

Series: Exodus

Title: The Ram and Badger Skin Covering

Text: Exodus 26:14

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God told Moses concerning the children of Israel—*"Let them make me a sanctuary; that I may dwell among them"* (Ex 25:8). The children of Israel were the one nation in the world amongst whom Christ dwelt. The tabernacle was the one place in the world where God dwelled. It typified how the one people amongst whom God dwells is his spiritual Israel—the church. And the one place where God dwells amongst us is Christ Jesus the true tabernacle.

Matthew 1: 23: Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

2 Corinthians 5: 19...God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

Hebrews 9: 11: Christ being come...by a greater more perfect tabernacle, not made with hands, that is to say, not of this building, 12: Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

This earthly tabernacle Moses built is but a sketch of the Tabernacle Christ himself is. But Christ's person and work is so glorious that it takes many things to typify him. No one priest, no one sacrifice, no one offering could typify his person and work. So it is with the tabernacle. It takes *everything* about the tabernacle to typify the Lord Jesus Christ and the redemption he accomplished for his people—the materials, the frame, its furnishings, its ceremonies—all are used to typify Christ's person and work.

Today, we will see Christ in the last two of the four coverings of the tabernacle. We have seen how the first two coverings picture him. The fine-twined linen, which is the inner most covering called the tabernacle, typifies Christ's inward, sinless holiness and the unity we have in him. The goat's hair covering typified Christ, who knew no sin but was made sin for his people, whereby he carried our sins far away never to be remembered by God again.

Today, our subject: The Ram and Badger Skin Coverings

Exodus 26: 14: And thou shalt make a covering for the tent of rams' skins dyed red, and a covering above of badgers' skins.

We will look at these last two coverings together. The covering that went over the tent, that is, the tent of goat's hair was a covering of ram's skins dyed red. The covering above the ram's skins—the outer most covering which covered all the others—was a tough covering of badger's skins; this is the only covering that people on the outside would see

Propositions: The ram's skins typify Christ's consecration to God while the badger skins typify Christ's humility.

Divisions: 1) The covering of ram's skins: Christ's consecration 2) The covering of badger's skins: Christ's humility

THE RAM'S SKINS

Where do we get the idea that the ram's skins typify Christ's consecration, devotion, fidelity to God? One, is the ceremony when the priest was consecrated to God in Exodus 29. Two rams were used called "*ram of consecration*." The ram pictures Christ's consecration to God, with the red dye on the ram skins picturing Christ's consecration even unto death. As our High Priest he made us holy, he consecrated us by his blood as priests, unto God. We see it typified by Aaron the High Priest and his sons the priest consecrated to God by two rams which die in their place and their blood applied to them

Exodus 29: 1: And this *is* the thing that thou shalt do unto them to hallow them, to minister unto me in the priest's office: Take one young bullock, and two rams without blemish,... 15: Thou shalt also take one ram; and Aaron and his sons shall put their hands upon the head of the ram. 16: And thou shalt slay the ram, and thou shalt take his blood, and sprinkle *it* round about upon the altar. 17: And thou shalt cut the ram in pieces, and wash the inwards of him, and his legs, and put *them* unto his pieces, and unto his head. 18: And thou shalt burn the whole ram upon the altar: *it is* a burnt offering unto the LORD: *it is* a sweet savour, an offering made by fire unto the LORD. 19: And thou shalt take the other ram; and Aaron and his sons shall put their hands upon the head of the ram. 20: Then shalt thou kill the ram, and take of his blood, and put *it* upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about. 21: And thou shalt take of the blood...and sprinkle *it* upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be hallowed, and his garments, and his sons, and his sons' garments with him. 22...*it is* a ram of consecration:..

Another reason we say the ram's skins typify Christ's consecration to the Father is because of Genesis 22. When God tested Abraham to prove Abraham's consecration to God by offering up his only son Isaac, when Abraham bound Isaac on the altar and raised his hand to slay him, God provided a ram.

Genesis 22: 11: And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here *am* I. 12: And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only *son* from me. 13: And Abraham lifted up his eyes, and looked, and behold behind *him* a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. 14: And Abraham called the name of that place Jehovahjireh: as it is said *to* this day, In the mount of the LORD it shall be seen.

In the mount of the Lord it was seen. Christ Jesus was holy and consecrated to God in total perfect devotion. As a Child it was the Father's business which occupied Him (Luke 2:49)—“*I must be about my Father's business.*” His entire spirit throughout his ministry was “*I must work the works of Him that sent Me*” (John 9:4). Christ devotedness to God was even unto the death of the cross. He is the ram caught in the thicket with the crown of thorns on his head. He gave himself to be offered up for a burnt offering in the stead of his people—he made us holy and consecrated his people to God.

John 10: 17: Therefore doth my Father love me, because I lay down my life, that I might take it again. 18: No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

Our consecration is far from perfect in the way we devote ourselves to God. But Christ is our perfection of consecration. In him we served God in perfect holy consecration.

THE BADGER'S SKINS

We say that the badger's skins typify Christ's humility because this is a dark, drab outer covering that was not appealing at all.

Isaiah 53: 2: For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, *there is* no beauty that we should desire him.

Christ being born in a manger, brought up a despised Nazarene, working at the carpenter's bench, these were examples of what the rough and unsightly badgers' skins foreshadowed. We see natural man's esteem of him in them saying, “*Is not this the carpenter's son?*”; “*As for this fellow, we know not from whence He is*” (John 9:29). Natural man saw no glory in his death on the cross.

Isaiah 53: 4: Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. 5: But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed.

LESSONS FROM THE COVERINGS

First, notice, that contrasted from the white curtains and the goats' hair curtains, no dimensions are given of these two outer coverings. There was a depth in our Savior's devotedness to God and in his humiliation before men which it is utterly impossible for us to measure. Salvation can never be by our works because Christ did for his people what no sinner could possible do. That is why God makes us behold Christ as our only Wisdom, and Righteousness, and Sanctification and Redemption. Look nowhere but to Christ alone. Believe on him alone. It is by him alone that sinners are saved.

Two, natural born sinners cannot see the glory of Christ. Natural man saw nothing comely to make them desire him—only badger's skins. Yet, that was by design—He “*made Himself of no reputation*” (Philippians 2:7). It was so that it would be evident that those who followed him did so to the praise of the glory of God's grace because God had given them spiritual eyes and faith to believe. It shows that God uses nothing but the preaching of the gospel to draw his people to Christ and that Christ will have us use nothing else to attract his people. Brethren do not try to do as this vain religious world does. They say, “I want the world to see Christ in me.” Natural man did not see Christ in Christ. When Christ says, “*Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven*” (Mt 5:16), the good works are us doing nothing to be seen of men while we hold forth the word of life. We know that because only a regenerated man will glorify your Father which is in heaven and God only regenerates his people through the preaching of the gospel. Christ is our Light. We let our light shine before men by declaring Christ the Light in the gospel and by doing nothing to distract man's attention from Christ to us.

That lesson is true because of this lesson: God looks on the heart. While man saw nothing comely about Christ, God saw the holiness of Christ's heart—the fine twined linen. God saw his willingness to be made sin for his people—the black goat's skin. God saw his devotedness/consecration unto death—the ram's skin died red. God saw his willingness to humble himself—the badger skins were beautiful in God's sight. He said, “*This is my beloved Son in whom I am well-pleased.*” God looks on the heart. When God sent Samuel to call David, “*the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart* (1Sa 16:7). This is why we must be born-again—we must have the Spirit of God create in us a clean heart with pure motives. Until then we cannot believe on Christ; until then we cannot love the brethren; until then we can do nothing pleasing to God. But after we are born of God then God receives us because we believe on Christ and love our brethren with unfeigned faith and love. This is by the blood of Christ making us holy and consecrating us in the new birth—he is our Holiness, our Sanctification by whom we are consecrated to God in faith.

Another lesson, only when you entered in through the door of the tabernacle could you behold the glory within. The only way to behold Christ's glory is to enter in through Christ the Door by faith and Christ is the only door.

John 10: 1: Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. 2: But he that entereth in by the door is the shepherd of the sheep. 3: To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. 4: And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. 5: And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. 6: This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. 7: Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. 8: All that ever came before me are thieves and robbers: but the sheep did not hear them. 9: I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. 10: The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have *it* more abundantly.

May God give grace and draw some lost sheep to Christ today that he might enter through Christ the Door by faith. He is our Life more abundant. Believe on him and you shall be saved.

Amen!