association with the chuppah being, not simply a canopy and cover, but a protective overshadowing (H5521 Strongs).

The word for "shelter" in the above passage is *sukkah* and is the word to denote the Feast of Tabernacles. So the whole thing becomes clear. At the (prophetic) Feast of Tabernacles the Groom shall come forth from the Holy of Holies, meet His Bride at her Chuppah, stand under the covering of the Over-shadowing Glory and be wed! Alleluia!

This covering is of course akin to the Shekinah Cloud that hovered above Moses' Tabernacle and Solomon's Temple.

THE SHEKINAH

The term "Shekinah" means "*dwelling*" and according to Jewish thought is used to describe God's presence in this world. In the Bible it's generally translated as "glory" because it's often associated with this characteristic of God. "The Glory of the Lord" is closely connected with the idea of the Shekinah, but is in fact distinct from it. Rather "glory" is conceived of as a *property* of the Shekinah, not the Shekinah itself.

The word is most likely derived from "shakan" (Exodus 24:16, 40:35 and Numbers 9:17-18) meaning "to take up residence for a long period of time in a neighbourhood".

The distinction between this word and "yashav" which is also translated "dwell", is as follows: "Yashav" means a person coming to dwell without any connection to or interest in others and has no reference to the duration of the stay.

However "shakan" means a **protracted dwelling in the midst of a neighbourhood of a group of people!** The primary meaning and use of the word is "to reside and continue as a member of the community". Precisely what the Lord has done with us!

The Shekinah comes to dwell right among the people for a protracted period with a definite interest and connection to those in the neighbourhood. What a thought!

The actual word "Shekinah" is not found in Scripture at all, although the concept definitely is. Its earliest appearance is in Jewish writings where it's used in regard to God dwelling among the children of Israel.

The Talmudic Sages regarded the Shekinah as a kind of spiritual essence of indescribable beauty and of stunning effect. It was generally spoken of as brilliant light or radiance and when it approached was announced by a tinkling sound like an ethereal bell. Perhaps this is one reason why bells were attached to the hem of the High Priest's robes?

One interesting Jewish legend describes the dying Moses as being lovingly enfolded in the "wings" of the Shekinah.

As such, the word itself and the concept of Shekinah isn't generally found in Christian literature. The Fresh Covenant allusions to the Shekinah include Luke 2: 9; John 1: 14; and Romans 9: 4 where it's referred to as "glory," and is connected to the Messiah and the Millennium age.

The Shekinah appears in Ezekiel's description of his Temple vision. As God showed Ezekiel a Temple He took Ezekiel to the eastern gate, the place of the rising Sun and future entrance of Messiah:

" Then he led me to the gate, the gate facing toward the east; and behold, the glory of the God of Israel was coming from the way of the east. And His voice was like the sound of many waters; and the earth shone with His glory. "

Ezek. 43: 1-2

To discover who it was Ezekiel saw, we turn to the book of Revelation. John was in the Spirit on the Lord's day which prophetically speaking is the Seventh Day. Then John saw and heard a wondrous thing; a voice speaking from the midst of the seven candlesticks :

"...and in the middle of the lampstands I saw one like a son of man, clothed in a robe reaching to the feet, and girded across His chest with a golden sash. His head and His hair were white like white wool, like snow; and His eyes were like a flame of fire. His feet were like burnished bronze, when it has been made to glow in a furnace, and His voice was like the sound of many waters."

Rev. 1: 13-15

What both Ezekiel and John saw and heard was the earth shining with the risen, glorified Lamb of God. This is confirmed with the revelation the Lord Jesus gave to John:

" And the city has no need of the sun or of the moon to shine on it, for the glory of God has illumined it, and its lamp is the Lamb."

Rev. 21: 23

Note that the passage in Ezekiel has a clear focus on the direction of the east. On the east side of Jerusalem is the eastern gate of the Temple Mount, and east of that gate we find the Mount of Olives.

It's from this area the "Shekinah" departed, and it's to here that it will return. This relates to the text in Zechariah : **"on that day His feet will stand on the Mount of Olives"** (Zech. 14: 4).

This area east from the Temple Mount and including the Mount of Olives, is evidently Bethel (The House of God, not the township) where Jacob had his vision of the ladder ascending to heaven. He identified this place as so awesome and sacred that he called it the very "gate of heaven."

Some have therefore speculated that Jacob may have been sleeping with his face toward the east, 'looking' in his dream at the summit of the Mount of Olives (Gen. 28: 17 and 35: 5-8).

So we see an ongoing connection between Bethel (the House of God), Ezekiel's Temple, the Shekinah glory and the Bride. In fact the Shekinah glory is said to hover over the wedding couple during their wedding ceremony, at the consummation of the marriage, and on every occasion thereafter they make love.

In order to help you understand something of the whole concept I have made available a general overview of a traditional Jewish wedding ceremony. In it you will see some of the obvious connections to the marriage of the Lamb to His Bride.

MESSIAH AND THE JEWISH WEDDING

Jewish rabbis have taught that after being resurrected on the Feast of Trumpets, the righteous would enter the *chupah*, or wedding canopy to spend seven years while the “day of trouble” [tribulation], the seven years of judgment, occurs on the earth.

If we closely examine the format of an ancient Jewish wedding, we can more clearly see the prophetic picture of the union of the bride with the Messiah.

- When a man in ancient Israel married, he went to the bride’s house with a “bride price” and made a contract (covenant) with the girl’s father.
- If the father accepted the man and his bride price, the man would pour a glass of wine.
- If the girl drank it, it would indicate that she accepted the man’s proposal and they were betrothed.
- The man would go away and prepare a wedding chamber for his bride.
- When the man’s father deemed that the wedding chamber was ready, usually one to two years later, the man would return to the bride’s house and “steal” her away “like a thief in the night” at an hour when no one would suspect.
- He would take her to the wedding chamber for seven days.
- During this time, the groom’s father would hold a party to announce the marriage.
- At the end of the seventh day, the married couple would emerge from the chamber and partake of the marriage supper.

The ancient Jewish wedding is a prophetic picture of Jesus the Bridegroom and His bride. The marriage contract (covenant) was sealed at the Last Supper when Jesus shared the covenant cup with His disciples. And He said unto them, **“This is my blood of the new testament, which is shed for many”** (Mark 14:24).

Jesus, in speaking to the Disciples after the last supper said the same words that any Jewish man would tell his betrothed. **“In my father’s house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go to prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also”** (John 14:2, 3).

And, of course, Jesus paid the “bride price” with His life. The marriage of the bride to Jesus is described in several Bible texts. **“Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints”** (Rev. 19:7-8).

So we see that the Jewish wedding ceremony is another beautiful shadow of Christ’s return.

Chapter 10

Christ the pattern

HE HAS SHOWN US THAT PATTERN WHO IS CHRIST IN PERFECTION

by T. Austin-Sparks

THEODORE AUSTIN-SPARKS (1888-1971)

left behind a treasury of writings filled with the Wisdom, Life and Revelation of Christ. He felt that whatever was given by the One Spirit of God should be freely shared with the One Body of Christ - what belongs to the One, belongs to all.

He did not want his writings copyrighted; freely giving to the Body what was freely received from the Head. Having greatly appreciated his writings myself over the years, I offer one of his special teachings in this manual for the further establishing and strengthening of the Body, that in all things CHRIST might have the pre-eminence.

"I want just to go right back and remind you of the ground which we have been covering. We commenced with saying that Christianity has become something very much more than it was at the beginning, that much has been added to the foundation which does not belong to the foundation. So that we find ourselves today in a Christianity very different from that which was at the beginning. Christianity today is a very complicated thing. There are all the divisions, and the organizations, and so very much more than was in the simple basic realities of the beginning.

And we said that we were going to ask the Lord to bring us back to those first beginnings of that Divine work in our Lord Jesus. We went on to say that we believe that the Word of God shows that there is going to be a great shaking of everything at the End. And in that great shaking, only the things which were and are really out from heaven will remain. A very great deal of what has been built upon the foundation will disappear. We believe that this is stated in the Word of God.

Then when that time comes, and we feel that it has already begun, everything will be tested by the foundation. The ultimate question in the great shaking will be just how much the Lord is Present. So we went on to consider that fundamental thing, the Presence of the Lord. That is where the Lord began with Israel. And we quoted Exodus 25: 8, "Let them make Me a sanctuary; that I may dwell among them."

That is the eternal thought of God, which goes beyond all time, THAT I MAY DWELL AMONG THEM. We saw that that tabernacle or that sanctuary was, for Israel, the place of God's Presence.

Then we passed over to the New Testament, and found the "new" Israel being formed by the Lord Jesus. When the old Israel was put aside by God, then it says, "That the Word became flesh, and tabernacled among us."

So that in this dispensation, THE TABERNACLE IS THE LORD JESUS. It is not a thing, it is a Person. The Presence of God is wherever the Lord Jesus is. That governs everything. It is

all a matter of whether the Lord Jesus is Present. Where He is, there is the Tabernacle of God. Just as in the Old Testament where the people were gathered around the tabernacle. The tabernacle was the governing thing in their lives by which they were made one people. All united by that one centre, receiving all their life and their light from it.

So in this dispensation, the Lord gathers people to Himself, He becomes the centre of everything. It is in Him that they are united as one people, and from Him they receive all their life and light. And this is all the matter of the Presence of the Lord.

So we went on to see something of the meaning of the Presence of the Lord as illustrated in the tabernacle of old. The first thing that we saw was that it was something presented to them by God from heaven. The Lord said, "See that thou make all things according to the pattern shown thee in the mount."

The mount was a type of heaven, where the Lord came down to meet His servants, and there He showed the pattern of all things. That pattern was brought down from the mount and made known to the people. It was a presentation to them of the pattern that was in the mind of God.

We know that that tabernacle was a representation in every detail of the Lord Jesus. So that in this new dispensation, everything begins by a presentation of the Lord Jesus. That is why we have the Four Gospels, which were written after many of the Epistles, put in the first place in the New Testament. Those Four Gospels contain a presentation of the Lord Jesus. And He is there as God's pattern for His Presence. We must recognize the very great importance of those Four Gospels. They are God's pattern given down from heaven for us to see. God has shown us the pattern: and He has shown us that pattern in perfection.

When Jesus finished His life on this earth, He was able to say, "I have finished the work which Thou gavest Me to do." What was the work that God gave Him to do? Well, supremely it was to reveal the mind of God, so that He was able to say, "He that hath seen Me hath seen the Father." In other words, He could say, 'I am the expression of the mind of God. And I have come down from heaven that you may have in Me the expression of the mind of God in every detail.'

Of course, I can only say this in a general way in this message. I could take up these Gospels and show you a thousand ways in which the Lord Jesus was revealing the mind of God. In everything that He said, and in everything that He did, there was something of God. And He was personally the comprehensive embodiment of the thoughts of God. Now God has given that pattern to us. In giving His Son, He has given the pattern of all things for His Presence.

May I, dear friends, appeal to you on this matter. I told you when I first came that I have not come to give you Bible teaching as such. When I go away, one question that will be in my heart will be this: 'What is the practical results of it all?' That is going to be the great deciding factor on the value of this time together, so I have to seek the Lord very earnestly every time I speak to you. And I have to ask the Lord that He will not just give me a lot of things to say but that He will leave you with something that you have to face up to.

So I say to you, that the fundamental thing is always the Presence of the Lord. It isn't any one of the thousand things that make up Christianity. The ultimate criterion is, 'Is the Lord there?' and 'Is the Lord in all things there?' 'Is the Lord in what they do?' and 'Is the Lord in how they do it?' Because with the Lord how things are done is as important as doing the things. Is the Lord in the people individually there? And are their lives marked by this supreme thing? THE LORD IN THEM.

I have no doubt that you love the Lord. I am not raising any question about that. But, I do say again, we are involved in a great system which is a very complicated thing, and a great deal of it is not of the Lord. It is something that man has brought in. Man has put his hand upon the things of the Lord, and man has made things according to his own mind, and therefore a great deal has come in which is of man and not of the Lord. And when we say that, we are not only thinking of Christianity in general, we are thinking of ourselves.

This is true of ourselves. We have all come into something called Christianity, and we have all taken on something of Christianity, and there may be a great deal that we have to get rid of, and come back to the simple fundamental reality. And the fundamental reality of all realities is THE PRESENCE OF THE LORD.

We have got to know that the Lord is with us, and that the Lord is with us in all that we do, that this did not originate in our mind. It did not originate in our will, it did not originate in our emotion. It did not come from our soul, this thing has come from the Lord in every detail like the tabernacle and temple. Just like Jesus Christ, in every detail it has to come to us from God.

That ought to send us back to our knees - to go through all our work. It may be necessary for us, from time to time, to stand back and ask the Lord about all that we are doing. 'Is this from God, or is it something from ourselves? Is this way of doing things the mind of God, or is it our mind? Is the Lord in this, or have we come into it?'

You see, that is a great deciding matter. Make no mistake about it! Everything that is only of man is going to perish. Sooner or later it will be shaken. Every man's work shall be tried in the fire, says the Word of God.

So the first thing, then, is a presentation and a seeing of the Lord Jesus. I wonder if I may refer to a personal experience in this matter. I do not want to talk about myself, but I want to help you by illustrating. For many years, I was what was called a minister in the denominations. I was a minister of what are called churches. I was a minister of two denominations at the same time. So I had the big religious buildings. And I wore a clerical collar and attire, and I was in that whole system of organized Christianity. I had a big pulpit. And I preached sermons, and I was paid to do it. Well, I was very earnest. I really believed that I belonged to the Lord. My heart was reaching out to the Lord.

But, the time came, when the Lord showed me Jesus Christ. He began to reveal His Son in me. You see, I knew the Bible. I was teaching the Bible everywhere. When I went to a big church in the north of London, they had no Bible teaching meeting. They had only a very small prayer meeting. But I decided that we would have, what we called, a Bible school. So I got a big blackboard made, a blackboard as big as this whole platform. I decided that I would give Bible lectures. So I started going right through the Bible. I went from Genesis to Revelation. The result was that that place was crowded with people for the Bible lecture. I say that to show you that I did know something about the Bible.

The day came when I saw the Lord Jesus, and all these other things were like nonsense. All this church business was like little children playing at going to church. All this dressing up in clerical clothes, oh, how silly it was! I really had not seen the Bible. I had it all in my head, but really the Bible was a closed book.

When the Lord showed me His Son, all these other things went. It was like nonsense to me, I saw that the Lord Jesus is the Church, not these things. I saw that the Lord Jesus is everything in the Bible. The Bible is not a book, the Bible is Christ. I saw the Bible in Genesis, I mean, I saw Christ in Genesis. All through the Bible I saw Christ. It made everything else so

foolish. It simply turned me inside out and upside down. All those other things had to be left behind. I saw the Lord Jesus. I do not mean I saw Him with these natural eyes. But what Paul meant when he said, "It pleased God to reveal His Son in me." That is what happened in my case.

And a new thing began from that time. A new ministry began, a new work of God began. And I am here today on the other side of the world because of that. I have come to you not as a Bible teacher, but to speak to you of what I have seen of the Lord Jesus, and to say to you that the fundamental thing is seeing Jesus. Of course, that is not something that happened years ago. It only began to happen forty years ago, and it is still going on today. If I am faithful to the Lord, it will go on to the end of my life. It is a continuously growing seeing of the Lord. You see, that is where it began in the Old Testament, and that is where it began in the New Testament. We have to come back from all our things to the Lord.

Now after the pattern was shown, both in the case of Israel in the tabernacle, and in the case of the Lord Jesus to the apostles, the next thing was to instruct the people concerning the pattern. So the people were told about it. It is quite clear that all the people were gathered and told about this pattern. They were all involved in this. They had to do the making of all things. They had to provide the gold, and the silver, and everything else.

So, although it is not said in the Bible, it is quite evident that Moses called all the people together. And he said, 'Now the Lord has shown us a great pattern.' And then he would have begun to explain to them all the detail. He would say, 'Now there are things to be of gold, and there are other things to be of silver, and then there are the various fabrics that are needed, and the different colours of the different fabrics.' And so he would go through the whole pattern. He would say, 'Now this is what the Lord has commanded, and all you people are involved in this.' He instructed them concerning the pattern.

Now the Lord Jesus came from heaven as the Tabernacle. "HE TABERNACLED AMONG US," said John. He is the full revelation of God's mind. And then the Lord Jesus began to instruct His disciples concerning Himself, by word and by deed, He was instructing them concerning Himself. As they watched Him, and listened to Him, they were really coming to the knowledge of God's mind for them. So we have our New Testament, and the New Testament is the embodiment of all things concerning Christ, with one object only in view.

All these many details about the Lord Jesus relate to only one thing. It will take you a long time to count up all the details of the tabernacle. It will take us all eternity to sum up all the things concerning Christ. But in the New Testament we have a great many things concerning the Lord Jesus. But in the great many things is only one thing. And that thing is the Presence of the Lord.

You see, it is a comprehensive thing; it is a detailed thing. The Presence of the Lord relates to that little detail. I could show you that from the New Testament. If things were not done according to the mind of the Lord in the New Testament, everything went wrong. The Lord only went on with them when everything was according To Christ.

So the second thing is for us to be instructed concerning Christ. There is a little fragment in the New Testament, which to me is a very important and significant one; the apostle is writing concerning things which were wrong. He just used this phrase 'You have not so learned Christ!' That is not the way in which you learn Christ; that is not the learning of Christ.

See, how important that is? It is as though the apostle was saying, everything must come from your having learned Christ. These things have come from men, from yourselves. In all things we must learn Christ.

Now the third thing. We spoke about the two men, Bezaleel and Aholiab. It says that these men were filled with the Spirit of God, for all manner of workmanship. So that the work, when it began and was carried on, was not just done in the wisdom of men. The Lord did not say, 'Now, here is the pattern, you get on with it. You take it into your hands and just work it out.' The Lord did not do that. He took these two men, and He filled them with the Spirit. And they became His instruments in showing how things have got to be done.

My point for the moment is not the men, the Lord may take hold of men for this kind of thing. But my point is this, THAT IT HAS GOT TO BE DONE BY THE HOLY SPIRIT. If men come into this as God's instruments, they must be men filled with the Holy Spirit. As we pointed out, this is how it began in the New Testament, 'Seek ye out seven men filled with the Holy Spirit.' That related to the carrying on of the work. It must all be done under the anointing of the Holy Spirit.

Dear friends, today I can see in much of the Lord's work, men who are in positions for which they are not anointed. They have been put into the position by men. Men have thought that they would be, well, good men to have in the work. Of course, they love the Lord, they are very devoted to the Lord, and they want to work for the Lord. So, the leaders take them and put them into positions. As you go on you will see they were never anointed of God to hold that position. Leadership in the work of God is anointed leadership. It has to be seen by all spiritual people that that man and that woman is anointed for the position which they hold.

They are not there because they themselves have pushed themselves in, and they are not there because the other responsible people thought it would be a good thing to put them in. No, it is quite evident that the Lord had anointed them for that position, and therefore the Lord is with them. They may have many human imperfections, there may be things about them that you naturally do not like. You know how faulty they are naturally, but you have to say, the Lord is with that man and that woman. They are in the right position because the Lord has put them there.

The anointing is the great factor in all things concerning Christ for this reason, it is not individual anointing. There are not so many anointings as there are people. There is only one anointing, and that is on Christ as the Head. We only come into the anointing when we are in Christ, and when we are under the Headship of Christ. We are not under the anointing if we choose our own position, or if men put us into positions.

The anointing is Christ's anointing, we have the anointing when we are entirely under His Headship. Well, of course, that is too big a matter for us to consider just now. But my point is here in the course of the formation of things according to Christ, the governing principle is the anointing of the Holy Spirit.

The next thing that we saw was that all spiritual progress is governed by the Presence of the Lord. You can imagine a situation in the wilderness. I can imagine that all these people, when the tabernacle was taken down and packed up, and the trumpets were blown to march on, the people were full of enthusiasm - 'Now we are going on to the promised land, now we shall soon be in the promised land.'

So they were all full of interest about this going on business. And then the cloud over them stopped, and the Lord told them to unpack the tabernacle, and to set up the tabernacle. We are going to stay here for a while, and perhaps the people said, 'Oh, why have we got to stop and wait and lose time, we want to get there, why stop here and wait? How long are we going to stay here?' And if the cloud remained many days, as it did, they could have said, 'Oh, why are we losing all this time? Why are we not getting on with the business?'

And why was it? You see, the Lord wanted them not to be occupied with the journey alone, but with Himself. He wanted them to move as they were occupied with Him, and so when they had some time of being occupied with the Lord, the Lord said, 'Now, we will go on.' He did not say so, but He meant, We will stop again later on.

Now the Lord does that in different ways. We get hold of things and we want to go on with things. We get full of our own energy in the things of God and we say, 'Now let's get things done.' And we go on like that. Sometimes the Lord says, 'Stop a bit.' He may bring us up short by something that happens, some kind of adversity, or suffering. Something happens and we know the Lord has said, 'Stop, you are too busy to listen to Me, you are too occupied with My things to be occupied with Me personally.' And so we must have a time of being occupied with the Lord. My point is that all spiritual progress is by the Lord's Presence.

Now when Moses called the people together, all the willing hearted people brought what they had for this work. In that way, the Lord put responsibility upon the people. You see, the tabernacle did not fall out of heaven all completed, only the pattern came out from heaven. And then the Lord said, "See that you make all things according to the pattern." He put responsibility for this matter upon the shoulders of the people. They had to understand the pattern and take the responsibility for the fulfilment of it. When they did that, then the glory of the Lord filled the house of the Lord.

But there were some times when they departed from the pattern, we will look at just one of those times. Aaron had two sons, they were Aaron's two elder sons. Their names were Nadab and Abihu. Nadab and Abihu came after Aaron in the priesthood. Now Nadab and Abihu must have known all about the pattern. They must have known what God had said about every detail, and there was one thing amongst all the others that God had said. When the priests go in before the Lord with their censers, they are to take the fire from off the altar. Now where did that come from, that fire on the altar? I expect you have read the story.

Here is the altar, here is the wood on the altar, everything is ready. Did the priest go and strike a match and light the wood? Or, whatever was the way in which they made fire, did they do it like that? Did they make the fire and take it to the altar? No, that altar fire came from heaven. When the altar was set up, and the wood was put on it, and the sacrifice was slain and laid on the wood, the fire of the Lord came down, and that fire never went out.

They never had to do that a second time. All the time that the tabernacle was in that place, the fire continued day and night. No man had to make fire. Nadab and Abihu did not take the fire from the altar, but they went and made some fire themselves. They got it from somewhere else by some other method, and they put that fire in their censers, and "went in before the Lord, and the Lord smote them so that they died before the Lord". They offered strange fire. It was not the fire that had come from the Cross. It was their own fire, the fire of the flesh, the fire of the natural man, the fire of their souls, and not of the Spirit. The Lord says that is strange fire. It was not according to the pattern, and the Lord judged that. I must leave you to interpret it.

You see what a big thing 'responsibility for Christ' is? THE LORD HAS PUT THE RESPONSIBILITY ON US. He says, 'If you make all things according to the pattern, I am with you. You will have blessings; I will go on with you. If you begin to introduce things that are not according to the pattern, but of man, that will bring spiritual death.' Now may the Lord give us spiritual understanding. "

February 10, 1964



Appendix

"THE HONEYCOMB OF CREATION" based on Pascal's Triangle [from page 2]. The natural world consists of a tri-unity comprising the three basic aspects of matter (energy), space, and time. None of these three can exist without the other, hence it's entirely feasible to believe they were all created at the same time. This scientific axiom supports the Biblical truth of Genesis : in the **beginning** (=time) God created the **heavens** (=space) and the **earth** (=matter). Triangular patterns are a fundamental fabric of the universe (*Nature Scientific Journal* Feb. 1990). Scientific theory says that the most basic and fundamental theory is most likely the truth, hence "Occam's Razor". In other words the universe consists of something so simplified that it cannot be simplified any further. At Creation a "single primal point" began from which all other "points" were structured (no new matter has ever been created). From that first "triangle" came an imprint of all other triangular structure. As the universe expanded ("flew apart" in scientific terms) the gap in between formed natural hexagons(see diagrams below).

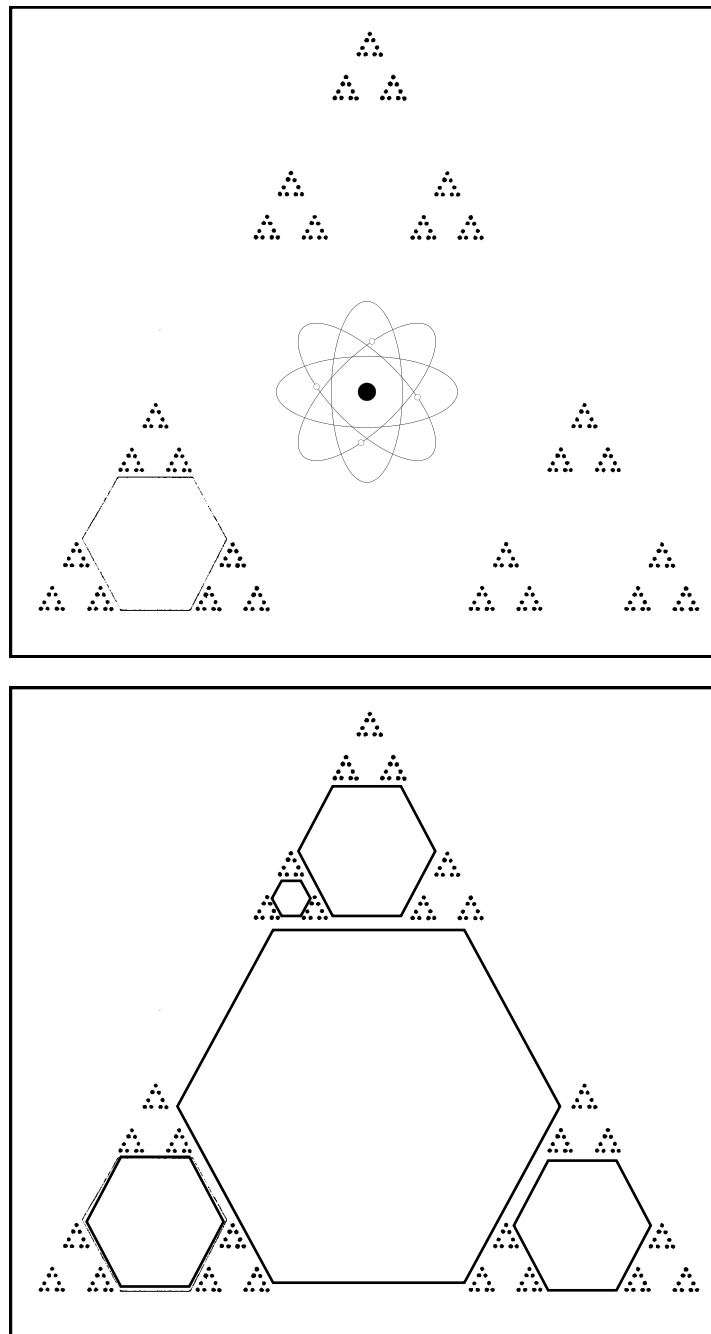


Figure 18

" From the intrinsic evidence of His creation, the Great Architect of the Universe now begins to appear as a pure mathematician."

Sir James Jeans 1877-1946

PERFECT NUMBERS [from page 2]

A perfect number is a quantity equal to the sum of all the different numbers that divide into it exactly, but not including itself.

Take for instance the first of all known Perfect numbers, the number 6.

1, 2, and 3 all divide 6.

And if you add the numbers (1 + 2 + 3) you get the sum of them which is 6.

Thus $1 + 2 + 3 = 6$.

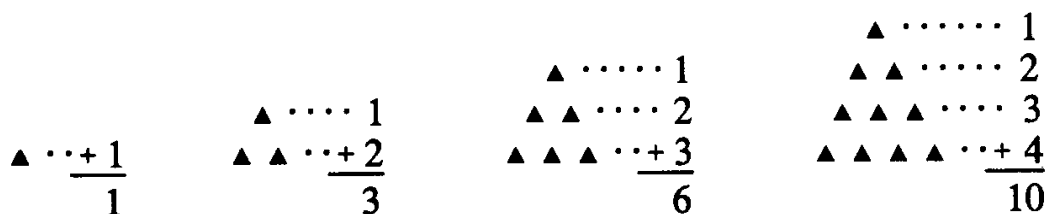
Therefore 6 is a mathematical Perfect Number.

(Interestingly, the top physicists in the world today tell us that everything in the cosmos can be explained in terms of mathematical equations.)

TRIANGLE NUMBERS

Numbers that can be arranged as shown below are called Triangle Numbers. Remember that a triangle has three sides but only one figure. This perfectly represents the Trinity of Father, Son and Spirit.

Since mathematics is a basic, if not THE basic tool for scientific study and research, we should be able to use mathematics to discover a simple but profound structure embedded in the Word of God.



1, 3, 6, 10 are the first four triangle numbers

Table of all known Perfect Numbers

FORMULA	NUMBER	NUMBER OF DIGITS
1. $2^1(2^2-1)$	6	1
2. $2^2(2^3-1)$	28	2
3. $2^4(2^5-1)$	496	3
4. $2^6(2^7-1)$	8128	4
5. $2^{12}(2^{13}-1)$	33,550,336	8
6. $2^{16}(2^{17}-1)$	8,589,869,056	10
7. $2^{18}(2^{19}-1)$	137,438,691,328	12
8. $2^{30}(2^{31}-1)$		19
9. $2^{60}(2^{61}-1)$		37
10. $2^{88}(2^{89}-1)$		54
11. $2^{106}(2^{107}-1)$		65
12. $2^{126}(2^{127}-1)$		77
13. $2^{520}(2^{521}-1)$		314
14. $2^{606}(2^{607}-1)$		366
15. $2^{1,278}(2^{1,279}-1)$		770
16. $2^{2,202}(2^{2,203}-1)$		1,327
17. $2^{2,280}(2^{2,281}-1)$		1,373
18. $2^{3,216}(2^{3,217}-1)$		1,937
19. $2^{4,252}(2^{4,253}-1)$		2,561
20. $2^{4,422}(2^{4,423}-1)$		2,663
21. $2^{9,688}(2^{9,689}-1)$		5,834
22. $2^{9,940}(2^{9,941}-1)$		5,985
23. $2^{11,212}(2^{11,213}-1)$		6,751
24. $2^{19,936}(2^{19,937}-1)$		12,003
25. $2^{21,700}(2^{21,701}-1)$		13,066
26. $2^{23,208}(2^{23,209}-1)$		13,973
27. $2^{44,496}(2^{44,497}-1)$		26,790
28. $2^{86,242}(2^{86,243}-1)$		51,924
29. $2^{110,502}(2^{110,503}-1)$		66,530
30. $2^{132,048}(2^{132,049}-1)$		79,502
31. $2^{216,090}(2^{216,091}-1)$		130,100
32. $2^{756,838}(2^{756,839}-1)$		455,663

A Perfect Number is a quantity equal to the sum of all the different numbers that divide into it exactly, but not including itself.

Pascal's Triangle

It's properties and links to the building blocks of Creation

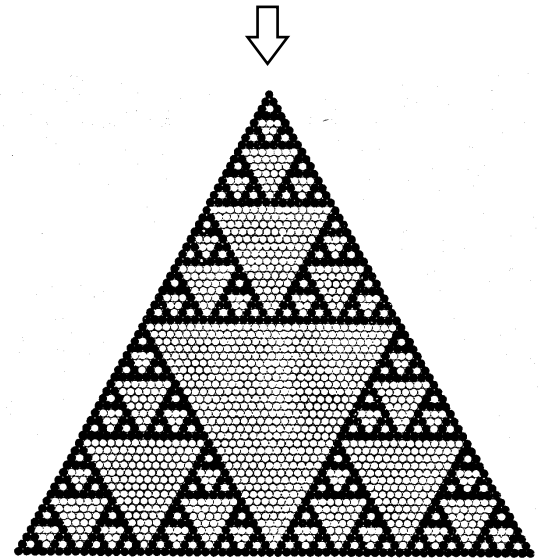
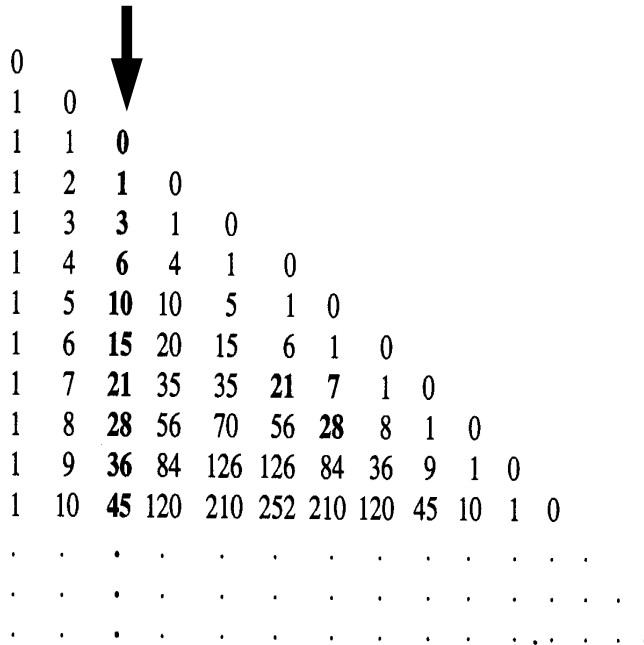


Figure 20

The above diagram is Pascal's Triangle with each odd number replaced by a dark dot and each even number being a white dot.

Blaise Pascal (1623-1662) was a French scientist, mathematician and religious writer. The famous triangle named after him wasn't in fact discovered by him but he did prove many of its marvellous properties.

In the above diagrammatic outline of Pascal's Triangle we can see that the arrowed column all consists of Triangle Numbers (1, 3, 6, etc). By expanding this process downward any triangle can therefore be found.

Basically Pascal's Triangle shows the pattern which represents all triangles in all known dimensions. In other words, the very shape of Pascal's Triangle mirrors the Godhead of the Trinity, which of course contains within itself all things!

For further details refer to **The Pattern and the Prophecy: God's Great Code**, by James Harrison, published by Isaiah Publications, 1996.

Looking down from the top through the centre we see there are triangles of increasing size. These are marked by empty dots. Each one of these is made up of even numbers. Near the top is the "triangle" of 1 dot, and the series continues downward with triangles consisting of white dots in the sequence of 6, 28, 120, etc.

We recall that the numbers 6 and 28 are two of the Perfect Numbers. Every such number can be found among the white dot triangles. All these numbers are "triangular" whether they are Perfect Numbers or not.

For the mathematically inclined apply **Euclid's formula $2^{n-1} (2^n - 1)$** to this.

Possible positioning of Tabernacle roof

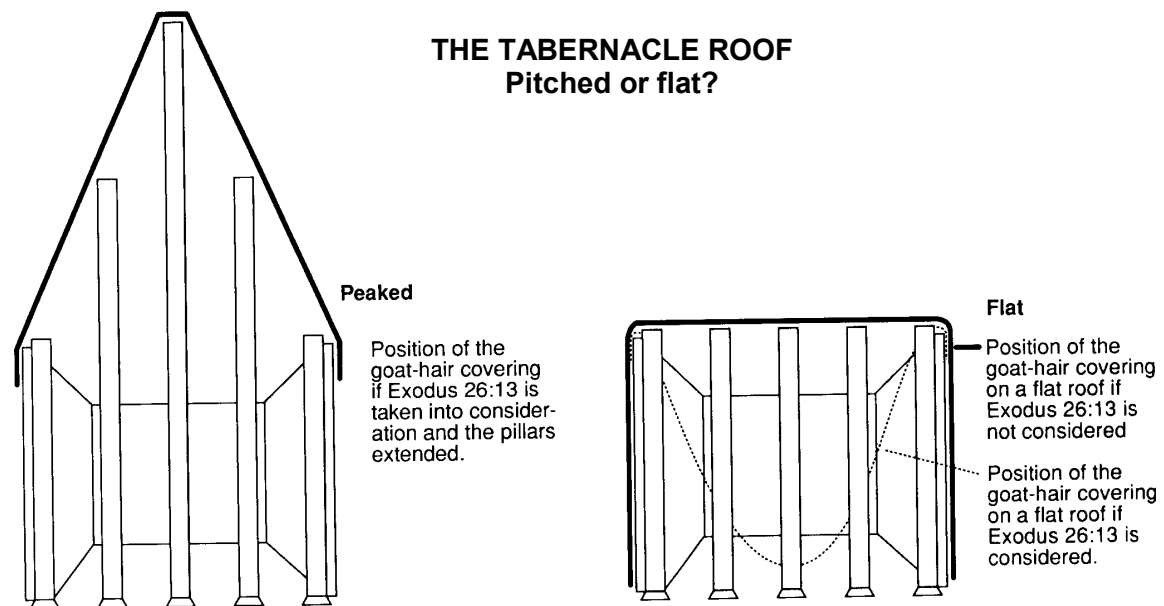


Figure 21

The four-layer covering. "Protecting the tabernacle were four coverings: badger (or porpoise) skin, ram skin, goat hair, and linen (Exo. 26: 1-14 and 36: 8-19). The third covering was made of eleven individual goat hair curtains which measured 30 cubits long and 4 cubits wide (Exo. 26: 7-13 and 36: 14-18).

Joined together these eleven curtains made a covering of 62 feet and 5 inches long, and 91 feet and 6 inches wide. The covering was divided into two sections, the front half being made of six curtains and the back half being made of five curtains. Along each inside edge of the two halves were fifty loops connected by fifty copper (brass) taches or hooks.

This assembly formed the complete goat-hair covering. This design made the two sections easier to transport, an important consideration. Although scripture doesn't mention taches for the badger and ram skin coverings, as it does for the linen covering, these too may have incorporated taches. The goat hair covering is the only covering with specific information about its placement over the tabernacle. the sixth curtain of the front half was to be doubled in the front of the tabernacle (Exo. 26: 9).

It's not clear whether this means it was dropped over the front on the tabernacle or folded back under the other coverings. The last curtain of the back half of the covering hung over the back wall one half of its width or about 4 feet. The covering hung one cubit (25 inches) over each side of the tabernacle (Exo. 26: 13).

Considering this information, it would be impossible for the tabernacle to have a flat roof as many have surmised. Instead of the covering hanging well over the sides, it must have been held up by the nine pillars of the tabernacle to meet the Biblical requirements and thus form a raised or peaked roof."

Quoted from **Teaching from the Tabernacle** by Roy Lee DeWitt, published by Baker Book House 1988.

The ISSACHAR Ministry
PO Box 4022
Seaton
SA 5023
AUSTRALIA