

A Study of The Scriptures

Tape 142

**Based on The Work of
Dr. Wesley A. Swift**

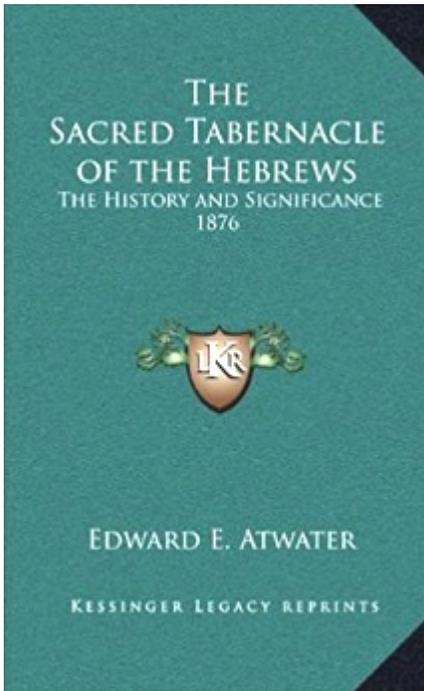


**Compiled By
Ella Rose Mast**

Tape No. 142
By
Ella Rose Mast

**‘History and Significance of The Sacred
Tabernacle of The Hebrews.’**
Book Review

(And the word is Hebrew, not Jew)



BY EDWARD E. ATWATER,
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Imagine if you can the tents of two million people pitched around a Hollow SQUARE; each division containing 3 tribes of Israel, and they were pitched there for 3/4 of one year.

In this hollow square the Tabernacle was erected, and it faced the east, and in the Court surrounding it was the brazen laver for the ablutions of the priests, and the great altar of burnt offering on which the fire was perpetually maintained.

In this great encampment the Tabernacle was the most important, but what was this edifice? Whence came it? For what purpose was it erected? Fifty days after the Exodus from Egypt, Moses received on Mount Sinai the two tablets of stone on which YAHWEH had inscribed the 10

Commandments. At the same time he received the instructions to build a Tabernacle with minute instructions as to form, measure and material. Immediately a corps of Artisans skilled in various kinds of work came forth and were placed under the supervision of Bezaleel of the tribe of Judah, and Aholiab of the tribe of Dan next to him in authority. After much practice in Egypt their skills were well developed, thus now led by the spirit of YAHWEH the workmen accomplished this building in 9 months. After the Tabernacle was built then the specified area was enclosed, and the altar and the laver then the specified area was enclosed, and the furniture for the two apartments of the Tabernacle were placed.

It was just one year to the day since the Israelites left Egypt on the 14th., day of the first month of that year. Before this a tent had taken the place of this building which now was covered with the cloud and the appearance of fire by night. When this covering was in place the Israelites rested in their tents.

Now; the sanctuary was completed and it was dedicated through a ceremony lasting 12 days, each tribe came offering sacrifice at their appointed time.

Moses had received the exact description and pattern even for the material to be used in this Tabernacle which was a parallelogram 45 feet in length and 15 feet in width. The wood used for this building was Shittim, a specie of acacia, the timber of which has a rich black colour, but is solid, yet light in weight making it easier to be portable from place to place.

The Tabernacle could be loaded on 6 wagons, and pulled by 6 yoke of oxen, and 4 wagons and 4 yoke of oxen carried the wood work frame and the silver sill underneath it, and the 60 pillars on which the curtain enclosing the outer court was hung. The curtain was of linen, most beautiful, and white, the cherubs on the mercy seat were of solid gold. The second covering was of goats hair and the 3rd., and 4th., coverings were of sheepskin died red like Morocco, and the other like a seal or badger, having a bluish appearance. Thus you see that very definite instructions were given and carried out for this strange building in the wilderness.

The Chandelier made all of gold was also symbolic in its construction. There was a 3 fold ornamentation in the Chandelier repeated 4 times in the main shaft and 3 times in each of the branches describes as a bowl, a knob and a flower, and some supposed to represent the cup shaped calyx, the found fruit and the open blossom of an almond tree.

The word translated 'flower' signifies, however a stem and the order in which the triad is arranged indicated that the fruit was the flower, the second the fruit and the third the stem. The 3 pairs of branches came out of the main stem at the places of the junction between 4 sections of calyx, fruit and stem. On the upper extremities of the Chandelier were 7 eye shaped, or almond shaped lamps; the wick of the Middle lamp projecting from the west end, and the wick of the others from the end of the lamp nearest to the main shaft. These lamps were not fastened to the Chandelier but were so placed upon it that the Priests could remove them when he came in the morning, to extinguish them.

The Altar of incense was 3 feet high with 4 equal sides, each 1 foot, and 6 inches in horizontal measure. The Alter of burnt offering was 4 feet 6 inches high and 7 feet 6 inches in the horizontal measure for each of its 4 sides. Thus 4 sides, and 4 horns. It also was fixed to be easily carried.

The Tabernacle was erected under close supervision of Moses. The 2 tablets of stone were placed in the Ark and a covering of pure gold for the lid was to be the mercy seat. Staves were attached by which it was to be transported by the rings, and they placed the "Mercy Seat" in the Holy of Holies. All the other things were then placed in the Tabernacle, and outside in their places and then a screen was placed around the court. This consisted of Posts put in the ground then drapery hung from post to post. The opening to the court on the east was 30 feet wide, and it also had a curtain.

When all was finished the Pillar of the Cloud then moved in to cover this new sanctuary. In fact so bright was this Glory that even Moses could not enter at first. All Items of the Tabernacle were then consecrated with the special oil that Moses was instructed to make and then the different tribes began bringing their gifts to the Tabernacle.

The tribe of Judah would come first to offer gifts. The other tribes would come in their rotation, bringing 2 silver vessels full of fine flour mingled with oil; 1 golden vessel full of incense, a bullock, a ram, and a lamb of the first year for burnt offerings, and a kid for a sin offering, and for a sacrifice Peace offering, 2 oxen, 5 rams, 5 he-goats, and 5 lambs of the first year. This was the dedication of the altar after it had been anointed.

Aaron and his sons had been prepared for their work in the Tabernacle. That double ceremony was over and it had lasted 7 days, and the Priests were now in place so that ceremonies could continue, as they did, and the 13th., day is mentioned as special as the ceremonies contained for 30 days. Now; by divine direction the Feast of the Passover was celebrated.

The Israelites had eaten the Passover lamb the night of their departure from Egypt. They then celebrated it here in the wilderness after the dedication of the Tabernacle. Then it would be celebrated for the third time in this dispensation as they came into the Promised land.

Now; imagine, for 2 Miles on either side of the Tabernacle stretched the tents of this encampment of Israelites, close together because of their number. The Tribe of Judah on the east, in the center, under the standard of THE LION, and on the north of Judah was the tribe of Issachar, and on the south was Zebulon each with their standards but the standard of Judah flying the highest.

On the south side of the Tabernacle was the tribes of Reuben, Simeon and Gad, under the standard of Reuben (The Man) which flew the highest. On the North camped the tribes of Dan, Naphtali and Asher with the Standard of Dan flying the highest. On the west, camped Ephraim, Manasseh, and Benjamin with the standard of Ephraim, (The Bull) flying the highest. The standard of Dan was The Eagle, sitting on a staff.

The Levites camped in the space between the tents and the Tabernacle for they were the caretakers and Priests of that edifice. The Levi was a certain plan of the service, and they also carried the Tabernacle when Levi assisted the priests as their servants. Even the 4 garments of the Priests were also symbolic.

This Tabernacle was erected in the midst of a people separated from the rest of mankind to be the recipients and mediators of a revelation which YAHWEH would make of himself, to the world, a constant worship was thus maintained.

The scripture tells of the sacrifice ritual of these people from the beginning but here now the Sin offering is started along with the Trespass offerings, the burnt offering, the meat offering, the drink offering, and the Peace offerings signified that a man was a friend of YAHWEH.

All these services continued at the Tabernacle until the Temple was built in Jerusalem and then were transferred there.

The Sabbath day was every 7th., day of the week, and was signaled by the offering of 2 lambs instead of one, both in the morning and again in the evening. Thus rites of the tabernacle were performed daily, weekly, monthly and yearly by the attendants as representatives of the nation of Israel, as well as the sacrifices for persons who came of their own free will.

Now; when the Israelites passed over the Jordan river into the promised land the Ark of the Covenant was placed at the head of the march, and the river stood back as the Ark of the Covenant approached, then stayed in the middle of the river until all the Israelites had crossed, then the river began to flow again.

Now; in the Promised Land then the Passover was kept while they were camped at Gilgal, and the rite of circumcision, for many years had been neglected and was now performed. The Tabernacle remained at Gilgal until more land was secured then was set up at Shiloh, and it was from there that the Philistines took it.

In the days of Saul and Samuel the Ark was apart from the Tabernacle and sort of neglected. Then with David as King they brought the Ark of the Covenant once more to Jerusalem placing it in a tent he had prepared for it, but the Tabernacle remained in Gibeon, until the Temple was built. In the time of the Christ the language of Symbols was still in use. The

author of the Epistle to the Hebrews, therefore, when with the design of CONFIRMING ISRAELITES WHO HAD BECOME CHRISTIAN IN THEIR NEW FAITH, HE HAD TO COMPARE IT WITH MOSAISM, expressly declared that THE OUTWARD INSTITUTIONS OF THE LATTER WERE SYMBOLS SETTING FORTH TO THE EYE OF THE SENSES IDEAS WHICH HAD NOW BEEN FULFILLED IN CHRISTIANITY, AND SHOWS AT CONSIDERABLE LENGTH HOW THE 2 SYSTEMS (the belief in the time of Moses) and (Christianity) CORRESPOND ONE WITH THE OTHER. THE TABERNACLE TYPIFIED THE TRUTHS OF THE MOSAIC REVELATIONS. and also, IN FACT THE TABERNACLE THUS SYMBOLIZED THE TRUTHS OF CHRISTIANITY.

It was not until in the 17th., or 18., century that the theologians began to regard as a type, everything in the old dispensation which seemed to resemble however slightly something in the New. The Jews now helping in the translations, and not understanding came up with some far fetched ideas and the true process of transferring from Hebrew to Christianity was hidden. But the same teachings of Moses, shows that it was the same God who spoke to the Hebrews by Moses as we find in the pages of the New Testament.

SYMBOLISM OF NUMBERS AND FORM

It is certain that the Assyrians, the Hindu, and the Chinese employed a symbolism of numbers, the same system found in Egypt, among the Greeks, and the Romans. Where did, they get this symbolism but from the Aryans, the Hebrews who lived among them from the days of Enoch on.

There is then special numbers with more importance in the symbolism, The number 3 stands out in the whole plan of God. Then numbers, 7-4-12-10 as being most important. 3 being used for things invisible and infinite.

4 representing material things, earthly things, thus the kingdom of God in Earth.

Clemens one of the fathers of ancient Christian writings mentions 4 golden figures, 2 dogs, a hawk and an ibis which like no.4 had mysterious meaning. But 4 represented the Kingdom of the Hebrews where God would come to dwell.

5 and 10 are connected, 5 the half way place in 1 to 10. 5 is the divider of 10 and as it were an image of the perfection belonging to it. 5 is the condition of that which is finished or completed in no. 10.

7 is the number most employed by the Hebrews as their number, completed by using 3+4 thus 7, thus YAHSHUA and the Kingdom people. 7 a transaction between God and Adam man. Spiritual communication between the creator and his intelligent creatures. In Pantheism it signified the union of the infinite and the finite. A mystic similarity between numbers 10 and 4 is founded in the fact that the sum of the first 4 digits is equal to 10, thus $1+2+3+4=10$.

4 symbolized the world with which such order and beauty as it now possesses but 10 suggests a cosmos in which no defects would be apparent. During the 6 days of God's work on the creation, there were 10 successive feats by which the world was made, and after the record of 10 follows this declaration: -"Thus the heavens and the earth were finished, and all the hosts of them."

The 10 declaring completion on the 7 days. The number 10 was the seal on the Covenant between YAHWEH and the Hebrews, the Commandments were also no more or no less than 10.

12 was the number connected to the Hebrews and cannot be missed as the numbering of the 12 tribes of Israel. The Breast plate of the High Priests contained 12 gemstones. Each inscribed with the name of one of the 12 sons of Jacob. 12 loaves of bread were placed in the Holy place every Sabbath Day. Even when both the sons of Joseph are counted then the Levi are removed from the count so that the number is still 12. The New Testament carries on the no.12, with 12 Apostles, but also looking backward the number 12 was also found in the signs in the heavens, in the ancient star bible also, and 3 times 4 is also 12.

There is also symbolism in colour, with White, Blue, Purple, and Crimson being the most prominent. White representing LIGHT, brightness, and purity. In the spiritual realm of ideas it is the symbol of Light. In Revelation the White robe of fine lines is the righteousness of the Saints. Blue was symbolic of the sky, and to the Hebrew connected also with the word Sapphire. Thus the blue in the Tabernacle is the chromatic signature of the heavens, or of heavenliness, and that symbol tinged with blue represents things which in their origin or nature are heavenly.

Purple, all shades can be obtained by mixing blue and red, mostly reserved for the robes of Kings or Emperors, only sometimes later for Priests.

Scarlet was similar to fire, a natural emblem of fire. Pharaz and Zarah twin sons of Judah saw a thread of Crimson used to mark the eldest.

SYMBOLISM OF MINERALS

Salt is number 1 in the symbolism of minerals. Gold is second, and then silver and copper.

The symbolism of vegetable substances were, Acacia, Cedar, Hysop, flour, wine, spice, pomegranates, and almonds and later Cedar took place of Acacia in the Temple.

Hysop was an aromatic shrub, prescribed for the removal of impurity.

Even the animals used in sacrifice were included in the symbolism. The symbol being something the individual possessed, raised or bought as his own, something he could have used for food.

There were also Birds, and animals used in symbolism.

The Eagle headed human figures was popular, as well as the human headed lion or bull, There was also the winged Eagle headed Lion, and the Winged signifying they came from the heavens. The human headed figures were symbolic of the 4 main symbols of the tribes of Israel, the human head the wings all symbols you were to study and understand. What clearer

evidence do we need, that these animal figures of Hebrew symbolism represent Adamites raised from the death in Adam to the fullness of Life in Christ? They are Living symbols of His Kingdom. Christ died for them, and made them once more to move ahead to build his kingdom.

The Tabernacle, consistent with the idea that it was also the dwelling place of YAHWEH, with this invisible and Omnipresence ascribed to the God of Abraham, Isaac, and Jacob, could only mean that it was a place where HE MANIFESTED BY SYMBOLIC REPRESENTATION that HE was in his own nature and in his attitude toward His people, and where he communicated with them by accepting their offerings, and imparted instructions, counsel and consolation.

This place then was a "Tent of Testimony" whose symbolism represented the HOLY ONE of required Holiness in his covenant people, and was at the same time ready to restore to his fellowship, and his house penitent transgressors whose sin had been forgiven.

Now; there was different stages shown of the kingdom in the Tabernacle. In the outer court all the Hebrew people could come to the altar. They did this by Faith. This outer Court represented the Kingdom before any real sacrifice had been made for sin. The interior represented the same kingdom in a later stage, where people might draw NEAR to their God, although still in Faith. The Holy of Holies represented the Kingdom of God in its highest stage of development where His people draw near by sight, and not as in the preceding state by Faith.

This represented the glorious estate of those who when the Divine plan of redemption shall have reached its highest, and final development, where we dwell in His immediate presence as King and Priests, seeing as you are seen, and knowing as you are known.

These 3 stages of progress which the tripartite division of the Tabernacle represents thus tells that the law teaches the reality, and the results of sin. The Crucifixion and Resurrection teaches us that now we can draw near to the Lamb by Faith and dwell with Him in mutual love. Here in this body, we do this by Faith, when we are absent from the body then we are

with HIM, present with Him, thus "To die is gain" The Tabernacle then symbolized the existing development of the kingdom until the appearance of Christ. The second stage extending until his second advent and the 4rd., representing the kingdom in its complete and Eternal state. This holy of Holies the 3rd., and final state of the kingdom has been symbolized as the New Jerusalem of the Apocalypse.

From the Pentateuch to the Apocalypse, the kingdom of God is symbolized by a quadrangle or 4 sided, in the Tabernacle. In the Temple and in New Jerusalem, and 12 is the numerical signature of the Hebrew people. 10 cubits was the size of the Holy of Holies, and on and on in the numerical symbolism.

In fact the curtains were also in symbolism mode divided into halves (2), the loops 50 in each. All Hebrew Altars were 4 sided, being stamped with the numerical signature of the Kingdom of God in which He reveals himself to his people as a Redeemer and Saviour.

Light; its meaning: The knowledge of God and his relation to (Adam) man is thus light, and to impart knowledge is to enlighten. The Children of Light are those who obey as well as perceive. Light among the Hebrew people also includes Holiness, as well as knowledge. Oil is the symbol of the Holy spirit. 7 represents a transaction between God and man thus standing for the Covenant itself.

The number is 7 for the candles because that is the sum of the numerical signatures of 2 parties united in producing Light. (3+4)

The 10 Commandments; also a Testimony saying: "I am YAHWEH thy God who brought you out of the land of Egypt". This is also the Covenant, for the Hebrews were bound by their promise to do all he said for them to do.

The Cherubs represented a symbol of redeemed and perfected humanity, and the Holy of Holies represented the Kingdom of God in its perfected condition. Where as the Garden of Eden was vacated by Adam and Eve and then placed under the care of the Cherubs, to be kept by them till the

original heirs should be restored to their inheritance. The connection with Eden as its caretakers, suggests that the earth is to be delivered from bondage into the glorious exemption from death, of the children of God. A Priest, is one who meditates between God and man, the coat of the Priest was woven through out with that symbolism.

The offering of sacrifice started with Adam. In the calendar of the Hebrews, a prominent feature in the worship service was number 7. Thus every 7th., day was set apart for rest and holy convocation. Every 7th., year saw the land rested from tillage, and at the end of that 7th., period of 7 years the land was rested for a second year and was then also restored to the family to which it originally belong, no matter what had taken place in the meantime. Then also there was 7 days of rest and holy worship during the year in addition to the 7th., day rest and worship. The 7th., month was ushered in with the sound of the Trumpets, first from the Sanctuary then out through the land. This was to remind YAHWEH OF HIS people as though that were necessary.

All the symbols of the Tabernacle were signs of future things either in the sense that the truths they exhibited were truths of Christianity as well as of Mosaism, or in the sense that they exhibited truths peculiar to Christianity.

This forgiveness of sin also belongs to Christianity as well as Mosaism. The Tabernacle exhibited it as A TRUTH OF THE FUTURE, as well as of the time then present. In its relationship to Christianity therefore the Tabernacle was a symbol of future things, or a type of Christianity containing all the ideas put forth by Mosaism, thus The Christ is therefore in the Christian system that the Tabernacle was a symbol of in the Mosaic.

The planks of acacia in the Tabernacle and the stones in the Temple looked forward to Christianity for their archetypes as the fins of the Siluran fish to the arms and legs of a man. But Christianity is especially the dispensation of the spirit, and it is the oneness of The Christ by incorporation as LIVING STONES in the Temple founded by the incarnation, that Christians have a fellowship with their Heavenly Father. As a representation of the Kingdom of God after the incarnation the

Tabernacle presented in the construction of its walls, fitly framed together; a type of the union of those who believed in The Christ, and with one another formed the spiritual Temple in which God dwells by His Spirit. But if the frame of Acacia typified the union of the believers with each other, after the incarnation in a Living Temple of Sanctified humanity built on Christ as a foundation, the division of the enclosed space into two apartments represented two stages, in the development of the Kingdom of God, both subsequent to the embodiment in human form, and one so distant in the future that in this 18th., century after the advent of Christ it has yet not been reached.

The outer apartment portrayed the period between the two advents, when men draw near to God and have fellowship with HIM BY FAITH, then the inner chamber, that Eternal state which will be introduced by the second coming of The Christ, when the veil which now hides God from his people will be removed, then they shall see his Face.

The 3 fold division of the Tabernacle is still a prophetic symbol. In the time of Moses it prophesied of the two advents of OUR LORD, and their respective influence on the condition of his people; in our time it still typifies the final condition of redeemed people, when the Tabernacle of God will be with (Adam) Men, and he will dwell among them, and they shall be his people and God himself shall be with them, and he their God, and then He shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain for the former things are all PASSED AWAY.

The symbol of form, and numbers in the Tabernacle foretold the continuance of imperfection in that stage of development of the Kingdom of heaven when the Atonement typified in the court having been accomplished, then the people of God should be permitted to draw near to HIM in a world reconstructed so as to be itself faultless, and to shut out all physical and spiritual evil.

The typical significance imparted by the Square, the cube, and the decade, as employed in the Tabernacle, can be comprehended in our day only through study of these symbols as used by the writer of the Apocalypse,

and even in the light so reflected is with difficulty comprehended in its fullness; but the more thoroughly his usage is studied, the more clearly will it appear that these symbols as they occur in the Tabernacle were laden with prophecy.

If the Tabernacle foretold the appearance of God manifest in the flesh, that which the Priesthood of the tabernacle represented could have no reality until after the incarnation (the coming in the flesh) In other words a typical interpretation of the edifice makes necessary a corresponding reference of the symbolism of the Priesthood forward to the time of Emmanuel. And a symbolic Priesthood required the admission of all true Israel to a similar fellowship. If he was Holy they were to be called Holy. If He was a son, they were also to be children, if he had access, they had access to the Father (spirit).

Now; without Christianity this eminence (set apart) of Aaron is without meaning, but the Hebrews had access to YAHWEH only through the Priesthood, of Aaron; but in our time the children of God have access to their father (spirit) who comes to them in Christ, and they approach Him through Christ. The lifting of the Hebrew Priests above other children of God, corresponds with the lifting of The Christ above the children in more respects than that which has been mentioned. But if the Priesthood is not only a symbol but a prophetic symbol announcing beforehand the advent of (Adam) man whose fellowship with God should be superlatively intimate, this requirement of outward cleanliness in the symbol does not exhaust its meaning in declaring that the children of God must be holy, but includes in its full significance a declaration that the son of God, whom Aaron and his family foreshadowed, would exemplify the holiness symbolized in the chief of the Sacerdotal order.

The New Testament expresses the fact that the sacrifice pointed to The Christ. If Emmanuel is to make the sinners peace with God by presentation of another life surrendered instead of the life of the sinner, whose life can it be but HIS OWN?

If the Tabernacle foretold the appearance of a man who should be the Tabernacle of God, if its Priesthood was a type of the man offering to God

a sin-offering for the sins of the world, where can we look but to this Divine Redeemer himself for the anti-type of the sin offering, and of the symbol of life which it furnished by passing through death? Without an express indication of Christ as the Lamb of God which taketh away the sins of the world, we might discover that the expiation of which Moses wrote in the symbols of the Tabernacle, was to be accomplished by means of his death.

If the Tabernacle was a type of Emmanuel, it follows that its sacrifices as well as its priesthood were dependent on his appearance for the realization of that which they symbolized. The Symbolic atonement being performed in an edifice which foretold the habitation of God with man, the real atonement could not take place until the Temple of flesh which it typified had been prepared. Thus this Tabernacle simply pointed forward to the advent of God, in the flesh.

The sacrifice of animals symbolized another and more worthy substitute to be provided when He appeared in the flesh. Thus the former prefigured the latter as a gift. The Hebrew gave something of his own to God, by his sacrifice, this was a significant move signifying self-surrender. Thus in the New Testament, the death on the cross causes you to give a more comprehensive examination of the Mosaic sin-offering.

THE SYMBOLIC SIN OFFERING PREFIGURED, IN THE PURPOSE FOR WHICH IT WAS OFFERED, THE DEATH OF CHRIST.

The blood was a symbol of life, that the person for whom it was shed was alive unto God. The blood of every symbolic sacrifice typified the life of the Redeemer, as well as the Redeemed. It was because the Lamb of God, though slain, still lived that his death would redeem those for whom he died. A mere animal, or a mere man, would have been insufficient ransom. This required a Redeemer who could not die except by his own voluntary submission, and having thus died could not be holden in death.

The Hebrews in their ability to interpret symbolism were quick to discern the connection between the visible and the invisible. A worldly minded man however powerful and active, his intellect cannot know the things of

God; for being spiritually discerned, they can be revealed only to the Spiritual.

The Tabernacle of the Hebrews was a revelation of love, a representation of God, and a revealing not only of the God they love, but the attributes of God they most delight in, is even now, when it exists only in history and object of interest to those who would equate themselves as much as possible with their father in heaven. Redemption from the beginning becomes better qualified to interpret the death of the Christ, not only by his more comprehensive knowledge of facts, but by his greater facilities for learning the meaning of terms by which the symbolic institutions have supplied to Christianity, the tabernacle in the study of the Gospel.

The Tabernacle although exhibiting the same kingdom as proclaimed in the New Testament presents it in an earlier stage of development. The New Testament though portraying the same kingdom as the tabernacle was designed for men of later times, and of more advancement in spiritual culture. "In the Tabernacle" represents God as king of a family, his Priests are his household in which he reigned as Monarch. He was more a king than that of Fatherhood. In the Christian conception he is much more a father than a king although he is not robbed of his kingship. He is here a father of a kingdom, where as earlier he was the king of a family.

To think of God as our ruler, is to cultivate the consciousness, to think of HIM as our father is to cultivate affections. We cannot afford to lose either conception. Christianity has not contradicted the testimony of Mosaiam that God is the ruler, on the contrary it is saving man from his own rule that shows HIS love.

Now; Baptism, Baptism is a symbolic cleansing, "This is my body" is a definition of a symbol. The study of the Tabernacle helps outline the difference between symbols and the invisible things they represent, and aides a Christian in rightly conceiving of Baptism, and the LORD'S Supper, and in rightly interpreting what is written in the scriptures in regard to these symbolic institutions. In the light derived from the symbolism of the Tabernacle, the LORD'S supper is seen as a symbolic memorial to the death of The Christ. The Bread and the wine being the

body and the blood of our LORD, in the sense in which white raiment is the symbol of the righteousness of the Saints.

The wine of the supper is the blood shed for the remission of sin, the water of baptism is also the blood of Christ as applied to an individual for he purpose of washing away sins, if such is troubling them. Baptism then may help clear the mind for remember that YAHSHUA, Jesus the Christ died for our sins, and he remembers them no more, thus Baptism, may help to ease the mind, for you are then admitting that HE died for you and then rose from the dead.

Thus Christianity has a Risen LORD, the only religion which can claim such a feat. Perhaps that is why such a drive is on to destroy this Faith? There is a notable difference in the old and the New Covenant. When the Covenant was ratified at Sinai, half the blood, the symbol of life, was sprinkled on the people to signify they were a party to the covenant, the other half sprinkled on the altar to show that YAHWEH was pledged.

Christianity also has not only symbolic institutions but symbolic writings as well. The Apocalypse describes visions vouchsafed to the writer of scenes invisible to the natural eye, but as the things he saw were symbols, it is only through study of the language of symbolism that the significance of these visions can be apprehended.

In Conclusion we would say that there is no place between Hebrewism or Mosaism and Christianity for any other religion, now is there? (on the following page see the picture of the Candlestick or Chandelier of The Ancient Hebrews, which also plays a part in the symbolism of this race and the faith that the which also plays a part in the symbolism of this race and the faith that they carry.)

CHANDELIER view A (Not Available)

This picture taken from the old book shows the symbolism of numbers much better. Here we find 3-4-7 outlined for us as we have explained in the article everything in the Tabernacle was symbolic and the use of numbers in this symbolism is very pronounced. Certain numbers were

very important and these three were among them. Even the Apocalypse is but a prophetic disclosure in symbolic language, as to the awaited triumph of God's Kingdom IN EARTH. Thus the symbolic meanings are very important, for the understanding of your scriptures.

CHANDELIER FROM THE ARCH OF TITUS - view B (Not Available)

The Candlestick, or Lamp-Stand. It was made of pure gold, worth about \$30,000; a central shaft, with three branches on each side. It was supplied with the pure st olive oil, and trimmed and lighted daily 30:7,8. This Candlestick may have been included in the ten which were in Solomon's Temple which were patterned after this, II Chr 4:7. That in Herod's Temple may have been one of these, or at least patterned after them, which had been patterned after the original. The Candlestick from Herod's Temple was taken to Rome 70 AD; sculptured on the Arch of Titus; deposited in the Temple of Peace; taken to Carthage by Genseric 455 AD; recovered by Belisarius, and taken to Constantinople; then "respectfully deposited in the Christian Church at Jerusalem," 533 AD. Nothing further is known of it. The sculpture on the Arch of Titus may be a fair representation of the appearance of the original.

It may have been a "shadow" of God's Word in the Church, though in Rev 1:12, 20, candlesticks represent the churches themselves.

This chandelier from the Arch of Titus the Roman was from Herod's Temple but still carried the no. of seven, yet at that time, the sculpture on the Arch of Titus still carried the 7 candlestick symbolism. When did the Jews change this to 9 as it is today?

(Halley's Bible Handbook also carries this picture of the sculpture on the arch of Titus.)

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