

TYPES AND SHADOWS
OF
CHRIST IN THE TABERNACLE

By **JAMES F. SPINK, F.R.G.S.**

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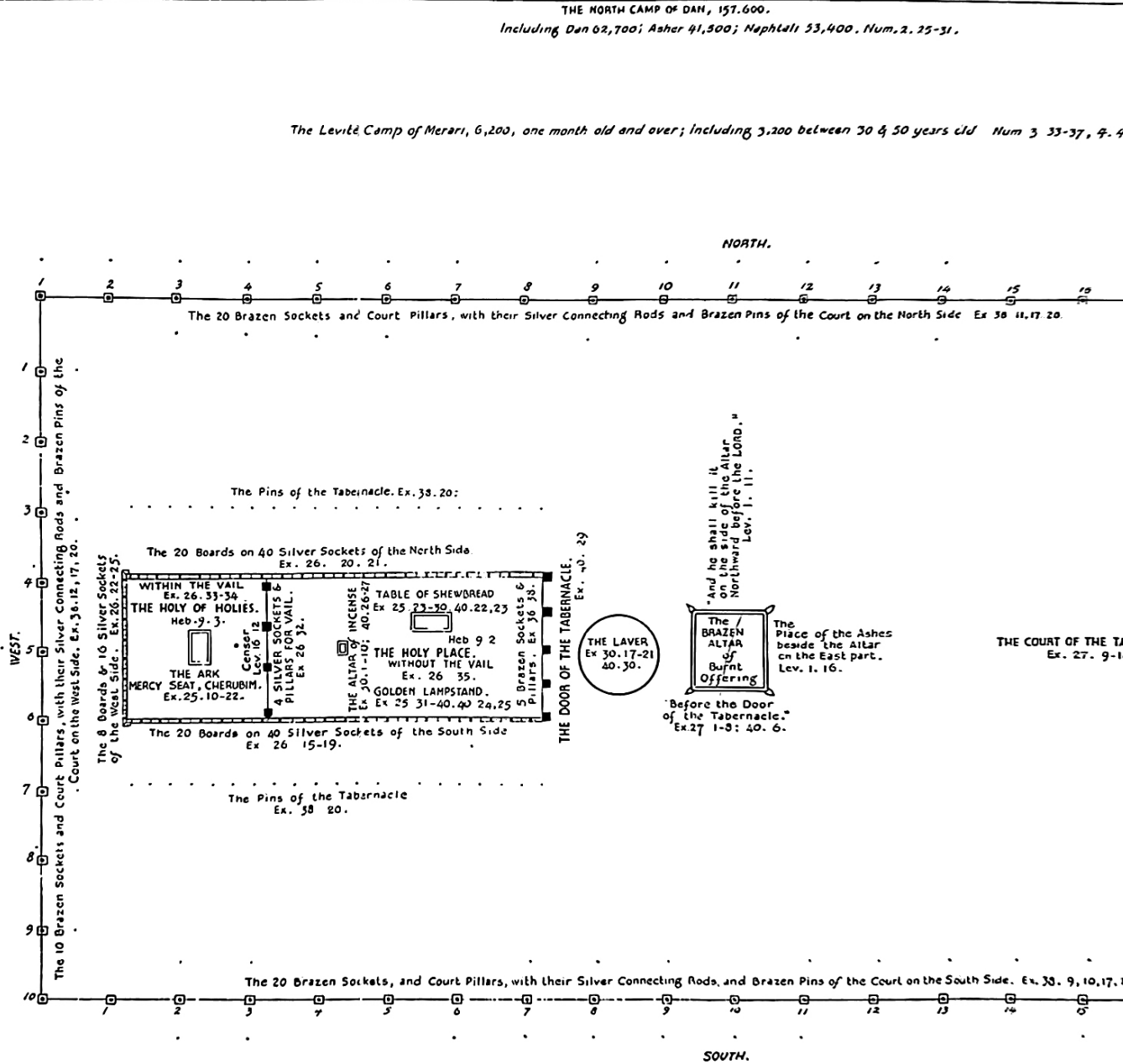
NEW YORK
LOIZEAUX BROTHERS

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PRINTED IN U.S.A.

THE WEST CAMP OF EPHRAIM, 108,100
 Including Ephraim, 40,500; Manasseh, 32,200; Benjamin, 35,400.
 Num. 2 18-24.

The Levite Camp of Gershon, 7,500, one month old & over, including 2,630
 Between 30 & 50 years old. Num. 3 21-26. 4. 38-41.



The Levite Camp of Kohath, 8,600 one month old & over; including 2,750 between 30 & 50 years old. Num. 3 27-32; 4. 34-37.

THE SOUTH CAMP OF RUBEEN, 151,450.
 Including Ruben, 46,500; Simeon, 59,300; Gad, 45,650, Num. 2 10-16.
 The total number in the 12 Tribes was 603,550, males from 20 years old and upward, plus 22,000 Levite males from a month old and upward.

PLAN OF THE TABERNACLE IN THE WILDERNESS
 Showing also the position of each of the twelve Tribes of Israel
 in relation to the Sanctuary as the Centre of the Camp.

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FOREWORD

DEAR BROTHER SPINK:

After reading your manuscript I can without reservation recommend your book to all Bible students.

The fact that there are available many books on this subject does not detract in any way from the value of the contribution you make to the better understanding of the wide range of truth dealt with.

The bringing together in such a readable manner not only that which you have gleaned from the writings of such gifted and honored servants of Christ as you name but also that which your own long and intensive studies of the Word have yielded, has resulted in a volume for which we bespeak a ready acceptance at the hands of the Lord's people, young and old.

That God, whose beloved Son is so faithfully presented in all the glory of His person and the efficacy of His work, may be pleased to bless the volume to the awakening of the heart affections of His people to Himself and of a more intelligent appreciation of the blessings and responsibilities, individual and corporate, into which He by grace has brought them is the earnest prayer of,

WALTER J. MUNRO.

New York City.

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Types and Shadows

*“ . . . Moses was admonished of God when he was about to make the tabernacle: for, See, saith He, that thou make all things according to the pattern showed to thee in the mount”
(Heb. 8:5).*

OUR God, what precious teachings come from Thee,
Sent in the volume of Thy Book to man.
Great and wondrous are Thy thoughts therein,
Revealed in type and shadow, as Thy Word we scan.
Until we learn to trace its central theme of gold;
See, thro' the types, the Person of Thy SON unfold.

The Tabernacle Moses built for Thee,
Reared its foundation on the desert sand;
Yet was he faithful in the task imposed
To build according to the pattern Thou hadst planned.
We thank Thee, Lord, Thy servant did the work so well,
That still today that structure, of Thy Son doth tell.

Its boards and bars; its silver sockets, all
Its furniture, and ark of purest gold;
The covering cherubim above the mercy seat,
With golden rings the carrying staves to hold;
Each its own type and shadow, tells that He, Thy Son,
Was ever in Thy mind before it was begun.

The table and the candle-stick for light;
The incense altar with its spices sweet;
The altar where the sacrifice was burned;
The laver with its mirrored top and brazen feet;
In each we see a shadow picture, clear and true,
Of ONE sent down from heaven, salvation's work to do.

Work of wise-hearted women, richly wrought
With thread of gold, of scarlet, and of blue;
The fine twined linen hangings for the gates;
The onyx stones; the jewels rare of lustrous hue;
Each separate emblem speaking attributes of Him
Whose everlasting glory no earthly pomp can dim.

We gaze in wonder at Thy thoughts; complete
In type and shadow, spread upon the sand.
Catching but a glimpse of His intrinsic worth;
Now, all too deep, too high, for us to understand;
But we shall see with clearer vision in that day
When all but Thy great Anti-type Himself, has passed away.


—E. M. T.

PREFACE

MY object in writing this book is to try to interest *young Christians* in the study of this important subject. I have treated the subject in a suggestive, rather than in an exhaustive manner, and have tried to simplify these precious truths so that young believers may find it easy to understand them. There are some repetitions which I have intentionally made so that it will be easier for the reader to follow.

The Material for this book has been derived from many sources during the past thirty-five years. I had the great privilege of sitting under godly and gifted teachers in the early days of my Christian life and the memory of them is precious to me. It will be impossible to acknowledge all the speakers and all the writers who have helped me in my studies of the Tabernacle. I made many notes and added some of my own and have forgotten the source of some of the material, but those whom I can remember I gladly mention: Lady Lilia Sherbrooke, Ada R. Habershon, C. H. Bright, T. W. Canning, George Hucklesby, H. E. Marsom, A. J. Pollock, Walter Scott, W. E. Taylor and F. H. White. I wish to acknowledge with thanks the labor of love of Miss Ruth Taylor of the Emmaus Bible School who typed out the manuscript. If the material were simply my own it would not be worth passing on to others.

May God use what is of Himself in this book to stimulate both young and old to a deeper and more reverent study of the precious things which relate to Christ as seen in the Tabernacle, and may He lead them to a full and clear grasp of the great truths of Scripture.

A handwritten signature in cursive script, which appears to read "James H. White". The signature is written in dark ink and is positioned above a horizontal line that spans the width of the signature.

Chapter One

THE PURPOSE OF THE TABERNACLE

THE Deliverance of Israel from Egypt was the fruit of Divine choice and power, as well as the fulfilment of God's promise to Abraham. Even before they left Egypt God gave the children of Israel a marvelous picture of Redemption in the Passover. I would, therefore, draw your attention to the Passover Lamb as a type of the Lamb of God, see Exodus 12: 1-12. Here God gives Moses and Aaron detailed instructions and specifies the conditions which must be met:

1. The tenth day Responsibility
2. Without blemish .. Separate from sinners
3. Male, first year Preeminence
4. Testing Perfection
5. Blood sprinkled Appropriation
6. Roast with fire Wrath of God
7. Perfectly sheltered Perfect refuge

In the first song they ever sang, consequent to seeing the "Egyptians dead upon the seashore," we have the first mention of a "habitation" for Jehovah. "The Lord is my strength and song, and He is become my salvation: He is my God, and I will prepare Him an habitation; my father's God, and I will exalt Him" (Exod. 15: 2). This is the first grand song recorded in Scripture. The Israelites sang of their redemption. This song will be exceeded by a yet grander theme when the saints sing of their Redeemer in the New

Jerusalem (Rev. 5). Israel did not worship or praise in the land of Egypt. It is only redeemed people that can praise and worship God. Sheltered by blood on the passover night, saved by power as God's mighty hand brought them through the Red Sea, this host of redeemed slaves, in these words, expressed their willingness and their sincere intentions, to follow the Lord as they rendered Him the homage of their hearts.

About 220 years before, they had settled in Egypt. For 80 years they had been in sore bondage. By wonders and plagues and by blood God brought them out of Egypt, 2,500,000 in number (Exod. 12 : 37, 38). The Tabernacle has been called "the Gospel of the eye," so we may expect to find Christ in every part.

The children of Israel seem to have soon forgotten their original desire to build a habitation for God, for no mention is made of the matter until God intimates His desire to Moses to have one in their midst. Their wilderness experiences were not what they had anticipated and hence their thoughts became concentrated on themselves. The wilderness was without water, or what there was was bad; they found nothing but barren mountains and gravel plains; but God was their leader. When they were thirsty and had nothing to drink, He opened the rock in the wilderness, so that the waters gushed out and ran in dry places like a river. When they were hungry, He fed them with manna from Heaven, "And did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ" (1 Cor. 10 : 3, 4).

Some may wonder why God showed such favor to the children of Israel. Was Israel better than others? No. Were the Israelites obedient? This we know, they were not. It was because *God loved them* that He showed mercy to them. "The Lord did not

set His love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: but BECAUSE THE LORD LOVED YOU, and because He would keep the oath which He had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt" (Deut. 7: 7, 8).

"Let them make Me a Sanctuary, that I may *dwell among them,*" said God to Moses in the Mount. The Tabernacle was the house of God in the wilderness, just as later the Temple was His house in Jerusalem. Of course, we must not think of God living in a house in the same way as we live in our houses. God is a Spirit and is everywhere. But just as He dwells, by His Holy Spirit, in the heart of the most humble believer, so, in the Shekinah, that rested upon the Mercy Seat in the most holy place, He dwelt in the Tabernacle in the wilderness.

Moses is called to Mount Sinai and is there "forty days and forty nights," during which time he receives "the pattern of the Tabernacle, and the pattern of all the instruments thereof" (Exod. 25: 9). In the Epistle to the Hebrews we read that the Tabernacle and its services were "an example and shadow of Heavenly things." There we learn that in that frail tent we have a type of the Lord Jesus, in Whom, in the days of His flesh, God dwelt among men. He is "the true Tabernacle, which the Lord pitched, and not man" (Heb. 8: 1, 2). "In Him dwelleth all the fulness of the Godhead bodily" (Col. 2: 9). Everything about the Tabernacle, from the golden ark that stood in the Holy Place, even to the little blue loops and taches of gold that fastened together the beautiful curtains, teaches us something about the Lord Jesus. What was written of the Temple is equally true of the Taber-

nacle, "Every whit of it uttereth His glory." God is His own architect—the Temple is God's building. He used human instruments to carry out His purposes and plans. When Moses had made the Tabernacle according to God's plan, bearing in mind the oft-repeated injunction "See thou make all things after the pattern shewn thee in the mount," we read "So Moses *finished* the work. Then a cloud covered the tent of the congregation, and the *glory of the Lord filled the Tabernacle*. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the Lord filled the Tabernacle." Likewise in connection with the Temple we read, "Thus all the work that Solomon made for the house of the Lord was *finished* . . . then the house was filled with a cloud, even the house of the Lord; so that the priests could not stand to minister by reason of the cloud: for *the glory of the Lord had filled the house of God*" (2 Chron. 5: 1, 13, 14).

God dwelt in a tent while His people were wandering, but He dwelt in the Temple when they were settled in the land.

The primary purpose of the Tabernacle was that it should become a dwelling-place for Jehovah (Exod. 25: 1, 8). The descent and location of the Divine glory in the Tabernacle indicated the grace, condescension and love of Jehovah. His loving heart yearned over His people and, hence, He desired a dwelling-place in their midst. God had not hitherto dwelt with man, not even with Adam and Eve in their original state of innocence. He only *visited* them in Eden. But, when man had been driven out, Jehovah appeared in the 'Shekinah'* glory between the cheru-

* The word "Shekinah" is not found in the Scriptures. It is derived from the Hebrew word '*shakan*,' to dwell or abide, and

bim (Gen. 3:24). He dwelt *near* man. Examine the verse closely. It has been pointed out by others that the word in the original for "placed" is one which signifies "to dwell in a Tabernacle, to inhabit." It is the word from which "Shekinah" is derived, the term employed to designate the glorious visible presence of the Lord in the Tabernacle. When Cain killed Abel and "went out from the presence of the Lord," it no doubt means that Cain turned his back upon that presence or Shekinah and went out.

God *appeared* to Abraham, Isaac and Jacob, but He did not dwell with them. God appeared to Moses "in a flame of fire out of the midst of a bush". He afterwards conducted His people from Egypt to Mount Sinai, but had no dwelling-place among them. We read in Exodus 33:9, "the cloudy pillar descended, and stood at the door of the Tabernacle, and the Lord talked with Moses." This appears to have been a tent expressly used for ascertaining the Lord's mind on matters of importance, but He did not dwell in it. The desire to dwell among His people originated with God Himself. He Who sought out Adam, preserved Noah, separated Abraham and saved Israel, now seeks to dwell in the midst of His people. In the Tabernacle, God dwelt in the midst of man, while in Christ Jesus He became a man. "God was in Christ," "He that hath seen Me hath seen the Father" (2 Cor. 5:19; John 14:9).

The Tabernacle became the meeting place between God and man. T. W. Canning points out that "there are two names by which it is known: '*Mishkan*,' which means *dwelling-place*, and '*Ohel*,' which means *tent*,

was in frequent use among ancient Jewish writers. It was applied not only to the visible symbol of the Divine Presence in the sanctuary, where God dwells with His people, but also to the personal Deity.

often called '*the tent of the congregation*.'" As the Ohel, it was the meeting-place of the children of Israel for restoration and communion, while as the Mishkan, it was where God revealed Himself, in His majesty and glory. And all this He accomplished by means of the furniture of the Tabernacle.

There were six pieces: three for *manifestation* and three for *approach*. In the Tabernacle, as His dwelling-place, we find the Ark of the Covenant, the Lampstand and the Table of Shewbread, each unfolding the glory of Christ in some manner, while in it as the place of meeting, we find the Brazen Altar, the Laver and the Golden Altar, each a vessel of approach, each for the maintenance of the relationship of the worshippers with Him.

We see the two lines of truth at a glance in the following tabulation.

The Mishkan told of:	The Ohel told of:
Law Ex. 25:21	Grace .. Ex. 29:42-46
Revelation .. Ex. 25:9	Provision . Ex. 25:30
Purity ... Lev. 15:31	Cleansing Ex.30:18,19
Holiness .. Lev. 14:2	Clothing .. Lev. 16:4
Justice .. Lev. 18:4, 5	Mercy ... Lev. 17:11
Sin Lev. 4:2	Pardon . Lev. 4:25,26
Separation . Lev. 16:2	Communion Ex.25:22

Jehovah's second dwelling-place was the Temple built by Solomon. The plan for this magnificent building was given to him *in writing* (1 Chron. 28:19). God made the blueprints.

When the Temple was completed "the glory of the Lord filled the house" (2 Chron. 7:1). In Ezekiel, chapters 10 and 11, we read of the glory of the Lord departing from the house and going up "from the midst of the city". The sin of Israel caused the Lord to withdraw His "presence". This is what sin invariably does.

In Luke, chapter 2, *the "glory" returns*, for we read in verses 9 to 11, "And, lo, the angel of the Lord came upon them, and the *glory of the Lord* shone round about them: and they were sore afraid. And the angel said unto them, 'Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord.'" Here we see our adorable Saviour *bringing back the glory that man's sin had driven away. His body became the dwelling-place of the Father*, "the Father that dwelleth in Me, He doeth the works" (John 14:10).

In the second of Acts, the Holy Spirit takes up His abode in the saints and since that day the divine presence has been in the bodies of all true believers. The Apostle Paul, writing to the saints at Corinth, said "What? *Know ye not that your body is the temple of the Holy Ghost?*" (1 Cor. 6:19), and in 1 Corinthians 3:16 he speaks of them as being collectively *the temple of God* and that the Spirit of God dwelt in them, that is, had His residence among them. And in Ephesians 2:21, 22, he speaks of the Church as a *building* which "fitly framed together groweth unto an holy temple in the Lord: in Whom ye also are builded together for an *habitation* of God through the Spirit."

Here we see that, as *God's presence was manifested* in the Tabernacle in the "Shekinah glory," so now in this age, the Church, since Pentecost, is the visible "HABITATION OF GOD" on earth, where He manifests Himself through the Holy Spirit. *When the Church is caught up* to meet the Lord in the air, the Holy Spirit will return with the Church to Heaven.

The closing chapters of Ezekiel point out that the house that is yet to be built at Jerusalem will be filled with "the glory of the Lord" (Ezek. 43:1, 5), but Revelation 21 teaches us that the Church (as a Taber-

nacle) will, *on the New Earth, be the eternal dwelling-place of God*; and all the other saints will be around it as the Israelites were in the wilderness around the Tabernacle. *Seven words* declare simply the mighty work of Creation: "God created the heaven and the earth" (Gen. 1:1) and it requires less than the *first two chapters* of Genesis to tell us of the wonderful work of restoration of the original creation (after it had passed through some awful catastrophe, which made it "waste and void") in order that it might be man's abode; *yet about thirteen chapters* in Exodus alone are devoted to the Tabernacle, showing beyond a doubt the importance of our theme. Creation is the platform upon which our adorable Lord appears.

Chapter Two

THE PILLAR OF FIRE AND CLOUD

GOD not only redeems His people, He also guides them. The children of Israel were not left to their own resources when they had been brought out of Egypt. One thing should never be forgotten about the pillar cloud and that is, *it never once left the camp of Israel*. From the moment the people came out of Egypt until they crossed the Jordan and entered into Canaan, it was their constant companion. Every morning when they rose up, it was with them. Every night when they retired to rest they were cheered and comforted by its shining rays. During the day, the children of Israel would be under its shadow and protected from the scorching rays of the sun. At night it had a fiery appearance, so that none could miss seeing it. Well might the Psalmist say, "He spread a cloud for a covering; and fire to give light in the night" (Ps. 105: 39).

We will notice four passages of Scripture where the Pillar of Fire and cloud is brought before us. In Exodus 113: 21, 22, God is seen as *Leader*. He goes before them. He meets the difficulties and removes the obstructions that lie in their path. This reminds us of the words of Moses to Joshua, "And the Lord, He it is that doth go before thee; He will be with thee, He will not fail thee, neither forsake thee: fear not, neither be dismayed" (Deut. 31: 8).

In Deuteronomy 1: 31, 33, we see His tenderness "as a man doth bear his son." When the Apostle Paul

quotes this passage in Acts 13:18, the margin reads "bore, or fed them, as a nurse beareth, or feedeth her child". He carries His children, looking out for a place in which they may rest. In Nehemiah 9:12, He is shown giving light to their path and in Numbers 9:17-23 the pillar is seen as the directing power of their lives. In these four passages we learn that God leads, guides, feeds, directs and assumes entire responsibility for His people.

In Exodus 19:1 you will see that the children of Israel came into the wilderness of Sinai just three months after leaving Egypt. Then, if you will look at Exodus 40:17, you will see that nine months after that, or just one year after crossing the Red Sea, the Tabernacle was first set up: "And it came to pass in the first month in the second year, on the first day of the month, that the Tabernacle was reared up." About seven weeks afterwards "the cloud was taken up from the Tabernacle of the testimony" (Num. 10:11). So the Israelites knew it was God's will that they should march again. Whenever the cloud moved, they journeyed and just followed it. When it stood still, then they rested in their tents, "whether it were two days, or a month, or a year" (Num. 9:22). They had no other guide, nor did they need another. So long as they kept their eye upon the cloud they could not go wrong. God led His people like a Shepherd leads his flock.

We have no cloud like the children of Israel had, but we have the Scriptures and the Holy Spirit to guide us, to feed us, to direct us and to give light to our path. "Thy Word is a lamp unto my feet, and a light unto my path" (Ps. 119:105). We have the Lord Jesus, Who says, "My sheep hear My voice, and I know them, and they *follow Me*" (John 10:27). His

sheep are marked by obedience, but it is obedience that involves movement—"they follow Me".

"Saviour, like a shepherd lead us,
Much we need Thy tender care;
In Thy pleasant pastures feed us,
For our use Thy folds prepare."

Chapter Three

THE WILLING OFFERERS AND THEIR OFFERINGS

“Speak unto the children of Israel, that they bring Me an offering: of every man that giveth it willingly with his heart ye shall take My offering” (Exod. 25:2).

THE response to this appeal was full and spontaneous. They willingly brought those things that were required for the work of the Tabernacle. Loving hearts overflowed in loving gifts. We read of the offerers, “And they came, every one whose heart stirred him up, and every one whom his spirit made willing.” Men and women brought their bracelets, earrings, rings, tablets and jewels of gold; the wisehearted women spun linen and goats’ hair; the rulers brought onyx stones, spices and oils (Exod. 35). Moses did not have to beg, but had to tell the people to refrain from giving any more, for they had already given *more than enough* for all the work which the Lord had commanded. So Moses caused it to be proclaimed through the camp, saying, “Let neither man nor woman make any more work for the offering of the Sanctuary. So the people were restrained from bringing. For the stuff they had was sufficient for all the work to make it, and *too much*” (Exod. 36:3-7). Some think that the gold and silver and brass alone were worth more than a million dollars. What an example for the Lord’s people in this dispensation, the dispensation of the grace of God! We are not called

upon to build a Tabernacle or a temple, as in the old economy. Neither does God expect us to indulge in the extravagance of some modern churches, with their extensive and expensive building programs. Nor does He expect to see competition to raise the most beautiful buildings, followed by frenzied efforts to raise the mortgage. Money is needed to erect churches and halls that are worthy of the Name of the Lord. Money is needed for Bible Schools and Colleges. Money is needed for missionary training homes and missionary work and for the spread of the gospel in all parts of the world, for the evangelization of the homelands, for radio work and for tract distribution. Money is needed for the poor saints and for old peoples' homes. Money is needed for those engaged in the Lord's work. There has always been a treasury in the House of God and there is one today.

"Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come" (1 Cor. 16: 1, 2). We are not to give mechanically, nor meagerly nor grudgingly, but as the Lord prospers us. We must give God His portion. "By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His Name. But to do good and to communicate forget not: for with such sacrifices God is well pleased" (Heb. 13: 15, 16). The giving of our substance is the practical part of our worship. I read a story of a party of young people who were discussing who had the most beautiful hands. One young lady wisely said, "I think the most beautiful hand is the hand that gives". It is written, "GOD LOVETH A CHEERFUL GIVER" (2 Cor. 9: 7).

Dr. A. T. Pierson has said there are seven ways of giving:

1. **THE CARELESS WAY:** To give something to every cause that is presented, without enquiring into its merits.
2. **THE IMPULSIVE WAY:** To give from impulse, as much and as often as love and piety and sensibility prompt.
3. **THE LAZY WAY:** To make a special offer to earn money for benevolent objects by fairs, festivals, etc.
4. **THE SELF-DENYING WAY:** To save the cost of luxuries and apply them to purposes of missions and charity. This may lead to asceticism and self-complacence.
5. **THE SYSTEMATIC WAY:** To lay aside as an offering to God a definite portion of our gains—one-tenth, one-fifth, one-third or one-half. This is adapted to all, whether rich or poor and gifts would be largely increased if it were generally practiced.
6. **THE EQUAL WAY:** To give to God and the needy just as much as we spend on ourselves, balancing all our personal expenditures by our gifts.
7. **THE HEROIC WAY:** To limit our own expenditures to a certain sum and give away all the rest of our incomes. This was John Wesley's way.

The Lord still sits "over against the treasury" and looks not so much at what we put in, but what we have *left* after we have given our offering. What called forth His commendation of the poor widow was not the fact that she put in two farthings, but that *she had put in all that she had*.

If God could charge His people under law with robbing Him of tithes and offerings, what has He to

say to His people today, who live under grace? If every Christian only gave as much as he would have given under the law, there would be sufficient to meet the need of every Christian enterprise in the world and there would be no need for appeals for money in press or in pulpit. No need for circulars appealing for money for missions, or any other religious cause. No minister or servant of the Lord would be weighed down with financial difficulties. Evangelistic campaigns and radio programs to reach the masses could be put on in our cities and God could say to us, as He said to Israel, "Prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3: 10).

I believe that all the saints of God should tithe, not in a *legal* manner, but in a *loving* way, for the dispensation of grace is greater than the dispensation of law and our giving should not be *less*, but *greater*. Not legal, but loving. I have yet to hear of a church or assembly having to *restrain* the people from giving, but have heard of many who have to *constrain* the people to give. The Apostle tells us that giving unto the Lord is a grace—a fruit of the Spirit—and "fruit that may abound "to your account". Lest there be any irresponsibility, Paul reminds us of gifts received, "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich" (2 Cor. 8: 9). We have heard of people who once were rich and then became poor and shared their poverty with those in the same position, but they never shared their riches. The Lord gave all, shared all and we should give ourselves, our time, our talents, giving them up joyously. "God . . . gave His only begotten Son, that whosoever believeth in Him should not

perish, but have everlasting life" (John 3:16). Well might we exclaim with the Apostle, "THANKS BE UNTO GOD FOR HIS UNSPEAKABLE GIFT" (2 Cor. 9:15).

Chapter Four

DESCRIPTION OF THE ENCAMPMENT

WHITFIELD in his book on the Tabernacle gives the following description of the encampment of the Children of Israel:

“When the Tabernacle was erected it became, by the Divine command, the centre of a vast encampment of 2,500,000 people, extending, according to Josephus, a circuit of twelve miles (Num. 2, and 3: 14-38). Between it and the first line of tents, which were pitched ‘far off about the Tabernacle’ (Num. 2: 2), there was a reserved space on which the nation assembled before Jehovah for worship and instruction. A thin line of tents surrounded this reserved space; these were the tents of Levi. This tribe was commanded to dwell all round the Tabernacle, between the rest of the tribes and their GOD, to preserve them from His wrath (Num. 1: 53), by the exercise of that mediatorial work to which it was appointed.

“On the right or east side were the tents of Moses, of Aaron, the High Priest of Israel, and of Aaron’s four sons, the first common priests. These were the only Levitical tents permitted to be pitched at that side (Num. 3: 38). Behind the Levitical line were the tents of the other twelve tribes of Israel. They consisted of twelve groups, with the standard of each tribe placed at its head, nearest the Levitical line.

“The three groups on the right or east side, represented the tents of Issachar, Judah, and Zebulon (Num. 2: 3-9). The three on the lower, or south side, were those of Simeon, Reuben, and Gad (Num. 2: 10-16). The three on the left, or west side, those of Manasseh, Ephraim, and Benjamin (Num. 2: 18-24). The three on the upper, or north side, those of Asher, Dan, and Naphtali (Num. 2: 25-31).

“The entire structure consisted of a Tabernacle, which was covered and surrounded by a court which was open above, and this court again surrounded on every side by a partition of hangings resting on pillars.”

The Levites were given to Aaron as his servants in the ministry of the Tabernacle and they occupied three sides of it, but on the outside, though nearer to it than the camp. Their place and work were directed by God.

On the SOUTH SIDE were the families of the Kohathites (Num. 3:27, 28), numbering in males from one month old, 8,600, but the number of men from thirty years to fifty years, 2,750 (Num. 4:34-36). Their work was to carry the Ark, the Lampstand, the Altars and the Vessels (Num. 3:31).

On the WEST SIDE were the families of the Gershonites (Num. 3:21, 22), numbering in males from one month old, 7,500, but the number of men from thirty years old to fifty was 2,630 (Num. 4:38-40). Their work was to carry the curtains and the soft things (Num. 3:25, 26).

On the NORTH SIDE were the families of the Merarites (Num. 3:33, 34), numbering in males from one month old, 6,200, but the number of men from thirty years to fifty was 3,200 (Num. 4:42-44). Their work was to carry the boards and the hard things (Num. 3:36). All was duly regulated and ordered by God. He assigned to each his place. It was His house. Order is Heaven's first law and the Levites were commended for their order in their service for God in the house of the Lord (2 Chron. 29:35). God's house is a place of order, and He gives a lot of detail in connection with the Tabernacle which shows care and minuteness and indicates that He expects the same from us. Angelo said to a person who complained of

the amount of detail which was required in a certain work, "True, sir, but trifles make perfection, and perfection is no trifle". Abraham laid the wood in order (Gen. 22: 9), Elijah also proceeded in orderly fashion to repair the Altar of the Lord (1 Kings 18: 30). God's work must be done in God's way and the Levites teach us that there is a place for all in the service of God, providing we all keep our place. If you do not know your place or sphere of service, pray like Paul, "Lord, what wilt Thou have me to do?" (Acts 9: 6).

The service of the Levites was not to be entered upon before thirty years of age, nor to be extended beyond fifty years of age. Nor was the service in all to exceed twenty years (Num. 4). These instructions are repeated six times.

THE POSITION OF THE TWELVE TRIBES

"Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house: far off about the Tabernacle of the congregation shall they pitch" (Num. 2: 2).

The number of men in the camp over twenty years of age you will find in Numbers 1: 20-43. Reuben, 46,500; Simeon, 59,300; Gad, 45,650; Judah, 74,600; Issacher, 54,400; Zebulon, 57,400; Ephraim, 40,500; Manasseh, 32,200; Benjamin, 35,400; Dan, 62,700; Asher, 41,500; Naphtali, 53,400.

They were distributed as follows—three tribes on each side under their respective standards. On the NORTH SIDE were the tribes of Dan, Asher, Naphtali; on the SOUTH SIDE, Reuben, Simeon, Gad; on the EAST SIDE, Judah, Issacher, Zebulon; on the WEST SIDE, Ephraim, Manasseh, Benjamin.

The people, when at rest in their respective camps, formed a square of about twelve miles and IN THE

MIDST stood the Tabernacle—the center of worship. Every tent door opened towards the Tabernacle. Every eye and heart was directed towards it. The first object to meet their gaze in the morning was the pillar-cloud and the last seen at night was the pillar of fire. THE CENTER OF THE CAMP WAS GOD HIMSELF. He delivered them by power from the land of Egypt and He brought them to Himself. “Ye have seen what I did unto the Egyptians, and how I bare you on eagles’ wings, and brought you unto Myself” (Exod. 19:4).

Brought nigh to God: the bondage chains are riven
Which bound our joyless spirits to the clod,
We catch the music of His sweet ‘Forgiven,’
And dwell within this blissful center—God.

Chapter Five

THE COURT OF THE TABERNACLE

Exodus 27: 9-19; 38: 9-20; 39: 40; 40: 8, 33.

THE Tabernacle stood in a large open space like the garden of a large mansion, but, instead of being fenced in, it had a white curtain going all around, made of fine linen and called "the hangings of the court". They measured in length north and south one hundred cubits; and in breadth, east thirty cubits and west fifty cubits. The white linen hangings hung by silver hooks from the top of *sixty pillars*, twenty on the one side and twenty on the other; ten in the front and ten behind. In the middle of the East side was a gate twenty cubits in breadth, with hangings of needlework of blue, purple and scarlet and fine twined linen. The length of the hangings of fine twined linen in all were two hundred and eighty cubits, the *same length* as the beautiful *inner* curtains of the Tabernacle. The hangings were five cubits in height.

We are not told what the Pillars were made of, but we read that the pillars were socketed in brass and had hooks of silver to hang the curtains upon and their chapters, or capitals, were overlaid with silver. Besides this, cords were fastened to the pillars and tied to brass pins, which were driven firmly into the ground, most likely on both sides of the hangings. This would keep them firmly in their place. What

do all these things signify? All these minute details are given for our learning. The Tabernacle has been likened to a casket of precious jewels. What we have to do is to open the lid and put in our hand of faith and make these precious jewels our own. The Tabernacle was God's object lesson of Christ and His work for five hundred years. In the Old Testament God was teaching men the spiritual alphabet. In the New Testament God teaches men to put the letters together and they all spell CHRIST. The Scriptures are full of Christ for those who have eyes to see. He Himself said, "Search the Scriptures . . . they are they which testify of Me" (John 5: 39).

The curtains, one hundred cubits long, represent God's highest blessing. The curtain, being seven and a half feet high, was too high for man to look over. God's standard man could never attain, but Christ did. In the Tabernacle itself, only the priests saw the inner hangings of the pure fine twined linen, but in the court the hanging of fine twined linen proclaimed the fact of God's holiness and righteousness to the whole camp. This could only be seen in Christ, Who was "holy, harmless, undefiled, separate from sinners and made higher than the Heavens." It is beautiful to see, in the length of the hangings and curtains being the same, that His testimony *outside* was the same as His testimony *inside*—holy before God and holy before men.

In these measurements we see the number *five* and its multiples, which brings before us the consideration of human weakness and man's responsibility. God brings this truth constantly before us in connection with the Tabernacle and its vessels. Five, no doubt, speaks of the fulfilment of responsibility through grace.

The Hangings were suspended evenly all around the court. There was no unevenness. This was seen in the life of Christ—He was evenly perfect. You cannot detect the slightest unevenness—always and everywhere, fine twined linen. This God-appointed barrier that enclosed the Tabernacle, barred all approach, save at one place. Man cannot approach God as he pleases—“our righteousnesses are as filthy rags”. Man’s way is barred by those hangings of fine twined linen. He cannot climb over them, or set them aside. They shut him out completely. It mattered little which side the Israelites pitched; the linen wall told in simple language “no approach to God on the merit of our own righteousness”.

The Pillars speak of that which upholds or supports or presents to view that which is hung upon it. “The church of the living God” is “the pillar and ground of the truth” (1 Tim. 3:15). In Revelation 3:12, the overcomer is made a pillar in the temple of God. James, Peter and John are spoken of as pillars (Gal. 2:9). It therefore seems as if these pillars represent individual believers who are standing for God, maintaining and presenting to the world God’s holiness, righteousness and truth. But to do this, there must be stability and a firm footing on the Rock of Ages, so the pillars are set in *sockets of brass* (or copper), for copper sets forth ability to endure, not only the fire of judgment, as seen in the Brazen Altar, but the fiery trial that will be the portion of those who seek to maintain the truth of God in a day of apostasy like the present. Those who live godly will also need their feet in sockets of brass. *Brass at the bottom* of the pillar and *silver at the top* shows us that we stand between the *cross* and the *crown* and this is the place of testimony and responsibility.

It is worthy to note here that the boards of the Tabernacle stood on *sockets of silver*,* because they represent the believer *standing before God* on the ground of redemption, but here it is the believer's *standing before the world*, as suggested by the brass.

I would also remark that the pillars present to view the curtains behind which they are hidden. So the Christian should set forth Christ and the truth of God and keep out of sight.

THE GATE OF THE COURT

Thank God there is a gate. Its measurement is worthy of attention—it was five* cubits high (seven and a half feet) and twenty cubits wide (thirty feet) (Exod. 27:16). The gate into the court, the door into the Holy Place and the Vail into the Most Holy Place were of an equal amount of material, only, instead of the gate being fifteen feet high, it was seven and a half. But what it lacked in height, it had in breadth, for it was twice the width of the door of the Tabernacle. We will see the teaching as we proceed.

There is a *wideness* and a *narrowness* about the things of God which we would do well to notice. As Dr. Griffith Thomas so aptly said, "As broad as the

* Silver speaks of redemption: the price paid. Every adult Israelite was required to give no more and no less than half a shekel of silver as a token of his ransom or redemption out of Egypt (Exod. 30:13-16).

* In reducing the cubits to English measurements, we adopt the computation of Josephus, who regarded the cubit as about eighteen inches.

The Gate of the Court was 5 x 20 - - 100—

Highest blessing for the Sinner.

The Door of the Tabernacle was 10 x 10—

Highest blessing for the Saint.

The Veil was 10 x 10—

Highest blessing for the Worshipper.

love of God and as narrow as the truth of God; the Gospel is for the world and the inner place is only for the saint”.

The hangings were different to those forming the court; the same fine twined linen, but worked into it were *blue, purple and scarlet*, which beautiful colors set before us the glorious person of our Lord Jesus. John's Gospel is the blue — the Lord from Heaven; Matthew is the Kingly Gospel—purple; Luke is the scarlet—Christ, the Son of Man in humiliation, linking Him with the earth.

No cherubim were worked upon the hangings of the gate. The cherubim symbolize the presence and unapproachability of Jehovah, but here at the gate it is a God of grace that invites the sinner to enter.

There is only way of approach and the Israelite had to enter. Outside he was lost; inside, he was saved. He might be near enough to touch the gate, might even lift it up and look in and yet go no further. A man today might admire Christ, even preach Christ, and not be saved. We must enter. The Lord Jesus said, “*I am the door: by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture*” (John 10: 9). “*I am the way, the truth, and the life: no man cometh unto the Father, but by Me*” (John 14: 6). “Neither is there salvation in any other: for there is none other name under Heaven given among men, whereby we must be saved” (Acts 4: 12). It is the only gate, the only way. There is none other.

The *width* of the gate tells us that the way is open to all, for provision has been made for all. “Who-soever will may come.” That is a wide word, “WHO-SOEVER,” and shuts out none but those who shut out themselves. “For God so loved the world, that He gave His only begotten Son, that whosoever believeth

in Him should not perish, but have everlasting life" (John 3:16). The Gate was continually open; the sinner could come at all times and once through the gate, he saw the *Brazen Altar*, telling him that there is only one way of approach to God and that through the shedding of blood.

The Gate was on the east side and the tribe of Judah pitched on the east side of the Tabernacle. This is very interesting in the light of Hebrews 7:14, "For it is evident that our Lord sprang out of Judah."

This wonderful gateway was supported by four pillars and may speak of the four Gospels. This will be brought to your attention later.

There was a time when the Gershonite came and took down the hanging and the Merarite removed the pillars. This points to the solemn truth that the Gospel of the Grace of God will one day cease to be preached and all His people will be caught up to meet Him in the air. Then the day of salvation will be past and the door of mercy shut for ever. Do you know the Lord Jesus as your own personal Saviour? If not, come to Him NOW!

Chapter Six

THE BRAZEN ALTAR

Exodus 27: 1-8; 38: 1-7; 40: 29.

THE POSITION OF THE ALTAR

I THINK that it is necessary to point out the true position of the Brazen Altar. In many books on this subject the writers have stated that this Altar stood "just inside the Gate of the Court" and in all the pictures I have seen of the Tabernacle, with one exception, the Altar is placed just inside the Gate and the Laver halfway between the gate and the door of the Tabernacle, whereas Scripture is emphatic that it was before the door—"And he put the Altar of burnt offering by the door of the Tabernacle of the tent of the congregation, and offered upon it the burnt offering and the meat offering; as the Lord commanded Moses" (Exod. 40: 29, see also verse 6). The Laver was needed by the side of the Altar, not a long way off. It was evidently right at the entrance of the Sanctuary, between the Altar and the door, as Scripture states. I think that probably not distinguishing between the "gate" of the court and the "door" of the Tabernacle led to this in the first place and others copied the mistake. The ordinary person would not go past the Altar, and placing the Altar where it is generally pictured leaves no room for the congregation to assemble in the court. Placing it before the door gives ample room for the representatives of all the twelve tribes to assemble in the court.

This Altar has two names, "the Brazen Altar" and "the Altar of Burnt Offering". The Brazen Altar was sanctified seven times. No other vessel was treated like this.

On entering the court through the Gate, the first vessel seen and met with was the Brazen Altar. This was made of shittim wood overlaid with copper. All the vessels in the *Court* were of wood and copper, or copper alone. The wood, hard and corruptible, points to the humanity of Christ, for both natures are absolutely essential for the accomplishment of the work assigned to Him. For, if He had not become man, He could not have died for us and, if He had not been God, His death would not avail.

In the *Sanctuary* only gold was used, never copper, typifying the glory which should follow the sufferings of Christ.

The brass or copper sets forth His ability to endure the fire of judgment, as seen in the Brazen Altar.

The Altar, being *foursquare*, speaks of what is universal in character, inviting from all quarters of the earth, for every sinner is welcome to the pardoning grace of God.

All the bullocks and lambs, etc., offered to God in sacrifice, were first brought to the Brazen Altar and slain there, excepting the red heifer, which was killed outside the camp (Num. 19: 3). The fire burned continuously from night till morning and throughout the day. The smoke of the morning and evening lamb went up as a sweet fragrance to God, a type of the Lord Jesus, Who gave Himself for us "an offering and a sacrifice to God for a sweet smelling savour". Christ is the true Burnt Offering. The daily sacrifice was the standing link of communion between God and His people. The Altar was five cubits square (seven and a half feet) and three cubits high (four and a half

feet). This symbolizes the fact that the sacrifice must meet human responsibility, if man is to be eternally blessed. Also, it suggests that the Lord was crucified in weakness. The height suggests the exceeding perfection of His work, "After He had offered one sacrifice for sins for ever, sat down on the right hand of God" (Heb. 10: 12).

There are no steps leading to the Altar, teaching us that no preparation on our part will help us to come into His presence and that the sacrificial death of Christ alone suffices. The fact that the Altar stood before the door of the Tabernacle shows us that no man can approach God apart from the shed blood. Let everyone lay this truth to heart and abandon forever all hope of forgiveness through ritual and ordinances. No personal effort or proffered gift will ever make them acceptable in the sight of God. This strikes a blow at those who would approach God by the bloodless way of Cain.

There were *four horns* at the four corners. Horns speak of power. The horns were sprinkled with blood. The Altar was also sprinkled, while the blood poured out at its base (Exod. 29 and Lev. 4). Blood beneath, blood above, blood all around and the blood-sprinkled horns tell us that there could be no *saving power* apart from the blood shed on the Altar. God burns this truth into the soul of the Israelite and into the souls of men today. In after days, the Brazen Altar became a place of refuge for men who, having committed some crime, were afraid that they would be put to death, so they ran "to the Tabernacle of the Lord, and took hold on the horns of the Altar". Cruel Joab did this (1 Kings 2: 28). Yet Joab was slain by the command of King Solomon. None who flee to the Lord Jesus Christ can ever perish and what strong consolation is provided for the poor sinner who identifies himself with the

sacrifice of Christ and avails himself of the gracious provision of God. The horns pointed upward and outward, Godward and manward.

THE GRATE OF THE NETWORK OF BRASS

This suggests the truth of Christ's capacity and ability to endure and sustain the full force and weight of Divine judgment. Its being in the midst of the Altar may signify His inward experiences while suffering at the hand of God, culminating in that awful cry, "My God, My God, Why hast Thou forsaken Me?" The grating was one and a half cubits high, which was exactly half the height of the Altar. The Golden Mercy Seat and the Table of Shewbread were also exactly half the height of the Brazen Altar. This teaches us that the sacrifice upon the Altar was adequate to the Throne of God inside. The cross work of our Lord Jesus Christ has ever reached the height, depth, length and breadth of the mercy of God. The half cubit gives the beautiful thought of the heart of God being manifested. As W. E. Taylor has said, "You may have an apple, but you will never see the heart of it until you halve it".

There was no bottom to the Altar; it was *hollow*. The ashes fell through the grating and were carried away. They were scattered by the four winds of Heaven across and they left no trace behind them of their sin. The Jew could say, "My sin is gone," reminding us of Hebrews 10:17, "And their sins and iniquities will I remember no more". The ascending flame told the offerer of its acceptance and the ashes told him of a finished work.

The *four brazen rings at the four corners* speak to us of the uncreated and endless love of His heart which was displayed in absolute perfection. The

staves adapted the Brazen Altar to the wilderness condition of God's people. Whenever the camp pitched, the Altar rested.

When journeying, the Altar was covered with a purple covering, over which was placed the outside covering of badger skin (Num. 4: 13, 14). This was the only vessel which was wrapped in the royal colour and shows how closely connected are the sufferings of Christ with the glory soon to be revealed.

The Brazen Altar is no more. The ritual of the Mosaic dispensation is over. The sacrifices are abolished, because they have found their consummation in Christ. They needed perpetual repetition; every morning and every evening there was the whole burnt offering for sin. Once a year, on the great day of atonement, there was a special whole burnt offering for sin. Day after day, week after week, month after month, year after year these sacrifices had to be repeated, because they never made those who brought them perfect; but Christ, "Who through the eternal Spirit offered Himself without spot to God," "hath perfected forever them that are sanctified" (Heb. 9: 14; 10: 14).

"We rear no Altar—Thou hast died,
We deck no priestly shrine;
What need have we of creature aid—
The power to save is Thine."

THREE LINES RUN THROUGH THE WORD OF GOD:

- Red Line* —speaking of the precious blood of Christ.
- White Line* —speaking of moral righteousness and purity of Christ.
- Blue Line* —speaking of God's love to man.

THERE ARE FOUR PERFECT NUMBERS IN SCRIPTURE:

Three denotes Divine perfection.

Four denotes Spiritual perfection.

Ten denotes Ordinal perfection.

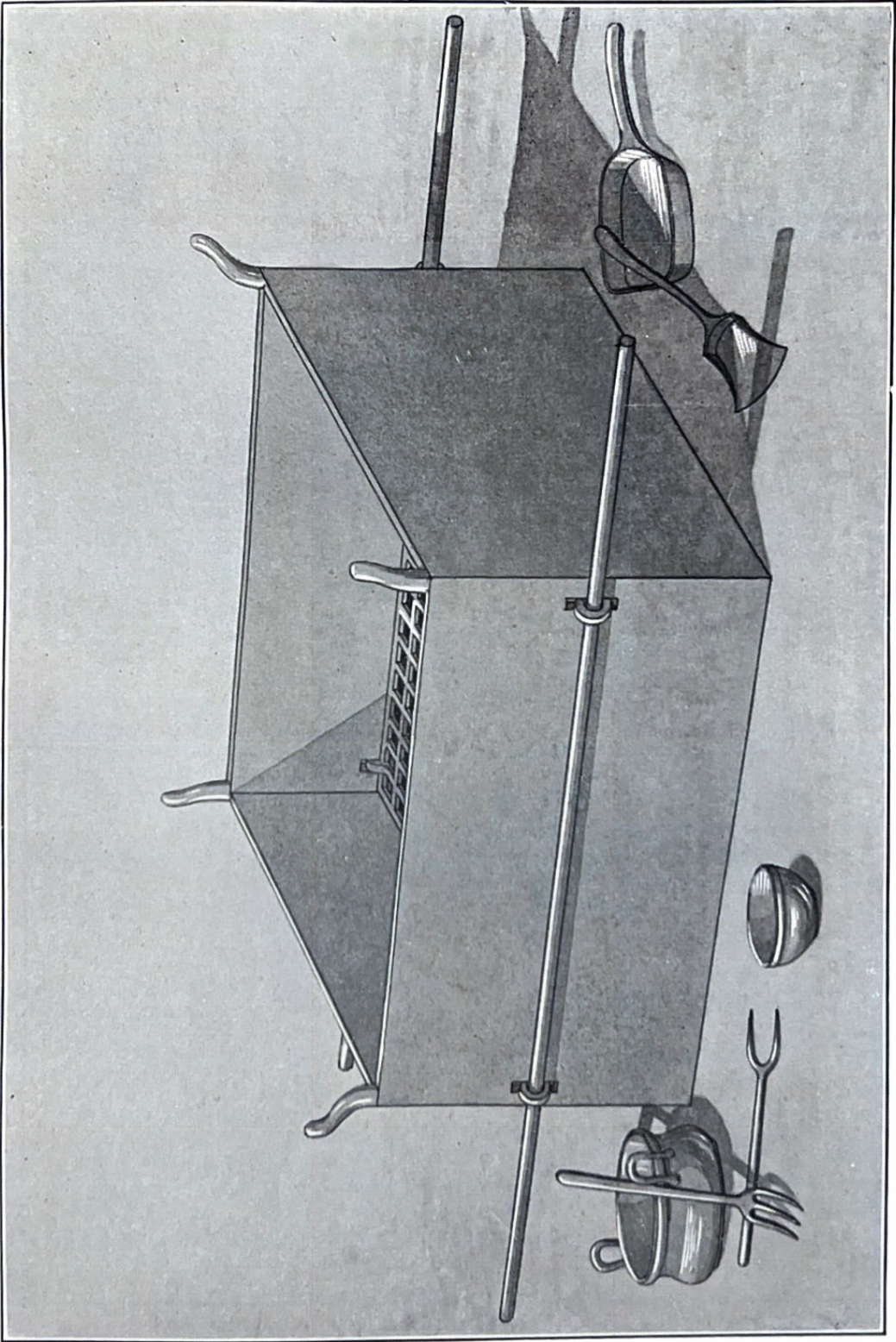
Twelve denotes Governmental perfection.

METALS:

Gold represents what is all Divine.

Silver represents Divine grace manifested in redemption.

Copper represents Divine manifestation in judgment.



THE ALTAR OF BURNT-OFFERING



THE LAVER AND HIS FOOT (ALL OF COPPER)
NO DIMENSIONS GIVEN THE FOOT WAS EVIDENTLY AN ADJUNCT FOR
THE WASHING OF HANDS AND FEET (EXOD 30 21)

Chapter Seven

THE BRAZEN LAVER

Exodus 30: 17-21; 38: 8; 40: 30-32.

THE Laver is the last vessel made and spoken of in the Tabernacle. Nothing is known of its size or shape. It was placed just before the door of the Tabernacle, between it and the Brazen Altar, so that it was impossible to go inside the holy tent without passing it. Like a soldier, it guarded the entrance, so that no one could pass in without being challenged by it.

It was not enough to have the Brazen Altar, precious as it was to them. They must possess the Laver "that they die not" (Exod. 30: 20). The Brazen Altar gave them their title to union with God; the Laver maintained their communion with Him. Blood brought them on to priestly ground; the water introduced them to priestly service.

The Laver was next to the Brazen Altar, showing that it is not very long before our feet become soiled, after we are saved.

"Thou shalt also make a Laver of brass (copper), and his foot also of brass, to wash withal: and thou shalt put it between the Tabernacle of the congregation and the Altar, and thou shalt put water therein. For Aaron and his sons shall wash their hands and their feet thereat" (Exod. 30: 18, 19).

The Laver was made of brass or copper, from the mirrors or looking glasses of the women who assem-

bled at the door of the Tabernacle (Exod. 38:8). These mirrors were highly polished, made of bright copper, engraved and costly. I have seen some like them in the museum at Naples, which were used by the women in Pompeii. This was a great sacrifice upon the part of these women and God honored them by assigning the mirrors to a special individual use. These mirrors reflected the likeness of the women and they prized them, yet they gave them up that they might be made into a vessel which would in type exhibit another. The women filled quite an important place in the work of the Tabernacle. *No wood* was employed in the construction of this vessel; it was made wholly of copper, hence nothing human is typified, but rather the righteous, divine and eternal nature of the Lord Jesus Christ.

During the first century there arose two heretical parties which were directly opposed to each other, namely, the Gnostics and Ebionites. The former denied the real humanity of Christ, the latter, His divine nature. Both errors are refuted in the Scriptures, for we read, "God was manifested in the flesh" (1 Tim. 3:16) and in the epistle to the Romans both natures are set forth in the most unmistakable manner, "Concerning the flesh Christ came, Who is over all, God blessed for ever" (Rom. 9:5).

At the Brazen Altar we have the blood, the fire and the atonement. At the Laver, water and cleansing. Both are needed. We come to the Brazen Altar as *sinners* and find God "merciful and gracious". We come to the laver and find God "faithful and just" (1 John 1:9).

No measurements are given for the Laver, which is very suggestive when we consider the minute details given of the other vessels. The Laver sets forth the holiness which becomes the worshipper and there

can be no measure to that. "Be ye holy; for I am holy" (1 Pet. 1: 16) is the standard given by God.

Let us note carefully two Scriptures:-

1. "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (1 Cor. 6: 11).

2. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 7: 1).

The first Scripture speaks of the work done *once*—the Brazen Altar. The second Scripture speaks of the work to be done *daily*—the Brazen Laver.

The particular use of the Laver was for the washing of the hands and feet of the priests. While the priests were engaged in their worship and service they contracted defilement and were under necessity, therefore, of repairing to the Laver to wash their hands and feet. They were prohibited from either entering the holy place or approaching the Altar without having first performed this ceremony.

So today when defilement is contracted, communion is interrupted and it is only when the former is removed that the latter can be restored and the believer once more able to worship and serve God acceptably. To live out of fellowship with the Father is to deprive ourselves of real blessing and to utterly spoil our usefulness in the world.

If Aaron and his sons had presumed to enter the holy place without having washed their hands and feet, they would have been cut off from among their people. Likewise, if the believer persists in the course of unjudged sin, he will be judged by the Lord. The Corinthians were guilty of eating the Lord's Supper

unworthily and some were removed by death (1 Cor. 11). God is holy and He wishes His people to walk in keeping with His character.

When a believer sins, his proper mode of procedure is to go to God at once and confess his sins and then believe in His faithfulness and justice to forgive his sin and to cleanse him from all unrighteousness. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

We are exhorted not to sin and we have no excuse if we do, but let us not forget that full provision has been made for us when we are foolish enough to defile our hands and feet.

In connection with the priests there were two washings—one was at their consecration, when they were washed all over (Exod. 29:4). This was never repeated; in the other only the hands and feet were washed, this they had to perform continually. This answers to our Lord's words in John 13:10, "He that is washed needeth not save to wash his feet, but is clean every whit." There are two washings here, expressed and distinguished by two different Greek words. The first washing did not need to be repeated, but the second did and was necessary to the maintenance of communion and part with Christ. There is unlimited provision for us in the Laver, while passing through a contaminating world. Simon Peter thought he could limit forgiveness till seven times, but the Lord said "until seventy times seven" (Matt. 18:22). Seventy times seven — four hundred and ninety times—perfection multiplied by perfection. He is always willing to forgive.

The Laver was filled with water and I think the poet expresses the Altar and the Laver when he wrote,

“Let the water and the blood
 From Thy riven side which flowed
 Be of sin the *double cure*,
 Cleanse me from its guilt and power.”

The *water* signifies the *Word*. “The washing of water by the Word” (Eph. 5:26). The Psalmist said, “Wherewithal shall a young man cleanse his way? by taking heed thereto according to Thy Word” (Ps. 119:9).

The use and action of the Word is twofold:

1. TO KEEP US FROM SINNING. “My little children, these things write I unto you, that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous.” Note, it is the Advocate with the Father, not with God. But, if we neglect the use of it and become defiled, then there is the *second use*.
2. TO WASH AND CLEANSE. We need to make use of the Word as we draw nigh to God. The Bible is both a mirror and a Laver. “If we say that we have no sin, we deceive ourselves, and the truth is not in us” (1 John 1:8). I might add that we do not deceive other people, even if we try to deceive ourselves.

The Laver *unmeasured*, also speaks of Christ’s unfinished work on behalf of the believer. His present work is as our Advocate with the Father. As Advocate He deals with the Father that we might be restored after we have fallen. He does not make excuses to the Father for our sins, because He is “Jesus Christ the righteous,” but rather reminds the Father of His work upon the cross, which put them all away. After this, He applies the water of the Word to the unfaithful one and leads him to confession and consequent cleansing.

The Greek word "parakletos," translated "comforter," is used four times—John 14: 16; John 14: 26; John 15: 26; John 16: 7, and once in 1 John 2: 1 it is translated "advocate". "If any man sin, we have an Advocate with the Father." So we have one ADVOCATE or COMFORTER *within us* (the Holy Spirit) *that we may not sin*. We have one Advocate *above us* that, *if we should sin*, answers for us before the Father. The word means "one called to one's side to give any help and to meet any need". The Latin word "Advocatus" means "a person called in to speak for us by pleading our cause".

"He knows so well the tempter, the temptation;
He knows our daily sins and needs.
Our Advocate has these in contemplation,
For every failing life He pleads.
His blood He pleads before the Throne,
The Father answers to His own."

CONTRAST BETWEEN THE BRAZEN ALTAR AND THE BRAZEN LAVER:

Brazen Altar

Foundation of Life
Wood and Brass
Full measurement
Covered on the march

For all
God's provision for
sinners: Cleansing
by blood.
Once for all.

Brazen Laver

Foundation of Holiness
All of Brass
No measurement
No covering (no limit
to God's Word)

For priests only
The Father meets His
failing child

The washing of the
water of the Word
as often as necessary.

Chapter Eight

THE DOOR OF THE SANCTUARY

Exodus 36: 37, 38; Exodus 26: 36, 37; Isaiah 9: 6, 7.

“And he made an hanging for the Tabernacle door of blue and purple, and scarlet, and fine twined linen, of needlework; and the five pillars of it with their hooks: and he overlaid their chapiters and their fillets with gold: but their five sockets were of brass”

(Exod. 36: 37, 38).

HERE we have *sockets of copper, pillars of wood and chapiters of gold*. This is the only time in the whole construction of the Tabernacle that we see copper ending in gold. CHRIST is the centre and substance of the revelation of God. “For unto us a child is born, unto us a son is given: and His Name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace” (Isa. 9: 6).

Wood, as we have seen, speaks of His humanity. “Unto us a child is born.” *Gold* speaks of His Deity. “His Name shall be called Wonderful,” etc. You will notice that *five* glorious titles are given Him in this verse. This fivefold glory of His Name is consummated in one sweet and precious name—JESUS—composed of five letters.

The *five pillars* give us a *fivefold presentation* of Christ to the world. In 1 Corinthians 1: 24, 30 we see:

CHRIST	as		the POWER	of God
CHRIST	as		the WISDOM	of God
CHRIST	as	the	RIGHTEOUSNESS	of God
CHRIST	as	the	SANCTIFICATION	of God
CHRIST	as		the REDEMPTION	of God

We notice also that there are *five writers* of the Epistles: Paul, Peter, James, John and Jude, who set forth the Church as the dwelling place of God. We must avoid remaining, as many do, around the Brazen Altar. There is a straight and only way from the Altar to the Laver and then right into the Sanctuary and there we enjoy the company and communion of the Lord Jesus.

The entrance to the Sanctuary was high and narrow (ten by ten cubits). The entrance to the gate of the court was low and wide (five by twenty cubits), both make up one hundred (God's highest blessing).

As we enter in, we have the assurance of *five things* which we have in Him. We have—

“A life which cannot be forfeited.
 A title which cannot be disputed.
 An acceptance which cannot be questioned.
 A righteousness which cannot be tarnished.
 A peace which cannot be destroyed.”

What can be more precious, more soul stirring?
 What an anchor for our souls in these five pillars of truth!

The *five copper sockets* supported the *five pillars*. When the priest crossed the threshold of the Tabernacle, he saw copper for the last time. Judgment is behind him at the Brazen Altar, as regards his guilt. At the Brazen Laver, he had judged himself, for there had been self judgment.

As we become living stones in the Church of the Living God, we are reminded “There is therefore now no condemnation to them which are in Christ Jesus” (Rom. 8:1). We have seen the last of the copper. Judgment is behind us and there is none before us.

As the gate introduces the sinner to the ground of salvation and justification, so the door introduces

the saint to the sphere of worship, light and love of the Sanctuary. The table, lampstand and Altar are not found in the court or outside the gate, only within the holy enclosure.

THE NUMBER "FIVE" SPEAKS OF GOD'S GRACE
IN MEETING HUMAN WEAKNESS.

Genesis 47: 24—Man is subservient. A fifth part given to Pharaoh.

1 Kings 10: 22—Man is seen in *vanity* seeking five things—gold, silver, ivory, apes and peacocks.

Matthew 25: 2—Man is seen in foolishness (five virgins).

GRACE MEETING WEAKNESS.

Israel left Egypt "harnessed". This means five in a rank.

Israel went into Canaan "marshalled"; five in a rank.

Five loaves feed five thousand, Luke 9: 13-16.

FIVE STATEMENTS REGARDING JUSTIFICATION.

Justified by God	—the source of it.
Justified by Grace	—the spring of it.
Justified by Blood	—the ground of it.
Justified by Faith	—the principle of it.
Justified by Resurrection	—the acknowledgment of it.

Chapter Nine

THE CURTAINS AND THE COVERINGS OF THE TABERNACLE

Exodus 26: 1-14.

THERE were four sets of coverings. We will begin with the outermost—

THE COVERING OF BADGERS' SKINS

Its characteristic was toughness to resist external influences, such as the scorching sun or stormy desert. In Ezekiel 16: 10 we read, "I clothed thee also with brodered work, and shod thee with badgers' skin, and I girded thee about with fine linen, and I covered thee with silk". Here, evidently badgers' skins were used to protect the feet, just as leather is now used and it may point to the protective character of Christ's walk on earth against every form of evil. He was, in His humanity, absolutely impeneterable to all defilement. "Which of you convinceth Me of sin?" (John 8: 46). The badger skin covering was dull and unattractive; there was no beauty in it; nothing gaudy and pleasing to the natural eye. The sinner regards Christ "as a root out of a dry ground: He hath no form nor comeliness; and when we shall see Him, there is no beauty that we should desire Him. He is despised and rejected of men" (Isa. 53: 2, 3). The badger skins speak of the **LOWLY ONE**.

The priest enters within and all he sees is the curtain of fine twined linen, having different colours

artistically interwoven, for it is only true believers who have their eyes open to see the beauties hidden beneath the badger skins and when they see the beauty and loveliness of Christ they exclaim "HE IS ALTOGETHER LOVELY".

A COVERING OF RAMS' SKINS DYED RED

This was placed over the goats' hair curtain, of which no particulars or dimensions are given. The ram denotes strength and energy, while a lamb denotes weakness. The ram was used in the burnt offering and the trespass offering, but it shines the best in the consecration offering. Rams' skins died red speak of His devotedness to God, both in life and in death. After Aaron and his sons had been washed, anointed, clothed and had identified themselves with the sin offering on the day of their consecration, *Moses brought two rams, one was offered a burnt offering, which typified Christ laying down His life voluntarily.* This devotedness went up to God as "a sweet smelling savour" (Eph. 5:2). *The other ram was slain and its blood sprinkled on the right ear, the right thumb and the right toe of Aaron and his sons,* thus asserting its claims upon them. Their bodies in type were not their own, but God's. Their ears were to listen to His voice; their hands to do His work; their feet to walk in His ways (Lev. 8:1-24). Our blessed Lord consecrated to service was expressed at the age of twelve, "Wist ye not that I must be about my Father's business?" (Luke 2:49). At the well, "My meat is to do the will of Him that sent Me, and to finish His work" (John 4:34). In the garden, "Nevertheless, not My will, but Thine, be done" (Luke 22:42). His consecration is to be seen throughout His whole life, until in that supreme act upon the cross, we see the consum-

mation of a perfect life of consecration and devotion. Truly, the ram's skins were dyed red.

It reminds us of that scene on Mount Moriah, when Abraham prevented by God from slaying his son, "lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt-offering in the stead of his son" (Gen. 22: 13). The Lord Jesus is the true ram, slain in our stead. The ram's skins dyed red speak of a SUFFERING SAVIOUR.

There are no measurements given of these two skins. You cannot measure man's hatred to Christ. You cannot measure His consecration and devotedness to God.

CURTAINS OF GOATS' HAIR

There were eleven of these curtains, thirty cubits long. This curtain covered the curtain below, which was of blue, purple, scarlet and fine twined linen, ten in number and twenty-eight cubits long, so that there was a cubit on either side unreached. We see from this that thirty cubits covered twenty-eight and eleven curtains covered ten. Ten was the number of commandments that men had broken, but here is eleven covering ten. In Romans 5, we get "much more" mentioned five times, so in the death of the Lord Jesus Christ (eleven covering ten), God got the greater glory and this also may point to the fulness of Christ, in Whom is "plenteous redemption".

This was the tent of the congregation and simply a wilderness provision, therefore speaking of that which is temporary. It seems to be typical of Christ in the form of a servant, in the likeness of sinful flesh, yet separate from sinners. Long hair is the sign of separation. *Nazarites* and *prophets* wore hairy gar-

ments (Num. 6:2-7; Judg. 13:5; Matt. 3:4). Hair is also spoken of as the glory of a woman (1 Cor. 11:15). The Lord Jesus was a true Nazarite all His life. He was holy and undefiled, therefore the locks of His separation were never shorn and He certainly brought glory to God in His whole pathway down here. He was called "the Prophet of Nazareth of Galilee" (Matt. 21:11). Moses said, "A prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him shall ye hear in all things whatsoever He shall say unto you" (Acts 3:22). The woman at Sychar's well said, "Sir, I perceive that Thou art a prophet" (John 4:19). As prophet, He unfolds to us the mind of God, whether in relation to the past, the present, or the future. He is God's mouthpiece (Heb. 1:2).

The natural man recognizes in Him the Teacher and the Prophet, but the eye of faith pierces the goat's hair, sees the coloured curtain and there, beholding the glories and perfections of Christ Who is eternal, unchangeable, outside man's genealogies and time reckonings and, like Thomas, exclaims in adoring wonder, "My Lord and My God" (John 20:28).

The curtains were joined by fifty taches of copper. Fifty was the year of jubilee and is connected with the day of atonement. This curtain was thirty cubits long, three times ten, the perfection at the right moment. Christ was thirty when He began His public ministry. David was thirty when he began to reign. The Lord was God's perfect servant.

CURTAINS OF FINE TWINED LINEN, BLUE, PURPLE

The first set of curtains were in the inside covering and were made of fine twined linen and blue and purple and scarlet, with cherubim of cunning work. They formed the ceiling of the Sanctuary and

covered the boards. They could only be seen from *within* and this was *the* Tabernacle—God's dwelling place. There were ten curtains, made up in fives and two sets were joined together by fifty loops of blue and fifty taches of gold. God brings the fine twined linen to the front in the Tabernacle. Only the priests went inside the Tabernacle and saw the beauty of that curtain, all speaking of the beauty and perfections of Christ. God wishes us to see the fine twined linen and to realize that the glory-crowned One is a glory-crowned man. He was here as the Holy One, therefore the eye is directed to the fine twined linen first. Each curtain was of the same length, namely, twenty-eight cubits and four cubits in width.

The colours of the curtains typify different aspects of the person of Christ and in these curtains we gaze upon a Saviour full of grace and truth—an exalted, glorified Saviour—a Saviour seated on the right hand of the Majesty on high—a King in His beauty, altogether lovely, the Chiefest among ten thousand.

The *fine twined linen* indicates His righteous character. The prophet Jeremiah refers to Him as a "righteous branch" (Jer. 23: 5). The centurion said, "Certainly this was a righteous man" (Luke 23: 47). The Spirit of God speaks of Him as "Jesus Christ the righteous" (1 John 2: 1). The Holy Spirit is in the world today to convince men of the righteousness of Christ (John 16: 10). And the resurrection and exaltation of the Lord Jesus at the right hand of God is the indisputable proof of His righteousness.

BLUE is the *Heavenly* colour, setting forth His heavenly character. None who preceded Him had this character, not even John the Baptist. It is said of him, "There was a man sent from God, whose name was John" (John 1: 6). Only Christ could say "No

man hath ascended up to Heaven, but He that came down from Heaven, even the Son of man which is in Heaven" (John 3: 13).

PURPLE is the *royal* colour, being a combination of blue and scarlet and is the emblem of heavenly and earthly glory combined. Jesus was *born* King of the Jews, but His royal glory was not manifested and Zion spat in His face and crowned Him with a crown of thorns and put Him to death. God raised Him from the dead and gave Him the highest place in Heaven. He is a ROYAL SAVIOUR and soon His royal glory will be revealed, when He shall reign as King of Kings and Lord of Lords (Rev. 19: 16).

SCARLET points to His earthly glory and is the kingly colour. Scarlet is a colour derived from an insect, called by naturalists "*Coecus Ilicio*", found in large quantities in certain species of the oak. It brings us back to the earth. The earth was the scene of His rejection and at the present time "the Lord is now rejected and by the world disowned", but the earth will yet be the scene of His glory. "But as truly as I live, all the earth shall be filled with the glory of the Lord" (Num. 14: 21). "And the Lord shall be king over all the earth: in that day shall there be one Lord, and His Name one" (Zech. 14: 9).

These colours representing the person of Christ are set before us in the four gospels.

LUKE informs us that Herod's men of war "arrayed Him in a gorgeous robe" (Luke 23: 11). I understand that the word for *gorgeous* in Greek is "*lampros*", which is translated "WHITE" in Rev. 15: 6.

JOHN presents Christ as the Lord from Heaven and right through his gospel we see the true BLUE.

MARK says that the soldiers “clothed Him with PURPLE” (Mark 15:17).

MATTHEW tells us that the soldiers put on Him “a SCARLET robe” (Matt. 27:28).

In these four colours we see fine twined linen, Christ the Holy One; blue, Christ the Heavenly One; purple, Christ the royal One; scarlet, the life giving One.

THE “CHERUBIM OF CUNNING WORK” are typical of His judicial character. “For the Father . . . hath committed all judgment unto the Son: that all men should honour the Son, even as they honour the Father. And hath given Him authority to execute judgment also, because He is the Son of Man (John 5:22, 23, 27). That is, He will return to this earth in the character of David. As “a man of war”. “And I saw Heaven opened, and behold a white horse, and He that sat upon him was called Faithful and True. And in righteousness He doth judge and make war”, etc. (Rev. 19:11-16). He will introduce His Kingdom reign by terrible judgments causing all to bow before Him, and His enemies to lick the dust, and afterwards reign in the restful character of Solomon, (Ps. 12). Here we see that the One who now saves, will judge and punish the unsaved hereafter.

The length of each curtain was “eight and twenty cubits” and the breadth “four cubits”. Seven times four—twenty-eight. The number seven denotes perfection. Four speaks of that which is universal on earth (Rev. 7:1). From this we gather that those glories of Christ, typified by the different colours of the curtains, *will yet be displayed in perfection on earth.*

Ten curtains may indicate the measure of human responsibility, for example, “the Ten Commandments”

which summarize human responsibility, both Godward and manward. There were *two sets* of five curtains coupled together. The commandments were written on *two tables* of stone. Israel received the law, but never discharged its responsibilities. The Lord Jesus did this in absolute perfection and met its *twofold* responsibility, *both towards God and towards man*. This is typified by the *two sets of curtains coupled together*. There were fifty loops of blue and fifty taches of gold. The number fifty reminds us of the Jubilee year, well known to every Israelite (Isa. 25: 1-35). It was a year of great blessing to the inhabitants of the land, and not only pointed to the present age of grace, but also to the millennial period, when the earth will be delivered "from the bondage of corruption into the liberty of the glory of the children of God" (Rom. 8: 19-22. J.N.D.). It will be seen that the Lord Jesus not only met the responsibility of Israel, *but will maintain it during His reign* in the accomplishment of which there will be the full display of His Heavenly and Divine glories.

WOVEN TAPESTRIES

Exodus 35: 25, 26

Lord, give us eyes that we may see
 We are weaving now heaven's tapestry.
 O solemn thot'; acts, good or ill,
 Are threads Life's shuttle takes, to fill
 The fabric of the robes we'll wear
 Thro' all Eternity; that there
 The wasted moments then will tell
 Losses, which prove we wove not well.
 But blue and purple THREADS will be
 Thy Church's righteous acts to Thee.
 Fruit of our hands, our own works raise
 Memorials woven to Thy Praise!

—E.M.T.

Chapter Ten

THE TABLE OF SHEWBREAD

Exodus 25: 23-30; Leviticus 24: 5-9; John 6: 31-69.

THIS table was made of shittim wood overlaid with pure gold. It had a crown of gold round the edge and rising above the top, while there was a small ledge which kept the bread in position. The table itself was two cubits long, one cubit broad and one cubit and a half high. It had four rings and two staves. It was placed on the north side, opposite the golden lampstand. The twelve loaves of bread were placed upon the table in two rows, the frankincense was put upon each row and on each Sabbath the table was set in order before the Lord, then the bread (a week old) became the provision for the priestly family and was to be eaten in the Holy Place. It was put on the table seven days, during which God's eye rested on it with satisfaction, then that which satisfied God's heart became that which satisfied the physical needs of the priests. The loaves were to be made of fine flour—the food of God's priests was to be made of the best (Num. 18: 12, 20).

The meaning of the word "shewbread" is *bread of presence* and was so called because it was placed before God, or in His immediate presence. Thus it shows us not only where the love of God has put His people Israel, but where each believing one now is brought.

“So near, so very near to God,
Nearer they cannot be;
For, in the person of His Son
They are as near as He.”

The table made of wood and gold typifies the perfect humanity and blessed Deity of Christ. The frankincense speaks of the fragrance of the Person of Christ.

This is the first time the word table is mentioned in the Scriptures. Now what is a table for? To support and bear up from the earth what is placed upon it. And what was placed on this one? Shewbread or exhibition bread. In Leviticus 24:5-9 we read, “Thou shalt take fine flour and bake twelve cakes thereof; two tenth deals shall be in one cake, and thou shalt set them in two rows, six in a row, upon the pure table before the Lord. And thou shalt put pure frankincense upon each row, that it may be on the bread for a memorial, even an offering made by fire unto the Lord. Every sabbath day he shall set it in order before the Lord continually . . . it shall be Aaron’s and his sons, and they shall eat it in the holy place.” No doubt the twelve loaves refer to the twelve tribes of Israel—God’s people, here presented to Him as cakes or loaves—My bread (Num. 28:2). It will also be readily admitted that Christ is here seen as the representative of the twelve tribes before God, for this view is developed in Matthew’s Gospel, where His Jewish relationships are pre-eminently set forth; “Out of Egypt” have I called My Son (Matt. 2:15). Chapter four shows Him in the wilderness forty days and forty nights, answering to Israel’s forty years in the wilderness, and in chapter seventeen He is on the Mount of Glory; thus we have set before us the ancient journey from Egypt to the Promised Land. The contrast to the past will instantly be seen. Israel failed

almost every step of the journey, but Christ conceived holy, continued holy and offered Himself without spot to God. He represented Israel on the cross as well as the Gentiles (John 11:50-52) and in virtue of His death all Israel will be saved and made righteous (Rom. 11:26; Isa. 60:21). That is, the House of Judah and of Israel will be regathered, restored to their own land and reunited under Christ. This period of their unity, strength and blessedness during the sway of their own Messiah is doubtless foreshadowed by the twelve loaves upon the table before the Lord.

OTHER PRECIOUS LESSONS CAN BE SEEN HERE.

Christ risen and glorified is the Table and *as such, He supports His people.*

The bread, speaking of the oneness of saints with Him, nourished and sustained in the Sanctuary by the Bread of God.

Manna, we shall see, was for the wilderness. Here it is only the priests that could eat of the cakes.

OUTSIDE THE CAMP—There is murmuring and sinning.

INSIDE THE SANCTUARY—The people are presented in connection with the priest. With Christ, what a difference!

TWELVE IS THE NUMBER OF ADMINISTRATION.

We have three different presentations of God's people:

Twelve names of the twelve tribes graven on the High Priest's *Breastplate*.

Twelve names of the twelve tribes on the onyx stones on his *Shoulders*.

Twelve loaves on the table.

WE ALSO HAVE

1. Breastplate —PLACE OF AFFECTION.
2. Shoulders —PLACE OF STRENGTH.
(double guarantee)
3. On the Table—PLACE OF SATISFACTION.

ALL THE SAINTS OF THIS AGE are priests and it is sweet to see that God has all His people in view. In 1 Peter 2 we are called "A PECULIAR PEOPLE," which does not mean that we are odd, but that we are God's own property, a people especially His own. He wants us "a royal priesthood" to feed on Christ, so that we shall be strong in Him and grow like Him. If our hearts are occupied with Him we shall be nourished and filled, yea, "abundantly satisfied" (Ps. 36: 8). *The cakes were eaten in the Holy Place and, in order to have a relish for Christ, we must be in fellowship with Him.*

Fellowship and communion must ever be our chief concern, for Divine development must follow Divine birth. We read the Word of God and as the beauty of Christ is brought before us the Holy Spirit wins and moulds us here in our character and life for God.

It is through Christ in communion with the thoughts of God, and I in communion with the thoughts of Christ by feeding upon His Word and His thoughts flowing to my soul, that my soul is fed and nourished and I have strength to walk and witness for Him. It was the perfection of the work of Christ that brought us to God. It is the perfection of all that He is in Himself that maintains us here for God in communion with Him. "He that eateth Me, even he shall live by Me."

“Lord Jesus, make Thyself to me
 A living, bright reality;
 More present to faith’s vision keen,
 Than any earthly object seen;
 More dear, more intimately nigh
 Than e’en the sweetest earthly tie.”

The table of shewbread speaks of communion, fellowship and feeding. The Golden Altar speaks of worship and thence we go to the lampstand, which speaks of further illumination.

FOOD OF EGYPT:

Fish, cucumbers, melons,
 leeks, onions and garlick
 (Num. 11: 5)

Six things in Egypt
 Dissatisfaction

FOOD OF CANAAN:

Wheat, barley, vines, fig
 trees, pomegranates,
 olives and honey
 (Deut. 8: 8).

Seven things in Canaan
 Satisfaction

Chapter Eleven

THE GOLDEN LAMPSTAND

Exodus 25: 31-40.

WE have now come to the golden lampstand (not candlestick) which is situated on the south side of the Sanctuary. If you search the Bible through and through, you will not find a single instance of *candles* being used in the worship of God. The lampstand was made of pure gold, a talent in weight (about 125 lbs.). Its estimated worth was about \$25,000. No measurements are given. It was composed of a central shaft which had four bowls, almond shaped. These represented the calyx, or cup, of a flower, where were also four knops, which answered to the chapters of a column, and four flowers, or blossoms. On each of the side branches there were three of each (Exod. 25: 31-35; 37: 17, 24).

There are three lights in connection with the Tabernacle—the natural light of the day which fell on the outer court, the light of the lampstand which lit up the Holy Place and the Shekinah glory of God's own immediate presence in the Holiest of all.

It is almost impossible to study the spiritual teaching of the Tabernacle without being convinced of the fundamental truth of Christ's Deity, for every vessel speaks of this. Christ is here seen in resurrection power, resurrection gifts and resurrection ministry. In Revelation 4:5 we read of "seven lamps of fire burning before the throne, which are the seven Spirits of God". Then, in Revelation 5:6 we see "a

Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth". We see there is a connection with the seven lamps here and the lampstand of the Tabernacle, for the shaft, practically speaking, is the lampstand and typical of Christ as filled with the perfect, complete Spirit of God in the plenitude of His power. In Isaiah 11:1, 2 we read, "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of His roots: And the *spirit of the Lord* shall rest upon Him, the spirit of *wisdom and understanding*, the spirit of *counsel and might*, the spirit of *knowledge* and of the *fear* of the Lord." Here we have a perfect manifestation of the Spirit of our Lord and *six* branches of the Spirit's manifestation, while the central shaft binding these all together is *righteousness* (verse 5).

We must carefully distinguish between the lampstand and the light. The lampstand is the light bearer. The light fed by the oil is a type of the work and testimony of the Holy Spirit, based upon the atoning work of Christ. The light was expressed by Christ through the WICK of His humanity and now the seven lamps express the perfection of the Spirit's light. When Aaron lit the lamps, they first of all threw up the beauty of the lampstand. "The seven lamps shall give light over against the lampstand." They did not throw the light upon themselves, but upon the beaten shaft that sustained them, thus typifying the work of the Holy Spirit in all His operations to bear witness and to glorify the Person of Christ. "He shall glorify Me, for He shall receive of Mine and shall shew it unto you" (John 16:14).

The Holy Spirit delights to honor, magnify and reveal Christ in all His grace and glory to the hearts of His followers. He shines over against them, ever

displaying the beauties and glories of His Divine person.

The fact that no measurements are given may suggest what we have in John 3:34, "For He Whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto Him".

The lampstand was formed from the talent of gold by beating. It was not turned by a lathe, or cut. How many blows were needed before it assumed its beautiful shape? The last blow made the golden lampstand perfect. So Christ reached His present place through suffering and death, the pure gold setting forth Divine righteousness affected at the cross.

There was the centre shaft with its three branches going out on each side. The truth rests upon a Divine platform; the testimony is of Divine power and of Divine things. We are told that they proceeded *out* of the candlestick. They were not fastened, so could not drop off, by which it will readily be seen that there is no idea of a "falling away doctrine". The Church's union with Christ is set forth in 1 Corinthians 12:12, 13, "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." This union is formed by the Holy Spirit and is, therefore, indissoluble. The failure and unfaithfulness of the Church does not affect its union with Christ. Let me remind you again that there was a Divine light in the Sanctuary. We read that the Israelites had to bring pure olive oil which was procured from the beaten olive (Lev. 24:2) for the light, so we see that only as the olive was beaten could it give out the oil which was used for the lamp in the Sanctuary. The Holy Spirit

was not given until Christ was glorified. Hence, Christ was bruised and put to death before this precious gift could be ours.

In relation to ourselves, God gives us truth and expects us to beat it out, or be exercised about it. He wants us to look at that light in the knowledge that He has given to us and in the light of the fourfold responsibility we have today—

1. Responsibility to the Lord.
2. Responsibility to the Word.
3. Responsibility to the Church.
4. Responsibility to the World.

A man may be highly educated, but not one single ray of Divine light can reach his soul until he receives the Holy Spirit. We have the Holy Spirit dwelling within us as believers and He is able to take that truth which God has given us and He is able to make it revolutionize our lives. As we allow Him to operate in our lives, we are beating the green olive and thus God gets His light in the Sanctuary.

There were seven lamps—seven vessels holding oil, which is one of the most beautiful types of the Holy Spirit. In the oil was a little piece of wick. That speaks of the believer—only a little piece of wick sucking up the oil.

Aaron had to trim the lamps and for this purpose he used *golden snuffers*, not extinguishers. Extinguishers put out the light, but there is no thought of putting out the light which is in the believer. Sometimes, however, the lamp has to be trimmed. Time and care has to be taken to keep the light shining brightly. "Take time to be holy." I think Paul used the snuffers when he wrote to the Corinthians. You will note that they are *golden* snuffers, not *copper*, which would have

indicated judgment. These snuffers were in the hands of the High Priest and how carefully he would take off the charred wick and pour in the oil. It must grieve the Lord when our lamps are not shining brightly and when He sees the wick all charred. To get it trimmed and to keep it trimmed we get into the presence of our Great High Priest, the Lord Jesus. We must have a heart talk with Him. We must tell Him what is wrong. He will deal gently and graciously with us. He will not expose us to others, but He knows our frailty and will trim the wick and pour in the oil and send us out with a lamp to shine for Him down here. He is touched with the feelings of our infirmities and our Great, compassionate High Priest will wash our defiled feet and fill our hearts with the warmth of His love.

Position and condition must go together like two wings of a bird. Positionally, we are in the Sanctuary. "Ye are the light of the world" (Matt. 5:14). Conditionally, we are *outside the camp*. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven" (Matt. 5:16). Also, "That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as *lights in the world*" (Phil. 2:15).

Of Asher it is said, "Let Asher be blessed with children; let him be acceptable to his brethren, and let him dip his foot in oil" (Deut. 33:24). May we indeed be fruitful and acceptable, walking in the power of the Holy Spirit, carrying with us the fragrance of Christ.

The *golden tongs* were used for stirring up the wick. Peter used their antitype when he wrote his second epistle, "This second epistle, beloved, I now

write unto you; in both which I stir up your pure minds by way of remembrance" (2 Peter 3:1).

The *three branches of the lampstand* were in pairs, one on either side and were supported by the main shaft. In Ephesians 4:11, "And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers". They are the gifts of an ascended Christ to His Church "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (verse 12). The Apostle laid the foundation and then passed away. God has never repeated the apostolic succession, but God has raised up and will raise up, while the Church is here, the gifts which we now see in the lampstand—evangelists, pastors, teachers.

THE EVANGELIST whose field is the world, is seen in the largest branch. His work is to tell out the gospel to the whole world (Mark 16:15). God's servants have as a parish the whole world. After souls are saved, then commences the work of

THE PASTOR or Shepherd. He seeks to care for the tender lambs and feeds the flock of God. His sphere of service is not so extensive as the Evangelist's, just as the second branch is not so long as the one at the bottom.

THE TEACHER is one who is given by Christ to the Church and fitted by the Holy Spirit to teach and instruct those who are gathered together, the sphere being even more limited than the Pastor's. Teachers must keep close to the main stem, Christ. This brings us to the topmost branch. Each gift is just as important as the other, for each receives his own special line of service from the other.

The knop or bud may speak of His Incarnation. The flower, the zenith of His manhood; the bowls, like

unto almonds, the Divine fruit that Christ bore to God
in resurrection.

BEATEN OIL

Exodus 27: 20.

What shall I bring to my Saviour and Lord
For all His great love to me shown in His Word?
Now that He's absent, and made me a light
That should shine for Him steadily all the dark night
That awaiteth the dawning. Directions I see
That tell what acceptable service must be.
First "pure" in its purpose to glorify Him;
All "beaten" and purged from the self still within;
For only as chastened and judged in His sight
Can I hope toward the world, to shine as a light;
And tho' it may fitfully glow, while down here,
'Twill be gloriously bright when with Him I appear!

—E. M. T.

Chapter Twelve

THE ALTAR OF INCENSE

Exodus 30: 1-10.

THE Altar of Incense, also called the Golden Altar, was made of acacia wood, overlaid with pure gold. It was one cubit square and two cubits high. It had four horns, a crown of gold, two rings of gold placed under the crown by the corners and two staves of wood covered with gold. On the top of the Altar lay the golden censer in which, day and night, the incense was always burning (Exod. 30:1-10; 37:25-29).

It stood at the upper end of the Holy Place, close to the vail and so in front of the mercy seat. "And thou shalt put it before the vail that is by the ark of the testimony, before the mercy seat that is over the testimony, where I will meet with thee" (Exod. 30:6).

There were three meeting places where Jehovah met with His people—first, at the Brazen Altar in the court; next at the Golden Altar in the holy place and then at the Mercy Seat in the Holiest of all.

Christ is now the only meeting place between God and man, "For through Him we both (Jew and Gentile) have access by one Spirit unto the Father" (Eph. 2:18).

We must come to the Brazen Altar before we can worship at the Golden Altar. The Brazen Altar was outside in the courtyard. The Golden Altar was inside the holy place, before the vail. The Brazen Altar is

for sinners, the Golden Altar is for saints. The value of the sacrifice at the Brazen Altar sets us before the Golden Altar, for sacrifice is the basis of all worship. The blood gives us entrance into the presence of God (Eph. 2:13), the Holy Spirit gives us utterance before God (Phil. 3:3). The priest offering sacrifice upon the Brazen Altar outside, in the court of the Tabernacle, speaks to us of the *past* work of the Lord Jesus on *earth*, when He made an atonement for our sins upon the cross. The High Priest, standing by the Golden Altar inside in the Holy Place, tells of the *present* work of the Lord Jesus *in Heaven*, where at the right hand of God "He ever liveth to make intercession" for all who come unto God by Him (Heb. 7:25). When the priest came to the table of shewbread, he came as a *receiver*. When he comes to the Golden Altar, he comes as a *giver*. When he went to the Golden Altar, he took his censer, went first to the Brazen Altar and took the live coal from it and put it into his censer, then into the Sanctuary and put it on the Golden Altar and finally placed the incense in the censer. This incense was pure, of light weight, sweet and holy and, as it fell on the live coal, it sent up that beautiful fragrance which filled the holy place. The incense which went up from off the Golden Altar is called *perpetual*, because it was *always* ascending. So it is with the fragrant merits of Christ, they are ever before God. Is there ever a moment, night or day, when the moral perfections and beauty of Christ do not fill all Heaven with their fragrance?

The incense was composed of four precious spices—stacte, onycha, galbanum and pure frankincense—a like weight of each. Three of these spices are not mentioned anywhere else in the Scriptures. These had to be tempered together with the art of an apothecary, pure and holy, and they set forth the graces and

virtues which, blended together, appeared in the character of our Lord Jesus.

Four spices—"Stacte," a gum from the myrrh tree, which oozes out of itself, does not need to be extracted, it is spontaneous. This may speak of His gracious words, His gracious acts.

"Onycha," a shellfish found in the Red Sea. When burnt, it gave forth an odour. No burning, no fragrance. This may speak of His suffering; the Burnt Offering.

"Galbanum," a resinous gum, sending forth a strong odour, used by the ancients to prolong the smell of other perfumes. This may speak of His holy energy and purpose of heart.

"Frankincense" is the sap of a tree which oozes out as soon as an incision is made. It was universally used in ancient worship and is taken as a symbol of worship. This speaks of the purity and fragrance of His life before the Cross.

Some of it was beaten very small and put before the testimony, where God met Moses. The beating and the fire of the Altar brought out the sweet perfume, the moral fragrance of Christ, "an odour of a sweet smell, well-pleasing to God".

The Golden Altar owned its standing in the Sanctuary to the blood of atonement (Exod. 30:10). This Altar and the Brazen Altar were intimately connected. Had there been no sacrifice on the Brazen Altar, there could have been no incense on the Golden Altar.

In the Tabernacle is to be seen the beautiful unity of the Lord Jesus Christ in what was Divine and what was human. In the Brazen Altar Christ is seen not only in the Altar, but in the sacrifice and in the priest that officiated at the Altar. In the Golden Altar, He is seen not only as the Altar, but as the incense on the Altar and the priest by the Altar. We have everything

here in Christ—what a beautiful blending of *wood* and *gold* we see, perfect humanity and absolute Deity.

The union of the human and the Divine is one of the holiest mysteries of our faith. In all the ways and words of the Lord Jesus as recorded in the Gospels, this marvellous union is set forth. In John 4 we see Him as a tired, wearied man and yet the Omniscient One who knew the thoughts and intents of the woman of Samaria. In John 11 we see Him the weeping One and, at the same time, the Divine Quickener-from-the-dead. In Mark 4 we see Him a sleeping man in a boat and yet the One who could still the tempest and quieten the storm. HE IS THE GOD-MAN.

In Hebrews 1 the Apostle sets Him forth as the Son of God. In chapter 2 he proves His humanity, declaring Him to be the Son of Man. Chapter 3 gives us the exhortation to “consider the Apostle and High Priest of our profession,” Who, as the antitype of Moses, came from God to us and as the antitype of Aaron has gone from us to God. Then, in chapter 4, he exclaims, “Seeing then that we have a great high priest, that is passed into the Heavens, Jesus the Son of God, let us hold fast our profession. For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need” (Heb. 4: 14-16).

It encourages the believer *to remember that he has two intercessors*: One in Heaven, the other on the earth. We read, “Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered” (Rom. 8: 26). These words teach us the lesson that our im-

perfect knowledge, which is an infirmity, is more than counterbalanced by the unutterable groanings of the Spirit.

In the Hebrews we read that our Heavenly Intercessor "sympathizes" with our infirmities (Heb. 3: 14, 15). Here the Holy Spirit "helps" them. Read again—"Who is he that condemneth? It is Christ that died, yea rather, that is risen again, Who is even at the right hand of God, Who also maketh intercession for us" (Rom. 8: 34). This twofold intercession meets all our need and deficiency on the one hand and inspires our hearts with confidence on the other.

The closer we look at the Tabernacle, the more we see how wonderfully God has provided for every possible need of the soul. Here He meets the communicative side of our nature. Worship is that which the Holy Spirit has generated within our hearts and it is going up by the Holy Spirit, through Christ as our High Priest, and received by God the Father.

There is no such thing as public worship. Only as Christians can we offer to God the worship which He delights to receive, for worship is most precious to God inasmuch as it is the fruit of the death of Christ and the product of the Holy Spirit in the believer's heart. Worship is giving back to God what He has given to us. It is the going out of the heart in gratitude for what He is and what He has done in Christ.

It is beautiful to realize that God can only accept from our hearts that which is pure, sweet, holy and of a like weight and we can only give to Him as our hearts are filled and overflowing with the fragrance of Christ. As we think of Christ, His sufferings, His glories and all that pertains to Him and as the Holy Spirit touches our hearts and reveals these things to us, they overflow and go up to Him our Great High

Priest, Who ministers to God the fragrance of that worship which arises.

Aaron and his sons were warned not to offer "strange incense," which would but be an imitation of the preciousness of Christ being offered. Nothing but Christ—no other excellency but His as the ground of our worship, praise and prayers.

No "strange fire" was to be offered. Nadab and Abihu, the two sons of Aaron did so and were slain (Lev. 10:1-3). This sets forth natural enthusiasm and fleshly excitement, which should not be offered today by God's spiritual priests.

Some now would offer strange fire and incense, instead of Christ's merits and intercession. Romanism teaches that there are other Mediators, rationalism would have us believe that there is no need of a Mediator or of Atonement.

In the Brazen Altar there are four rings and two staves, but in the Golden Altar there are only two rings and two staves put in at the corners only, thus placing it at an angle. When the priest went to the Altar as the representative to place the incense thereon, he was a representative man for the whole of the people. The Altar placed thus at an angle in the Sanctuary would make the four horns point north, south, east and west, so the whole of the people were embraced in the act of worship and they were accepted as worshippers on the ground of the sacrifice at the Brazen Altar, for every morning and evening at the time of burning incense, a lamb was burnt on the Brazen Altar as an offering for the whole nation. Jesus is the true Burnt Offering.

The Golden Altar was two cubits high, the table of shewbread was one and a half cubits high, so that the Golden Altar indicated the exalted position and

preciousness of its service. The highest form of service is worship.

The Lord Jesus informed the Samaritan woman that the time would come when even Jerusalem would be set aside as a place of worship, "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him" (John 4:23).

The worship of the Father is peculiar to the New Testament. The Jews worshipped Jehovah. The Christian worships the Father and He not only receives the true worship of our hearts, but seeks it. Mere pretention is offensive to God. He wishes us to be true in His presence and bow our hearts in praise, gratitude and adoration for the perfect revelation of Himself in Christ. Our service is both important and necessary, but the sincere worship of our hearts is of greater moment, for when worship fills the heart, self is lost sight of.

The Lord Jesus is our "Golden Altar" and when we offer worship, praise or prayer by Him, as we are prompted by the Holy Spirit within us, it goes up to God pregnant with all the fragrance and value of His infinite person.

BRAZEN ALTAR

Condemnation and judgment
Sacrifice and blood
Finished work

GOLDEN ALTAR

Justification and righteousness
Worship and spiritual sacrifices
Continual priestly intercession

THE COMPARATIVE SIZES OF THE VESSELS

	<i>Length Cubits</i>	<i>Breadth Cubits</i>	<i>Height Cubits</i>
The Ark	2½	1½	1½
The Table of Shewbread	2	1	1½
The Altar of Incense	1	1	2
The Altar of Burnt-Offering..	5	5	3

THINGS NECESSARY FOR TRUE WORSHIP ARE:

The priestly care of *Christ*; The Leading of the *Spirit*; The worship of *believers*.

GOD THE FATHER—the *object* of worship
(John 4:23).

CHRIST—the *substance and fragrance* of worship
(Eph. 5:2; Rev. 5:13, 14).

HOLY SPIRIT—the *power* of worship
(Rom. 8:15; Phil. 3:3).

Worship is the activity of a redeemed people.

Israel did not worship in Egypt.

Worship is the action of the new nature.

No unsaved person can worship God in spirit
and in truth.

Worship proceeds from the heart.

Not from our heads.

Worship is the occupation of the heart with God.

Self is lost sight of.

THE ELEMENTS OF TRUE PRAYER

PRESENTED TO US IN THE GOLDEN ALTAR:

1. The *Universality* of prayer as symbolized by the form of the Altar, (foursquare).
2. The *Power* of prayer as seen in the horns of it.
3. The *Human* aspect of prayer as seen in the wood.
4. The *Glory* of prayer as seen in the gold.
5. The *Royalty* of prayer as seen in the crown.
6. The *Acceptability* of prayer as seen in the sprinkled blood upon it.
7. The *Scene* of prayer as seen in the position of the Altar—"before the Lord".
8. The *Preciousness* of prayer as symbolized by the incense.

—T. W. CANNING.

Chapter Thirteen

THE VAIL AND HANGING FOR THE DOOR OF THE TENT

Exodus 26: 31-37; Matthew 27: 50-54; Hebrews 10: 18-25

THERE were three entrances in all—the gate, the door, the vail (Exod. 27: 16; 26: 36; 26: 31). There was the same colouring in all three. Each one was the only way of access. The first was a gate for all; the second was a door for the priests; the third was the vail enclosing the Most Holy Place. All three typify Christ—the one way for all to get atonement, (the gate); the one way for all to live in fellowship, (the door); the only way into Heaven, (the vail).

We will now consider the vail. It was made of “blue and purple and scarlet and fine twined linen of cunning work, with cherubim shall it be made”. Having dealt with the meaning of the colours in connection with the curtains, it will not be necessary to dwell on them again. “And thou shalt hang it upon four pillars of shittim wood overlaid with gold; their hooks shall be of gold, upon the four sockets of silver.” This divided the Tabernacle into two parts. The smaller part was known as the Most Holy Place and the larger, the Sanctuary of the Holy Place. Through that vail the priest, in his ordinary duties, could not go. The High Priest lifted the corner once a year to go behind it. Moses went into the Most Holy Place repeatedly (Num. 7, 8, 9).

It is impossible to err as to the main import of this type so clearly given us of the Lord. "Now when these things were thus ordained, the priests went always into the first Tabernacle, accomplishing the service of God. But into the second went the High Priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: the Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first Tabernacle was yet standing" (Heb. 9: 6-8). The veil shut out man and shut in God. The worshipper was outside, at a distance from God, without access to His throne. Judaism has passed away and now there has been brought in Christianity. The former was a limited Sanctuary and priesthood and the latter is an unlimited Sanctuary and an unlimited priesthood which embraces all God's people.

When the Lord Jesus was here on earth, we do not read that He went beyond the veil when He entered into the temple. God had given the earthly priesthood to the tribes of Levi, whereas our Lord descended from Judah, so He never officiated as a priest, but He did priestly work. He acknowledged the priesthood. The Levitical priesthood ended with Caiaphas. In Matthew 26: 63, Jesus stands silently before him. Put under oath to declare who He is, the Lord says He is the Son of God. Caiaphas rent his robes and sinned away his office (Lev. 10: 6; 21: 10). So passed away the Levitical priesthood, which was limited to one class of men. God never attempts to improve that which has failed, but brings in an entirely new order. He brings in, through the death of Christ, the priesthood of all believers. As Aaron's sons were priests because of their relationship to their father, so are we through our relationship to God through His Son.

THE RENT VAIL

The veil speaks of the Incarnation of Christ, but there was no access to God for us while He lived. *The veil must be rent. Christ must die.* "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil" (Heb. 2: 14). "For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh" (Rom. 8: 3).

We have a *fourfold testimony that the veil was rent.* Matthew and Mark tell us that when Christ "had cried with a loud voice . . . the veil of the temple was rent in twain from the top to the bottom" (Matt. 27: 51; Mark 15: 38). Luke informs us that "the veil of the temple was rent in the midst" (Luke 23: 45). Paul, in Hebrews 10: 19, 20, says, "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh". These are the four who present to us the rent veil and it will be seen that the rent was *supernatural, systematical* and complete. *The sacrifice of Christ* has accomplished three things which can never be repeated:

1. It has answered to the full every claim of the Throne of God;
2. It has perfected the conscience of the believer forever;
3. It has righteously opened up a way into the very presence of God.

Sin had broken off fellowship with God. It has made a separation between us. Christ died to break it down and became the Mediator between God and man, abolishing all the Jewish ordinances which were never designed to continue—they were merely types and shadows of Christ and of the blessings of the Gospel. The old order of things had ceased. Judaism, with its “ordinances of Divine service, and a worldly Sanctuary” (Heb. 9:1) was now laid aside. It is called “a new and living way” because the One who opened that way is alive from the dead in the power of an endless life. The Holiest of All is now open to all believers at all times. He is there our Great High Priest and we are exhorted to “draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water” (Heb. 10:22). *Under law they worshipped “afar off” (Exod. 24:1). Under grace, we draw near to God without any thing between our souls and Him.*

Dr. F. E. Marsh has beautifully stated that in the death of Christ there was a twofold purpose. He died to bring *us to God* in a lasting relationship and to bring *God to us* in the sufficiency of His grace.

“Lamb of God, through Thee we enter
Inside the veil;
Cleansed by Thee, we boldly venture
Inside the veil.
Not a stain, a new creation,
Ours is such a full salvation;
Low we bow in adoration,
Inside the veil.”

To pass within the vail now is the happy privilege of the child of God. The way is opened for all and is always open.

THE FOUR PILLARS

We noticed that at the door of the Sanctuary there were five pillars. Here at the veil there are four pillars. There are five writers who introduce Christ, risen and glorified on high. There are four evangelists who introduce us to the perfect One on earth. In their Gospels we see the fourfold fulfilment of prophecy. In Matthew, God says "Behold your King", (Zech. 9: 9); in Mark, "Behold My Servant" (Isa. 42: 1); Luke, "Behold the Man" (Zech. 6: 12); John, "Behold your God" (Isa. 40: 9). Matthew writes of Him as the "Object of Divine Promise", Mark writes of Him as the "Vessel of Divine Power", Luke writes of Him as the "Channel of Divine Grace" and John writes of Him as the "Brightness of Divine Glory".

The pillars may also speak of the four great corner stones of the Christian faith—

1. The Deity of Christ
2. The Incarnation of Christ
3. The Atoning Death of Christ
4. The Resurrection and Ascension of Christ.

The supports of the veil were *threefold*—four wooden pillars with four golden hooks and four silver sockets. In John 6: 20 we have the Divine Person, "It is I"; in John 19: 30, a Divine work, "It is finished"; in Romans 3: 10, the Divine word, "It is written". The Lord Jesus could say, at the close of His earthly ministry, "I have glorified Thee on the earth: I have finished the work which Thou gavest Me to do" (John 17: 4). He obtained for us four freedoms:

1. Freedom from sin
2. Freedom from Satan
3. Freedom from death
4. Freedom from the grave.

The sockets of these pillars were of silver, for all will have been secured on the basis of redemption.

The "cherubim of glory" embroidered on the vail set forth the fact that in Jesus the glory of God was displayed. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him" (John 1:18). "And we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth" (John 1:14).

Chapter Fourteen

THE ARK

Exodus 25: 10-22

THIS is the *first* vessel the Lord describes and the most important of them all—the only one that occupied “the Holiest of All” and the *last* one reached by the approaching worshipper—the first and the last.

There are five names given to it in the Old Testament— it is called the ark of the covenant (Num. 10: 33), because it contained the tables of the law, which constituted the basis of the Covenant; the ark of testimony (Exod. 25: 22), because it was God’s testimony to His own holiness and to man’s sin; the ark of God (1 Sam. 3: 3), because it was the visible throne of God; the ark of God’s strength (Ps. 132: 8), because of the wonders done and the holy ark (2 Chron. 35: 3), because it was the most sacred. We shall find deep mines of rich teaching here of Christ, the Chiefest among ten thousand. Observe the position of the vessels—

ARK & MERCY SEAT
GOLDEN LAMPSTAND GOLDEN ALTAR TABLE OF SHEWBREAD
THE BRAZEN LAVER
THE BRAZEN ALTAR

Here we get a beautiful outline of the Cross.

The ark was made of acacia wood and covered, inside and out, with gold—the only vessel of all we are specially told was covered inside and out with gold. It had a crown of gold, a golden slab formed

the lid of a solid mass of gold and beaten out of it were the cherubim gazing toward each other. In this vessel were placed the two tables of the law, the golden pot of manna and Aaron's rod that budded. *All* were covered with the blood-stained mercy seat. The blood was placed upon it on the Day of Atonement—once on the mercy seat and seven times before it.

I would draw your attention again (see chapter on The Vail) to Numbers 7, 8, 9, because it is conclusive to what is stated in Exodus 25, which will prevent us from saying that only Aaron went into the Most Holy Place. He went in alone on the Day of Atonement, but Moses had access into the immediate presence of God, as the *Mediator*, at any time. To Aaron was committed the priesthood, while Moses was Mediator and King. Moses wanted to share with Aaron, otherwise Moses would have been a beautiful type of Christ as Prophet, Priest and King.

The two materials, wood and gold, typify the manhood and Deity of Christ. Christ is both God and Man.

HIS DEITY

“In the beginning was the Word, and the Word was with God, and the Word was God” (John 1:1). This sets forth the Lord Jesus as the eternal God. He was God in ages past, He was God when here on earth as man, He will be God in the ages to come. John declares His eternal existence, His distinct personality and His absolute Deity.

Christ is not an emanation from God, but God manifest in the flesh, “Who is the image of the invisible God, the first-born of every creature: for by Him were all things created, “that are in Heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers:

all things were created by Him, and for Him: and He is before all things, and by Him all things consist. And He is the head of the body, the Church: Who is the beginning, the first-born from the dead; that in all things He might have the preeminence. For it pleased the Father that in Him should all fulness dwell" (Col. 1: 15-19).

This passage antedates time and in Christ all the proper and incommunicable attributes of Deity are centered. The fulness of Godhead dwelleth bodily in Him. Bishop Nicholson says, "This is one of the greatest passages in the New Testament and as a Christological statement it has scarcely an equal, certainly no superior."

The Lord's Deity is set forth all through the Scriptures. He is called God. He is represented as performing works possible only to Deity. The attributes of God are ascribed to Him—omniscience, omnipotence, omnipresence, infinite wisdom, immaculate purity, unbounded goodness and unchanging truth. He is not a Christian, who denies the Deity of Christ; he is antichristian.

HIS HUMANITY

"And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1: 14). The Infinite became finite. He became man at His incarnation, but in becoming man He did not cease to be God. That the Deity should be enshrined in humanity is a profound mystery, for "great is the mystery of godliness". It may transcend our reason, but it contravenes no truth.

We read in prophecy, "Therefore the Lord Himself shall give you a sign; Behold, a virgin shall

conceive, and bear a son, and shall call His name Immanuel Unto us a son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace" (Isa. 7: 14; 9: 6). In fulfilment of the prophecy we read, "And (Joseph) knew her not till she had brought forth her firstborn son: and he called His name Jesus" (Matt. 1: 25).

The virgin birth was an absolute necessity. Here was a cause and a great one—the redemption of mankind. Had there been another way of salvation, God would have discovered it. Had there been a man capable of the work, God would have appointed him. If angel, archangel or cherub had been adequate for this stupendous work, they would have been commissioned. But men and angels were insufficient. Only He Who created man was competent to save him. Hence the necessity of Christ becoming man.

"Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham. Wherefore in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation "for the sins of the people" (Heb. 2: 14-17).

"No less Almighty at His birth,
Than on His throne supreme;
His shoulders held up Heaven and Earth
While Mary held up Him."

HIS EXALTATION

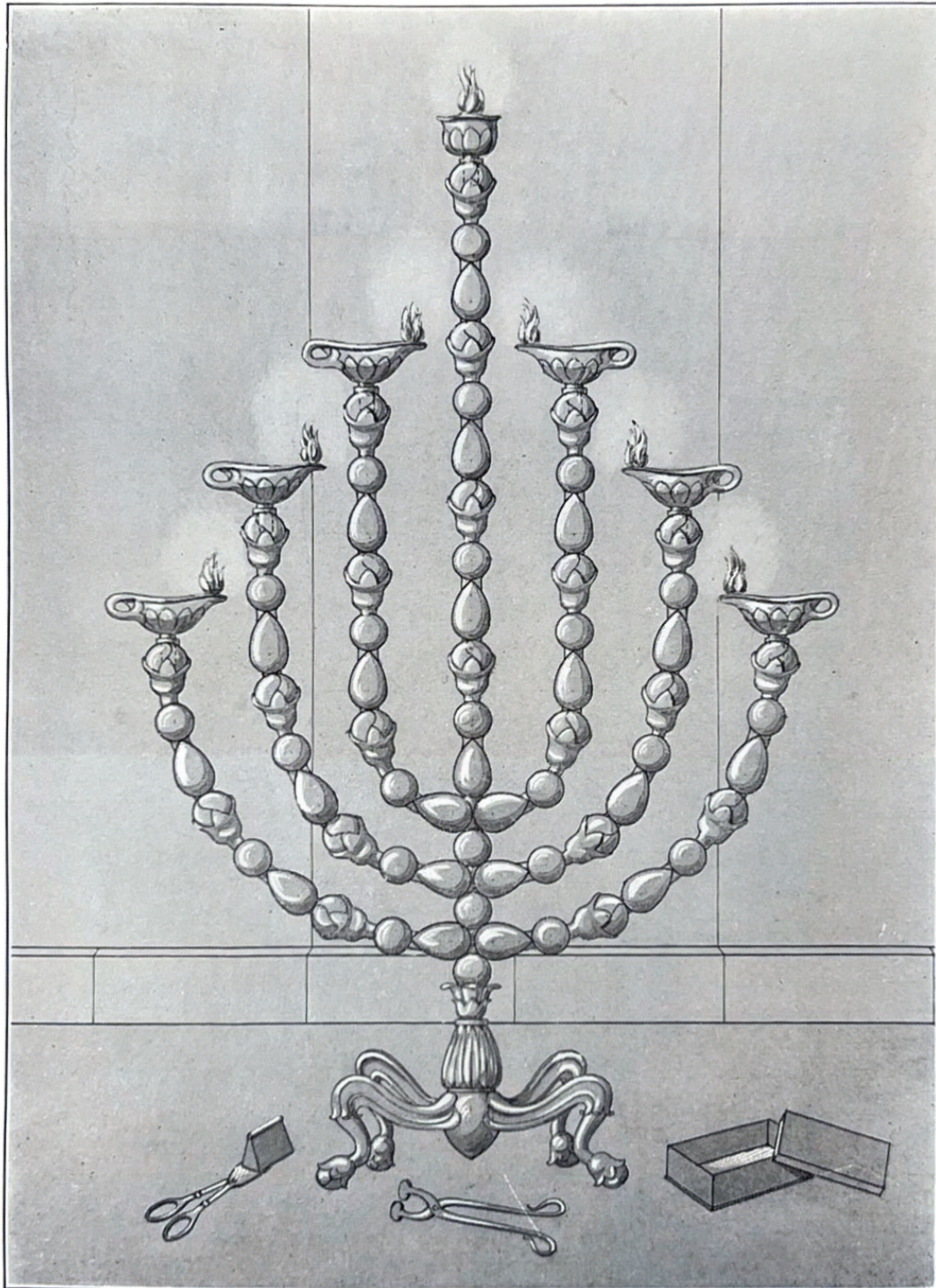
The crown of gold encircling the ark pointed to the exaltation and glorification of Christ at the right hand of God.

After giving many infallible proofs of His resurrection, He ascended up on high as a mighty warrior, traveling in the greatness of His strength and proclaiming that He was mighty to save. No wonder He was greeted with emotions of transporting joy as the inhabitants of Heaven broke out in the prophetic anthem, "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in" (Ps. 24: 7).

The great Benefactor, after giving His last benediction, ascended from Mount Olivet and, on the Day of Pentecost, when the Holy Spirit came down, we are told that the Lord Jesus is now exalted at the right hand of God.

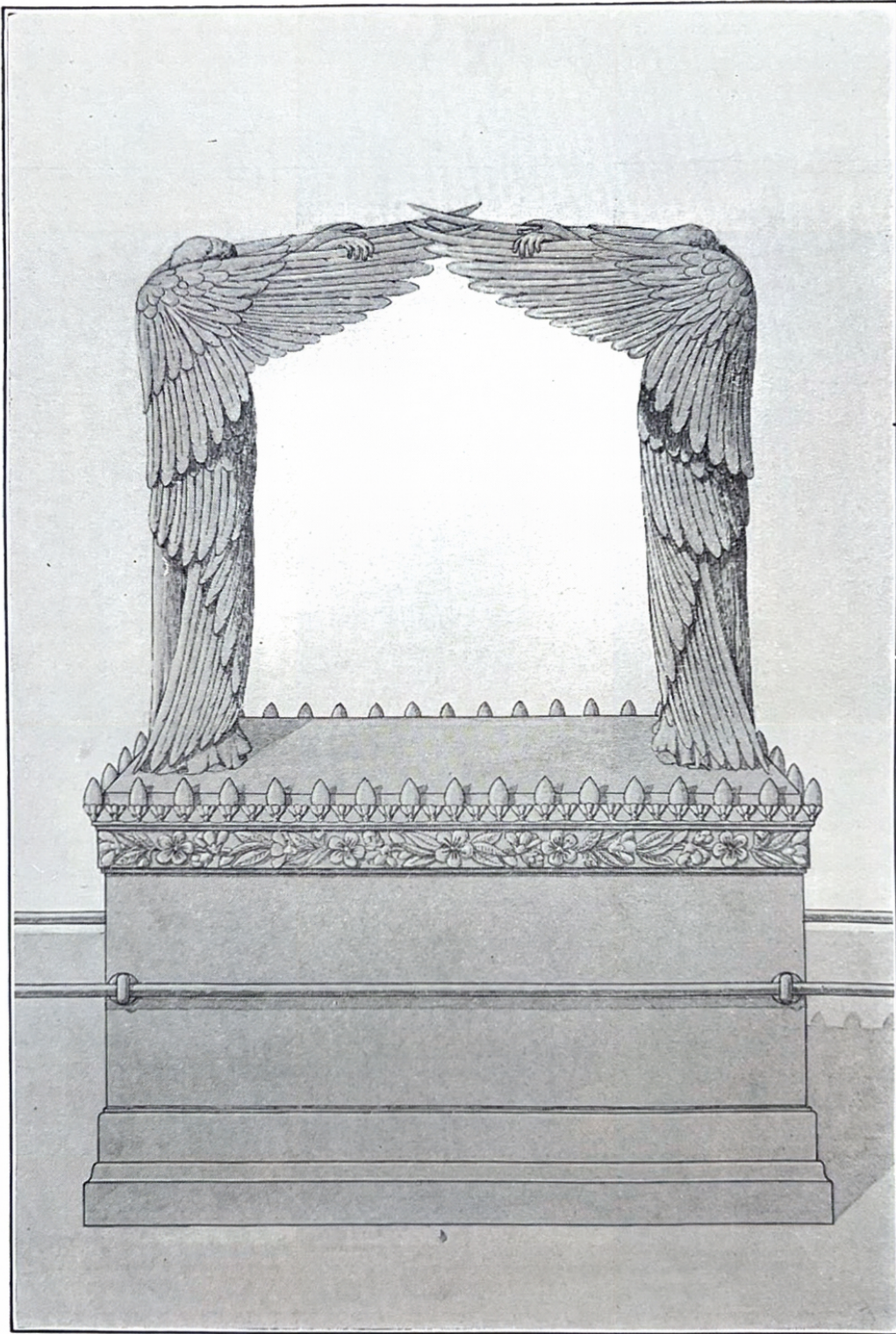
In the first chapter of Hebrews we see Him at the right hand of the Majesty on high, in the greatness of His person as coequal and coeternal with God. In chapter eight He is our great High Priest. In the dignity of that office we see Him "on the right hand of the throne of the majesty in the Heavens; a minister of the Sanctuary, and of the true Tabernacle, which the Lord pitched, and not man." In chapter ten we see Him seated at the right hand of God in the perfection of His work. The crucified Christ is now the crowned Christ.

It was Jehovah's intention that Christ the God-Man should be exalted, "Wherefore God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow, of things in Heaven, and things in



THE LAMPSTAND

NO DIMENSIONS GIVEN. DETAILS OF THE DESIGN REPRESENT THE ALMOND, KNOP, AND FLOWER IN THREE SETS TO EACH BRANCH AND FOUR SETS TO THE CENTRAL STEM, AS DESIGNATED IN THE TEXT.



THE ARK

LENGTH, 2½ CUBITS; BREADTH, 1½ CUBITS; HEIGHT, 1½ CUBITS. THE CHERUBIM ARE DRAWN FROM DESCRIPTIONS OF THE "LIVING CREATURES" GIVEN IN EZEK. 1, WHICH EZEK. 10: 15, 20 IDENTIFIES WITH THE CHERUBIM. THE DECORATION IS FROM THE LEAF, FLOWER AND FRUIT OF THE ALMOND.

earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:9-11).

There were three crowns of gold in connection with the vessels—one around the Golden Altar, one around the table of shewbread and one around the ark and mercy seat. In the table we see the glory of His perfect manhood, in the Altar the glory of His perfect work as a servant and in the ark and mercy seat the glory of His perfect Deity. At the table He is the prophet, at the Altar He is the priest, at the ark He is the king.

The ark was one and a half cubits high; so were the tables of shewbread and the grating on the Brazen Altar. How wonderful that God has ever spoken of the half cubit in the measurement of these vessels. In the grating we have the heart of God revealed in providing the sacrifice. In the table of shewbread which stood between the Altar and the throne, His heart is revealed in providing that which sustains the believer in the light and fellowship of the Sanctuary. In the ark and mercy seat you find again the half cubit—the heart of God revealed in bringing the sinner from the far-off place into the place of nearness—into the fullest communion with Himself.

The staves were made of the same material as the ark and were used for journeying purposes and may figure the pilgrim character of Christ on Earth. He had no abiding place here—a borrowed cradle, a borrowed ass, a borrowed cross and a borrowed tomb was His portion. He had not the experience of a dweller on earth, but that of a perfect pilgrim; both His words and His ways plainly declared that He was journeying to the place whence He had come. God would teach His people that they are still in the wilderness and our attitude should be that of pilgrims and strangers.

On the completion of the Lord's house, built by Solomon, we read of the ark being brought up and carried by the priests into the "most holy place" and of their drawing out the staves, (2 Chron. 5:7, 9). This signifies that its wilderness career and all other change of locality had ceased. Our Lord's pilgrimage ceased when He cried, "It is finished: and He bowed His head, and gave up the ghost" (John 19:30). The wilderness, to Him, with all its manifold vicissitudes and toilsome marches, was forever past.

It is worthy of notice that only the priests were allowed to carry the ark, reminding us that only true believers can have right thoughts about Christ.

There were "four rings of gold" in the four corners of the ark, into which the staves were put. A ring, being a circle, has neither beginning or end. The number four denotes earthly universality—for example, we read of "the four corners of the earth", also "the four winds of the earth" (Rev. 7:1)—also we have the four Gospels, giving us Christ's earthly ministry, hence these four gold rings may speak of the everlasting love of the Lord Jesus completely displayed in making Himself a pilgrim below.

Chapter Fifteen

THE CONTENTS OF THE ARK

ONE of the special offices of the ark was to guard and preserve what was in it, taking us back to the ark Noah was commanded to make and the ark Moses was placed in by his mother.

Before the ark reached Canaan, three things were placed in it—the tables of the covenant, the golden pot that had manna and Aaron's rod that budded (Heb. 9:4). Israel broke God's law, despised His food and rejected His priesthood. But God had it all preserved in the ark.

THE TABLES OF THE COVENANT

The tables of the covenant were also called the "tables of testimony". The first time Moses went up to the top of Mount Sinai, God gave him two tables of stone with the ten commandments written upon them. Both the tables and the writings were the work of God (Exod. 32:16). When Moses came down from the mount and found the people worshipping the golden calf, he cast the tables out of his hand and "brake them beneath the mound". After that God told him to prepare two other tables of stone like unto the first and to come up to Him again unto the mount and He would write upon them the words that were on the first—and God did so. These two tables were never broken, but were put away carefully into the ark of the cove-

nant and covered over with the golden mercy seat. God would teach them that He, at least, would reverence it. Dishonoured by them, honoured by Him.

This leads us to Him Who said, "I delight to do Thy will, O My God: yea, Thy law is within My heart" (Ps. 40: 8). "Thy Word have I hid in My heart" (Ps. 119: 11). He was the only one that kept the law; His perfect life magnified it and made it honourable. It is necessary here to point out that Christ did not keep the law for the believer, but that He kept the law for Himself, in order that He, the just and righteous One, might die for us, the unjust. Had He not kept the law, His death on the cross would have been useless in saving the sinner.

The tables of the covenant remained in the ark in the temple (1 Kings 8: 9). There will never come a time when the law of God will not be hidden in His heart.

THE GOLDEN POT THAT HAD MANNA

(Heb. 9: 4)

It was a golden pot—all gold—all Christ. What was the manna? It was wilderness fare; bread from Heaven; "angels' food". Herewith a faithful God fed murmuring, rebellious people in the deserts of Arabia for forty years. Israel could not give it a name, for "manna" is a Hebrew word meaning "*what is it?*" It was Heavenly. It came from God. It fell upon the dew every morning and, when the dew was exhaled by the heat of the sun, the manna appeared, lying upon the face of the wilderness. It was small, round and white (see Exod. 16: 14, 15). It was sufficient and satisfying, preserving and nourishing those who used it according to God's appointment.

The manna speaks of Christ, God's gift, the true bread from Heaven, feeding and sustaining His people

in their wilderness circumstances. "For the bread of God is He which cometh down from Heaven, and giveth life unto the world" (John 6: 33). "I am that bread of life" (verse 48). "Your fathers did eat manna in the wilderness, and are dead" (verse 49). "I am the living bread which came down from Heaven: if any man eat of this bread, he shall live for ever: and the bread that I give is My flesh, which I will give for the life of the world" (verse 51).

The "dew" was associated with the "manna", portraying the Holy Spirit in presenting Christ to the soul; silent, yet effectual in operation. "My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass" (Deut. 32: 2).

The manna was SMALL, setting forth the lowly path Christ had on earth. He "made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men. . . . He humbled Himself" (Phil. 2: 7, 8).

It was ROUND—typical of the accessibility of Christ. Right round the world, man, without knowledge, without light, without God; all nations, all peoples and tongues can reach Him and be blessed by Him.

It was WHITE, like hoar frost—setting forth His spotless humanity which God has so carefully guarded in the Scriptures under the eye of Heaven, earth and hell, and the verdict concerning Him was unanimous—"in Him was no sin".

It was SWEET to the taste, "like wafers made with honey"—typical of the sweetness the believer finds in Christ.

The manna had to be "gathered" every morning, with the exception of the Sabbath Day and what was gathered had to be eaten the day it was gathered. If

kept over till the morning, it bred worms and stank—teaching us two lessons—First, it had to be appropriated and that daily—yesterday's manna is of no use for today. We need daily bread. That which we fed on some time ago will not feed us today. The "true bread from Heaven" is always within our reach. The food is ready for us—food adapted for all stages of development, all possible requirements—the "sincere milk" for the children, the "strong meat" for the men. Our souls crave for fresh supplies of the Word of Life. Secondhand supplies of truth are dangerous in these last days. It is not what a certain Brother says, but "it is written". What God says is what we need and this alone will build up healthy, sound, spiritual Christians such as are needed in the present day. Truth lived *on* in the soul and lived *out* in the life.

What the people despised, God treasured up. The pot of manna was intended to remind the "seed of Israel" of the kind of food their fathers had received from God in the wilderness. When the wilderness was passed, the manna ceased and they fed on the "old corn of the land". And, bless God, when our journey on earth is done, we shall feed upon "the hidden manna" (Rev. 2:17), Christ in glory, ever remembering His life of humiliation, as set forth by the "manna" and God's gracious provision for us in the wilderness. The golden pot of manna was removed from the ark in the Temple—no need for wilderness fare in the Glory!

CHRIST IS OUR FOOD

Beloved do we know what it is to feed on Christ as the Cross presents Him to us? If Christ as our spiritual food is neglected, there will be an undoubted interference with the health of our souls which must

be nourished and sustained. That sustenance is the ministration of Christ by the Holy Spirit. We feed on Him first as the **CRUCIFIED ONE**. "Christ our pass-over sacrificed for us" (1 Cor. 5:7). Not from the foot of the cross but from inside the veil, we see in the cross what God sees, according to His estimate and have communion with Him, and as we think of the measureless love of that Blessed One we exclaim with adoring hearts, "He loved me and gave Himself for me."

Next we feed on Him as the **Manna**. Christ the **HUMBLING ONE**. Manna is the wilderness provision, and sustains amid the trials and difficulties of the way. It speaks of Christ who came down here in grace and as He walked through this world He entered into the various circumstances that are peculiar to wilderness circumstances. Moreover He entered into our sorrows and trials and there is not a difficulty with which He is not acquainted; not a need which He cannot meet; and not a temptation to which we may be subjected that He cannot give help. "Behold I will rain bread from Heaven for you, and the people shall go out and gather a certain rate every day that I may prove them, whether they will walk in my law or not" (Exod. 16:4). He meets their need and rains bread from heaven for them every morning. It shewed them that God was for them, but instead of them exhibiting godlike ways, they fell a lusting and complaining (see Num. 11:4-6). How is it with God's people today? Do the trials we meet sanctify us and bring out Christ in us? The Israelites lusted after the Egyptian food. They could remember the cucumbers, the melons, and the leeks, etc., but they forgot the cruel taskmasters; the bitter bondage; the slavery and the harsh treatment of Pharaoh's land. There is not a word of the wonderful emancipation wrought by Jehovah. Not a syl-

lable as to His unceasing care and His unfailing love. The trouble was they wanted something else beside the manna. God's provision did not satisfy them. Do we want something else beside Christ? If anything becomes sweeter than Christ, let us judge the cause in the presence of God. God "gave them their own desire" (Ps. 78:29). He gave them something else beside the manna. He gave it to them in judgment. He gave them flesh and it came out of their nostrils and it became loathsome to them (Num. 11:20). How solemn for us. He may give us something that we complainingly want, but bitter fruit will be reaped in consequence. There is nothing into which a saint may not fall, if not on his guard. The only safeguard is to live near the Lord and feed upon Him. Are we feeding upon the Manna? The obedient and dependent One. If so, *we will walk like Him*. Humble—Obedient—Dependent. It is in Christ the Humble One that we learn God, for in His ways and words He revealed God. "He that hath seen me hath seen the Father." By feeding on Christ, we shall become like Him.

When in the land the children of Israel fed on the Old Corn of the land. So it is CHRIST the GLORIFIED ONE who constitutes the nourishment of the believers' souls. He is the food for the overcomer. He it is who fits us for the conflict. Before they drew the sword, they are of the old corn. Before a single city was taken they sat down and partook of the fruit of the land in the presence of their enemies. Are we so feeding? Feasting upon a Man in the Glory? Living in the enjoyment of "all the spiritual blessings in the heavenlies" with which the God and Father of the Lord Jesus hath blessed us? It is feeding upon a glorified Christ which enables us to count everything else loss for Christ. Paul was saved by the Lord of

Glory and Paul's eyes and heart were ever directed to the Lord on the Throne, and feeding upon that risen, glorified, coming, Christ enabled Paul to fight the good fight of faith and finish his course with joy. Christ in glory so totally eclipses, so infinitely surpasses even the most attractive thing in this world, that it vanishes into insignificance itself. As another has expressed it:

“He is altogether Lovely,
No one can with Him compare,
He's the chief among ten thousand,
He's the fairest of the fair.
And I could not do without Him,
Life would lose its charm for me,
And the way would all be dreary,
If His face I could not see.”

AARON'S ROD THAT BUDDED

(Heb. 9:4)

The tribe of Levi was specifically chosen by God and set apart for the priesthood.

Aaron's rod that budded proved that he and his family were God's chosen priests. It was preserved in the ark as a perpetual witness of the people's sin, for which God had brought down judgment upon the rebels (Num. 16 and 17). Twelve lifeless dry rods had been laid up before the Lord for Him to make known whom He had chosen. God chose Aaron's rod, which was found in the morning to have brought forth buds and bloomed blossoms and yielded almonds, whereas the other rods were lifeless and dry.

Here we have not only “death”, but “resurrection” also. The almond tree is the first tree in Palestine to bloom, coming out of the death of winter and this surely points to the fact that the priesthood of Christ is founded on His death and resurrection and,

while His people are in the wilderness, His priestly work will continue. "Declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Rom. 1:4). In the dignity of that office we see Him "on the right hand of the throne of the Majesty in the Heavens; a minister of the Sanctuary, and of the true Tabernacle, which the Lord pitched, and not man" (Heb. 8:1, 2).

On the cross as our Substitute, in the presence of the Father as our Advocate. Aaron's rod that budded was not placed in the ark in the temple. We will not need His ministry as High Priest in glory.

The saints of this age are wonderfully privileged, **ALL BELIEVERS** are priests. "But ye are a chosen generation—a royal priesthood" (1 Peter 2:9). As a Holy priesthood, believers are privileged to offer spiritual sacrifices acceptable to God by Christ Jesus. As a Royal priesthood, we are called to show forth the praise (or excellences) of Him who hath called us out of darkness into His marvellous light.

Chapter Sixteen

THE MERCY SEAT — THE CHERUBIMS

THE MERCY SEAT

NOT only did the ark preserve what was in it, but it supported and sustained what was on it. It ever sustained the mercy seat, which was precisely the same length and breadth as the ark and formed its lid or cover, yet complete in itself. It was made of pure gold, all of pure gold—all of Christ. This is symbolic of Divine righteousness, as found intrinsically in God Himself and the sprinkled blood teaches us that the claims of God's righteousness have been fully met by the atoning death of Christ, bringing the worshipper right in to where God reveals Himself in all His glory and intrinsic holiness and not only does the blood of Christ bring us there but, thank God, it keeps us there.

The one place where God could meet and hold communion with man has always been and always will be over the blood-sprinkled mercy seat. There is no other meeting place, as there is no other atonement. Being the dwelling place of God, it was the place of holiness, the place of worship, the place of peace and the place of communion. God said to Moses, "There I will meet with thee and I will commune with thee", so now only on the ground of the precious shed blood of Christ can we have fellowship with God.

There "mercy and truth are met together", there "righteousness and peace have kissed each other" (Ps.

85: 10). There grace reigned through righteousness. The desire of His heart is that we should draw near with a true heart and full assurance of faith, that we might realize the power of His might, the greatness of His grace and drink deeply of the fulness of His love.

Once every year on the "day of atonement" (Lev. 16) two goats were brought before the Lord. Lots were cast upon them, one lot for the Lord and the other lot for the scapegoat. The goat upon which the Lord's lot fell was killed for a Sin Offering and the blood taken within the veil by Aaron and sprinkled with his finger once upon the mercy seat eastward and seven times before it. Once was enough for the eye of God and the sevenfold sprinkling foreshadowed the perfect atonement of Christ.

In the Authorized Version of the Old Testament, the word atonement signifies "cover", "to cover" and "covering", in relation to the effect of the Levitical offering upon the sins of the offerer. The second part of Aaron's work on the day of atonement was to lay both his hands upon the head of the live goat and confess over him all the iniquities, transgressions and sins of the children of Israel, sending him away by the hand of a fit man into the wilderness. This is typical of the Godward and manward aspects of Christ's death on the cross. His death not only met all the requirements of God with regard to sin (John 1: 29), but also put away our sins, that He might bring us to God (1 Pet. 2: 24 and 3: 18). "As far as the east is from the west, so far hath He removed our transgressions from us" (Ps. 103: 12).

The word "propitiation" occurs in the New Testament (A.V.), but three times and is the same word as that used in Exodus for "mercy seat". We read in Romans 3: 25, "Whom God hath set forth to be a

propitiation (mercy seat) through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God". This has no reference to the sins committed by the believer before he came to Christ, but the sins done under the old economy before Christ came. All the sacrifices under the law did not take away sins; their blood could not meet the requirements of infinite justice, yet all the saints before Christ died in faith (Heb. 11:13) and departed in a state of peace. J. N. Darby says, "Eternal life, although received now, was in possession and enjoyment according to God's purposes on the other side of the cross". Was God unrighteous in passing over their sins? Not at all. It was in view of the propitiary work of His Son that He thus distinguishes them from the wicked. Christ as "Propitiation" was the perfect vindication of God's holiness. His blood declared God's righteousness, first, with regard to the passing over of sins prior to the cross and secondly, with regard to the justification of all who now believe on Him. We read in John's first epistle "And He is the propitiation for our sins; and not for our's only, but also for the sins of the whole world" (1 John 2:2). The italicized words "the sins of" should be omitted. The meaning of the passage is that Christ is the mercy-seat, or made atonement for the sins of all believers and for the sins of the whole world. Again we read, "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins" (1 John 4:10). Here we see that Christ as "propitiation" for our sins is the perfect expression of God's love to us. God Himself provided the mercy seat and sent the eternal object of His perfect love to make atonement for our sins. The law expresses His holiness—the cross expresses His love.

Christ is the propitiation, mercy seat, throne of

grace, because He is the meeting place between a Holy God and a sinful, but believing people and the propitiator.

The word "mercy seat" in Hebrews 9:5, is the same Greek as "propitiation". Notice also two other New Testament passages, "I will be merciful (propitious) to their unrighteousness, and their sins and their iniquities will I remember no more" (Heb. 8:12). Then we have the cry of the convicted publican, "God be merciful to me a sinner" (Luke 18:13). Someone has translated it "God look over the mercy seat to me the sinner". What was the result? The Lord said, "This man went down to his house justified". God's mercy must be on a righteous basis and can only be shewn through Christ as the ground of atonement—

"Not all the blood of beasts,
On Jewish altars slain,
Could give the guilty conscience peace,
Or wash away its stain.
But Christ, the heavenly Lamb,
Took all our guilt away,
A sacrifice of nobler name,
And richer blood than they."

THE CHERUBIM

(Exod. 37:7)

The mercy seat and cherubim were of one solid piece of wrought or beaten gold and they formed the extension of the mercy seat from either end. These two cherubim faced each other, looking towards the mercy seat, and their wings canopied it. Cherubim, angelic creatures, are first mentioned in the last verse of Genesis 3, where they are seen with the flaming sword as the guardians of the tree of life and repre-

sent the executive judgment of God. That sword has since found its sheath in the bosom of the Shepherd (Zech. 13:7) on Calvary's cross and is no longer seen. The direction of their faces above the mercy seat indicated that the judgment of Jehovah upon Israel was averted by a blood-sprinkled mercy seat and His presence between them based on atonement. The mercy seat was the meeting place between God and man, "There will I meet with thee", as well as that of communion and authority. Moses had access to it at all times to receive instructions regarding Israel and to enjoy the profound blessedness of communion with Jehovah (Num. 7:89). The outstretched wings possibly speak of the protection of a Holy God afforded to those redeemed by blood.

Chapter Seventeen

THE BOARDS OF THE TABERNACLE

Exodus 26: 15-30

WE now come to the building itself, which we learn was composed of forty-eight boards of shittim wood, overlaid with gold, ten cubits in length and a cubit and a half in breadth. This wood was, no doubt, chosen of God for its strength and, when we consider that the Tabernacle was in use for nearly five hundred years, we may imagine how very enduring the wood must have been. The Tabernacle boards must have been about fifteen feet in length and about two and a quarter feet in width. The Bible does not give their thickness. They were fixed upright, not driven into the sand, but fitted into sockets of silver, each board resting in two sockets. These must have been very massive, for each socket weighed one talent, or a hundred and fourteen pounds. The boards stood closely together, twenty on the north side, twenty on the south side, six at the west end, with two boards to join the corners.

THE ATONEMENT MONEY

In Numbers, chap. 1, there is an account of the numbering of the children of Israel by Aaron the High Priest. On this occasion, little more than a year after the people came out of Egypt, the number of men from

twenty years old and upwards amounted to 603,550 (Num. 1: 46). Now every one of these paid as his ransom or atonement money half a shekel's weight of silver. The amount of silver thus given would be 310,775 shekels, or 100 talents and 1,775 shekels (3,000 shekels making one talent). Out of these one hundred talents of silver were cast one hundred sockets. Ninety-six of these would be needed for the forty-eight golden boards to rest upon, each board, as we have seen, standing up in two sockets, the remaining four would serve to stand the golden pillars, from which the beautiful vail hung (Exod. 26: 32). From the 1,775 shekels which were left, the silver hooks and perhaps the silver trumpets would be made. The value of the silver would, roughly, be about \$150,000 or more. In all, the boards rested on the atonement money of about 600,000 souls.

THE SILVER SOCKETS

There were two tenons (Exod. 36: 22) which fitted into two cavities made in the sockets for them. The Hebrew word for tenon is "*yad*" and means hand, and we could read the verse like this, "One board had two hands, equally distant from one another", the two hands laying hold of the atonement of Christ. Silver is very precious and five tons of it were used in the foundation of the house of God in the wilderness, but there is something more precious than silver or gold. We read, "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Pet. 1: 18, 19). The type was costly, but the anti-type is infinitely more so.

The one hundred sockets of silver foreshadowing the atoning sacrifice of Christ, sets forth the fact that the work of Christ met our whole responsibility; and the length of the boards—ten cubits—indicates that He was the perfect answer to human responsibility. He glorified God in His dealings with sin and obtained eternal redemption for us. The atonement is the perfect and only basis of Israelite, Church, or individual blessing. One hundred, as we saw at the gate, speaks of man's highest blessing.

These silver sockets not only supported the building, but also separated the boards from the sands of the desert, reminding us of the Heavenly character of God's dwelling place and the pilgrim character of God's people. "They are not of the world, even as I am not of the world" (John 17:16). Christ "gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father" (Gal. 1:4).

The floor of the Tabernacle was just the sand. Nothing of Christ was underfoot. Similarly, on the Passover night in Egypt, the blood was sprinkled on the two side posts and on the upper door post, but not on the threshold. Nothing of Christ must ever be trampled upon and just as God always upholds the dignity of Christ's person and work, so must His people.

THE BOARDS

We will now consider the believer in relation to this gracious provision of God. The building was God's dwelling place and typified the Church, as set forth in Ephesians 2:22, while the boards typified real believers who have been made "partakers of the Divine nature" (2 Pet. 1:4) and builded together by the Spirit. But where did the boards come from?

They did not grow there, but had to be sought and found. They were trees, rooted in and attached to the earth; they had to be cut down, laid low, separated from their place of nature, then they had to be stripped and shaped to the Divine pattern and to be drawn by power and raised up and set in the building, overlaid with gold, so that not a board was to be seen. Man only saw the covering (gold) and not the hidden wood. That is how God views us in Christ, instead of what we were by nature.

Each board was beautified by God. It was overlaid with pure gold. Each stood in a beauty not its own, while the standing of one was the standing of all. Christ is our sanctification, as well as our redemption (see 1 Cor. 1:30).

The boards stood up in the two sockets of silver which show death and resurrection. The believer has this double ground to stand upon. It would be an impossible task to set a board up by itself in the sand and no sinner, unsaved, can stand in the presence of a thrice holy God. A firm foundation is provided and thank God we have a firm and sure foundation. It is written, "Nevertheless the foundation of God standeth sure" (2 Tim. 2:19).

"On Christ, the solid Rock, I stand,
All other ground is sinking sand."

The boards of the Tabernacle were supported by five bars of shittim wood, overlaid with gold, four of them visible through rings of gold fastened in the boards and one invisible—the middle bar which shot through the boards from one end of the building to the other, thus forming a substantial support to the structure so that all the boards were formed into one Tabernacle. The five bars may speak of the five glories

belonging to Christ mentioned in Hebrews 1:3. Note the middle glory, "UPHOLDING ALL THINGS BY THE WORD OF HIS POWER."

The boards were joined together in a threefold way—

1. They were held together by a bar passing through the boards.
2. They were held together by the remaining four bars in the rings on the surface of the boards.
3. The three sides of the Tabernacle, being thus compacted, were all united by the corner boards.

This is typical of the house of God composed of individuals, yet all joined together in one body, one Church. The inner bond, most of all—"For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit" (1 Cor. 12:13). The bars in their golden rings speak of the outward visible bond, "By this shall all men know that ye are My disciples, if ye have love one to another" (John 13:35). The bond that unites all into one building brings before us "Jesus Christ Himself, the chief corner stone; in Whom all the building fitly framed together groweth unto an holy temple in the Lord: in Whom ye also are builded together for an habitation of God through the Spirit" (Eph. 2:20-22).

Would saints be divided and scattered as they are, if these bars were now in their places and holding fast each board? Are these truths holding us and are we holding them? Alas! Truth has fallen in the street.

In John 17:21, the Lord Jesus prays, "That they all may be one" and the centre bar sets forth one uniting bond between all children of God.

The four corner boards are suggestive of what we read in Acts 2:42, "And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers"—four strong boards to keep together the saints of God.

Chapter Eighteen

THE HIGH PRIEST OF ISRAEL

Exodus 28: 1-43

THE priesthood and the Altar of incense are connected in the description of the Tabernacle as they are, in fact, the blessed fulfilment of all these types or pictures. We have not only One Who is the ground and throne of our worship, but One Who also presents it before God, representing us in His own perfection and intercession for us as our great High Priest.

Aaron, the brother of Moses, was the *first* High Priest of Israel. He was succeeded by his son Eleazar, and Eleazar by his son Phinehas (Judges 20-28). A great many High Priests lived and died before the Lord was born. Josephus, the Jewish historian, says there were eighty-three. These all were so many types of the One great High Priest in the Heavenly Tabernacle itself—ever living to make intercession for us.

Aaron, when looked at by himself, is a beautiful type of Christ as our Great High Priest. He was separated from his brethren and installed in the priestly office by the direct call of God (Heb. 5: 1-4). His garments are typical of Christ's priestly work.

THE WHITE EMBROIDERED COAT

Josephus says, "This vestment, or tunic, worn next to the person, reaches down to the feet, sits close

to the body and has sleeves tied fast to the arms". When engaged in making atonement, the High Priest was clothed in this coat. The atonement being made for the year, he then put on "holy garments" for glory and for beauty, in which he represented Israel (Lev. 16:4, 23). This speaks of Him Who came first "to make reconciliation" (atonement) "for the sins of the people" (Heb. 2:17), which answered, not for a year only, but forever. By His perfect offering He obtained for us "eternal redemption" and because of this "He hath perfected for ever them that are sanctified". Therefore, He "needeth not daily, as those High Priests, to offer up sacrifice, first for his own sins, and then for the people's: for this He did once, when He offered up Himself" (Heb. 7:27).

Aaron was typically what the Lord Jesus was intrinsically—pure, spotless and holy. It is the inherent purity of our great High Priest; His essential holiness expressed by the close-fitting garment. Holy in His person, holy in His priesthood, holy in His intercession for us.

The girdle reminds us of Isaiah 11:5, "And righteousness shall be the girdle of His loins, and faithfulness the girdle of His reins".

The next garment put on over the linen coat was

THE ROBE OF THE EPHOD.

It was so named because the ephod was worn upon it. Its colour was blue. There was no seam in it—like the Saviour's coat, it was woven in one piece (John 19:24). It had no sleeves, but just a hole in each side for the arm to pass through. At the edge of the skirt of the blue robe was a beautiful fringe going all round, made up of little golden bells and tassels of blue, purple and scarlet in the shape of a

fruit called the pomegranate. The garment, made all of blue, doubtless figures the Heavenly character of His priesthood.

We read, "For if he were on earth, he should not be a priest" (Heb. 8:4). The cross was the terminus of Judaism. There its priesthood and sacrifices were forever laid aside, and Christ, consequent upon His ascension, entered upon His present priestly work.

In Paul's Epistle to the Hebrews, God's people are seen on earth which to them has become a wilderness; being conscious of their alien and pilgrim character, they journey onward, seeking a Heavenly country (Heb. 11:13-16). In accordance therewith, the Priesthood of Christ is given as their blessed stay and resource during their tedious march. The first allusion to it is at the close of the second chapter, "Wherefore in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God". Here we are shown that it was necessary that He should become man before He could become the High Priest of His people, or make an atonement for their sins. His atoning death is the grand basis of His Priesthood, which is now carried on within the veil, "whither the forerunner is for us entered, even Jesus, made an High Priest for ever after the order of Melchisedec" (Heb. 6:20). Its first application to the believer is when tempted; "For in that He Himself hath suffered being tempted, He is able to succour them that are tempted" (Heb. 2:18). He was tempted, both by Satan and man (Matt. 4:11; 22:15-40); and because He was unyielding He suffered unspeakably in spirit. The believer also has Satan to cope with, hence the urgent need of his Master's example in the use of the Word of God and the constant succouring power of his great High Priest. The believer has no excuse when

he falls, because his merciful and faithful High Priest is able to give him strength to overcome all the forces of evil. How comforting to think we are not left to our own resources in the wilderness, though surrounded by enemies and harassed by the presence of evil within. We have a perfect friend and helper who is able to give us complete victory every step of the way.

We have a further view of the priestly work in the fourth chapter, "Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" (Heb. 4: 14, 15). Our infirmities refer to our physical disabilities, sorrows, difficulties and various other experiences resulting from our present mortal state. In all these we have the profound and perfect sympathy of our Great High Priest because He experienced the same. It is extremely consoling, both in sickness and sorrow, to bear in mind that He feels for us with a perfect feeling and invites us to "the Throne of Grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4: 16). He sympathetically endured every form of human infirmity, sin apart, for in Him was no sin (Isa. 53: 4; Matt. 8: 16, 17; 2 Cor. 5: 21; Heb. 7: 26).

Another reference to Christ's Priesthood is found in the seventh chapter, "Wherefore He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them" (verse 25). The salvation spoken of here is *from* sin. The great object of His intercession is that His people might be sustained and kept from every evil during their earthly sojourn and to this end He ministers

power to enable them to triumph over the whole realm and mighty activity of the enemy and more, in the ninth chapter, He is seen "in the presence of God for us".

We see that upon the *hem* of the robe there were pomegranates of blue and of purple and of scarlet and bells of gold between them round about (Exod. 28: 33). Mark the order, "a golden bell" and a pomegranate. First testimony, then fruit. His sound was heard when he went into the Holy Place (verse 35). When the Lord Jesus, our great High Priest, entered into Heaven, His sound was heard when the Holy Spirit came down and bore testimony concerning Him; the result was "much fruit," for we read, "And the same day there were added unto them about three thousand souls" (Acts 2: 41). Again, when He will come out as the Royal Priest (Heb. 7), "His sound" will once more be heard, for "all Israel shall be saved" (Rom. 11: 26) and that will be abundant fruit. The plate of pure gold on which the words were engraven, "Holiness to the Lord" (Exod. 28: 36), symbolizes the measure of Israel's acceptance before God. Aaron was responsible for all the iniquity committed during their sacred exercises and Jehovah viewed them in Him. All this will have its full accomplishment in the joyous day of the Kingdom, when the standing of Israel will be according to God's estimate of their King-Priest.

Fitting over the blue robe was THE EPHOD. "And they shall make the ephod of gold, of blue, and of purple, of scarlet, and fine twined linen, with cunning work. It shall have the two shoulder pieces thereof joined at the two edges thereof; and so it shall be joined together" (Exod. 28: 6, 7). The *gold* points to the Divine personal glory of Christ, as set forth in Hebrews: "Seeing then that we have a great High

Priest, that is passed into the Heavens, *Jesus the Son of God*, let us hold fast our profession" (Heb. 4:14). The *blue* tells us that Heaven is the scene of His priesthood (Heb. 7:26). The *purple* gives us its Kingly or Royal aspect (Heb. 7:1-24). The *scarlet* shadows its display or exercise during the Kingdom (Zech. 6:12, 13), and the fine twined linen His righteous character. "Behold, a King shall reign in righteousness, and princes shall rule in judgment" (Isa. 32:1).

The two shoulder pieces of the ephod were joined and may suggest the perfect union of the glories of Christ. The curious girdle of the ephod conveys the thought of service (Luke 12:37; John 13:4). It was made of the same materials as the ephod and may teach us that Christ as Priest, whether in Heaven or on earth, is the servant of His people. The two onyx stones denote the permanency and durableness of God's remembrance of His Israel. Their names were engraven upon them, set in "ouches of gold". The shoulders are the well-known symbol of strength (Luke 15:5; Isa. 9:6), and hence their names on the High Priest's shoulders indicated that they were continually upheld and represented before God in all His beauty and glory. Note, their names appeared on the ephod, "according to their birth". This teaches us that the moment we are saved, we become the object of Christ's priestly care and representation. It should also be noted that the "two onyx stones" were "for stones of memorial unto the children of Israel". That is every time they saw Aaron in his garments of glory and beauty they were reminded that their names were being exhibited before God by him. This was calculated to affect their walk from day to day and further, when God saw their names in His Presence, He

was reminded of their need of His constant care and blessing.

THE BREASTPLATE

It was worn over the ephod on the breast of the priest, just above the girdle. It was made of the same materials as the ephod and its girdle; it was adorned with twelve precious stones on which were engraven the names of Israel. Seven of these stones are found in the "twelve foundations of the wall of the holy Jerusalem" (Rev. 21:19, 20). They symbolize the wondrous glory and beauty of Christ in which the believer is now *seen* and in which *Israel* will be seen during the happy days of the kingdom. The breast represents the affections, and their names written on the breastplate, as well as on the stones of the ephod, declared to Israel that they were sustained and loved by their representative. It should not be overlooked that their names were written on the breastplate according to the twelve tribes and on the ephod, as we have seen, according to their birth, "hence the name of Judah was first on the breastplate, while that of Reuben was first on the ephod". This does not imply that our Great High Priest loves the greatest of His people more than the least, but rather His love is specially manifested to those who carry out the desires of His heart—"He that hath My commandments, and keepeth them, he it is that "loveth Me: and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him" (John 14:21).

THE URIM AND THUMMIM

We could read Exodus 28:30 this way, "And thou shalt put in the breastplate of judgment the lights and perfections (Urim and Thummim); and they

shall be upon Aaron's heart, when he goeth in before the Lord: and Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually".

Illuminated with Divine light—"the light of the glorious gospel of Christ" (2 Cor. 4: 4), made perfect by His own workmanship (Eph. 2: 6-10), "complete in Him" and "accepted in the Beloved".

The "perfections and lights" were put into the breastplate, probably hidden out of sight, even as our lives are "hid with Christ in God" (Col. 3: 3).

The "ephod" and "breastplate" were joined by means of wreathen chains of fine gold, signifying that the Divine and Heavenly glories of Christ are not only united, but displayed in His priesthood. Further, the rings of gold to which the chains and blue lace were joined may shadow the continuity of His priesthood. "But this Man, because He continueth ever, hath an unchangeable priesthood" (Heb. 7: 24).

URIM AND THUMMIM

(Exodus 28: 30; Hebrews 4: 14)

Lord, in Thy Presence stands our Great High Priest.

His blood-bought ones are now His heart's deep care.

All needs and failures on the journey Home,

Are fully met by intercession there.

All our inquirings to Himself we bring;

All our instructions from Himself we take;

HE is the *urim and the thummim* to it all,

"The oracle that speaketh" for our sake.

—E. M. T.

THE MITRE

It was made of several folds of white linen, bound round the head like a turban, such as they wear in the East. A plate of gold was secured to the front by a

blue ribbon, so that the words "HOLINESS TO THE LORD" would appear upon the forehead of the priest. "It shall be *always* upon his forehead", "that they may be accepted." It is, then, an intercessory representation especially as to things pertaining to worship. Thus, from head to foot, Aaron would be clothed with that which speaks of holiness.

"For us He wears the mitre,
Where 'holiness' shines bright,
For us His robes are whiter
Than Heaven's unsullied light."

This was conspicuous upon Aaron's forehead. It gave its meaning to the whole of his garments and to his office—he was holy to the Lord.

THE CONSECRATION OF THE HIGH PRIEST AND HIS SONS (Exod. 28: 41; Exod. 29; Lev. 8: 1-30)

The garments of the sons of Aaron are an indication of practical righteousness, service and priestliness (Exod. 28: 40-43). It is noteworthy that Aaron and his sons, when seen together, are typical of believers now in their priestly relations. Before entering upon their priestly career, they were consecrated seven days. On the first day of their consecration, they were brought to the door of the Tabernacle and washed with water (Eph. 5: 26). This washing is figurative of the new birth (John 3: 3), "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever" (1 Pet. 1: 23). Again, "Now ye are clean through the word which I have spoken unto you" (John 15: 3). In the fifth chapter of Ephesians, the Word of God is spoken of under the figure of water (verse 26). Clearly, therefore, "born of water" means born of the Word

of God. It cannot mean baptism, because Christian baptism was not instituted until after Christ arose from the dead.

Next, they were clothed in their priestly garments by which they were distinguished from their brethren. Peter, in his first Epistle, exhorts the newborn babes in Christ to lay aside "all malice, and all guile, and hypocrisies, and envies, and all evil speakings" and to "desire the sincere milk of the Word" in order to grow. Then he adds, "Ye also, as lively (living) stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (1 Pet. 2: 1-5). Here we are taught in the most simple way that *all* believers are priests, the youngest as well as the eldest—that is not the result of attainment, but rather our spiritual birth-right. This disproves the assumption that only a certain class of the saints are priests. The privilege belongs to every living stone in the Church of God. Their sacrifices are of three kinds, namely, praise, thanksgiving and worship, (1 Pet. 2: 5; Heb. 13: 15), their substance, (Phil. 4: 18), their persons, (Rom. 12: 1). To these may be added "the sacrifices of God" which "are a broken spirit: a broken and a contrite heart" (Ps. 51: 17).

After clothing Aaron and his sons, a bullock for a Sin-Offering was brought to the door of the Tabernacle, on which they put their hands (Exod. 29: 10-14). This action had a twofold significance; first, it expressed their identification with the offering, and secondly, the tranference of their guilt.

This offering typified Him of Whom it is written, "For He hath made Him to be sin for us, who knew no sin; that we might "be made the righteousness of God in Him" (2 Cor. 5: 21). The action was repeated with each of the rams that were slain. The first ram

gives us the death of Christ as the precious outcome of His devoted love to His Father (John 10:17, 18); the second, the application of this love to believers and its consequent claims upon them. The one was wholly burnt as a sweet savour unto the Lord, but the blood of the other, with the anointing oil, was sprinkled upon them, thus shadowing the truth of the application of the blood of Christ in the power of the Spirit to believers (1 Pet. 1:2, 11-13). The flesh of the ram that was waved as a "Wave Offering" by the priests, implies that the whole value of the death of Christ has been imputed to believers. Its "flesh" was eaten with unleavened bread by Aaron and his sons in the holy place, within which they had to remain seven days. The Divine presence is the place of all believers and their proper food is Christ, the anti-type of the consecrated ram.

AARON'S MITRE

(Exodus 28:38)

Our God, we feel how short we come
E'en in our holiest and best;
Thus would we only know despair
If there alone was all our rest.
But joy! Our Aaron's brow is crowned,
Standing for us before Thy throne;
His mitre of perfect holiness
Now covereth lack of all our own.

—E. M. T.

Chapter Nineteen

THE GREAT DAY OF ATONEMENT

Leviticus 16.

THE Great Day of Atonement was celebrated annually on the tenth day of the seventh month. The day of atonement was not the great sacrifice of the year in Israel. The Sin Offering, though not burnt on the Brazen Altar, was *slain* there and *all* the sacrifices were thus linked with the Brazen Altar, the Altar of judgment.

This was the only occasion when the High Priest laid aside his gorgeous attire "for glory and for beauty" and arrayed himself in linen garments.

LINEN GARMENTS

"Thus shall Aaron come into the holy place: with a young bullock for a sin offering, and a ram for a Burnt Offering. He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired; these are holy garments; therefore shall he wash his flesh in water, and so put them on" (Lev. 16: 3, 4).

We have already seen that linen is typical of righteousness. Here it is typical of the impeccability of Christ. He did no sin; He could *not* sin, "For such an High Priest became us, Who is holy, harmless, undefiled, *separate from sinners*, and made higher

than the Heavens" (Heb. 7:26). Then again, we read "For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet *without sin* (Heb. 4:15). If Christ had a nature that could sin, He could not have died for us, for a sinful nature needs atonement as well as a sinful life. The washing of water is typical of moral fitness. The unanimous acknowledgment of Heaven, earth and hell is that Christ was holy.

Aaron had to offer a sacrifice for himself, as well as the people; a young bullock as a Sin Offering for himself and his house and a ram for a Burnt Offering. Aaron and his sons needed a Sin Offering, for they were sinners. God said that Aaron was to "come not at all times into the holy place within the veil before the mercy seat, which is upon the ark; that he die not" (Lev. 16:2). Aaron was "compassed with infirmity, and by reason hereof he ought, as for the people, so also for himself, to offer for sins" (Heb. 5:2,3). Again we read, "into the second (holiest of all) went the High Priest alone once every year, not without blood, which he offered for himself, and for the errors of the people" (Heb. 9:7). Christ did not have to offer for Himself; He was the Sin Offering, the perfect sacrifice and "by His own blood He entered in once into the holy place, having obtained eternal redemption *for us*" (Heb. 9:12). What the blood of bulls and goats could not do, Christ hath accomplished for ever.

THE WORK OF RECONCILIATION

"For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham. Wherefore in all things it behoved Him to be made like unto His brethren, that He might be a merciful

and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people" (Heb. 2: 16, 17). This work of reconciliation is foreshadowed on the great day of atonement. Aaron was to take the goats that were for the people and present them before the Lord. He then kills the Sin Offering for himself and enters the Sanctuary with the blood and sweet incense and after this slays the goat and makes atonement for the people.

The Lord Jesus surrendered Himself to be the Sin Offering for the sinner and *after* the death and resurrection of Christ, tells forth God's acceptance of the atoning work of Christ—"when He had by Himself purged our sins, *sat down* on the right hand of the Majesty on high" (Heb. 1: 3).

After this the value and virtue of His work and blood is applied to the sinner and proclaimed in the gospel to the world.

"And he shall take a censer full of burning coals of fire from off the Altar before the Lord, and his hands full of sweet incense beaten small, and bring it within the vail" (Lev. 16: 12). The High Priest takes from his own sacrifice a censer of coals of fire and sweet incense and this is a beautiful picture of Christ standing in the presence of God, offering the fragrance kindled by His own atoning work.

Aaron, standing before God in the fragrance of the sacrifice, sprinkled the blood of it upon and before the mercy seat, symbolical of the throne of God, now a throne of grace. He sprinkled the blood on the mercy seat *once* and *seven* times before it. One drop on the throne. God's righteousness has been maintained and His holy law has been vindicated. Seven times before the throne gives us perfect access to that throne which is now accessible to us, so that we have

“boldness to enter into the holiest by the blood of Jesus” (Heb. 10: 19).

The High Priest then kills the goat for the Sin Offering for the people and does with the blood exactly what he did with the blood of the bullock. That is just as exactly what the blood of Christ is in the eyes of God, just as much is its value in putting away the guilt of the sinner. Just as it is a fragrant savour to the heart of God, so it is fragrant to the heart of the believer.

SUBSTITUTION

We have seen the type that sets forth atonement. Now we see the type that sets forth substitution. The word “substitution” nowhere occurs in the Scripture, but the doctrine of which the word is the expression is taught in both the Old and New Testament. “Christ died for our sins according to the Scriptures” (1 Cor. 15: 3). “Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed” (1 Pet. 2: 24). These truths for the believer are substitutionary in character. Substitution is one *instead* of another, not one *in* another.

Aaron, on behalf of all the congregation, laid his hands upon the head of the live goat, thus identifying Israel with the victim and setting for the doctrine of substitution—the sins of Israel being put upon the victim. We are never directed to “look on the blood” or “to lay our sins on Jesus”. We could do neither, God has done both. In the former case, in the *slain* goat, there was no laying on of hands nor confession of sins, for what is taught in that offering is propitiation or atonement simply to meet the justice of God, to vindicate His righteousness in passing over sins. “Whom God hath set forth to “be a propitiation

through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God. To declare, I say, at this time His righteousness: that He might be just, and the justifier of him which believeth in Jesus" (Rom. 3: 25, 26).

But in the LIVE GOAT the actual removal, the bearing away of sin, is taught. Of course, these are the *two* aspects of the one sacrifice of Christ. The High Priest, after confessing the iniquities and transgressions of Israel, then sent the goat away by the hands of a fit man into the wilderness. Our sins are gone—"As far as the east is from the west, so far hath He removed our transgressions from us" (Ps. 103: 12).

These two truths—propitiation and substitution—are kept separate in the Scriptures; they are never confused. "He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world" (1 John 2: 2). It does not mean that the sins of the whole world are removed. But His sacrifice is a propitiation, an atonement, a mercy seat that enables God to come out to the sinner and beseech him to be reconciled. Those who accept this reconciliation hear the blessed news, "their sins and iniquities will I remember no more" (Heb. 10: 17).

"I write unto you, little children, because your sins are forgiven you for His Name's sake" (1 John 2: 12).

Notice the word "ALL" in Leviticus 16: 21—"all the iniquities . . . and all their transgressions in all their sins". So Christ bore all our sins in His own body on the tree. "The blood of Jesus Christ His Son cleanseth us from all sin" (1 John 1: 7).

After this Aaron took off the linen garments and resumed his usual high-priestly dress and in this dress

offered the usual Burnt Offering for himself and for the people, likewise burning on the Brazen Altar the fat of the Sin Offering. This typifies Christ having accomplished redemption on the cross, He is now in the presence of God in all the sweet savour of His sacrifice. He Who has died for us now stands in the presence of God for us.

The body of the Sin Offering—the whole of it, excepting the blood, poured out as an expiation; and the fat, offered as a sweet savour—was burned without the camp. This is clear. “Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate” (Heb. 13:12).

“And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls . . . for on that day shall the priest make an atonement for you . . . and this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year. And he did as the Lord commanded Moses” (Lev. 16:29, 30, 34).

“PREACH propitiation to sinners—the blood on the mercy seat and God in righteousness and grace freely receiving all who will come.

TEACH substitution to believers—their sins confessed and borne by Christ are never to be remembered.”—*Walter Scott*.

A Chart of the Levitical Offerings

THE OFFERING.	CONSISTED OF	GOD'S PART ON THE BRAZEN ALTAR	PRIESTS' PORTION.	TYPICAL OF THE LORD JESUS.	REFERENCES.
Burnt-Offering.	Bullocks, goats, sheep, rams, lambs, turtle-doves, young pigeons.	All burned.	Skin.	In His life and death, perfectly accomplishing the will of God.	Leviticus 1. Leviticus 6: 8-13. Ephesians 2: 1-6. Hebrews 10: 7.
Meal-Offering.	Fine flour, green ears, frankincense, oil, salt.	A handful, part of oil, all frankincense, all priests' offering.	All remainder.	In life, death, and resurrection, presenting to God an unblemished Manhood.	Leviticus 2. Leviticus 6: 14-23. Hebrews 7: 26.
Peace-Offering.	Male and female of herd and flock, bullocks, lambs, goats.	All the fat.	H e a v e - shoulder, and wave-breast.	By His death becoming our peace and the ground of communion.	Leviticus 3. Leviticus 7: 11-13. Romans 5: 1. Colossians 1: 20.
Sin-Offering.	Male and female of herd and flock, or turtle-doves,	All the fat, blood at the bottom of altar (and on horns of incense altar).	Offering where blood was not taken into Tabernacle.	On the Cross made sin for us.	Leviticus 4. Leviticus 6: 24-30. 2 Corinthians 5: 21.
Trespass-Offering.	Young pigeons, 1/10 ephah of flour.			By His sacrifice becoming answerable for sins and transgressions against God and man.	Leviticus 5. Leviticus 6: 1-7. Leviticus 7: 1-7. Colossians 2: 13, 14. 1 Peter 2: 24.

Chapter Twenty

THE OFFERINGS

THE offerings were divided into two classes— Sweet Savour Offerings and Offerings for Sin. The Burnt Offering, the Meal Offering and the Peace Offering were in the first class and the Sin Offering and the Trespass Offering were in the second class. The five offerings set forth the fivefold aspect of the one perfect Sacrifice of Christ. The Sweet Savour Offerings speak of Christ in His own perfections, in absolute devotedness giving Himself up to God. The Sin and Trespass Offerings — not sweet — typify Christ suffering and His being made sin for us. The Sweet Savour Offerings were burned on the Brazen Altar; the Sin Offerings were burned “outside the camp”. It is blessed to notice with what sacrifice God commences this book. He commences with that which sets forth Christ’s work as meeting His need. God commences, then, with the

BURNT OFFERING.

There were three forms of burnt offering—

I. A BULLOCK. *“If his offering be a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the Tabernacle of the congregation before the Lord”* (Lev. 1:3).

There are six things to be done with this first form of Burnt Offering:

1. It had to be offered voluntarily at the entrance of the place where God and the sinner could meet.

This sets forth Christ offering Himself voluntarily to carry out the eternal purposes of God, so glorifying to Himself and so full of blessing to us. We read in the Epistle to the Hebrews, "For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when He cometh into the world, He saith, Sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me: in Burnt Offerings and sacrifices for sins Thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of Me,) to do Thy will, O God" (Heb. 10:4-7). Isaac, on Mount Moriah, falls short as a type of Christ's voluntary offering of Himself, for Isaac did not offer himself. He only *submitted* himself to his father's will. The law does not demand that the innocent should suffer for the guilty, though it can accept the penalty paid by another on behalf of the guilty one. So Christ offered Himself, nothing else would have done. It was a voluntary taking the place of sin, to be judged as such by God. Of His own free will "He became obedient unto death, even the death of the cross". "He yielded up the Ghost." "Christ . . . hath loved us . . . hath given Himself for us an offering and a sacrifice to God for a sweet smelling savour" (Eph. 5:2).

2. "And he shall put his hand upon the head of the Burnt Offering; and it shall be accepted for him to make atonement for him" (Lev. 1:4). The laying on of hands teaches identification of the offerer with the offering. It also teaches the doctrine of substitution as the verse plainly shows—"and it shall be accepted for him to make atonement for him". The bullock was accepted instead of the man. When the offerer laid his hand upon the victim it was as though he said, "I present this perfect offering for my acceptance". "For He hath made Him to be sin for us, Who knew no sin; that we might be made the righteousness of God in Him" (2 Cor. 5:21). Christ presented a perfect offering, a Burnt Offering, which was accepted by God.

3. "And he shall kill the bullock before the Lord" (Lev. 1:5). He who had just laid his hand upon the head of the victim must kill it. It was the offering of a life. The Burnt Offering and the Sin Offerings of

chapter 6 are the only offerings said distinctly to be killed "before the Lord", for it is His eye that is to gaze upon them. He it is Who is to be propitiated and He is the One that sets value upon them. "Aaron's sons shall bring the blood, and sprinkle the blood round about upon the Altar that is by the door of the Tabernacle of the congregation" (Lev. 1:5). The blood is shed and sprinkled close by the entrance of that place where Israel met God. There could be no meeting apart from shed blood.

4. "And he shall flay the burnt offering, and cut it into his pieces" (verse 6). This suggests the inner being, revealed to God.

5. "And the sons of Aaron the priest shall put fire upon the Altar, and lay the wood in order upon the fire: and the priests, Aaron's sons, shall lay the parts, the head, and the fat, in order upon the wood that is on the fire which is upon the Altar: but his inwards and his legs shall he wash in water" (Lev. 1:7-9). Someone has beautifully explained these verses in the following manner:

"The Head: The mind. 'Who knew no sin' (2 Cor. 5: 21).

"The Inwards: The affections. 'In Him is no sin' (1 John 3: 5).

"The Legs: The conduct. 'Who did no sin' (1 Pet. 2: 22).

"The Fat: The vigour and zeal. 'Without sin' (Heb. 4: 15)."

As to the washing of water, J. N. Darby says in his Synopsis, "It made the sacrifice typically what Christ was essentially—PURE".

Thus God carefully guards the spotlessness of Christ.

6. "And the priest shall burn all on the Altar, to be a burnt sacrifice, an offering made by fire, of a sweet savour unto the Lord" (Lev. 1:9). It was entirely for God. Who can tell the sweetness, the satisfaction, which the offering of that holy, lowly, perfect One, was to God. All the offering went up to God as a sweet smell, for it all spoke of Christ.

II. A SHEEP OR GOAT. *“And if his offering be of the flocks, namely, of the sheep, or of the goats, for a burnt sacrifice; he shall bring it a male without blemish”* (verse 10).

In this second form of the burnt offering, we have that aspect of Christ's work seen in John's Gospel, “Therefore doth My Father love Me, because I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again” (John 10: 17, 18). Six things were to be done with the first form of offering; but here only five things are mentioned. Five is the number of weakness and this is consistent with the typical character of this form of Burnt Offering. We read: “He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth” (Isa. 53: 7).

“By weakness and defeat
He won the meed and crown;
Trode all our foes beneath His feet
By being trodden down.”

III. DOVES OR PIGEONS. *“And if the burnt sacrifice for his offering to the Lord be of fowls, then he shall bring his offering of turtledoves, or of young pigeons. And the priest shall bring it unto the Altar, and wring off his head, and burn it on the Altar; and the blood thereof shall be wrung out at the side of the Altar: and he shall pluck away his crop with his feathers, and cast it beside the Altar on the east part, by the place of the ashes”* (Lev. 1: 14-16).

In this third form there is a difference in the detail. There is no sprinkling of the blood around the Altar, but the head is burnt by itself and the blood poured out at the side of the Altar. The head speaks of intelligence. The blood poured out at the side of the Altar tells of a life given up.

“And he shall cleave it with the wings thereof, but shall not divide it asunder: and the priest shall burn it upon the Altar, upon the wood that is upon the fire: it is a burnt sacrifice, an offering made by fire, of a sweet savour unto the Lord” (verse 17).

This last form may suggest to us Christ, “Who through the eternal Spirit offered himself without spot to God” (Heb. 9: 14). The dove is the emblem of the Holy Spirit. In this threefold form of sacrifice we have the thought of the Trinity, suggesting the will of God, the sufferings of Christ and the power of the Holy Spirit.

In the Burnt Offering all went up to God. That is Christ—that is what God wants, that is what God accepts—CHRIST.

THE LAW OF THE BURNT OFFERING.

“Command Aaron and his sons, saying, This is the law of the Burnt Offering: it is the Burnt Offering, because of the burning upon the Altar all night unto the morning, and the fire of the Altar shall be burning in it” (Lev. 6: 9-13).

“All night unto the morning.” This is night and we await the morning. During our Lord’s absence the fragrance of the Burnt Offering of Christ is ever before God. “The fire shall ever be burning upon the Altar; it shall never go out” (Lev. 6: 13). This is very precious, for it sets forth the truth that “by one offering He hath perfected for ever them that are sanctified” (Heb. 10: 14).

One has said “As flowers yield their richest fragrance when bruised, as the Spikenard box when broken filled the house with its odours, so the human nature of Christ, when wounded for our transgressions, gave forth in richest profusion the indwelling perfections of the Godhead”.

Chapter Twenty-one

THE MEAL OFFERING

Leviticus 2: 1-10.

WE see from Numbers 15:2-5 that the Meal Offering was offered with the Burnt Offering. Abel did this and was accepted; Cain only brought the Meal Offering and was rejected. The Meal Offering was not for acceptance. God's acceptance of man is based upon the shed blood. Cain rejected this and God rejected Cain (Gen. 4).

In this offering, we have Christ typified as a Perfect Man. It was made of:

1. **FINE FLOUR** (Lev. 2:1). It was a food offering,—Christ satisfying God as He so divinely satisfies man. God feeds upon Christ. God says in Numbers 28:2, "My offering, and My bread for My sacrifices made by fire, for a sweet savour unto Me." Not only does Christ satisfy God with regard to our sins, but He satisfies all the wants of the Father's heart. The offering was made of fine flour. Corn must be crushed to obtain fine flour and Christ had to pass through crushing trials before He died. Fine flour is that which has no uneven grains in it, it is also the fruit of the earth. "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit" (John 12:24). Christ as a man met perfectly the Father's will and perfectly accomplished the Father's glory in a life most holy. There was no unevenness, no roughness, in His life; nothing out of place, nothing wanting, nothing put on; every grace was seen in its perfection.

2. OIL. The fine flour was to be mingled with oil (Lev. 2: 5), and in verse 1 we are told that oil was poured upon the Meal Offering. Oil is a type of the Holy Spirit and in the life of Christ we see the hearty cooperation of the third person of the Trinity. He was conceived by the Holy Spirit. "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke 1: 35). His works were done by Him. The pouring of the oil upon the offering speaks of anointing. In Luke 4: 18 the Lord said, "The Spirit of the Lord is upon Me, because He hath anointed Me". We read also, "God anointed Jesus of Nazareth with the Holy Ghost and with power" (Acts 10: 38).

3. FRANKINCENSE. "He shall put frankincense thereon" (Lev. 2: 1). The fragrance of God's portion is brought out by fire. However tried by man or by Satan, the sweet odour of His Divine presence was always the result. The priest could not feed upon this, it was offered up wholly to God. It was ALL for God. The Meat Offering was never offered alone—always with a bloody offering. Christ's perfect life is of no value to us apart from His death on the Cross.

4. SALT. "And every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy Meat Offering: with all thine offerings thou shalt offer salt" (Lev. 2: 13). Salt is that which preserves from corruption. This was put in the offering to preserve it from corruption. It also speaks of perpetuity, "it is a covenant of salt for ever before the Lord" (Num. 18: 19). This thought is also seen in 2 Chronicles 13: 5, "the Lord God of Israel gave the kingdom over Israel to David for ever, even to him and to his sons by a covenant of salt". We have all this in Christ—everything about Him was seasoned with salt.

5. NO LEAVEN. "No meat offering, which ye shall bring unto the Lord, shall be made with Leaven" (Lev. 2: 11). Leaven is typical of evil. There was nothing

in the life of Christ that would answer to Leaven. Leaven puffeth up—the saints at Corinth were feeding on Leaven and were puffed up. They were told to “purge out therefore the old Leaven” (1 Cor. 5:7). Christ was never puffed up. He could say, “I am meek and lowly in heart” (Matt. 11:29).

The Lord Jesus said, “Take heed and beware of the Leaven of the Pharisees and the Sadducees. . . . Then understood they how that He bade them not beware of the Leaven of bread, but of the doctrine of the Pharisees and of the Sadducees” (Matt. 16:6, 12). The Lord also said, “Beware of the Leaven of Herod” (Mark 8:15). The following comparisons have been suggested:

Leaven of Pharisees—Formalism
 Leaven of Sadducees—Rationalism
 Leaven of Herod —Materialism.

We read in Matthew 13:33, “The kingdom of Heaven is like unto Leaven, which a woman took, and hid in three measures of meal, till the whole was Leavened,” and in Galatians 5:9, we read, “A little Leaven Leaveneth the whole lump”. This, no doubt, refers to man’s corruption of the truth.

6. NO HONEY. “Nor any honey” (Lev. 2:11). No natural sweetness, nothing which was pleasing to the natural man was seen in Christ, but we see in all His dealings with men Divine graciousness. There is no sweeter Name to us who are saved than the precious Name of JESUS. Nature’s sweetness and sentimentality must be kept out of the worship of God.

7. GREEN EARS. “Thou shalt offer for the Meat Offering of thy firstfruits green ears of corn dried by the fire, even corn beaten out of full ears” (verse 14). This is a type of Christ as the “firstfruits”. Here we see Christ in resurrection, after passing through suffering and death. “Now is Christ risen from the dead, and become the firstfruits of them that slept” (1 Cor. 15:20). “Oil and frankincense was put upon it”—it is the Lord’s own perfection that is in view. Cut off in early manhood (green ears), becoming

“obedient unto death, even the death of the Cross,” in resurrection producing full ears (much fruit). “God hath highly exalted Him and given Him a Name which is above every Name.”

Part of this offering was burnt up and went to God and part of it went to the priests (see verse 10). We are brought into fellowship with God through Christ. “Our fellowship is with the Father and with His Son, Jesus Christ.” God and His people commune together as they feed with delight upon God’s only begotten Son.

“By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His Name” (Heb. 13: 15).

Chapter Twenty-two

THE PEACE OFFERING

Leviticus 3: 1-17.

THE Peace Offering is typical of that aspect of Christ's offering which is the last to be apprehended by the believer. It is given last in the Law of Offerings (Lev. 7: 37). It was burnt on the Altar upon the Burnt Offering (Lev. 3: 5) and reveals to us the result of Christ offering Himself as the Burnt Offering and His Divine perfection as Man, as seen in the Meal Offering.

This offering, too, has a threefold character:

1. A BULLOCK. "And if his oblation be a sacrifice of Peace Offering, if he offer it of the herb; whether it be a male or female, he shall offer it without blemish before the Lord" (Lev. 3: 1). Christ is seen here as the Burnt Offering, "Who through the eternal Spirit offered Himself without spot to God" (Heb. 9: 14).

2. A LAMB. "And if his offering for a sacrifice of Peace Offering unto the Lord be of the flock; male or female, he shall offer it without blemish" (Lev. 3: 6). Here Christ is seen as the Passover "for even Christ our passover is sacrificed for us" (1 Cor. 5: 7).

3. A GOAT. "And if his offering be a goat, then he shall offer it before the Lord" (Lev. 3: 12). Christ is seen here as a Sin Offering, "For He hath made Him to be sin for us, Who knew no sin" (2 Cor. 5: 21).

There are three senses in which Christ is our peace—"Having *made* peace through the blood of His cross" (Col. 1: 20); "He *is* our peace" (Eph. 2: 14);

“Therefore being justified by faith, *we have peace* with God through our Lord Jesus Christ” (Rom. 5:1). He Who made peace for us became our peace and we have communion with God through Him. In this offering we see not only God satisfied, but the offerer also. Peace with God is no light thing. A spotless victim had to be slain and the blood sprinkled on the Altar. There could be no rest of conscience or peace of soul apart from shed blood.

Three parties shared in this Peace Offering (see the law of the Peace Offering, Leviticus 7:15) —

1. THE LORD’S PORTION—The fat, burned on the Brazen Altar, speaking of the hidden excellencies of Christ that could only be discerned and appreciated by God.

2. THE PRIEST’S PORTION—The breast and the right shoulder, speaking of the believer’s joy in Christ’s love and strength,—the place of affection and power.

3. THE OFFERER’S PORTION—All that is left. God is satisfied in Christ; so are we.

The Peace Offering is preeminently the communion offering. To feed at the same table and to share the same portion is expressive of communion. We have been “called unto the fellowship of His Son Jesus Christ our Lord” (1 Cor. 1:9). Like the prodigal, we are welcome to His heart and seated with Him at His table; all this in perfect righteousness and perfect peace. The ground of our peace is the finished work of Christ. Our feet stand on redemption ground and our peace is eternally secure.

The Peace Offering had to be eaten on the same day that the fat was burnt up. By this we learn that worship must be in communion with God and worship cannot go beyond enjoyment.

The Peace Offering was also an offering of thanksgiving (Lev. 7: 12). It is the thought of praise and worship as the outcome of fellowship. Every thanksgiving offering had to have Leaven in it. While in Christ we are perfect, in ourselves we are not. There is still the Leaven in us. In our praise and worship there is often imperfection, weakness and pride and much that puffeth up.

Holiness is required in the offerer (Lev. 7: 20). A holy life must precede communion. There must be no unjudged and unconfessed sin in our life, or communion will be broken. It is one thing to have "the peace of God" and another to know "the God of peace" (Phil. 4: 7, 9).

Chapter Twenty-three

**THE SIN OFFERING AND TRESPASS
OFFERING**

Leviticus 4, 5, and 6.

WE now turn from the Sweet Savour Offerings to the Sin Offerings, and here we see a difference. The three Sweet Savour Offerings were burned upon the Brazen Altar, but both Sin Offerings were "burned outside the camp." The first three offerings are presented by one in communion approaching God. The last two offerings show the way of approach to God on the part of the sinner. I have dealt with these five offerings as presented in the Scriptures, but in their application, when offered together the Sin Offerings always come first; reminding us that there can be no approach to God until the sin question is settled to God's satisfaction, resulting in the complete removal of our sins.

The Sin-Offering is the first Sin-Offering ever known to Israel. From Abel downwards there had been Burnt Offerings. The order of the Offerings in Leviticus is presented from God's point of view. He begins with the Burnt Offering. However, when as sinners we come to God we start with the Sin Offering

and then we rejoice in the various aspects of the work of Christ as seen in the three Sweet Savour Offerings.

The ashes of the Burnt-Offering were first placed at the east end of the Altar (Lev. 1:16); the ashes speaking of a finished work. The fire did its work on Calvary. God is satisfied with the work and worth of His Son. We not only have Christ dying, but accepted for us. "Christ also hath loved us and hath given Himself for us an offering and a sacrifice to God for a Sweet Smelling Savour" (Eph. 5:7).

Everything burned upon the Altar of Burnt Offering was a sweet savour to God; but He hid His face from the Lord Jesus Christ as the Sin-Offering; so that the Lord had to cry "My God, My God, why hast Thou forsaken me?" He was forsaken by God, but we need to remember that He was never forsaken by His Father. He was never so dear and so precious to the heart of the Father as when He was on the Cross. He was well-pleasing to God when He was the Sin Offering, as typified by the fact that the fat of the Sin Offering was consumed upon the Altar of Burnt-Offering. Christ and the Father were of one accord. This is beautifully brought out in type concerning Abraham and Isaac when they went to the Mount of Sacrifice. "And they went both together," twice repeated.

The Word of God makes it clear that there are three things which reveal to us the need of atonement for sin. It is so criminal that the death penalty must be exacted. It is so vile that only the precious shed blood of the Lord Jesus can put it away. It is so powerful, that nothing but the Triune God could deal with it.

In our chapter there are Sin Offerings mentioned for four classes of people: for the priest, for the whole congregation, for a ruler, and one for the common

people. For the Priest or the congregation—a Bullock without blemish. For the Ruler—a kid, a male without blemish. For the common people—a Lamb, a female without blemish. Sin in us is variously apprehended, but we need to remember that it is by simple faith in the Lord Jesus that we are saved and not by the measure of our faith.

If we have measures of apprehension in respect to the sacrifice of Christ, we also have degrees of sin and the gravity of sin must be measured by the dignity of the offended one and the relative position of the offender. That is what seems to be taught here: our high position as Royal Priests; our collective position as the Church of God; our responsible position as an influence on others. We are kings as well as Priests, in our individual position as believers. The greater the privilege, the greater the sin. This seems the principle taught in Luke 12: 47, 48, "And that servant, which knew His Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes shall be beaten with few stripes." The greater the knowledge, the greater the responsibility. The character of the Sin-Offering is expressed by the words, "through ignorance," unwittingly or through error, thus provision is made for the sins of ignorance. God's Word distinguishes deliberate sin from the sins of ignorance. Wilful sins are not referred to here, this is for the sins of ignorance, for sin that did not appear to us to be sin. We may do things which are grievously wrong in God's sight without realizing the wickedness of them. It was not sin as we are acquainted with (the fruit) that put Christ on the Cross—not conscious sin, but that which was sin (the root) in the eyes of a thrice Holy God. It is sin in our nature which is condemned by

God. All such sin must be dealt with and put away, not only as it appears to us, but as it is itself and as it stands in the sight of a Holy God. There is more sin in us that we know, as the Apostle said, "In me dwelleth no good thing." If a man sin in ignorance, he is guilty. "And if a soul sin, and commit any of these things which are forbidden to be done by the commandments of the Lord, though he wist it not, yet he is guilty and shall bear his iniquity" (Lev. 5:17). In Psalm 51:5 David traces his sin to its root, "Behold I was shapen in iniquity; and in sin did my mother conceive me." This Psalm seems to open with the thought of the Sin Offering and closes with the thought of the Burnt Offering. The order in which the offerings were presented, teach us that not only has the sin question been settled but that we have acceptance with God, both of which is ours through the work of Christ.

Psalm 22 gives us the Sin Offering. It sets forth Christ bearing the judgment of our sin. "God sending His Own Son in the likeness of sinful flesh for a Sin Offering condemned sin in the flesh" (Rom. 8:3). In the Sin Offering for the Priest and that for the congregation, the blood was taken into the holy place, sprinkled seven times in front of the vail, then put upon the horns of the Golden Altar, and the remainder poured out at the bottom of the Brazen Altar. The blood shedding and the blood pouring tells of a life given up in order that others might enter in a new life of fellowship with God. "For the Life of the flesh is in the blood; and I *have given it to you* upon the Altar to make an atonement for your souls; for it is the blood that maketh an atonement for the soul" (Lev. 17:11).

The blood sprinkled seven times before the vail maintained the perfect relationship of God with His

people; the blood upon the Golden Altar maintained the worship of the assembly. The blood at the bottom of the Brazen Altar brought the individual into communion with God, since communion had been interrupted by sin. There was no bottom to the Altar, it was hollow, "Hollow with boards shalt thou make it" (Exod. 27: 8), yet another type of Him who emptied Himself (see Phil. 2: 6-8).

Whenever the blood of the Sin Offering was taken into the Holy place the bullock was carried outside the camp to a clean place and the ashes were poured out and the bullock burnt on the wood with fire (Lev. 4: 12). God tells us the typical meaning of this. "For the bodies of these beasts, whose blood is brought into the Sanctuary by the High Priest for sin, are burned WITHOUT THE CAMP. Wherefore Jesus also, that He might sanctify the people with His own blood SUFFERED WITHOUT THE GATE" (Heb. 13: 11, 12). "Without the camp" is significant. The camp enclosed Israel; outside of it meant to be removed from Israel. So the bodies of the animals were taken outside, symbolizing the removal from Israel of the sin for which these animals had been slain. To show that Christ's blood likewise was to sanctify the people (see also Heb. 9: 12-14; 10: 29), He too suffered "without the gate," on Calvary, outside of Jerusalem. "Gate" is substituted for "camp," because the wilderness journey during which Israel pitched camp was a matter of history when Christ suffered on the Tree. The Lord Jesus bore away the sins of the people, bore them outside of the gate, to gain for them the atonement by means of His own precious shed blood.

The Fire is the revelation of God's holiness manifested in abhorrence of sin, and of His acceptance of the substitution of a sacrifice on the sinner's behalf. The heap of ashes outside the camp tells of Jehovah's

wrath exhausted. The question of sin has been settled forever. The Lord could indeed cry, "IT IS FINISHED."

Individual believers can be vastly different in their appreciation and enjoyment of Christ; for one may be careless in his apprehension of the Lord and another may study Christ and seek to live a life of communion with Him, and thus know his Lord intimately. It is like two children who have an equal opportunity to study music. One totally neglects the offer of instruction, but the other eagerly devotes twenty years of his life to develop musical knowledge and skill. Then one day they both attend a musical concert. They both see the conductor, they both observe the musicians in the orchestra and hear the music; but with ears so different that their hearing, understanding, and enjoyment of the concert cannot be compared. Both enjoy the concert it is true; the untrained one is not pained by the consciousness of his ignorance, for he is truly happy to be there and delighted by what he hears; but the trained musician knows and appreciates the conductor and understands and enjoys the music in a manner far beyond the perception of the other.

THE TRESPASS OFFERINGS (Leviticus 5 and 6)

The Sin Offering closely resembled the Trespass Offering; but differed from it in one respect. The Sin Offering has to do with our evil nature which is the *root* from which proceed acts done against God and man; the Trespass Offering, on the other hand, is for sins knowingly committed, as well as for some done in ignorance. When the trespass was against the *Lord*, the sacrifice preceded reparation (Lev. 5:15, 16); when the trespass was against *man*, reparation

preceded sacrifice. Thus we see that the Trespass Offering involves restitution.

The sinner offered by laying his hand on the head of the animal, identified himself with the victim, thus confessing sinfulness and need of reconciliation. But this was not done in the trespass offering, although confession was required. The Trespass Offering showed the absolute necessity of meeting offenses against God and man, whether known or unknown. One of the lessons we learn in this offering is that we cannot offend any fellow creature without sinning against God. We must confess our sin to God, then we must seek out the one we have offended and confess to him and ask his forgiveness, that we may win him, and then we must make restitution (see Matt. 18). This was the teaching under law, and the same principle applies under grace. We need to confess our trespasses. The Lord is holy. This is emphasized in the law of the trespass offering. "It is most holy" (Lev. 7:1). "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). The Sin Offerings deal with the condemnation of sin, and the Trespass Offerings deal with the confession of sins. Christ is the Sin Offering, and Christ is the Trespass Offering, for He not only put them away, but He bore our sins. "He was wounded for our transgressions." "He was numbered with the transgressors: and bare the sins of many, and made intercession for the transgressors" (Isa. 53). What peace of soul is ours in knowing all this! "That precious blood shall never lose its power, until every ransomed saint of God be saved to sin no more." Ada R. Habershon says, "In Isaiah 53 we have all the offerings." I will give them as she gives them, but will present them in the order which they are given in Leviticus.

1. The Burnt Offering: "By His knowledge shall My righteous servant justify many" (verse 11).

2. The Meal Offering: "It pleased the Lord to bruise Him" (verse 10).

3. The Peace Offering: "The Chastisement of our Peace was upon Him" (verse 5).

4. The Sin Offering: "The Lord hath laid upon Him the iniquity of us all." "When thou shalt make His soul an offering for sin." "He shall bear their iniquities" (verses 6, 10, 11).

5. The Trespass Offering: "He was wounded for our transgressions. He was bruised for our iniquities" (verse 5).

Chapter Twenty-four

THE LEVITES

Numbers 3: 5-13.

THE Levites were divided into *three families*, each having a distinct part of the Tabernacle service, just as the gifts of ministry in the Church now are *threefold*—evangelists, pastors and teachers and given for a *threefold* purpose, “for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ” (Eph. 4: 11, 12).

“And these were the sons of Levi by their names; Gershon, and Kohath, and Merari” (Num. 3: 17).

In the book of Numbers, God divides the camp of Israel into *three parts* and instructs them how and where they were to pitch their tents when resting and how they were to set forth when the Tabernacle was journeying.

Men of War	Numbers 1 and 2	1. Warrior
Priestly Family	Numbers 3 and 4	2. Worshipper
The Levites	Numbers 3 and 4	3. Worker.

In chapters one and two we have the outer circle and in chapters three and four we have the inner circle. Notice the order given—the priests precede the Levites, which teaches us that intelligent service is the outcome of communion and worship and that

all true service emanates from the feet of Jesus. The Lord must have the preeminence in our service and service is only acceptable when in communion with the Lord.

The Levites were not chosen for any merit of their own, but far from it, for they were wicked and cruel (Gen. 49:5-7). It was free grace. The first traces appear in the separate genealogy of Moses and Aaron given in Exodus 6. They accepted Moses' challenging call, "Who is on the Lord's side?" . . . "And all the sons of Levi gathered themselves together unto him" (Exod. 32:26). From that time we see the Levites separated. "The Levites were not numbered among the children of Israel; as the Lord commanded Moses" (Num. 2:33).

Moses found the camp in a state of idolatry, for they were worshipping the golden calf, but the Levites took a stand for the living God and turned their backs on idols. Like the Thessalonian saints, they "turned to God from idols to serve the living and true God" (1 Thess. 1:9).

But before the Levites could be placed in charge of the Tabernacle, they had to be cleansed and made fit for the position. In Numbers 8:5-14 we have an account of their cleansing, their consecration and their separation to God. The water and the razor, no doubt, speaks of the double action and cleansing by the Word of God. "And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the Name of the Lord Jesus, and by the Spirit of our God" (1 Cor. 6:11). "Now ye are clean through the word which I have spoken unto you" (John 15:3).

The razor—sharp—is also a type of God's Word. It cuts. We must apply it ourselves to our hearts and lives and shave off all that is of the Old Man. "Wherefore lay apart all filthiness and superfluity of naughti-

ness, and receive with meekness the engrafted Word, which is able to save your souls" (Jas. 1:21). The clothes washing, done by themselves, reminds us of 2 Corinthians 7:1, "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God".

Thus qualified, they are brought to the door and offered to the Lord and, by virtue of the atonement, they are accepted. There must be atonement, for only on that ground can we serve God. God had called them, chosen them, yet they were to be offered. God has called us and we were chosen in Christ "before the foundation of the world" (Eph. 1:4), yet He gives us the unspeakable joy of offering ourselves. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a *living sacrifice*, holy, acceptable unto God, which is your intelligent service" (Rom. 12:1, *J.N.D.*). The offering of the Levites for service was the only *living sacrifice* in the Old Testament. They entered "the service of the ministry" and "the service of the burden" at the age of thirty and retired from active service at the age of fifty (Num. 4). From Numbers 8:24, 26 and also 1 Chronicles 23:24-27, it seems that there was a probationary period of five years. As Walter Scott said,—“the most vigorous period of life was devoted to God and to His service”. The Lord says, “from the age of fifty years they shall cease waiting upon the service thereof, and shall serve no more: but shall minister with their brethren in the Tabernacle of the congregation, to keep the charge, and shall do no service” (Num. 8:25, 26). We often hear the expression, “There is no retiring age for the servant of God”. I wonder whether that is the mind of God. It seems to many people that it would be more godly and more honourable to the saints if brethren who have devoted their whole life

to the ministry should be able to retire from active service and devote the remainder of their lives in prayer and worship "with their brethren . . . of the congregation;" kept in comfort with their wives, whom they have seen so little during all the years of service—not to be put in an old people's home, but to live in the home that has been theirs during the years of "the service of the ministry". Quite a number of aged preachers have died away from home in service, because the saints were not exercised about their support. These aged, experienced brethren would be a great asset to any church or assembly. This brings us, now, to

THE SERVICE OF GIVING (Num. 7: 11-17).

You will notice, in reading these verses, that each offering was accompanied with a Sin and Peace Offering. This takes away all thought of self-righteousness and assures the offerer that he cannot buy an entrance into Heaven. Each silver bowl was "full of fine flour mingled with oil for a Meat Offering, one spoon . . . of gold filled with incense". The Meat Offering speaks of Christ's perfection as seen in His life and the silver bowl speaks of redemption. The golden spoon filled with incense speaks of Christ as the theme of our worship. It is only a redeemed people that can worship God. Giving is part of our worship and springs from a sense of indebtedness to Him for all He is to us and all He has done for us, if we give in this spirit, our giving will be accompanied by praise.

There are three sacrifices—the sacrifice of praise, the sacrifice of person, the sacrifice of purse. When we give, we are not conferring a favour upon God or His servants, but we are exercising a precious privilege and showing in some small degree our sense of the worthiness of HIM. "He that giveth, let him

do with *liberality*" (Rom. 12:8, A.R.V.). Some give from mere *pity*, as though God or His people want charity. Some give from *pride* and only will give when others are aware of their giving and thus they lose the reward, for if we get the praise of men, we lose the thanks of God. Some give through *partiality*. In other words, they give to their friends, to whom they like, and the faithful servants are often neglected. Perhaps if we gave to those we did not like, we might be giving to God and not to men. Some give through *pressure*. They have to be persuaded, coerced through high pressure or expert salesmanship to give to religious causes. That is not giving to God. We must give willingly, not grudgingly.

Some give out of their *penury* and these, like the widow who gave two farthings, receive the commendation of Christ. The rule God gives us as to giving is that each person should give "according as God has PROSPERED him" (1 Cor. 16:2). Some do not give to the Lord for they say, "we are saving for a rainy day," and those who do that generally get a rainy day, whereas those who trust the Lord find the rainy day seldom comes. How precious it is to help poor saints and widows as well as to support the work of the Lord. "For whosoever shall give you a cup of water to drink in My Name, *because ye belong to Christ*, verily I say unto you, he shall not lose his reward" (Mark 9:41). The gift of wealth brings with it a great responsibility. Like every other gift, it should be used for the Lord—the Lord first and self last. We thank God for all the faithful stewards who give a proportion of their income to the Lord. This principle is true in every age. "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me" (Matt. 25:40). All our giving should be of the Lord and to the Lord.

SERVICE. *Three things* are said about the Levites in Numbers 3:

1. They were given to Aaron "to minister unto him and keep his charge" (verses 6 and 7).

2. They were also to keep "the charge of the whole congregation" (verse 7).

3. They were "wholly given unto him" (verse 9).

So with the servants of God now. Their service is primarily to Christ. Secondly, our service is for the whole Church and not just a part of it, for the five gifts of Ephesians 4:11 are for the whole Church. Thirdly, all we are and have, should be wholly given up to Him in devoted service. Their service was Divinely appointed (Num. 3:25, 31, 36). Nothing was left to man's choice, everything was arranged by the Lord. The *Gershonites* had charge of the curtains, coverings, hanging cords. The *Kohathites* carried the holy vessels: ark, table, lampstands, Altars, etc., and their coverings. The *Merarites* were entrusted with sockets, pillars, pins, bars, boards, etc. This is a message for the Church today, "Let everything be done decently" and by arrangement (1 Cor. 14:40). There should be no disorder, "for God is not the author of confusion, but of peace, as in all the churches of the saints" (1 Cor. 14:33). Order is Heaven's first law and is to be seen in creation, the Tabernacle, the temple and the Church. Much confusion and disorder has been caused because some men step out of their place and refuse to recognize that the Spirit of God is the One who distributes gifts to men. The Holy Spirit has divided the various gifts "to every man severally as HE WILL" (1 Cor. 12:11), not as man will. The Spirit of God has not given a *public* gift to all men and "every brother a preacher" has no

Scriptural authority whatever and the sooner men whom God has called and fitted for that work are given their true place, the better for the testimony.

THE NATURE OF THEIR SERVICE

We have seen that the various services of the three families of the Levites may be compared to that of the evangelist, the pastor and the teacher. We will take them in the order of their service and not in the order in which their names are given. Whenever the Tabernacle was pitched, the first task was done by the MERARITES who placed the silver sockets of redemption and upon which the boards of the Tabernacle were set up. This presents us with the work of the evangelist who does not remain in one place, but, like the Tabernacle, moves from place to place. He goes forth with the Gospel and proclaims redemption through the blood of Christ. As the cloud directed the movements of the Tabernacle, so the evangelist is guided by the Spirit of God. His business is to preach Christ, the ground on which the sinner rests and the foundation on which the Church is built.

The Merarites not only took care of the silver *sockets*, but they also took care of the *pins*. We might not be able to go forth at home or abroad, to preach, but we can all testify to others what the Lord has done for us. There is no doubt that much has been accomplished for God by the personal workers and the tract distributors who might only be "pins," but *no service is too small* for the notice of God. If we have been a socket or only a pin and have served the Lord constrained by love to Christ, then at the Bema not one will be forgotten when the Lord Jesus rewards His own. Let us not forget that we can all be "HELPS" (1 Cor. 12: 28).

The work of the Merarites now being completed, we see the work of the GERSHONITES. They clothe the boards with curtains, coverings and hangings. They foreshadow the work of the Pastor. After the person is saved, he needs to be cared for and here the pastor commences his work. Possessing a father's heart, a father's love, he now exercises a father's care. Paul speaks of himself as a "nurse cherishing her children" and also speaks of himself as a father—"exhorted and comforted . . . as a father doth his children" (1 Thess. 2: 11). The converts need to be nursed, fed, clothed and strengthened, adorning and beautifying the gospel through them. They need fathers to comfort and exhort them. Thus we see something of the work of the pastor as he shepherds the sheep. The evangelist seeks the sinners and when they are converted, they are brought into the Church and cared for by the pastors.

As soon as the Tabernacle is erected and covered, the KOHATHITES appear, bearing the vessels which are placed in their Divine order in the Holy Place and in the Most Holy Place. This shows the work of the teacher who sets the truth of God before the Christian in its proper order. See the divine order—saved first and taught afterwards. The evangelist's work is outside. Pastors and teachers care for that which is within. Pastors and teachers are closely connected. To the pastors is given "*the word of wisdom,*" to the teachers is given "*the word of knowledge*" (1 Cor. 12: 8). The Church is built up today by the action of these three gifts which, while they retain their individual characteristics, yet work together "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ". The work of the pastor and the teacher should contribute to the growth of Christians, so that they will cease to be babes. Babes are characterized by instability. Alas,

how many remain babes right to the end of their lives—we must make progress in the truth if we are to hold it fast. We may have learned it as a creed without ever having learned it in reality. It is as of old, “like priests, like people”. We shall never build up strong churches on weak preaching. True ministry always detaches souls from the preacher and attaches them to Christ.

Chapter Twenty-five

THE COVERINGS OF THE VESSELS

THE COVERING OF THE VESSELS (Numbers 4)

“The Kohathites upon their shoulders bare
The holy vessels covered all with care.”

1. *The Ark* was covered with a covering of badger skins, but had placed over it a cloth “wholly of blue,” the only vessel covered that way. This suggests that the testimony now is distinctly Heavenly. The badger skins speak of His rejection by the world and the blue of His exaltation in Heaven. Our testimony to the world is that Christ is in Heaven. Man rejected Him, but God gave Him the highest place in Heaven.

2. *The Table of Shewbread* was covered with blue and upon the blue cloth the bread was placed, covered with a cloth of scarlet and over this was a covering of badger skins. He is in Heaven, “the hidden Manna”.

3. *The Lampstand* was covered with blue cloth and over that the covering of badger skin. The Light is now in Heaven, hidden from the world. He said, “As long as I am in the world, I am the light of the world” (John 9: 5).

4. *The Golden Altar* was covered with a blue cloth and a covering of badger skins. Worship is now Heavenly, hidden from the eyes of the world. There is no such thing as public worship. Only those saved through the blood of Christ and indwelt by the Spirit of God can worship God.

5. *The Brazen Altar*. There is a significant difference here. This was covered with a *purple* cloth.

He was crucified as King of the Jews. The last time they saw Him was when His sacred brow was crowned with thorns. Purple is the *royal* colour. The purple cloth was covered with badger skins. As King, He is not seen. He is never called the King of the Church—He is the Head of the Church. When He comes to the earth, He will come to Israel as King of the Jews and to the nations as KING OF KINGS AND LORD OF LORDS. He is not manifested to either yet, but the time is coming when the badger skins will be removed and the purple will be seen—when Christ comes out of Heaven, riding upon the white horse, clothed in glory, majesty and power. The penitent thief on the Cross saw the purple covering, whereas the impenitent thief only saw the badger skins.

6. *The Brazen Laver.* It may seem strange to some that no directions are given as to covers for the Laver. The Laver is not part of our testimony. Our testimony is to be of Christ—a crucified, crowned and coming Christ—and while we live and serve God in this world we need the Laver and so it is uncovered. Our testimony is positive, we are to teach the truth and not attack error. Preach the truth. “The truth shall make you free.” We are not all called to expound the Scriptures, but we can all expound the truth in our lives.

“Take my hands, and let them move
At the impulse of Thy love.
Take my feet, and let them be
Swift and ‘beautiful’ for Thee.”

It has been well said, “The human mind can have no higher occupation; the human heart no truer devotion; the human tongue can have no loftier task imposed upon it than to speak of the glories of our Lord Jesus Christ”.

HOMeward BOUND

When Moses sought out a place for the Tabernacle to rest in the wilderness, the ark was taken to the head of the column. When the Priests carried the

Ark to the Jordan and divided the waters it also went in front. From Joshua 3:4 we see that the ark had to be two thousand cubits from any person marching in the column. On other marches the ark was in the center. God gave it a unique place. It shows also that the ark was the center of God's dealings with His people. When it rested it was the center of the camp. Right in the heart of that tented town, the very axis and pivot on which their pilgrimage was turning was the blood sprinkled mercy seat. Jesus in the midst. Christ the foremost figure. Christ all in all. Jesus only. In this we see the unique place that belongs to Christ. We see Him in the Bosom of the Father—the place of affection. He is seen on the center Cross—the place of sacrifice. He is seen in the Midst of the Throne (Rev. 5)—the place of power. He is the Central figure of human history. He is the pivot upon which God has swung the centuries.

The ark led the Children of Israel through all their wilderness journeys, never forsaking them. The book of Exodus closes with these words, "For the cloud of the Lord was upon the Tabernacle by day, and fire was upon it by night, in the sight of all the house of Israel, *throughout all their journeys* (Exod. 40:38).

The children of Israel had reached what appeared to be an impassable river. How could they cross the Jordan? The Jordan is a type of one meaning, but of double application and I am giving it an application for God's people who may have to pass through death. The Priests pass the raging streams bearing the ark. As soon as the shadow of the sacred chest rests upon the water a dry pathway is formed. In the midst they stay until all the people, men, women and children are safely across. For while the ark is in the midst, the flood cannot prevail. What the ark was

to Israel at Jordan, the Lord has been and shall be to the Christian at the passage of death, which is a still deeper flood. Jesus will be in the midst to pilot every one safely across. When Christ entered death for us He stayed there until He had secured a safe passage for all those who may pass that way—that is, all those who are saved through Him.

H O M E .

“And the Priests brought the ark of the Covenant of the Lord unto his place, into the oracle of the house, to the most holy place, even under the wings of the cherubims . . . And they drew out the staves” (1 Kings 8: 6-8).

The staves of the ark testifies to its pilgrim Character. They were placed in the ark when it was made, and never drawn out until the ark reached the Temple. Then we read that they drew out the staves thereof, because its journeys were over, its travelling days were done.

God brought them out that He might bring them in. The Manna, the Tabernacle, and the cloud were the provision for the wilderness. The old corn takes the place of the manna, the temple replaces the Tabernacle, and the cloud instead of being their guide rests with them in their resting place.

As we look back over the wilderness journey and glimpse the future bliss in the heavenly home we can say, “Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever” (Ps. 23: 6). We close with the words of our Lord Jesus which sets forth His desire for His people, “Father, I will that they also, whom Thou hast given Me, be with Me, where I am; that

they may behold My Glory, which Thou hast given me" (John 17:24).

**HOME! SWEET HOME!
"WE SHALL SEE HIS FACE."**

"Let every kindred, every tribe
On this terrestrial ball
To Him all majesty ascribe,
And crown Him Lord of all."

Chapter Twenty-six

COME, LORD JESUS

AARON, on the day of his consecration to the priestly office, having made an end of offering the various sacrifices blessed the people, then went into the Tabernacle of the congregation, and came out and blessed the people; and the glory of the Lord appeared unto all the people (Lev. 9). He appeared before God on Israel's behalf. They waited outside for him to reappear, watching intently for the moment when the curtain which hid him from their view should be drawn aside, and for their representative to come out and bless them.

This reminds us of His ascension, when "He was taken up; and a cloud received Him out of their sight" (Acts 1:9). He is seen only by faith now, but the time is coming when He shall not always be hid in the holy place and we shall see Him face to face. We read in Psalm 24, "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of Glory shall come in. Who is this King of Glory? The Lord strong and mighty, the Lord mighty in battle." It is generally thought that the literal reference has to do with the removal of the ark from its temporary abode to Mount Zion. It was accompanied by a large procession which, taking separate parts, joined the responsive strains of the text, singing with glowing ardour. We have seen that the ark of the covenant and the cloud of glory which overshadowed it was the special symbol of the divine presence. This

accounts for the importance attached to its conveyance to the place of its fixed abode. God was the defence of His people. It was He that went forth with their armies, and through Him they were enabled to do valiantly. Thus, when they had the ark among them, they had God among them; and having them in their midst, they were secure from all their foes. The Ark, as we have already seen, is also a type of Christ. In many passages of Scripture this is plainly implied. In the Epistle to the Hebrews, not merely the ark, but even the Tabernacle in which it was deposited, is represented as being symbolical of the Redeemer, which it "the true Tabernacle which the Lord pitched, and not man" (Heb. 8:2).

Thus we are, doubtless, warranted in regarding the removal of the ark to Mount Zion as typifying the Lord Jesus' ascension to the right hand of God. He enters Heaven a mighty warrior, His face flushed with victory and on His brow is the mediatorial crown. In His hands are the palms of victory; had at His girdle hang the keys of death and of hell. He enters and the Father proclaims with ineffable graciousness, "Thou art My Son; sit on My right hand, until I make Thine enemies Thy footstool" (Heb. 1:13). In Psalm 24, the first time He enters the everlasting doors, He enters alone, but the second time He enters as the Lord of Hosts (verses 8-10). So we see the Second Coming is also typified in this Psalm, "This same Jesus, which is taken up from you into Heaven, shall so come in like manner as ye have seen him go into Heaven" (Acts 1:11).

The Israelites' desires were granted and their hopes realized. Aaron came out and blessed them. So our Great High Priest, Our Advocate, Our Forerunner has gone in and now we eagerly wait for Him to come out and take His people in as the Lord of

Hosts, when from every clime and nation He shall
call His people home.

“And though awhile He be,
Hid from the eyes of men,
His people look to see,
Their great High Priest again;
In brightest glory He will come,
And take His waiting people home.”

This is the hope of the Children of God. We are called to “wait for His Son from Heaven.” He has promised “to come again to receive us unto Himself.” “Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ” (Titus 2:13). “The coming of the Lord draweth nigh” (Jas. 5:8). No event is more certain in the light of inspired Scripture than the literal, visible and bodily return of the Lord Jesus. At some moment, undefined by dates and external signs, the Church will be caught up to meet the Lord in the air. The deepest student, the ablest chronologist, knows not when Christ will come. We know on the infallible authority of the Word of God that He will come quickly, suddenly and soon, for He says, “Behold I come quickly!” Paul believed that the Lord *might* return in his lifetime, but he never taught that He *would*. Imminence as related to our Lord’s return indicates uncertainty as to time, but possibility of nearness; thus we should be on the tiptoe of expectancy. A godly brother once wrote, “O dim eyes that cannot see the growing signs of His second advent! O deaf ears that cannot catch the sound of His chariot wheels! Even now the dawn of that day lies white upon the mountain tops.” What a glorious moment that will be. I love to picture it. The Lord will appear in the air, and in a moment the dead in Christ

shall rise first and the living saints will be changed and caught up together to meet the Lord in the air. In a moment we shall be changed and transformed into the image of God's dear Son and possessing a glorious body like our glorious Lord's. The Mother of Sisera looked out of a window and cried through the lattice work, "Why is his chariot so long coming?" She is looking for a warrior that never returned. His headless body is lying in the tent of Jael (Judges 5: 26-28). Not so with our warrior—the Lord Jesus Christ. He has promised, "Surely I come quickly" and He is coming—yes—coming so quickly that His chariot wheels are almost on fire. We join in the last prayer in the Bible, "Even so, come, Lord Jesus."

I am waiting for the coming
Of the Lord who died for me;
Oh, His words have thrilled my spirit.
"I will come again for thee."

Faith can almost hear His footfall
On the threshold of the door.
And my heart, my heart is longing
To be with Him evermore.

—*Trevor Francis.*

Someone has said: "He is greater than Abraham, greater than Jacob, greater than David, greater than John the Baptist, and greater than the Temple. Besides all these, He is better than angels, better than Abel, better than Moses, better than Aaron, better than Joshua, and all the worthies of the Epistle to the Hebrews. He is greater than the great, better than the best, fairer than the fair, richer than the richest. His song is the song of songs. His dwelling place on earth was the Holy of Holies. His name is the Name of Names. He is the Lord of Lords and the King of Kings." Another has said, "All other greatness has

been marred by littleness, all other wisdom has been flawed by folly, all other goodness has been tainted by imperfection, our own Blessed Lord remains the only being of Whom, without gross flattery, it could be asserted: He is altogether Lovely." When we contemplate this Beloved One and realize that "When He shall appear, we shall be like Him; for we shall see Him as He is" our hearts overflow with praise, worship and adoration, and we exclaim with the Psalmist, "Blessed be the Lord God . . . who only doeth wondrous things. And Blessed be His glorious name forever" (Ps. 72, 18, 19). When we get home in glory we shall sing the new song that proclaims the worthiness of the Lamb. Not so much the song of redemption as the song to the great Redeemer Himself. The grand oratorio is sung by the saints, "For Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people and nation; and hast made us unto our God kings and priests" (Rev. 5: 9, 10). While we wait for Him to come, let us walk with Him, work for Him, witness to Him, and watch for Him.

"Wait the morning, it is coming!
And with Christ in glad array
Truly thou shalt see the shadows
Have forever passed away."

THE NUMEROLOGY OF THE BIBLE AS SEEN
IN THE TABERNACLE.

- Three speaks of completeness, stability and abundant testimony.
- Four speaks of universality.
- Five speaks of human weakness and responsibility and grace meeting the need.
- Six speaks of dissatisfaction (one short of seven, perfection).
- Seven speaks of spiritual perfection.
- Eight speaks of resurrection.
- Nine speaks of finality.
- Ten speaks of ordinal perfection.
- Eleven speaks of election.
- Twelve speaks of governmental perfection.
- Thirty speaks of the Divine moment.
- Forty speaks of testings.
- Fifty speaks of the year of jubilee.
- One hundred speaks of the highest blessing.

MATERIALS.

The world gave of its best.

MINERALS—Gold, silver and precious stones.

VEGETABLE KINGDOM—Acacia wood (worm-proof, never rots).

ANIMALS—Only fit beasts without blemish.

All speak of Christ. Minerals—His stability, the Rock of Ages. Animals—His innocence, His strength, His sacrifice. Vegetable — His beauty, the Rose of Sharon.