

STRAIGHTWAY

And straightway they forsook their nets, and followed him [Mark 1:18].

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The Tabernacle: To Cover and to Bear

by Dr. H. T. Spence

One of the great types of Christ in the Old Testament is the Tabernacle erected by Moses. Of the fifty chapters in the Bible dedicated to the Tabernacle, thirteen chapters are found in Exodus, eighteen in Leviticus, thirteen in Numbers, two in Deuteronomy, and four chapters in the book of Hebrews.

Until the building of the Temple, the Tabernacle was the temporary, self-appointed dwelling place of God for approximately 400 years. It was not that Moses built a Tabernacle and then invited God into it. God, who conceived the plan, instructed man to build it because He had a desire to dwell among His chosen people ("that I may dwell among them." Exodus 25:8). There were two things needed in this plan: (1) Grace,

that God would even consent to dwell among them, and (2) the Divine Order, that instead of human will or assumption, the Tabernacle would be according to God's plan and will.

The Tabernacle was not only to be merely the official dwelling place of God but also a symbol and prophecy of the "man" in whom God should become incarnate—the man who should be the final and eternal dwelling place of God. This dwelling place is finally revealed as the antitype Jesus Christ. John 1:14 speaks of the Word taking on flesh and dwelling (to tabernacle) among us. We learn from this that the human nature that was created and assumed by the Living Word of God was God's tabernacle, His dwelling place among men. God was in the

man, Christ Jesus, reconciling the world unto Himself—Immanuel, God with us. Jesus told the religious leaders of His day that if they destroyed this temple (referring to His body, this dwelling place), “I will raise it up in three days.”

The Tabernacle

The Tabernacle, consisting of the Tabernacle Proper (Holy of Holies and Holy Place) and the Outer Court, was approximately 75 feet by 150 feet. Around the outer court were 60 brazen pillars (20 on the north, 20 on the south, 10 on the east, and 10 on the west) with chapiters and bases. Silver sockets were located on each of the pillars in order to hang the fine linen curtain that enclosed the outer court. The entrance on the East Side of the Tabernacle was a 30-foot, outer hanging of blue, purple, and scarlet. Located near the entrance, inside the outer court, was the Brazen Altar where the Burnt Offering was given each morning and each

evening. Looking westward to the Tabernacle Proper revealed the Brazen Laver, made of the looking glasses of the women, which was located near the opening of the Holy Place. The hanging found at the entrance to the Holy Place was also made of blue, purple, and scarlet. The two compartments of the Tabernacle proper were constructed with forty-eight boards made of acacia wood, overlaid with gold. The outer walls and top of the Tabernacle were covered with three types of garments of which the outer garment was of badgers’ skin. Within the Holy Place were three pieces of furniture: to the north was the Table of Shewbread, to the south was the Candlestick, and to the west was the Golden Altar of Incense. Behind the Veil which divided the Holy Place from the Holy of Holies was the Ark of the Covenant which had a mercy-seat for a covering lid.

There is no greater type in the Bible, no more complete type, of the Lord Jesus Christ than that of the Tabernacle. Christ is found in every part of it including the blood shed and sprinkled, the High Priest, and even the animals.

The Tabernacle – Its Pilgrim View

The book of Hebrews reveals the Tabernacle as the doctrinal presentation of Christ for the Christian’s pilgrim life on earth. Whereas the Solomonian Temple is the *oikos* or permanent house (the Millennial view), the Tabernacle-tent was a portable dwelling place that could be picked up and moved and re-

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assembled. The Levites and priests were responsible for the covering and bearing of the Tabernacle through the journey. At the next divinely appointed place, they were to reassemble the Tabernacle, taking heed that no thing was added or omitted from the divine plan.

When the Tabernacle was initially set up at the foot of Mount Sinai, it was put together in such a way that it could be disassembled and all the pieces taken with the Israelites in their moving throughout the wilderness and earlier years of their sojourn in Canaan. (Note: at the time of the building of the Solomonic Temple, all of the pieces of the Tabernacle were placed in an annex room of the Temple for permanent storage.) When the moment for the movement of the camp came, there was the moving the Cloud and the blowing of the two silver trumpets. The dismantling commenced with the taking down of the curtains of fine linen, ram's skins, goat's hair, badger skin. These and all the curtains of the Tabernacle were neatly folded and placed into two wagons which became the responsibility of the Gershonites. Next, the bulky structure was dismantled and placed into four wagons under the responsibility of the Merarites. The Kohathites were in charge of the furniture and utensils of the Tabernacles.

The Carrying of the Tabernacle Throughout History

In the sojourn of God's saints throughout history, every generation has had to re-establish the Faith.

Every generation is given the pieces to this great Christ who must be re-established in every generation. We are called upon to re-erect, in all its detail, the Christ of the Scriptures for another generation. Men in every generation must preach, write books, write songs, testify, and live the consecrated, anointed life. Each generation must take the fabric of its faith and build up from the beginning worship based on the details of the pillars and their bases, the chapters, the sockets, the fine linen, the pieces of the furniture, etc. Without this re-establishment, the Tabernacle would become an empty monument of a forsaken Faith.

Though perpetually reconstructed in every generation, the Tabernacle of our faith must remain identically the same in each generation. Nothing is to be lost, nothing is to be added. Nothing old is to be discarded, and nothing new is to be added. This is the reason that we must "earnestly contend for the faith which was once (for all), delivered unto the saints" (Jude 3). Its re-establishment must be fresh, but the substance and plan must be eternally the same.

However, today the Tabernacle is being reconstructed; the Tabernacle is changing. It is being given new curtains, a new altar, a new laver, a new kind of gold, a new veil. A generation has arisen believing that the old is no good anymore; the Tabernacle needs a new facelift; it needs to come up to the contemporary look. The contemporary claims that the old Christ and the

old Bible are no longer sufficient; a new Christ with a new look, and a “new” (neo) song, and a “new” Bible are needed. The new Tabernacle of the contemporary is not resembling the last time it was reassembled in history and the times before that.

To Cover and to Bear

We read in Numbers 4 that there was much care and respect given to the preparation for the moving of the Tabernacle to the next location. Several times in this chapter it is mentioned that the priests were to “cover” the pieces and then, once the pieces were covered, the Levites were to “bear” the Tabernacle. The priests were to take down the inner veil of blue and the ark of the testimony, and cover them first with the badger skin and then with a cloth wholly of blue. The priests were to also take the table of shewbread and cover it first with blue and then badger skin, to ready it for the journey. The priests were to take the various utensils of the table of shewbread (such as the dishes, spoons, bowls, and covers) and spread them with a cloth of scarlet and then badger skin to ready them for the journey. The priests were to take the candlestick and its parts, and tongs, snuffdishes (cleaners and trimmers for the wick), and oil vessels, first covering them with blue and then badger skin. The priests were to take the golden altar first covering it with blue, then with badger skin. The priests were to take all the instruments first covering them with blue, then with badger skin. The priests were to take the

brazen altar, remove the ashes, and spread a purple cloth upon it, and with the vessels, censers, fleshhooks, shovels, and basons thereof, finally cover it all with badger skin.

All of this was done with care, preparing it with respect to be moved to the next location. Once the location was acknowledged by the Cloud (the Holy Spirit) coming to a rest, they carefully reassembled the Tabernacle exactly as it was before only in a new setting, in a new place.

The Old Furniture in a New Location

The most precious piece within the Tabernacle was the ark of the covenant. It represented the very heart of God, the *shekina* glory. Christ is that heart, that mercy seat, that gold, that covenant. This precious piece is being lost in the contemporary erection of the Tabernacle of our time. The Truth of the Spirit may be preserved in books (and this is needed), but the Spirit of the Truth can only be preserved in the heart of Christians. This is fast becoming a lost reality of the past. It is rare to see people with a “heart” for God and His Truth. Even preachers, who have learned the professional way of handling the gospel, tend not to have “heart” for God. Jokes and disrespect have become a way of conversing from the pulpit and more so outside the pulpit.

Remember the ark had the outer covering of blue, representing heaven. This speaks of our need of

communion with God; this is what keeps respect and dignity in our preaching and in our living. Otherwise, we become “casual” with God. Have you noticed, dear reader, the recently released recordings of Fundamentalists? The covers and pictures of the singing artists are taking on the Neo-Evangelical and Charismatic look. The “in” thing now is the “casual” look of the quartet, or the “casual” and youth appealing look of the soloist, and the “casual” look of the promotional material. The dress look of dignity is fast disappearing and the “casual” look is in for the promoting of the Gospel. Even the promotional material of Bible colleges and Christian universities has done away with the dress look of the tie and coat. We have truly succumb to the “dress down,” “dumb down,” “casual” appearance of the world. The covering of dignity is gone and the heavenly heart of respect and communion with God is absent.

The Table of Shewbread, the Candlestick, the Golden Altar of Incense and all of the instruments were to be carefully covered and then borne along. These pieces spiritually represent feeding, walking, communion, and practice, respectively. They were all covered inwardly with blue, because heaven is to be the motivation of the Christian life. The outer covering is that of the badger skin; this is what the world sees. It is still true today that “He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him: he was

despised, and we esteemed him not” (Isaiah 53:3). He is still the badger-skinned Christ. We still must erect a badger-skinned Christianity. If we ever try to change this and make it more contemporary in our preaching, in our music, and in our church programs, we are doing what God has forbidden us to do.

The utensils of the Table of Shewbread were to be covered with scarlet then with badger skin. These are the tools which handle the feeding and meditation upon the Lord. These are our study, our intellect, our talents and abilities. All of these instruments are dangerous outside of the blood of Christ, the scarlet. The Apostates and their scholarship, their music, and their abilities are *not* in Christ. Why is it the evangelical world is greatly drawn to the scholarship of the Neo-Orthodox writers and the Neo-Evangelicals? These men do not serve the God of the Scriptures; they know not the covering of the Blood. For the God of Scriptures is not a compromiser, is not an ecumenicist, is not a sympathizer to Rome, and is *not* a despiser of biblical separation. Such a concoction is a gospel of another kind upon which the curse of God resides! Dear student of the Word, make sure your study and scholarship is *in* the Blood of Christ. Scholarship today is becoming more of a tool to destroy the Faith rather than to preserve the Faith. This reality is because the heart for the Faith is not present in the scholar! One could have had a love for the Truth at one time; but if he ever ceases

receiving a love of the Truth, then God personally will send a strong delusion to him, that he should believe a lie (II Thessalonians 2:10,11). Scholarship is being flaunted in the church today, but not under the blood, “ever learning, and never able to come to the knowledge of the truth” (II Timothy 3:7).

There is also the Brazen Altar, found at the entrance; this is where we found Christ. It was at the altar of Calvary, the cross. But the Brazen Altar is also where the Burnt Offering was given (Leviticus 1), the offering of consecration. Carnality has become the master sin of the church today: worldliness of dress, worldliness of standards in the schools and the church. Many churches state in their articles of faith that they are against “worldliness,” but they have never defined it. Their emphasis upon evangelism has never provided time to teach the people holiness of heart and life. It is to be more than just ecclesiastical separation; there must be personal separation from the things of the world and the spirit of the world in living the Christian life. In Christian schools and churches, yes, it is rare to see the Brazen Altar for a consecrated life being erected even in their music today.

Conclusion

It will take our entire lifetime to re-establish the spiritual Christ for another generation. He must be preached all over again; He must be sung all over again; He must be lived all over again, but without any of the contemporary spirit affecting the re-

erecting of Him. Another generation must hear, and in their prime they too must erect everything piece by piece. Although many desire to leave out certain pieces because it is not popular with their generation, we must carefully erect this Christ of the Tabernacle. And once it has been erected, we must carefully dismantle and cover it with the greatest of dignity that it may be carried to the next place and the next generation.

In these days of great neutrality and compromise, in these days of growing professional Christianity, it is evident the only ones that are concerned about “covering” and “bearing” this Tabernacle, this pilgrim view of Christ for the sojourn of history, is the remnant. They are the ones possessing the “heart,” a blood-covered scholarship, and desire to bear the Faith on to the next generation. They will become hated because they refuse to change; they will become ridiculed by the “in crowd”; but, they will be the ones who will hear the “well done” when they enter Heaven, for they gave all to keep it according to the pattern!

May the Lord enable us to earnestly contend for the Faith which was once and for all delivered unto the saints without changing it, altering it, compromising it, or modernizing its promotion.

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Dr. Dennis Lowry

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Dr. John McKnight

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Excerpt from *The Human Spirit*, Vol. I

by O. Talmadge Spence

There appears to be a double meaning of our position being developed that was not voiced at the time of the First Congress. Books are being written by Fundamentalists of diverging opinions now. Will we hold the KJV in our public congresses, and hold to other translations in other public teachings and preachings elsewhere? I do not imply anything in the motives of my brethren, but there is the working of an inconsistency in our practice that is becoming harder and harder to maintain. When we give up such a strong position on an English translation, we could be changing, before others and ourselves, from a position we formerly held about Biblical Authority. Fundamentalism among us could suffer a great tragedy indeed to change the distinctiveness of what we have held to as the very Word of God from our beginnings together, brethren.

The day that such a strong statement is considered for removal from the World Congresses of Fundamentalism is the same day we no longer believe our statement to the degree we believed it then. The only thing we can see that would be a stronger offense would be to change our resolutions of doctrine as Fundamentalists. I know of no English Bible Department of any Christian college or seminary, including Foundations Bible College, but what speaks more for Hebrew and Greek than it honors the worth of the Elizabethan, classical English of the King James Version to the degree it deserves. We rarely hear anymore anyone speak highly of an English word from the King James Version. Our forebears did. The times are so flexible; we need to make stronger our belief in the very words of the KJV. Enough words have been said, and books written among us, to reveal there is a growing division among us that no matter how nice we try to say it, it is controversy anyway. All of the various views cannot be equally true; there are inconsistencies and lack of final evidence. We have always believed in a comparative study of texts, but that is never to say they are all equal. I do not doubt the integrity of our brethren, and the articles they write, but I do doubt the kind of dogmatism that is being developed that believes all of our sides among us are tenable or equal.

That is also another reason we must bring God into this urgency. God has preserved His preserved Word among us – The Authorized King James English Text in the English world. God expects us to preserve His Preserved word, too.

Casualties of the War

H. T. Spence

See The Smoke Ascending On The Battlefield,
The Evidence Of A War.
Who Is Seen Now Wounded On The Battlefield?
Casualties Of The War!
What Within The Soul
Caused Fear To Take Control?
What Within The Life
Brought Weakness In The Strife?
God, As Soldiers Of Thy Cause, Make Us Strong!
Keep Our Souls From Falling Prey To The Wrong!
May Our Captain's Grace Empow'r
Our Souls To Meet The Hour
So We'll Not Be A Casualty!

Sounds From Clashing Swords Now Fill The Battlefield;
The Evidence Of A War.
See! There Lies Another Wounded On The Field;
A Casualty Of The War.
How His Sword Did Ring!
But Life Was Not Kept Clean!
Now He Lies A Sore
For Truth To Fight No More!
God, As Soldiers Of Thy Cause, Make Us Pure!
Only Then Can We E're Hope To Endure!
May Our Captain's Blood Be Nigh
To Cleanse And Sanctify,
So We'll Not Be A Casualty!

Fighting Now Increases On The Battlefield!
The Cries Are Heard From The War.
Bitterness Now Takes Its Toll Upon The Field,
Casualties Of The War!
Militant For God!
But Bitterness Did Laud!
Attitude Did Sin;
The Fight It Did Not Win!
God, As Soldiers Of Thy Cause, Keep Us True!
May No Bitterness Cause Death To Enue!
As We Stand Before The Fire,
May Christ Our Souls Inspire,
So We'll Not Be A Casualty!

THE DANGER OF THE WORLD'S TEACHING OUR CHILDREN MUSIC

by Dr. H. T. Spence

A sad story emerged out of church history when a Christian parent sought the best for his children's education merely by the means of the world's definition. We have lauded the ministry of Charles Wesley, but the way he approached the teaching of his two sons, Charles and Samuel, led to a sad conclusion in the investment of life in the Wesley's next generation.

Both of these sons were brilliant and gifted in music, evident by the ages of four and five. Their earliest compositions came at those ages, and as time progressed, music authorities viewed their futures as great as Handel's and Bach's. In order to raise money for their music schooling, Charles and the family went on tours to present his gifted children. John Wesley warned his brother of the potential dangers and especially of the pressure being placed upon Charles by prominent individuals to send his sons to Europe's finest music teachers. But these warnings went unheeded. During those days when a child prodigy was furthered in his education, he lived with the teacher for many months at a time, as Charles' sons did at a young age. Living with such teachers instilled not only their knowledge of music but also their daily manner of living and their religious philosophy. By the time these sons were in their late teens, being so long away from their family, they had come to reject the God of their father. They also had come to believe they were so perfect in their instrumental playing that they did not need to practice as they used to. They did reach a certain stage of brilliance but could have gone further if they had intensified their practicing. What was the outcome of their lives? Charles ended up writing not only classical music but also a number of masses for the Roman Catholic Church. Samuel ended up living with a harlot and an illegitimate child; and although he wrote a number of classical pieces and symphonies, his life and contributions were spiritually dead.

Amidst all of the warnings we have heard in recent years about the secularism and atheism permeating higher education in our country, we are hearing of more Fundamentalists' children going to secular universities and pursuing the education of the world. Some may reason that "Moses and Daniel were able to do it without being affected, and my children will be the same." But there are two observations that must be made: first, our children are probably not of the spiritual caliber of Moses and Daniel; and, second, God's providence literally threw these two men as children into their educational context. They did not pursue it. When we hear of young Fundamentalists attending Roman Catholic universities simply because of the prestige of the school, we shudder to think how other young people will be influenced.

How often Christian youth have been sent to a school of the world for their music training and have come back with a changed philosophical presupposition concerning music! Once a Christian has tasted the world's view of music or even a "less-than-the-best" view of music, it will be next to impossible for him to ever come back to the true, biblical music. Once the mind is damaged by the contemporary sound over a process of time, it will never hear the same again.