

# The Tabernacle in the Wilderness

..by..

DAVID LITTLE

¶ Formerly issued as a key to a Chart of The Tabernacle in the Wilderness, in 10 colors, which is now out of print, but a miniature of which will be found between pages 33 & 34.

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## PREFACE

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**F**EELING very deeply my inability to undertake such an important work as setting forth a correct picture of the Tabernacle as it was set up in the wilderness, so as to bring out the true spiritual meaning of all these things, which were figures, patterns, and shadows of heavenly things, it is with much reluctance, but in simple dependence upon the blessed Lord, that I do so; knowing, also, the evil of the day we are living in, how that many are now denying the inspiration of the Old Testament Scriptures, and especially the five books of Moses;—malicious men, “having not the Spirit,”<sup>a</sup> hence who cannot discern spiritually, nor see anything beyond the reasoning of their own carnal, depraved minds, this key and accompanying chart are sent forth to help any of God’s children who desire to look beneath the surface, and get not only the historical *but the moral and redemptive lines of truth.*

<sup>a</sup> *Jude 19.*

Having received much blessing to my own soul in the study of these beautiful object-lessons and in giving them out to others, (the Lord having been pleased in His grace to bless them both to saved and unsaved,) I send them forth seeking His blessing upon them; and in doing so I do not wish to leave the impression that I have not received help from the writings and fellowship of others; for I surely have, both in getting up the chart and in writing the key.

## TABLE OF CONTENTS

---

	<i>Page</i>
No. 1.—CAMP AT REST, . . . . .	13
“ 2.—MEETING PLACE, . . . . .	14
“ 3.—THE CLOUD, . . . . .	14
“ 4.—WALL OF COURT, . . . . .	15
“ 5.—GATE OF COURT, . . . . .	17
“ 6.—THE COURT, . . . . .	18
“ 7.—THE BRAZEN ALTAR, . . . . .	19
“ 8.—THE BRAZEN LAVER, . . . . .	22
“ 9.—THE TENT, . . . . .	23
“ 10.—THE TABERNACLE OR BEAUTIFUL CUR- TAIN, . . . . .	24
“ 11.—BOARDS AND BARS, . . . . .	25
“ 12.—DOOR OF THE TABERNACLE, . . . . .	29
“ 13.—THE HOLY PLACE, . . . . .	30
“ 14.—TABLE OF SHEWBREAD, . . . . .	30
“ 15.—GOLDEN CANDLESTICK, . . . . .	33
“ 16.—GOLDEN ALTAR AND ITS INCENSE, . . . . .	36
“ 17.—THE BEAUTIFUL VEIL, . . . . .	38
“ 18.—THE MOST HOLY PLACE, . . . . .	40
“ 19.—THE MERCY SEAT, CHERUBIM, AND THE ARK, . . . . .	40
“ 20.—GOLDEN CENSER, . . . . .	52
“ 21.—HIGH-PRIEST IN GARMENTS OF BEAUTY, . . . . .	52
“ 22.—HIGH-PRIEST IN GARMENTS OF HOLI- NESS, . . . . .	59
“ 23.—GROUND PLAN OF THE TABERNACLE, . . . . .	59
“ 24.—ISRAEL ON THE MARCH, . . . . .	60

# INTRODUCTION

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## THE TABERNACLE

TO WHOM IT WAS GIVEN, WHEN IT WAS GIVEN,  
AND WHY IT WAS GIVEN

---

To whom it  
was given.

**F**IRST, it was given to a people chosen of God to occupy a peculiar place with Him on earth.<sup>a</sup>

*Second*, to a people sheltered by blood.<sup>b</sup>

*Third*, to a people redeemed by power,<sup>c</sup> and who could sing the song of redemption.<sup>d</sup>

*Fourth*, to a people brought to God.<sup>e</sup>

When it  
was given.

It was given when they had failed under the covenant of grace, the covenant He had made with their fathers,<sup>f</sup> and also the covenant of grace He had made with themselves in Egypt,<sup>g</sup> one which was purely of grace, embracing the seven "I wills" of Jehovah:—

"I will bring you out from under the burdens of the Egyptians."

"I will rid you out of their bondage."

"I will redeem you with stretched out arm and with great judgments."

"I will take you to me for a people."

"I will be to you a God."

"I will bring you in unto the land."

"I will give it you for an heritage. I am the Lord."

a Deut. vii.  
6, 7.

b Ex. xii.

c Ex. xv. 13.  
Deut. vii. 8.

d Ex. xv.

e Ex. xix. 4.

f Gen. xv. 18.  
Gen. xvii.  
7, 8.

g Ex. xxxii.  
13.

g Ex. vi. 6, 7, 8.

On the strength of these covenants He had delivered them from Egypt and brought them to Himself, and had most graciously borne with their murmurings for three months without chastising them. But their true condition must be manifested, and, in them, the condition of the whole world. So He now introduces a covenant of works.<sup>b</sup> Then God withdrew Himself into thick darkness. The requirements of the covenant are given in Exodus xx., xxi., xxii., xxiii. It was then sealed by blood,<sup>i</sup> and Moses went up into God's presence and received directions as to the Tabernacle, causing him to see the patterns, with the injunction, "Look that thou make them after their pattern, which thou wast caused to see in the mount."<sup>j</sup>

<sup>b</sup> Ex. xix. 5, 6.  
Ex. xx. 21.

<sup>i</sup> Ex. xxiv.  
6-8.

<sup>j</sup> Ex. xxv. 40,  
margin.

**Why it was given.**

*First*, it was given because God's great desire is to surround Himself with men—to dwell in the midst of His people; and here we have this desire breathed forth in the beautiful words, "Let them make me a sanctuary, that I may dwell among them."<sup>k</sup> Sin has hindered this desire of God, but we see it in Eden, in the patriarchal age, here in the Tabernacle, then in the Temple, now in the present age<sup>l</sup> in the Church, after a while in the millennium, then fully realized without any interruption in the eternal state.<sup>m</sup>

<sup>k</sup> Ex. xxv. 8.

<sup>l</sup> Eph. ii. 19-22

<sup>m</sup> Rev. xxi.  
1-3.

*Second*, to teach them of His holiness;—hence all these walls, shutting them out.

*Third*, to teach them their sinfulness, and how sin had placed them at a distance from Him.

*Fourth*, to teach them that the only way of approach to Him was through sacrifice.

With these remarks before us, let us look at the Tabernacle and its furniture, with the court and its

furniture, and try to get the true spiritual significance of them all. May the Holy Spirit give us the teachable spirit spoken of in Matthew xi. 25, and may He deepen in our hearts a keener relish for truth, and minister Christ to us in all these types, leading both writer and reader to more real devotedness of heart to Himself!

THE TABERNACLE. (EX. XXV.)

**The construction.**

God Himself was the architect, the mechanical engineer and pattern-maker of the whole structure and its furniture. He showed Moses the patterns in the mount, in the cloud of glory;<sup>n</sup> He dictated there the specifications very minutely to him, and warned him to be sure to go according to them in the smallest items as well as the greatest. n Ex. i. xv

The materials were:—

**The materials.**

Gold, in weight one ton four hundred pounds.

Silver, in weight a little more than four tons four hundred pounds.

Brass, in weight nearly the same as silver.

Textile fabrics: cloths of blue, purple, scarlet, fine-twined linen; a covering for the tent of goats' hair; skins of rams, dyed red, and badger or seal skins.

Wood: shittim, or acacia, which grew in the desert, nigh at hand.

Precious stones, for part of the high-priest's dress.

Olive oil, for lamps on golden candlestick.

Sweet spices, for the anointing oil and incense.

Cords, to fasten to brass pins driven into the ground to hold everything in its proper place.

Who furnished the materials.

They were to be furnished by the WILLING-HEARTED.<sup>o</sup>

<sup>o</sup> Ex. xxv. 2.  
Ex. xxxv. 5.

Thus we have a chosen, redeemed, delivered people offering *willingly*; and from such God can accept. They had no lack of material, for the people brought more than enough.<sup>p</sup> What a blessed sight! men and women busy carrying everything that was needed to Moses, until they had to be restrained! How we can admire such grace! This is the spirit which is to characterize the redeemed ones.<sup>q</sup>

<sup>q</sup> 2Cor. viii. 12.  
ix. 7.

Who did the work.

The work was all to be done by the *wise-hearted*,<sup>r</sup> under instruction from Bezaleel, of the tribe of Judah, who had charge of the work.<sup>s</sup> He is a beautiful type of the Holy Spirit, "in the shadow of the Almighty" being the meaning of his name, and son of Uri, "fiery," implying energy. (Acts ii.) Here is one standing in the shadow of the Almighty, full of energy to carry out the work. Thus we discover the true source of divine energy, not fleshly.

<sup>r</sup> Ex. xxxv. 10, 25, 26.  
Ex. xxxvi. 2.  
<sup>s</sup> Ex. xxxv. 30-32.

Aholiab, of the tribe of Dan, was his assistant; and here we can trace the beautiful ways of grace, taking one out of the tribe farthest from God and making him an assistant—a beautiful type of the more public gifts God has given to His Church through the ascended glorified Head.<sup>t</sup>

<sup>t</sup> Eph. iv. 9-11.

These two are to teach the wise-hearted men and women how to do the work in preparing God a sanctuary. Now we have *seven* things which characterized those workers, and which should characterize all engaged in the Lord's work:—

<sup>u</sup> Ex. xxxv. 34.

First, they had to be taught of Bezaleel and Aholiab.<sup>v</sup>

<sup>v</sup> Ex. xxxv. 35.

Second, they had to be endowed with divine wisdom, not worldly;<sup>w</sup> "if any of you lack wisdom, let

xxxvi. 1.  
1 Cor. iii. 18-21.  
James iii. 17.

him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."<sup>w</sup>

<sup>w</sup> James i. 5.

Third, they wrought willingly, not for hire; love was the spirit which animated them, and which should animate us in all our work.<sup>z</sup>

<sup>z</sup> 2 Cor. v. 14, 15.

Fourth, they went strictly according to the pattern and specification; they had no plans of their own; nothing was done for the sake of expediency; the energy of their wills must be kept under, and submitted to the divine will, for God had said, "Look that thou make them after the pattern that was shown thee in the mount."

Fifth, they went to Moses for all the material.<sup>y</sup> We must go to Christ (of whom Moses here is type as Mediator) for all the material for the sanctuary of God.

<sup>y</sup> Ex. xxxvi. 3.

Sixth, they brought all to Moses when completed, for his approval.<sup>a</sup> So all our works will be judged at the judgment-seat of Christ.<sup>a</sup>

<sup>a</sup> Ex. xxxix. 33-43.

<sup>a</sup> 1 Cor. iii. 11-15.

Seventh, they had done all the work according to the mind and word of God, and then Moses blessed them.<sup>b</sup>

<sup>b</sup> Ex. xxxix. 42, 43.

**Length of time preparing.**

It took nine months' time to complete the work. What happy months these must have been for the wise-hearted and willing-hearted workers! If we could have visited the camp, what a busy scene would have met our view!—the wise-hearted women busy at the spinning wheels, looms moving rapidly, boards being prepared by the carpenters, the gold and silver-smiths fashioning and moulding those precious metals, and Bezaleel moving around, directing every thing.

**When it was set up.**

It was set up on the first day of the first month of the second year—one year, lacking two weeks,

from the time they were sheltered by the blood.<sup>c</sup> *c Ex. xl. 1, 2.*  
 Moses now commences his work. He, and he alone,  
 can set it up. The wise-hearted could do the work  
 of preparation; but now they must step aside.<sup>d</sup> *d Ex. xl. 17-*  
 Lord alone can add to the Church, and put each *19.*  
 member in his proper place.<sup>e</sup> *e Acts. ii. 47.*

Then, when it was set up, Moses anointed it.<sup>f</sup> *f Ex. xl. 9, 10.*  
 And now all was ready, everything in its proper  
 place. Will the Lord accept it? will He take pos-  
 session of it? They could look up to the top of  
 Mount Sinai and see the cloud of glory, symbol of  
 God's presence. And now the cloud commences to  
 descend—nearer and nearer, until it rested upon the  
 Tabernacle, and the glory of God filled the Taber-  
 nacle. Jehovah had accepted and now occupied it.

Now, if you will look at the chart carefully, you  
 will find each scene and each piece of furniture, as  
 well as other things numbered. We will commence  
 with No 1.

# THE TABERNACLE IN THE WILDERNESS

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NO. I.—THE CAMP AT REST. (Numb., chap. ii.)

**The camp  
at rest.**

**W**HEN the camp of Israel was at rest, the Tabernacle was always in the midst; thus God had His redeemed people around Him like a father at home with his children. The position of the Tabernacle always determined the position and location of each tribe; the door was always facing the East—the sunrising. Here Moses, Aaron, and Aaron's sons, pitched their tents<sup>a</sup> and guarded the a Num. i. 28. east end. Then back of them, beyond the meeting place, was the standard of Judah,<sup>b</sup> in the centre, b Num. ii. 3. directly in front of the gate (Christ came from the tribe of Judah according to the flesh, and opened up a way into God's presence), and with them the tribes of Issachar and Zebulun.

**East side.**

**South side.**

The south side was guarded by the Kohathites, whose men for service numbered 2,750. These all camped close to the Tabernacle, and guarded the south wall.<sup>c</sup> Back of them, in the centre, was the c Num. iii. 29. standard of Reuben,<sup>d</sup> and with them the tribes of d Num. ii. 10. Simeon and Gad.

**North side.**

The north side was guarded by the Merarites,<sup>e</sup> e Num. iii. 35. whose men for service numbered 3,200. Back of them, in the centre, is the standard of Dan,<sup>f</sup> and f Num. ii. 25. with them the tribes of Asher and Naphtali.

**West side.**

The west end was guarded by the Gershonites,<sup>g</sup> g Num. iii. 23.

whose men for service numbered 2,630; and back of them, in the centre, was the standard of Ephraim,<sup>b</sup> h Num. ii. 18. and with them Manasseh and Benjamin. Thus every tribe knew its place, and took it without a murmur. Whether their camping ground in the desert was rough or smooth, Jehovah in the midst determined everything for them. So they rested, gathered around the Blessed Person of the One who had redeemed them, beautiful type of the eternal state.<sup>c</sup> i Ex. xxi. 3, 4.

#### NO. 2.—THE MEETING PLACE.

**The meeting place.** The meeting place was at the east end, directly in front of the gate. Here all Israel assembled on certain occasions.

#### NO. 3.—THE CLOUD. (Ex. xl. 34-38.)

**The cloud.** This was a cloud of glory. It came to them after they were sheltered by the blood<sup>d</sup>—symbol of the j Ex. xiii. 2. Divine Presence and type of the Holy Spirit with us now. We are first sheltered with the precious blood of Christ, and then “sealed with that Holy Spirit of promise.”<sup>e</sup> Now we have four things about k Eph. i. 13, 14. the cloud:

First, all their movements were controlled by it. When it rested, they rested; when it moved, they moved; where it went, they followed.<sup>f</sup> l Num. x.

Second, through it God manifested Himself to them.<sup>g</sup>

Third, it was a protection to them from the sun, and from their enemies.<sup>h</sup>

Fourth, it was also a light to them in the night.<sup>i</sup>

**The pillar.** The pillar that came down from the cloud rested upon the mercy-seat in the holiest. As long as this was with them they knew the Lord was in their midst; it never left them; it remained with them

m Deut. i. 33.  
Num. xi. 25.  
Num. xii. 5.  
n Psa. lxxviii.  
14.  
Psa. cv. 39.  
Ex. xiv. 19,  
20.  
o Psa. lxxviii.  
14.

until they were brought into the land. The Holy Spirit will never leave the Church until the wilderness is a thing of the past to her.

NO. 4.—THE WALL OF THE COURT. (Ex. xxvii.  
9-15.)

The wall of  
the court.

The wall of the court was one hundred cubits in length and fifty cubits in breadth everywhere, making two hundred and eighty cubits from the south side of the gate around the Tabernacle to the north side of the gate. The gate was twenty cubits. Two hundred and eighty cubits of fine-twined linen, five cubits high, was stretched around it. This was supported by sixty pillars of brass, resting upon sockets of brass, to hold them firmly in their place at the bottom. Then there were connecting rods of silver running from pillar to pillar, resting upon hooks of silver under the chapiters of silver, thus throwing all the weight upon the pillars.

On the top of each pillar was a chapter of silver, then two cords running down to brass pins driven into the ground, both inside and out. So much for the appointment; now let us get at the spiritual signification. Here we have the materials that the wall was composed of: brass, silver, and linen.

Fine  
twined  
linen.

The fine-twined linen is a type of practical righteousness,<sup>p</sup> both in man and in God. In man it is p Rev. xix. 8 the righteousness that God demanded of him, but which man failing to produce, he was, as a result, shut out from the presence of God. In God it is the righteousness which thus shuts man out for his iniquities, or which afterward takes him in through sacrifice. The righteousness of God is God acting consistently with what He is in Himself; it is re-

vealed in the gospel,<sup>q</sup> witnessed to by the law and prophets;<sup>r</sup> when submitted to,<sup>s</sup> makes such as submit, the expression of it—they become the righteousness of God in Christ.<sup>t</sup>

q Rom. i. 17.  
r Rom. iii. 21-  
s Rom. x. 3.

t 2 Cor. v. 21.

If a stranger touched this wall, he was put to death.<sup>u</sup> This is what the righteousness of God does apart from Christ and His work—ministers death and judgment, and eventually hurls him from God's presence forever. But if the sinner bows to the righteous judgment of God against himself, and accepts Christ as the only way of escape, then the righteousness of God shields him for time and eternity.

u Num. iii.38.

This linen was five cubits high; hence too high for any person to see over it. It reached down to the ground, so they could not see under it, and, as a consequence, could not see any of the holy things inside. The unsaved person cannot discern spiritual things.<sup>v</sup>

v 1 Cor. ii. 9-16.

The wall was supported and kept in its place by the connecting rods of silver, extending from pillar to pillar, and resting upon hooks of silver in the tops of the pillars of brass, which rested upon sockets of brass. Here we have brass and silver holding it in its proper place.

**The brass.**

The brass is a symbol of the judgment of God, ministered according to Divine righteousness. In Revelation i. 14, 15, we see Christ presented as having "eyes as a flame of fire and his feet like unto *fine brass*," to detect everything and judge and put down everything contrary to His mind in the seven churches of Asia. The brass also speaks of the immutable nature of that judgment.

**The silver.**

The connecting rods, hooks, and chapters, were

of silver, made of the atonement money.<sup>w</sup> This speaks to us of God's marvelous grace in providing an atonement for us through Christ's work on the cross. All is sustained and held in its proper place by this. God can now be a just God and a Saviour, and justify all who believe in Jesus. But this chapter on the top of each pillar was for ornament; and oh, what an ornament grace is!

<sup>w</sup> Ex. xxx.  
11-17.  
Ex. xxxviii.  
25-29.

NO. 5.—THE GATE AND ITS HANGING. (Ex. xxvii.  
16, 17.)

**The gate.** The gate was at the east end of the court; and there was only one; and this was the only way of access. It was twenty cubits in width. The hanging of it was of one whole piece of cloth, made of blue, purple, scarlet, and fine-twined linen.<sup>x</sup> This was held in its proper place by four pillars of brass, resting upon sockets of brass, with their connecting rods, hooks, and chapters of silver.

<sup>x</sup> Ex. xxvii.  
16.

**The hanging.** The hanging is a beautiful type of Christ in His humiliation as Son of Man. Notice the order of the colors. Blue is always spoken of first, except in the case of the beautiful covering for the Tabernacle, where the linen is mentioned first. Here, in the hanging for the gate, Christ is presented, first, as the Heavenly One in the blue; next, as the Royal One in the purple, being a type of royalty.<sup>y</sup> The scarlet has a double significance, first speaking of suffering and death, blood alone producing scarlet; then it speaks of earthly glory.<sup>z</sup> The Blessed One who went to the cross and died, "the just for the unjust," is the One who is yet to have all earthly glory, when "the kingdoms of this world are become the kingdoms of our Lord and of his Christ," and

<sup>y</sup> Judges viii.  
26.  
Esther viii.  
15.

<sup>z</sup> Dan. v. 7, 16,  
29.

<sup>a</sup> Rev. xi. 15.

**Fine twined linen.** He shall be crowned "King of kings and Lord of lords."<sup>b</sup> In the fine-twined linen of the hanging <sup>b Rev. xix. 16.</sup> is presented His practical righteousness, the holy, spotless One discharging faithfully all of His responsibilities, both Godward and manward.

**The pillars.** The four pillars beautifully represent the four Gospels, which present Christ in four different aspects: Matthew, as the Royal One, the King; Mark, as the faithful Servant, manifesting practical righteousness; Luke, as the Suffering One, the Son of Man, who is yet to have all earthly glory; John, as the Heavenly One, the Eternal, the Creator. Thus Christ is held up to our gaze as the only Way of access<sup>c</sup>—no entrance save at the gate. Over the <sup>c John xiv. 6.</sup> wall they could not climb, under it they could not creep, touch it they dare not; for if they did, it was certain death—only *one* gate, and through that they must go in God's appointed way.

#### NO. 6.—THE COURT. (Ex. xxvii. 18, 19.)

**The court:** The court was about one hundred and fifty feet long and seventy-five feet wide, with but one entrance, the gate at the east end. It had two pieces of furniture, the altar and the laver. It was called a holy place:<sup>d</sup> no person was allowed to enter it but <sup>d Lev. vi. 26.</sup> Moses, Aaron, and Aaron's sons, except the person who brought an offering to the Lord. He was allowed to pass through the gate, and to the north side of the altar, and there slay his offering,<sup>e</sup> and <sup>e Lev. i. 11.</sup> then see the priests, Aaron's sons, sprinkle the blood and arrange the sacrifice upon the altar. Thank God, we have not to bring an offering now; the blessed Lamb of God has been offered, and now the sinner who comes with Christ's work as his only

plea enters in through the gate, and has his sins put away so blessedly and perfectly that God says to such, "Your sins and iniquities I will remember no more."<sup>f</sup>

*f* Heb. x, 17.

In the court all the furniture was of brass, which shows us clearly that the court represents the earth. Here we find the altar, where our sins are put away; and the laver, where our ways are judged and turned away from.

#### NO. 7.—THE BRAZEN ALTAR. (EX. xxvii. 1-9.)

The brazen  
altar

The brazen altar stood just inside the gate, and was made of shittim wood, overlaid with brass. It had a ledge, which extended out far enough for the priests to stand upon when arranging the wood and sacrifices, and when removing the ashes. The brass grate, which came down to the centre of the altar, upon which grate the wood and sacrifices rested, came out beneath this ledge, and had a ring in each corner, in which the staves were placed to carry it.

The altar was five cubits each way, and four-square; three cubits high, and had four horns, one on each corner, pointing upward and outward. The bottom, up to the grate, was filled with earth, thus holding all in the centre of the altar, where the holy fire consumed it to ashes; hence we read of the hearth of the altar.<sup>g</sup> Here all the sweet-savor offerings were consumed by the holy fire, which was never allowed to go out.<sup>h</sup> On the north side, all of the sacrifices were slain. Here all the blood was shed.<sup>i</sup> On the east side all of the ashes were poured out.<sup>j</sup> Here Aaron and his sons, who were priests, could minister after they had been conse-

*g* Lev. vi. 8, 9,  
Rev. version.

*h* Lev. vi. 12.

*i* Lev. i. 11.

*j* Lev. i. 16.

crated. This much for the appointment; let us now look upon the spiritual significance of all this.

The altar, with its sacrifices, is a beautiful and very striking type of Christ offering Himself as a sweet-savor-offering to God for us.

It was five cubits each way, the number speaking of responsibility, in which we have failed so sadly, but Christ never. He met all the responsibilities according to the mind of God, both Godward and manward. But it was *four-square*; and here we read weakness, the number four being a symbol of weakness. This speaks of His crucifixion. "He

was crucified through weakness."\* It had four † 2 Cor. xiii. 4.

**Four horns.** horns, which speak of power.<sup>4</sup> Here are weakness † Dan. viii. 3, 4.

and power combined—"crucified through weakness, raised up by the power of God." The horns, pointing *upward*, speaking to us of the power of God manifested in the resurrection of Christ; they also pointed *outward*, to the four points of the compass, and were sprinkled with blood, speaking to us of an accomplished work to be declared to all mankind. "Go ye into all the world, and preach the gospel to every creature; he that believeth and is baptized shall be saved, and he that believeth not, shall be damned." To these horns the sacrifice was bound until its life was taken; "love bound the Lord Jesus m Psa. cxviii. 27. to the cross until a full atonement was made.

**Holy fire.** The holy fire which came down from heaven is a symbol or type of the holiness of God, consuming and accepting all that is acceptable to Him.

**The burnt-offering.** A lamb was put upon this altar each morning,\* n Lev. vi. 8-13. and kept burning all day; another each evening, and was consumed through the night. Thus night and day God had that before Him which was a

type of the sweet savor of Christ's sacrifice on the cross.

The sacrifice.

Here the burnt-offering was all consumed, type of Christ's offering Himself without spot to God for us;<sup>o</sup> here a portion of the meal-offering was consumed, type of Christ the Perfect One in His walk down here; here a portion of the peace-offering was consumed, type of Christ making peace for us;<sup>p</sup> here part of the sin and trespass offerings were consumed, type of Christ being made sin for us,<sup>q</sup> and "bearing our sins in His own body on the tree;"<sup>r</sup> here all was reduced to ashes in the centre of the altar; for the grate upon which all was consumed came to the centre, the altar being three cubits high; the grate was one and a half; thus in the centre or heart of the altar, Christ "poured out His soul unto death;" His soul was made an offering for sin."<sup>s</sup>

<sup>o</sup> Heb. ix. 14.

<sup>p</sup> Col. i. 20.

<sup>q</sup> 2 Cor. v. 21.

<sup>r</sup> 1 Pet. ii. 24.

<sup>s</sup> Isa. lili. 10, 11, 12.

Three cubits high speaks of the Trinity in the work of the cross, *God* accepting the sacrifice, being fully glorified in it; *the Son* offering it up in the power of the *Eternal Spirit*.<sup>t</sup>

<sup>t</sup> Heb. ix. 14.

The ashes.

The ashes were all poured out at the east side, between the altar and the gate. Israel could see the ashes, and thereby know the sacrifice had been accepted. This speaks to us of Christ, "who was delivered for our offences and was raised again for our justification."<sup>u</sup>

<sup>u</sup> Rom. iv. 25.

Here at this altar the innocent bore judgment and death for the guilty. Christ on the cross stood in judgment for all who will accept Him as their Saviour; hence the believer will not come into judgment for his sins." He also went into death, "the just for the unjust, that He might bring us to God."<sup>v</sup>

<sup>v</sup> John v. 24.

<sup>w</sup> 1 Pet. iii. 18.

Here God met with the children of Israel;<sup>z</sup> at the cross is the only place God can meet the sinner. z Ex. xxxix. 42, 43.

**Its covering when on the march.** When on the march the brazen altar<sup>y</sup> was covered with a purple cloth. The Royal One must be the Redeemer of His people and be protected as such, which was typified by the covering of seal-skins. y Num. iv. 13, 14.

#### NO. 8.—THE BRAZEN LAVER. (EX. xxx. 17-21.)

**The brazen laver.** The laver stood between the altar and the door of the Tabernacle, and was filled with water, in which the priests washed their hands and their feet when they went to minister at the altar or in the holy place. There were no measurements given concerning it; it was made of the looking-glasses of the women who assembled at the door of the Tabernacle, the giving up of which speaks of self-sacrifice and devotion on their part. These looking-glasses were made of polished brass.

**The water.** The laver, with the water in it, is a type of the word of God in a twofold aspect. When ministered to our hearts in the power of the Holy Spirit, it bowed to and received, it is a revealer and a cleanser. Now a looking-glass is that which reveals, and the word of God is compared to such.<sup>z</sup>

**Smitten Rock.** The water in the laver was obtained from the smitten Rock, which is a type of Christ.<sup>a</sup> The water is a type of the complete word of God ministered in the power of the Holy Spirit, by which we are cleansed from our own thoughts and ways, and from defilements in this scene. From the side of the smitten Christ flowed water and blood—the blood, to deliver us from our guilt and make us fit for God's presence; the water, to cleanse us from

<sup>z</sup> James i. 23-25.

<sup>a</sup> 1 Cor. x. 4.

our defilements in service and walk, and to make us fit to represent Christ before men.<sup>b</sup>

<sup>b</sup> John xiii.  
1-6.

As there were no measurements to be given, so the word of God is immeasurable. The laver had a foot large enough to hold it up. No matter how wildly the wind blew, Aaron and his sons did not need to put a hand to it, nor a prop. The word of God does not need a human hand to protect it from infidelity or higher criticism; it carries its own credentials with it. The foot was made of brass also, which speaks of endurance,<sup>c</sup> and also of judgment.<sup>d</sup>

<sup>c</sup> Peter i. 24,  
25.  
<sup>d</sup> John xii. 48.

No cover-  
ing.

The laver was never covered. All of the other pieces were covered when on the march, but *it* never. On the march or in the camp, it was always open; God never intended His Word to be covered up, or hidden from His people; it was a revelation, not a mystery.

Its posi-  
tion.

Notice the place it occupied—standing between the altar and the holy place. No one but the priests were allowed to wash in it. To get to it, they had to get past the brazen altar. At the altar they had their *sins* judged and put away; at the laver, their ways judged and put away;<sup>e</sup> at it they had to wash, “that they die not.”<sup>f</sup> If the saint will not be cleansed by the Word, his life on the earth may be shortened.<sup>g</sup>

<sup>e</sup> Eph. v. 25, 26.  
<sup>f</sup> Ex. xxx. 20.  
<sup>g</sup> 1 Cor. v. 1-5.  
1 Cor. xi. 29-32.

#### No. 9.—THE TENT. (Ex. xxvi. 7-14.)

The tent.

The tent had three coverings—the inside one of white goats' hair, made of eleven curtains, each four cubits wide and thirty cubits long; the other two were—one of rams' skins dyed red; the other of badgers' or seals' skins, of the same size as the goats' hair. Thus these were large enough to ex-

tend down all around to protect the covering for the Tabernacle.

**The Goats' hair.** Does not the white goats' hair speak to us of the *intrinsic, unyielding character* of Jesus? There was no stretching of Himself beyond His measure; He never yielded to the force of circumstances.

**Ram-skins.** The rams' skins dyed red speak to us of the devotedness that characterized Him, which led Him to death. Nothing could turn Him aside from it. When the time came for Him to be offered up, "He set His face steadfastly to go to Jerusalem;" and when Peter would interfere, He reproved him sharply — "Get thee behind me, Satan."<sup>a</sup>

<sup>a</sup> Matt. xvi.  
23.

**Seal-skins.** The seal-skins' covering was thrown over all, and was noted for its power of resistance, reminding us of that Peerless One who had power to resist all the defiling influences brought to bear upon Him. The prince of this world came with all his power against Him, but could find nothing there but a repelling power that drove him from Him.

#### NO. 10.—THE TABERNACLE. (EX. XXVI. 1-6.)

**The Tabernacle.** The Tabernacle was the inner covering, made of the same materials as the beautiful veil and the hangings of the door and the gate. But here we see this difference: the fine-twined linen is mentioned first. It was made of ten curtains, each curtain twenty-eight cubits long and four cubits wide, making two hundred and eighty cubits in length, the same length as the fine linen around the court, which there speaks of practical righteousness. Here the linen is the first mentioned, therefore the principal, thought. All speaks to us of Christ. What He was before man, He was before

**God**; what He was outwardly, He was inwardly. All, all divinely real here!

But in this covering we get a history of Christ as Son of Man, and not merely the past but the future, reaching on until all earthly glory will be His, which the purple and scarlet speak to us of. But here on this covering were cherubims wrought, which speaks to us of *how* the kingdoms of this world are yet to become the kingdoms of our Lord and of His Christ. It is by justice and judgment. All the power of that throne is His whose right it is to reign. These curtains had fifty loops of blue, and golden clasps, holding them together. Fifty speaks of liberty, the year of jubilee. And will it not be such when He is crowned "King of kings and Lord of lords?" But all was held by golden clasps and blue loops; all will be according to the character of God.

NO. 11.—THE BOARDS AND BARS. (EX. XXVI. 15-30.)

**Boards  
and Bars.**

There were to be forty-eight boards, each ten cubits long and a cubit and a half broad—twenty for the south side, twenty for the north side, and six boards and two corner boards for the west side. In these boards we get, not that which is a type of Christ, but the Church. In the hanging to the gate of the court, the door of the Tabernacle, the beautiful veil and the beautiful covering, or tabernacle, we get a history of the Lord as Son of Man, past, present, and until He, as such, delivers up the kingdom to the Father in the eternal state. But in the boards it is believers, (Ephesians ii. 21, 22,) "fitly framed together for a habitation of God through the Spirit." Now God dwells in the midst of His people, each

board representing an individual believer. We have *seven* things about these boards:—

*First*, Before they could occupy a place in Jehovah's tabernacle, they had to be cut down and removed from their natural standing; so the sinner must be cut down by conviction, and be removed from his standing as a man in the flesh.

*Second*, They had to be prepared by Bezaleel, (type of the Holy Spirit,) and the wise-hearted working under his directions, before Moses could put them into their places to form a dwelling-place for Jehovah. The sinner must be born of the Spirit, and then the Lord adds him to the Church.<sup>i</sup>

<sup>i</sup> Acts ii. 47.  
1 Cor. xii. 13.

*Third*, Each had to be put into its proper place by Moses, type of Christ. The Lord, and the Lord alone, adds to the Church.<sup>j</sup>

<sup>j</sup> Ex. xi. 18.  
Acts ii. 47.  
Acts v. 13, 14.

*Fourth*, Each board rested upon two sockets of silver. These sockets weighed about 94 pounds each, making 188 pounds of silver under each board; this was atonement money.<sup>k</sup> Thus the whole Tabernacle rested upon one hundred sockets of silver. The atonement of the Lord Jesus Christ forms the basis of all our blessings; it is the foundation of all our hopes.

<sup>k</sup> Ex. xxxviii.  
25-28.

*Fifth*, Each board had two tenons, or hands, (margin,) which took hold of the two sockets, speaking to us of the twofold effect of the atonement of Christ. *Godward*, it has satisfied all the claims of God's throne; and a divine knowledge of this satisfies all the demands of man's conscience. And now faith, like these two hands, lays hold of this, and rests with an unshaken confidence. Oh, what a place to rest!

*Sixth*, Each board was covered with gold. Here

I will give you the words of another: "It is certain that it is as Man only that Christ represents us before God. As God, He is our God and Creator simply. Yet we are said (in *some* sense) to be in the Son, and even in the Father. (John xvii. 21; 1 Thess. i. 1; 2 Thess. i. 1.) This, of course, is not position, it is relationship; it is in virtue of that 'eternal life' we have received, which we have not in ourselves, but in Him who is the source of it, and by which we are in very truth the children of God. Our life is in Christ thus, who is the 'Eternal Life;' not human life, but divine. And upon this depends our position also; for thus Christ is 'last Adam' to the new race of men; and as in the old fallen head we fell, in the risen One we stand upright, as the boards stand before us here, rooted in their double sockets of silver, the witness of atonement."\*

*Seventh*, Each board was one cubit and a half wide, the half cubit speaking of the heart revealed. This was the height of the grate in the brazen altar, of the table, and of the ark. In the altar, the heart of God was revealed making atonement; in the table, the heart of Christ is revealed maintaining His people in the position into which He has brought them; in the ark, the heart of God is revealed in bringing the sinner into communion with Himself; here in the boards standing upright, close to each other, *heart-to-heart* fellowship with one another is beautifully set forth.

The boards were all of an equal height, ten cubits, which speaks of responsibility. We are responsible to endeavor to keep the unity of the Spirit in

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\* "Numerical Bible," notes on Exodus xxvi.

the bond of peace.<sup>1</sup> They all rested upon the same † Eph. iv. 3. atonement, they all were covered with gold, and all occupied the same nearness to the blessed One in their midst—showing us that as to *our standing* before God, and our nearness to Him, there is no difference.

There were forty-eight boards in all,  $6 \times 8 = 48$ . The number of victory over sin and the number of new creation are thus brought together; and being brought together, they form a dwelling-place for Jehovah. Here we see a picture of the Church as a whole as seen and owned by God.

#### HOW THE BOARDS WERE BOUND TOGETHER.

*First*, The sockets were fastened together.<sup>m</sup> Thus m Ex. xl. 18. they were bound and held together at the base by the atonement money. The precious blood of Christ is the basis of our communion with God and with one another.<sup>n</sup> n 1 Cor. x. 16.

*Second*, They were bound together by five bars made of shittim wood covered over with gold—four visible, one invisible. The invisible bar is a type of Christ dwelling in the hearts of His people and binding their hearts to each other. Christ is the bond of His people. The four visible bars we will find in Ephesians iv. 2—“lowliness, meekness, long-suffering, and forbearance.” If these are maintained, the unity of the Spirit will be kept in the bond of peace, and the unity of the body fully manifested.

*Third*, They were fastened at the corners at the top by rings of gold—type of divine love and power.

*Fourth*, There were strong cords fastened to brass pins in the ground on one side and then passed over

the tops of these boards, above the beautiful covering, and fastened to brass pins in the ground on the other side, thus holding everything in its proper place, and also making a framework for the three coverings of the tent. The cords speak, all through the Word, of power, whether good or bad. Here all is sustained by divine power. The brass pins speak of the unchangeable character of that power.

NO. 12.—THE DOOR. (Ex. xxvi. 36.)

**The door.** The hanging to the door was made of the same materials as the hanging to the gate of the court—blue, purple, scarlet, and fine-twined linen. I have shown the typical meaning of these there. But here we have five pillars, instead of four. The pillars were made of shittim wood, and covered over with gold, with hooks of gold and sockets of brass. Do not these five pillars represent the five writers of the Epistles, who hold up Christ as the pattern or example to saints, and also an object for their hearts? and in proportion as I have Him before my soul as an object, and as my example, will I be found going willingly, (not in the spirit of legality,) to wash my hands and feet at the laver, that I may be more like Him, and enter into God's presence in a becoming manner. Three of these writers are called pillars;°

° Gal. ii. 9.

hence these pillars are made of the same material as the boards of the Tabernacle, and also covered with gold—type of the believer in "the Father and in the Son,"<sup>p</sup> as to relationship.

<sup>p</sup> 1 Thess. i. 1

2 Thess. 1, 1

**Sockets of brass.**

These pillars rested upon sockets of brass—type of the judgments of God according to righteousness; hence these writers speak of the judgment of the works of the saints before they are taken into

the Father's house; and also how we are to judge ourselves now if we are to enter into God's holy presence as holy priests to worship. There were hooks of gold holding the hanging up in its proper place. Now gold speaks of what is essentially divine; and here I believe it is the delight which God has found in Christ held up as an object for our hearts.

#### NO. 13.—THE HOLY PLACE.

**The holy place.**

The Holy Place was the outer room of the Tabernacle, spoken of as "the first tabernacle,"<sup>q</sup> in q Heb. ix. 6 which were three pieces of furniture—the table of shewbread, the golden candlestick, and the golden altar. No one was allowed to enter this place but the priests, to do priestly service, and Moses. It is a type of the heavenly places into which we have been brought, and blessed with all spiritual blessings.<sup>r</sup>

r Eph. i. 3.  
Eph. ii. 4, 5, 6.

#### NO. 14.—THE TABLE OF SHEWBREAD. (Ex. xxv. 23-30.)

**The table of shewbread.**

The Table of Shewbread was two cubits in length, one in breadth, and one and a half in height. It was made of shittim wood overlaid with gold, and had a crown of gold on, then a border of a handbreadth with a crown of gold on it. The Table had four rings on the legs of it, and staves of shittim wood overlaid with gold, to carry it when on the march. It stood on the north side of the Tabernacle, to the right as you went in.

For the typical meaning, we must bear in mind that we have left the earth, which the court represents, and now enter heaven, or the heavenly places, or the sanctuary. The Table is a type of Christ in

resurrection, in His glorified state as Son of Man, beautifully typified in the wood of the acacia tree covered over with gold. The trees seen in the valley back of "the camp at rest," on the chart, represent them. They grew in the desert where nothing else could grow—a beautiful type of Christ as Son of Man, who in God's sight was "a root out of dry ground."<sup>s</sup> "He grew in favor with God and man"<sup>t</sup>—Eternal Life manifested where everything was opposed to it. The tree was covered with thorns, reminding us of Him who was crowned with a crown of thorns. The wood was almost proof against decay, reminding us again of Him whose body saw no corruption; when pierced, the gum-arabic used for medicinal purposes flowed from its wound, speaking again of that blessed One from whose pierced side flowed that which had power to heal the sin-sick soul. But in the Table this wood was overlaid with gold—a type of His divine glory.

<sup>s</sup> Isa. liii. 2.  
<sup>t</sup> Luke ii. 52.

**Shittim-wood.**

**The border and crowns.**

The Table had its crown of gold and the border its crown of gold, for the typical meaning of which see Heb. ii. 7. We see here "Jesus crowned with glory and honor," and how that glory and honor are bound up in the maintenance of His people in their position! Not one loaf could ever fall from the table.

**The border.**

There was a border of a handbreadth, which speaks to us of the hand in which we are kept in perfect safety.<sup>u</sup>

<sup>u</sup> John x. 27-29.

**The shew-bread.**

Twelve loaves of unleavened bread were placed on the table<sup>v</sup> fresh and hot from the oven each sabbath day, the old ones which had remained the complete cycle of time (seven days) being removed and becoming food for the priests, to be eaten in the

<sup>v</sup> Lev. xxiv. 5, 8.

*Holy Place.* The twelve loaves represented the twelve tribes of Israel. In Solomon's temple there were ten tables, not twelve, for perfection was not yet reached; in Ezekiel's temple there will be none, because the type will be needed no more, for Israel will be enjoying the fullness of blessing, made the head of all nations. Now it is night-time for Israel; the sun, for her, is hidden away in the heavens, and she is scattered among the nations, lost to our view; but the Lord's eye is upon her, and she is preserved and maintained, and in His own time will be made manifest, when He "shall arise with healing in His wings" for her. But if the earthly people are maintained through all opposition, may we not learn here how He maintains His heavenly people in the position and relationship into which He has brought them? The believer is dead, buried, risen, and seated in the heavenly places in Christ, blessed there with all spiritual blessings, and maintained there incessantly, where the divine light of the sanctuary falls upon him. "He ever liveth to make intercession for us;" He is the advocate with the Father. The fullest provision is thus made to keep us where He has brought us, in spite of the opposition of the wicked spirits we have to contend with; and this not only to maintain us in our position, but also in communion."

*10 Rom. viii.  
32-39.*

The loaves were put on fresh and warm from the oven; the sinner passes through the oven of conviction, and then rests on Christ. Each loaf rested upon the Table for itself; so each sinner must rest on Christ alone for himself. Sweet frankincense, type of the fragrance of Christ's atoning work, was put on each loaf, and filled the Holy Place with

sweet odor—a type of Christ maintaining His people, and presenting them in God's presence in all the efficacy of His blessed work on the cross and the value of His Person.

**Covering of the table.** When preparing to march, the Table was covered with a cloth of blue, upon which were placed the vessels and the continual shewbread, and then all covered with a scarlet cloth, and over all again a covering of seal-skins. Here we have the loaves (type of believers) maintained in position and communion when on the march, presented to us as a heavenly people in the blue, a redeemed people in the scarlet, a protected people in the seal-skins.

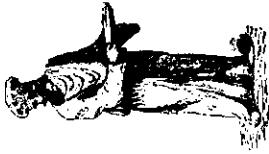
NO. 15.—THE GOLDEN CANDLESTICK. (Ex. xxv. 31-40.)

**The golden candlestick.** The Golden Candlestick was made of pure gold—no other kind of metal, no wood, no mixture of any kind. In our money, it was worth \$26,280. It was beaten work, not cast in any mould. It had six branches and the main stem, or shaft. Each branch had a bud, a flower, and on top three almonds in which the lamp was placed, and so arranged as to throw its light over against the candlestick. It was to give light in the Holy Place at night, Aaron lighting the lamps in the evening.<sup>z</sup> This was the light z Ex. xxx. 7. 8. of the sanctuary. It is the fullness of the Spirit;<sup>y</sup> y Rev. iv. 5. hence light and power. Isaiah xi. 1, 2 gives us a view of this candlestick, with its main stem and six branches, and shows it to be CHRIST IN HIS INFINITE FULLNESS FOR HIS PEOPLE.

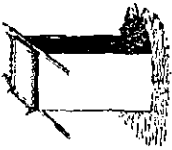
There were no measurements given concerning the candlestick; and *who* can measure the fullness of Christ? "In Him dwelleth all the fullness of the



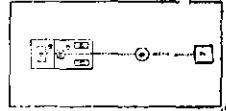
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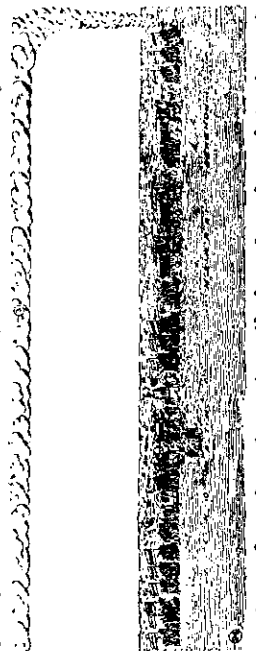
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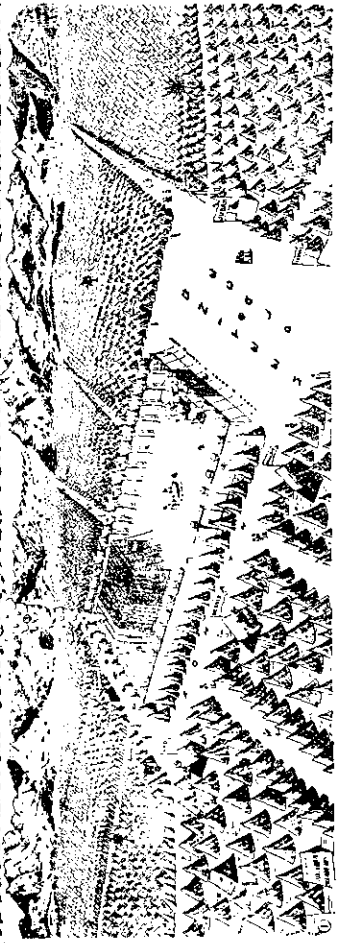
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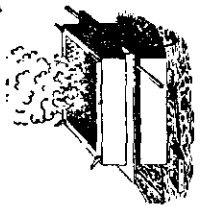


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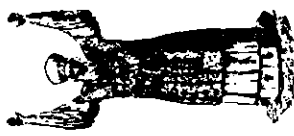


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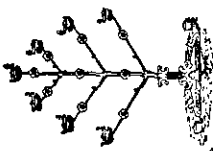
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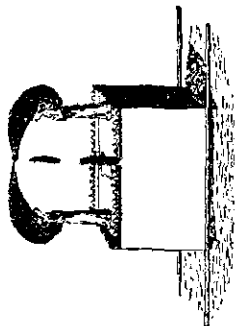
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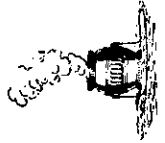
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Godhead bodily;” who can or dare try to measure that? Thank God, He is immeasurable, and we are complete in Him”—not only fullness of blessing, but fullness of light. All true light that has come to man has come from Heaven. The candlestick had six branches, three coming out of one side, and three out of the other—light from the sanctuary throwing its rays upon man, this side of the cross and that side—backward from the beginning of time, forward to the end of it. The blessed rays of this light were seen in the garden, after sin had come in, in these words, spoken of the woman’s promised seed: “It shall bruise thy head.” It will shed its rays on down through time until we reach the blaze of the eternal day.

**Beaten  
gold.**

The candlestick was of *beaten gold*—beaten at the foot of Mount Sinai—type of Christ made a curse for us.<sup>a</sup> Oh, how He was beaten! It was all pure gold—the divine aspect of the Person of Christ. The human seems to be lost sight of here, because of the infinite fullness displayed.

<sup>a</sup> Gal. iii. 13.  
Isa. liii. 5.

It was made in the shape of an almond, which speaks to us of resurrection,<sup>a</sup> the word meaning wakeful, or to hasten.<sup>b</sup> The almond is the first tree to show signs of life in the spring, speaking thus of Christ, the first-fruits from the dead. A beautiful type of this is Aaron’s dead rod, brought forth at the sin of Korah<sup>c</sup>—a dead rod which springs into life and brings forth what we have here on the branches of the candlestick: buds, flowers, and fruit. It is Christ as the *corn of wheat falling into the ground, dying, springing up, and bringing forth much fruit in resurrection.*<sup>d</sup> The candlestick was thus covered with the earnest of fruit, and with fruit

<sup>a</sup> Num. xvii.  
<sup>b</sup> Jer. i. 11, 12.

<sup>c</sup> Num. xvii.

<sup>d</sup> John xii. 24.

itself—type of believers in all dispensations, for they are all the fruit of His toil and sufferings.

**Three almonds**

The three almonds on top of each branch speak of divine testimony. In the centre of these three almonds the lamp which gave light was placed. When Christ was here, He was “the Light of the world;” but man hated that light, and put it out at the cross. Now Christ is no more the light of the world directly, but indirectly through His people,—like the moon, in the absence of the sun. He says, speaking of those who are the fruit of His toil and sufferings, “Ye are the light of the world.”

**The lamps.**

This vessel, containing the oil, and resting in the heart of the fruit, speaks of the new heart which we receive when born of God. The oil is a type of the Spirit of God dwelling in us, thus giving out light; but the light was to be all thrown over against the candlestick, and thus bring out the beauty of it; we are to “let our light so shine before men, that God may be glorified.”<sup>e</sup>

**The oil.**

God has caused all the light of His glory to shine in the face of Jesus Christ;<sup>f</sup> and now, as we gaze there, we are changed into His blessed image; and the more we are so changed, the more our light manifests Him.

<sup>e</sup> Matt. v. 14, 16.

<sup>f</sup> 2 Cor. iv. 6.

These lamps had to be renewed with pure olive-oil; and if we want to be *filled* with the Spirit, which we are commanded to be,<sup>g</sup> we must walk so that the Spirit be *ungrieved*.<sup>h</sup> The lamps had also to be trimmed and kept in order by Aaron each morning. All waste material that would cause the lamp to give an uneven light, or would hinder it from giving a bright light, was removed by the golden snuffers in the hand of the high priest, type of Christ as our

<sup>g</sup> Eph. v. 18.

<sup>h</sup> Eph. iv. 30.

**The snuffers.**

High Priest, who has to remove the ways of the flesh from us (sometimes by sickness) that we may give a more even and bright light for Him.

The main stem had four almonds on the top of it, speaking to us of how the fruit of His toil and sufferings will come from the four points of the compass, four speaking of universality.

In Solomon's temple there were ten candlesticks.<sup>f</sup> *2Chron. iv. 7.* Twelve would have meant perfection, but the temple was not that yet, only the type of it. In Ezekiel's temple there will be *none*. Why? Because the Lord Himself will be there.<sup>j</sup>

Its  
covering.

When on the march, it was covered with a cloth of blue—the heavenly color—for all true light has come from Christ in the sanctuary above; and even this, with all its vessels, must be covered with a covering of seal-skins.

*j* Ezek. xlviii.  
35.  
Rev. xxi. 23,  
24.

#### NO. 16.—THE GOLDEN ALTAR. (EX. xxx. 1-7.)

The golden  
altar

The Golden Altar was made of shittim wood covered over with gold. It was two cubits high and one cubit square. It had one golden crown and four horns, one at each corner, pointing outward and upward. It stood in the holy place, near the beautiful veil, directly in front of the ark. Sweet incense was offered on it daily by the high priest.<sup>k</sup> *Ex. xxx. 7, 8.* It had two rings underneath the crown, in which the staves were put, by which it was carried.

Contrast it with the brazen altar, which stood in the court, at the gate. At the brazen altar *all* the sacrifices were offered up, all the blood was shed. At the golden altar there were *no* sacrifices to be offered up, but the blood shed on the day of atonement must be put on the horns of it<sup>l</sup>—emblem of *Ex. xxx. 10.*

the infinite value which God sees in the work of Christ on the cross. On the brazen altar the sacrifices were consumed by the holy fire; on the golden altar the incense was consumed by the same fire, filling the holy place with sweet fragrance. The brazen altar speaks of Christ on the cross, meeting the sinner's need; the golden altar, of Christ in the glory, standing in all the acceptability of His blessed Person and the sweet fragrance of His atoning work, meeting the needs of the saints in worship and prayer.

**The horns.** The four horns with the blood upon them speak of the POWER of *that blood in God's holy presence.*

**Coverings.** When on the march the altar was covered with a cloth of blue, and over that the protecting covering of seal-skins. Christ in heaven is our altar, for it is there we worship, and He must be held as such and defended as such unflinchingly.

#### THE INCENSE. (Ex. xxx. 34-38.)

**The Incense.** The Sweet Incense was composed of four ingredients, but the four are divided into three and one. The sweet frankincense stands out from the rest as being distinct from them, but *added* to them. Do not the first three speak of prayer, worship, and the spirit in which all is to be offered up in?<sup>m</sup> Here the prayers of saints are spoken of as incense: in Revelation viii. 1-3 the angel priest (who is evidently Christ) is standing at the golden altar, adding incense to the prayers of saints. m Rev. v. 8, margin.

**Stacte.** Stacte was obtained from a tree on mountains of Gilead, and flowed spontaneously from it—no piercing nor effort of any kind needed. All our prayers and worship must come from within, our need ex-

citing prayer, our overflowing hearts pouring out their praises.

**Onycha.** Onycha, we learn, was procured from the perfume

crab, obtained only in the depths of the Red Sea.

**Galbanum.** True prayer must come from the *depths* of our hearts. Galbanum was obtained from a shrub which

*grew on the highlands of the mountains of Syria.*

In worship we go *up* to God with hearts overflowing with thankfulness and adoration. But to these three

**Frankincense.** must be added the sweet frankincense, which was obtained from a small tree by an incision made in

the evening, when it oozed out through the night.

And what is like the sweet fragrance of Christ's work on the cross? of His wounded side? of the night He had to pass through?

The high priest would take the first three ingredients and add to them the sweet frankincense, and then present them to God upon the golden altar there, to be consumed by the holy fire. This is part of Christ's present work in the glory for us. All our prayers and worship must be offered through Christ, and He as our great high priest adds to them the sweet fragrance of His atoning work, which makes them acceptable to God.

#### NO. 17.—THE BEAUTIFUL VEIL. (EX. XXVI. 31-33.)

The Beautiful Veil separated the holiest from the most holy place. It was suspended from the top of four pillars. These were made of acacia wood covered over with gold, and they rested upon four sockets of silver. The veil was a type of Christ's flesh,<sup>n</sup> for we read in God's word that all who believe in Christ have boldness to enter into the holiest "By a new and living way, which he has

<sup>n</sup> Heb. x. 20.

consecrated for us *through the veil*, that is to say, *his flesh*." When He was going into death He cried, "It is finished;" and the veil was rent from the top to the bottom by God's own hand, thus declaring to all that the way into the holiest was now open. Under the law God was *shut in*, the sinner *shut out*, and God's stern voice heard saying, "Stand afar off and worship;" but now we hear Him saying, through a rent veil, "Draw near." Thank God, this is our happy privilege.

This veil was made of the same materials as the hangings to the gate, but the veil had cherubims wrought on it. Thus the veil could not be rent until the righteous claims of God's throne had been met: justice now satisfied, judgment now having fallen upon One who had met everything, God could, and did, show His acceptance of that work by rending the veil.

**Four  
pillars.**

The four pillars speak of the four Gospels. Three of them speak of the rending of the veil. John does not. He speaks of the true light shining, from the beginning of his gospel, so that the veil is supposed to be rent. But these rested no longer upon sockets of brass, but on sockets of silver—*atonement money*. Judgment was now a thing of the past for all who came in, as atonement had been made. What rest this gives the conscience, to know all has been met according to God's mind! What assurance it gives us as we pass within the veil and tread the courts of the holiest and stand in God's presence in adoration and worship! Oh, may we spend much of our time here, away from the impure atmosphere of the world, breathing the pure atmosphere of *His Presence!*

## NO. 18.—THE HOLY OF HOLIES.

**The most  
holy place.**

The Holy of Holies was the most sacred apartment of all. It was God's dwelling-place in the midst of His people. Here no person was allowed to enter but Moses and the high priest—the high priest but once a year, on the day of atonement, having on the clean linen garments,<sup>o</sup> and *with the blood* of the sin offering. He sprinkled it once on the mercy-seat, and seven times before the mercy-seat where he stood.<sup>p</sup>

<sup>o</sup> Lev. xvi. 4  
15.

Here no voice was heard but God's; here no natural or artificial light was allowed—God's presence was the light of it. There were two pieces of furniture: the ark—God's throne—and the censer.<sup>q</sup> Here God communed with Moses from the mercy-seat. The holy of holies is a type of the heaven of heavens, God's dwelling-place, which was inaccessible to man under law, but in which all true believers have now "liberty to enter by the blood of Jesus, by a new and living way, which He hath made for us, through the veil, that is to say, His flesh."<sup>r</sup>

<sup>q</sup> Heb. ix. 3, 4.  
<sup>r</sup> Heb. x. 19-22.

The holy place and the most holy are now one for us, as at the cross the hand of God rent the veil from the top to the bottom.

NO. 19.—THE MERCY-SEAT, THE CHERUBIM, AND THE ARK. (EX. XXV. 17-23.)

**The  
mercy seat.**

The mercy-seat was to be of pure gold, beaten work, no mixture of metals, no wood, all gold. It fitted inside the crown, on the top of the ark, and thus was held in its place and formed a cover for the ark.

Seven things are stated about it:

First, It was God's resting-place. It, with the ark, was God's throne in Israel.

Second, It was there He *met* with Moses.<sup>a</sup> z Ex. xxv. 22.

Third, It was there He *communed* with him.

Fourth, From there He issued all His commands for Israel.

Fifth, It was there He *manifested* Himself to Moses.<sup>t</sup> t Ex. xxv. 22.  
Num. xii. 8.

Sixth, It was there the blood of the sin offering, that was shed on the day of atonement, was sprinkled by the high priest.

Seventh, It formed a covering for the ark, not to be removed by any one but Moses.<sup>u</sup> u Ex. xxv. 21.

It is a type of Christ as our propitiation,<sup>v</sup> which v Rom. iii. 25.

means to cover, to propitiate, not to *reconcile*. God never was estranged from man, *He* never was an enemy to man; but man has been estranged from God, and his carnal mind is enmity to God;—God is now, through his servants, beseeching man to be reconciled to Him.<sup>w</sup> But a propitiation had to be made; God's throne had been insulted, its laws w 2 Cor. v. 19,  
20. broken, God's wrath had to be appeased. This Christ has done. "He is the propitiation for our sins, and not for ours only, but for the sins of the whole world."<sup>x</sup> There is efficacy enough in Christ x 1 John ii. 2  
iv. 10. and His work to cover up all; but, alas, all will not come.

**The Cherubims.** The Cherubims were made of the same material as the Mercy-Seat; and they were fixed firmly upon the ends of it, with their wings extended over it, and their faces turned down to it. They are a feature of the throne of God, "and are always seen in connection with the display of judicial authority." Let us look at them in their different aspects:

First, At the east end of the garden,<sup>y</sup> with a flaming sword, to keep the way of the tree of life. Here they appear to be looking out, demanding a proper sacrifice.

Second, On the Mercy-seat, looking down upon the blood,<sup>z</sup> where it was sprinkled, and where God was resting. The sword had done its work and was gone, and they were satisfied. z Ex. xxv. 20.

Third, In Solomon's temple, looking inward toward the house, all covered with gold,<sup>a</sup>—delighted, more than satisfied. a 1 Kings vi. 23-29.  
2 Chr. iii. 13.

Fourth, In Ezekiel's vision<sup>b</sup> they are seen bearing the throne and its occupant upward, away from Israel, because of their sin. b Ezek. ix. x. xi.

Fifth, In Revelation they stand ready to carry out the commands of the One on the throne.<sup>c</sup> This world has insulted the throne of God; and if it will not repent and accept mercy, then it must bear the judgments of God, which will be terrible. c Rev. iv.

#### The ark

The Ark was made of shittim-wood, overlaid with gold<sup>d</sup> within and without. It was two cubits and a half long, one cubit and a half wide, and one cubit and a half high. It had a crown of gold around the top, inside of which the Mercy-seat fitted; it had four rings of gold, two on each side, in which were placed the staves of shittim-wood, covered over with gold, for it to be carried aloft on the shoulders of the Kohathites. d Ex. xxv. 10-16.

#### The contents.

In this Ark were placed the two tables of the Law at the foot of Mount Sinai. Later on in the history of Israel the pot of manna and Aaron's rod that budded were placed in it also. When it reached Solomon's temple the rod and pot of manna were gone, and only the law remained. In Ezekiel's

temple there will be no ark: there will be an altar of burnt-offering and an altar answering to the golden altar called the table of the Lord,<sup>e</sup> the former e Ex. xli. 22. speaking of an accomplished work; the latter, of the infinite value and sweet savor of that work. No ark will be there, because the Blessed One that the Ark typified will be there; for it will be said in those days, "The Lord is there."<sup>f</sup> f Ez. xlviii. 35.

The Ark, then, with the two tables of the Law, is a type of Christ, who had the Law in his heart,<sup>g</sup> and who meditated on it day and night.<sup>h</sup> With the sprinkled Mercy-seat on the top of it, it formed the throne of God: hence it was a symbol of His presence. No one was allowed to approach it in the Holy of the Holies but Moses and Aaron. Moses, type of Christ as our Mediator, was allowed to approach it at all times without a sacrifice;<sup>i</sup> Aaron i Ex. xxxv. 22. xxxiv. 34, 35. once a year, *but not without blood*,<sup>j</sup> for he is type of Christ, bringing others in with him. j Lev. xvi. 2.

Now let us look at the movements of it:

**The ark at rest.**

When it was at rest in the Holy of Holies, God's visible presence was seen in the pillar of cloud which rested upon it.<sup>k</sup> Hence it became the rallying point for all Israel,—the center to which they all gathered. They knew no other center than this. Every eye was turned to it,—blessed picture of the One who has said, "Where two or three are gathered together *in my name*, there am I in the midst of them." He is our center,—the Lord in the midst of His own.<sup>l</sup> k Num. xii. 8.

**The ark on the march.**

The normal and God-appointed place for the ark was in the center of His people: six tribes in front and six in the rear, directly in front of the standard of Ephraim. This is referred to in Psalm lxxx., l Psa. xxii. 22. Heb. ii. 12.

1 and 2; but on two occasions, and only two that I know of, was this order not carried out. When ready to begin their march from Mount Sinai Moses turned to Hobab and desired him to accompany them, and be eyes to them." Then "the ark went m Num. x. 31. *before them in a three days' journey* to search out a resting-place for them." What a reproof to Moses, n Num. x. 33. and what a lesson to us! God does not want a Hobab's eyes nor wisdom to guide His people and find a resting-place for them. Hobab might be well acquainted with the desert and its green spots,—its pastures and springs and watercourses,—but did he know it better than God?—or did he know God's way for His people?—he might be able to guide *his father's flock* in the desert, but not *God's flock*. But notice the ark went a three days' journey from Mount Sinai before it rested in the wilderness of Paran, which means adornment. Thus a three days' journey from Sinai's blackness on the head of Jesus sees Him raised from the dead. Thence flows abounding grace to us,—the place of rest and of adornment, for on resurrection-ground only we are adorned with the graces of the Spirit, and we have rest.

Dead to the law, we are in Him who is risen from the dead.<sup>o</sup>

o Rom. vii, 4.

At the crossing of the Jordan was the second occasion that it went before the people, and here it went two thousand cubits (nearly one mile) in front of them.<sup>p</sup> Now, as on three other occasions, it is borne on the shoulders of the priests instead of the Kohathites. The pillar could go before them through the desert, but not at the Jordan. At the Red Sea it went behind them, and the shepherd's rod cleft

p Joshua iii.  
3, 4.

The ark  
crossing  
the Jordan.

a way through the waters for the people. Now at the Jordan the pillar is not seen; but the ark, borne on the shoulders of the priests, takes its place, and by it the waters of the Jordan are divided,—beautiful type of Christ cleaving a way through the waters of death for us by the sacrifice of Himself. The cloud, a symbol of God's presence and of the Holy Spirit, could protect them from their enemies behind them at the Red Sea, and could lead them through the desert and seek out a resting-place for them; but it is Christ, and Christ alone, that can divide the Red Sea and the Jordan for them.

Here the ark was to be two thousand cubits in front of them. The command was, "Come not near unto it *that ye may know the way.*" Christ must have His place of pre-eminence in everything<sup>9</sup> if we 7 Col. i. 18. are to know *the way* He, in His wonderful grace, has opened up for us through death into our heavenly inheritance.

**The ark in  
the midst  
of Jordan.**

And now when the feet of the priests who bare the ark were dipped in the brim of Jordan the waters were divided and stood in a heap by the city Adam, about seventeen miles above Jericho, and from there to the Dead Sea, a distance of about twenty miles by the course of the river, the waters failed and the river dried up when it was at its very highest, "for Jordan overfloweth all his banks at the time of harvest." What dried it? That which was a type of God manifest in the *flesh*—the Lord Jesus Christ! Look at that as it moves slowly down into the Jordan until it reaches the lowest, the depths of Jordan, and then the priests' feet stood firm until all the people passed over; reminding us of Christ, whose feet stood firm in judgment and

death for us, until in the mind of God the whole redeemed host passed over. At the Red Sea the waters were to be seen like a wall on both sides: here the waters were removed to such a distance they could not be seen,—no fear, no anxiety; the ark stood between them and the waters above; the Red Sea they crossed in the night-time, the Jordan in the day.

The ark at war in the land.

The river crossed, the people circumcised, and the reproach of Egypt rolled away, the Passover kept, and the old corn of the land eaten and enjoyed, they now march upon Jericho. But notice the order: the armed men before, and then seven r Joshua vi. priests with rams' horns just in front of the ark, and all the rest of the people behind it. The ark is in the centre again, but not in the same order as in the wilderness, for now they were in the land and contending for their possessions. Six days they compass the city, the seventh they compass it seven times, and then each man stands in *his own place* and shouts, and the wall of the city falls flat down and is taken. Here the ark was in their midst, symbol of Him who says "without Me ye can do nothing"; and who can stand before His people when He has His place and they are acting according to His mind.\*

The ark between Ebal and Gerizim.

Ai being taken, the way was opened up for them to pass to this valley between \* Ebal and Gerizim, and for God in a formal way to take possession of the land in and through His people, and this must be done in a place hallowed with sweet and blessed memories of the past: no other place in the whole land so suitable as this. Here, nearly five centuries before, God had met with Abraham and made a cov- s John iv, 4. Rom. viii. 31. \* Josh. viii. 30 -35.

enant with him that his seed should possess this land<sup>t</sup>; here under an oak Abraham had built an altar; here Jacob had buried the idols brought by his family from Padan Aram<sup>u</sup>; here Joseph had come to seek his brethren when they sold him,<sup>v</sup> and it is here they buried his bones, which they carried with them out of Egypt.<sup>w</sup> Here now the ark is carried for the second time on the shoulders of the priests, and the people rally around it: six tribes on Mount Ebal on one side of it, and six on Mount Gerizim on the other side. Here Joshua erects an altar and offers sacrifices to God in the midst of His people, taking possession of the land, standing upon ground where their forefathers had stood, and where God had covenanted with them to give them the land. What thoughts must have filled their minds!—what gratitude their hearts!—as they assembled around the ark, the type of the Lord Jesus Christ in the midst of His people, on resurrection ground.

t Gen. xii

u Gen. xx.

4,

v Gen. xxxv

14.

w Josh. xxi

32.

\* \* \* \* \*

The ark in  
the hand of  
the enemy.

Years had rolled by since the blessed scene just described.<sup>z</sup> Failure, sad failure, on the part of Israel in the land had been fully manifested; and Israel, now smitten before their enemies, thought of the ark and what wonders it had wrought for them in the past. They said, "Let us fetch the ark of the covenant of the Lord out of Shiloh unto us, that when *it cometh* among us *it may save us* out of the hand of our enemies." Here we find the ark in the hands of wicked men, and they expect deliverance from their enemies by it; but God will not assimilate Himself with sin, nor with wicked men who practice sin. They may shout and make a great

z 1 Sam. iv.

noise, and may even flatter themselves that the victory is theirs; but God is holy, and sooner than be identified with such He will "deliver His strength into captivity, and His glory into the enemy's hands."<sup>1</sup>

<sup>1</sup> Psa. lxxviii.  
61.

The next day the battle is fought: the ark was taken, and thirty thousand men of Israel fell. Was God's hand shortened, that it could not save? Was His ear heavy, that it could not hear? No; but Israel was in such a wretched condition that God could not go on with them until they confessed their sins and judged themselves, which they did some twenty years afterwards on the same battlefield, and were victorious.<sup>2</sup>

<sup>2</sup> 1 Sam. vii.  
4-12.

But to return. The Philistines now took the ark to Ashdod<sup>a</sup> and set it in the temple of Dagon beside their god; and exulting in their grand victory, they feel safe. Night overshadows the city, and all lie down and sleep in peace. Will God work for His glory independent of His people, or will He allow the enemy to triumph and have things his own way? The morning arrives, and they feel a little anxious about their prize, and go down to see it; but alas, their god has proved that he has a powerful enemy in his own temple. Dagon is lying prostrate before the God of Israel. But they will give him a second chance: it may have been an accident. They feel a little uneasy, but they lie down to rest. God will now deal more severely with their god; and in the morning all that was like man about the god is broken to pieces: that which resembled a fish alone was left. God had taken vengeance on their god; but now He will judge the Philistines by sending a disease among them, and many of

<sup>a</sup> 1 Sam. v.

them die. God is vindicating His character! They cry out with distress, and the ark of God is sent to Gath, a city in the southern part of their land; but here God wrought again for His glory, and a very large number died with the same disease, and now it must leave. God was fighting His own battles singly and alone. He loves to make use of His people for this, but He does not need them.

The ark is now sent to Ekron, a city away in the northern part of their territory. God was fighting His way back to His people, and He was getting nearer home,—a few miles more and He will be *in the land*; but He has another battle to fight. The men of Ekron were smitten so that the cry of the city went up to heaven.<sup>b</sup> Thus we see how God wrought for *His glory*. His march was a march of triumph: victory after victory, their god broken in pieces, their best warriors lying cold in death, their land marred with mice, death and destruction marking the pathway of the ark; and now it is sent home<sup>c</sup> on a new cart drawn by two milch kine, which, guided by an unseen hand and fenced in by an unseen power, left their calves behind and brought up the ark to Beth-shemesh in the time of harvest. As at the time of harvest it crossed the Jordan, so at the time of harvest it returns from the Philistines. It is always a time of harvest when God comes in grace to dwell with His people, and when they are in a fit state to receive Him. The men of Beth-shemesh rejoice to see the ark, and offer the two cows as a sacrifice: the Philistines offered no sacrifice.

But God must maintain His holiness in the land among His own people as well as among the Philistines. Hence when the men of Beth-shemesh re-

<sup>b</sup> 1 Sam. v. 12

<sup>c</sup> 1 Sam. vi.

moved the mercy-seat and looked into the ark, fifty thousand three score and ten of the men of the place died. When they looked into the ark they saw the tables of stone—the Law. As long as they allowed the Mercy-seat to remain in its proper place between them and the Law they were safe, as we have seen this was typical of Christ and His atoning work on the cross. Remove that, and all the Law can do is to minister death.<sup>d</sup>

*d* 2 Cor. iii. 7.

The ark on its way to its final resting-place.

The ark was now taken to Kirjath-jearim and put into the house of Abinadab, and Eleazar his son set apart to attend to it.<sup>e</sup> Here it remained nearly one century,—type of Christ in His rejected state as Israel's Messiah and King,—never again being taken to the tabernacle. It was on its way to its final resting-place, not in the tabernacle but in the temple. The men of Kirjath-jearim esteemed it, and felt perfectly safe with it in their midst. They gave it its proper place and reverence; not like the men of Beth-shemesh. None but redeemed ones, *who are going on with God*, can do this.

*e* 1 Sam. vii. 1, 2.

God will maintain His holiness and vindicate His character in the midst of His enemies. He will also teach His saints that holiness and reverence must characterize those who approach Him.

Here, then, the ark abode for nearly a century; for David tells us that during Saul's reign they inquired not at it.<sup>f</sup> From here it was taken to the house of Obed-Edom, where it remained three months, bringing blessing on Obed-Edom and all his household. During those three months David learned the mistake he had made in imitating the Philistines in carrying the ark on a new cart. God does not want His people to imitate the world or

*f* 1 Chr. xiii. 3, 2 Sam. vi.

the false profession around them in *anything*, but especially not in handling *Divine* things. David had been driven to search the Word, and there learn how and by whom the ark should be carried; and now all Israel were gathered to bring up the ark, and the Levites took up the ark and carried it upon their shoulders by the staves. Here God's order was strictly adhered to. In its journey from the house of Abinadab to the house of Obed-Edom the day commenced with joy and gladness and ended in sorrow, because David was imitating the Philistines and not observing "God's due order." <sup>9</sup> But <sup>10</sup> *1 Chr. xv. 13* the day it was brought from the house of Obed-Edom to Mount Zion to the tabernacle David had prepared for it was a day of joy and gladness without a cloud. "God's due order" was observed. Oh, what a lesson for all who are handling divine things. God's order must be observed and adhered to strictly, if we are to have a day without a cloud, a day without a sorrow.

Notice the order: the Levites lifted the ark, then seven sacrifices were offered up; the Levites played, the singers sang, David danced, and with shouting and the sound of a trumpet the ark entered Jerusalem. What a day of joy! God had been obeyed, and His word strictly carried out. The ark was now carried in and placed in the midst of the tent, and David sacrificed burnt offerings and peace offerings before it, and then blessed the people and gave each a loaf of bread, a flagon of wine, and a piece of flesh.<sup>a</sup> Here the ark remained between <sup>b</sup> *1 Chr. xvi. 1-3* thirty and forty years; and then, when the temple was completed, it was carried by the Levites and put into its final resting-place<sup>c</sup>—the Holy of Holies. <sup>d</sup> *2 Chron. v.*

The ark in  
David's  
Tabernacle  
at Jerusa-  
lem.

Its staves were drawn out,—its traveling days were over,—type of our Lord, who is going to find His resting-place in the midst of His people.<sup>j</sup>

*j* Zeph. iii. 16  
17.

When Jehovah wanted the people to march, the pillar of cloud was lifted up, the silver trumpets in the hands of the priests gave a prolonged blast, and Aaron and his sons proceeded to cover the furniture, the ark being first. It was first covered with the beautiful veil—Christ's flesh: thus the divine was hid in the human when on the march. Then it was covered over with sealskins, which speaks of the power of resistance,—Christ passing through this defiling scene, revealing its defilement, cleansing from it, but never defiled. Then it was covered with a cloth of blue, reminding us that He was from heaven, though traversing the desert with His people.

NO. 20.—THE GOLDEN CENSER. (Heb. ix. 4; Lev. xvi. 12, 13.)

**The golden  
censer.**

The censer was all of gold, and was used by Aaron on the Day of Atonement when he went into the Holiest. He put into it burning coals of fire from off the altar; and the sweet incense, beaten small, which he burned on the fire before the Lord. Does it not speak of the capacity and ability Christ, as our High Priest, has to offer up our worship and prayers to God, according to divine righteousness, adding to them the sweet perfume of His own infinite worth.

NO. 21.—THE HIGH PRIEST IN GARMENTS OF BEAUTY. (Ex. xxviii.)

**The high  
priest in  
garments  
of beauty.**

Here we have a picture of God's High Priest as he went into the Holy Place. Aaron was a type of

Christ as our Priest. He received his appointment from God.<sup>k</sup> "No man dare take this honor unto himself but he that is called of God." Christ took not this honor upon Himself.<sup>l</sup> God called Him to it as Son (and as Son He had title to it), and put Him into it because of the perfection of His blessed person as Son of Man. Thus He became God's High Priest after the *character* of the Aaronic priesthood, but after the *order* of Melchizedek. As to His qualifications for this: "He had to be made in all things like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make propitiation for the sins of the people."<sup>m</sup> Yet, although made like unto His brethren He was *holy, harmless, undefiled, separate* from sinners, and now made higher than the heavens.<sup>n</sup> If He took our nature upon Him it was "apart from sin"<sup>o</sup>;— the angel said to Mary, "That *holy thing* which shall be born of thee,"<sup>p</sup> &c. Before man fell in the garden, we see *innocent* humanity; in man outside of the garden we see *depraved* humanity; in Christ *Holy Humanity*.

As God's High Priest, then, here are seven things stated about Him:

First, "He was made like unto His brethren."<sup>q</sup>

Second, "He was tempted in all points like as we are, except sin."<sup>r</sup>

Third, "He made propitiation for our sins."<sup>s</sup>

Fourth, "He is touched with a feeling of our infirmities."<sup>t</sup>

Fifth, "He is able to succor," and to impart sufficient grace."<sup>u</sup>

Sixth, "Because of the unchangeableness of His

<sup>k</sup> Ex. xxviii. 1.

Heb. v. 4.

<sup>l</sup> Heb. v. 5, 6.

<sup>m</sup> Heb. ii. 17, Rev. vers.

<sup>n</sup> Heb. vii. 26.

<sup>o</sup> Heb. iv. 15.

<sup>p</sup> Luke i. 35.

<sup>q</sup> Heb. ii. 17.

<sup>r</sup> Heb. iv. 15.

<sup>s</sup> Heb. ii. 17.

<sup>t</sup> Heb. iv. 15.

<sup>u</sup> Heb. ii. 18.

Heb. iv. 16.

priesthood He is able to save to the uttermost those who come to God by Him." <sup>v</sup>

<sup>v</sup> Heb. vii. 24, 25.

Seventh, "He ever liveth to make intercession for us." <sup>w</sup>

<sup>w</sup> Rom. viii. 33, 34.

#### AARON'S CONSECRATION. (Lev. viii.)

#### Consecration of Aaron.

We must always see the difference between Aaron as a man and Aaron as a type of Christ. As a man he had to be washed all over, which is typical of "the washing of regeneration," <sup>x</sup> and go through the same ritual as his sons, to be consecrated; but as type of Christ he could be clothed with the garments of glory and beauty, and be anointed apart from and before consecration. Let us look at him, then, as a type of Christ clothed and anointed. <sup>y</sup> It was at the entrance of the tabernacle, in the presence of all Israel on the outside, and in the presence of Jehovah on the inside. <sup>z</sup> Here Jehovah and the people met together for one purpose, not merely as spectators, but to see God's High Priest clothed and anointed according to the word of Jehovah. <sup>a</sup> All being ready, Moses proceeded with the work in *divine order*. Being washed all over with water, he then put upon him the linen coat, denoting the spotless purity of the One he was a type of. The girdle of the same material speaks to us of service, and also of separation from defilement: it was to keep the coat, which was a loose one, in its place. Next was the robe, which was all blue: <sup>b</sup> this came down over the linen coat, and speaks of Christ being from heaven. On the bottom of the skirt it had pomegranates of blue, purple, and scarlet; and between each pomegranate there was a golden bell to make a sound when Aaron went into the holy place to

<sup>x</sup> Titus iii. 5.  
Heb. x. 22.

<sup>y</sup> Ex. xxiv. 5, 6, 7.

<sup>z</sup> Lev. viii.

<sup>a</sup> Lev. viii. 5.

<sup>b</sup> Ex. xxviii. 31.

minister. Christ never boasted beyond His measure in His path of service: the fruit and sound were equal,—a bell and a pomegranate. What a blessed sound! Yes, what sweet music is all Christ's service for us to God and to us. This robe must not be rent: hence all the openings must be bound around. There is no break in His service,—all is perfect. The ephod was next put on. This was made of gold, blue, purple, scarlet, and fine twined linen,—the same as the beautiful veil separating the Holy Place from the Most Holy, with the exception that there were *cherubims* wrought on the veil whilst here *gold* is wrought into the ephod by a cunning workman. Gold is a type of what is essentially divine: our High Priest is very God as well as very man. The ephod speaks of service: on it rested the two onyx stones, and the breastplate; it had two shoulder-pieces, on which these two stones rested, set in gold, and on the stones the names of the tribes of the children of Israel were engraved according to their birth, six on one stone and six on the other. They were borne up in memorial before the Lord on the shoulders of the High Priest: the lost sheep when found is laid upon His shoulders (place of omnipotent power) and brought home. These stones were encased in gold: if Christ maintains us in God's presence it is *according to divine righteousness*.

The breastplate was then fastened to these stones on the shoulders of the High Priest by chains of gold: it rested upon the heart or bosom of the High Priest, while made fast to the shoulders,—His love sustained by His power: the strength of His shoulders and the love of His heart bearing us in

memorial before God constantly, as trophies of His redeeming work on the Cross.

The mitre was then placed on his head, and the holy crown upon the mitre, and when this was done the High Priest was clothed. "Holiness to the Lord" was engraved upon a golden plate which was fastened to the mitre with a lace of blue,—always declaring His heavenly character, for He is the One who "bears the iniquity of holy things" in the heavenly places.

### THE CONSECRATION OF THE PRIESTS. (Ex.xxix.)

Aaron's sons must be consecrated with Aaron. They are a type of all believers in the present dispensation, who are all priests: <sup>c</sup>

c 1 Pet. ii, 5, 7.

First, *holy* priests, and as such can approach God, and offer up "spiritual sacrifices acceptable to God through Jesus Christ."

Second, *royal* priests, in which character we go out before men to act among them as such in a royal, dignified manner, doing good to all, leaving blessing behind us wherever we go, "showing forth the praises of Him who hath called us out of darkness into His marvelous light."

Let us look at the way they were consecrated, and we will see in it a beautiful type of how we are, too:

First, They were brought into the presence of Jehovah at the gate of the tabernacle. The sinner must first be brought into God's presence to discover the awful fact that he is *vile*, and *unfit* to stand in the presence of One before whom seraphim who have never come in contact with any defilement veil

their faces and cover their feet, and cry Holy, Holy, Holy.

Second, They then were stripped of their own clothes. The sinner must be stripped, and learn that he has not even an apron of fig-leaves to cover him from that all-seeing eye.

Third, They then were washed all over, which speaks of "the washing of regeneration."<sup>d</sup>

<sup>d</sup> Titus iii. 5.  
Heb. x. 22.

Fourth, They then were clothed with garments provided for them, clean linen,—a type of Christ, who is made unto us righteousness.<sup>e</sup> He is the best robe,—the wedding garment,—not to be purchased, but received.

<sup>e</sup> 1 Cor. i. 30.

Fifth, Then the sin-offering was brought before them, and Aaron and his sons all lay their hands on the head of it. Aaron, as type of Christ, had no need of this, for we see in *Him* the pure, holy, spotless One; but now He is "bringing many sons unto glory," and in their hands laid on the head of the sin-offering we may see that confession of the guilt of their sins and their need of redemption which for our Lord meant so much, when He, in His infinite grace, bore their sins, and confessed them as His own, and then bore the judgment for them. Here, then, Aaron's sons stand, and see their sins dealt with and put away, so God could pass over them until Christ would put them away on the cross.

Sixth, The burnt-offering was then brought, and they laid their hands upon it; and this being consumed on the altar, they saw their sacrifice accepted and themselves accepted in it.

Seventh, The ram of consecration was then brought, and they laid their hands on it: its life

was taken, its blood poured out and applied to their person: first upon the right ear, which speaks of receptiveness; then to the thumb of the right hand, which speaks of service; then to the great toe of the right foot, which speaks of walk. Thus the whole person, within and without, is consecrated to the Lord by the blood.

But one thing remains: they had to be anointed with oil,—type of the Holy Spirit by which we are anointed, and thus have power to act in the capacity of our position.

It was Moses, type of Christ as our Mediator, who consecrated them: they were not called upon to do it themselves. *All* believers are consecrated; and what we have to do is to own it honestly, and present to God that which *has been consecrated* to Him.

After all this was done to them, their hands were filled with the wave-offering, and they stood around the altar and waved it before the Lord. What a beautiful sight! Brought into the presence of God, stripped of their defilement, their sins put away, washed with water, robed, the blood applied to their persons, themselves anointed with oil, their hands are now filled with that which filled their heart,—Christ in all His preciousness and value.

Now they were allowed to go into the holy place, and do service; also to go to the brazen altar, and minister there: their ears open to listen to the voice of God, their hands to handle holy and divine things and do service in the tabernacle, their feet to tread the courts of the Lord's house,—what grace in all this! God will have redeemed souls minister to Him.

NO. 22.—THE HIGH PRIEST IN HOLY LINEN  
GARMENTS. (Lev. xvi. 4.)

**Holy linen  
garments.**

On the great day of atonement Aaron was to put on the holy linen garments, and having offered up the bullock of the sin-offering, take a censer filled with fire from the altar, and his hands full of sweet incense beaten small, and take of the blood of the bullock and sprinkle it once upon and seven times before the Mercy-seat where he stood. He was, thus attired, in the Holiest of all, a type of Christ in His spotless perfection and intrinsic righteousness carrying the infinite value of His work into God's presence for us. All these garments are called "garments of service," and show forth our Lord in His incessant service for us: service in the past upon the cross, now in the glory; and, in the near future, when He comes to receive us to Himself, and make us to sit down in His Father's house, He will then gird Himself and come forth and serve us still. Oh, may we be found occupying until He comes. f Luke xii. 37.

NO. 23.—THE GROUND PLAN OF THE TABERNACLE.  
(Ex. xl.)

**Ground  
plan.**

When each piece of furniture was placed in its proper place in the Court, the Holy Place and the Holiest, they formed the shape of the *cross*,—the brazen altar forming the base of the cross, the ark forming the top, the table of shewbread and the candlestick the arms. Now suppose the tabernacle to stand upon end (as represented on the chart), the altar represents Christ on the cross opening up the way to God, and the ark God's throne, as it surely

does. Can we get any higher than the throne? No! it is the highest point in God's universe. At the altar, which becomes the foot of the cross, we come as sinners, and have our sins put away by the blood poured out there: into the Holiest we enter as saints to worship. There the Precious Blood confronts us on the Mercy-seat, and gives us a perfect standing in God's presence, before His throne.

NO. 24.—ISRAEL ON THE MARCH. (Num. x. 14-28.)

On the  
march.

The divine order had to be observed when on the march as well as when in the camp at rest. Each tribe had its own place, which place was given to it by Jehovah himself. On the twentieth day of the second month of the second year the cloud was taken up from off the tabernacle, one month and twenty days from the time the tabernacle was set up. What busy days these had been! God getting His people ready to march: the priests were consecrated to their work, the Levites to theirs, the warriors to theirs, the lepers separated from them, the Passover observed (the only time it was in the wilderness), God thus reminding them that it is only those who are sheltered by blood and redeemed by power that can be guided by and walk with Him.

Why is the number two used so much in their start from Mount Sinai? Here we have two and ten coupled with each other: *second* month, *second* year, *twentieth* day. It reminds us of that passage of Scripture where God says, "Can two walk together except they be agreed?"<sup>9</sup> Their wills 9 Amos iii. 3. must now be lost in His. If not, then there would be a conflict. And oh, what a conflict!—to be

contending with Supreme Love, Supreme Power, Supreme Wisdom!

When the cloud lifted up, the two silver trumpets were blown by the priests, giving a prolonged blast,—the voice of the Redeemer heard through the word of God when ministered to our hearts in the power of the Holy Spirit. All was governed by these silver trumpets and the blast they gave.

Now all Israel was astir. The priests went into the tabernacle and covered the holy furniture. The tabernacle was taken down; and while the priests and the Levites were attending to this, all Israel were striking their tents and getting ready.

**Judah.** Now all being ready, the Pillar of Cloud commenced to move, and Judah's standard stepped into line after it. Thus Judah led the way,—that tribe from whom Christ came, according to the flesh,—Christ who ever goes before, and leads His people into rest,<sup>a</sup> “bringing many sons to glory.”

<sup>a</sup> Heb. ii. 10.

Then the two tribes associated with Judah, Issachar and Zebulun, fall into line.

**Gershonites.** After them the Gershonites, with the two wagons bearing all the curtains, coverings, and hangings, except the Beautiful Veil, which was put on the ark.

Then came the Merarites, with four wagons, bearing all the boards, bars, pillars, pins, cords, and sockets. The loving care of God is clearly seen. He will not have His people overburdened, *even with His work*. The Merarites have four wagons, because theirs was the heavier burden.

**Reuben.** Next to these came the standard of Reuben, a lesson so common in Scripture, the younger preferred to the elder. Reuben falls into the second

place, while Judah gets the first. "The first man is of the earth, earthy: the second man is the Lord from heaven."

Then the two tribes associated with him, Simeon and Gad.

**Kohathites.** Then came the Kohathites, bearing the holy furniture,—the ark with the rest, except on the two occasions mentioned before.

Here was God *in the midst* of his people, having them near unto Himself,—six tribes in the front, six in the rear. Also going *before them* in the Pillar of Cloud, fighting their battles, scattering their enemies, seeking a resting-place for them. Oh, what grace!

**Ephraim** Then comes the standard of Ephraim, and with him the tribes of Manasseh and Benjamin.

**Dan.** After them the standard of Dan; and with him the tribes of Asher and Naphtali.

Here was the best of military order. Each tribe knew the place assigned to it by Jehovah, and took it;—the descendants of the handmaidens of Rachel and Leah taking the rear, except Gad, who seems to have taken Levi's place,—grace putting him there.

**Gershon.** Notice how the tribe of Levi is divided. Gershon goes first, bearing the curtains and hangings. Does he not represent the evangelist and his work? Gershon means "expulsion," or "exile." Does it not speak of those who go forth in a world that refuses them, and where they are as exiles, while they come laden with the good things of Christ?

**Merari** Merari comes next, and his burden is heavy. The meaning of his name is "bitter." Does he not represent the pastor? The pastor's work is to

gather and shepherd the flock; and is not this *bitter* work, often?

**Kohath.** Kohath comes last of the Levites,—his name meaning “assembly”; and doubtless represents the teacher who has to do with the deeper things of God. D. L.