

The Tabernacle

Part 3

Speaker	Frank Wallace
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[00:00:01] Exodus, chapter 37, Exodus chapter 37, and verse 1.

And Bezalel made the ark of cubit wood, two cubits and a half was the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it.

And he overlaid it with pure gold within and without, and made a crown of gold through it round about. And he cast for it four rings of gold, to be set by the four corners of it, even two rings upon the one side of it, and two rings upon the other side of it. And he made staves of cubit wood, and overlaid them with gold, and he put the staves into the ring by the sides of the ark to bear the ark. [00:01:07] And he made the mercy seat of pure gold, two cubits and a half was the length thereof, and one cubit and a half the breadth thereof. And he made two cherubim of gold, beaten out of one piece made he then, on the two ends of the mercy seat, one cherub on the end of this side, and another cherub on the other end of that side. Out of the mercy seat made he the cherubim on the two ends thereof. And the cherubim spread out their wings on high, and covered with their wings all of the mercy seat, with their faces one to another, even to the mercy seat where the faces of the cherubim.

[00:02:07] Last night, we considered a little the creation altar, or the altar of burnt offering, and the labor. We saw that those two articles of furniture were made of copper, and were immediately facing the person who entered them through the gate of the court.

Now tonight, we want to engage a little with the ark, the piece of furniture that is the most important in the tabernacle system.

It was made of gold, pure gold, and was in the most holy place, the place where the presence of God was known and seen. Because the cloud entered into the most holy place and dwelt upon the mercy seat.

[00:03:13] And precisely God said, there will I meet with thee, there will I commune with thee. It's a striking fact that in the Old Testament, in the portions that deal with the ark, we find often that God himself is connected with it. We don't find this in relation to the candlestick, or the altar of incense, or other portions of the tabernacle, but we get expressions like these, arise oh God, and the ark of thy strength. And we haven't the slightest doubt that the ark indicates in a very vivid way the Lord Jesus Christ. The ark is a perfect copy of the Lord Jesus. And just step by step, we want to go over this portion and see something of the glories of our Lord Jesus. [00:04:19] Now again, the first thing that is

mentioned in relation to it is that it was made of chitin wood, or acacia wood. We have said so often in these meetings, but we believe that it bears repeating, that it represents the incorruptible humanity of the Lord Jesus Christ. That durable wood that grew in the wilderness, apparently unsustained by things that could be seen, and in this sense was a beautiful type of the manhood of Christ, sustained by God and he, impervious to all the attacks of the enemy, and remaining at the end of his life free from any pain of corruption. [00:05:10] The acacia wood, the chitin wood, represents the humanity of our Lord Jesus Christ. But then the ark that was made was overlaid with pure gold.

Very often in the tabernacle system, where we get portions of it that represent the Christians, then we find that the chitin wood is overlaid with gold. But where we find types of the Lord Jesus Christ, we find the Spirit of God emphasizes his greatness and glory by saying the chitin wood was covered with pure gold. And we believe that this represents the deity of our Lord Jesus Christ. And this is one of the fundamental truths of Christianity. It has been assailed at every turn.

[00:06:15] There was one night at a time when the Lord was here, a person denied that he was the Christ, the Son of God, that he was equal with God, that he was God. And of course when the church period began, then Satan continually attacked this fundamental truth. All the New Testament teachers emphasize the deity of Christ. The Gospels express it, Paul does, John does, Peter does. They all emphasize that the Lord Jesus Christ, although a man, was also God.

And we believe, dear friends, that this is under attack today, continually, that there are men who would deprive us of the Christ that we worship and adore. [00:07:14] If he is only a man like ourselves, how can he possibly be our redeemer? How is he competent to bear the burden of all that pertains to the assembly? How can he manage the universe? How can he do the things that are predicated upon in the New Testament if he is only a man as we are? But the Bible teaches clearly that the person who was here in subject Lord and manhood was also God himself. And of course this is absolutely central to the whole plan of salvation, to the whole working out of divine things as we know it today. [00:08:01] So then, let us resolutely defend the glory of Christ whenever it is attacked and persons would tell us that he isn't God. Then let us stand up for what the Bible says, in the beginning was the Word, the Word was with God, the Word was God, the same was in the beginning with God. When the Lord Jesus here upon earth said that God was his father, the Jews took up stones to stone him. They said that he blasphemed because if God was his father, he made himself equal with God. And we know there are many other passages that refer to the deity of our Lord Jesus Christ. Now we believe that the shiven wood, the acacia wood covered with pure gold is the way the Spirit of God in this time emphasizes to us the deity of Christ. [00:09:09] Now along here we find what is referred to in the portion that we read, a crown or a border. And we believe that this on the constructional side was to strengthen this ark because various things were to be contained in it.

Now if we make a box or a building and we put a strengthening part on it, it obviously means that that box or that building is going to be subjected to some kind of strain or is going to contain something valuable. Now we believe that this is so in the construction of the ark. It was to contain the stones of testimony or the tables of the law that Moses received from the hand of God. Later on it was to hold the golden pot of manna and also Aaron's rod of the body. So it had to be strong. [00:10:20] Now we believe that when we come to the New Testament we find various references to the greatness and glory of Christ that strengthen our belief in him as the one who is competent to maintain everything for God. We find for instance in the Gospel by John, the Spirit of God using statements like these, the Father loved the Son and has given all things into his hands. Now immediately we are impressed with the competence of the Son of God to hold the things that belong to his Father. [00:11:08] No wise

Father would ever give into the hands of his Son things that were important if he thought that his Son wasn't competent to deal with them. Now similarly in the Scriptures we find the Father giving all to the Son because he knew only too well that the Son was competent to hold these things and effect them for the glory of his Father. So the strengthening that we find around the outside of the act is to remind us of the ability of the Son of God to do all that is pleasurable to his Godly Father. And there are many Scriptures like this. Take for instance the first chapter of Colossians where the Apostle says we give thanks unto the Father who has made us meekly partakers of the inheritance of the saints in life because he has translated us from the power of authority in the darkness into the kingdom of the Son of his love. [00:12:15] Then he goes on in a wonderful unfolding of the glories of Christ to show the competence of the Son of God to order the universe, to eventually reconcile the whole universe to God and in the meantime as the head of the body of the assembly to provide all that is necessary for the Christians in this present day. Scriptures like these strengthen our belief in the competency, in the ability of the Son of God to do things for God. So we believe that this crown or strengthening border round about the top of the act is just to have this in our mind to strengthen our belief in the competency of the Son of God. [00:13:07] Now rings were placed on the sides of the ark and these rings had staves in them and these staves were there for carrying the ark to the wilderness.

They were not to be taken out, they were to be left there in readiness for the Kohathites, the family of Levites who were responsible to carry this ark. Now I can imagine that the Kohathites who carried this ark knew their service with the greatest delight and sense of honour and privilege that they were privileged to carry such an important piece of furniture. [00:14:03] It was the most important piece in the tabernacle system. As we have said it was in place when God said he would meet with his people. And you can imagine the pride of these men as they lifted the ark onto their shoulders, covered with the appropriate coverings. The veil of the holy place covered the ark first, then the badger skins, then a covering of brood and then they carried it through the wilderness. Now this represents for us the immense privilege and honour that belongs to us in this world of maintaining in our affection that we move in a hostile scene the glory and the greatness of Christ. Now there are persons who go about and they say that Christ is not God. Meant to be precise, members of the Jehovah's Witnesses cult will turn up their bible, their new testament, their new confession and they will point out to a part of that, the verse that I quoted in 1 John verse 1 and they will say that Jesus is a God. [00:15:24] Just a God like any other God but not the God and they reduce in our minds the deity of Christ. Now this is a false cult and their attack is against the deity of Christ. They are not alone in this. There are many others who attack the personal glory of our Lord Jesus Christ. Now if we are to be true Cothites, if we are to carry the ark through the wilderness, then we maintain the distinctive glory of Christ that he is God. We preserve this at every time.

[00:16:12] Now Cothites were responsible to guard the ark, to see that no harm came to it, to carry it through the wilderness so that it might be ready and available to find its true place in the tabernacle when it was erected. So we every day of our lives as true Cothites are responsible to carry this ark. Now before we say any more about their carrying, we must remember that on the top of the ark, what is referred sometimes as the lid or the mercy seat, this was placed upon.

Now this was formed out of one piece of gold, the mercy seat, and it covered the ark completely. It was a lid that was made and then out of the lid was made those two cherubim, two cherubs.

[00:17:19] Cherubim is simply the plural of cherub. I know in a lot of Cothites this is cherubims, but it should really be cherubim. And they are on the top of the lid and their faces are gazing down towards the mercy seat and their wings are covering it. Now this was made of solid gold and I believe that it

represents for us the person of our Lord Jesus Christ as the one who maintained in every detail the righteousness of God.

We are made the righteousness of God. It is imputed to us because of our faith in the death of Christ. But then we weren't always that. There was a time when we were lost and in our sins. [00:18:16] But Christ was always the righteousness of God. He always expressed this. He always showed it forth. And the pure gold of the mercy seat with the cherubim upon it is a reminder to us of the perfection of his life and all that he presented in himself as the righteousness of God. Now if you want an interesting study, get out your concordance, a good concordance and find out all the references that refer to the Lord Jesus Christ as the righteous one. And you will find it will cover a comprehensive study of his glorious person. [00:19:05] And you will come across one verse that says Jesus Christ the righteous. Now here on the lid of the mercy seat of the ark we have the type that indicates to us that Jesus was the one who maintained the righteousness of God in his life and more so in his death.

You remember it says of him in Hebrews 1, he loved righteousness and he hated iniquity. We don't often associate hate with the Lord Jesus Christ but this hatred was as perfect as his love.

And he loved righteousness and in order to maintain it he died in order that he might maintain the thing that he loved and remove forever from before the eye of the Lord the thing that he hated. He loved righteousness and he hated iniquity. [00:20:16] Now cherubim in scripture refer to the beings and just beings created by God who are the executives of his judgment. They do his will and perform his judgment.

Now to prove this from the bible I think it is always wise to prove what we say from scriptural quotations. We move down to Genesis chapter 3 and find there that when Adam and Eve sinned and were expelled from the garden God placed cherubim with flashing swords at the entrance to the garden. [00:21:01] They were expelled and the presence of the cherubim prevented them from re-entering into the garden. When we come to other portions in the Old Testament we find expressions like these, God riding upon a cherubim and in the context of that expression it is a context of judgment. In the book of Ezekiel when the presence of the glory of God left the temple because of the wickedness of the nation of Israel it says the glory of God departed on the cherubim. So it is quite easy to see from these quotations that the idea of judgment is connected with the cherubim. Now here the two cherubim with their wings overshadowing them are looking down upon the mercy and we might well ask what are they looking at? [00:22:01] And we know when we read the Old Testament that on the great day of atonement that speaks of the death of Christ the blood of the sacrifice was taken right into the most holy place and placed upon the mercy seat. And the cherubim look down upon the blood of the sacrifice and by this figure judgment is stayed, righteousness is satisfied and blessing can circulate amongst the people.

Now can't we see that this is a beautiful picture of what has been secured for us in the death of Christ. The epistle to the Hebrews teaches us clearly that the sacrifices of all could never take away sin, it says so precisely. But it does say that the one sacrifice of Christ that he by his own blood put away sin forever, God's righteousness was satisfied once and forever and blessing is now the portion of all.

[00:23:19] So this beautiful figure is a picture of the death of Christ, God's righteousness satisfied, his holy claims met because of the blood, speaking of the blood of Christ upon the mercy seat. Now then, can we find anything in the Bible that says this precisely? And we do, we find this in the third

chapter of Romans. Those of you who are Mr. Darvish Newton's patient will find that instead of propitiation in Romans 3 he uses this word mercy. The righteousness of God is set forth in the mercy seat, the New Testament antitype to the Old Testament type, Jesus Christ himself. There the righteousness of God is expressed and is available for all those who have faith in the person and work of Christ.

[00:24:27] Now dear brethren, you might feel that I am just going over the ground and you know perfectly well and I am reiterating things that you know, but these things are the very fundamentals of Christianity. If we are not thoroughly based in the understanding of the death of Christ and all that it means to God first and all that it brings to us secondarily, then we will fail to understand the whole fabric of Christianity that is reared upon this fundamental truth. [00:25:05] Now the whole tabernacle system would be valueless without the ark and the mercy seat. This can be proved from many scriptures. You remember in the beginning of Samuel the nation of Israel was in a very bad state.

Morally we were right with God, the priesthood was corrupt, the nation was corrupt, the men who were looking after the tabernacle weren't doing their job properly because God gave instructions about the candlestick that the light was never to go out and yet the book of Samuel tells us that the lamp was going out. Now if the very leaders of the nation were failing in their service, what must have been the condition of the rank and file? And it was a sad, sad moral. [00:26:05] Now the children of Israel, they presumed to fight their enemies with the ark along with them and they ignored their moral condition. They were overcome by their enemies and the ark of God was taken by their enemies.

There was a woman who was giving birth to a child and when she heard that the enemies of Israel were victorious and that the ark of God was taken, she called the name of her child Ichabod and then she died. And Ichabod meant that their glory had departed. Not simply that they had been defeated in battle, that was bad enough, but for the ark of God to be in the hands of the enemies of God's people meant that their glory had departed and everything was lost. [00:27:11] Now this has a very deep lesson for us today. We can't presume as Christians to fight the battles of the Lord and hold up the glory of the Lord unless our lives are in correspondence with the things that we are attempting to do. There is no use attempting to fight the Lord's battles if we are not morally consistent with the truths that we believe in. And this is very important. So often we shall find that we will be defeated and instead of honour to the Lord, there will be dishonour. So we find that this very important feature of the truth of the ark runs through the Old Testament and is the most important feature in the tabernacle system.

[00:28:09] There is one other thing I want to draw attention to and this is the fact that God is often described as sitting between the children.

Here again I ask the young people, that is all, for good service, get out your concordance, a good concordance and search out the scriptures where it says that God sits between the children. You will find it extremely interesting. Now it seems to me that this is the throne of God dwelling in the midst of his people.

[00:29:05] This is why we say the ark is the most distinctive piece of furniture in the tabernacle. It is the throne of God. It is the place where God sits amongst his people. And every time you find this quotation, and there are quite a few, it brings out some definite feature of God, some precise glory of God amongst his elite people. Now I want to refer to one, I don't know if you will agree with me or not, but at least this is what I think, that it is the finest verse in the Old Testament. You will find it in the 7th

chapter of Numbers and it is the last verse, I think it is verse 89, it is the last verse in the chapter, a very long chapter. But there it says that Moses went in and sat before God, or rather spoke to God, the one who sat between the children, and it says God spoke with him.

[00:30:15] Now we have God speaking with Moses and we have Moses speaking with God and it is all at this place, the place where the ark of the covenant was.

Why do you think that is the finest verse in the Bible? Because it prefigures for us that God in Christ will eternally dwell with man.

It is the Old Testament prefiguring of the New Testament statement that we find in the book of Revelation, God dwelling with man. It indicated that Moses could enter into the immediate presence of God and speak to him without fear, without distance, without any sense of reservation, he was free to speak to God and God spoke to him. [00:31:17] What a conversation it must have been, but then think of it dear brethren, a mere man speaking to God, what a wonderful privilege, what a wonderful blessing, and the only way that Moses could do this was because the ark was there and this is what God promised. Therefore I meet with thee, therefore I speak with thee. What does this mean for us today? When we bow our knees in the privacy of our homes or in any situation whatsoever and speak to God, how do we do it? On ourselves, because of anything that attaches to ourselves, we know this is impossible. The only way that we can speak to God is because we know that Christ has died for us, that his blood has cleansed us, and that we have the right to converse with God through our Lord Jesus Christ. [00:32:25] No intelligent Christian would ever pray to God without attending that prayer through the name of our Lord Jesus Christ. This is the way that we can commune with God only through Christ. He is our high priest, he is our mediator, he is our advocate. We offer up praise to God by him. We cannot presume to serve God, speak to God, worship God, apart from our Lord Jesus Christ. Christ is the one who makes this wonderful privilege possible to speak to God and also to allow God to speak to us. You remember there was a time when the children of Israel said, we don't want to hear the voice of God, we'll perish, we'll be destroyed.

[00:33:25] Moses, you go and speak on our behalf. Oh how wonderful to see this little picture at the end of the seventh of Numbers. Jesus speaking with God, and God speaking with him, and all in connection with the Son. Now, the act is referred to as the act of the testimony. We said at the beginning that inside the act was placed the tale's testimony, God's testimony to the nation. We know this was the law.

[00:34:03] There are ten commandments that form the whole basis of God's relationship with him as a covenant-keeping God. Now what does this represent for us? That the person of our Lord Jesus Christ is the sole basis, his personal work, for our relationship with God. He was the one who maintained the testimony for God when he was here. Every other man had broken the law and had brought dishonor to God. But here was one blessed man in his manhood who maintained the law, he made it honorable, he fulfilled it. Do you remember he said, I have not come to destroy the law, but to fulfill the law. And he fulfilled it in every detail for the satisfaction of God. If it hadn't been this, he wouldn't have been the confident mercy that he is today. [00:35:07] He wouldn't have been the perfect antitype to the Old Testament type of the act. But he maintained the law, he made it honorable, and because of this, and his personal work, he is the link that we have with God, and dear brethren, we have no other link with God apart from this. Now we want to refer to a few occasions where the act is clearly indicated as a type of our Lord Jesus Christ. When the children of Israel were marching through the desert from one point to another point, they engaged with the tribes and all their allotted

places. If I remember rightly, the tribe of Judah was the tribe that was to go first. Well then, they went through the structure, they took it down under the supervision of Aaron and his sons, and then the ark of God moved forward, and in the 10th chapter of Numbers, we find that Moses said, Arise, O Lord. [00:36:15] Now I'm quoting you wrong. The first thing is, the first quotation that Moses makes is in connection with the enemies of the people of God, let them all be scattered. And then the other quotation that he makes is that the ark was to rest, and God was to be there in presence. And the ark went before them to search out a place for the people of God to rest. Now there's guidance, and there's victory, and there's rest, and they're all connected with the ark. Now it's very easy to connect this with our Lord Jesus Christ. As Christians, we bow our knees and we ask him to guide us. Even in matters of employment, in matters that affect our daily lives, in things that we feel we need guidance in, we bow our knees and we ask him to guide us. And he certainly does. [00:37:21] If we wait upon him in humility, we will find guidance from him. And of course in spiritual matters, he only is the one who can help us. Paul says to Timothy, Timothy, you pay attention to what I'm saying, and the Lord will give you understanding in all things. The Lord can give guidance. And victory? Well, what could we possibly hope to achieve without the strength and help that Christ gives us? Paul says, I can do all things through Christ which strengtheneth me. And rest? Well, he is the one who brings us into rest. Timothy said to his own disciples, come apart. Rest a while. Don't always be rushing here, there, and everywhere. For such a thing as rest, just give me the opportunity to speak to you. I want to tell you something. And you can't understand them here. You can't take them in here. Far too much coming and going. Too busy. [00:38:27] Just rest a little while. There's something I want to say. And of course the Lord does this for us, and he helps us in this way. Now, there was a moment in the history of the ark when it wasn't amongst the children of Israel. It was in the hands of the Philistines. And they said, here's this golden ark, we'll place it beside our gods. And they took it into the house of Dagon, and they gave it a very common place. And in the morning, when they went in, Dagon is dying. Well, it's that peculiar. [00:39:05] They took him up again to the place where he was before. And they took Dagon back up to his sack. And they go away, and they sleep, and they come back the next morning, and they find at this time that God has broken in pieces. And eventually it dawns upon them that the ark of the covenant, this piece of furniture that belonged to the Israelites, was something that was powerful, mysterious, it had caused the destruction of their God, and they said, we've got to get rid of this today. And they make a new ark, and they do milk time to it, and they send the ark away back to the land of Israel. And contrary to nature, because their calves were lowing for them, the milk time keeps going on because of the power of God, and they take the ark back to its proper people. Now, what does this represent for us? Simply, that alongside the glory of Christ, we can place no other man's glory. It just won't work.

[00:40:08] I remember once in Edinburgh, you know, each September they have a festival of music and art, and along the Princes Street, that great broad street in Edinburgh, they had the names of composers, and great persons of literature, many persons world famous because of their place in art. And it just struck me very forcefully that I was glad that the name of Christ was there, because that would place him on the same level as the other people, or bring them up with his level, and this is unthinkable. When we come to the Lord Jesus Christ, we must not allow any other glory to detract from his glory. There is no other man that can be placed alongside him. Now, there is a thought in so-called Christian circles today, that say, well, there's Buddha, and there's a Confucius, and there's Ptolemy, and there are all sorts of other teachers, now they've all got something to say, they've all got something good to say, [00:41:17] oh yes, we recognise that Christ is something distinctive, but let's bring them all together, and take something from each of them, and you'll have a religion that will embrace all mankind. Well, it's very suspicious kind of thinking, but when we come to the Bible, it just won't do. Peter thought along these lines, he says, well, let's make three tabernacles, one for Moses,

one for Elias, and one for the Son of God, and God said, no, none for Moses, none for Elias, this is my son, hear him, and hear him only. And of course, when Paul was writing to the Colossians, he said exactly the same thing, he says, in all things, Christ must have the pre-emptives. And so the picture of Dagon, the fish god of the Philistines, lying broken in the presence of the earth, is to remind us that God will have no rival to his Son. Christ must be pre-emptive. [00:42:23] There was another time in the history of the land, when it was in the house of a man called Obed-Edom. It had been recovered from the Philistines, since a very significant figment, but God blessed the house of Obed-Edom because the ark was there. And for those of us who have homes, this is a very encouraging scripture. To realize that the finest blessing that a home can have is to have the presence of Christ. A place where Christ is honored, where the interests of Christ are maintained, where the Lord's people are welcomed, where the glories of Christ are spoken about and maintained. [00:43:12] I don't think when we come to this, but I'm sure that when we come to the judgment seat of Christ, we won't be carrying arrows for the other things, and perhaps we have prided ourselves in our homes. The thing that will really matter to God is how much was Christ honored in that home. God blessed the house of Obed-Edom because the ark was there. And God will be pleased with our homes in the measure we make it available for Christ and the interests of Christ. I am perfectly sure from experience and from the word of God that the happiest homes in this world are the homes where Christ is given a place. And given THE place, not just secondary, third or fourth place, but THE place in the home. [00:44:05] And not simply by adding a text in the wall and saying Christ is the head of this home, but in actual practice, where day by day, Christ is really the most important place in the world. Now David said, well, it's all very well for the ark to be in the house of Obed-Edom, and God has certainly blessed the house of Obed-Edom, but that's not the divine mind. The tabernacle was constructed and the ark should have been in the tabernacle. That was God's center, the divine place for the ark. And David said, it ought to be back inside the tabernacle. And we would all say, Amen. I am sometimes perturbed about Christians who say they worship God better in their homes. They don't need to come together with other Christians to remember the Lord, or to read the Bible, or to pray. They can get on better in their homes. [00:45:11] Thank God they do get on in their homes, but the divine has built it. The ark goes back all the way. Thank God for that. David said, let's make a new ark, a new camp. And they made a new camp, and they put the ark on it, and the oxen stumbled. And David said, well, leave it. I'm not going to be responsible for dealing with this. Just leave it.

And then we find later on, David realises that the mistake had been made, and he says, brethren, you know what was wrong? We didn't seek God after the Jew order. And he says, the Prophets were the persons who ought to have carried the ark. [00:46:19] And in two chapters, I think it's 1 Chronicles 15 and 16, we find two chapters that are so taken up with the bringing of the ark back into the place that was prepared for it, and I advise you to read those chapters. 1 Chronicles 15 and 16, and you'll find that there are a host of spiritual suggestions surrounding the return of the ark in the Jew order. And the Jew order was not on the new ark, but upon the shoulders of the Coatanants. God's original instructions were the instructions that should have been followed. And David went back to the commandment of Moses, the man of God, and the ark was carried back, and it was put in its proper place. [00:47:13] And then we find there is blessing from God, there is blessing from the people, there is satisfaction all around, and there's a general tone of praise and worship to God. You see what happens when Christ gets his true place? When things are done according to the word of God and not according to the expediency of man.

We're so prone to think that arrangements that we make should be ratified by God, and so very often these specious arrangements might be contrary to the word of God. But when David got things on the right footing, when he got back to the word of God, when in fact Christ received his true place, then

worship and blessing and satisfaction was realized by all. [00:48:13] Now lastly, when we come to the temple, we find that the ark is placed there in its proper place, and instead of the testimony and the manna and the rod that buried belonging to Aaron, instead of these things being in the ark, the scripture said there was nothing in the ark save the two tables of stone. Now why does it mention this? Because the wilderness pathway was over and over forever. No longer the danger from enemies, no longer the danger of being taken by me, by wicked hands. The manna was God's provision for his people in the wilderness. [00:49:05] The rod that buried was the testimony to God maintaining the priesthood of Aaron in the face of opposition. The mediatorial position of Christ necessary for his people passing through the wilderness. Now when we come to the temple, we think of a settled, fixed condition of things where the battles are all fought, no enemies round about, they were all subdued by David and Solomon, and a time of peace and prosperity is prevailing. A picture of the Lord will come when Christ will have subdued all the enemies of God and there will be a display of righteousness for God. And the central person or figure in the Old Testament title that we are referring to was the ark. [00:50:01] Figuring for us, or prefiguring for us, the Lord Jesus Christ, the center of a reconciled universe for God. In that day we won't need to feed upon Christ as he was here in his mandarin, typifying the manna. We won't require his priestly service as center in the rod that buried. All this is gone forever, but forever there will be the testimony that Christ was the one who maintained all for God and who is the center of a reconciled universe. And all around we find praise and worship and offering up to God, a responsive world for God. And it all is hidden upon Christ. The ark is the central figure of all the scriptures that we have quoted, all the incidents that we have referred to. [00:51:01] When the ark was in its place, everything was right. And can we not see it so clearly, so simply, that when Christ is in his right place in the affections of his people and recognized by the world, then there will be a scene of unparalleled blessing and peace and prosperity. I am sure every heart would say, hasten that day. Now I advise you, again, to look up your concordance, find out the dimensions of the ark, and just dwell upon it. I trust, dear brethren, that the few things that I am saying will create an appetite on your part to search these things out for yourself. I am not competent and I am not able to go into all the details, but again I say, I trust it creates an appetite on your part to search these things out and find for yourself those wonderful glories concerning our Lord Jesus Christ. [00:52:09] Thank you.