

WORKSHEET FOR CHAPTER 13 “The Ark And Its Contents”

- 01) Chapter 13 contains 23 paragraphs
- 02) Familiarize yourself with the definitions of the following words:
- | | |
|----------------------|------------------------|
| enunciation (par 1) | precursor (par 8) |
| abortion (par 5) | resuscitation (par 9) |
| anti-typical (par 6) | propitiatory (par 13) |
| ascendancy (par 7) | appurtenances (par 13) |
| fissure (par 7) | vindication (par 14) |
| secreted (par 3) | emancipated (par 22) |
| allegorical (par 8) | incongruous (par 23) |
- 03) The significance of the Tabernacle was a negative one. How?
- 04) It was also a prophecy of what?
- 05) What was the ark a) literally?
b) Figuratively?
- 06) As to the contents, what was the meaning of: a) the tables?
b) Aaron's rod
c) The pot of manna?
- 07) Where in scripture do we find the contents itemized?
- 08) Give the spiritual value for the following components of the ark:
a) Wood covered with gold
b) Cover-lid of solid gold
c) The ornamental border
d) The rings of gold
e) The staves – wood covered with gold
- 09) Describe the lesson of the incense
a) to Israel then:
b) to us now:

- 10) Why was the incense a) beaten small?
b) vaporized by fire taken off the altar?

- 11) What is the value of prayer?

- 12) What will be the implication of shed blood in the perfect state?

13 – The Ark And Its Contents * (23 paragraphs)

PARAGRAPH SUMMARIES

Paragraph 01 – The Negative Message portrayed by the Tabernacle & the Mosaic System

SUMMARY: God asked the people to approach to Him at the burning mount, but they rejected it for a legal system of rules conveyed through Moses, that they could “do” and “work” their own way ([Rom 10:5](#), [Lev 18:5](#), [Gal 3:12](#), [Eze 20:11-13](#)) i.e. for their salvation be under their OWN power – to be their own God – one of the most common forms of idol worship so prevalent today. So God responded, i.e., it is legalism you want, legalism you will get; and we’ll see how that experiment works out for you! Therefore, with its elaborate protection of the Holy of Holies, the Tabernacle setup is admittedly one that excludes the people of God from his presence, and hence the fulfillment of God's promises remained to be experienced. The continued existence, therefore, of the first tabernacle, which together with the curtain between the Holy Place and the Most Holy essentially barred the way to the presence of God.

Paragraph 02 – The Promise portrayed by the Tabernacle and Mosaic System

SUMMARY: While the continued existence of the first tabernacle illustrated the hopelessness and futility of the old covenant, at the same time it pointed inescapably to the future – to a time when the way into the presence of God would be opened up (see [Heb 10:19-20](#); cp [Mat 27:51](#)).

Paragraph 03 – Begin with the End in View: the Kernal – the Center – the articles in the Most Holy

SUMMARY: True to the form of describing or planning from the inside out, from the most important things first, then working out to the things of lesser importance, the instructions were given to Moses. This is an important lesson for our own lives and walk; always make our plans by putting the most important things first. That’s the Divine example. God began at the very kernel, the ark with its mercy seat. No plan should leave Christ out of the picture.

Paragraph 04 – Each article has its unique features and needs individual consideration.

SUMMARY: The ark was nothing more – or less – than a simple chest. A box. A container. And a relatively small one, at that. If that was all there was, all would be lost, of no avail. It is what is inside, not in terms of quantity, but quality that is important.

Paragraph 05 – First, The Tables of Stone, the Law of God - That Upon Which All Else Evolves

SUMMARY: SUMMARY: The very first sentence speaks volumes. What container do we use wherein to place God’s word? The head? Yes, it needs to be intellectually received, but it must not stop there. Head knowledge, if it begins and ends there, does not “build up”, it “puffs up”. God’s word – the “dabarim”, the “logos” must find its way, after being intellectually absorbed, to the container at the center of our person – the heart, the “labe”, the seat of our emotions. If it does not generate within us that emotional response from the heart that is displayed by reflecting Godly characteristics of goodness, kindness, generosity etc., it’s effectiveness is aborted – like a car without a means of getting fuel to the engine.

Paragraph 06 – Knowledge of and Compliance with Divine Law is the Way to Future Blessedness

SUMMARY: God’s word, His law, is intended to be our “true north” guidance in life. It is that against which we weigh all else, that it conforms or it does not, and we act accordingly and thus

steer our way through the confusion and reactionary activities of those around us not guided by the same principles. Joseph is given as the example. Such a wonderful and profound example of one who put the knowledge of God's word to work in his life. So much "happened" to Joseph over which he had little to no control. But he was always enabled by his understanding of Divine principles to put that emotional "space" between what others did to him, and his response to it. Those devoid of Divine principles would lash out in a "knee-jerk" reaction that seldom ends well. But for Joseph, that "space" enabled him to determine to respond rather than react, then to choose how he would respond to what others were doing to him, and also to choose how he was to feel about what others were doing to him. He could have chosen to brood about the faults of his brothers and being sold into Egypt and languish in self-pity about being a servant of Potipher and about all he didn't HAVE – but he chose to BE / BECOME rather than to HAVE / HAVE NOT – and he became the head of Potipher's household. Then there was the incident with Potipher's wife, unjustly charged on account of his integrity and faithfulness, and he found himself in an Egyptian prison – not a nice place. But again, rather than grovel in his misery, he chose to BECOME, to rise above it all, and soon he was in charge over the prison – and, in due course, over all Egypt next to Pharaoh himself – all on account of his choosing to be near to God by embracing the knowledge of Divine law; and by exercising Divine principles in his life, God was near to him and caused all he did to prosper. That same mode of behavior was manifest throughout his life; in how he handled the famine crisis, in how he treated his brothers in spite of all that they did to him. No wonder the driving force behind that example of its effectiveness found such a placement of preservation and remembrance in the Ark of Testimony.

Paragraph 07 – Aaron's Rod the 2nd article Considered; Principle of Divine Election

SUMMARY: We have considered God's word as it can apply to every human being. Aaron's rod that budded speaks to us of another layer of God's word or the Divine message taken to another level – a narrower level. That level has to do with God's process of election, the calling out of a people for His name. Note all the places in the narrative that uses the words "choose" and "separate". It is God's word that does that, the word of His purpose that separates his people from those who choose another way ([John 12:49-50](#) [Rom 10:8-10, 17](#); [1Co 2:9-14](#); [Heb 4:12](#); [Jas 1:18](#); [Mat 13:20-23](#) Does this indicate injustice and unfairness? No, rather, it is God's justice and righteousness in operation. If the Divine plan were easy and catered to the wants and desires of human nature, there would be no stubbornness; but it would also not be in the way of righteousness nor declare God's righteousness. So He has designed the right plan; we can choose to accept it in humility, or give a knee-jerk reaction of stubbornness as the vast majority do. The rod speaks to us of that Divine process of selection.

Paragraph 08 – The Distinction Between Election and Predestination

SUMMARY: It was God's word that underpinned the selection of Moses, Aaron and their party against the rebels, as it is also God's word now selecting out a people for his name and for his glory in the age to come. This embraces so much more than a simple religious choice; it is the foundational choice for the ages of the world to come, embracing all the areas & interests of peoples lives in an atmosphere of worldwide peaceful co-existence under Divine rule & administration - see [Num 14:21](#); [Psa 50:23](#)

Paragraph 09 – Symbolism Contained in the Budding of the Rod – Life After Death

SUMMARY: The lifeless rod bringing forth the buds of new life is an unmistakable representation of life from the dead – i.e., resurrection. And we have the Divine deposit for assurance &

confirmation, as it were, in the rising of a crucified Christ from the dead to not only life, but a new life never before experienced by a human, the firstfruits to real life, never-ending life! That message is also contained by the Ark of the Testimony.

Paragraph 10 – The Pot with the Manna; the Final Article Contained in the Ark – Speaks of Eternal Life

SUMMARY: As if in premonition that the symbolic hint of eternal life by the budding of the lifeless rod would need to be expanded upon, attention is directed to the next and final item in the Ark – the manna. We do not have to dig deeply to uncover this symbolism – Christ has explained that concept for us very well in [John 6:47,51-58](#) and ties it all together with BELIEF in him as the sin offering for the world.

Paragraph 11 – Divine Truths Represented by Objects: Supremacy of Logos; Election; Life after Death

SUMMARY: The point is well taken. A little box, no larger than a small trunk, to be of such huge significance and import simply underscores Paul's words in [1Cor 1:27-29](#)

Paragraph 12 – Material Used in Ark's Construction: Wood Covered With Gold

SUMMARY: Items of allegory: Such a message of hope contained in a boxlike object made of perishable wood, topped by two cherubim sitting on the mercy seat – the salvation of selected humans for the glory of God; then the wooden box covered with Gold – humans possessing what is usually regarded as a tried faith; but here the author says, more than that. The gold overlay is also pointing to two higher levels of nature in humans wrought by the word of God, first a higher level of moral nature – i.e., behaviour (the “meat” or “solid food” of the word – [Heb 5:11-14](#)), then at the return of Christ those who have digested the solid food (“discerning between good & evil” – which was the subject of failure in Eden) and matured morally will be subject to attaining the next level – the physical elevation of mortal nature to immortality.

Paragraph 13 – Mercy Seat Cover Lid – Where God Meets With Man - ALL of Gold

SUMMARY: Cover-lid / Mercy Seat & Cherubim – all one integral piece; inseparable. Moulded upon the Mercy Seat (Messiah's redemptive work and offering), is the Cherubim (Divine honour, glory & power). Neither one is effective without the other. And even then, the entire moulded entity was just a “thing”, meaningless, UNTIL THE DIVINE GLORY DESCENDED AND RESTED UPON IT. That, in the words of the author, was the KERNAL, and everything else associated with the tabernacle and its activities revolved around that. When the glory of God departed from it, it was just another fancy tent with “stuff” inside.

Paragraph 14 – More than Priestly; Crown Indicative of the Kingly Character of God's Purpose

SUMMARY: The redemptive work of the Messiah was more than simply that of priesthood and mediatorship. Incorporated into the design of the Mercy Seat cover was something that portrayed the idea of royalty, kingship. It was a border that looked like a crown mould; a prediction of the king-priest aspect – not only of Christ, but also those of God's selected people that will be with him in unison in the future age.

Paragraph 15 – The Staves Speak to Us of the Portability of the Divine Purpose – go into all the World

SUMMARY: The devices for the portability of the ark were of the same material as the ark – gold rings to receive the poles of wood overlaid with gold, all having the same symbolism,

humans matured by their implicit and proven belief (i.e. faith) in the Divine purpose; and it is that inserted into the golden rings (the perfect future) which carries that purpose forward to its ultimate destination.

Paragraph 16 – Staves Never to be Removed; Conveyors of God’s Purpose Ready to here needed

SUMMARY: There is no time in the execution of the Divine purpose for tardiness. All has to be ready for the next step, maturity to the next level at every opportunity. Sins of omission are as significant as sins of commission. It is a tragedy that life typically is a history of lost or missed opportunities. We think of Paul’s advice to the Colossian assembly [Colossians 4:3-6](#) & [1Cor 9:26](#)

Paragraph 17 – The Golden Censor; Communication with God Must be Constant

SUMMARY: The “golden censor” is actually a term for not just the censor, but the Golden Altar of Incense with which it is indelibly connected as typifying effective prayer. In fact the Greek word translated “censor” in [Heb. 9:4](#) is actually, according to Strongs, the Greek word for “altar”; and of the 52 Bible versions that I have, 26 have “golden censor” and 26 have “golden altar”. Regardless, a censor was obviously needed and used and the altar and censor are interwoven in their function, which was the equivalent of prayer. Prayer is communication, and we know that in the NT the Greek word for communication is the same as for fellowship. They are interchangeable terms. This paragraph focuses on the fact that prayer must be constant [Act 6:4](#); [Rom 12:12](#); [Col 4:2](#); [1Ti 5:5](#); and the fact that the incense alter was in the Holy Place, this activity connected the Most Holy with the Holy – mortal and immortal – but more on that later.

[Expositor – p 316](#) & [p 409](#)

Paragraph 18 – The Golden Censor; Communication with God Must be in Harmony with His Purpose

SUMMARY: From the previous paragraph through this and the next four paragraphs we are lead through all the characteristics that constitutes acceptable prayer. For this feature of prayer – that it must be in harmony with the Divine purpose we think of [1John 5:14-15](#) and Christ’s instruction about prayer in [Matt 6:5-7](#)

Paragraph 19 – The Golden Censor; Communication with God Must Be Regular

SUMMARY: One long prayer per month doesn’t make the grade for effective prayer. A few words uttered often and sincerely is much better; and the best is when prayer becomes a rhythm, a lifestyle, a regular drumbeat of supplication and praise to our heavenly Father.

Paragraph 20 – The Golden Censor; Communication with God Must Be Through Appointed Mediator

SUMMARY: The shedding of blood is the divinely prescribed basis of approach to God. His justice must be vindicated, his righteousness declared in his treatment of sin and sinners. The crucified and resurrected Christ is that divinely supplied once-and-for-all offering. No other human has ever accomplished that or ever will – other than through Christ. For a mortal human to think he can approach God on his or her own merits is the height of presumptuousness and idolatry – in that we become a god unto ourselves. The strange fire of Nadab & Abihu and its disastrous results testified to that fact.

Paragraph 21 – The Golden Censor; Communication with God Must Be a Delight

SUMMARY: That our prayer to God can be a delight to Him in spite of our relative insignificance in his sight and presence is just another example of Paul's observation in [1Cor 1:18-31](#) & [Isa 29:14](#)

Paragraph 22 – The Golden Censor; Communication with God Is Designed for Eternity

SUMMARY: The fact of the ark and the mercy seat and the cherubim – i.e., the Divine purpose manifesting the Divine / Shakan glory – being in the Holy of Holies, and the golden censor going between the Holy and the Most Holy illustrates how the function of prayer connects those two states of our current and future existence and that it will be a continuous medium of communication. See Expositor p 409 below

[Expositor – p 316](#) & [p 409](#) .

Paragraph 23 – The Most Holy also Speaks to us of the Immortal State

SUMMARY: The author presents much the same question here as is often queried about the Temple of Ezekiel's prophecy; in these things relating to the future when sin and death is behind us, and if the Most Holy speaks to us of immortality – which it does - what place is there to be found for the presence of sacrifice? The answer is also much similar as for the presence of sacrifice in the Temple – as a memorial of where we have