

The Church in The Wilderness

“The Tabernacle Plan”

Condensed version

*A Book for Young People
And Bible Students*

Albert Friend

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CONSENSED VERSION

Scripture quotations are taken from The King James Version unless otherwise listed.

Some scripture quotations are the author's Paraphrase.

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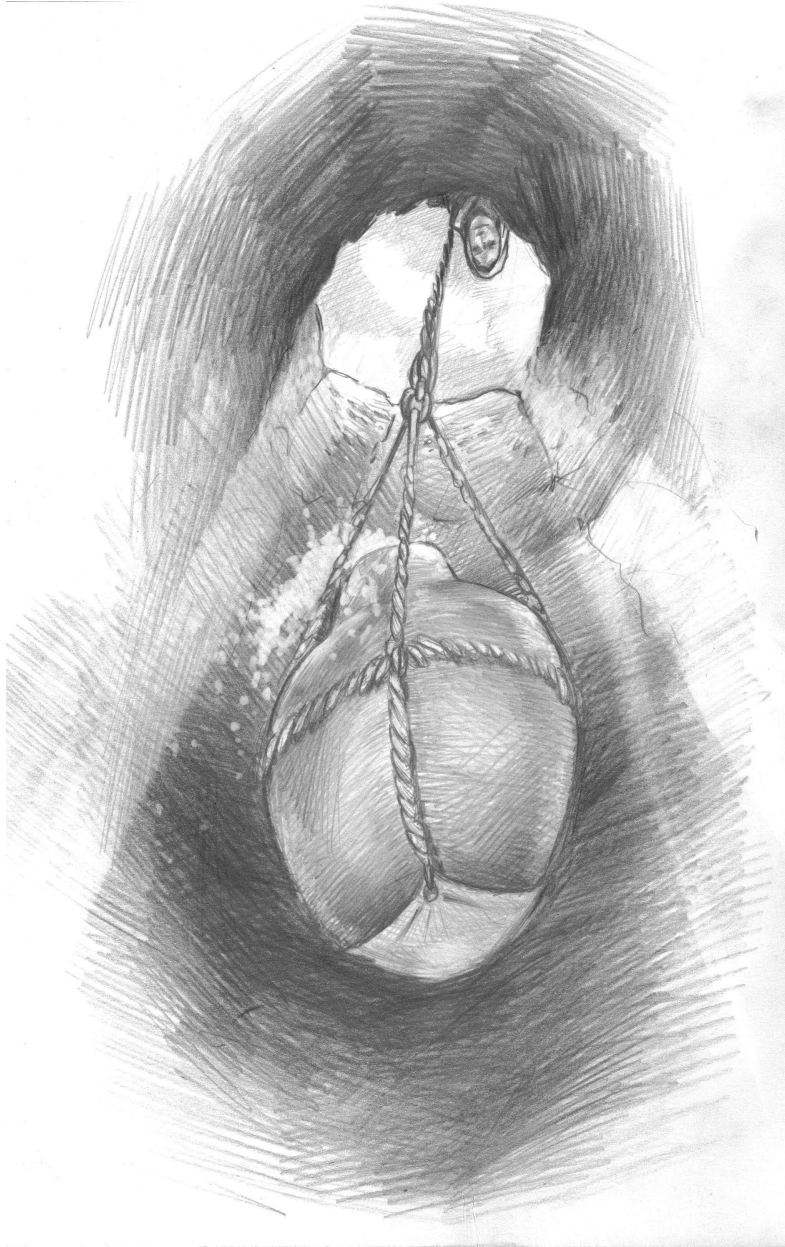
The Church in the Wilderness

“The Tabernacle Plan”
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*A Book for Young Christians
And Bible students*

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Compiled by Jean Friend



Looking down into the deep well.

The Well is Deep

By Al Friend

The well is deep. It starts with the beginning of the creation of God. When Jesus said search the scriptures He let us know the future is revealed in them. In the scriptures we find things past, things present and things future. The student must study. We do not grasp it all the first time through. It is a lifelong process. When the student is ready the revelation will appear.

The Beginning of the Tabernacle

The beginning of the tabernacle plan begins with the beginning of the creation of God. Every thing in it pointed to Jesus. He was slain from the foundation of the world and He is the focal point of worship throughout eternity. All things were created by Him and for His pleasure. He is the life and the light of men.

The Tabernacle and it's Witness

The tabernacle is the "tabernacle of witness." Acts 7:44. You can sit and study every part of it and find Jesus in every part. Even the lonely scapegoat portrays a silent witness of what the "Man of Sorrows" would do for us.

The Tabernacle and the Church

The tabernacle is the "church in the wilderness" Acts 7:38. It witnesses that Jesus is the head of the

church and that the church receives credit for what He has done. It was the head of our church that made all this possible. The church of today is accomplishing things made possible by the head of the church years ago.

The Tabernacle and it's Order

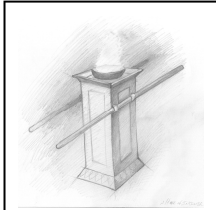
God is a God of order. He gave orders to Moses to be sure and build the tabernacle according to the pattern showed on the mount. If you want to know how to live for God study the tabernacle plan.

The Tabernacle and it's Foreknowledge

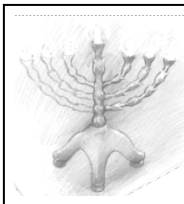
The future is always arriving and can be identified by the tabernacle foreknowledge. The past, the present and the future are revealed here. As Isaiah had to coincide with the tabernacle plan so does the book of Revelation. Re-study Revelation in the light of the tabernacle plan and you will have a better grasp of what "the root and the offspring of David" is trying to reveal to His church.

Deep in the heart of every real Christian you will find a keen desire to know more about God and His word. God takes pleasure in filling that desire with water from the well.

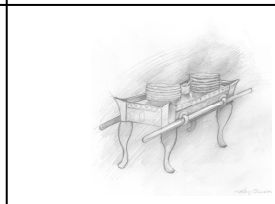
Learn to drink from the well



Golden Altar
Of Incense



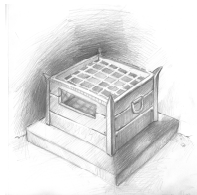
Golden
Candlestick



Golden table
Of Shewbread



Brazen Laver



Brazen Altar

The Shadow of The Cross

Introduction

Our Foundation

It is the purpose of this book to prove by the scriptures that we are built upon the foundation of the apostles and prophets, Jesus Christ himself the chief corner stone, Eph. 2:20. The foundation was laid by God Himself in the very beginning and revealed to Moses on the mount.

The Power of the Cross

Gal. 6:14 "but God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world." Paul knew the power of the cross. What Jesus could not say to the Jews before His death He revealed to Paul later and Paul continually reminded the church of the power of the cross.

A Better Hope

Paul said in the book of Heb. 7:19 that "the law made nothing perfect, but the bringing in of a better hope did, by which we draw nigh unto God."

The Law was our Teacher

Again in Gal. 3:24 he says, "wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith."

The Mission and the Object of the Law

Paul's revelation of Christ let him know what the mission and the object of the law was. He understood that the things shown to Moses on the mount by the Lord were to be an example and pattern, and, all that Moses built, all that Moses did, was to point the people of Israel to the one who was to come, Jesus.

Looking into the Future

The prophets were able by the "spirit of prophecy" to look into the future. By the Holy Ghost they saw the suffering of Christ, the cross and the glory that was to follow. 1st. Pet. 1:10-12.

Isaiah Harmonizes

The preaching of Isaiah had to harmonize with that which the law portrayed in silent picture form. One of the many pictures that the tabernacle in the Wilderness portrays is the cross. Isaiah gives us a minute description of his birth, Isaiah. 9:6, and his rejection etc., Isaiah. 53.

An Overview of the Shadow

Laid out before us is a picture of the furniture of the tabernacle located in the court and in the holy place. The first object approached by the priest as he started into the holy place was the brazen altar. We then see the brazen laver between the altar and the door of the tabernacle. Entering into the holy place we see the golden candlestick with it's seven

branches on one side of the tabernacle. Directly opposite the golden candlesticks, on the other side of the tabernacle, we see the table of showbread. Back of these in the center of the tabernacle, in front of the veil, we see the golden altar of incense. As we look at the furniture from the brazen altar in the outer court to the golden altar in front of the veil as it is arranged by divine guidance, we have a perfect picture of the shadow of the cross. Is it any wonder Jesus said, John. 5:45-47, "Moses wrote of me."

A Witness of Christ's Death

Looking at the furniture in the outer court and in the holy place we see that every piece of furniture is a witness of death. Death at the altar, for at the brazen altar we had to die to sin. At the brazen laver we were baptized into his death and buried with him by baptism. At the golden candlestick, which was the light of the tabernacle, even this spells death, for it was light on God's word that killed our tradition and unbelief. The table with it's showbread, which represents the word of God, also pointed to our death. For Paul said "the letter", (word) killeth. The altar of incense, a type of prayer, Psalms. 141:2, also points to death, for when we approach God through prayer, we have to die to self and the flesh. So here in the tabernacle plan, in the court and holy place we have a perfect picture of the cross.

A Picture of Jesus Upon the cross

Looking again at the furniture of the court and holy place we can see a picture of the man Christ Jesus upon the cross. The brazen altar is the foot of the cross. Rev. 1:15, "And his feet was like unto fine brass, as if they burned in a furnace." Looking upward on this shadow of the cross we see the laver of water where the blood and water met. It was upon the cross that from his side flowed blood and water. The candlestick and table of showbread represent his arms, even as his word and light upon his word work in unison.

Top of the Shadow

At the top of the shadow of the cross we see the golden altar of incense (prayer), and it was from the top of Calvary's cross that came forth prayer from the lips of Jesus when he cried, "Forgive them Father, they know not what they do."

The Student is Ready

The Teacher has Appeared

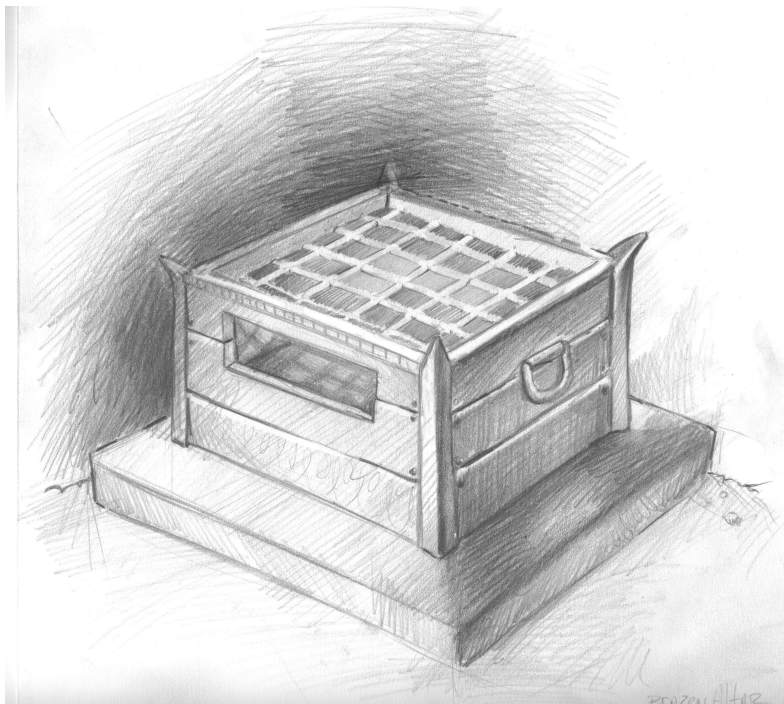
As we now approach the tabernacle with its ordinances, furniture, coverings, etc., let us do so with the thought in mind that it is a schoolmaster to bring us to Christ. It was a figure of things in heaven (not only on earth through the church dispensation), but a figure of things in heaven. Heb. 9:23-24.

The Tabernacle Plan Eliminates Confusion

Now notice this. If we will keep the tabernacle plan before us in all things, repentance, baptism, the priesthood, the church, the placing of all the dead at the first and second resurrection, we will have no confusion in the word of God. The tabernacle plan was given to us that we might learn of heavenly things. The book of Revelation deals with these same heavenly things and is therefore written in harmony with the tabernacle plan. The tabernacle plan is the key to understanding the book of Revelation.

Approach This Plan With Confidence

Because God has given us such a perfect picture of the cross in the tabernacle plan, we can now approach the tabernacle with confidence and be instructed by the Holy Ghost the plan of God with his people.



The Brazen Altar

Chapter 1

The Brazen Altar

The rules for entering the tabernacle

We first come to the interior of the court. Here we are instructed as to the way that the priests were permitted to enter into the tabernacle. Inside we will find the candlestick, the table of showbread and the altar of incense. These three are in the holy place. But for a while we wish to stay in the outer court and find what the Lord required of the priests before they came into the holy place.

The beginning of our approach to God

The altar was the foundation of the whole temple worship of Israel. People have approached God by the way of an altar ever since the days of Adam. An altar is first mentioned by name in Gen. 8:20, but we read that Cain and Abel offered sacrifices unto the Lord in Gen. 4:3-4. No doubt these sacrifices were offered upon altars. Here we find these very significant and suggestive acts of divine worship take us back to the very gate of Eden. There Abel offers his sacrifice of the flock and we see the

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smoke of the sacrifice ascending into the heavens in his sight. We see these offerings or sacrifices introduced by men in their worship unto God. We see them accepted by the Lord. This continued from age to age through a period of 4000 years until the Lamb, which was slain from the foundation of the world, came to be our sacrifice, our sin and burden bearer.

The origin of sacrifices by man

When we read in Gen. the first few chapters, we do not find a record recorded or revealed, about the origin and institution of sacrifices by man. We see this solemn and important rite of divine worship in established use, without having it introduced to us at it's beginning. Even as the altar was in the beginning before being introduced to us in Gen. 8:20 by Noah, so was our altar (Jesus) Heb. 13:10, "in the beginning," before being introduced to the world by his birth or, "manifest in the flesh", 1 Tim. 3:16.

There was no other way

In the center of the court stood an altar. There was but one altar in the court. There was no other way to enter the tabernacle and approach God but by the way of the altar. A perfect work was demanded at this altar. It was the starting place for the man who came to worship.

Jesus is the starting place for every one who

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"cometh into the world". We must bear in mind that two altars are mentioned in the "figure of things in heaven", but one of them is in the holy place and is not to be confused with the one of which we are now speaking. The golden altar in the holy place is not spoken of in the plan given to Moses until the priest is chosen to officiate before it.

God's way for a sinner to approach Him

At this time we will examine the brazen altar which is just inside the gate of the court of the tabernacle. This altar was the place where the sinner approached God in the power and the efficacy of the blood of atonement. On it the blood was shed. It was composed of "shittim wood and brass." The wood was the same as that of the golden altar which stood in the holy place, but the metal was different and the reason for this is obvious.

The altar of brass was where sin was dealt with according to God's divine judgment concerning it. The altar of incense or "altar of gold" was the place of acceptance where the incense (or prayer) was accepted of the Lord. The "shittim wood" was the figure of Christ's humanity. It must be the same in each case. At the brazen altar we see Christ meeting the fire of divine justice. At the "golden altar" we see him meeting the fire of divine affection. Before we can feed the "golden altar" we must first have our sins reduced to ashes at the

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brazen altar. Brass is the symbol of righteousness demanding judgment for sin. Gold is the symbol of divine righteousness or the divine nature of the "Man Christ Jesus".

In the outer court the brazen altar was the judgment for all uncleanness. In the holy place the "golden altar" was the symbol of divine nature. This accounts for all of the furniture in the "holy place" being "gold" or overlaid with "gold". This is the "divine nature" of God.

All in the outer court was brass or righteousness coming to judgment. It is here at the "brazen altar" we see Christ the man covered with righteousness by which he could stand the divine fire which was to try him. The "shittim wood" could not have withstood the fire which was kindled upon it and kept burning without a covering. "The Man Christ Jesus" could not have withstood the fiery trials which were to beset him without being covered or overlaid with the presence of God.

A fire that was always burning

In form and dimensions the altar of burnt offering was a hollow box without top or bottom. It was five cubits broad and three cubits high. This brazen altar was large enough that "ALL OF THE FURNITURE OF THE TABERNACLE COULD HAVE BEEN PLACED INSIDE OF IT." This shows us that the first work a man is required to do

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is to meet God at the brazen altar of repentance. In that work of repentance we can put everything which comes after it.

There was a grating of brass, Ex. 27:4, stretched across the whole interior of the altar. On this grating which was somewhat below the top of the altar, was placed a fire which was to be "ever kept burning". God had said, "It shall never go out".

This also shows us that as long as there is one man left in the world, the fire for the destroying of sins will "never go out", Lev. 6:12-13.

Shovels, pans, basins, etc.

There were shovels to gather the ashes. Pans in which they were carried away. Basins for receiving the blood. Fleshhooks and fire pans in which the fire was kept burning while the tabernacle was moved from place to place.

Prominence Assigned

We wish to call your attention to the prominence which was assigned to the altar in connection with the tabernacle and its worship. Look where it stood. It was placed immediately in front of the gate of the court of the tabernacle. It was the first object that met the eye of the worshipper as he came into the court to present his sacrifice unto the Lord. The altar was not hidden in some remote place in the court, removed from the gaze of the

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people. Neither did it stand inside the tabernacle where it could only be approached by a few. It was placed where it would be in the sight of all, and where all could approach it.

Not all of the people were permitted to see the golden candlestick, the table of showbread or the altar of incense, which things were inside the tabernacle. All could not pass the veil which hung in the tabernacle. None but the high priest was permitted to enter the holiest of holies on the day of atonement.

The brazen altar in the court was not hidden, neither was a man forbidden to approach it. It could be plainly seen from without. No one could enter into the holy place without passing this sacred emblem where the sacrificial blood of the animals was offered. This teaches us that no man who has come to the knowledge of Jesus will ever enter heaven unless he is a partaker of the blood of Jesus. He stands as an altar of sacrifice to all who will approach Him. John. 14:6.

Everything depended on this altar

It is important to note that the altar alone did not give the worshipper access to the holy place. There had to be a sacrifice made upon the altar to put away his sins. All the priests, Levites and Israelites had to bring an animal to the altar before they could receive God's promises. Note the