

God's Tent

Alexis Jacob

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ALEXIS JACOB

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PREFACE

Over a period of some years I, in common with others, had enjoyed the expositions given by my cousin, Mr. A. Jacob, on the passages in the Bible relating to the TABERNACLE.

This is a subject that had been much to the fore, even in my boyhood days, when my father sought to teach me of God's ways. It is a subject too, which held and increased my desire to know more as, from time to time, I was privileged to listen to the teaching of my cousin whose knowledge was profound. His clear and sometimes original thoughts were illustrated by the use of the model he had had constructed.

Realising that my cousin might not always be with us I asked him to write down his thoughts with a view to their being printed, so that instead of having to refer to notes roughly taken at meetings I, and I hope thousands more, might have his valuable teaching in some more permanent form, and that we who read might "teach others also."

During a period spent in Hospital my cousin set down, and later revised, the invaluable teaching enshrined in the Word of God and set forth in the pages of this book.

I regret that he did not live long enough to see it in print, but it has been a great honour to be asked to read through the typescript, and to write this preface.

I heartily commend the study of this book, in conjunction with the Scriptures, to those who wish to catch a glimpse of what Mr. A. Jacob saw of the perfect ways of God, the beauty of His holiness, and His provision of "The Way" whereby man is brought back to God and transformed into His image.

The reader will note that the quotations from the Bible are not always from the Authorised Version, and it was Mr. A. Jacob's habit to consult other translations and to use them whenever he felt that, by so doing, the real meaning of the original language was conveyed.

S. D. JACOB.

July, 1960.

GOD'S TENT

Prologue

Before entering upon the consideration of the Tabernacle and the spiritual lessons to be learned from it, it is really essential to follow the history of Israel prior to the command being given for its construction, and to understand the lessons to be learned thereby. This subject has been dealt with in the author's book "THE BOOK WITHOUT SEAM," so it will only be summarised here.

The three chief features of the early chapters of Exodus are as follows :—

Egypt	spiritually the world.
Egyptians	„ men of the world.
Israelites	„ the people of God.

Now observe the book of Exodus open with a scene of **death**,
And Joseph died,
And all his brethren,
And all that generation. Ex. 1. 6.

Where all is **death**, it is obvious that action must commence from outside, because the first essential requirement in such a condition is **LIFE**. Seeing that **GOD** alone can bestow life, it is evident that **He** must act, and in the very next verse we are told the result of **His** action. No words seem to be spared to describe the flood of life that bursts upon this scene of death, comparable only to the vision of Ezekiel, when he was commanded to breathe upon the slain, as it is written, "and they lived, and stood up upon their feet, an exceeding great army." Ezekiel 37. 10.

Compare this scene with the words in Exodus :—

"But the descendants of Israel were fruitful
And increased greatly : they multiplied,
And grew exceedingly strong ;
So that the land was filled with them."

Ex. 1. 7. R.S.V.Am.

It would be almost impossible to conceive of any words to describe more vividly the day of the **NEW BIRTH**. This is **DAY 1** of spiritual existence, leading to **GOD-consciousness**.

But what is the inevitable consequence of these innumerable births? The original inhabitants of the country, the Egyptians, fearing lest the Israelites should become predominant (Ex. 1. 9) commence immediately a bitter struggle in the effort to exterminate them, but without success. Ex. 1. 12. This conflict is the war between "flesh and spirit"; it is clearly expressed in Gal. 5. 17. This is **DAY 2**, ordained of God to lead to self-consciousness, that is to say, a realisation of our own sinful condition.

This bitter struggle continues until the night of judgment, when there is no shelter from death, except through the blood of the passover lamb. All this is very simply explained for us in the New Testament, where it is written:—

"For Christ, our paschal lamb, has been sacrificed."

1 Cor. 5. 7. R.S.V.Am.

Even the humblest in God's family can surely see in this lovely ordinance a picture of "The spotless Lamb of God, who bare our sins in His own body on the tree." (see 1 Peter 1. 19 and 2. 24). How perfect was His sacrifice, His work a finished work, so that those that believe in Him are freely justified by His grace, however sinful they may have been. Rom. 3. 23 and 24. Therefore being justified by faith we have peace with God, through our Lord Jesus Christ. But it is to be specially noted that the sacrifice of the lamb is not described in any way as a particular kind of offering, that is to say, it is not said to be a sin offering or trespass offering etc. It was enough at this stage to know that a spotless lamb had died as a substitute for the firstborn son and its blood was a shelter from judgment.

But Israel were not to remain in Egypt, though they had been sheltered by the blood in that land. They were safe from death, but they needed **deliverance** from the Egyptians: for the latter experience they were to leave Egypt, that is the world, at once. Well would it be if all who trust in Christ's **death** for their forgiveness were counselled immediately to leave the world, and so enjoy the triumph of His resurrection for their justification. The crossing of the Red Sea by Israel, in safety, and the judgment of the Egyptians there, and the

deliverance of Israel that ensued, as it is written, “Thus the Lord **saved** Israel that day.” Ex. 14. 30., all tell the story of salvation. Finally we read of the song of joy that burst forth from their lips as a consequence of the realisation that they were a **redeemed** people. Ex. 15. 13.

What is all this but DAY 3A of spiritual experience, when we **know** that Christ is our Saviour ?

But Israel, now traversing the desert, had yet to learn many a lesson, due, on the one hand, to their faith, and on the other to their failures. This is DAY 3B of spiritual experience. It led Israel up to the Mount of God, where they were to come to know God Himself, as it is written :—

“ I bore you on eagles’ wings
And brought you to MYSELF.”
Ex. 19. 4. R.S.V.Am.

“ Then Moses brought the people
Out of the camp to meet GOD.”
Ex. 19.17. R.S.V.Am.

It was at this juncture that they were to be taught the great lesson that GOD was not only their Saviour, He was the HOLY ONE. Lev. 19. 2. “ Therefore shall ye observe all My statutes and all My commandments, and do them.” And all His commandments they were to keep, as He said again and again :—

I AM THE LORD.
Lev. 19. 37.

It was at **this** moment that they were given instructions to construct the Tabernacle. Remember that they were already a **redeemed** and **saved** people. What lessons then were they intended to learn by the Tabernacle ? Surely that their GOD, who had redeemed them, loved them and wanted to dwell with them ; further, that He was a holy God, and that to have communion with Him (Ex. 25. 22.) they must themselves be a holy people, and walk in His ways.

It is a wonderful thing to learn clearly the way in which God worked **for** Israel for their salvation, but His purpose was to bring to pass His great work **in** them for their sanctification. It was to be by means of the Tabernacle that Israel were to be taught the way of holiness, how to be a **sanctified** people, as it is written :—

“The LORD will establish you
As a people holy to Himself,
As He has sworn to you,
If you keep the commandments
Of the LORD your GOD,
And walk in His ways.”

Deuteronomy 28. 9. R.S.V.Am.

Let us never forget that it was the faithful love of the LORD for Israel that led Him to redeem them from Egypt, as it is written :—

“It was not because you were more in number than any other people
That the Lord set His love upon you and chose you,
For you were the fewest of all peoples ;
But it is because the LORD loves you,
And is keeping the oath which He swore to your fathers,
That the LORD has brought you out
With a mighty hand,
And redeemed you.” Deut. 7. 7-8. R.S.V.Am.

Observe that the whole emphasis is on the LOVE OF GOD.

Is this not also true of God's great gift to the whole world ?
Remember how the Lord Jesus declared :—

“GOD so loved the world
That He gave His only SON,
That whoever believes in Him
Should not perish
But have eternal life.
For God sent the Son into the world,
Not to condemn the world,
But that the world might be saved
Through HIM.”

John 3. 16 and 17. R.S.V.Am.

Was there ever such LOVE as this ?

Some may perhaps feel that in magnifying our Lord Jesus Christ as the Mediator and Great High Priest of the New Covenant it is not doing justice to Moses the man of God. Far be the thought : the Epistle to the Hebrews declares that

“Now Moses was faithful in all God's house as a servant.”
Heb. 3. 5. R.S.V.Am.

Furthermore it was Moses himself who wrote that the LORD had declared

“ I will raise up for them
A prophet like you from among their brethren ;
And I will put My words in his mouth,
And he shall speak to them all that I command him.
And whoever will not give heed to My words
Which he shall speak in My name,
I myself will require it of him.”

Deut. 18. 18-19. R.S.V.Am.

Remember that the Lord Jesus affirmed after his glorious resurrection :—

“ These are My words which I spoke to you,
While I was still with you,
That **everything** written about ME
IN THE LAW OF MOSES
And the prophets and the psalms
MUST BE FULFILLED.”

Luke 24. 44. R.S.V.Am.

Once again we are confronted with the vital question, is the Old Testament a mere book of history or is it a book enshrining deep spiritual truths? The author declares his profound conviction and faith that it is indeed the Word of God and of deepest spiritual significance in all its pages.

CHAPTER ONE

God's Tent

Did GOD ever have a tent? Most certainly! Though the heaven of heavens cannot contain Him, yet He said "Let them make ME a tent that I may dwell among them." And in this tent HE travelled with His people Israel, and settled down among them in Palestine, over a total period of 480 years until the Temple was built by Solomon. 1 Kings 6. 1.

The reader would no doubt be very careful in choosing a house to live in, and in selecting its furnishing, so as to show his or her taste, and would do so in order to please the eye, but God **does it to teach us spiritual lessons**. It is not surprising, therefore, that GOD'S commands were extremely precise with regard to His tent and all that it contained, so much so that Moses was not to deviate in the slightest degree from the instructions which he had received. Ex. 25. 9. The tremendous importance of these details was so great because they were deliberately intended to form "a picture" of spiritual truths, to be fully revealed in the future. Heb. 9. 8 and 9. Hence no less than 13 chapters of Exodus are taken up with these instructions and their execution. Exodus 25 to 31 and 35 to 40 inclusive.

If we suppose, for instance, that the curtains of the gate of the courtyard were to be composed of a material of blue, purple, scarlet and fine linen just in order to look pretty, we shall have completely missed the whole purpose of the instructions given, for

All Scripture is GOD-breathed,

And is profitable for instruction in **righteousness**.

(See 2. Tim. 3. 16).

Nothing was chosen purely for its artistic beauty, though no doubt it was beautiful, because GOD is beautiful Himself, Ps. 27. 4. and makes everything beautiful. Eccles. 3. 11. Therefore we should study every detail with great care, and learn the spiritual meanings of these things,

not from the ideas of men, but from the way in which God Himself uses them in His book.

There are five main lessons to be learned through the Tabernacle and its furnishings by the materials used and their spiritual purport.

1. Colours.
2. Metals and Wood.
3. The Courtyard.
4. The Truths relating to the people of God.
5. The Truths concerning our Lord Jesus Christ.

Of these, naturally, those truths which relate to our Lord Jesus, His Person and work, are the climax of God's revelation of His purposes. It will probably be simplest if we consider the lessons in the order indicated above.

COLOURS

- (a) Blue page 12
- (b) Purple page 13
- (c) Scarlet page 14
- (d) Fine Linen ... page 16

METALS AND WOOD

- (a) Iron page 25
- (b) Brass page 26
- (c) Silver page 27
- (d) Gold page 28
- (e) Wood page 22

THE COURTYARD

Its construction page 9

TRUTHS CONCERNING THE PEOPLE OF GOD

- (a) The pillars of the court.
- (b) The boards of the tabernacle.
 - (a) Courtyard page 22
 - (b) Boards page 76

TRUTHS CONCERNING THE LORD JESUS CHRIST.

His work.

The great statements commencing with the words I AM
in John's Gospel.

The simplest plan will be to work from the outside inwards, because this is how we ourselves have to learn the lessons in their proper sequence. We shall be very greatly helped in doing this if we realise that the EIGHT great sayings of our Lord Jesus Christ in the Gospel of John, commencing with the emphatic words I AM, show us the steps so clearly. These are :—

- | | |
|-------------------|--|
| The Gate. | I AM The way, the truth, and the life, no man cometh unto the FATHER but by Me. |
| The Brasen Altar. | I AM the good Shepherd who giveth His life for the sheep. |
| The Laver. | I AM the resurrection and the life. |
| The Door. | I AM the door, by Me if any man enter in he shall be saved and shall go in and out and find pasture. |
| The Table. | I AM the bread of life, he that eateth Me he shall live by Me. |
| The Lampstand. | I AM the light of the world, he that followeth Me shall not walk in darkness but have the light of Life. |
| The Golden Altar. | I AM the true vine and My Father is the husbandman. |
| The Ark. | I AM. |

Let us now turn to their consideration in detail.

CHAPTER TWO.

The Courtyard

It is clearly stated that the courtyard was 100 cubits long by 50 cubits broad. Ex. 27. 18. Also that there were in all a total of 60 pillars. Furthermore we are informed that the hangings of the court were to be held up by 20 pillars along its length and 10 pillars along its breadth. It would seem clear from this that it was intended that the space **between** the hangings should be 5 cubits. But if anyone tried to construct a courtyard with these dimensions he would soon discover that it is not so simple as it looks.

The number of the pillars is given thus :—

South side	20	pillars.		Ex. 27. 10.
North	20	„		Ex. 27. 11.
West	10	„		Ex. 27. 12.
East	3	„	one side of gate.	Ex. 27. 14.
	3	„	other side of gate.	Ex. 27. 15.
	4	„	of the gate.	Ex. 27. 16.
	—			
	60			
	—			

Take for instance the east side, in which the gate was placed : if 10 pillars were spaced out so as to leave 5 cubits between each the resultant width would be only 45 cubits thus :—

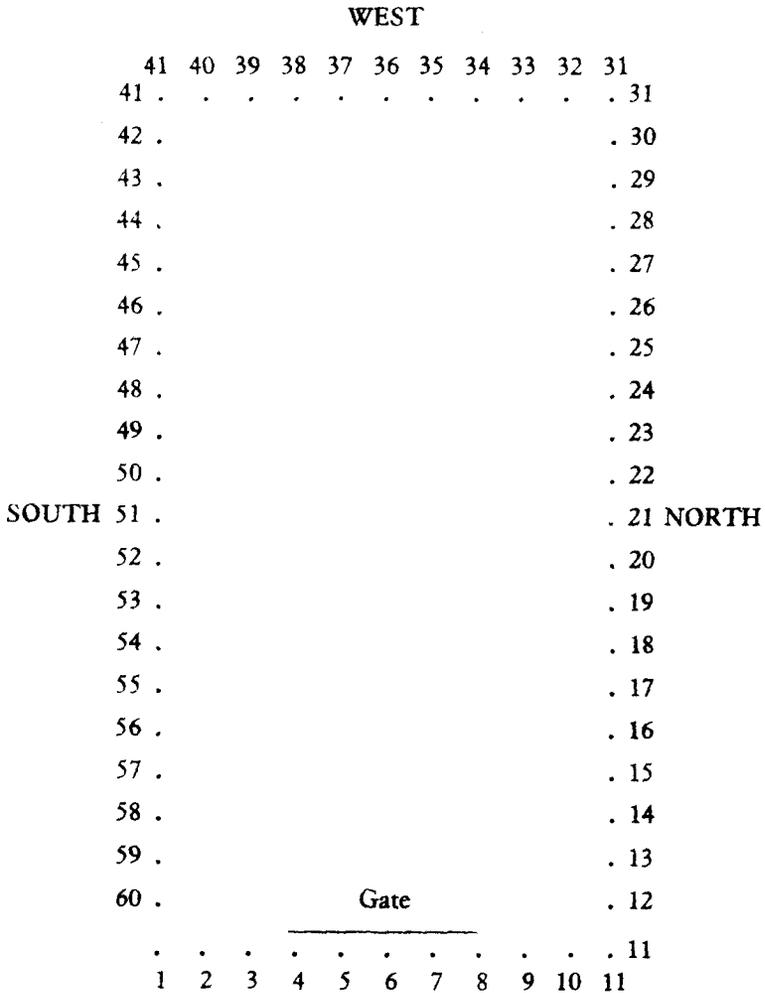
Pillars	1	2	3	4	5	6	7	8	9	10
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This raises another question, does Pillar No. 10 rank on the east side or the north, as it is a corner pillar ? It will soon be realised that the only completely symmetrical form is to have what **appears at first sight** to be 11 pillars facing the east side thus :—

Pillars	1	2	3	4	5	6	7	8	9	10	11
Spaces	1	2	3	4	5	6	7	8	9	10	

By this arrangement we obtain exactly 10 spaces of 5 cubits making the 50 cubits. Starting thus from the right hand No. 11 we find it belongs to the north side, and so round the whole court, using exactly 60 pillars with 5 cubit spaces between each—

See the following diagram.



EAST

Some may feel that all this is completely irrelevant and a waste of time in Bible Study. What does it matter, they say, whether the spaces are 5 cubits or any other length? This is all hair-splitting!

For answer let us study the east side, the side with the one gate in it. (a) On the one side of the gate were to be 3 pillars with hangings of 15 cubits. It will be seen that the hangings of that side, numbers 1 to 3, ran up to pillar 4, but as these hangings did not go beyond the 4th pillar it is not included in the description. (b) The gate had 4 pillars numbers 4 to 7 running up to pillar 8 with one hanging of 20 cubits. (c) The other side of the gate again had 3 pillars numbers 8, 9 and 10 but running up to No. 11 of the north side, thus allowing for 3 spaces of 5 cubits making 15 cubits.

If anyone tried to work out the plan, with only 10 pillars in view from the east, it would give only 45 cubits total breadth, and all the other measurements would go wrong also. But the point that is of supreme importance is that the gate had one hanging of 20 cubits, allowing for 4 spaces of 5 cubits each. But to contain 4 spaces of 5 cubits appears to require 5 pillars, not 4, unless the simple plan outlined above is adopted.

THE GATE

But the reader may say again, "What is all this fuss about?" Well, observe, the plan outlined above complies strictly with the Holy Scriptures, and provides ONE GATE with 4 equal sections. Now to emphasize the importance of the unity of the gate it had one hanging, which itself was woven of four materials. Now consider:—

ONE GATE

FOUR SECTIONS

ONE HANGING FOR ALL FOUR SECTIONS

Was it not clear that the picture of things to come began at the very entrance gate — The four pillars are the four evangelists, holding up to all the world our Lord Jesus Christ as the ONE way.

I AM the way, the truth and the life.

Observe that our Lord Jesus does not say "I am a way," but "I am THE way." But to realise the fullness of the beauty of this picture we must study the hanging itself.

CHAPTER THREE

The Colours

The hangings of :—

The Gate	Ex. 27. 16.
The Door	Ex. 26. 36.
The Veil	Ex. 26. 31.
The Overhead Curtains inside	Ex. 26. 1.

were all composed of an exactly similar material, woven with blue, purple, scarlet, and fine twined linen. Now is there anything to learn from these colours? Of course there is, if we believe that every word of God is profitable. There is no chapter in the Bible more helpful on this point than Numbers 4, as the following notes will show.

(a) **Blue**—This is a colour rarely mentioned in the Holy Scriptures—The Hebrew word is T'CHEH-LETH and its first occurrence, except just in a general list such as Ex. 26. 1. is the **ROBE** of the ephod that Aaron was to wear, which was to be made **WHOLLY OF BLUE**. Ex. 28. 31.

The next special mention of blue is in Numbers 4. 6. where we learn that cloths **wholly of blue** were to be used as coverings when on the march for :—

The Ark, The Table, The Lampstand, The Golden Altar,
and The Instruments of Ministry.

But there was a very **remarkable** difference in one respect. The cloths of blue over the Table and the Lampstand and the Golden Altar and Instruments were hidden from view by cloths of badger skins, so that nothing was seen of the blue. One vessel of the sanctuary, and **ONE** only, the Ark, was carried in solitary glory, resplendent with blue before the eyes of the people of Israel when on the march.

Now the ark was the symbol of GOD'S presence among His People, as it is written :—

“Thou shalt put the mercy seat upon the ark
And there I will meet thee.” Ex. 25. 21 and 22.

O holy, holy, holy, LORD GOD OF HOSTS, it has pleased Thee to veil Thy glory in a covering of BLUE, lest Thy people should dare to gaze upon Thee — Yea, Thou hast clothed the canopy of heaven with the glory of Thy blue, so that when men look upward they may know that there is a God in heaven.

When Thou didst send Thy beloved Son into the world He was clothed with a robe without seam, and Thy servant John, of Israel's race declared :—

“And we beheld His GLORY,
The glory as of the only begotten of the Father,
Full of grace and truth.” John. 1. 14.

We are of the earth, HE is the LORD out of heaven. Save us, we beseech Thee from being as those of whom it is written :—

“Hear ye indeed, but understand not ;
And see ye indeed, but perceive not.” Is. 6. 9.

Blue then is the symbol of the presence among us of Him Who is the SON given.

The Apostles JOHN and MARK tell us that in mockery they clothed Him with purple (BLUE and red combined). In John the emphasis is on the blue — the SON, in perfect harmony with His FATHER, yet as Isaac was, going **together with** his father obedient unto death. For it is John who writes so that we might believe on the LORD JESUS as the SON OF GOD. John 20. 31.

(b) **Purple.** BLUE and RED — The Hebrew for red is AH-DAHM. Purple is a **mixed** colour, a combination of these two. We have already considered the meaning of blue, and must now ponder the subject of RED. The uses of this colour are interesting, and, as is often the case, the first use of it gives us the key. The first occasion is in Genesis 25. 30, where we are told that Esau frittered away his priceless birthright for one helping of **Red Pottage**. What did he care for the birthright if he could get a good square meal at the moment ? It is the scornful attitude of man towards the

gifts of God that must come under judgment, and so we shall find in most subsequent uses of the word it is associated with the present or coming judgment of God. The following examples will illustrate the point.

The red heifer — the judgment of sin. Num. 19. 2 - 9.

The red water — the judgment of Moab. 2 Kings 3. 22.

The red garment — the judgment of the Gentiles. Is. 63. 2.

The red horse — the judgment of the world. Rev. 6. 4.

The red dragon — the judgment of Satan.

Rev. 12. 3., 20. 2 - 10.

How then can such a terrible thought be associated with a holy Saviour, the sinless Lamb of God? But is not this the very thing that we are to expect? Was not Israel instructed to choose a "lamb without blemish" for the Passover sacrifice? Ex. 12. 5. Is it not written of Him:

"The LORD hath laid on Him the iniquity of us all."

Is. 53. 6.

"God made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." 2 Cor. 5. 21.

What is all this but the presentation of our Lord Jesus as

The SERVANT OF GOD

who was wounded for our transgressions as Isaiah prophesied? Of whom the GOSPEL OF MARK declares that "They clothed Him with purple"; the emphasis is on the red — RED and blue. Mark 15. 17. This is the perfect SERVANT obedient unto death. Is. 52. 13 - 53. 12.

(c) **Scarlet.** The Hebrew word is "SHAH-NEE", and its very first use is most instructive. Tamar is giving birth to twin boys, and the midwife put a scarlet thread round the wrist of the one she thought was to be the firstborn son of Judah, though she was at first mistaken. Now the family were deeply concerned because the throne was to belong to Judah's line. Gen. 49. 10. The use therefore of the scarlet thread was intended to denote the kingly line. We shall find by careful consideration that almost every use of this colour is for the same purpose. Consider the following, e.g.

- (1) The table of shewbread. This was the **only** vessel of the sanctuary covered with a cloth of scarlet, to indicate God's Royal bounty. Num. 4. 8.
- (2) The Scarlet thread. The sign of Jehovah as King.
Jos. 2. 18.
- (3) The Scarlet robe. For the King's household.
2 Sam. 1. 24.
- (4) The Scarlet clothing. For the Queen Mother's household. Prov. 31. 10 - 31.

Many have held that the scarlet thread placed in the window by the harlot Rahab was a sign of shelter under the blood by sacrifice, in the same way as the children of Israel were sheltered by the blood of the passover lamb. But a careful study of Rahab's words quite clearly reveals that she was **not** thinking about sacrifices at all. The whole force of her speech is that she recognised the power and authority of Jehovah as supreme! Listen to her words, viz.

“For the LORD your GOD,
HE is GOD in heaven above,
And in the earth beneath.” Jos. 2. 11.

In effect she was declaring :—

“Jehovah is King over all the earth.” (See Ps. 47. 2).

There is one passage, however, that does not seem to fit in with the kingly interpretation. It is the wonderful declaration by Jehovah

“Though your sins be as scarlet,
They shall be as white as snow.” Is. 1. 18.

But this great promise and gracious declaration says that it is the **SINS** which are scarlet, and there is no mention of blood! This statement ought to be sufficient to put us upon the right interpretation, for it brings vividly before us that scarlet is a **very powerful dye**, and almost indelible. Think then of the grace of God, who declares to Israel, that though their sins were as deep-dyed as scarlet, He would make them white as snow ;

The scarlet robe was meet for Him who was
BORN KING OF THE JEWS.

It is the Apostle **MATTHEW** who tells us the story of Jesus as King, and he is the only evangelist who declares that Jesus was mocked in a robe of **SCARLET**. Matt. 27. 28.

(d) **FINE LINEN**. The Hebrew word is SHEHSH. It is used 37 times in the Old Testament, all in connection with the Tabernacle and its service, with the exception of four instances. Of the four, one relates to sails, and the other three to personal clothing. The first use of the word is linked with Joseph, when it is recorded that Pharaoh clothed him in fine linen. Truly his was a life of blameless purity. But it is the New Testament that describes it as the righteousness, or righteous deeds, of the saints. It always appears to be associated with spotless purity of life. The uses relating to personal clothing are :—

- (a) For Joseph — “And Pharaoh arrayed him in vestures of fine linen.” Gen. 41. 42.
- (b) For Aaron and his sons — “They made them coats of fine linen.” Ex. 39. 27.
- (c) For God’s people in Jerusalem — God says “I girded thee about with fine linen.” Ezek. 16. 10.
- (d) For the Lamb’s wife — “To her was granted that she should be arrayed in fine linen, clean and white : for the fine linen is the righteousness of saints.” Rev. 19. 8.

Behold then the **SON OF MAN**, holy, harmless, undefiled, walking among men. Listen to the words they were driven to use as they are recorded in the Gospel of **LUKE** (R.S.V.Am.) :

The crowd — “All the people rejoiced at all the glorious things that were done by Him.” Luke 13. 17.

The Scribes — “Teacher, you have spoken well.”
Luke 20. 39.

Pilate — “I find no crime in this man.” Luke 23. 4.
“What evil has He done ?” Luke 23. 22.

The Malefactor — “This man has done nothing wrong.”
Luke 23. 41.

CHAPTER FOUR.

The Name

The glory of HIS NAME enshrines the beautiful colours thus :—

Wonderful Counsellor,	Purple	Mark	
Mighty God,	Blue	John	
Everlasting Father,	Scarlet	Matthew	
Prince Peace	Is. 9. 6.	Fine Linen	Luke

Observe that His lovely NAME, not names, consists of eight glorious words, in four couplets of two, according to Bishop Ellicott's commentary, and as translated by the American R. S. V. In the same way as we read of the name, not names, of the Father the Son and the Holy Spirit. Matt. 28. 19. Each part of the name is specially displayed by one of the four evangelists thus :—

1. MARK. WONDERFUL COUNSELLOR.

The Hebrew consists of two remarkable words. The first is PEH-LEH, which is used in its adjectival form by the Angel of Jehovah when He replies to Manoah and his wife, in answer to their enquiry, "Why do you ask My name, seeing it is **wonderful**." Jud. 13. 18. R.S.V.Am. The second word is YAH-GATZ, which is used of certain counsellors of King David reckoned among his **servants**. 1 Chron. 27. 32 & 33. The Lord Jesus Christ, the Messiah of Israel was called by Jehovah "MY SERVANT." Is. 52. 13. What a truly "Wonderful Servant" He was! How beautifully Mark relates the story of JESUS as the Perfect Servant.

2. JOHN. MIGHTY GOD.

In Hebrew EHL GIB-BORR. The Hebrew word EHL, or EL, is used of none other than God Himself in the Old Testament. The same two words in conjunction, are used by Jeremiah in his majestic declaration :—

“The great, the **mighty GOD**,
The **LORD OF HOSTS**, is His name.”

Jer. 32. 18.

Of none other than the **SON OF GOD** could such a title be used. All this is recorded so clearly by the Apostle John in his Gospel, who relates the very words of our Lord.

“That all may honour the **SON**
Even as they honour the **FATHER**.”

John 5. 23. R.S.V.Am.

3. MATTHEW. EVERLASTING FATHER.

In Hebrew **AHV GAD**. The Father of eternity. The promise of God was that the Messiah would be the King of Israel. 2 Sam. 7. 12 - 16 and Jer. 23. 5. But He would also be a Prophet. Deut. 18. 18. Now a prophet was looked upon as a “father” in Israel. 2 Kings 2. 12. and Is. 22. 21. How beautifully Matthew tells us the story of the King-Prophet, whose love for His people was so great that He even healed the very blind and the lame in His Father’s house, the temple of God. Matt. 21.14.

4. LUKE. PRINCE PEACE.

In Hebrew **SAR SHAH-LOHM**. The lovely Psalm of Solomon declares :—

“In His days may righteousness flourish,
And **PEACE** abound, till the moon be no more.”

Ps. 72. 7. R.S.V.Am.

and the great prophet Isaiah foretold that :—

“Out of Zion shall go forth the law,
And the word of the Lord from Jerusalem . . .
Nation shall not lift up sword against nation,
Neither shall they learn war any more.”

Is. 2. 3 & 4.

The whole world longs for **peace**, but, alas, they still reject **CHRIST**, Who alone can bring peace to this distracted world. It is Luke alone who records the angels’ memorable words

PEACE ON EARTH

when the Prince of Peace was born.

CHAPTER FIVE.

One Gate

“ I AM the way, the truth, and the life : no man cometh unto the Father but by **Me.**” John 14. 6.

Now observe, that though there were only 15 cubits on each side of the gate, and the gate itself was 20 cubits, the **plural** is always used to describe the hangings on each side of the gate. Ex. 27. 14. and 15. The same is the case all round the court. Ex. 27. 9, 11 and 12, as if there were one hanging for each separate pillar. It does not actually say this, but this conclusion seems to the author certain. Now **why** is this so? Surely it is to impress upon our minds the complete unity of the gate, for though it was 20 cubits wide the ONE beautifully coloured woven hanging was a complete contrast with the 56 white linen hangings of 5 cubits each that entirely surrounded the remainder of the courtyard. The veriest child in Israel would learn by this vivid eye-picture that there was one, and only ONE, way of approach into the presence of GOD. How simple! What a preparation for the coming of Him Who said :—

“ I AM **the** way, the truth, and the life.”

But within this perfect **unity** we are taught that there are two lessons of **FOUR**. Only ONE person but four aspects of His life and four of His death :—

<u>Gospels.</u>	<u>Colours.</u>	<u>Life.</u>	<u>Death.</u>	<u>Metals.</u>
Matthew :	Scarlet.	K'ng.	Trespass Offering.	Iron.
Mark :	Purple.	Servant.	Sin Offering.	Brass.
Luke :	Fine linen.	Son of Man.	Peace Offering.	Silver.
John :	Blue.	Son of God.	Burnt Offering.	Gold.

It is perfectly evident that GOD, who gave instructions to Moses for the construction of the ONE HANGING of the ONE GATE, but

woven with **FOUR** colours, with four sections, was preparing the minds of His people Israel for the coming of the Messiah, who would, in His own Person, embrace these fourfold functions.

It may be enquired, however, in what way is each Gospel identified with a particular offering. This will be considered when meditating upon the Brazen Altar, but it is instructive nevertheless to us to see that even at the very entrance gate it is foreshadowed that our Lord Jesus Christ would, as our Saviour and Lord, meet our every need.

As we stand before the Gate let us pause a while, with holy reverence, as we recall that wonderful life. For thirty years He had been hidden from the eyes of men in a tiny village. There, in what was probably a humble cottage home, combined with a carpenter's shop, lived JESUS, with His Mother and Joseph. How long did Joseph live? We do not know. Maybe long enough for Jesus to have learnt the trade and thus been able to support His mother and the rest of the family. It would seem that Joseph had died before the public ministry of our Lord began, for he is never mentioned during it or afterwards.

But though the events of these thirty years are hidden from us two important features of His life were, by God's wisdom and purpose, to be emblazoned on the pages of Holy Scripture viz. — That He who was the Child born, should live as other men, and be tried in every way as we are viz :—

- (1) He worked with His hands as a carpenter, in obscurity, earning His daily bread for Himself and the family, for many years.
- (2) He lived in the public eye, under the critical and hostile gaze of all in authority, whether religious or political, for three and half years.

Though to the eyes of men He was nothing more than a Galilean peasant, and there was no beauty that men should desire Him, yet, for those who had eyes to see, His glory was observable. Behold some glimpses of His glory in the following :—

- (1) Compassion. The multitude had been listening long to His discourse so He would not send them away hungry, but fed them. Matt. 15. 32.

- (2) **Grace.** Simon the Pharisee scorned the sinful woman, and would not have let her touch him. Jesus sent her away in peace, saying "Thy sins are forgiven thee." Luke 7. 48.
- (3) **Forbearance.** James and John wanted to call down fire from heaven to destroy the Samaritan villagers that would not receive Him. But Jesus said "Ye know not what manner of spirit ye are of" and they went to another village. Luke 9. 52 - 56.
- (4) **Love.** Jesus loved Martha and Mary and Lazarus, and shed tears of sympathy with them in their deep sorrow, before raising Lazarus from the dead. John 11. 35.
- (5) **Kindness.** The crowd angrily told blind Bartimaeus to be quiet, but Jesus called him and gave him his sight. Mark 10. 46 - 52.
- (6) **Courage.** Pilate, the ruthless Governor, threatened Him with the awful death of crucifixion, but Jesus gently said "You would have no power against Me if it were not given you from above" — and Pilate marvelled. John 19. 11 and Matt. 27. 14.
- (7) **Hope** The dying thief made a pitiful appeal for remembrance on a far distant occasion, but Jesus gave him a message of glorious and certain hope to be fulfilled that very day. Luke 23. 42 - 43.

Here are seven rays of glory, like the visible rays of the sun's spectrum, but there are other glories besides that no human eye has ever seen or can see.

One can read and read, and read again, with amazement, the story of His wonderful life, for even the officers said, "Never man spake like this man," and the people rejoiced for all the glorious things He did. O lovely Saviour !

CHAPTER SIX

The Courtyard

It has already been noted that the courtyard was completely surrounded by hangings supported by pillars. Let us now consider the pillars.

It is nowhere stated that the pillars themselves were made of the shittim wood, collected for the purpose of the work as a whole. Ex. 25. 5. But seeing that the fittings of the pillars and the pins are all mentioned as being made of brass, it appears correct to assume that the pillars were of wood like the pillars of the Tabernacle itself and its boards, as otherwise the weight of the pillars would have been immense.

We have then, pillars of wood, fine linen hanging, hooks and fillets of silver, and sockets of brass. Ex. 27. 10.

Shittim Wood. The Hebrew word for shittim is SHIT-TAN. The first use of the word is in Ex. 25. 5, in the summary of materials to be used in the construction of the Tabernacle. It is used 27 times altogether, always with regard to the Tabernacle, with the one exception of Is. 41. 19, when describing the marvellous fertility of the land in the millennial era. It is believed to refer to the tree now known as the acacia for the following reasons — viz.,

“There are no trees in the Sinaitic region from which boards could be cut 15 feet long and 2 feet 3 inches broad except the palm and the acacia. At present the acacia does not, in the Sinaitic region, grow to such a size, but attains it in Palestine, therefore may formerly have done so in Arabia. The wood is hard and close-grained, well adapted for cabinet work.” Ellicott.

The word translated “wood” is the Hebrew GEHTZ, which is frequently translated “tree”, as in the first four occasions of its

use in Genesis 1 verses 11, 12 and 29. Now the common emblem of "man" in the Holy Scriptures is a tree. See for example :—

"The trees went forth to anoint a King over them."

Judges 9. 8.

"The eunuch (shall) say, Behold I am a dry tree." Isaiah 56. 3.

"As the vine tree among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem." Ezekiel 15. 6.

"Blessed is the man . . . who delights in the law of the Lord ; he shall be like a tree planted by the rivers of water." Psalm 1. 1-3.

Nebuchadnezzar is likened to a great tree. Daniel 4. 10 & 22.

The Lord Jesus likens Himself to a green tree. Luke 23. 31.

The FOUR pillars which displayed the hanging of the gate are undoubtedly the four evangelists, Matthew, Mark, Luke and John, whose writings set before us all that we know of our Lord Jesus.

The remaining pillars only display hangings of fine linen. We have already noted that fine linen is the type of personal righteousness, and this ought to be the vital characteristic of the children of God in any age, whether the old or the new. Consider the following :—

"What doth the LORD require of thee,
But to do justly,
And to love mercy,
And to walk humbly with thy God." Micah 6. 8.

"That ye may be blameless
And harmless,
The sons of God, without rebuke
Holding forth the WORD OF LIFE."

Philippians 2. 15 & 16.

The Greek noun for "word" here is LOGOS, the WORD, one of the titles of the SON, see John 1. 1. We are to hold HIM forth before the world, as well as to exhibit a blameless life, in token that we are His people.

What then are the pillars of the gate, likewise constructed of shittim wood? They are the symbol of the true **humanity** of the

Lord Jesus, being born of a woman He was the Child JESUS. Why then should there be four pillars? Surely because every different aspect of His person presented by the four Gospels exhibited His true humanity.

Let us learn this most solemn lesson : we are not, and never can be, even a part of **the Way** : Christ and Christ **alone** is **THE WAY**. Let no man however learned or pious, or exalted, or eminent in the church of God, think, for a moment, that he is even a **part** of the way. As it is written :—

“ Therefore let no man glory in **men.**” 1 Corinthians 3. 21.

CHAPTER SEVEN.

The Metals

(a) **Iron.** Hebrew BAR-ZEL.

The readers will see from the table on Page 19 that there is a metal typical of each Gospel, as well as a colour. But at this point we are confronted with an apparent anomaly : there are **three** metals included in the construction of the Tabernacle ; Gold, Silver and Brass, Ex. 25. 3, and there is no mention whatever of **iron** ! The usual explanation for this is that “ they had not got any iron.” But all those who believe that there is a **spiritual** reason for everything, will look deeper than that. Especially so, when they observe that in the construction of the Temple, by King Solomon, vast quantities of iron were used, much more than any other metal, the total being one hundred thousand talents ! 1 Chronicles 29.7. It is quite evident that the use of iron, in itself, was not unsuitable for the construction of God’s tent, even for the pins of the court. We must, therefore, seek a spiritual reason for its omission.

A careful study of the Holy Scriptures in relation to **iron** will very greatly illumine our minds. Consider the following passages.

- (a) “Thine enemies . . shall put a yoke of iron upon thy neck.” Deut. 28. 48.
- (b) “Yet have I set my king upon My holy hill of Zion . . Thou shalt break them with a rod of iron.” Ps. 2. 6 and 9.
- (c) “Thus saith the Lord . . . I have put a yoke of iron upon the neck of all these nations, that they may serve Nebuchadnezzar King of Babylon.” Jer. 28. 14.
- (d) “He that overcometh . . he shall rule them with a rod of iron.” Rev. 2. 26 & 27.

It will be easily seen that these passages are all connected with **government**, particularly that of **KINGLY** authority. Now when

God intervened in the world on behalf of His people Israel, He did so as a SAVIOUR GOD, as it is written :—

“ Thus the LORD **saved** Israel that day
Out of the hand of the Egyptians.” Ex. 14. 30.

“ The LORD is my strength and song,
And He is become my SALVATION.” Ex. 15.2.

God’s dealings with Israel in the wilderness were in GRACE, as it was proclaimed upon the holy mount :—

“ The LORD GOD, merciful and gracious,
Longsuffering, and abundant in goodness and truth.”
Ex. 34. 6.

So, also, when the Lord Jesus was born King of Israel He did not come at that time, to **Rule**, He came to **save**. Luke 19. 10. Even when His disciples would have fought to deliver Him from His enemies, He rebuked them. Matt. 26. 51, 54. No, not even yet, has the time come for Him to **reign** ; for when He comes to reign He will rule with invincible strength. Is. 11. 1 - 5.

(b) **Brass.** Hebrew N’GHOH-SHETH.

A study of the following passages will help to shew the spiritual meaning of brass, or copper, as it really was. It is a type of what is **righteous** in standing and ways, because it is always associated with the FEET.

- (a) The Cherubim. “ Their **feet** were straight feet . . . they sparkled like the colour of burnished brass.” Ezek. 1. 7.
- (b) The Glorious Man. “ His **feet** like in colour to polished brass.” Dan. 10. 6.
- (c) The Son of Man. “ His **feet** like unto fine brass.”
Rev. 1. 15.

Was GOD a **just** God, as well as a Saviour, in what He did for the redemption of Israel ? Is. 45. 21. Most certainly He was. As

we shall see, as we progress in this study, everything God did for His people was on a **righteous** basis. The redemption of Israel, and His bringing them into a real knowledge of Himself, was a foretaste of His grace to us in Christ, which though it is an act of infinite grace, yet also met every requirement of righteousness. Consider the following :—

“ All have sinned and come short of the Glory of God . . .
But now the **righteousness** of God is manifested
We being justified freely by His grace
Through the redemption that is in Christ Jesus.”

Romans 3. 21 - 24.

Therefore every single pillar surrounding the court had a socket of **brass** on which it stood — Remember that on the night when the Angel of Judgment passed through Egypt there was safety in **one way only**, through the sprinkled blood of the passover lamb ; for the wages of sin is death, and all have sinned. The blood of the lamb was the sign that a life had been given, as God commanded, in place of the firstborn son, so that the claims of justice had been met.

(c) **Silver.** Hebrew KEH-SEPH.

To understand the meaning of this type we must observe how the silver required for the Tabernacle was obtained. We are told in Numbers 1 that God commanded Moses to number in all Israel those upwards of 20 years of age and able to go to war, and that the total was 603,550. Num. 1. 46. From each man numbered Moses was to take half a shekel of silver. Ex. 38. 26. This silver was used for the various articles of silver in the tabernacle including the fillets and hooks of the pillars. Ex. 38. 28.

Now what was the half shekel ? For answer, we must turn to Ex. 30. There we read this thrilling story :—

“ They shall give every man a ransom for his soul,
And thou shalt take the atonement money . . . (Heb. silver)
And shalt appoint it for the service of the tabernacle
That it may be a **memorial** unto the children of Israel.”

Ex. 30. 12 - 16.

This passage must be studied carefully. Are we to understand that atonement can be purchased with MONEY ? Far be the thought !

Every verse of the Holy Scriptures on the subject would cry out against it. Jehovah Himself declared, I have given you **the blood** upon the altar to make an atonement for your souls. Lev. 17. 11.

In what sense then was it atonement money? Surely the answer is that the silver would be a perpetual **MEMORIAL** of the redemption of Israel. Every Israelite, to all generations, as he looked at the glittering silver fillets on the pillars, could say to himself "My ancestor gave half a shekel of that silver, in memory of the day he was redeemed!" Ex. 15. 13.

Truly the **HELMET OF SALVATION**. Eph. 6. 17.

What a simple yet glorious picture. There stands the redeemed nation. The pillars :—

1. Constructed of cheap wood — nothing in themselves.
2. Standing firm on brass — God's righteousness.
3. Encased with the silver helmet of salvation.
4. Holding forth the Word of life, with the fine linen of a blameless character.

(d) **Gold**. The Hebrew word is ZAH-HAHV. But even the use of gold was not sufficient : again and again we are told that the vessels of the sanctuary were to be made of, or covered with, **PURE GOLD**. Pure — Hebrew TAH-HOHR is often translated "clean." Gen. 8. 20, Lev. 4. 12, etc. When anyone entered that Tent he could not help but observe that every article was resplendent with pure gold, for even the boards, with which the two chambers were constructed, and the pillars of the vail, were overlaid with gold.

In the innermost sanctuary was the ark, with the mercy seat upon it. And, all of one with the mercy seat, beaten out of one solid block of **PURE GOLD**, were the cherubim of glory, overshadowing the mercy seat.

Everywhere, except above, where the beautiful curtains of the tent hung, and the vail, there was nothing to be seen but **GOLD**. What is it that so befits God's house? The answer is not far to seek.

"**HOLINESS** becometh Thine house, **O LORD**." Ps. 93. 5.

"**Worship the Lord in the beauty of HOLINESS**." Ps. 96. 9.

The mercy seat, the very symbol of God's presence, was one solid piece of pure gold. What a lesson! The only thrice repeated statement that appears in both the Old and New Testaments is this :-

“HOLY, HOLY, HOLY, is the LORD of HOSTS.” Is. 6. 3.

“HOLY, HOLY, HOLY, LORD GOD ALMIGHTY.”

Rev. 4. 8.

Well is it written — “Without **holiness** no man shall see the Lord.” Heb. 12. 14.

CHAPTER EIGHT.

The Approach

It would be well to consider at this juncture God's purpose in giving instructions for the building of the Tabernacle. The **primary** intention is clearly stated in Ex. 25. 8. viz. "That I may dwell among them." But also included in His purposes were the lessons **they** were to learn, viz.:—

- (1) That God loved them (Deut. 7. 8.), and wanted them to love Him in return (Deut. 6. 5), but He was infinitely holy, so that it was essential that they should be holy. (Lev. 19. 2).
- (2) That Sin needed atonement, though the blood of those sacrifices could **not** take away sins. Lev. 17. 11 ; Heb. 10. 4.
- (3) That there was only **one** way of approach into His presence, but the time had not come for all to enter there. Ex. 27. 16.
- (4) That God was pleased to accept the gifts and thanks of His people. Lev. 1. 2 - 4.

THE GATE.

"I AM **the** way, **the** truth, and **the** life." John 14. 6.

Let us now draw near with holy reverence and enter the courtyard, through the GATE, with the **one** hanging. It matters not which of the four sections we use, as the gate and the hanging are both one.

Behold then the radiant beauty of the woven tapestry forming the hanging. Every thread of it bespeaks His glory. Reflect on this picture :—

<u>The Colour.</u>	<u>The Prophecy.</u>	<u>The Character.</u>	<u>The Gospel</u>
Scarlet.	The Son of David. 2 Sam. 7. 12-16.	The King. Jer. 23. 5.	Matthew.
Purple.	The Son of Abraham. Gen. 22. 2 and 18.	The Servant. Is. 52. 13-53. 12.	Mark.
Fine Linen.	The Child born. Is. 9. 6.	The Son of Man. Dan. 7. 13 & 14.	Luke.
Blue.	The Son given. Is. 9. 6.	The Son of God. Dan. 3. 25. John 10. 36.	John.

What a lovely and perfect picture was presented to the eyes of all Israel concerning their glorious Messiah, who was to come. Dan. 9. 25. And yet HE, the altogether obedient One, like Isaac, son of Abraham,

“ Was (to be) cut off

Out of the land of the living.” Is. 53. 8.

Whether therefore we approach the presence of God through His witness Matthew, or Mark, or Luke, or John is of no moment, for there is but ONE MEDIATOR between God and men :

THE MAN CHRIST JESUS

1 Tim. 2. 5.

The glorious hanging of the Gate prepares us for the first vessel of the Sanctuary that confronts our gaze.

CHAPTER NINE.

The Brazen Altar

“I AM the good Shepherd : the good Shepherd giveth His life for the sheep.” John 10. 11.

We must study its construction with great care. Ex. 27. 1, 8. Let us note its details. It was to have :—

A framework of shittim wood. Ex. 27. 1.

A covering of brass. Ex. 27. 2.

A grate of brass. Ex. 27. 4.

Staves of shittim wood, covered with brass for carrying it. Ex. 27. 6.

Four equal sides of five cubits each in the form of a square. Ex. 27. 1.

A height of three cubits. Ex. 27. 1.

Four horns of shittim wood, one at each corner, overlaid with brass. Ex. 27. 2.

It will be seen, as we proceed, that it was by far the largest vessel of the Sanctuary. The reason for this seems to be that most believers do not get beyond this stage of their spiritual experience.

First of all note that the instruction given was :—

“Thou shalt make an altar of shittim wood.” Ex. 27. 1.

Now it seems strange indeed to command that an altar, which was to be used for **burning** sacrifices, should be made of **wood**. It is true that the wood was to be encased in brass. Ex. 27. 2, but even so, what must have been the effect of the fierce fires, required to burn completely the bodies of whole oxen, upon the wood which lay within the brass? It is inevitable that the wood must, in course of time, have become completely charred.

Now we have noted already that wood is the symbol of humanity, and brass of righteousness. What a deeply solemn picture we have here of Him who was :—

“JESUS CHRIST the righteous.” 1 John 2. 1.

and yet

“Being found in fashion as a MAN

Became obedient unto death.” Phil. 2. 8.

How eloquently these wonderful types speak of Him. But one further point needs our attention. At the four corners of the altar were horns, also constructed of wood and overlaid with brass. The Hebrew word for horn is KEH-REN and the first reference to it is in Gen. 22. 13, where the ram Abraham offered on Mount Moriah was “caught in a thicket by his horns.” The very next use of the word is on the brazen altar. (Ex. 27. 2). The horn is the symbol of “strength” viz :—

(a) “God is the horn of my salvation.”

2 Sam. 22. 3.

(b) “Make the horn of David to bud.”

Psalm 132. 17.

(c) “The goat had a notable horn.”

Dan. 8. 5.

Why are the horns of such importance ? Because on the great day of atonement, once a year, Aaron was to put upon these very horns the blood of the bullock, and of the goat, offered as SIN offerings, after the blood had been sprinkled upon and before the mercyseat in the most holy place. The blood upon the mercyseat was the witness before the eye of GOD, and the blood upon the horns of the altar the witness before the eyes of redeemed Israel, that the atonement for sin had been accomplished. Such is the greatness of God’s salvation : every Israelite could look upon it and say, “Blessed is he whose sin is covered.” Psalm 32. 1.

Now there were offered upon this altar four different kinds of offering in which blood had been shed, and the four-equal-sided altar bore witness of this. For the offering of Christ upon the cross was the complete and final fulfilment of each of those four offerings, which could never “take away sins”, for then would they not have ceased to be offered. Heb. 10. 1 - 4. Consider then these sacrifices, and note how each of the four evangelists tells the story of Christ’s death as the fulfilment of one of them.

The Gospel. The Offering.

The Words spoken on the Cross

- Matthew. Trespass Offering. " My God, My God, why hast
For He shall save His Thou forsaken Me ? "
people from their sins. Matt. 27. 46.
Matt. 1. 21.
- Mark. Sin Offering. " My God, My God, why hast
For it is written, He Thou forsaken Me ? "
was numbered with Mark 15. 34.
the transgressors.
Mark 15. 28.
- Luke. The Peace Offering. " Father forgive them ; for they
The Son of Man is know not what they do."
come to seek and to Luke 23. 34.
save that which was " Verily I say unto thee, to-day
lost. Luke 19. 10. shalt thou be with Me in
paradise." Luke 23. 43.
" Father, into Thy hands I com-
mend My spirit." Luke 23. 46.
- John. Burnt Offering. " Woman, behold thy son
" I do always those Behold thy Mother."
things that please John. 19. 26, 27.
Him." John 8. 29. " I thirst." John 19. 28.
" It is finished." John 19. 30.

Consider O Israel, and learn O Gentiles, what perfect provision GOD has made for the reconciliation of the world to Himself, so that He is not imputing to men their trespasses, but **beseeking** them, as it is written, " We pray you, in Christ's stead, be ye reconciled to God." 2 Cor. 5. 18 - 21.

O linger awhile by that awful cross and reflect how every need of man has been met. Let the offerings teach us.

(a) **The trespass offering.**

Have we committed ten thousand SINS ? Then remember that Christ bore our sins in His own body on the tree.

1 Peter 2. 24.

Observe, also, how it is written :—

“ Let it be known to you therefore, brethren,
That through this MAN
Forgiveness of sins is proclaimed to you,
And by Him every one that believes
Is freed from everything.” Acts 13. 38. R.S.V.Am.

From everything ! Yes, indeed. Remember how Aaron was to confess **all** the iniquities, **all** the trespasses and **all** the sins upon the head of the live goat, which bore them away into a land of separation. Lev. 16. 21 & 22. What a vivid picture !

(b) **The Sin offering.**

Are we in our very nature SINFUL ? Is there a root of SIN within us ? So that, struggle as we may, we feel like the Apostle Paul :—

“ For I do not do the good I want,
But the evil I do not want is what I do.
Now if I do what I do not want,
It is no longer I that do it,
But SIN which dwells within me.”

Rom. 7. 19 and 20. R.S.V.Am.

So terrible was this feeling that the Apostle Paul said :—

“ Wretched man that I am !
Who will deliver me from this body of death ? ”

Rom. 7. 24. R.S.V.Am.

The Apostle himself tells us the answer :—

“ For God hath made Christ
To be SIN for us, who knew no sin ;
That we might be made
The righteousness of God in Him.”

2 Cor. 5. 21.

What a transformation from Sin to Righteousness !

(c) **The peace offering.**

Are we wretched and troubled, fearing that God's forgiveness could not be meant for us ? Then read again those glorious words :—

“For all have sinned and come short of the glory of God ; being justified freely by His **grace** through the redemption that is in Christ Jesus.” Rom. 3. 23 & 24.

“Therefore being justified by faith, we have **peace** with God through our Lord Jesus Christ.” Rom. 5. 1.

To an utterly outcast sinful woman our Lord Jesus Christ said :-

“Your sins are forgiven

Your faith has saved you ; go in **peace**.” Luke 7. 48, 50.

(d) **The burnt offering.**

Are we desperately anxious, feeling that people like us could never be acceptable to God ? Once again the Scriptures declare :—

“Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweet smelling savour.” Eph. 5. 2.

“Wherein He hath made us accepted in the Beloved.”

Eph. 1. 6.

Cherish in your heart these words of splendour, and let the glory of His love penetrate every fibre of your being. For it is written :—

“But when Christ had offered for all time
A single sacrifice for sins,
He sat down at the right hand of God
For by a single offering
He has **perfected for all time**
Those who are sanctified.”

Hebrews 10. 12 and 14. R.S.V.Am.

But the reader may say “Oh, but I am not sanctified at all, very far from it, so these great promises cannot apply to **me**.” But you are making a grave mistake, comparing your personal growth in likeness to Christ, with the act of God by which **HE** “sets you apart” for **Himself**. Look at verse 10 of the same chapter :—

“And by that will (God’s will) we **have been sanctified** through the offering of the body of Jesus Christ once for all.”

Heb. 10. 10. R.S.V.Am.

Is not this then the **burnt offering** ? Though all of it was offered on the altar to GOD as a sweet savour, Lev. 1. 9, the Apostle writes that it was **FOR US**.

Fear not then to take possession of God's great purpose for you, and Christ's blessed work on your behalf, the twain of which shall **NEVER** fail, for **all** the promises of God in Christ Jesus are **YEA** and **AMEN**. 2 Cor. 1. 20.

There were also offered upon the brazen altar meat, or rather meal, offerings but as in them no blood was shed they have a different character. Lev. 2.

These offerings consisted of fine flour. From whence comes fine flour ? From wheat ! Not just flour, but **fine** flour, that is wheat ground to its minutest grains. Did not our Lord Jesus speak of **Himself** as "the corn of wheat." John 12. 24. Every day despised and rejected of men, a Man of sorrows and acquainted with grief He trod this world until all was laid on the altar, with the frankincense of so fragrant a life. No leaven was ever allowed to be mixed with the fine flour, for leaven is a picture of sin, and in **Him** was no sin.

Now the **life** of Christ cannot save us, or atone for one of our sins. It is the blood that atones for the soul, as both the Old and New Testaments declare. Lev. 17. 11, 1 John 1. 7. If an Israelite had kept the spotless lamb of the passover in his house **alive**, it would have been no shelter from the judgment. Ex. 12. 5 - 6. Those who think that by trying to imitate the life of Jesus, by striving to keep the Sermon on the Mount, they will atone for their sins, are indeed terribly mistaken. Yet for those who are redeemed by the precious blood of Christ, He has truly left us an example that we should follow His steps. 1 Peter 2. 21.

And now for the second time let us pause awhile with unshod feet, and kneel at the foot of the cross, and seek to understand :—

- (a) The love of **GOD** who gave **HIS WELL BELOVED SON** for the **world**.
- (b) The love of **CHRIST** who gave **HIMSELF** for the **church**.

Many expositors and preachers present the cross to view as if Christ were interposing Himself between an angry God and sinful men, and

that if it had not been for the love of Christ all men would have perished.

Is **that** what Christ Himself taught ? No, NO, NO ! It is NOT. He said :—

“GOD so **loved** the world,
HE gave His only begotten SON.” John 3. 16.

We have one lovely type of this unspeakable gift in the Old Testament, viz. Abraham and Isaac. They journeyed to Mount Moriah, and went both of them **together** ! If we dared to reflect whose cost was the greater, what would the answer be ?

In this vast world, is there a man
Seeing his only son in agony
Of death ; who could by one swift word
Deliver him from cruel enemies :
Would let him die to save his foes ?
Is there such love in all the universe ?
AH, NO ! SAVE IN THE HEART OF GOD.

But now let us think of our most blessed Lord. First of all we must visit Gethsemane ; there

JESUS prays in agony,
With tears, nigh unto death,
“Father, save Me from this hour,
Let this cup pass from Me,
Nevertheless Thy will be done.”

What was **THIS CUP** ? Was Jesus **afraid** to die so cruel a death ? Many have been led to think so by reason of the translation in the A.V. of Heb. 5. 7.

“Who in the days of His flesh
Offered up prayers
To Him who was able to save Him **from** death.”

But the correct translation given by J. N. Darby, Rotherham, Bullinger and others is far different, it is :—

“Who in the days of His flesh
Having offered up both supplications and entreaties to Him
who was able to save Him **out of** death.”

Jesus, as Man, knowing that the wages of sin is death, prayed that He might be brought “out of death” having made expiation for the

sins of the whole world. Note that there is **no record** of any prayer in Gethsemane in John's Gospel, for he tells us of the Son who always did **His Father's will**. The other three evangelists tell us that the Lord prayed with deep intensity, that He prayed "Let **this** cup pass from **Me**, but not **My will** but **Thine** be done." What then was this cup which He, the sinless Man, could never of His own will take? Surely it was to bear our sins in His own body on the tree and to be made sin for us. As true Man He needed the assurance that **this** was His Father's will, for so only could He, the Holy One, drink of that cup.

It was on the great day of Atonement, the tenth day of the seventh month, that the High Priest was to take of the children of Israel **TWO MALE GOATS** for a sin offering. Lev. 16. 5. For in this beautiful, yet most solemn type, it needed **TWO** goats to teach the full meaning of the death of Christ, the Lamb of God who takes away the sin of the world. John 1. 29.

One goat was slain as a sin-offering, by the brazen altar, and its blood carried by the High Priest into the most holy place. There he was to sprinkle it before, and upon, the mercy seat. Lev. 16. 15, as the witness that the sacrifice for sin had been offered and the life laid down. The Epistle to the Hebrews shows how perfect a picture this was of **Christ and His work** thus:—

"But when Christ appeared
As a High Priest of the good things that have come
He entered once for all
Into the Holy Place,
Taking not the blood of goats and calves
BUT HIS OWN BLOOD,
Thus securing an eternal redemption."

Heb. 9. 11 and 12. R.S.V.Am.

But this was only one part of the ordinances of the great day of Atonement.

It was then that the High Priest took the live goat and having laid both his hands upon its head he was to

Confess over him
ALL the iniquities
ALL the transgressions
ALL the sins

Of the children of Israel
And put them upon the head of the goat,
And send it away into the wilderness,
The goat shall bear ALL their iniquities
Upon him to a solitary land.

Lev. 16. 21.

Could there be a more perfect picture of the complete remission of every sin, as it is written :—

“As far as the east is from the west
So far does He **remove our transgressions from us.**”

Ps. 103. 12. R.S.V.Am.

O blessed Saviour, we also would fall at Thy feet and give Thee our heartfelt thanks, as we hear Thee say

IT IS FINISHED.

JESUS afraid to die! Perish the thought! The weakest of his people have faced the awful death of being **burned alive**, with courage unimaginable. Consider Ridley, Bishop of London, the evening before his death : he took supper quietly with his friends and when they wept he said “My breakfast may be sharp, but I am sure my supper will be most sweet,” and when they rose from supper he added, “I shall go to bed, and, God willing, shall sleep as quietly as ever I did in my life.”

What then was **this** cup? Surely the answer is that HE, the Holy One, would for the first and last time, become the SIN BEARER, yea, be made SIN for us. And in so doing He knew well that GOD, HIS GOD, Whom He had loved and served all His life as Man, would **forsake** Him in that hour. Every saint of God who has suffered untold physical anguish at the hands of cruel men, always had this deep consolation. “When thou passest through the waters, **I will be with thee . . .** when thou walkest through the fire, thou shalt not be burned.” Is. 43. 2.

Dear reader, do you know what sin is? Have you lived one day, even one hour, without sin, in word, deed or thought? Consider

then your sins and mine ; every unkind word, every selfish act, every covetous thought ; they will not bear to be called to mind. Three times in the author's business career he has known of those who have stolen money. The first, a Bank cashier, when discovered wrote to the Directors pleading for mercy saying " Since I began to steal I have lived in hell." The other two were cashiers, one in a Company and the other in a Firm : both of these shot themselves. Why ? Because of the misery of sins committed. These are but as drops in a bucket compared with the ocean. Can we imagine the sins of the whole world ? No, it is impossible for finite beings !

But still more, think of the most degraded, depraved, physical and moral wreck of a man that you have ever seen or heard of. What would your feelings be if you were called upon to change places with him, to be as he is. You shudder with horror at the very idea and say, Oh no, no, NO ! Yet that experience would be as nothing compared with that of our Lord who was made SIN for us, took our place, that we might be made the righteousness of God in Him.

Behold then the terribleness of sin and the magnitude of God's love. It is written GOD IS LOVE, but there is a spiritual necessity that HIS love should be so manifested that everyone may SEE that He is love, as it is written :—

“ Hereby perceive we the love of God, because He laid down His life for us.” 1 John 3. 16.

Stand then by the CROSS of CHRIST and ask yourself, do you know of a better, greater, nobler way for LOVE to be expressed.

The enemies of Christ taunted Him on the cross saying :—

“ If thou be the Son of God
Come down from the cross
And we will believe ! ”

Little did they realise that it was because He **was** the Son of God, expressing to the uttermost the love of God for the whole world, that **that** was why He could not come down !

There at the foot of the Cross learn this lesson

LOVE IS TRIUMPHANT.

Remember how it is written :—

“Who shall separate us from the love of Christ?
 Neither death, nor life, nor angels, nor principalities,
 Nor things present, nor things to come
 Nor anything else in all creation,
Will be able to separate us
 From the LOVE OF GOD
 In CHRIST JESUS our LORD.”

Rom. 8. 35 - 39. R.S.V.Am.

Can love fail? No, indeed! Read once again that most beautiful ode on love written by the Apostle Paul — 1 Corinthians 13. It seems to be divided into three stanzas, in each of which the Greek word for love (Agape) is used three times, making nine times altogether. Nine is the Biblical number of finality, for it was at the ninth hour JESUS cried “It is finished.” Truly this is finality, for GOD IS LOVE.

First Stanza

IF I could speak with eloquence e'en human or angelic, I should
 be only as a clanging gong or symbal,
 without LOVE.

IF I could tell of thoughts divine, every secret understand, and
 all knowledge have, and

IF I had such faith as could remove the mountains yet naught
 am I,
 without LOVE.

IF I dispense my all to feed the hungry, yea
 IF I died a martyr's death amid the fires, I profit nothing,
 without LOVE.

Second Stanza

Patient and kind is LOVE

No envy sullies LOVE

It does not boast or swell with pride,
 Behave itself unseemly or with selfishness ;

Get quickly angry or abusive ;
 Joys not in wrong, but in the truth ;

All things protects, believes, hopes and endures :

Such is LOVE

Third Stanza

Never failing is LOVE

Ministry shall end, tongues cease,
knowledge fade away ;

For what we possess is incomplete,
so when the fullness comes the
partial ends.

When a little child I was, I spoke, thought,
reasoned, like one ; but when I attained
to manhood, I laid aside all childish
things.

At present we indistinctly see, as in
a mirror, but then with clarity.

My knowledge now is limited, but
then I shall know, as fully as
I am known.

Now there are three, faith, hope and LOVE

But supremacy belongs to LOVE

The Laver

“ I AM the resurrection, and the life : he that believeth in Me, though he were dead, yet shall he live.” John 11. 25.

The Hebrew word for the Laver is KEEY-YOHR. Its very first use is in connection with the construction of the Tabernacle. Ex. 30. 18. It was to stand between the door of the Tabernacle and the brazen altar.

Let us observe the details given us.

1. The Laver and its foot were both to be constructed of brass.
2. It was to be filled with water.

As no details whatever are given to us in regard to its form or size, it would seem as if it were intended to focus our attention on its use. We are told, however, that King Solomon made 10 lavers for the Temple and each was 4 cubits, but whether in diameter or height is not stated. The general impression seems to be that the laver was like a basin, circular in form, and perhaps 4 cubits in diameter, even so it would be slightly smaller than the brazen altar.

Being constructed wholly of brass emphasis is laid on “righteousness”, and the water was apparently placed in it for a dual purpose, viz :—

(1) It was at this very spot, where the Laver was placed, that Aaron and his sons were to be “washed” with water at the commencement of their ministry. Ex. 29.4. The word translated “washed” is RAH-CHATZ which is often translated “Bathe”, signifying the whole person — see Lev. 16. 26 and 28 ; II Kings 5. 10 and 14. It corresponds to John 13. 10. “Jesus said to him ‘He who has bathed does not need to wash, except for his feet, but he is clean all over.’” R.S.V.Am.

(2) For the priests who had already been “bathed” it was there for washing their hands and feet. Ex. 30. 19.

What spiritual lessons are we to learn by these things? In the first place let us recall that there are two stages in Christ’s redemption, viz :—

Jesus our Lord

“ Was put to death for our trespasses

And raised for our justification.” Rom. 4. 25. R.S.V.Am.

The brazen altar is the type of His death, and the laver of His resurrection. The water is the figure of His burial and resurrection as it is written :—

“ We were buried therefore with Him

By baptism into death,

So that as Christ was raised from the dead . . .

We too might walk in newness of life.”

Rom. 6. 4. R.S.V.Am.

The bathing of the entire body thus signified the end of the **old man**, who was crucified with Christ, and therefore was buried with Him. Therefore as Christ rose from the dead, we also should rise again, to display the **new man**, who was “ created after the likeness of God in true righteousness and holiness.” Eph. 4. 24. R.S.V.Am. This ordinance never required to be repeated, as the Apostle Paul said, “ But ye have been washed, but ye have been sanctified.” 1 Cor. 6. 11. J. N. Darby.

But then there is the “ washing ” of the priest’s hands and feet whenever they entered into the sanctuary or offered an offering. Ex. 30. 20. Though we may, by God’s grace, be risen with Christ, yet alas, we get defiled by our ways and walk, and we need to be cleansed from all that has rendered us unfit for the service of God, or to enter His holy presence, as it is written :—

“ Let us cleanse ourselves

From every defilement of body and spirit,

And make holiness perfect in the fear of God.”

II Cor. 7. 1. R.S.V.Am.

Now cleansed from

(a) All the sins we have **committed**.

(b) The sinful state in which we **are**.

by Christ's death, we may with holy boldness enter the sanctuary of God. O glorious salvation !

Here let us reflect again. Israel had found shelter from judgment by the blood of the passover lamb, in Egypt, but they did not sing there. We, also, are redeemed by the blood of Christ shed on Calvary, but we cannot sing by the cross : it is the place of weeping. It was after Israel passed through the waters of the Red Sea on **dry land**, and saw all their foes dead on the shore, that they sang. Likewise the disciples of Christ mourned and wept after Jesus died, but on the evening of the third day, when they saw Him again, risen from the dead, then they rejoiced.

“And were continually in the temple
Praising and blessing GOD.” Luke 24. 53.

It is the brazen altar and the laver that together tell the story of the two aspects of redemption. Neither the children of Israel, nor we, can sing until we have learned the meaning of the day of resurrection, as the Scripture says :—

“Singing and making melody in your hearts
To the Lord.” Eph. 5. 19 ; Col. 3. 16.

THIS IS SALVATION.

But besides salvation we need sustenance and the following experiences show the way to the supply of all our needs.

CHAPTER ELEVEN.

The Door

“ I AM the door : by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture.” John 10. 9.

The Hebrew word for door is PEH-THAGH. Its first use is Gen. 4. 7, where the LORD says to Cain, “ If thou doest not well a sin-offering lieth at the door.” J. N. Darby and Rotherham. Likewise it was at the door of the Tabernacle, in the courtyard that the “ sin-offering ” was offered. Ex. 30. 10. The Hebrew word for sin-offering is GHAT-TAHTH, which is exactly the same word as is used in Gen. 4. 7. Truly no one could enter the holy place unless the question of sin had been dealt with.

Now with regard to “ the door ” we are told :—

1. It consisted of ONE woven hanging of blue, purple, scarlet and fine twined linen. This hanging was of an exactly similar character to the hanging of the gate.
2. The hanging rested upon FIVE pillars of shittim wood, but these pillars were overlaid with gold.
3. The pillars stood upon sockets of brass.

Ex. 26. 36 and 37.

We have already studied the lovely woven tapestry and how it sets Christ before us. HE, and He alone, is the door into the sanctuary of God where the food and the light that God's people need are supplied, and worship may be offered.

The pillars were constructed of wood, and we have noted before that these are the picture of MEN ; but what men ? It is the FOUR evangelists who present CHRIST to all mankind in His incarnation and life as the WAY. There are now FIVE men who present CHRIST to saints as the DOOR. Concerning this “ door ” our Lord said “ If any man enter in he shall be saved, and shall go in and out and find pasture.” Who are the men who do this service and when ? Surely the writers of the Epistles, viz :—

PAUL, JAMES, PETER, JOHN, JUDE.

They are the five men who present Christ to us in His resurrection glory, by the Gospel of Christ . . . the power of God unto salvation, Rom. 1. 16, and who have set before us milk, bread and meat, 1 Cor. 3. 2, and the light of His truth. 1 John 4. 6. Like the pillars of the court they stand upon sockets of brass, because they declare the righteousness of God in His freely giving us all things. Rom. 3. 21-24 and 8. 32.

It is as we carefully study the Epistles in the New Testament that we learn all that our Lord is to us now as our great High Priest in resurrection, seated at the right hand of the Majesty on high. In Him the believer will find all that he needs for his pathway through the world.

There is, however, one great difference between these pillars and those surrounding the courtyard ; they are completely covered with GOLD. To the world believers appear just as ordinary people, plain wood ! People look at them and see in them nothing more than they are themselves, except that they are religious : just human beings, and sometimes not very nice ones at that !

But now in the sanctuary, the dwelling place of God, all are covered with gold. The gold, as we have seen, is the type of holiness, and these five servants of God, who have for nigh two thousand years proclaimed Christ as the risen and glorified Lord, were men who proclaimed "holiness" as the essential characteristic of the faith, as it is written :—

“ As He who called you is HOLY,
Be HOLY yourselves in all your conduct ;
Since it is written,
‘ You shall be HOLY, for I am HOLY.’ ”

1 Peter 1. 15. R. S. V. Am.

And again :—

“ But now, having got your freedom from sin,
And having become bondmen to God,
Ye have your fruit unto HOLINESS,
And the end eternal life.” Rom. 6. 22. J.N.D.

Before we proceed further we must however face a very common argument, even put forward by real believers. They say, “ I like to

read the very words of Jesus, but I do not care for Paul's ideas, I think he made everything too complicated!" Now what are the facts of the case? They are as follows:—

(a) All that we know of the words of the Lord Jesus have been recorded for us by the four evangelists, just as fallible men as Paul. If therefore we do not believe the Epistles, why should we believe the Gospels, for all the Holy Scriptures are God-breathed? How otherwise can we have any assurance that the Gospels really contain the words of our Lord?

(b) The Lord Jesus Himself stated emphatically that there were other things that He wished to tell them, but they were, at the time, incapable of understanding them, but when the Holy Spirit was sent, He would guide them into ALL TRUTH. John 16. 12 and 13.

(c) ALL that we know of these later truths has been recorded for us by the five writers of the Epistles. These writings are not just the ideas of Paul, Peter, John and the rest, they are the very teachings of the Holy Spirit promised by our Lord Himself. If not, how could John, the writer both of the Gospel with the words of our Lord, and the Epistles with the teaching of the Holy Spirit, have dared to say:—

“We are of God.

Whoever knows God listens to us,

And he who is not of God does not listen to us.

By this we know the spirit of truth

And the spirit of error.” 1 John 4. 6. R.S.V.Am.

Bold language this! There is no half-way position we can take. This statement is either the TRUTH or BLASPHEMY.

Which is it?

Happy indeed are they who believe that God has spoken to men, not only by His Son, but by the Holy Spirit; as it is written:—

“Men moved by the Holy Spirit

Spoke from God.” 2 Peter 1. 21. R.S.V.Am.

Observe that we would not know one thing about the Church which is the very Body of Christ, and of which He is the HEAD, if we had not the teachings of the Epistles. But as the purpose of God in relation to the Church of Christ was a secret in Old Testament days, Eph. 3.3 - 6, we must not expect to find types of it in the Tabernacle. Now let us proceed.

CHAPTER TWELVE

The Table of Shewbread

“ I AM the bread of life.” John 6. 35.

So vitally important is this truth that our Lord used the emphatic **I AM** four times in connection with it, in the sixth chapter of John—

“ I AM the bread of life.” verse 35.

“ I AM the bread which came down from heaven.” verse 41.

“ I AM that bread of life.” verse 48.

“ I AM the living bread.” verse 51.

The Hebrew word for TABLE in Ex. 25. 23 is SHOOL-CHAHN, which is the very first use of the word in the Holy Scriptures. The following details are given about it viz.:—

1. It was to be made of Shittim wood.
2. Its dimensions are given, 2 cubits long, 1 cubit broad, 1½ cubits high.
3. It was to be overlaid with PURE GOLD.
4. It was to have a border and CROWN of gold.
5. It was to have rings of gold in the 4 corners and staves of wood, for it to be carried.

We have already noted that the shittim wood is the symbol of humanity, but for the first time we are told that this article of the sanctuary was to be covered with PURE GOLD. No other words are suitable to describe Him who :—

“ Was without SIN.” Hebrews 4. 15.

“ Did no SIN.” 1 Peter 2. 22.

“ Knew no SIN.” II Corinthians 5. 21.

The Lamb of GOD without spot or blemish. 1 Peter 1. 19.
Who ALWAYS did the will of HIS FATHER. John 8. 29.
Even the demons knew Him, for the possessed man cried

“ I know Thee who Thou art ;

The Holy One of God.” Luke 4. 34.

But Jesus rebuked them for He would not receive testimony from such a source.

This holy table was to have a CROWN of gold. — The Hebrew word for ‘crown’ is ZEHR and it is never used in the Old Testament except in connection with three vessels of the sanctuary, viz.

The ark of the covenant. Ex. 25. 11.

The table of shewbread. Ex. 25. 24.

The altar of incense. Ex. 30. 3.

These three crowns surely tell us of the glory that belongs alone to our LORD JESUS CHRIST. The crown on the holy Table sets before us His glory as the King whom God has chosen, as it is written :—

“I have set My King
On Zion, My holy hill.” Ps. 2. 6. R.S.V.Am.

“So they took branches of palm trees
And went out to meet Jesus crying ‘Hosanna!
Blessed is He who comes in the name of the Lord,
Even the King of Israel!’” John 12. 13. R.S.V.Am.

HIS royal bounty is enough to supply every need.

The very words used for shewbread are deeply instructive.

There are two Hebrew words used for it ; firstly LEH-CHEM, which means “bread” as in Gen. 3. 19, its first use, “In the Sweat of thy face thou shalt eat bread” ; and secondly PAH-NEEM, which means “face” ; face being put for “presence” so that the R.S.V.Am. translates Ex. 25. 30 thus :—

“And you shall set the **bread of the Presence**
On the table before ME.”

Just as it is written that the LORD said to Moses

“My Presence will go with you,
And I will give you rest.” Ex. 33. 14. R. S. V. Am.

where the same word is used.

Of Solomon, the King of Peace, it is written

“At that time Solomon held a feast,
And all Israel with him . . .
On the eighth day he sent the people away :

And they blessed the King,
And went unto their tents joyful and glad of heart
For all the goodness that the Lord had done.”

I Kings 8. 65. and 66.

When Jesus fed the multitudes there always was more than enough, and to spare. Matt. 16. 9.

There were placed on the holy table twelve cakes of fine flour, one for each tribe, as a memorial. Lev. 24. 5. Well might the prodigal son say, “In my Father’s house there is bread enough and to spare.”

There is one point, however, that needs careful consideration. Many expositors appear to interpret the words of our Lord “If any man eat of this bread he shall live for ever.” John 6. 51 to mean that by eating this bread anyone will **obtain** life. Now it is an axiom with the author that :—

Any interpretation that does violence to the illustration must be wrong.

The illustration in this case is that of eating bread. Now eating bread never could **give life** to anyone, it can only maintain life that is already existing. Having regard to this plain fact, it seems evident that our Lord’s whole discourse in John 6. relates to the **maintenance** of the spiritual life already possessed by the eater.

It must be likewise borne in mind that Israel, in the wilderness, were already a redeemed and saved people, and the construction of the Tabernacle and its services were ordained for the **maintenance** of their communion with the God Who had already redeemed them.

It should be noted that it was shewbread that was placed upon the Table, not manna. The shewbread consisted of loaves of fine flour, baked in a pan, without leaven, and sprinkled with pure frankincense. Lev. 24. 5 - 9 ; Lev. 2. 11.

It may seem, at first sight, strange that as Israel lived for forty years in the wilderness on manna, that it was not that food which was placed on the Table. There was, however, to be a memorial of the manna, to which we shall come later on, but here it is fine flour, the same as was to be offered in the meat offerings, or in modern language the meal offerings. We have already noted some of the characteristics of the fine flour in studying that offering, but the vital difference

between the fine flour and the manna is that in the former we have the lesson of death and resurrection. As our Lord said "unless a corn of wheat **dies** it cannot bring forth fruit." If we are to get fine flour the corn of wheat must die and bring forth much fruit : so from the death and resurrection of the wheat the fine flour will come.

Truly we need the daily manna, as Israel did, the bread of God, the type of Christ in His life of humiliation, to sustain us along the wilderness journey. But it is when we go into the sanctuary of God we may find there the cakes of fine flour, the type of Christ in resurrection glory.

Long ago G. Ter Steegen wrote, as translated by Mrs. Frances Bevan, concerning the bread of heaven :—

Name of Jesus ! Highest Name
Name that earth and heaven adore !
From the heart of God it came,
Leads me to God's heart once more.

Name of Jesus ! Dearest Name
Bread of Heaven, and balm of love,
Oil of gladness, surest claim
To the treasures stored above.

Only Jesus ! Fairest Name !
Life, and rest, and peace, and bliss ;
Jesus evermore the same
He is mine, and I am His.

These cakes were to be sprinkled with pure frankincense : we are told in Ex. 30. 34 - 38 that Moses was to compound an incense of certain sweet spices **and** frankincense, and no one in Israel was ever to make it, it was to be most holy to the Lord. But we are never told the ingredients that went to make the frankincense. Surely there is a fragrance of Christ in resurrection glory which is only known to God, and yet His people may taste of it upon the bread. What matchless grace !

It is only once mentioned in the New Testament where it is recorded that the wise men from the east presented to the Child Jesus

GOLD, FRANKINCENSE, MYRRH.

Dear reader, do you know Christ in His **RISEN GLORY** ?

CHAPTER THIRTEEN.

The Lampstand

“ I AM the light of the world.” John 9. 5.

The Hebrew word for candlestick (which is really “lampstand” see R.S.V.Am.), is M’NOH-RAH. It is first used in the command for its construction :

“ You shall make a lampstand of pure gold.”

Ex. 25. 31. R.S.V.Am.

This sacred word is never used for any other purpose than in the descriptions relating to the vessels of the Tabernacle and the Temple. The details given are as follows :—

1. The whole of it was to be made of one block of PURE GOLD, of beaten work.
2. It was to have six branches, making with the central column, places for **seven** lamps, like bowls, in the shape of almonds.
3. It was to have knops and flowers.

Observe that there was NO WOOD in its construction, all was of pure gold. Nothing of **man** was included here, and there are also no details of its size.

How exquisite are these lessons ! The SON of GOD declared concerning Himself :—

“ I have come down from heaven.” John 6. 38.

“ That all may honour the SON, even as they honour the FATHER.” John 5. 23. R.S.V.Am.

The SON who came forth from the FATHER shines with a seven-fold heavenly light, and with Him there is no limitation, for HE is the light of the world, as it is written :—

“ The SUN of righteousness shall rise with healing in its wings.” Mal. 4. 2. R.S.V.Am.

“ His face was like the SUN shining in full strength.” Rev. 1. 16. R.S.V.Am.

Consider now the bowls, in shape like almonds. Ex. 25. 33. The Hebrew word is **SHAH-KAD**. This word is never used in the Scriptures except with reference to these bowls. There is however a word of the same root, **SHAH-KEHA** which is used in the remarkable passage relating to Aaron's Rod that budded :—

“ It put forth buds, and produced blossoms,
And it bore ripe **ALMONDS**.” Num. 17. 8. R.S.V.Am.

The dead rod that budded ! What a picture of resurrection ! Yes, it is in resurrection glory that the light of the **SON OF GOD** shines for man in splendour unimaginable.

There are two other interesting features of the lampstand, i.e.

- (1) **The knobs**. Hebrew **KAPH-TOHR**. First used here, and used 18 times in the Old Testament, of which 16 are in connection with the Tabernacle. The other two references are in Amos 9. 1, and Zeph. 2. 14, in both of which (as in Ex. 25 also) the word is translated “ capital ” in the R. S. V. Am. signifying “ the head ” of the column.

As it is written concerning our Lord Jesus Christ :—

“ For in **HIM** the whole fulness of deity dwells bodily,
And you have come to fulness of life in **HIM**,
Who is **THE HEAD** of all rule and authority.”

Col. 2. 9 and 10. R. S. V. Am.

- (2) **The Flowers**. Hebrew **PEH-RAGH**. This word is first used in Ex. 25. 31. It is striking that this word, also, is used in the marvellous record of Aaron's rod which blossomed out into life, when it is related that :—

“ The rod of Aaron for the house of Levi
Had sprouted and put forth **BUDS**.”

Num. 17. 8. R.S.V.Am.

Yes, truly, it is in resurrection life that it is manifest that Christ is the Light of the world, as it is written :—

“ Designated **SON OF GOD** in power
According to the spirit of holiness
By His resurrection from the dead.

Romans 1. 4. R.S.V.Am.

In HIM was Life,
And the Life was THE LIGHT of men." John 1. 4.

But this glorious Light may shine and men may not perceive it, as it is written :—

"The light shineth in darkness ;
And the darkness comprehended it not." John 1. 5.

Light may shine, but it requires eyes, truly opened eyes, to see it. For this reason the command was given to the Apostle Paul to go to the Gentiles

"To open their eyes,
And to turn them from darkness to light." Acts 26. 18.

It is a deeply searching question for all that profess to believe in the name of the Lord. — Do we walk in His light ? Are our words and ways and very thoughts guided by His light ? Could we truly say like the Psalmist :—

"Thy word is a lamp unto my feet,
And a light unto my path." Ps. 119. 105.

Does this mean that if we search the Scriptures we can always "see" clearly what we should do next ? That is certainly NOT the author's experience ! Neither would it be walking by faith, because it would be sight ! On the contrary, it would seem that God's word was given as a "light" to make us to see things as God sees them, and to choose the path that is pleasing to Him.

The writer in the course of his life, only remembers two occasions when he was clearly given guidance **beforehand** in regard to steps he was contemplating. One was in relation to a piece of land on which Alum Rock Hall, Birmingham, was subsequently built, and the other in relation to an office when he was about to set up in professional practice. For the rest of his life it has seemed as if the Father said "My son, you have the light of My word, walk before Me, in faith, and according to the light that shines in My Beloved Son : follow His steps." And he has endeavoured so to do. The LIGHT is there, but do we walk in the Light ? 1 John 1. 7.

CHAPTER FOURTEEN.

The Altar of Incense

“ I AM the true vine.” John 15. 1.

“ I AM the vine, you are the branches.

He who abides in Me and I in him,

He it is that bears much FRUIT.”

John 15. 5. R.S.V.Am.

Let us observe the details given to us. Remarkably enough the first thing we are told about this altar is not the materials of its construction or its form, but the **use** to which it was to be put.

“ You shall make an altar to **burn incense** upon.”

Ex. 30. 1. R.S.V.Am.

This indeed is the key to its meaning. Its construction was to be :

- (1) Built of shittim wood.
- (2) Length and breadth 1 cubit and height 2 cubits.
- (3) It was to have horns.
- (4) To be overlaid with PURE GOLD.
- (5) To have a crown of gold.

Once again the wood is the testimony to the true manhood of Christ, and the pure gold to His unsullied holiness.

The horns of this altar, similarly to the horns of the brazen altar, were to have placed upon them the blood of the sin offering of atonement once a year, the perpetual witness that every requirement of a holy law in respect of sin had been met. Ex. 30. 10.

As to the CROWN : on the Table of shewbread it signified Christ as KING, in His royal bounty ; here it is typical of His glory as our GREAT HIGH PRIEST, after the order of Melchizedec.

For the sole purpose of this altar was that upon it might be offered the holy incense. And what is this but the offering, not of sacrifices which were expressly forbidden (Ex. 30. 9), but of prayer and praise, as it is written :—

- (a) “Let my prayer be counted as incense before Thee.”
Ps. 141. 2. R.S.V.Am.
- (b) “I will tell of Thy name to My brethren ;
In the midst of the congregation
I will praise Thee.” Ps. 22. 22. R.S.V.Am.

But it may be asked “how is this thought connected with the vine” ? Did not our Lord say that if His people abode in the vine they would bear **much fruit** ? What sort of fruit is it ? How simple is the answer viz :—

“Through Him then let us continually offer up
A sacrifice of praise to God,
That is, the **fruit of lips**
That acknowledge His name.” Heb. 13. 15. R.S.V.Am.

Did not God tell His people :—

- “He who brings thanksgiving as his sacrifice
Honours ME ;
To him who orders his way aright
I will show the salvation of God !” Ps. 50. 23. R.S.V.Am.
- “Let everything that breathes, praise the **LORD** !
Praise the Lord !” Ps. 150. 6. R.S.V.Am.

Do we ever praise Him ? Call to mind the story of the **ten lepers** who were cleansed by our Lord, and only **one** of them returned to give Him thanks. Remember the sorrowful words of Christ “Were there not ten cleansed, but where are the nine ?”

Does some reader say, “Oh, I take the Holy Communion on Easter Sunday and Christmas Day,” and another says, “I take the Lord’s supper regularly once a week.” Then consider how different David and the psalmist were :—

- “**Every day** will I bless Thee ; and I will praise Thy name for ever and ever.” Ps. 145. 2.
- “**Seven times a day** do I praise Thee.” Ps. 119. 164.

“My mouth shall praise Thee with joyful lips,
When I remember Thee upon my bed,
And meditate on Thee in the night watches.”

Ps. 63. 5 and 6.

Let us not cast a stone at others, but rather search our own hearts and see whether we ourselves ever remember to give Him thanks and praise His holy name.

CHAPTER FIFTEEN.

The Veil

The Hebrew word for the veil (R.S.V.Am) is PAH-ROH-SHETH. It is used 25 times in the Old Testament, exclusively in relation to the Tabernacle and Temple. The veil was, however, one of the most important articles of furniture in the Tabernacle. But nevertheless we are confronted with what appears, at first sight, to be a strange anomaly. There is **no** "I AM" corresponding to it in the Gospel of John, though the veil undoubtedly spoke of Christ, as we shall see. We shall learn the reason for this as we proceed. The details of the veil are given in Ex. 26. 31 - 33. They are :—

- (1) It consisted of tapestry woven with blue, purple, scarlet and fine twined linen, **BUT** it was also interwoven with **CHERUBIM**.
- (2) It was hung upon **FOUR** pillars of wood covered with gold.
- (3) The pillars were to stand upon sockets of silver.
- (4) It was to separate the holy place from the most holy place.

We have already learned that the blue, purple, scarlet, and fine twined linen present various aspects of our Lord Jesus Christ in the glories of His life. But what are the cherubim that appear before our gaze, probably for the first time, though they were, in fact, connected with **three** articles of the sanctuary ?

- (1) They were skilfully woven into the very warp and woof of the veil. Ex. 26. 31.
- (2) They were likewise skilfully woven into the ten overhead curtains of the Tabernacle, only visible from within the sanctuary. Ex. 26. 1.
- (3) They were to be of "one piece" with the mercy seat. Ex. 25. 19.

Whatever interpretation we may put upon the cherubim must, of necessity, fit each case, so perhaps it will be best to consider this important type in a separate chapter.

That the veil was intended to keep men **outside** the most holy place is evident. For even Aaron the High Priest was only permitted to enter the most holy place within the veil once a year, on the day of atonement, and then only with the blood of the sin offering, and the cloud of incense, Lev. 16. 2, 3 and 12.

The writer of the Epistle to the Hebrews was in no doubt as to the significance of the veil, as he wrote :—

“ By these things the Holy Spirit means us to understand
That the way to the holy of holies was not yet open,
That is, so long as the first tent
And all that it stands for still exist.”

Heb. 9. 8. J. B. Phillips.

But the most astonishing thing is that no one knows the ultimate fate of any article of the sanctuary, not even the ark of the covenant, except that of the veil : as to which we have the most precise information. If, as would be natural, the Temple built by Herod the Great conformed to the measurements of Solomon's temple, then the Most Holy Place was a cube of 20 cubits, and so would be 30 feet in height, but Jewish tradition says that the height was 40 cubits, or say 60 feet. Between the holy place and the most holy place hung this veil, a woven hanging reputed to be a hand-breadth or about four inches thick. Now we are told by Mark concerning the death of Christ :—

“ At the ninth hour Jesus cried with a loud voice
' My God, my God, why hast Thou forsaken Me ? '
And Jesus uttered a loud cry,
And breathed His last.
And the curtain of the temple was torn in two,
From TOP to BOTTOM.”

Mark 15. 34 - 38. R.S.V.Am.

Matthew fully confirms this. See Matt. 27. 51.

We may well ask who could tear such a veil in two from **top** to bottom ? And what **man**, whether priest or no, would have dared to do such a thing ? Again we must turn to the Epistle to the

Hebrews to learn the spiritual significance of these things, as it is written :—

“ Therefore, brethren, since we have **confidence** to enter the sanctuary

By the new and living way

Which He opened for us **through the curtain,**

That is, through His flesh,

And since we have a great Priest

Over the house of God,

Let us draw near with a true heart

In full assurance of faith.”

Heb. 10. 19 - 22. R.S.V.Am.

We are surely driven to the conclusion that it was the hand of GOD that tore the veil from top to bottom, signifying that the way into the holiest was now for ever OPEN, through the blood of JESUS. As JESUS Himself said of the cup at the last supper, “ Drink of it, all of you ; for this is my blood of the covenant, which is poured out for many for the forgiveness of sins.” Matt. 26. 27, 28. R.S.V.Am. The Scripture declares “ For the life of the flesh is in the blood,” Lev. 17. 11. The rent veil presents to us the most vivid picture of Christ’s life laid down, and His blood shed, for it is the blood that makes atonement. Consider, with deep reverence, in this connection the words of our Lord, after His resurrection, to his disciples :—

“ Behold My Hands and My Feet,

That it is I Myself : handle Me, and see ;

For a spirit hath not **flesh and bones,**

As ye see Me have.” Luke 24. 39.

Observe that there is no reference here to “ the blood ” as this had been shed upon the cross.

Now our Lord’s death is never to be repeated, as the Scripture says :—

“ For we know that Christ being raised from the dead

WILL NEVER DIE AGAIN ;

Death no longer has dominion over Him.”

Rom. 6. 9. R.S.V.Am.

And seeing that His one sacrifice is of perfect efficacy, the way into the presence of God now stands for ever open, as it is written :—

“But when Christ had offered for ALL TIME
A SINGLE SACRIFICE FOR SINS,
HE sat down at the right hand of God.”

Heb. 10. 12. R.S.V.Am.

Having regard to these great and glorious truths, how manifest it is that our Lord could NOT say :—

“I AM THE VEIL.”

Once upon earth in the time of His flesh He WAS the veil, but now by His offering of Himself He has :—

“By a SINGLE OFFERING

Perfected for all time

Those who are sanctified.” Heb. 10. 14. R.S.V.Am.

Blessed Saviour, who in His death has shed His precious blood, has now through His flesh made a new and living way for us into the very presence of God. It is true that :—

“The death He died He died to sin,

ONCE FOR ALL,

But the life He lives He lives to GOD.”

Rom. 6. 10. R.S.V.Am.

It should be noted that this veil, like the hanging of the gate, was hung upon FOUR pillars, for it is the same four evangelists who tell us about the **life** of Christ, who also tell us about His **death**. And just as His life has four aspects, so also has His death, which may be seen by the summary given on page 19.

But there are two differences in these four pillars, as compared with the pillars of the gate, viz :—

(a) The woodwork of the pillars of the veil was covered with gold. The pillars of the court are plain wood, for the evangelists appear to the world as ordinary men like themselves, but the pillars of the veil are covered with gold because in the sanctuary they appear before the eyes of God as “sanctified in Christ Jesus.” 1 Cor. 1. 2.

There is nothing strange in this. Consider Israel : even Moses declared them to be a stiffnecked people, Deut. 9. 6, but when God speaks of them He says :—

“HE hath not beheld iniquity in Jacob,

Neither hath HE seen perverseness in Israel.”

Num. 23. 21.

Is there a contradiction in this? NO! The one state is what they were in themselves, and the other as the redeemed people of God. Is it not the same with us?

(b) The sockets on which these pillars rested were made of silver, and not brass, like the sockets of the court pillars. The silver, as we have noted in chapter seven, is the type of redemption, and this is the only ground upon which we, and the evangelists themselves, can stand in the presence of God, as it is written:—

“They are justified by His grace as a gift,
Through the redemption which is in Christ Jesus,
Whom God put forward as an expiation by His blood,
To be received by faith.” Rom. 3. 24, 25. R.S.V.Am.

behold then

“THE NEW AND LIVING WAY
Which HE opened for us, . . .
Let us draw near with a true heart.”

Heb. 10. 20, 22. R.S.V.Am.

CHAPTER SIXTEEN.

The Curtains

The curtains that formed the actual TENT consisted of a series of FOUR. Commencing from the outside they were :

- (1) Badger skins.
- (2) Rams skins dyed red.
- (3) Eleven curtains of goats hair.
- (4) Ten curtains of fine twined linen, blue, purple, scarlet, woven with cherubim.

(1) Badger skins.

The Hebrew word for badger is TAH-GHASH and the word is only used in connection with the Tabernacle, except in **one** solitary place which gives us the key to its meaning, as it is written :—

“ I . . . shod thee with badgers' skin.” Ezekiel 16. 10.

It is clear from this passage that the meaning has to do with ‘**walk.**’ Remember that this is the outermost covering, the only one that could be seen by all. For what purpose were Israel **shod** with badger skins ? Obviously for **walking** ! Beginning from the very first days of their history as a nation, note how it is referred to :—

- (a) “ Israel **walked** upon dry land.” Ex. 14. 29.
- (b) “ The Lord . . . knoweth your **walking** through this great wilderness these forty years.” Deut. 2. 7.
- (c) “ For the children of Israel **walked** forty years in the wilderness.” Jos. 5. 6.

Observe, also, that when Israel set forward on the march, every vessel of the sanctuary was covered with a covering of badger skins on the outside. Num. 4. 5 - 14. Even the ark of the covenant had a covering of badger skins, though as we have noted, the outermost

covering, in this case only, was wholly of blue. How did our Lord Jesus appear to the eyes of man, as He **walked** in this world? About this there is no doubt whatever: remember how it is written: —

“He hath no form nor comeliness; and when we shall see Him there is no beauty that we should desire Him.”

Isaiah 53. 2.

“Is not this the carpenter . . . and they were offended at Him.” Mark 6. 3.

“How knoweth this man letters, having never learned?”

John 7. 15.

“The chief priests, with the scribes and elders, mocked Him, saying, ‘He saved others; He cannot save Himself He trusts in God; let God deliver Him now, If He desires Him; for He said,

‘I am the Son of God.’” Matt. 27. 41 - 43. R.S.V.Am.

It all seemed to the political and religious rulers of the day that Jesus was only an ignorant peasant, with a highly developed religious mania: a mere nobody setting Himself up as the Messiah. — What nonsense, they thought. They had no spiritual perception to see beneath the humble exterior. A Galilean peasant, the Messiah and King of Israel: how absurd! Such is the verdict, even today, of the intellectual men of the world, for to them the preaching of Christ crucified is mere folly. 1 Cor. 1. 23.

There are no dimensions given for the badger skins, because there were no limits to the depths to which Jesus went when He humbled Himself, and was found in fashion as a Man, and took upon Him the form of a servant. Phil. 2. 7.

(2) **Ram Skins dyed red.**

The Hebrew word for ram is AH-YIL and the first use of the word is in Gen. 15. 9, when a ram was taken with a number of other animals as an offering, but no description is given there as to the type of offering. The next reference to the ram is in Gen. 22. 13, where Abraham on Mt. Moriah went and took the ram and offered it up as a **BURNT OFFERING**. On the very next occasion that the animal offered as a **burnt** offering is specified, we read that at the consecration of Aaron a **RAM** was to be offered. Ex. 29. 18.

Again, on the most sacred day of the year, the day of ATONEMENT, the 10th day of the 7th month, a RAM was to be offered as a BURNT OFFERING. Lev. 16. 3.

Truly the Ram skin was identified with the Burnt Offering. But these skins were dyed RED, for the solemn truth is that the penalty of death must fall upon the RAM, ere its skin could be used as a covering for the Tent. This offering was always one of a sweet savour as it is written :—

“ CHRIST loved us
And gave Himself up for us,
A fragrant offering and sacrifice to God.”

Eph. 5. 2. R.S.V.Am.

There are no dimensions given for the rams skins, just as there were no limits to His devotion to His Father, as it is written :—

“ I glorified Thee on earth, having accomplished the work
which Thou gavest Me to do.” John 17. 4. R.S.V.Am.

(3) **Eleven curtains of goats hair.**

The Hebrew word for ‘goat’ is GEHZ, and the sacrifice of the GOAT is most intimately associated with the SIN OFFERING in relation to the people of Israel. Observe the following :—

- (a) On the day the Tabernacle was set up the leader of each of the twelve tribes presented gifts and sacrifices, and everyone offered ‘one male goat’ for a sin offering. Num. 7. 16 &c.
- (b) On the day of Pentecost, besides the other sacrifices, they were to offer ‘one male goat for a sin offering.’ Lev. 23. 19.
- (c) In the seventh month of the year, which was of deepest import to the nation of Israel, there were three most important days, viz :—

(1) On the **first** day of the month was the “blowing of trumpets.” There were a number of offerings that day, and among them, “one male goat for a sin offering.”
Num. 29. 5.

(2) On the **tenth** day, the great day of atonement, Lev. 16. 29 and 30, besides the burnt offering, Aaron was to “kill the

goat of the sin offering, that is for the people, and bring his blood within the veil . . .” sprinkling it upon the mercy seat. Lev. 16. 15. Num. 29.11.

- (3) On the **fifteenth** day was kept the great harvest festival for seven days, and on each day there were many offerings and every day “one male goat for a sin offering.” Num. 29. 16.

How deeply must the people of Israel have been impressed with the need of an offering to cover all their sin. Even to this very time, the Day of Atonement is, to the pious Jew, the most solemn of all days, though they cannot now offer the sacrifices ordained, as it is written :-

“ Aaron shall lay both his hands
Upon the head of the live goat,
And confess over him
All the **iniquities** of the people of Israel
And all their **transgressions**,
All their **sins** ;
And he shall put them upon the head of the goat
The goat shall bear all their iniquities
Upon him to a solitary land.” Lev. 16. 21, 22.

It is to be noted that there were eleven curtains 30 cubits long and 4 cubits broad, thus exceeding in both length and breadth the ten curtains beneath. Truly all the ten requirements of God’s most holy Law have been met, and more than met, by Him who said :—

“ I delight to do Thy will, O My God :
Yea, Thy law is within My heart.” Ps. 40. 8.
“ I do always those things that please Him.” John 8. 29.
“ And He is the propitiation for our sins :
And not for ours only, but also
For the sins of the whole world.” 1 John 2. 2.

Is there a single iniquity or transgression or sin that the sin-bearer has not borne away ? Behold how Aaron was to confess ALL upon the head of the living goat, which was to bear ALL away to a land of SEPARATION. Lev. 16. 21 and 22.

Truly is it written :—

“ As far as the east is from the west,
So far hath He removed our transgressions from us.”
Ps. 103. 12.

(4) **Ten curtains** of fine twined linen, and blue and purple and scarlet, with cherubim skilfully worked.

This lovely woven tapestry is the same as we have observed at the gate, the door and the veil, except that these curtains, like the veil, are interwoven skilfully with cherubim. The same materials, when used for the holy garments of Aaron, are described as “for glory and for beauty.” Ex. 28. 2. How much more so in these beautiful curtains above, when they were skilfully interwoven with the cherubim. In Chapter twenty the meaning of the cherubim is carefully considered, but the significance of these materials is once more brought before us, viz :—

1. The hanging of the gate. Christ as the way of salvation.
2. The hanging of the door. Christ as the door to sustenance.
3. The veil. Christ in death.
4. The curtains above. Christ in resurrection.

These **TEN** curtains are divided, like the **TEN** commandments, into two groups of **FIVE**, Godwards and manwards, united by hooks of **blue** and discs of **gold**. Every requirement of God’s holy law was met by **HIM** who said :—

“ I have come down from **heaven**,
Not to do My own will,
But the will of Him who sent Me.” John 6. 38. R.S.V.Am.
“ I always do what is pleasing to **HIM**.”
John 8. 29. R.S.V.Am.

But none of this “glory” can be seen by those outside the house of God. It is only those who enter the presence of God, by the blood of Jesus, who behold His glory, as it is written :—

- (a) “ We see **JESUS** crowned with glory and honour.”
Heb. 2. 9.
- (b) Therefore God has highly exalted Him
And bestowed on Him the name
Which is above every name,
That at the name of **JESUS**
Every knee should bow.” Phil. 2. 9, 10. R.S.V.Am.
- (c) “ I saw one like the **SON** of **MAN**
His face was like the sun
Shining in full strength.” Rev. 1. 13. R.S.V.Am.

CHAPTER SEVENTEEN.

The Ark

“ I AM.” John 8. 58.

“ Then Moses said to GOD . . . if they ask me

‘ What is HIS name ? ’ What shall I say to them ?

And God said, say . . .

‘ I AM hath sent me to you.’ ” Ex. 3. 13 and 14. R.S.V.Am.

“ JESUS said to them, ‘ Truly, truly, I say to you

Before Abraham was, I AM.’ ” John 8. 58. R.S.V.Am.

“ HOLY, HOLY, HOLY is the LORD of HOSTS.” Is. 6. 3.

How shall we speak with becoming reverence of

THE HOLY ONE ?

And yet it has pleased GOD to reveal Himself by the symbols of created things. Therefore let us meditate with humble and reverent hearts. The details given us of the Ark are as follows : —

- (1) The construction was to be of shittim wood.
- (2) Overlaid with PURE GOLD.
- (3) The dimensions were to be — length $2\frac{1}{2}$ cubits, breadth $1\frac{1}{2}$ cubits, height $1\frac{1}{2}$ cubits.
- (4) A crown of gold was to be its border.
- (5) Its lid was to be a solid block of PURE GOLD.
- (6) Inside the ark were to be placed
 - (a) The two tables of stone. Ex. 40. 20.
 - (b) The golden pot containing manna. Ex. 16. 33.
 - (c) Aaron’s rod that budded. Num. 17. 10.See also Heb. 9. 4.

The wood and the pure gold telling us, as always, of HIM who was “ the CHILD born,” even the Son of Man, and “ the SON given,”

even the Son of God. And the crown declaring His glory as the PROPHET like unto Moses. Deut. 18. 15.

“For the LAW was given through MOSES.”

John 1. 17. R.S.V.Am.

“Being ordained through angels by the Hand of a MEDIATOR.” (see Gal. 3. 19).

“Now Moses was faithful in all God’s house as a servant . . . but Christ was faithful over God’s house as a SON.”

Heb. 3. 5. R.S.V.Am.

But now

“Christ has obtained a more excellent ministry, by so much as He is MEDIATOR of a better covenant.”

(see Heb. 8. 6).

Observe how Moses, the prophet of God, is stated to be faithful, as a Mediator, in relation to the Law. But the LORD Himself had declared that the day would come when He would make a NEW COVENANT with the house of Israel. Jeremiah 31. 31 - 34. This **new** covenant is indeed called a BETTER COVENANT, Heb. 7. 22, and as such requires a greater MEDIATOR, even JESUS, the SON of GOD. Heb. 4. 14, 7. 22, 12. 24.

In the ark were enshrined three things :—

- (a) **The two tables of stone.** On these tables were engraved, by the hand of God, the Ten Commandments, His holy law. Ex. 34. 1. How beautifully the symbol expresses the truth concerning Christ.

“I delight to do Thy will, O My God :

Thy Law is within My heart.” Psalm 40. 8.

This very Scripture is quoted concerning CHRIST in Hebrews 10. 5 - 7.

- (b) **Aaron’s rod that budded.** This dead rod blossomed and budded in new, or resurrection, life. Jesus, not being of the tribe of Levi could not be a priest on earth, but in resurrection He is by the oath of God declared to be “A priest for ever after the order of Melchizedek.”

Ps. 110. 4.

“ For it was fitting that we should have
Such a **HIGH PRIEST**,
Holy, blameless, unstained, separated from sinners,
Exalted above the heavens.” Heb. 7. 26. R.S.V.Am.

and furthermore

“ For we have not a **HIGH PRIEST**
Who is unable to sympathise with our weaknesses,
But one who in every respect has been tempted as we are,
Yet without sinning.
Let us then with confidence draw near
To the throne of grace,
That we may receive mercy
And find grace to help in time of need.”
Heb. 4. 15 - 16. R.S.V.Am.

- (c) **The golden urn holding the manna.** Israel were a redeemed and saved people when they left Egypt and crossed the Red Sea, but nevertheless they needed food to sustain them. In the wilderness there was nothing to eat and they were afraid the whole congregation would die of hunger. Ex. 16. 3. At this crisis the **LORD** said to Moses “ I will rain bread **from heaven** for you ; and the people shall go out and gather a day’s portion every day.” Ex. 16. 4. R.S.V.Am.

When the people of Israel saw it, they said to one another, “ **What is it ?** ” And Moses said to them “ It is the bread which the **LORD** has given you to eat.”

“ Now the house of Israel called its name **MANNA** ; it was like coriander seed, white, and the taste of it was like wafers made with honey.” Ex. 16. 31. R.S.V.Am. The Psalmist Asaph says :—

“ Yet He commanded the skies above,
And opened the doors of heaven ;
And He rained down upon them
Manna to eat.” Ps. 78. 23. R.S.V.Am.

In His wonderful discourse with the Jews our **LORD JESUS** said :—

“Truly, truly, I say to you,
It was not Moses who gave you the bread from heaven ;
My Father gives you the true bread from heaven.
For the bread of God is He which comes
down from heaven.” John 6. 32, 33. R.S.V.Am.

Now just as Israel needed to eat manna **every day** to sustain their lives in the wilderness, so do we also need to eat of Christ “the living bread,” if our spiritual life is to be sustained in our journey through the world.

Thus there is in our LORD JESUS everything we need,

- (a) The Word of God as our guide.
- (b) The High Priestly grace for mercy and help.
- (c) The Bread of God for our sustenance.

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CHAPTER EIGHTEEN.

The Mercyseat

And now with most holy reverence we must consider the Mercyseat. The Hebrew word is KAP-POH-RETH. It is used 27 times in the Old Testament, 3 x 9, and only in connection with the Tabernacle and Temple. Three is the number of God, and nine of finality. Likewise the New Testament consists of 27 books, being God's final word to men.

With regard to the meaning of the Hebrew word "kappohreth" Ellicott's commentary states "'Kaphar' it may be admitted has the physical meaning of 'to cover', but 'kipper', the Piel form of the same verb, has never any other meaning than that of 'covering' or 'expiating' SINS." And "kappohreth" is not formed from "kaphar" but from "kipper."

In the great chapter, Leviticus 16, in which are set forth the ordinances to be observed on the day of atonement, the Piel form of the verb is used no less than 16 times, and is always translated "make an atonement." Again in the next chapter, when summarising these great truths this form of the verb is used twice in one verse :—

“ For the life of the flesh is in the blood ;
And I have given it for you upon the altar
To **make atonement** for your souls ;
For it is the blood that makes **atonement**,
By reason of the life.” Lev. 17. 11. R.S.V.Am.

How fitting it was that the blood of the SIN OFFERINGS both for Aaron himself and for the people, should be sprinkled upon the mercyseat, as a perpetual memorial that atonement for sin had been made by the blood. It was at this very spot between the two cherubim that God said :—

**“THERE I WILL MEET WITH YOU,
And from above the Mercyseat,
From between the two cherubim
That are upon the ark of the testimony,
I will speak with you.”** Ex. 25. 22. R.S.V.Am.

At this **MOST SACRED** place, bearing the witness that the blood of atonement had been shed, from between the two cherubim, **GOD** declared that He would meet with His people and speak to them. Is it possible for a **HOLY GOD** and sinful man to meet? Yes, but only at **ONE** spot, where the **BLOOD** of the **SIN OFFERING** has been sprinkled. But none but **GOD** Himself can provide such a spotless offering as it is written :—

**“BEHOLD THE LAMB OF GOD,
WHO TAKES AWAY THE SIN OF THE WORLD.”**

John 1. 29. R.S.V.Am.

Thus, and thus only, can it come to pass, as God has decreed :—

**“Behold the dwelling of God is with men
And God Himself shall be with them.”**

Rev. 21. 3. R.S.V.Am.

The Boards

The framework of the Tabernacle, inside, was to be constructed with boards of shittim wood. The Hebrew word for board is KEHRESH and its very first use is in connection with the Tabernacle. Ex. 26. 16. In fact, it is only used in one other place in the Old Testament, in connection with the construction of the ships of Tyre. Ezek. 27. 6.

These boards were

- (1) Each standing upon TWO sockets of silver.
- (2) United by FIVE bars of shittim wood.

We have already learned that the silver is the type of redemption, and, as there are two sockets to each board, we are clearly taught that there are two aspects of redemption, that is, that Christ was :—

- (1) Delivered for our offences.
- (2) Raised again for our justification. Rom. 4. 25.

How many there are of God's true children who know and believe that Christ died for their sins, but never **stand firm** in faith because they do not realise that He was also raised again for their justification.

These boards are completely covered with gold. Nothing else is suitable for God's dwelling place, for gold is the type of holiness, and without holiness no man shall see the Lord. Heb. 12. 14. If there are few that realise that they are **justified** by Christ how many are there who have grasped the fact that they are

“ Sanctified in Christ Jesus,
Called saints.” 1 Cor. 1. 2, Rotherham and Marshall.

The Bars. The five bars were of shittim wood overlaid with gold : they united the boards on each of the three sides, other than the doorway on the east. “ The middle bar in the midst of the

boards shall pass through from end to end.” Ex. 26. 28. J.N.D. It is obvious from this special reference to the middle bar that the other bars did not reach from end to end.

By the use of shittim wood for these bars we are taught to expect them to be types of men, who unite the whole assembly of believers. The middle bar can be no other than Christ Himself, though being in the midst, or inside the boards, He is unseen, as it is written :—

(a) “ In whom (Christ) the whole structure
Is joined together
And grows into a holy temple
In the LORD.” Eph. 2. 21. R.S.V.Am.

(b) “ That Christ may dwell in your hearts
Through faith . . . that you may be filled
With all the fulness of God.” Eph. 3. 17, 19. R.S.V.Am.

Truly we, in ourselves, are but sinful men, yet

“ If any one is in Christ,
He is a new creation.” 2 Cor. 5. 17. R.S.V.Am.

And who are the other four bars that are given of God to unite together all His saints? Is it not written :—

And HIS gifts were that some should be

1. Apostles.
2. Prophets.
3. Evangelists.
4. Pastors and Teachers.

For the equipment of the saints.

For the work of the ministry

For building up the BODY OF CHRIST. Eph. 4. 11.

Behold the riches of GOD’S grace in thus making provision for the building up of the body of Christ, so as to maintain the **unity** of the spirit in the bond of peace.

CHAPTER TWENTY.

The Cherubim

The Cherubim appear in three places in the Tabernacle, in every case interwoven in the tapestry, or of the very ingot of gold out of which they were formed. Whatever interpretation is given for them in any one instance **must** be equally suitable in the other two.

(1) **The Veil.** The tapestry of the veil was woven with the **FOUR** materials which are certainly typical of Christ in His varied glories. Interwoven with these threads so skilfully as to become part and parcel of the veil itself were the cherubim. Now the torn veil is a type of Christ in His death on the cross. What then is that that was so united to Christ as to share His death? There is no need to make a surmise as to this, as the Apostle Paul states the case with precision, he says :—

“ I have been crucified with Christ.” Gal. 2. 20. R.S.V.Am.
and what he states with regard to himself, he likewise declares to be true of all real **believers**, for he writes :—

“ We know that our old self
Was crucified with Him
So that the sinful body might be destroyed.”

Rom. 6. 6. R.S.V.Am.

Is it possible even to suggest an alternative interpretation? Were any angelic beings crucified with Christ? Was nature, or its powers crucified with Christ? The only answer is an emphatic **NO**.

(2) **The ten curtains.** The tapestry of the curtains was in all respects similar to that of the veil, and likewise skilfully interwoven with cherubim. Now these beautiful curtains were radiant in their glory **above**, a lovely type of Christ risen and glorified in the heavenly places. In this case, also, there is no need to make a surmise, for the plain truth is declared in God’s word, viz :—

“ God was so rich in mercy,
 That for His great love to us
 He made us **live together** with Christ . . .
 Together with Christ He **raised** us
 And **seated** us **within the heavenly sphere**
 In Christ Jesus.” Eph. 2. 4 - 6. Moffatt.

The Apostle Paul declares this glorious truth of all true believers, not as a reward for merit, but as an act of pure mercy, arising out of God's great love. Certainly the interpretation fits the curtains !

(3) **The mercy seat.**

If there is one point that is emphasised in the construction of the mercy seat it is that the cherubim were to be of **ONE PIECE** with the mercy seat, and **NOT** figures separately prepared and then affixed to the mercy seat. Observe how it is written :—

“ You shall make two cherubim of gold ;
 Of hammered work shall you make them,
 On the two ends of the mercy seat.
 Make one cherub on the one end,
 And one cherub on the other end ;
 Of **ONE PIECE** with the mercy seat
 Shall you make the cherubim on its two ends.”

Ex. 25. 18. R. S. V. Am.

Or consider another translation, viz :—

“ And thou shalt make two cherubim of gold
 Of beaten work shalt thou make them,
 At the two ends of the mercy seat.
 And make one cherub at the end of one side,
 And one cherub at the end of the other side ;
OUT OF THE MERCY SEAT
 Shall ye make the cherubim
 At the two ends thereof.” Ex. 25. 18. J. N. D.

Bishop Ellicott's commentary on this passage is as follows :—

“ The meaning seems to be that the cherubim were **not** to be detached images made separately, and then fastened to the mercy seat, but to be formed **out of the same mass of gold with the mercy seat** and so to be part and parcel of it.”

Have we any light from God on this wonderful theme ? Well, let us consider the following Scriptures, viz :—

“ For it was fitting that He,
For whom and by whom all things exist,
In bringing many SONS to glory,
Should make the pioneer of their salvation
Perfect through suffering.
For HE who sanctifies and those who are sanctified
Have ALL ONE ORIGIN.” Heb. 2. 10 - 11. R. S. V. Am.

“ For it became Him, for whom are all things,
And by whom are all things,
In bringing many SONS to glory,
To make perfect the leader of their salvation
Through sufferings.
For both He that sanctifies and those sanctified
Are ALL OF ONE.” Heb. 2. 10 - 11. J. N. D.

“ For those whom He (God) foreknew
He also predestined to be conformed
To the IMAGE OF HIS SON,
In order that He might be
The first-born among many brethren.”
Rom. 8. 29. R. S. V. Am.

“ Because whom He (God) has foreknown,
He has also predestinated to be conformed
To the IMAGE OF HIS SON,
So that He should be the first-born among many brethren.”
Rom. 8. 29. J. N. D.

ALL OF ONE
CONFORMED TO THE IMAGE OF HIS SON.

Who are these, chosen for such a glorious destiny? Are they angels, principalities or powers? Nay, on the very **first page** of the Holy Scripture it is written :—

“ Then GOD said,
Let us make **man**
In Our image, after Our likeness :
So GOD created **man**
In HIS OWN IMAGE.” Gen. 1. 26, 27.

Who then indeed are ALL OF ONE with CHRIST but those who have been predestined by the purpose of GOD to be formed in HIS image?

Listen to the words of that sublime prayer, recorded for our joy by the Apostle John,

“ I do not pray for these only,
But also for those who are to believe in Me
Through their word,
That they may all be ONE ;
Even as thou, FATHER, art in ME, and I in THEE,
That they also may be one in US.”

John 17. 20 and 21. R.S.V.Am.

What can we say to these things? Purposes so glorious, so sublime, are indeed beyond the capacity of man to express. Therefore let us conclude with the Apostle Paul's doxology as he contemplated the purpose of God.

“For God has consigned ALL men to disobedience,
That He may have mercy upon ALL.
O the depth of the riches
And wisdom and knowledge of God!
How unsearchable are His judgments
And how inscrutable His ways!
‘For who has known the mind of the Lord,
Or who has been His counsellor?
Or who has given a gift to Him
That he might be repaid?’
For from HIM and through HIM
And to HIM are all things.
To HIM be glory for ever. Amen.”

Rom. 11. 32 - 36. R.S.V.Am.