

An Attempt To Listen To God On

Part 1

The Significance of The Materials of
The Tabernacle

By

Rowan Jennings

Introduction

I am deeply grateful to God for taking into consideration the limitations of my understanding. Graciously He has supplied through illustrations and object lessons that which is needed to teach me spiritual truths. By these there can be an expansion of my appreciation of the Person and Work of the Lord.

Consider the following illustration:

When I was a little child I had a train set, it was a tiny thing which just went round in circles. Later I was given a set of straight lines and two switches to guide the train where I wanted it to go. From that little train, I learnt the importance of setting things in order, controlling situations, etc. In adulthood these elementary lessons became the foundation for bigger matters. God does the same thing. He gives us little pictures to guide us into deeper truths relative to our Lord, truths that we would never learn without the little pictures.

In the Old Testament God constantly gave multiple object lessons for the instruction of His people, both then and now. Unfortunately, there have been saints, who while seeking to understand the scriptures, either ignored the types, seeing the offerings as a “spiritual butcher shop”, or giving fanciful ideas without a biblical foundation. Furthermore, in the Tabernacle we are constantly given numbers and measurements, this can lead to another error, for not only can there be the error in giving an imagined, void of scriptural foundation significance to the materials and sacrifices, but also to numbers. The Tabernacle curtain consisted of 10 curtains, each 28 cubits long and 4 cubits wide (Ex. 26:1-2). It may be said that the 10 curtains represent the law, and the 4 cubits wide indicates the universality of the law, and the twenty-eight there one comes to a major blockage, for while the number 28 is found in 15 bible verses, it nowhere gives a significance! The result is that we can get so caught up in endless speculation that the truth is missed, and then tragically the types come into dreadful disrepute.

Furthermore, our Lord used illustrations called “parables” constantly, and indeed, if one were to remove the parables from the teachings of the Lord, a great deal of His teaching would be gone.

God makes it clear by the terms He uses that the offerings and tabernacle were object lessons containing truths for us to learn by. They are pointers by which we are led to see aspects of God, Christ, the church, or an individual, that we could so easily miss. However, great care must be taken because “they are not the very image” (Heb. 10:1), but are called a shadow¹ (Col. 2:17; Heb. 8:5;² 10:1); figure (Heb. 9:9); and pattern (Heb. 8:5). It is in this way that we read:

- 1) The Tabernacle was an example, a pattern, a type. (Heb. 8:5)
- 2) Israel was a type, an ensample, a pattern for us not to follow. (1 Cor. 10:11)
- 3) The saints at Thessaloniki were ensamples, patterns, types to other believers. (1 Thess. 1:7)

New Testament Terms

There are several words used in the Greek New Testament to denote a type these are:

- 1) “*Tupos*” (the basis of our English word “type”). Though this word is variously employed in the New Testament, it is certainly used in our present sense (Rom. 5:14) where Paul declares that Adam “is a figure (*tupos*) of him that was to come”, i.e., Christ.
- 2) “*Skia*”, rendered “shadow” (Col. 2:17). Certain elements of the Mosaic system are said to be “a shadow of the things to come” (cf. Heb. 8:5; 10:1).
- 3) “*Hupodeigma*”, translated “copy” and used in conjunction with “shadow” (Heb. 8:5; 9:23).
- 4) “*Parabole*” (compare our English, “parable”) is found (Heb. 9:9) where certain elements of the tabernacle are “a figure for the present time”.

¹ For a shadow there are several criteria, there must be a shining and a substance.

² The Greek word is “*tupos*” from which we get “type”.

Finally, one should note the use of “*antitupon*”, rendered “figures” (KJV) or “pattern” (ASV) (Heb. 9:24) and “like figure” (KJV) or “true likeness” (ASV) (1 Pet. 3:2). This concept, as used in the New Testament, denotes “that which corresponds to” the type; it is the reality which fulfills the prophetic picture.

What Is A Type?

In the midst of confusion it is vital that there is an understanding of several questions:

- 1) What is a type?
 - 2) The distinction between a type and similarity.
 - 3) The whole happening, etc., may not be a type.
 - 4) The type may have several individual types within it.
- 1) What Is A Type?
 - a) A type is “the preordained representative relation which certain persons, events, and institutions of the Old Testament bear to corresponding persons, events, and institutions in the New” (Terry 1890, 246).
 - b) A type is a shadow cast on the pages of Old Testament history by a truth whose full embodiment or antitype is found in the New Testament revelation. Wick Broomall
 - c) My own explanation: “a type is an Old Testament divinely planned preview using people, places, and events, to unveil truths which are mainly focused and fulfilled in and by Christ”.
 - d) *The Scriptures speak of types as:* “Which is an image for the present time” (Darby); “Which is symbolic for the present age” (RSV), which is a simile in regard to the present time” (Youngs Literal) (Heb. 9:9).
 - 2) The Distinction Between A Type And A Similarity.
 - a) If we are not careful to distinguish between “types” and “similarities”, erroneous expressions will be used in teaching. For instance, “Is Joseph a type of the Lord or a similarity?” To be a true biblical type there must be a biblical antitype which will be the interpretation of the type. Joseph is never said to be a type of Christ, Moses was! (Deut. 18:15; Acts 3:22; Heb. 3:5-6). Joseph is a lovely picture, he undoubtedly has foreshadowings of the Lord, but he was not a biblical type.
 - 3) The Whole Happening May Not Be A Type.
 - a) This is the reality that it may be a single incident in a situation which is a type. For instance, Jonah was a type of the time our Lord was in the tomb, and he was a prophet. BUT, Jonah was not a type of the Lord’s resurrection. The scriptures will not allow that, and neither was the repentance of Nineveh a foreshadowing of the restoration of Israel. Read carefully the words of the Lord: “AS Jonas was three days and three nights in the whale’s belly; so shall the Son of Man be three days and three nights in the heart of the earth (Matt. 12:40). Jonas was a sign to the world of the power of God to raise from the dead but not of the resurrection itself (Lk.11:30)
 - 4) The Type May Have Several Individual Types Within It.
 - a) In Leviticus the symbolic ritual, the day of Atonement, is given. Within the rituals of that day there were multiple foreshadowings and types.
 - i) The two goats prefiguring Christ as the substitute and the bearer away of the sins.
 - ii) The priest’s clothing prefigures the moral character of the Lord in His perfect righteousness, and thus His fitness to make atonement for the unrighteous.
 - iii) The High Priest’s entrance into the Holiest foreshadowed how our Lord entered the heavenly sanctuary, “not without blood”.
 - iv) His actions in the holiest foreshadowed His present work in Heaven.

There may be several similar illustrations used to make the full type of the Lord. The Aaronic and Melchisedec priesthoods:

- 1) The Aaronic was a literal foreshadow of Christ, both were men who knew the experiences of life. (Heb. 5:1-7)
- 2) The color foreshadowed the permanency of His Priesthood. (Heb. 7:1)

There are beautiful illustrations which prefigure the work of the Lord without being designated as types. The coats of skins is a beautiful picture, but it indicated the imperfection of the sacrificial system, for it was “skins” (Gen. 3:21). This meant several animals had to be slain, whereas the work of the Lord was one sacrifice for sins forever. The same goes for the materials used for the tabernacle, and the colours of the linen. Abel is a lovely picture of the Shepherd who was slain by his own, who offered a sacrifice pleasing to God. (Gen. 4:2, 8)

Principles For Interpretation

- 1) Melchisedec, there can be a shadow, there must be a substance, and when it comes to the shadows of the Old Testament they also were substances. Thus God used a substance to be a shadow of the Greater “Substance”, that is Christ. Because a shadow in the scriptures needs the antitype, namely Christ, it is clear that a myth could never be a type, nor can there be a shadow of a shadow. God’s “object lessons” are based on real people and happenings.
 - a) The Tabernacle was a real structure not a whimsical idea.
 - b) The clothing of the priests were real pieces of material, metal and stones.
- 2) Men do not make types, and when they do by non biblical interpretations, the entire subject is brought into ridicule and mockery. I heard a brother teach that the 10 camels with which the servant carried the evidences of wealth to Isaac (Gen. 24), was a type of the 10 laws of Ex. 20. That is definitely error for the law is “holy”, whereas the camels were unclean animals. Again, where in all the scriptures are camels ever spoken of symbolically, much less of divine truths?
- 3) There must be a clear biblical interpretation for the object to be a true type. For instance, it is often taught that gold was a type, a symbol of deity, and pure gold was essential deity. Not one individual ever gave any biblical evidence for such interpretations. It has been said (Matt. 2:1) it is an evidence for the gold being deity, however, that passage is not dealing with types, consequently such an interpretation is taking liberties with a possible application, and making it an interpretation. That is not correct Biblical exegesis. A second reference has been presented (Ezek. 1:4, 27). The argument is that since the Lord is seen as amber, and amber is a golden color, therefore gold represents deity. A consideration of the word “amber” will show that this Hebrew word is uncertain in meaning, and if anything, suggests a shining metal like brass! Furthermore, even if it was gold, then verse 28 gives the Divine commentary: “This was the appearance of the likeness of the glory of the LORD”.

Add to this the teaching that gold represents deity, and pure gold essential deity. This is error for deity is deity. If we consider the boards of the Tabernacle which were covered in gold, and if it is argued those boards represent us, does this then mean that we are deity? We are partakers of the divine nature (2 Pet. 1:4), but that is vastly different. Again, the branches of the candlestick which represent us were of pure gold. Does that then mean that we are essential deity? Such an interpretation is blasphemous. Of course there is the argument that at this point the type fails, and then one must ask: “Is it possible that I allow a hallowed interpretation to be maintained even though the scriptures will not support its scrutiny”?

Who And What Does God Use For Types?

- 1) In the brilliance of His wisdom God used:
 - a) People such as:
 - i) Adam (Rom. 5:12-19; 1 Cor. 15:22)
 - ii) Melchisedec (Gen. 14:18; Heb. 7:1)
 - b) Things:
 - i) Jacob’s ladder is evidently a foreshadowing of truths concerning the Lord. (Gen. 28:12; Jn. 1:51)
 - ii) The copper serpent. (Num. 21:8; Jn. 3:14 with Jn. 12:32)
 - iii) The Rock (Ex. 17:6) was a type of the Lord as the giver of the water that removes all thirst (Jn. 4:14), of life as by Name (1 Cor. 10:4).

- c) Happenings:
 - i) The provision of manna (Ex. 16:14-16) was a type of Christ the Bread of Life. (Jn. 6: 32-33)
 - ii) The burnt, meal, peace, sin and trespass offerings. (Lev. Chs 1-5 with Eph. 5:2; Heb. 10:5-8)
 - iii) Noah and his family were separated from the old world by the flood which was a foreshowing of our (spiritual baptism) salvation, and water baptism. (Col. 2:13; 1 Pet. 3:20-21)
 - iv) The bones of the Lamb not being broken. (Ex. 12:46³ and Psalms 34:20 with John 19:36)
- d) Offices:
 - i) In the Old Testament there were three great offices, and more particularly, works for which the individual was anointed. Christ is the Anointed and therefore the positions of Prophets (1 Kings 19:16), priests (Ex. 28:41), and kings (1 Sam. 10:1) prefigured Him. He is the great prophet (Acts 3:22), priest (Heb. 3:1), and king⁴ (Rev. 17:14).

Our Approach.

To seek to consider each article of the Tabernacle and offerings and try to Listen to God on their significances.

³ Num. 9:12

⁴ As the King the Lord has at least seven areas of Kingship. He is the King of the Jews (Matt. 2:2); Israel (Matt. 27:42); King of righteousness, and Peace (Heb. 7:2), glory (Psa. 24: 7, 8, 9, 10) ages; saints (Rev. 15:3).

<p>Shittim Wood / Acacia</p>	<ol style="list-style-type: none"> 1) The word “shittim” occurs in 33 verse of the Old Testament, and in most cases it refers to the wood (Ex. 25:5; 38:1). It does not always apply to wood but to a place (Jos. 2:1; Joel 3:18) 2) With the “im” it indicates plurality, as with the words Cherub and Cherubim. 3) The name comes from the tangled thickets into which the trunk expands and comes from a root word which means “thorny”, consequently with the secondary meaning of “to pierce” or “flog”. 4) It is very hard and durable, it is called the un-corrupting or un-decaying wood in the Septuagint, thus prefiguring the non corruptibility of the Lord in life or in death. 5) Being a wood of the desert, it indicates Christ in a two fold way. He was: <ol style="list-style-type: none"> a) “A Root out of a dry ground” (Isa. 53:1) b) “A man who spent time in the desert alone with God” (Matt. 14:13) 6) With the root word indicating “to pierce”, and the root word is translated “scourges” in Josh. 23:13. <ol style="list-style-type: none"> a) Cp. They shall look on Him whom they pierced. (Zech. 12:10) b) Cp. They pierced my hands and my feet. (Psa. 22:16) c) Cp. The soldier pierced His side. (Jn. 19:34) d) Cp. They shall look on Him whom they pierced. (Rev. 1:7) 7) Being wood it does indicate humanity, but not just humanity as a whole, but rather a distinct segment of humanity, kings. <ol style="list-style-type: none"> a) Nebuchadnezzar the king was viewed as a tree, that is wood. (Dan. 4:10) b) Pharaoh a king and is viewed as a tree, that is wood. (Ezek. 31:10) c) The Assyrian King is viewed as a tree, that is wood. (Ezek. 31:8) d) The interesting observation is that all three were mighty kings! e) In this level Christ is “the great King” (Mal. 1:14; Matt. 5:35) who lived in supremacy over temptation and sin. f) He is: <ol style="list-style-type: none"> i) King of Israel (Jn. 1:49); King of the Jews (Matt. 2:2); King of Peace (Heb. 7:1-3); King of Righteousness (Heb. 7:1-3); King eternal (1 Tim. 1:17); King of Heaven (Dan. 4:37); King of glory (Psa. 24:7); King of Kings (Rev. 19:12). g) When applied to us, we reign in life, shall not reign over us, we are kings unto God. <ol style="list-style-type: none"> i) “Shall reign in life by one, Jesus Christ”. (Rom. 5:17) ii) “If we suffer, we shall also reign with Him”. (2 Tim. 2:12) h) When it is applied to us and it is covered by gold, it conveys the truth of twisted humanity sharing the glory of God. (Rom. 5)
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<p>Badger Skins</p>	<ol style="list-style-type: none"> 1) Biblical reference. Ex. 36:19 2) There is much speculation concerning the badger. <ol style="list-style-type: none"> a) It has been suggested it was a covering that was drab to look at, nothing beautiful. From this is then presented: "The Lord was a root out a a dry ground He hath no form nor comeliness" (Isa. 53:1). However, this interpretation is void of any biblical foundation and presents major difficulties, such as: <ol style="list-style-type: none"> i) Since we do not know 100% what sort of an animal it was, how can we know what its skin was like? There is a little creature called an "olm" and another called a "echidna". If I were to ask what sort of skin it has, I wonder what your response would be. If I went further and asked for a scripture that conveys a way in which it foreshadows the Lord, it would create an impossible situation, yet this is exactly what is done with the badger! <ol style="list-style-type: none"> 1. Furthermore, even if we knew the animal, not all animals of the same kind have the same skin, hair or fur! For instance, a cow can have several different colors, as can a horse, sheep or goat. 2. This being so, how can it be determined what the badger skin means if I am totally ignorant of almost everything about it? b) More importantly, this interpretation is contrary to the scriptures as the following reference shows: <ol style="list-style-type: none"> i) "I clothed thee also with brodered work, and shod thee with badgers' skin, and I girded thee about with fine linen, and I covered thee with silk. . . And thou wast exceeding beautiful" (Ezek 16:10, 13). This indicates it was a beautiful covering. c) Badger skins are mentioned 14 times in the scriptures, and in 10 of those a single word is connected to them. It is the word covering. <ol style="list-style-type: none"> i) "And thou shalt make a covering for the tent of . . . badgers' skins." (Ex. 26:14) ii) "And he made a covering for the tent of . . .badgers' skins above that." (Ex. 36:19) iii) "And they shall spread upon them. .. a covering of badgers' skins, and shall put in the staves thereof. (Num. 4:8) <ol style="list-style-type: none"> 1. Being the outer covering it was effective against the elements. d) Covering, the word is used in thee ways: <ol style="list-style-type: none"> i) To be covered and concealed. <ol style="list-style-type: none"> 1. Job. 15:27; 22:14; 26:6; 31:33 2. Thank God that our sins are not just covered but removed. ii) To be covered for protection <ol style="list-style-type: none"> 1. Psa. 61:4; 91: 4 2. Clothed in the armour of God iii) To be covered and so overwhelmed <ol style="list-style-type: none"> 1. Psa. 61:4; 91: 4 2. The Lord in Psa. 69:2 "I sink in the deep mire and the floods overflow me." iv) To be covered so as to be clothed <ol style="list-style-type: none"> 1. Job. 24:7; 31:19; Psa. 104:2 2. Clothed in garments of salvation
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<p>Blue</p>	<ol style="list-style-type: none"> 1) Biblical reference: Ex. 25:4 2) This is the color in which we see the span of the Heavens during the day. <ol style="list-style-type: none"> a) Out of 49 references in the Bible, 34 of them are in Exodus. 3) The word Strongs No. 8504, comes from the word 7827, and the root word means to roar and it is translated "Lion", Strongs No. 7826. <ol style="list-style-type: none"> a) This expression is used of Jehovah (Hos. 5:14; 13:7) b) It is also used of our Lord (Rev. 5:5) c) Thus it is used in connection with judgment. 4) It is the color mentioned when God is revealed <ol style="list-style-type: none"> a) "And they saw the God of Israel, and under his feet a paved work of sapphire." (Ex. 24:10) b) "The likeness of a throne...as the appearance of a sapphire". (Ezek. 1:26) c) Bringing to our attention the Lord as the revealer of God and the Father. d) The Son has declared Him, that is God. (Jn. 1:18) e) "He that hath seen me hath seen the Father". (Jn. 14:9) 5) It indicated the Place where God dwells <ol style="list-style-type: none"> a) The first mention of Blue in connection with the Tabernacle. (Ex. 25:4) 6) It is related to the Priest of God <ol style="list-style-type: none"> a) Their clothing, the robe of the ephod. (Ex. 28:31) 7) It indicates the rule of God in life <ol style="list-style-type: none"> a) The ribband of blue (Num. 15:38)
<p>Cake</p>	<ol style="list-style-type: none"> 1) Biblical reference Ex. 29:23 2) Strong's Number. 2471 from 2490 <ol style="list-style-type: none"> a) To puncture to wound: "He was wounded for our transgressions" (Isa. 53:5) b) The Piercings of Christ (Psa. 22:16; Zech. 12:10; Jn.19:34, 37)

<p>Brass But Better Copper</p>	<ol style="list-style-type: none"> 1) Biblical reference: Ex. 25:3 2) Not brass, which melts at 1710 degrees, but copper can withstand temperatures to approx. 1980 degrees. <ol style="list-style-type: none"> a) Divine administration revealed in severity of judgment as typified by the brazen altar. (Ex. 27:1) b) Christ the Son of Man inspecting the churches. (Rev. 1:15) c) Christ the Son of God, with feet like fine copper. (Rev. 2:18) 3) The strength of bindings: <ol style="list-style-type: none"> a) The fetters of Zedekiah (2 Kgs. 25:7) b) The bindings of Samson (Judg. 16:21) c) The bindings of Christ. <ol style="list-style-type: none"> i) "How am I straitened?" (bound in) (Lk. 12:50) ii) The scribes and elders bound Jesus and brought Him to Pilate. (Matt. 27:2) iii) Annas bound Jesus and sent Him to Caiaphas. (Jn. 18:24) iv) The One who came to set free (Jn. 8:36) was bound. v) But while bound by the cords of man, He was the only free man who ever lived. 4) Strength for Protection <ol style="list-style-type: none"> a) Goliath of Gath. Brass covered his body for armour. (1 Sam. 17:5-6) b) Jeremiah: "I will make thee a fenced brazen wall, and they shall not overcome thee." (Jer. 15:20) c) "A man shall be as an hiding place." (Isa. 32:2) d) We are God's peculiar people. (Titus. 2:14; 1 Pet. 2:9) 5) Unyieldingness <ol style="list-style-type: none"> a) "And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass." (Lev. 26:19) b) Like the ram, it suggests unyielding, but the ram with the emphasis on relentless persistence, an onward going, this suggests, utterly no headway being gained. This is defensive, the Ram indicates offensive. c) He would not compromise holiness or His devotion to God in the temptations. (Matt. 4:1-10) d) "I will make thee unto this people a fortified copper wall. That which cannot be prevailed against, to fall". (Jer. 15:20)
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<p>The Goat</p>	<ol style="list-style-type: none"> 1) In connection with the goat there are three phrases used: <ol style="list-style-type: none"> a) She goat (Gen. 15:9) b) Goat (Lev. 3:12) c) Goat's hair (Ex. 25:4) 2) Strong's Number. 5795 which means a kid or a young goat, and the root word is 5810 which means: "to be strong prevail to strengthen". 3) The word "hair" is always in italics, but the idea is that of the goats hair being woven, in the same way that we knit sheep wool. 4) It is not a hide as the Rams skins or badger skins, but being the goat's hair it carries the thought of the goat. 5) Significance apart from sacrifices: <ol style="list-style-type: none"> a) The Price of a field (Prov. 27:26) b) Comely, pleasant, beautiful in movement (Prov. 30:31) c) Unrelenting persistence and power (Dan. 8:5, 8, 21) 6) The goat is mentioned in the following connections. <ol style="list-style-type: none"> a) Covenant <ol style="list-style-type: none"> i) The first reference to a goat (Gen. 15:9) and it is connected with a one sided covenant b) Sin offering <ol style="list-style-type: none"> i) Lev. 4:24; 16:9, 15; Num. 28:22, 30.
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<p>Gold</p>	<ol style="list-style-type: none"> 1) Biblical reference: Ex. 25:18 2) What gold does not refer to: <ol style="list-style-type: none"> a) Gold is never used of God. The only time gold is connected with “deities” is false gods (Ex. 20:23; 32:1-4; Dan. 5:4) therefore, to teach that gold is deity and pure gold is essential deity, is without biblical foundation. 3) What gold does refer to: <ol style="list-style-type: none"> a) Pre-eminence <ol style="list-style-type: none"> i) Due to its being the first metal mentioned in the scriptures. (Gen. 2:11) b) Governmental authority <ol style="list-style-type: none"> i) Joseph was arrayed in gold and linen. (Gen. 41:42) ii) Mordecai, the man whom the king delighteth to honor, was clothed in gold, fine linen, and purple. (Est. 8:15) iii) The kings of Midian were clothed in purple and gold. (Judg. 8:25-26) <ol style="list-style-type: none"> 1. David has a crown of pure gold set on his head. (1 Chron. 20:2) 2. Solomon sat on a throne overlaid with gold. (2 Chron. 9:17) c) <u>Pledge</u> <ol style="list-style-type: none"> i) Of future enrichment <ol style="list-style-type: none"> 1. The servant gave earnings and bracelets of gold. (Gen. 24:22) d) <u>Preciousness</u> <ol style="list-style-type: none"> i) Gold of that land was good. (Strongs No.2896) (Gen. 2:12) ii) The word translated “good” is also translated: <ol style="list-style-type: none"> 1. Precious, as in ointment (Psa. 133:2); A name (Eccl. 7:1) 2. Good understanding like Abigail (1 Sam. 25:3) 3. Beautiful like Esther (Est. 2:7); Bathsheba (2 Sam. 11:2); and those who spread the gospel (Isa. 52:7) e) <u>Glory</u> <ol style="list-style-type: none"> i) Cherubim of gold (Ex. 25:18) but interpreted the cherubim of glory (Heb. 9:5). ii) Take the spoil of silver and gold, for there is no end of the glory of the pleasant furniture. (Nah. 2:9) f) <u>Purchasing</u> <ol style="list-style-type: none"> i) David bought the field from Orman for 600 shekels of gold (1 Chron. 21: 25) ii) Ye were not redeemed with silver or gold (1 Pet.1:18) g) <u>Wisdom of Speech</u> <ol style="list-style-type: none"> i) Prov. 25:11-12 “A word fitly spoken is like apples of gold in pictures of silver. As an earring of gold, and an ornament of fine gold, so is a wise reprover upon an obedient ear.” h) <u>Purity</u> <ol style="list-style-type: none"> i) “He knoweth the way that I take: when He hath tried me, I shall come forth as gold.” (Job. 23:10) ii) “The trial of your faith, being much more precious than gold.” (1 Pet. 1:7) i) <u>Clothing</u> <ol style="list-style-type: none"> i) The Queen stands in gold of Ophir. (Psa. 45:9, 13)
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	<p>4) <u>Pure Gold</u></p> <p>a) “And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second sapphire; the third a chalcedony; the fourth an emerald.” (Rev. 21:19)</p> <p>b) Pure gold, like unto clear glass (Rev. 21:21). Pure gold like transparent glass, that is resplendent, absolutely free from any defect, distortion, or falsehood.</p> <p>5) Governmental authority</p> <p>a) “For thou preventest him with the blessings of goodness: thou settest a crown of pure gold on his head .” (Psa. 21:3)</p> <p>6) The difference between pure Gold and pure olive oil.</p> <p>a) Pure olive oil is purity intrinsic.</p> <p>b) Pure gold is purity resultant.</p>
Honey	<p>1) Biblical Reference (Lev. 2:11)</p> <p>2) Strong's Number. 1706</p> <p>3) The word is from an unused root meaning to be gummy.</p> <p>4) Significance apart from sacrifices</p> <p>a) Sweetness (Judg. 14:18; Psa. 19:10; Rev. 10:10)</p> <p>b) Self glory (Prov. 25:27)</p>
Leaven	<p>1) Biblical Reference (Lev. 2:11)</p> <p>2) Strong's Number. 3595</p> <p>3) The root of the word means fermented and is translated “cruel” (Psa. 71:4)</p> <p>4) Significance apart from sacrifices</p> <p>a) Of Herod who set aside God's Word for libertine licentiousness (Mk. 8:15)</p> <p>b) Of the Pharisees who set aside God's Word for human tradition and strict pseudo piousness and legalism; hypocrisy (Mk. 8:15)</p> <p>c) Of the Sadducees who set aside the completeness of the scriptures and were selective what they accepted as scripture, denying the resurrection, angel or spirit (Matt. 22:23; Acts 23:8). They were rationalists.</p> <p>d) Of doctrine, in adding man's ideas on to the way of salvation and sanctification (Gal. 5:9)</p> <p>e) Of Behavior in immorality, ritualism and earthly wisdom (1 Cor. 5:5-8)</p>

<p>Linen</p>	<ol style="list-style-type: none"> 1) Biblical reference (Ex. 25:4) 2) Used in connection with: <ol style="list-style-type: none"> a) Governmental administration on earth <ol style="list-style-type: none"> i) Joseph (Gen. 41:42) ii) Mordecai (Est. 8:15) iii) King David (1 Chron. 15:27) iv) The palace of Ahasuerus (Est. 1:6) 3) Moral direction on earth <ol style="list-style-type: none"> a) The priests were dressed in linen, and to them was given the responsibility to teach the people of God His laws. (Ex. 28:15; Deut. 24:8; Neh. 8:2; Mal. 2:7) 4) Moral and governmental judgments from Heaven <ol style="list-style-type: none"> a) The man with the inkhorn (Ezek. 9:2) b) The seven angels with the seven vials filled with the wrath of God (Rev. 15:6) c) The armies of Heaven with the Lord (Rev. 19:14) 5) The righteousness of the saints in conformity with God <ol style="list-style-type: none"> a) The saints are dressed in linen (Rev. 19:8) which is the righteousnesses, that is righteous acts, and this was the main feature of Christ. (Heb. 1:8) 6) The burial clothing of our Lord <ol style="list-style-type: none"> a) Our Lord, the morally clean man, how fitting that He be buried: b) In a clean linen cloth (Matt. 27:59) c) In a clean place (Lk. 23:53) d) By clean men (Lk. 23:50-51; Jn. 19:39-40) <p>This is expanded in: "Meditations on Fine Linen" by Rowan Jennings</p>
<p>Oil</p>	<ol style="list-style-type: none"> 1) Biblical reference: (Lev. 2:1) 2) Strong's Number. 8081, which means oil. 3) The most specific interpretation is the golden lampstand with seven branches, being fed with oil, which we are distinctly told is a symbol of the Holy Spirit (Zech. 4:6) <ol style="list-style-type: none"> a) Without the oil, the Holy Spirit the lights could never give light. 4) With its most mentioned relationship being anointing, it indicates that the ones who shine for God are those whom He has anointed. And with the anointing it relates to: <ol style="list-style-type: none"> a) That which is devoted to the service of God, whether it is: b) Furnishings (Ex. 40: 9, 10, 11) c) Kings (1 Kgs. 1:34; 19:16) d) Priests (Ex. 28:41) e) Those who God distinguishes (Psa. 23:5; 45:7) 5) Significance apart from sacrifices <ol style="list-style-type: none"> a) As above Note 4 b) Face to shine (Psa. 104:15)

Purple	<ol style="list-style-type: none"> 1) The color purple is mentioned 45 times in the Bible and 26 times in Exodus 2) It is the color associated with earthy government, being worn by: <ol style="list-style-type: none"> a) Earthly kings (Judg. 8:26) b) Earthly government officials (Est. 8:15) c) Earthly pomp (Est. 1:6) 3) As far as I can determine every reference to this color is by nations outside of Israel. The Kings of Midian (Judg. 8:18); Tyre (2 Chron. 2:13-14); Elishah (Ezek 27:7); Syria (Ezek. 27:16) and Dan. 5:29 Babylon (Dan. 5:29 where it is Aramaic and translated scarlet) <ol style="list-style-type: none"> a) From this perspective it brings before us our Lord as the governor among the nations (Psa. 22:28) 4) It was the color of robe our Lord was dressed in Mark, the servant gospel (Mk. 15:17, 20; Jn. 19:2, 5)
Ram Skins Dyed Red	<ol style="list-style-type: none"> 1) In Ex. 35:23 it is translated Red skins of rams. <ol style="list-style-type: none"> a) The word “red” is the same as when Isaiah is speaking of our sins: “Though they be red” (Isa. 1:18, and is the root word for “Adam” Strong's No. 119) b) The fulness of the devotion and unswerving character and characteristics of Christ. <ol style="list-style-type: none"> i) He set His face to go to Jerusalem (Lk. 9:51) but not with a view to His death but glorification. 2) Being dyed red they carried in perpetuity the shadow of the man who was slain.
Salt	<ol style="list-style-type: none"> 1) Biblical Reference. (Lev. 2:13) 2) Strong's Number. 4417, and word means salt. 3) Significance apart from sacrifices <ol style="list-style-type: none"> a) A covenant (Num. 18:19; 2 Chron. 13:5) b) Healing and life (2 Kgs. 2:21) c) Salted with Fire (Mk. 9:49) d) Speech seasoned with grace (Col. 4:6)

Scarlet	<ol style="list-style-type: none"> 1) General <ol style="list-style-type: none"> a) Of the 52 references in the Bible, it is mentioned 25 times in Exodus b) There are two words translated “scarlet” in the Old Testament <ol style="list-style-type: none"> i) Towla, this word is often used with “shaniy” (Ex. 25:4) ii) Shaniy, “crimson” from the insect and its color, apparently this word emphasis the color 2) It indicates the Firstborn <ol style="list-style-type: none"> a) This is the first reference in the scriptures (Gen. 38:28) 3) It is used as a pledge of Life and removal from condemnation <ol style="list-style-type: none"> a) A pledge between the spies and Rahab (Josh. 2:18) 4) It indicates the sufferings of the Saviour <ol style="list-style-type: none"> a) It is connected with the word translated “Worm” (Psa. 22:6) b) The Hebrew word for “worm” is Strong's 8438 and is translated “Scarlet” 3 times, “worm” 8 times and “crimson” 1 time (Isa. 1:18). Although your sins be as crimson. The word scarlet in Isa. 1:18 is a different Hebrew word. 5) It is related to sacrifice. <ol style="list-style-type: none"> a) Cedar wood and scarlet (Num. 19:6) 6) It indicates a covering (Prov. 31:21) 7) It is closely related to sins reaching to total religious depravity <ol style="list-style-type: none"> a) The scarlet woman (Rev. 17:3) 8) In Matthew, the gospel of the King our Lord is clothed in scarlet. (Matt. 27:28)
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<p>Silver</p>	<ol style="list-style-type: none"> 1) Purchasing 2) The word Hebrew word translated Silver is Strong's. No. 3701 and is translated Money 112 times (Gen. 37:12), silver 287 times and price 3 times (Lev. 25:50. 1 Chron. 21: 22 & 24). 3) It is called: <ol style="list-style-type: none"> a) Redemption (Num. 3:49) b) A Ransom (Ex. 30:12) c) Atonement (Ex. 30:15-16) e) The shekel of the sanctuary (Lev.5:15) <ol style="list-style-type: none"> i) Since it is an unknown value, indeed now known only to God is may indicate the unknown value of the work of the Lord in redemption. 4) Therefore, since it is primarily the idea of purchasing and evaluation, we are not amazed that it is used of: <ol style="list-style-type: none"> a) Purchasing an individual <ol style="list-style-type: none"> i) Hosea's wife (Hos. 3:2) ii) Our Lord (Zech. 11:12-13) b) It is used of purchasing property <ol style="list-style-type: none"> i) The potter's field (Matt. 27:9-10) ii) Omni buying the hill of Samaria (1 Kgs. 16:24) iii) Abraham buying the cave of Machpelah (Gen. 23:15) c) It is used of purchasing possessions <ol style="list-style-type: none"> i) A horse from Egypt for 150 shekels (1 Kgs. 10:29) d) It was related to the trespass offering (Lev. 5:15) e) It was viewed as a pledge of love (Gen. 45:22) <ol style="list-style-type: none"> i) The value the love the Lord has for us (Rom. 5:6-8) f) It was a manifestation of the devotion of the heads at the dedication of the altar. (Num. 7:13, 19) g) It was used for the making of the silver trumpets. (Num. 10:2) h) It symbolizes their purity and preciousness of speech. <ol style="list-style-type: none"> i) The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times. (Psa. 12:6) ii) The tongue of the just is as choice silver: the heart of the wicked is little worth. (Prov. 10:20) i) It symbolizes purity, without dross. <ol style="list-style-type: none"> i) For thou, O God, hast proved us: thou hast tried us, as silver is tried (Psa. 66:10) ii) And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness (Mal. 3:3)
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The Significance of The Materials of The Tabernacle

Water	<ol style="list-style-type: none">1) The Holy Spirit (Jn. 7:39; Acts 11:16)2) The Word (Eph. 5:26)3) The cleansing at salvation (Ezek. 36:25; Heb.10:22)4) Salvation and everlasting life (Jer. 2:13; Jn. 4:14)
Wafer	<ol style="list-style-type: none">1) Strong's Number 75502) A thin cake originally split to be broken.<ol style="list-style-type: none">a) The slivers we are given of the life of the Lord<ol style="list-style-type: none">i) As a baby (Lk. 2:7-16)ii) As a little child (Matt. 2:1-16)iii) As a child of 12 years (Lk. 2:42-49)iv) Single features of a day in His life (Jn. 1:29, 35; 2:12)

**May God grant us good understanding as He, by His Holy Spirit, deigns to guide us into all truth.
John 16:13**

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