St. Catherine's Road,
Long Melford,
Sudbury, Suffolk.

August, 1942.

DEAR FRIENDS,

I have for many years found the study of the "types" most delightful and uplifting, spiritually. Well over forty years ago my mind was first introduced to them by one who preached from Gen. 22. I then saw for the first time the beauty of the picture there presented, of the Father's gift of His only begotten Son. Since then I have seen more, and have gathered here a little and there a littleuntil there appears, as one whole, what may be regarded as a magnificent garden. An immense garden! See Song of Songs 4.8-5.1 and 6.2. The wonderful parks of America do not compare with it. To wander through some of its avenues and lanes, to ascend to some of its peaks and take in the landscape of God's purpose concerning His Son and the Church, and concerning Israel, transports the soul into its heavenly possessions and causes the things of this poor world to wither into nothing. To sit beneath His shade, to partake of His fruit, to examine some minute detail of His work, is sweet indeed.

The extent of this Garden is from Genesis to Revelation. Types and figures abound everywhere. The sudden introduction of a "figure" in Paul's writings masterfully clinches the point: for instance, in I Cor. 9.9-10. But there are parts of the Scriptures which are "typical" in a special sense: and the five books of Moses, I suppose it would be agreed, are foremost of all. However, even in those books we need to see a difference; for whereas a certain person's life may be typical of Christ, say, Moses or Joseph, we cannot say that every detail in the record of those lives is to be so viewed. But in the construction of the tabernacle and the appointment of the sacrificial arrangements, every detail seems to have been designed to express some precious aspect of truth.

In considering a person as a type of Christ, we often have to think of contrasts, whether of character or experience, rather than likeness, if we are to receive any help. And apart from the fact of sin coming into the lives of the holiest of men (as, for instance, when Moses struck the rock wrongly), there are certain things for which we can find no parallel: for example, Moses' life was wonderfully preserved in infancy—so was Christ's; but can we find any parallel in the life of Christ with the experience of Moses in Pharaoh's court? The Levitical types, i.e., those in the tabernacle and the sacrifices, undoubtedly excel in this respect. God has designed them with peculiar aptitude, and the more we see the real significance of the detail, the more we see how few the contrasts are, and the remarkable reasons for those that do exist.

Moreover, such perfect designing on God's part will perfectly harmonise with the doctrine of the New Testament; and with a little thought, this is what we would expect. Types must be interpreted in agreement with the doctrine that is revealed in the New Testament, and our understanding of doctrine must be based on New Testament statements, not on our interpretation of a type. Nevertheless, if we have the correct doctrine we shall see and admire the wonderful confirmation that the types afford.

This connection between types and doctrine has led me to feel the desirability of dealing with both together. The Epistle to the Romans is unquestionably the Key Epistle of sound doctrine: and if that is accepted in its simplicity, without understanding, or rather misunderstanding it to mean something different from what it actually says, one will have no difficulty in arriving at its true teaching. It is proposed, therefore, that the two subjects should be dealt with in a serial form, not as one subject, but as two, issued alternatively.

In venturing to put into writing what I believe to be a correct interpretation of the Levitical types, I am conscious that there are details which I am still unable to explain. But I am also conscious that in so doing I shall disagree with some who have already taken this matter in hand. One would not disparage the helpfulness of much that has

Everything is as the Lord enables, for we know not what a day may bring forth; therefore your prayers for God's help will be valued much. I am conscious of having made mistakes in the past, and confess to something of unwillingness to acknowledge some of them. But during the past ten to twenty years I think I have learned something of the folly and sin of such an attitude. Sad and painful experiences of the past seven years or so in dealing with children of God over His holy word has taught me more. But all I would say here is that I want to hold and teach the truth and nothing else, whatever the issue may be. If any who read the papers that follow find anything to which they take exception, I shall be glad if

as well as for the sake of God's children.

not wasted.

been written, far less the desire to exalt Christ; but would only pray that God will bless those efforts where defects are not of a blameworthy character; but, sad to say, in some cases types have been "wrested" to make them agree with a personal view of New Testament teaching, and that after the doctrine itself has been shown to be wrong. Such misuse of God's word cannot be allowed to pass without testifying against it, for the truth's sake itself

Last, but not least, I would say how thankful I am for the help of brethren considerably younger than myself, in being extricated from errors that are common in Christendom. "The more feeble are necessary" is a principle we should never forget.

they will communicate, giving the Scriptures that prove it to be wrong. But if any do not wish to have them, please let me know, that the Lord's time and money be

The names and addresses of any others who would appreciate the papers will be welcomed.

May God grant that this little effort may bring glory to Him who loves us and loosed us from our sins in His own blood.

Yours in the grace of our Lord Jesus,

H. G. HOBBS.

A SUGGESTION.

It is anticipated that a goodly number of the readers of these leaflets will wish to keep them for future reference. They have, therefore, been designed, as to size, to fit a very useful and convenient cover.

They can be inserted or removed from the cover with the utmost simplicity, and when in the cover will form a book with stiff cover that will last indefinitely. We have had the cover in use for hymn-books for a considerable time, and it answers very well.

The price of the cover is 3s. and 3d. extra for postage. This is cost price, higher of course than normally on account of the war, and there is the possibility of difficulty of obtaining them; but we will do our best to forward them as soon as possible on receiving requests, which should be sent with postal order to H. G. Hobbs, St. Catherines Road, Long Melford, Sudbury, Suffolk.

THE TYPES.

A study of those things in the economy of Israel which God Himself has told us are typical of things pertaining to the present dispensation.

REDEMPTION BY POWER.

GOD has told us in 1 Peter 3 that the "flood" is a type similar to baptism, and there are many other types in the book of Genesis which we are not actually told are types. But in the book of Exodus we are safe in saying that we have God's authority for regarding Israel and the Levitical arrangements as being types, right from the time that God brought them out of Egypt. Moreover, the types do not end with Exodus, but continue through the other books of Moses.

"Christ our Passover," in 1 Cor. 5, and "these things were our ensamples" (types), in 1 Cor. 10, are sufficient to establish what has been said as to Israel's deliverance; while the epistle to the Hebrews actually gives us the key to the interpretation of the Levitical arrangements.

We begin, then, in Ex. 1, with a people foreknown to God and appointed by Him to blessing according to the promises to Abraham, groaning under "affliction" and "made to serve with rigour" under a cruel king and his taskmasters. We who are saved find no difficulty in seeing ourselves depicted here in our lost estate, when we were under the tyranny of the god of this age and his taskmasters. But when we look at those who are still unsaved and we read such words as those in Psalm 73.3-12, the thought may arise as to whether the type is so true after all. True, Psa. 73.16_17 is a comfort to the godly, but that hardly answers the point. Two things, however, come to mind. First, we who are saved must remember that, like Israel, we were predestined to blessing, and our sense of affliction and bondage were God's preparation for us to experience His grace. Those who go to eternal judgment may never have those experiences, though if they do,

and there are many who do feel the slavery of sin and the world, they still do not heed the warning or the entreaties of God, and therefore they can only blame themselves for their doom. In so saying I have introduced the second thing. That is, that many who go on comfortably in their God-forgetful ways, do not realise their bondage till they make an effort to free themselves. Smoking is a common example of this, while novel reading holds others in just as tight a grip. Other sins of a grosser kind will, of course, come to mind and illustrate the Lord's words, "Whosoever committeth sin is the servant of sin"; and Paul's words, "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey" (John 8.34 and Rom. 6.16).

But are we better than they? No, in no wise. And this also is expressed in the type, though not found in Ex. 1. The fact that the blood of the Passover was needful is clear evidence of their state, but Ezek. 20.5-8 tells us what the state of Israel was while in bondage, and ver. 8 shows their wilful persistence in their sin. Dear fellow-believer, does not this give a faithful picture of ourselves? Our bondage to sin does not in any wise excuse us; we forge the shackles for ourselves because we love the sin. Oh! what mercy that God looked upon us in such a state, and brought us up out of such an horrible pit.

As we proceed with the story in Exodus, we see further illustrations of our own experiences. The first response from the children of Israel was—they believed and worshipped (Ex. 4.31). How often when God's message of deliverance comes to the sin-bound soul, there is an immediate response. But it is short-lived, for the Devil is not going to let his slave go if he can help it. Ex. 5 shows that as soon as Moses made his message known, Pharaoh increased the affliction and demanded more. Then the people of Israel themeslves turned upon Moses; ver. 21 gives us the words of their complaint. So in the experience of the soul when God begins His work. Disappointment comes in because the Devil increases his pressure, and the soul is not yet delivered from its old attachments.

But we should take notice in Ex. 6.6 of the word "redeem," and notice that it is not redemption by blood, but

48.¹⁶; Psa. 77.¹⁴⁻¹⁵; 103.⁴; 106.⁹⁻¹⁰; 107.²; Isa. 50.²; Hos. 13.¹⁴. Redemption by blood, pictured in the Passover, together with other thoughts on redemption by power, we will consider later if the Lord will.

God had begun His work, and no power could thwart

by God's power in judgment on His enemies. This is an aspect of redemption that does not receive the amount of attention that it should. The Old Testament abounds in this theme, which the following Scriptures illustrate: Gen.

Him. In Luke 11.21-22 the Lord speaks of the binding of the "Strong man," and thereby gives a simple and terse statement of what takes place in the deliverance of a soul. Israel's history gives us the same story in full. Ex. 6.9 presents another view of the people's state, which shows how despondency triumphs over faith in such a case.

The following chapters also reveal more of the Devil's tactics. Ch. 8.28 shows how he will keep his victim near

to the old conditions if possible, knowing that he will be in danger of being ensnared again. But nothing less than three days' journey will satisfy Moses, and nothing less than being on resurrection ground (three days) will satisfy God—or avail anything for the sinner. In ch. 10.8-11 Pharaoh contrives to retain the women and children: he knows full well what the result of the family affection would be if that were allowed. But again Moses refuses to compromise. Dear friends, what is our attitude with regard to our children, are we content for them to be left in Egypt? Alas, Christendom has brought the world into its organisations to "keep the young people." Does it work? Is it possible to instil into them a taste for heavenly

In ch. 10.²⁴ we see that Pharaoh concedes to the children going, but wishes to retain the cattle. Moses still is unyielding. Not an hoof was to be left behind (ver. 26). God had said at the beginning (ch. 8.1), "Let My people go, that they may serve Me." When God saves a sinner He had a right to his corving. If Cor. 6.19:20 tells us that

things by feeding them on the fleshpots of Egypt?

go, that they may serve Me." When God saves a sinner He has a right to his service. I Cor. 6.19-20 tells us that we are not our own, we are bought with a price. The Devil has no right, and surely we desire that all we possess

shall be "holiness unto the Lord."

Pharaoh then, angered at Moses' determination to concede nothing, threatened him with death if he came again. But Moses was also angry, and righteously so (ch. 11.8).

God then brings His final stroke of judgment upon Egypt, whereby Israel are delivered. The firstborn of Egypt are slain, and the Israelites are driven out, the Egyptians being willing to give them anything they ask for to get them out. (The word "borrow" is really the word "ask"; it does not require the thought of paying back: Ex. 11.2).

But the struggle is not yet over. Pharaoh's host is soon in hot pursuit of his slaves. Then, when the children of Israel see the Egyptians following, they complain again: ch. 14.10-12. How true to fact is the picture. When God begins to work His mighty deliverance in a soul, there is usually this variation of experience, now rejoicing in the power of God—now depressed and wishing to be back in the old slavery. But once God has begun His work it will not be left till the object of His choice is "conformed to the image of His dear Son." God said at the first (Ex. 6.6), "I will redeem you with a stretched-out arm, and with great judgments." He fulfilled His word, and Pharaoh learned to his sorrow that God is not a man that He should repent.

Addresses of others who would like these papers and correspondence from any concerned for the unity of the faith welcomed. H. G. Hobbs, St. Catherine's Road, Long Melford, Sudbury, Suffolk.

REDEMPTION BY POWER.

In "Redemption by Power," page 7, it was suggested that something further would be said as to this subject. We therefore present here a few passages from the New Testament which not only show this aspect, but also help to a right understanding of other verses.

Gal. 1.4 is one such, where the meaning is clear, on the surface. But let us take notice that the first effect of Christ dying for our sins is forgiveness; but this is not mentioned. Paul is inspired instead to pass straight on to the second effect—deliverance from this present evil age. Oh that we all might feel more the appeal that is intended to our hearts by this language! Its force is the same as Rom. 6.1, "Shall we continue in sin that grace may abound?" The Holy Spirit would have us remember that no power could be experienced in our lives at all without God first laying a righteous basis for His operation, by Redemption in the blood of Christ.

Titus 2.14 will be seen to be similar if the context is regarded. Christ "gave Himself for us." That is redemption by blood. "In order that He might redeem us from all iniquity." That is redemption by power. Delivered from sin's dominion, we are to be His peculiar treasure. We can see how the type in Exodus illustrates this. But again the death of Christ is mentioned to make an appeal to our hearts. Love begets love. The Holy Spirit thus makes love the motive power, "faith which worketh by love" (Gal. 5.6). "The love of Christ constraineth us" (2 Cor. 5.14).

1 Peter 2.24 presents the same argument. His bearing of our sins is not said here to procure our justification, but in order that we, being dead to sins, should live unto righteousness.

2 Cor. 5.21 is another verse, which, being misunderstood, is misused. There is nothing in this verse to suggest the imputation of the righteousness of Christ to us. Note that nothing is said anywhere in the chapter about the righteousness of Christ, it is the righteousness of God in ver. 21. The final point in the argument of the passage is not reached until we come to chapter 6, "We then, as workers together with Him, beseech you also that ye receive not the grace of God in vain." The context in chapter 5 is not dealing with imputed righteousness. Paul had no dispute with the Corinthians about that, but he had a dispute with them as to their conduct, see ch. 6.11.18.

So verse 21 of chapter 5 is not speaking of imputed righteousness, but of practical righteousness. This is borne out by the words the Holy Spirit has used, viz.: " made " the first part of the verse, and "become" in the second part of the verse—"that we might become the righteousness of God in Him." The word "become" is never used for imputation, the word "made" is. In I John 5.10 it is evident that the word "made" means "by imputation." That is, the one who believes not imputes lying to But God does not become a liar. So in 2 Cor. 5.21, Christ was made sin by imputation, He did not become sin, He remained unchanged. In Gal. 3.13 Christ became a curse for us, that was actual experience. There are 69 places in the New Testament where the word "become" has been translated "made" in the Authorized Version. The Révised and other translations will show this in some cases. Matt. 4.3, for instance, is "become bread," an actual change is evident. In Phil. 2.7 Christ "became in the likeness of men, an actual change. So this passage, like the others, uses the fact of the death of Christ (ver. 14), and His bearing of our sins (ver. 21), as an appeal to their hearts, that the grace of God should not be in vain, but that the righteousness of God should become manifest in them.

Rom. 8.4 expresses the same truth: God condemned sin in the flesh of His Son, that the righteousness of the law might be fulfilled in us. Here again forgiveness is not mentioned, because that part of the work of grace has been dealt with in ch. 3 and 4.

Another verse that has been misused to teach that Christ's righteousness is imputed to us, is 1 Cor. 1.30. If we consider the context, we see that the first three chapters of the epistle are occupied with contrasting God's wisdom with man's wisdom. We do not need man's wisdom, in fact we are better without it in the spiritual realm. We have the mind of Christ (ch. 2.16). So, in ch. 1.30, Christ is become to us wisdom—actual experience. But the wisdom of God is unlike that of men, it leads to righteousness (Jas. 3.15-17). So the apostle is inspired to add "righteousness also, and sanctification, and redemption." Christ, in the power of His resurrection, is able to redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works.

Addresses of others who would like these papers, and corresponce from any concerned for the unity of the faith, welcomed. J. Hobbs, St. Catherine's Road. Long Melford, Sudbury, Suffolk.

REDEMPTION BY BLOOD

IT is possible that one may say, Why redemption by power before redemption by blood? Should it not be in the other order? In our experience it is true that redemption by blood was first. Christ died for our sins before we were born. But whereas we read of redemption by power in Ex. 6, we do not read of the blood of the lamb till ch. 12. God has not made a mistake as to the order. More than one helpful thought comes to mind in connection with this. Heb. 9.15 tells us that the death of Christ was for the "redemption of the transgressions that were under the first testament." David rejoiced in the forgiveness of sins and in God's deliverance from its power long before Christ died (Psa. 51; Rom. 4.6-8). It is interesting to note also that in Luke 15 the prodigal is reconciled before the fatted calf is killed. This perfectly agrees with the fact that the Lord said "Thy sins be forgiven thee" before He died, and most probably without the knowledge on the part of the sinner that He would die for the sins. Thus our thoughts return to the type, where we see that the order is true to experience.

In that night in which the people of Israel were to be delivered, God laid the foundation for the operation of His grace in righteousness. The righteousness of God in the atonement is one of the most glorious expressions of His character that we can contemplate.

In commencing to deal with Ex. 12, one is conscious that this chapter has been the theme for Gospel testimony for nearly two thousand years. Nevertheless, it will still bear repeating. The word is given in ver. 3 to take a lamb. Thus THE LAMB is introduced to our notice. Why a lamb? Why not an ox? Let us remember that this is the first mention of a sacrifice in connection with the history of Israel as a redeemed nation. We might therefore expect that there will be an expression of the work of Christ in redemption that is most suitable to the case.

The ox, the ram, the he-goat, are all appointed in other places to express some particular aspect of the person of So verse 21 of chapter 5 is not speaking_of imputed righteousness, but of practical righteousness. This is borne out by the words the Holy Spirit has used, viz.: "made" the first part of the verse, and "become" in the second part of the verse—"that we might become the righteousness of God in Him." The word "become" is never used for imputation, the word "made" is. In I John 5.10 it is evident that the word "made" means "by imputation." That is, the one who believes not imputes lying to God. But God does not become a liar. So in 2 Cor. 5.21, Christ was made sin by imputation, He did not become sin, He remained unchanged. In Gal. 3.13 Christ became a curse for us, that was actual experience. There are 69 places in the New Testament where the word "become" has been translated "made" in the Authorized Version. The Revised and other translations will show this in some cases. Matt. 4.3, for instance, is "become bread," an actual change is evident. In Phil. 2.7 Christ "became in the likeness of men, an actual change. So this passage, like the others, uses the fact of the death of Christ (ver. 14), and His bearing of our sins (ver. 21), as an appeal to their hearts, that the grace of God should not be in vain, but that the righteousness of God should become manifest in them.

Rom. 8.4 expresses the same truth: God condemned sin in the flesh of His Son, that the righteousness of the law might be fulfilled in us. Here again forgiveness is not mentioned, because that part of the work of grace has been dealt with in ch. 3 and 4.

Another verse that has been misused to teach that Christ's righteousness is imputed to us, is I Cor. 1.30. If we consider the context, we see that the first three chapters of the epistle are occupied with contrasting God's wisdom with man's wisdom. We do not need man's wisdom, in fact we are better without it in the spiritual realm. We have the mind of Christ (ch. 2.16). So, in ch. 1.30, Christ is become to us wisdom—actual experience. But the wisdom of God is unlike that of men, it leads to righteousness (Jas. 3.15-17). So the apostle is inspired to add "righteousness also, and sanctification, and redemption." Christ, in the power of His resurrection, is able to redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works.

Addresses of others who would like these papers, and correspondence from any concerned for the unity of the faith, welcomed. H. G. Hobbs, St. Catherine's Road, Long Melford, Sudbury, Suffolk.

REDEMPTION BY BLOOD

IT is possible that one may say, Why redemption by power before redemption by blood? Should it not be in the other order? In our experience it is true that redemption by blood was first. Christ died for our sins before we were born. But whereas we read of redemption by power in Ex. 6, we do not read of the blood of the lamb till ch. 12. God has not made a mistake as to the order. More than one helpful thought comes to mind in connection with this. Heb. 9.15 tells us that the death of Christ was for the "redemption of the transgressions that were under the first testament." David rejoiced in the forgiveness of sins and in God's deliverance from its power long before Christ died (Psa. 51; Rom. 4.6-8). It is interesting to note also that in Luke 15 the prodigal is reconciled before the fatted calf is killed. This perfectly agrees with the fact that the Lord said "Thy sins be forgiven thee" before He died, and most probably without the knowledge on the part of the sinner that He would die for the sins. Thus our thoughts return to the type, where we see that the order is true to experience.

In that night in which the people of Israel were to be delivered, God laid the foundation for the operation of His grace in righteousness. The righteousness of God in the atonement is one of the most glorious expressions of His character that we can contemplate.

In commencing to deal with Ex. 12, one is conscious that this chapter has been the theme for Gospel testimony for nearly two thousand years. Nevertheless, it will still bear repeating. The word is given in ver. 3 to take a lamb. Thus THE LAMB is introduced to our notice. Why a lamb? Why not an ox? Let us remember that this is the first mention of a sacrifice in connection with the history of Israel as a redeemed nation. We might therefore expect that there will be an expression of the work of Christ in redemption that is most suitable to the case.

The ox, the ram, the he-goat, are all appointed in other places to express some particular aspect of the person of

Christ, but here it is a lamb. The ox is used for work (Psa. 144.14), but not the lamb. From this we see that the particular feature of Christ as the perfect servant is not presented here. There are several of such instances in the types—details which picture Christ's obedience as SERVANT being designedly omitted. God has not made a mistake in this. There is nothing in a lamb to suggest work, just the opposite. Weak, unresisting, no suggestion of retaliation; Christ is presented here as in Isa. 53.7. The fact that when the Lord spoke in the Garden of Gethsemane the multitude went backward and fell to the ground (John 18.6) is sufficient evidence of the power of Christ at that time; but what the lamb is in its nature the Lord became in His own voluntary will, that He might carry out the commandment which He received of His Father, to "lay down His life for the sheep" (John 10.15-18). What perfect meekness, what perfect submission, what perfect love to His Father, what perfect love to us! No thought of the mere performance of a duty, "I delight to do Thy will, O My God," is in Heb. 10.10 shown to refer to the offering of His body in sacrifice. Behold the LAMB of God.

The perfect sinlessness of our Lord, however, is not lacking in the type, for ver. 5 says, "Your lamb shall be without blemish " (Heb. " complete "). If there had been a single spot of sin in our Lord He could never have been our Substitute to bear away our sins. The least defect in Him-praise God, it is unthinkable-would have brought Him under Divine wrath. How then could He have been the One to co-operate with the Father in the atonement of the new covenant? Moreover, it was the fact of His sinlessness, together with the fact of His Deity, that made the bearing of sin to be to Him what it was. We were born in sin. Hence, even though we be saved for fifty years, sin can never be to us the hateful thing that it was to Him. This in turn leads to the realisation that only such an One could rightly estimate the judgment that our sin deserved; and so our thoughts go to Isa. 53.11, "By His knowledge shall My righteous Servant justify many; for He shall bear their iniquities." We shall never know the fullness of the meaning of these words, but it will do our hearts good to meditate on them.

Ex. 12.³ & 6 show us that the lamb was under observation from the tenth to the fourteenth day (i.e., three days). Our Lord, too, was under observation for a like number of years during His public ministry. What could they say of Him at the end? Demons had attested Him to be "The Holy One of God" (Mark 1.²⁴). The high priest had false witnesses to accuse Him (Matt. 26.⁵⁹⁻⁶⁰). Pilate said, "I find no fault in Him" (John 18.³⁸). The thief on the cross said, "This man hath done nothing amiss" (Luke 23.⁴¹), and the centurion said, "Certainly this was a righteous man" (Luke 23.⁴⁷). But His soul was made an offering for sin, and He died, the Just for the unjust, to bring us to God.

Verses 3, 4, 10 show that so far as humanly possible, there was to be nothing prepared beyond what was necessary. If anything remained till the morning it was to be burnt. (The word "to burn" here is different from that in Lev. I for burning on the altar). So we are reminded that when the "morning" comes we shall see that the atoning work of Christ exactly meets the requirements of the need of those who are saved. Every one who "makes his count" in the company of the redeemed has his sins righteously put away, but those who are "without" will bear their own righteous doom for ever (Rev. 20.12); God will render to every man according to his works (Rom. 2.12). Man's rejection of the Gospel is no surprise to God.

The lamb having been killed, the blood had to be taken and sprinkled upon the two side posts and on the lintel of the door of each house; the blood was the protection—the only protection—of those inside. We have seen that the children of Israel were sinners and rebels against God, yet He, in absolute grace, had determined to deliver them and bring them to a position of the richest blessing; but not until the blood of the lamb was shed was anything of deliverance effected. When, however, the blood was applied, there was protection from God's own judgment and deliverance from bondage. The figure is true to fact. Without the precious blood of Christ there could be no hope for the sinner. True, sins could be forgiven before Christ came, but that only illustrates the certainty of that which was purposed in Christ before the foundation of the

world. That which in ages past was clear before God is now made known openly; so that the sinner now finds to be true in his experience that which is here set forth in the type: that when shelter is taken under the blood of Christ, both deliverance from God's wrath and from Satan's power are made His.

God has met His own righteous requirements in the death of His dear Son. If one of Israel had only one lamb—a pet lamb—loved by the family, that lamb must die, or the household be in danger. It is just a faint picture of the cost of our redemption to God the Father. He so loved that He gave His only-begotten Son.

But now behold two aspects of the death of Christ. In Ex. 12.6 we read, "the whole assembly of the congregation of Israel shall kill it." The ones who killed it were the ones who were sheltered by its blood. Marvellous fact. Have you, dear fellow saved one, ever seen yourself as guilty of the blood of Christ? If not, it is nevertheless a fact that you were. Your unregenerate condition of rebellion against God was no better than that of those who cried "Crucify Him! " If you had lived in those times and circumstances, you would have been just as capable of such things as they. It is good for us to recognise this, it helps us to appreciate the magnitude of the grace of God. That is one aspect. In ver. 9 we read, "Eat not of it raw; nor sodden at all in water, but roast with fire." Here is something more than simply death. The direct exposure to the fire reminds us of the wrath of God coming upon the Son of His love. No mitigation or alleviation in the least, the "cup" which was appointed to Him He drank to the dregs. What a redemption we have in Christ! But nothing less would meet the case. God has demonstrated that "He is iust and the justifier of him that believeth in Jesus."

Addresses of others who would like these papers, and correspondence from any concerned for the unity of the faith, welcomed. H. G. Hobbs, St. Catherine's Road, Long Melford, Sudbury, Suffolk.

"REDEMPTION BY BLOOD"

MOST believers, if unexpectedly confronted with the thought of atonement by the blood of a murderer, would be surprised. Yet, such is an actual fact in Numb. 35. This chapter is worthy of consideration in connection with the subject of redemption generally.

Gen. 9.6 says, "Whoso sheddeth man's blood, by man shall his blood be shed." Numb. 35 is an extenuation of this principle. In this chapter distinction is made between causing death with evil intent, and causing death without evil intent. For our present subject it will be sufficient to deal with causing death without evil intent.

It is interesting and instructive to note that the word "revenger" in ver. 19, etc., is the word "redeemer." And the word "cleansed," in ver. 33, is the word "atoned for "or "expiated."

From this we see that redemption by blood and redemption by power are very closely related: also that redemption by blood and vengeance are very closely related.

Redemption is buying back. There must be, therefore, a price paid. In the case of our redemption by the blood of Christ, we know that He paid the price of our sins by bearing our sins, taking the judgment upon Himself, and thus freeing us, He bought us back to God. There is no difficulty in seeing that this redemption involves vengeance. God has avenged Himself and vindicated His holy law upon His beloved Son.

Numb. 35 contains the same principle. The law, as applied to Israel, could only deal with the earthly position. Human judges cannot deal with that which is after death. Moreover, Israel were dealt with by God in the national sense—the collective. Hence, if blood was shed, the land (not the ground, but the nation) was guilty before God until the law had been executed and thus righteousness had been re-established.

It was appointed that the "revenger" of blood was to slay the murderer. Blood for blood is God's righteous

satisfaction. But the people—through their elders and judges—were responsible that the law was carried out. Therefore the whole nation was blood-guilty till the murderer had been slain (he being one of them). His death atoned for the blood that he shed, and thus the land (people of the land) was cleared of its guilt and restored to righteousness.

When the Lord returns for the deliverance of Israel, a two-fold redemption is involved. Every sin of the individuals who are redeemed has been atoned for in the precious blood of Christ. But in order to effect the redemption by power, as when they came out of Egypt, the blood of their oppressors will be shed. God will take vengeance upon the wicked, and thus deliver His own. Isa. 63.1-6 presents the view of the Lord Jesus thus coming forth to execute the judgment.

We must, of course, be clear that the blood of the murderer did not atone for the murderer: it atoned for the land. After death there is judgment, and the murderer will bear his judgment for ever. Yet we may well remember the grace of God to David, who was guilty of the blood of Uriah (2 Sam. 12.9). The Epistle to the Romans shows that in this case the sin has been borne and atoned for in the death of the Lord Jesus.

We shall never fathom the depths to which our loving. Redeemer went to put away our sins. But every reminder of the principle of righteousness, which was essential in that transaction, is a help to our worship, and a call to more loving obedience to Him.

Addresses of others who would like these papers, and correspondence from any concerned for the unity of the faith, welcomed. H. G. Hobbs, St. Catherine's Road. Long Melford, Sudbury, Suffolk.

THE EXODUS.

WE are told, in Ex. 12.38, that when the children of Israel went up out of Egypt, "a mixed multitude went up also with them." Who they were we are not told, but we can well imagine that Pharaoh would have slaves of other nations as well as of Israel. They would not be in the covenant which God made with Abraham, but would be glad to take the opportunity of escaping. There can be a double aspect of truth presented in this. There are many in these days, found among Christians, who are not in the covenant in Christ-not being sheltered by the blood of the Lamb. Such, outwardly, escape the thraldom of sin, as manifested in the openly wicked. They see that it pays to be "religious," but they know nothing of the love of Christ in their hearts. Not being born of the Spirit of God, their desires are natural-not spiritual, earthlynot heavenly. Consequently their influence soon makes itself felt on the true children of God. Numbers 11.4 bears out the thought. We have, on the other hand, been considering Israel as a whole as being typical of the individual sinner who is delivered by God's grace and power. In accord with this view, it is also true that there is in each regenerated one that which corresponds to the mixed multitude. Every true child of God knows it in experience. There is a new creation, if we are in Christ (2 Cor. 5.17). In that creation "all things are of God"; but the child of God knows full well that in his experience ALL things are not of God. And the Scripture is clear as to this, too. Rom. 8.13 shows that there is something within each of us that must be mortified. Ch. 6 tells us we are not to let sin reign, nor to yield our members to it. The old nature is not eradicated, nor will it be till we are "changed" at the coming of the Lord.

In our early experiences of God's dealings with us, we know very little of the truth of these two natures, but we should go on to discern it through the teaching of God's Word. So, in the early experiences, before we come out into the full light, there may be that which corresponds to Ex. 14.10-12. That was before they had

crossed the Red Sea; which marked a very definite point in their deliverance.

I Cor. 10.1-2 shows us the significance of the Red Sea. Like baptism, it signifies death and resurrection. Not actual, as Rom. 6 makes clear; but inasmuch as we believe in Christ, that He died for us and rose again, so we should take our stand with Him, as dead to the world that crucified Him, and henceforth walk in newness of life.

Not till the children of Israel had passed through the Red Sea did they realise the deliverance that God had wrought for them; and it is not till we realise our identification with Christ in resurrection that we can experience victory over the old bondage to sin. Those things are depicted for us in ch. 14; and in ch. 15 we have the song which they sang as they stood, as it were, on resurrection ground as redeemed people, and looked back and saw what God had done. So may this contrast between chapters 14 and 15 be the characteristic of all, now, that they have "passed out of death into life" (John 5.24).

That the crossing of the Red Sea is mentioned as a baptism in 1 Cor. 10 is helpful from two standpoints. "Baptized in the sea," in the way that Ex. 14 pictures, can hardly be compared to sprinkling. The attempt to do the same on the part of the Egyptians meant drowning to them. Rom. 6.4 and Col. 2.12 clearly state that baptism is a figure of death and burial. Children of God should not be content with a substitute for the Lord's arrangement. Sprinkling may be a figure of "reformation," but something far greater is needful if we are to be delivered from eternal judgment—even a new creation.

Then we may also note the place that the Red Sea takes in the experience of the Israelites. How quickly it was after the sheltering under the blood of the lamb. The New Testament bears out the truth of the figure. As soon as Peter saw the work of the Holy Spirit in Cornelius and his company (Acts 10), he commanded them to be baptized. As soon as Paul's eyes were opened he was baptized (Acts 9.18). In Matt. 28.19-20 the baptism precedes the teaching ('teach' in ver. 19 is to "make disciples"). We are not surprised, therefore, that if a carelessness

as to baptism is allowed, the same will be allowed as to the teaching of the Lord's commandments.

From this point we need to go back to ch. 13.21, to consider another important figure, that of "the pillar of the cloud." This is also mentioned in 1 Cor. 10: in ver. 1 they were "under the cloud," in ver. 2 "baptized in the cloud." Here we have a type of the Holy Spirit; and the order of the events is important. The cloud came before they came to the Red Sea. First, the blood: that speaks of justification. That is God's initial work. Upon that basis God imparts the Holy Spirit, and we become a new creation in Christ. Baptism quickly follows as a confession of our faith and of God's work of grace. Baptism does not bring about regeneration, but is the confession of the one who is already regenerated.

We have noticed the difference in the people's feelings before and after passing the Red Sea, but we do well to notice that the cloud came before the Egyptians drew nigh to them: compare 13.21 and 14.10-12. From the moment that the destroying angel passed over and did his distinguishing work, the people were set apart as a redeemed people. The Holy Spirit (in type) came; but the people had not the assurance of their security. Once the Red Sea was passed, all was changed. The words of Ananias in Acts 22.16 show that, at the beginning, assurance of forgiveness of sins was definitely linked with baptism. Mark 1.4 shows the same. Hence the type perfectly agrees with the early New Testament; but in these days of departure and confusion, when baptism has been either corrupted or ignored by many, the true view has become dimmed. God in mercy does not withhold assurance of salvation until baptism takes place, but let not those who value the precious blood of Christ make light of His appointment.

But a further point is worth notice. The cloud came before the people realised their security. This is God's appointment. Our confession of Christ does not bring about the work of the Holy Spirit; the work of the Holy Spirit is first. Our "decision" does not bring about the new birth, it is the expression of it. But if we would know

the assurance of salvation, confession and obedience is the way, even as Rom. 10.9 says.

As we proceed with the history of Israel in the wilderness, we find that their ways grieved God very often. But the unchanging grace of God is seen in that the pillar of cloud never departed from them. Once the precious blood of Christ has been applied to the heart and conscience, God will never again impute sin (Rom. 4.8). And where the blood is applied the Holy Spirit dwells. The Word of the Lord in John 14.16, "that He may abide with you for ever," is a precious comfort to all who are "born of God."

Those who would misuse the grace of God and, like the mixed multitude," associate themselves with the children of God and partake of their blessings, will make their true character manifest by the way they treat the security that is taught in the doctrine of God's grace. Carelessness as to sin is not the evidence of a new birth, but of empty profession. The heart that is truly regenerate will make it manifest by a genuine concern to please Him who redeemed us by His own precious blood. They that are after (according to) the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit. Even as the Lord said, "By their fruits ye shall know them" (Rom. 8.5; Matt. 7.20).

Addresses of others who would like these papers, and correspondence from any concerned for the unity of the faith, welcomed. H. G. Hobbs, St. Catherine's Road, Long Melford, Sudbury, Suffolk.

MARAH AND ELIM. Ex. 15.23-27.

Usually, when we think of the "types," the prominent thought is, some precious foreshadowing of Christ and God's grace to sinners. But the Holy Spirit makes a special point, in 1 Cor 10, of Israel's failures in the wilderness, and says, "Now all these things happened unto them for types: and they are written for our admonition." We do well to take notice of such things, for they would not have been written unless there had been a need. The types do abound in precious illustrations of the glory of Christ; and they are intended for our "food." But when the children of Israel ate the passover, "bitter herbs" were appointed to be eaten with it (Ex. 12.8). The Word of God, according to 2 Tim. 3.16, is given for "doctrine, reproof, correction, and instruction in righteousness." Such may at times be like the bitter herbs, but let us not think for a moment that they are not needed. The habit of reading Scripture with the object of finding "pearls" is not a healthy one. A right attitude of heart will rejoice in all God's Word, even though it comes as a sharp twoedged sword (Heb. 4.12.) If then, in our consideration of the types, we see pictures of ourselves that cause us to loathe ourselves, may we take them to heart that we may profit thereby.

Ex. 15 shows us how quickly the children of Israel changed from singing to murmuring. We come to the end of the singing and dancing in ver. 21, and in ver. 24 we read of the murmuring. To go "three days' journey into the wilderness and find no water "was indeed a test, and then to find water that was bitter must have been very disappointing to them. But had not God already shown His mighty hand on their behalf? Can He not as easily provide water in an emergency as divide the sea? The question answers itself. Yet, what of ourselves, when difficulties and disappointments come? In this country water is no problem as a rule, but some have known what it is to seek for employment, which they can accept with a clear conscience, for many months, and then, maybe, only found the "Marah" of disappointment in something

which they must refuse for the Lord's sake. This is only one of many applications of this type. But whatever the "Marah" may be, there is a remedy. Ver. 25 tells us that "the Lord shewed him a tree, which when he had cast into the waters, the waters were made sweet." We have no doubt, of course, who the tree typifies, the Lord Jesus is the Balm for every ill, the Remedy for every trouble, the One who sweetens every bitterness; and if He is brought into all our experiences we can "glory in tribulation," and "count it all joy when we fall into divers temptations." Paul and Silas could pray and sing praises to God with their backs bleeding in the prison, but, alas, have we not to confess to a likeness to the children of Israel; instead of a joyful expectation that God will work, there has been murmuring and complaining. We do not read that the people were ashamed at this failure when they were "proved"; but have we not felt ashamed when God has brought the remedy for our trouble so quickly after our murmuring, and that without our prayer too. Perhaps it would do us good to count some of these experiences when we count our blessings.

It was at this point, we see in ver. 26, that God made a covenant with them. He had made a covenant with them already in the blood of the passover lamb. That delivered them once and for ever from the bondage of Egypt. But now, here is another. The first was unconditional; but the second has conditions to be fulfilled by the people. By the precious blood of Christ we are brought into a covenant—unconditional—it is all of grace: everything as to our eternal salvation depends on Christ alone. But once we are in this position of grace, we find that much of God's goodness and blessing in our journeying home will only be realised as we fulfil the conditions He has prescribed. Some children of God seem to dislike the mention of "commandments," as if it were not fitting to our heavenly calling. But in John 14.21, the Lord makes the keeping of His commandments the expression of our love. The commandments of the Lord should not be confused with the one general commandment to love one another. In ch. 15.14 He says, "Ye are My friends if ye do whatsoever I command you." It is not usual for one

to command his friends, but we should expect something unusual with Christ, who was God manifest in the flesh.

Though we are friends (if we obey) we are still servants. as ver. 20 says. And though we are sons of God, Rom. 6.22 shows we are still servants. Let us not think that grace has given us licence to do as we please and ignore the Lord's commands; if we would know the fulness of Christ's love and the Father's, we must keep His commandments. And true love on our side will be shown by careful attention to every word that He has said.

The particular promise connected with the covenant in Ex. 15.26 is freedom from diseases. In general, Israel's earthly and physical blessings are typical of our heavenly and spiritual blessings. To apply this verse to the present dispensation and claim healing from sickness as it is here promised, is to ignore the essential differences of the dispensations. As Elihu said to Job (ch. 33.13), God giveth not account of His matters with regard to His dealings with His own. Timothy was a godly man, yet he had "often infirmities" (I Tim. 5.23). Epaphroditus was "sick, nigh unto death "through devotion to the Lord. On the other hand, in 1 Cor. 11.30, we read, "For this cause many are weak and sickly among you, and many sleep," because they had not judged themselves, and were therefore being chastened. In view of this comparison it is clear that it is not safe for us to form any conclusion as to why a believer is sick. It may be chastening or it may not. But it should be a cause of "exercise" of heart to the one who is sick (Heb. 12.11).

But if we make a right use of the types, as types, we shall certainly find the principle work out that disobedience to God's commandments will result in spiritual "diseases." To avoid the truth and the force of God's word will lead to perverting it; which must involve dishonesty in some way. And if the mind is set to do what God forbids, or not to do what He commands, in little things, as some would call them, who can tell what will develop' from such an attitude? Once we begin to justify what is wrong, no one can say where we shall end. The Lord said, "He that is faithful in that which is least, is faithful also in much" (Luke 16.10). May a delight in His command-

ments, with strict attention to His words, be the evidence that we are His friends.

Departing from Marah, the people came to Elim, where were twelve wells (fountains) of water, and threescore and ten palm trees. Here was plenty. The palm tree grows very slowly, and quite likely those trees began to grow there a hundred years before the people of Israel came. But it just illustrates how God can go before and make provision, using those who are not in the least aware of it to accomplish His purpose. God is not limited in anything—except that He cannot lie. So, whether by miracle, or by natural means, He would prove Himself faithful to those whom He had taken into coverant relationship. There are those who discredit the miracles of the Bible. We can hardly call them believers. They call themselves "Higher Critics." They imagine all sorts of "natural" explanations for what we acknowledge to be miracles of God. God. who made the laws of nature, can interrupt or reverse them if He wills. So we believe that the waters of the Red Sea did stand up and were a wall to the people on either side. We believe that the water at Marah was actually changed when the tree was cast into it. It is well to remind ourselves of these things lest. being occupied with the "type," we fail to keep in mind the fact of the miracles which God wrought for the people. Our God is the same to-day. And if we see not our signs, we can "walk by faith and not by sight," as He gives grace.

Whether is easier, to command a few ravens to feed Elijah, or to make all things work together for good to those that love Him? If we keep His commandments we shall have a good conscience toward Him, and we shall have no need to take anxious thought for the morrow.

The millions of things that go to make up your life and mine are all under our Heavenly Father's control; and if we love Him, we can be restful that they are all working together for our good.

Addresses of others who would like these papers, and correspondence from any concerned for the unity of the faith, welcomed. H. G. Hobbs, St. Catherine's Road, Long Melford, Sudbury, Suffolk.

THE QUAILS AND THE MANNA.

Ex. 16.

WE now come with the Children of Israel into the wilderness of Sin, a month after their departure out of Egypt. The people find no food, and they murmur. The wilderness is not a likely place to find food; but God had brought them into a new experience in which they were to learn to depend on Him alone. This is an important lesson for us, too. It is true that we are still "in the world" (John 17.11), and often we find it to be a wilderness indeed: for the world can no more supply our spiritual food than the wilderness could supply Israel's physical food. We have been delivered from the power of darkness and translated into the Kingdom of God's dear Son (Col. 1.13), and in that sphere "all things are of God" (2 Cor. 5.18). We are told in Ex. 12.39 that the people of Israel baked unleavened cakes of the dough which they brought out of Egypt; but their supply would not last indefinitely. And though they had brought much silver and gold out of Egypt, they could not buy in the wilderness. But God knew what He would do.

The people complained and longed for two things; they spoke of the fleshpots as well as bread to the full, and God gave them both (vers. 3 and 8). But the quails did not continue, and the second occasion (Numb. 11.33) shows what God's attitude really was as to "flesh." It seems clear that the manna was intended by God to supply all that they needed. And what could be more suitable for a wilderness journey? The Lord makes clear, in John 6, that He is the antitype of the manna. He is the living bread which came down from heaven (cf. Psa. 78.23.24). Therefore, what the manna was to them, Christ is to us. In our spiritual experience Christ meets every need. We are complete in Him (Col. 2.10; 1 Cor. 1.30). Do we need wisdom, He is become that to us. Do we need righteousness, He has become that to us. (No thought of imputed righteousness here). So also as to sanctification and redemption. (Redemption here being redemption by power from evil). John 6.40 shows that "believing" is the "eating" spoken of in the other verses of that

chapter; and the words which He speaks are "spirit and life" (ver. 63). So then, if we need wisdom, let us feed on His words of wisdom. Righteousness, let us feed on His words of righteousness. And not on His words only, but those of the Holy Spirit too, Who has recorded the righteousness of His life. If we would know sanctification, let us meditate on His sanctified life. If we would know Him as our redemption, let us meditate on Him as alive from the dead and having all authority in heaven and on earth. God has provided in Christ one food that meets every need. We have no need of anything that "Egypt" can give; the wisdom of this world will leave us starved. We can find Christ in all the Scriptures, hence we can feed on Him in them all.

The details of God's arrangements in this chapter will afford us help too as to some of the spiritual principles attaching to food. That we cannot apply all these instructions point for point is evident when we note a few details. For instance, they were not to gather on the Sabbath, but it is not wrong for us to gather our spiritual food on the Lord's Day, or on Saturday. The manna stank if it was kept till the next day; but our spiritual food will keep for years.

One important rule, however, which is far-reaching, is obedience. God expects us to obey just as strictly and literally to-day as He did them. They disobeyed both as to keeping it and as to gathering it on the Sabbath. the one case it bred worms and stank, in the other they were disappointed, for there was none to gather. One would hardly like to say that the Word of God ever stinks. But a word in 2 Cor. 2.15 is important as to those who minister God's Word-the food of His people. Paul did not "corrupt" the word of God (ver. 17), and he was therefore a "sweet savour" of Christ to God. He did not handle it deceitfully, but in a way that commended itself to the conscience of others (ch. 4.2). The manna did keep without stinking—when God appointed it, as on the sixth day, and when it was laid up in the ark. So that whether it kept wholesome or not depended on their obedience. Herein lies the secret of much. Israel's "stiffnecked " condition repeatedly called forth God's displeasure; and, alas, this condition is not absent from His people to-day. Departures from the instructions which God has given for the present dispensation would fill many books. Many think that because we are "not under law" we can do as we like. And when His appointments are pointed out, they will say "the letter killeth," thus "corrupting "the very Scripture they quote to justify their disobedience. They will say, "what we need is love," and quote 1 Cor. 13, ignoring the fact that love is expressed in keeping God's commandments. These are but general statements. When the actual commandments are presented to such, then the Word is still further corrupted to make them mean something different. Such a condition is obviously not a sweet savour to God, and such "food" ministered to His people cannot be wholesome, indeed if it "breeds worms" of dishonesty, unrighteousness, love of one's own way, and a host of other evils, it is not to be wondered at. Beloved, it is time for God's people to "awake out of sleep." God intends His Word to be taken just as literally to-day as in old times. When He says a thing, He means it: this is usually acknowledged as to the free and full forgiveness of sins and the promises in general. Why then should not His commands be treated in the same way? Where there is love they will be.

We turn, dear friends, to a happier aspect of our study. The miraculous nature of the manna is seen in that, though it melted when the sun came up, it could be cooked, either baked or boiled (vers. 21 and 23). The variety of methods of preparing this food suggests to us the variety that we have in the "word." It is profitable for doctrine, for correction, for reproof, for instruction in righteousness (2 Tim. 3.16); it comforts, it builds up, it guides, yea, as we have already seen, it is everything we need. The same passage of Scripture can be ministered from time after time with varied applications; doctrine, exhortation or prophecy can all be brought out of the same passage; and so long as it is "brought out" and not "put in," all is well. With such a fullness in Christ, revealed in the Scriptures, we can well afford to let the fleshpots of this world's wisdom go, in order to sit at His feet and hear His words.

Nor are we restricted to the morning to gather our

manna, as they were, we perhaps "prevent the night watches" to meditate in His word (Psa. 119.¹⁴⁸). But whether morning, evening, or midnight, we can always have the counterpart of the taste of the manna if there is a willing and obedient heart. The following Scriptures will make a helpful comparison: Ex. 16.³¹; Psa. 119.¹⁰³; Jer. 15.¹⁶; Isa. 1.¹⁹.

We remember that the Lord "proved" Israel at Marah, and again He proved them with the manna. And the "word" proves us: it makes manifest our heart attitude to God and His dear Son. Alas, they failed again. But every failure on their part made a further occasion for the display of God's grace. It is remarkable that, as we follow their experiences through the wilderness, we not only see that God responds to their "temptings" of Him with works of mercy (even though there be judgment at the same time), but also that in many of these cases He responds by giving something that is a type of Christ. The tree cast into the water, the manna, the smitten rock, the brazen serpent, these come readily to mind, and reveal what a fullness of love there is in the heart of God. God is love. "Out of the abundance of the heart the mouth speaketh ": and grace to sinners. through Christ, breaks forth at every move that He makes.

Ver. 35 tells us that they ate of the manna forty years, till they came to a land inhabited. Josh. 5.12 tells us that the manna ceased on that very day. God has nothing to waste, though the cattle on a thousand hills are His, and the Lord showed this in practice when He told them to gather up the fragments after feeding the multitudes. But just so long as the need is, so will be the supply.

In view of all His marvellous display of grace to us, shall we not value, love, reverence, and obey His word? And so find it our all in all, till we no longer have need of it, when we stand in His presence and see our Saviour face to face.

Addresses of others who would like these papers, and correspondence from any concerned for the unity of the faith welcomed. H. G. Hobbs, St. Catherine's Road. Long Melford, Sudbury, Suffolk.

THE SMITTEN ROCK

Ex. 17.

THIS chapter presents another occasion of murmuring on the part of the children of Israel, and God's response in grace. Grace, in that He wrought another miracle to meet their need; and in so doing gave a most precious type of that greater grace which was manifested in the death of His beloved Son to meet our greater need.

Our object is to consider the types; but let us not hurriedly pass the practical lesson as to murmuring. Let us not excuse it because God is gracious. And if the lesson is repeated, it is because there is a need. How prone we all are to this sin! If God's gracious response makes us ashamed of it, it will be well.

We might notice, too, that their chiding was directed against Moses. This reminds us that the sin of complaining against GoD is often disguised as complaint against a man. Moses unmasks the sin with the words, "Why chide ye with me? Wherefore do ye tempt the Lord?" Circumstances are God's permission, whether they come through men or things. If we know Him and are in fellowship with Him, difficulties will become occasions of expecting to see His gracious hand, and thus lead to praise beforehand.

As a type this incident is well worn, but never worn out. The atoning work of the Lord Jesus, by the bearing of God's wrath in our stead, is pictured so clearly that one could hardly miss it. And those who rest on that precious work never tire of meditating upon it.

The importance of rightly interpreting a type should first of all be appreciated. Nothing can be more calculated to give stability to the believer's faith than to see the perfect harmony of all the Scriptures. When types are correctly interpreted they will harmonise with doctrine, prophecy and practice, as taught in all the Scriptures. But when wrongly interpreted, discord and contradiction will result.

This type links necessarily with a matter of strong controversy. But we need not fear that. Truth will pre-

vail if it is allowed to speak for itself, and that is all we want. To deal with the matter, reference to the Greek becomes necessary; and if it is done simply, there is no reason why any should not enjoy the truth which is in the issue.

The rock which was smitten and from which the water flowed is the outstanding feature. What then does the rock typify? Every believing heart will at once resound—"Christ." Yes, but let us consider what God's Word itself has to say about the "rock." Deut. 32.4 tells us that the LORD—GOD—He is the Rock. The chapter goes on to speak of Him in this way. The Psalms take up the theme and pursue it in His praise. Psa. 18.31; 18.46; 28.1; 31.2; 61.2; 78.35; 89.26; 92.15; 94.22; 95.1. Then our first point is that if Christ is the rock that was smitten, He must be God—equal with the Father as to deity.

In John 10.33 we see that the Jews made no mistake as to what the Lord meant by His many references to His "Father." We need not labour the point, our hearts worship and acknowledge that He who hung upon that cross was very God manifest in flesh.

Many are the mysteries that cluster round this supreme mystery. True it was that as man He suffered, and as man He died; God cannot die. Yet, only because He was God as well as man could He appreciate the requirements of God's holy law against the multitude of sins of the great multitude for whom He then became Substitute.

False gods are sometimes referred to in Scripture as "rocks," but the fact that they are called "gods" and not always described as "false," leaves no difficulty in our minds. God is really the true and only Rock:

Now we know that there are some who affirm that "this rock," in Matt. 16.18, refers to Peter. An examination of the matter from the testimony of God's Word should be helpful to the settling of the mind and the comfort of the heart.

We have seen from the Old Testament that the Rock is a name that God takes to Himself. In Matt 7.24-27 the rock is the Divine word uttered by Christ. It is also the

"foundation" in that passage. May this last fact speak to our hearts. The Divine word is the only safe foundation for our hopes.

Nothing can be found in Scripture to suggest that God ever encourages us to rest upon or build upon any one but Himself. The Tabernacle is typical of the Church now. The only foundation that was arranged for that was the sockets of silver, which picture the redemption in Christ. The temple built by Solomon pictures the Church in the coming kingdom. That stood on Mount Moriah: and there is no suggestion of an intermediate foundation. That the Lord Jesus Christ is the foundation of the Church is clearly stated in 1 Cor. 3.11. But Eph. 2.20 does say that we are built upon the foundation of the apostles and prophets. But there is no difficulty about this, for Rev. 21.14 gives us a clear view of the building with its twelve foundations. Peter must be one of those twelve; and there is nothing to suggest any other foundation which would answer to Peter being the "rock." It is evident that all the twelve apostles have the same position of distinction in that building; they are all foundation stones, on one level the first layer of stones in the building. Thus Peter has no pre-eminence above the others.

Returning to Matt. 16.18, we might notice that the Lord said, "this rock." It would be very unusual, and indeed ungrammatical, to use the word "this" of the person being spoken to. But we do find that the Lord used it in referring to Himself in John 2.19.21. There He is using a figurative expression, "this temple," just as in Matt. 16, "this rock."

Some affirm that the name "Peter" means a rock." The lexicon, however, shows that the word for a rock is "petra," whereas the word used for Peter's name is "petros," and means a stone, or piece of rock." The word "petra" is fem.; the word "petros" is masc.; and it has been proposed that the Lord really used the same word, but changed it from fem. to masc. because it was to become a man's name. But there is no reason why such a change should be made. The word "spirit" in the Greek is neuter (implying neither masculine nor feminine). But the word is used without any change when

used for the Holy Spirit. Yet it is usual for Scripture to speak of Him as a person, "He." So, if a neuter word can be used for the name of the Holy Spirit, there is no reason why a feminine name need be altered to use it for Peter.

Thus far, then, in the type, we see that the "rock" is Christ, and Christ is God. But how can God be smitten? Heb. 2.9 tells us that He "was made a little lower than the angels for the suffering of death." And ver. 14 goes on to say: "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."

Thus He verily became our perfect Substitute in bearing the wrath of God for our sins. As we thus contemplate the glory of His essential Godhead combined with the perfection of His manhood, and behold Him bearing away our sins, never to be remembered against us any more, we are constrained to worship and to love Him.

If the Lord will, further details of this incident will be considered in our next paper.

Addresses of others who would like these papers, and correspondence from any concerned for the unity of the faith, welcomed. H. G. Hobbs, St. Catherine's Road, Long Melford, Sudbury, Suffolk.

THE SMITTEN ROCK (continued)

Exopus 17.

If we are to appreciate, in any measure of fulness, what is contained in this type, we must now consider the position that Moses occupies in it. In Deut. 18 there is a prophecy of Christ, in which God says to Moses, "I will raise them up a prophet like unto thee." This shows that Moses is a type of Christ. But in the chapter we are considering he cannot be, for he is the one who smites the rock; and the rock, we have seen, is Christ.

A few verses from the Old and New Testaments will quickly establish that Moses stands as the representative of God's law. Deut. 33.4, "Moses commanded us a law." John 1.17, "For the law was given by Moses." John 7.19, "Did not Moses give you the law?" John 5.45, "There is one that accuseth you, even Moses, in whom ye trust."

With these two views before us, we come to Ex. 17.4. The law of God, for certain sins, commanded stoning. But here are the people rising up against the representative of the law, and are almost ready to stone him. The sin of the people was great; but Moses was very meek and patient, and we sense something of the feeling that is in the words addressed to God, "What shall I do unto this people?" His sense of the seriousness of the sin, and yet his compassion for the people, reminds us of the wonderful combination that is seen in the Lord's one statement in Matt. 23.37. He addresses Jerusalem as "thou that killest the prophets and stonest them that are sent unto thee," and then goes on to say, "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" In this respect Moses stands as a precious type of Christ.

Now let us consider him as representative of the law. His appeal to God, "What shall I do unto this people?" is like Abel's blood crying unto God from the ground for vengeance. The people deserve to be stoned themselves for daring to take such an attitude towards the representative of God's law. But what is God's answer to such rebellion? It is grace, simply grace. He provides the

water for their thirst; and in so doing gives a picture of the bountiful salvation which He has provided in His dear Son.

He commands Moses, "Go on before the people, and take with thee of the elders of Israel." This thing is not to be done in secret, it is to be done openly in the sight of many witnesses. So it was with the death of Christ; when Paul stood before King Agrippa he said, "this thing was not done in a corner." Matt. 27 tells us that "When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put Him to death: and when they had bound Him, they led Him away, and delivered Him to Pontius Pilate, the governor." Outside the governor's palace the multitude was gathered together, and before them all He was led forth to be crucified.

But God also told Moses that he was to take in his hand the rod wherewith he smote the river. This has a further significance. That rod spoke of God's judgment on Egypt. Now we see the same rod is used to smite the rock, which is a type of Christ. This is fundamentally important. Neither the Chief Priest nor Pontius Pilate carried out the righteousness of the law. The Chief Priest was the one to execute the judgment of the law, as the one appointed in Israel for that purpose. Pontius Pilate, as one of "the powers that be" was "ordained of God" "for the punishment of evil-doers and the praise of them that do well." But they both were guilty of condemning a righteous person. They did not fulfil the administration of righteousness for which they had been raised up of God.

In Ex. 17.5 God says, take "thy rod," in ver. 9 Moses calls it the "rod of God." We see here a double view, Moses representing the law, it is therefore the rod of the law and the rod of God.

Further, God says to Moses, "I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock." Here is the complete picture. Moses, the representative of the law, with the rod of God in his hand, and God Himself standing by commanding and witnessing the rock being smitten. Can anyone wonder that we revel in such details, when such a perfect presentation

is given of the atoning work of our Lord Jesus? His death at the hands of men is the greatest crime of history; committed by those who were appointed of God to uphold righteousness. His death as the vindication of God's law on behalf of rebel sinners is a glorious demonstration of God's righteousness and grace.

We, like Israel, deserved the sentence of the law. If God had not provided the water from the smitten rock at that time, they would have died. We too were in a hopeless and helpless condition, with the sentence of death upon us; but God wrought a work, a work of judgment upon His beloved Son in our stead: His own rod of justice descended upon Him, and by His stripe we are healed. The Fountain of Life has opened up its inexhaustible stream and we live, and live for ever.

The third chapter of Romans may well be considered in connection with this type. Ver. 19 shows us condemned, guilty according to the law. The following verses show that those who "believe in Jesus" are freely justified on the basis of that redemption which was accomplished in the precious blood of Christ. Ver. 31 asks, "Do we then make void the law through faith?" And the answer is given, "Far be it; yea, we establish the law." Yes, thankfully we acknowledge that the blood of our Lord Jesus has atoned for every sin. God Himself has exacted the penalty of the law: nothing else is needed, we are justified and God is satisfied. Justification, however, is associated with the BLOOD of Christ (Rom. 5.9). When the rock was smitten WATER flowed out. True, we would not expect blood; but there is in the water, not only a suitability to the need of the people, but a suitability to sound doctrine.

Water is associated with life in Scripture, blood with justification. But in Rom. 5.18 we read of "justification of life." So the two are connected, yet distinct. Life is the necessary outcome of the imputation of righteousness.

Whether we think of forgiveness, eternal life, sanctification, or any spiritual blessing, each comes to us through, and only through, the shedding of the blood of Christ. Consequently, in John 3.16 we have life through the death of Christ; in Gal. 1.4 we have deliverance from this present

evil age through His death. So here in the type, the smiting of the rock brought forth the water that the people might drink and live.

Water is also associated with the WORD of God: in Eph. 5.26 for washing, and in Rev. 22.17 for drinking. the type before us it is drink that is needed: and a few passages where water and life are connected will help our appreciation of the water from the smitten rock. In Ezek. 47 God gives a view of the river that will flow out from the temple when the Lord is reigning on earth for that glorious thousand years which commences with His return for us. Verses 8-10 tell us that the waters of the Dead Sea will be healed of their saltness by this river flowing through, so that they become filled with LIFE. In Rev. 22 we are given a view of the new earth that will be after that thousand years of Christ's reign. There we see something very similar to Ezek. 47, a "river of water of life." These things will be literally fulfilled in their time. and we have a glorious prospect if we have faith in the blood of Christ. But there is also a precious counterpart in present experience too. The Lord said to the multitude, in John 7.37, "If any man thirst, let him come unto Me, and drink." And in ch. 6.63 He said to those who had come to Him, "The words that I speak unto you, they are spirit and they are life." So we rejoice that Christ was smitten, the Just for the unjust, that the gift of God -eternal life-might be proclaimed in the precious word of His grace in the Gospel.

That God was pleased to arrange in such detail the foreshadowing of the death of Christ should also speak to our hearts. Here is evidence that the atoning work of Christ was no afterthought. It is not an expedient to meet an unforeseen emergency, nor is it something that God has done grudgingly. It is that glorious expression of His love that was in His heart before the world was. And it was so precious in His own sight that it finds its expression throughout the whole of His arrangements in all ages. And now that our eyes are opened to the exceeding riches of His grace, and we have tasted of His grace, how can we but delight in that which is His delight, and praise and worship and serve Him for His Unspeakable Gift?

Addresses of others who would like these papers, and correspondence from any concerned for the unity of the faith, welcomed. H. G. Hobbs, St. Catherine's Road, Long Melford, Sudbury, Suffolk.

AMALEK. EXODUS 17.8-16.

Here we are introduced to a fresh aspect of Israel's experience. Not only is there that within themselves which is opposed to God, there are also enemies without. We who are saved, too, know that we have this double opposition to contend with. That within caused them to long for things that God, in His wisdom, saw were not for their good, they longed for the things of Egypt. The carnal nature within us also causes us to long for the things of the world, and it is only as we apprehend more of the fulness of Christ—His glory and power—and thus have our affections drawn to Him; and become more acquainted with the eternal blessings that are laid up in store for us, that we are able to subdue these inner cravings.

But Amalek was an enemy from without, and the Lord warned His disciples that they would have enemies. In Matt. 10.36 He said, "A man's foes shall be they of his own household." In Eph. 6.12 we read also of another class of enemies: the wicked spirits who, in the sphere of the unseen, do the Devil's work, are ever active in their warfare against God's people. As to the persecution we may receive from mankind, we are told plainly to love our enemies and do good to them that hate us. But as to the wicked spirits, we are told, in Eph. 6, to take the whole armour of God and the sword of the Spirit, which is the Word of God, in order to withstand.

Amalek presents to us one of the many enemies with which we have to fight. When Pharaoh and his host pursued Israel, Moses said, "The Lord shall fight for you, and ye shall hold your peace." But when Amalek came out, he said to Joshua, "Choose us out men, and go out, fight with Amalek." When God in His mercy delivers us first from this evil world and the power of the Devil, in our helplessness He does all. But once we are quickened by the Spirit of God we are expected, in the power of that Spirit, to conduct a warfae.

However, we are not expected to conduct this warfare

alone, and this passage affords us a precious type of Christ in Moses, and of the Holy Spirit in Joshua. After the Lord Jesus had accomplished redemption in His blood, He ascended to the right hand of the Father, where, as our Great High Priest, He ever lives to intercede for us. But after His ascension, He sent the Holy Spirit to abide in His people, and in His power we are able to war against these evil spirits. So we see Moses on the top of the hill with his hand uplifted and the rod of God in his hand, while Joshua is conducting the fighting. This twofold type helps us to appreciate the fulness of provision which God has made for us in the Lord Jesus and in the Holy Spirit.

Inasmuch as we are to fight with the enemies which we have in view here, and not love them, it is evident that they are not human beings, but demons. Human enemies attack by persecuting or opposing in various ways, through outward means. The demon powers, being unseen themselves, attack in ways that are unseen. They put thoughts and temptations into the mind: as when Satan tempted the Lord. Or they distract from meditation or worship; and by all kinds of means try to remove us from our "standing" in the position to which God has called us (Eph. 6.13. 14).

In order to affect this, the unseen powers will often work through human agency, putting evil into the minds of others with the object of affecting us. We should therefore discriminate between the source and the agent, returning good for evil to the human enemy, but fighting against the unseen evil spirit that is the cause. The life of our Lord Jesus Christ and His apostles will afford precious examples of this. Though there may be times when it is right to use severity of speech to those who oppose the work of God, as the Lord did in Matt. 23.

Moses, then, presents to us the view of our Great High Priest who is now at the right hand of God, and we may profitably consider the details given in the chapter before us. Moses left the people and went up to the top of the hill; reminding us of the ascension of the Lord in Acts 1. But there are contrasts, and these contrasts are very helpful in bringing out the perfection of Christ, with which there is no parallel. Aaron and Hur went up with Moses, Christ

is alone in His glorious position. Moses' hands became "heavy"; his heart was with the people, but his power was limited: what a blessing to remember that Christ ministers in heaven on our behalf "in the power of an endless life." Aaron and Hur come to help Moses: they take a stone and sit him upon it; in this is pictured the precious fact that the Lord "sits" at the right hand of God. Moses sat because he was tired, the Lord sits because He has offered the one sacrifice for sins for ever, which can never be repeated or added to (Heb. 10.11, 12).

Through the mediation of Moses, God gave Israel the victory; and Moses built an altar, reminding us that we should not forget to give thanks and worship God for His wonderful provision for us in Christ. And he called the name of it "The Lord my Banner." In Psa. 60.4 we read, "Thou hast given a banner to them that fear Thee, that it may be displayed because of the truth." The "truth" connects in thought with Rev. 12.11, "They overcame him (the devil and his hosts) by the blood of the Lamb, and by the word of their testimony." Christ on the throne in heaven, and Christ in our testimony on earth, are sufficient to meet all the powers of evil arrayed against us, providing we are covered with the armour of Eph. 6. The Lord is indeed our banner, and "His banner over us is love" (S. of S. 2.4).

At the end of Ex. 17 God declared that He would have war with Amalek from generation to generation, but eventually the name of Amalek was to be blotted out. We shall have to war with our spiritual "Amalek" all the time of our journeying here, but thanks be to God, we have a glorious rest before us which should encourage us to fight the good fight now.

Deut. 25.¹⁷⁻¹⁹ gives us an insight into our enemies' methods of working. Amalek came behind and attacked the feeble when they were faint and weary. So, when we find the journey strenuous, and perhaps are occupied with circumstances instead of with the Lord, then the evil spirits make their attack, choosing the weakest spots in our characters and dispositions to get their fiery darts into our souls. But the Epistle to the Hebrews affords us help and comfort as we there "consider the Apostle and High Priest

of our profession, Christ Jesus." Ch. 2.17. 18 and 4.15 show us how He has passed through the same experiences as we; while ch. 7 shows us that in resurrection He has become our Surety, in the power of His endless life, to present the "many sons" (ch. 2.10) before their Father in glory. We may be forgetful, He will never forget. We may become faint and weary, He never will. We may be distracted and occupied with circumstances, His eye is never taken from us, His attention is never diverted from the objects of His love. His intercession will never fail.



Addresses of others who would like these papers, and correspondence from any concerned for the unity of the faith, welcomed. H. G. Hobbs, St. Catherine's Road, Long Mellord, Sudbury, Suffolk.

SINAI (Exodus 19-34).

In the third month after coming out of Egypt, the people came to Sinai; which is the highest peak in the mountain range of Horeb. Here they encamped beneath the mount, and here God renewed His conditional covenant with them. The covenant which He made with Abraham, Isaac and Jacob was unconditional. He promised to give the land to them and their seed, without asking them to fulfil any conditions. On the basis of that covenant, in due time, He brought them out of Egypt; then, having brought them out, He made a covenant with them which secured to them blessings on the condition that they kept His commandments (ch. 15.26 and 19.1-6).

These two covenants are strictly typical of our own position. God's covenant with us in Christ is unconditional. . Eternal life is assured to us through the atoning death of His beloved Son; and our works neither procure it nor retain it to us. That is grace. But once, like Israel, we are delivered from the power of darkness, as they were from Egypt, we come into another covenant. This does not displace the unconditional one, but stands together with it. It is expressed in the words of the Lord in John 14.21, 23 and 15.4-11, and other such passages. While our works of obedience do not make our eternal salvation one whit more secure, nevertheless, the Scripture standpoint is that if such obedience is not shown, we may well question that we were ever saved. Faith without works is dead (Jas. 2.14-26). Such works, the evidence and fruit of salvation, are also the condition upon which we receive spiritual blessings in this life, and in the life to come rewards in reigning with Christ. Let us not misuse grace to justify disobedience. In certain circles there is a strong dislike to the thought of commandments; and when some of the Lord's plain commandments are brought forward, the reply is, "We are not under law, but under grace." True, we are not under law—as to our justification; but Paul said definitely that he was "under the law to Christ" (I Cor. 9.21). To emphasize "sonship" to the belittling of our privilege and responsibility as "servants" savours of pride. And such an attitude is largely the hindrance to the unity of the faith to-day.

All the commandments which are found in the books of Moses were the people's responsibility to keep, as their part in this covenant. As soon as Moses began to speak to them, before he had mentioned one commandment,

they replied, "All that the Lord hath spoken we will do." But did they? No! Their after experience is characterized by stiff-necked disobedience. And what do we find to-day? The young people sing heartily, "Everywhere He leads me I will follow on." But if any of them should show a concern for more strict obedience to the word of the Lord, the older "godly men" are often the chief ones to discourage them. Isa. 3.12 and 9.16 are true to-day. It is easy to make promises to do this or that on the spur of the moment, when perhaps something has stirred us, but when the enthusiasm has worn off, it becomes a matter of weariness and grudging (Mal. 1.13 and 2 Cor. 9.7). In Luke 14.25-30 the Lord taught that we should count the cost first, and baptism is, according to Rom. 6, a profession of willingness to do all that the Lord commands. Not a mere ceremony of initiation.

In Ex. 25-31 we have the instructions given for the making of the Tabernacle, a wonderful picture of the Church of the present dispensation, as God intended it to be. Alas, the disobedience of God's children has brought about a very different state of things. The study of the Tabernacle types is a mine of wealth; but for the present we will consider that which relates to the giving of the law.

The people said, "All that the Lord hath spoken we will do." Then God warned them not to approach the mount on pain of death. God's presence made it holy. And though we come to Mount Sion with a boldness of access, through the blood of Christ, God is none the less holy, and our service should be with reverence and godly fear.

Then Moses was called up again, and received the ten commandments on the tables of stone. And before he came down to present them to the people, they had already broken the first of them. They had made a golden calf, and were worshipping that. Their sin was great, and God was angry. Before Moses came down to see it for himself, God told him what they had done, and said: "Let Me alone, that My wrath may wax hot against them,

Let Me alone, that My wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation." What ensues between God and Moses is very instructive; and if not strictly typology, has much that has a present application.

On three occasions, at least, God said that He would destroy the people and make a great nation of Moses; but this makes no appeal to Moses' heart whatever. How many would have welcomed the suggestion! Specially when we remember that on several occasions they were

ready to stone him. But God's servant has no desire for anything for himself; his one desire is the glory of God.

There was intimate friendship between God and Moses (Ex. 33.11), and therefore they could speak to each other in extraordinary ways. In ch. 32.10 God says, "Let Me alone," a form of speech which implies that God puts Himself in a position towards His servant in which Moses has a peculiar power to decide the issue. If God did as He said, the covenant with Abraham, to give the land to him and to his seed, would not be broken thereby—it would be fulfilled through Moses. Therefore the suggestion might have made a real appeal to Moses. But no; his attitude is expressed in ch. 32.32: if God would not forgive their sin, then he would wish to be blotted out of God's book himself.

This position of being able to decide the issue is seen in other places, and is in itself a remarkable testimony to the intimacy between God and His servant. We notice too that God says to Moses: "thy people"; but he returns answer to God, "Thy people." And from this standpoint pleads with God for the honour of His name in the sight of the heathen. "And the Lord repented of the evil which He thought to do unto His people" (verses 10-14).

While thinking of this intimacy, which enabled Moses to take such an attitude towards God, we might also think of Numb. 16. The earlier part of the chapter deals with the rebellion of Korah; but from ver. 41 we have the rebellion of "all the congregation of Israel." God said to Moses and Aaron, "Get you up from among this congregation, that I may consume them in a moment." But Moses did just the opposite. The plague had already begun, and he said to Aaron, "Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them." And Aaron did as Moses said, and he stood between the dead and the living; and the plague was stayed. The scene reminds of one interposing between two who are at strife. Yet God was not displeased, but in mercy responded to such earnest intercession. Such things, of course, must not be misused to justify praying in opposition to the revealed will of God in the Scriptures. If we want to see answers to prayers, let us seek God on the line that He has shown to be His will, and we know that "If we ask anything according to His will, He heareth us: and if we know that He hear us, whatsoever we ask, we know that we

have the petitions that we desired of Him' (I John 5.14-15). There may be, however, times when we may see what appears to be an example of ver. 16 and Jas. 5.19-20. God's acts of discipline among His people are not seen to-day in the same way as they were in the early Church, as in Acts 5 and I Cor. 11.29-31. And we need to be very careful not to judge as to why a brother is sick: let the one who is sick examine himself before the Lord. Instead therefore of "enquiring" as to whether a sin is "unto death," let us pray, and pray earnestly. If there are evidences which point very definitely in the direction of chastisement, and it be known that there has been serious sin, who knows whether God may be entreated? "For the effectual fervent prayer of a righteous man availeth much."

In the giving of the law, a precious type of Christ is given in Ex. 20.24-25. Three kinds of altars for sacrifice were appointed by God. The third we shall deal with when we come to the Tabernacle. All are typical of the Lord Jesus in some way. The altar of earth, the simplest, speaks of Christ as the one who, like us, had a mortal body—He was born of a woman, the lowest appreciation of Him. The altar of stones speaks of His perfection, in that the stones were not to be shaped. He could not be improved upon, and any such suggestion was pollution. The brasen altar goes much further in bringing out His glory. May every study have its fruit in worship and love.



Addresses of others who would like these papers, and correspondence from any concerned for the unity of the faith, welcomed. H. G. Hobbs, St. Catherine's Road, Long Melford, Sudbury, Suffolk.

SINAI (continued). EXODUS 19-34.

Before we enter upon the study of the Tabernacle and its construction, there is precious typical teaching to be seen in ch. 33, as well as some helpful comparisons in chs. 32—34.

In 32.14 we read, "And the Lord repented of the evil which He thought to do unto His people." Note that it says His people; while in ver. 34 God uses the words "the people," and in 33.1, "the people which thou hast brought up—." The Holy Spirit, in recording the incident, reveals the position according to the unbreakable covenant, they are still His people. But God in speaking to Moses avoids any expression which acknowledges this. Moses, however, is not deterred in his intercession, and still says "Thy people" all through, as in 33.13, 16. An important principle is illustrated here. Sin, though forgiven, has its after effects, and God does not always grant the sense of restoration immediately. Numbers 12.14-16 shows the same.

There is a process to be observed in God's dealing with the people which is worthy of our attention. In 32.25 we see that departure from God leads to degradation. The same thing can be seen among the heathen nations and, alas, in Christendom too, in the present tendency to nakedness.

In ver. 26 Moses gives a challenge to the people. He exercises severe discipline under God's instruction. Brother or friend receives no partiality, the sons of Levi execute the judgment of God (and they are commended for this in Deut. 33.8-11) in a way that leaves no doubt as to His approval. Whether in the assembly or in our own private experience, the principle is the same: the way back to God is only by severe judgment upon sin. Paul makes this clear in his epistles to the Corinthians; and the 2nd epistle 7.9-13 shows how he rejoiced when he knew it had been carried out.

But the judgment executed by Levi was not all. God's own hand in chastisement is seen in 32.³⁵; and a sense of distance is to be seen right through, even to 34.¹⁰, where He still says "thy people." How much might be

said as to the lack of judgment among God's people today, with its consequent division and shame before our enemies!

In 34.10-11 God in grace renews His covenant with them, with solemn words of warning. God is not to be trifled with, and grace is never intended to lead to carelessness. It is to us that it is written: "our God is a consuming fire." What a need there is of men of God to-day who will take a definite stand, with a firm hand, like Moses and Nehemiah in the Old Testament, and Paul in the New, and carry out the discipline which the Lord has appointed. Alas, if one reproves another to-day, the result often is that, instead of repenting, the one at fault is offended and perhaps leaves the gathering. The sad fact that there are plenty of other gatherings near that will welcome him without investigation adds to the difficulty, and the position has become such that it seems that nothing short of a spiritual earthquake can deal with it.

We might notice in 33.3 another instance of the way in which God speaks to His servant. He says, "I will not go up in the midst of thee." But Moses will not give up his intercession until, in ver. 14, He says: "My presence shall go with thee, and I will give thee rest." The very fact that God says, "I will not," seems to be the incentive to Moses to pray until God reverses His word. Such intercession surely must remind us of the neverfailing intercession of our Lord Jesus Christ.

It is in this setting that Moses has a remarkable experience, which shows the all-important principle that though he had such a wonderful intimacy with God, and God could give such a testimony as He did in Numb. 12.3 (which, incidentally, shows that severity in judgment upon sin is not opposed to true meekness), yet his only ground of acceptance before God was that of grace.

Moses had much to discourage him in the people, and we can easily appreciate that he might wish for some confirmation that he really was in the favour of God in this position of responsibility. He therefore said, "I beseech Thee, show me Thy glory" (33.18).

God, in His grace, gave the confirmation that he sought. But only in part, for the whole was not possible. God said, "Thou canst not see My face: for there shall no man see Me and live." Praise God for the fuller revelation of grace in Christ, when we are beyond the possibility of death, in our resurrection bodies we shall see Him, as Matt. 5.8 and Rev. 22.4 plainly tell us.

But even to see in part requires a special provision of God. Ch. 17 has provided us with the view of the rock smitten, and we have seen therein the type of our Lord lesus smitten for us that we might live. Now Moses is told, "There is a place by Me, and thou shalt stand upon a rock." Here is a view of a rock, not on earth, as in ch. 17, but in heaven. Our Rock that was once smitten upon Golgotha is now at the right hand of God, crowned with glory and honour. Our acceptance before God now is only as we stand upon Him. But there is something further, there is a cleft in the rock, and Moses is put into it. The cleft reminds of the smiting; and Heb. 10.19, 20 gives a corresponding figure, the rent veil, typical of the same truth: Christ once crucified on earth is now at the right hand of God and we can only draw near in Him. Then there is the further thought: God not only put Moses into the cleft of the rock—He covered him with His hand. We have boldness of access into God's presence in Christ, but we see through a glass darkly, and only know in part; but when that which is perfect is come, we shall know as we are known, and see face to face (1 Cor. 13.12).

We may be sure that in all that followed in the wilderness experience that was such a great strain upon Moses, the glorious vision would be a wonderful source of strength. And what a fulness of encouragement we have in all that God has provided for us in the Word of His grace. We not only have the rock and other types, but Moses is himself a type of Christ as leader and intercessor for us. And with such a fulness how joyfully we should press on against all opposition and discouragement. And, like Moses, stand fast for God and His principles, no matter who or how many may prove false and betray the position. Moses was on God's side, and he proved that God was on his side.

In ch. 34,29-35 we have a sequel to this revelation of God which was given to Moses. He saw God's glory in

part, and it left an impression. In 2 Cor. 3 Paul takes up this fact concerning Moses, to show the surpassing glory of the ministration of the Spirit, in contrast to the ministration of the letter, that is, the law. At the end of the chapter he shows that the veil is done away in Christ, so that we can with open face behold the glory of the Lord. This, of course, is not with the physical eyes, nor do we see the Lord in His resurrection body; but in spirit and "in a glass," that is, reflected in the Scriptures we see Him, and so doing, like Moses, we too are changed into the same image from glory to glory: not in our physical appearance but in our character. At the same time, we do see in Acts 6.15 that Stephen's face was changed through the close fellowship with his Lord (ch. 7.55).

If our studies in these types have this effect, they will not have been in vain.

In Ex. 35 we see that after this experience the people began to prepare for the building of the Tabernacle. This encourages us to know that God does not cast away His people, even after serious sin, providing there is repentance. The Scriptures are wonderfully worded so that we should not be careless on the one hand, nor swallowed up with overmuch sorrow on the other. How gracious is our God.

If the Lord will, we return, in our next paper, to the detail of the Tabernacle, with all its wonderful fulness of glory and beauty concerning Christ and the Church.

Addresses of others who would like these papers, and correspondence from any concerned for the unity of the faith, welcomed. H G. Hobbs, St. Catherine's Road, Long Melford, Sudbury, Suffolk.

THE TABERNACLE: its Purpose and Materials (Exodus 2.5109)

When we consider the experiences of Israel from the typical standpoint, we find many things that are true to type in setting forth God's dealing with us. And even their failures are overruled to give us teaching; but because they are failures, and because they continually did things that were contrary to the mind of God, we cannot expect to find the same perfection of typical teaching that we do in those things which God Himself appointed. On the other hand, every detail of the appointments for the Passover is an expression of His mind with a view to Christ; and so in all the offerings. And in the Tabernacle we find the same perfect expression of His mind in all the details. This is to be expected; for God's thoughts are so much higher than our thoughts that it is impossible for us to think according to His mind. Even a man like Moses would never have thought such things as God appointed for the Tabernacle and its ceremonies. And in these days, though God's service does not consist in ceremonies as of old, the New Testament gives us clear instructions concerning Baptism and the Lord's Supper. These two ordinances have an essentially typical character; and if human thoughts are allowed to come in, instead of keeping exactly to what God has shown to be his thoughts concerning them, we shall certainly misrepresent the precious teaching which they are intended to express, and this cannot be well pleasing to Him.

As we enter into the study of the details of the Tabernacle, we see that God intended these things to be "patterns of things in the heavens" (Heb. 9.23), and the eternal purpose of God concerning Christ and His Church is therein expressed in figure. But the purpose stated in Ex. 25.8 for the making of the tabernacle was that God might dwell among them. This precious purpose is no less typical of our glorious high calling than any other of the details, and we would not overlook it.

When Solomon had built the Temple of God, which was described as "exceeding magnifical," he said in his

prayer at the dedication, "But will God indeed dwell on the earth? Behold, the heaven of heavens cannot contain Thee: how much less this house which I have builded?" The Tabernacle was "a house of curtains"—a "tent!" What condescension is here expressed! And what were the people of Israel that God should dwell among them? Were they marked by holiness and righteousness more than other nations? No! When they were in Egypt they refused to put away their idols when God told them to; and when they were brought out they were still "stiffnecked" in their disobedience. Why should God choose to dwell among them? Deut. 7.7, 8 shows that the only reason given for God's regard to them was that "He loved them." But when they were brought out of Egypt they were redeemed (in type) by the Passover lamb. Here we see a type of ourselves. Our good works are not the cause of God's love to us. We who were one time "alienated and enemies in our minds by wicked works," He has redeemed and reconciled to Himself by the death of His beloved Son; "Christ our Passover has been sacrificed for us." But having so loved us without cause. His desire now is as it was towards Israel-to dwell with us!

In Hebrew and in Greek the one word serves the two uses of "among" and "in." God dwelt "among" Israel, having a house where He met with Moses and spoke to him as the representative of the people. But in these days God recognizes no house, either of curtains or of stone. The one house that He recognises is His people themselves: and He dwells, not merely "among," but "IN" them. This is most clearly testified in the following Scriptures: John 17.23; 2 Cor. 6.16; Eph. 2.19-22; 1 Peter 2.4, 5; 1 John 3.24.

This stupendous fact is well worth our meditation, and such occupation of heart and mind is bound to have a sanctifying effect. God said to Moses, "Let them make Me a sanctuary (holy place) that I may dwell among them." God can only "dwell" where there is holiness: but as we contemplate these wonderful things the Spirit of God applies the truth and sanctifies us thereby, so that the experience becomes ours. He verily dwells in us. Our experience is continually varying. God will never leave us entirely once we have been born of His Spirit, but when

we depart from Him, He does withdraw that fellowship which makes us conscious of His presence, in order to draw us back to Himself.

Having seen that we are the present dwelling place of God, we can go further and see that all the sacrificial arrangements of the Tabernacle are typical of precious truth relating directly to us. Indeed, they had but the pictures of the realities which are ours. The Epistle to the Hebrews, while not explaining every detail, as ch. 9.5 says, gives us sufficient interpretation of the Tabernacle types to set us on the right course, and to give us God's own authority for it. He also gives us clear statements in other parts of Scripture whereby we may interpret correctly almost every detail, without being left to our own thoughts about them. So as we proceed to consider the materials used, we need to find out all we can that Scripture has to tell us, so that we do not make a mistake at the beginning. One will easily see that if we start with a wrong view of the meaning of any of the materials, we shall spoil the intended view of the things which those materials were used to make. The same rule applies all through, any misinterpretation of a detail may make a serious difference in teaching that issues from it. We are in God's sanctuary, as it were, in dealing with these things; let us therefore go cautiously and reverently, that by careful attention to each detail we may receive the Holy Spirit's teaching.

We would not overlook, however, that in Ex. 25.2 God said, "Of every man that giveth it willingly with his hear: ye shall take My offering." This principle is found in the New Testament also. God's work in the present dispensation is likened to building (1 Cor. 3.11-13), and the gifts of God's children in material things, had an important place in this spiritual work, as is shown in 2 Cor. 8.1-5 and 9.5-7.

GOLD. There is no question that gold is associated with the glory of the heavenly position, from Rev. 21.¹⁸ & ²¹. This view we shall find will work out consistently with all the details of the Tabernacle. The Epistle to the Hebrews shows us that the Tabernacle (not the court) is figurative of the heavenly position which is ours now. And in the Tabernacle gold was the only metal used, except the "sockets" on which it stood.

SILVER. Both in Hebrew and Greek the word "silver" is commonly used for "money." Thus we see that it is the purchasing metal, and Gen. 23.16 confirms this. In Ex. 30 we see that God required half a shekel of silver to be paid for every one of twenty years and upward for a ransom upon their souls; this leaves no doubt that silver is typical of redemption.

BRASS. This metal is like gold in appearance, but does not retain its lustre. Thus it is contrasted with the heavenly and eternal glory. But there is a glory attaching to it, the glory of its character in that it is very durable, not rusting away like iron, and so can be subjected to contact with the earth and exposure to the weather and still retain its strength and serviceability. Its strength and ability to withstand are expressed in Deut. 28.23 and Psa. 107.16.

The fuller teaching will be seen as we proceed with the work; sufficient here to see that we are starting on right lines. If we see that all these materials have something in their character or usage in the world, it is not difficult to see something that corresponds in the moral or spiritual sphere. For instance, the strength and durability of the brass, when applied to a person's character would express that which is praiseworthy. Gold, silver and precious stones are also expressive of value (Prov. 8.10, 11), and thus represent the value of moral qualities in the sight of God.

It is hoped that readers are looking up the references given, for if not, much of the value of God's precious teaching will be lost. The time spent will be amply repaid.

Addresses of others who would like these papers, and correspondence from any concerned for the unity of the faith welcomed. H. G. Hobbs, St. Catherine's Road, Long Melford, Sudbury, Suffolk.

THE TABERNACLE MATERIALS

EXODUS 25.4-9. Continued.

Before considering the significance of the individual colours, it may be as well to consider colours in general, from the standpoint of Scripture.

In all our studies in Scripture we should remember that God has made different arrangements for His people at different times. For instance everyone knows that God appointed animal sacrifices in the past dispensation, and they will be reinstituted in the coming kingdom on earth when our Lord returns, as the last chapters of Ezekiel show. But the present dispensation is distinct from all others and has characteristics of its own. We should be careful then to take our guidance from the New Testament writings which deal with the present time.

There is nothing wrong in colours, in themselves. God has put a lot of colour into nature; and we all know something of the beneficial effect of this. In heaven there will be colour and brilliance: Ezek. 1 and Rev. 21. Among Israel colours were quite approved: Prov. 31.22.

We see here that colours were appointed in the tabernacle. But let us notice where and for what they were appointed. The beautiful coloured curtains were only visible inside the tabernacle: and that is typical of the heavenly position, and God's view of us, with spiritual virtues to correspond to the colours. The outside of the tabernacle was badgers' skin, quite the reverse of the beautiful colours in appearance. The court was composed of white curtains, typical of righteousness, which is what we should be adorned with, and the only colours seen from without were those of the curtains which composed the "door" of the tabernacle and the "gate" of the courtand they are both typical of Christ. So that even in the Tabernacle the distribution of the colours is a guide to us for the present dispensation. Of course we shall see more of the teaching of these details as we proceed to deal with each part. And the coloured garments of the high priest were also typical of Christ.

As to the present dispensation, 1 Tim, 2: 9, 10; Jas. 2.1-4; and I Peter 3.1-4 give us plain and simple guidance if we wish to fit into God's standpoint. Moreover, this is seen to be fitting to the present calling of "strangers and pilgrims," who are chosen mainly from the poor of the world (James 2.5). James shows in his epistle that social distinctions are out of place among God's children, and any appearance of being rich casts a shadow as it were upon the one who is not able so to dress. This does not, of course, conflict with the teaching of Paul and Peter as to servants and masters; and the spiritually minded will have no difficulty in the harmony.

Another important point as to clothing is that the present dispensation is the one in which the full revelation of God has come out as to man's real position. The law has done its work, and shown all to be condemned. Paul, in Rom. 7. shows that we have sin in our members as a working principle, and that we shall never be free from it till we have our new bodies. Clothing was given at the first, not for decoration, but as a token of the fact that sin had come in, to man's shame, and made a covering necessary for standing in the presence of God. If then we are privileged to stand in this full light of God's revelation, we should have no difficulty in seeing the fitness of being dressed in clothing that is durable, serviceable, and suitable for all occasions, without the "changes" which the world loves (see Isa. 3.22). While it is not without significance that the prophets even of the past dispensation were characterised by such dress—they took God's standpoint in a world that is alienated from Him. (Zech. 13.4; Matt. 3.4; Luke 7.25).

Now shall we try to gather from Scripture what is God's standpoint as to the colours in the Tabernacle? We have blue and purple and scarlet. We find that these colours are prominent among the great and the rich of this world: Esther 1.6; Ezek. 27.16; Luke 16.19; Rev. 18.12, etc. But when God chooses them for His own service, we may be sure that there is something to learn from them.

BLUE. We readily think of this as being the colour of the sky, and so we think of heaven. And Ex. 24.10 gives us warrant for this by reference to the sapphire stone. But Num. 15 gives another view which is very important. Verse 40 shows that it is to remind of obedience.

PURPLE and SCARLET. These are both associated with royalty, and the fact that the Lord was arrayed in them was

in mockery of His being "King of the Jews" (Matt. 27.28; Mark 15.17). But scarlet and crimson (related to purple) are used in Isa. 1.18 and Josh. 2.18 as that which is conspicuous. A thought apart from the Tabernacle is that scarlet is one of the most difficult of all colours to wash out, but one of the quickest to fade in the light of the sun. And Isa. I thus shows that "that which is not possible with man, is possible with God"; even the removal of every stain of sin so that we are "white as snow."

FINE LINEN. The chief significance of this seems to be in its whiteness. Isa. 1.18, above, shows that white is typical of righteousness or sinlessness, while its fine and even texture would also be another of its valued qualities. In contrast to this is

GOATS' HAIR. The mixture of white, black, brown and grey, together with its coarse roughness, make it just the opposite of the fine linen. Possibly this may be a reason for the sin offerings of the people of Israel being chiefly from the goats—Christ made sin for us, in type.

RAMS' SKINS DYED RED. In Ezek. 34, the shepherds (pastors) of Israel are referred to as rams (sheep with horns) in ver. 21. Thus rams' skins picture Christ as the Good Shepherd. Dyed red would refer to the fact that His precious blood was shed that He might become our Shepherd (John 10.11). Red is the colour that is used to typify blood throughout Scripture, not scarlet. The ground, man, Adam and blood are all from the same word in Hebrew. 2 Kings 3.22 and Isa. 63.2, 3 illustrate this.

BADGERS' SKINS. Ezek. 16.10 shows that this was used for its durability and resistance to the weather.

OIL. This was used for anointing prophets, priests and kings for their offices. And 1 John 2.²⁰ & ²⁷ show that we are anointed with the Holy Spirit, as the Lord Himself was (Acts 10.³⁸). Oil then is typical of the work of the Holy Spirit.

SPICES. These we will consider separately as we come to them. Sufficient for the present to note that they are used for their perfume (Prov. 7.17; S. of S. 3.6).

STONES. These are precious stones, and that speaks for itself.

SHITTIM WOOD. Trees are used in Scripture as figures of

men. Psa. 1.1-3; Jer. 17.7, 8; Ezek. 31, etc., show this. lsa. 53.2 and 11.1 also help the thought of plant growth being typical of the human life. This also we can deal with more fully when we come to its use in the Tabernacle.

Before leaving this part of the subject, it will not be out of place to point out that it is not for men to make up types of their own, even though they be based upon Scripture symbolism. In the present dispensation only two types are appointed of God—Baptism and the Lord's Supper. These should be carried out as appointed, that the symbolism be not destroyed. But symbolic designs in buildings and vestments, with the object of worship are quite out of place, and children of God should have nothing to do with them.

We are to be servants, to do as we are told, not to invent for ourselves. May God give us grace to fulfil this calling with true devotion and humility, that in the coming day we may receive our Master's "Well done, good and faithful servant, enter thou into the joy of thy Lord."

Addresses of others who would like these papers, and correspondence from any concerned for the unity of the faith, welcomed. H. G. Hosss, St. Catherine's Road, Long Melford, Sudbury, Suffolk.

EXODUS 25.10-16.

THE ARK.

It will be well for us to keep in mind, as we consider the details of the Tabernacle and its furniture, the importance of the injunction given in ver. 9: "According to all that I shew thee, the pattern of the Tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." Nothing is left to human thought, God Himself is the Designer of everything. Heb. 9.23 tells us that these were patterns of things in the heavens." That being so, it goes without saying that no man could possibly design such a work for himself; a revelation from God was essential as to every detail. Nor must we argue that, because we are "not under the law," we are free to do as we think. If God required such a strict adherence to His instructions concerning the "shadows" of the heavenly things, can we suppose that He will be less particular as to the heavenly things themselves? And if God was so particular about the types that He appointed then, will He be less particular about the types which He has appointed now-baptism and the Lord's Supper?

God's order in the instructions given here is worthy of Usually one would build a house first, with a general idea of the requirements in mind, and then provide furniture to fit the rooms. With God, the opposite is the case. The "ark" is the first thing mentioned, then the other pieces of furniture, then the tabernacle to contain them. Obviously, that which takes pre-eminence in the mind of the Designer is the ARK, and the house is secondary. We can understand this when we see that the Ark is a type of Christ, while the tabernacle is a type of the Church. Christ does not take His place in relation to the Church, the Church takes its place in relation to Him. Recalling another type—Eph. 2.20—Christ is the "chief corner-stone," from whom every stone in the building takes its place. A room about sixteen to eighteen feet each way, with one piece of furniture in the centre, about four feet by two feet six, is certainly a very unusual arrangement. But when we consider that this is the place which God had designed as the meeting place between Himself and man, we can appreciate that He intended a very important principle to be expressed. This place was the "Holy of It was the place of God's own presence. Though there was plenty of room for other furniture, there was none. The one piece, the ark, stood alone. That ark represents

Christ. He constitutes the meeting place between God and man in all dispensations. "There is one God, and ONE Mediator between God and men, the Man Christ Jesus" (1 Tim. 2.5).

The ark was to be made of "shittim wood," which is one of the acacia family. This wood was used throughout the Tabernacle. It is in contrast to the cedars and firs used in the Temple of Solomon. They were used for their strength and suitability in every way for such work. But the acacia is not classed among the timbers in this way: nevertheless God specified it for use in the tabernacle. One may say, "Well, that was the wood that was available in those parts." Be it so, it illustrates the truth that God has not chosen the great ones of the world for His use in the Church, of which the Tabernacle is a type. I Cor. 1.26-29 tells us that " not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in His presence." The ark is a type of Christ Himself: and He, as the Captain of our salvation, was made in all points like unto His brethren. The cedars and firs are used as figures of the kings and great men of the earth, but of Christ it is written, "He shall grow up before Me as a tender plant, and as a root out of a dry ground " (Isa. 53.2). Thus, in the ark, Christ is pictured in His humiliation as a man: the One who took upon Him the form of a servant—Who, though He was rich, yet, for our sakes became poor, that we through His poverty might be rich.

But the shittim wood was entirely covered. Ver. 11 says, "Thou shalt overlay it with pure gold, within and without shalt thou overlay it, and thou shalt make upon it a crown of gold round about." The prophet said of Christ, "He hath no form nor comeliness, and when we shall see Him, there is no beauty that we should desire Him" (Isa. 53.2). But He was to God, "My elect in whom My soul delighteth" (Isa. 42.1). The Holy of Holies presents God's view of everything: hence, the ark covered with gold reveals the glory of Christ as God saw it while He was here on earth. In John 17.22 the Lord speaks of a glory which was given to Him of the Father, as something already possessed. This glory He had also given to His disciples. Inasmuch as this was not a glory perceived by the natural man, it must have been that glory which consisted in His perfect

accord with the will of His Father, and thus made Him the very expression of the Father—John 14.9 and Heb. 1.3. This glory was "given" to Him in that He had taken the place of a servant and walked in humble dependence upon His Father for everything. Thus we appreciate the typology of the wood covered over with gold—not only without, but within also.

The ark had a crown of gold, but the only crown He wore was a crown of thorns. But He was born "King of the Jews," and He will yet be manifested as "King of Kings and Lord of Lords"—Rev. 19.16.

Verses 12-15 tell us of the rings and staves by which the ark was to be carried. In order to understand the meaning of the staves, it seems needful to look a little further ahead and consider the boards of which the sides of the tabernacle were constructed. They also were of shittim wood overlaid with gold: and they are typical of those who compose the true Church. If we view the staves as being also typical of God's people, all seems to fit perfectly. "Two" reminds us of Jew and Gentile made one in Christ—Eph. 2.13-18: also of the "two" of fellowship—Luke 10.1—in testimony. When the Israelites moved from place to place, the ark had to be carried. brought out, covered, yet distinguishable from everything else, and was thus made conspicuous to the world; the contrast with its secluded place within the Holiest of all. Thus Christ is pictured in two positions: in the heavenly place He is not seen by the world, but on earth we bear His name and His testimony before men. In the heavenly position we rest upon Him, we have no other ground of standing in God's presence. But on earth He rests upon us, the staves took the weight of the ark. The testimony of Jesus Christ is committed to God's people. If we take up our responsibility we shall find that there is a weight to be borne. For if we do not take up our cross daily, we cannot be true disciples of Christ-Luke 14.27. Paul knew what this meant, and tells us something of it in 2 Cor. 11.21-33. We may not be called to the same experiences as he, but if we are faithful witnesses for Christ we shall certainly know something of the weight that is to be borne. But as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ; and we shall prove as Paul did, that His grace is sufficient for us—2 Cor. 1.5 and 12.9.

The staves were secured to the ark by the "rings of pure gold." There is no end to a ring—and we are bound by an eternal bond to Christ. The staves were not to be taken from the ark, and God has decreed that nothing shall

separate us from His love to us in Christ Jesus. Alas, we may lose the enjoyment of our high privilege through being out of communion with Him, but if we are really in that "new creation," nothing can ever sever the bond. The Church as a whole has signally failed in its testimony, but the privilege and responsibility will never be transferred to another. May we not look back or be discouraged by past failures, but like Paul, reach forth unto that which is before, and press toward the mark for the prize of our high calling in Christ Jesus.

Ver. 16 tells us that the tables of the law—" the testiwere to be put into the ark. The word "ark" simply means a container, in this case we might say "a chest." If the ark is Christ, it is not difficult to see what is implied by the law being put inside it. When Moses came down from the mount and saw the people worshipping the calf, he cast down the tables of stone and broke themtypical of the fact that they had already broken the law; but when he came down the second time with the new tables of stone, he put them in the ark that was prepared for them. Then when the tabernacle was made, they were put into the ark of which we have been speaking. Thus they were not, as it were, committed to the people, but put out of sight in the presence of God, in the ark. Psa. 40.7, 8 leaves no doubt that here we have a type of Christ as the One—the only One—who fully and perfectly kept the law of God. It is this that completes the view of the perfect Man. Not only did He become poor, rejected of men, but in the face of the severest temptation and suffering He became obedient unto death, even the death of a cross.' Whatever His Father gave Him to do that was His delight. His meat was to do the will of Him that sent Him. And if God could say at the beginning of His ministry, "This if God could say at the beginning of His ministry, is My beloved Son in Whom I am well pleased," what is to be said now that the whole life is completed?

Addresses of others who would like these papers, and correspondence from any concerned for the unity of the faith, welcomed. H. G. Hobbs, St. Catherine's Road, Long Melford, Sudbury, Suffolk.

EXODUS 25.17-22.

THE MERCY SEAT AND THE CHERUBIM.

There is one feature in which the mercy seat and the cherubim are different from the ark: it is, that in them there is no wood. This fact requires that we consider further the significance of wood. At once our minds appreciate the difference between wood and gold: appearance, durability, value and so on, we recognise that gold stands in a higher order of things altogether. 2 Tim. 2 vessels of gold and vessels of wood are mentioned, and we at once sense the difference. The vessel of wood has its usefulness in the background, but the vessel of gold is on the master's table. To say that wood represents humanity, and gold divinity, will not work out through the Nor will the thought that gold is Divine righteousness. In the tabernacle we have types of the Church, as well as Christ, expressed in gold. But we cannot say that we become Divine-in the sense that Christ is. Moreover, we are still human in resurrection—for "human" only means according to "man": and in resurrection we do not lose our "man" nature, but it is glorified. If we regard the wood as typical of our present condition of humiliation, associated with a mortal body: in contrast with the gold, which expresses the glorious heavenly condition which is associated with resurrection, we have an interpretation of the type which will fit throughout. And if we remember that our union with Christ is in a "new creation" associated with His resurrection position, we can see that resurrection principles can apply to us now, though not to the body—which still waits for its redemption—Rom. 8,23

With these thoughts in mind we return to Ex. 25.17. There we see that the mercy seat was exactly the same size as the ark itself, and in a sense is the completion of it. It is the lid of the chest. Again we recall the difference, wood in the ark, but not in the mercy seat. The ark pictures the Man, Christ Jesus, on earth; the mercy seat pictures the Man as He is now, glorified. In 1 Tim. 2.5 we read of Him as the "One Mediator between God and men, the Man Christ Jesus." He is still "The Man." On earth He made the atonement, now raised from the dead He is the Mediator. This exactly corresponds with the type, for the meeting place is not said to be the ark, but the mercy seat. It was on the mercy seat that the blood was sprinkled, not on the ark. Rom. 3.25 should read "a place of pro-

pitiation " (the same word as "mercy seat" in Heb. 9.5). The rigteousness of Christ, consisting in His glorious obedience, is continually being expressed in the types, but it is never brought in in a way that makes it a part of the atonement, though there could not have been an atonement without it, it was never offered for us. So here the mercy seat was not possible without the ark, but the word "atonement" in the types is not connected with the ark, but with the mercy seat, where the blood was sprinkled; and it is the mercy seat that is the place as to which God said, "there I will meet with thee "-ver. 22. Inasmuch as the ark stood in the Holy of Holies, which typifies the heavenly position, we must not expect to find the work of atonement expressed, so much as the result of it—the meeting place. The work of atonement we shall see is set out in perfect detail when we come to the brazen altar and the offerings. And it is well for us to distinguish where God has made a difference.

Ver. 18 says, "thou shalt make two cherubim of gold." What the WORD cherub means it hardly seems safe to say. But we can see in Scripture something of their occupation in the service of God, and that is helpful. Cherubim were placed at the East of the Garden of Eden with a flaming sword—Gen. 3.24 In 2 Samuel 22.11 we read, "He rode upon a cherub and did fly." This is in a context where God's power in judgment occurs. In Ezek. 10.20 we are told that the cherubim are the same as the "living creatures" of ch. 1. There they are again used in the execution of God's judgment. But in Ex. 25.20 the posture of the cherubim suggests worship. The heavenly angels would answer to both these things: but there is another important feature to be observed, which is, that the cherubim on the mercy seat were made of one piece with it, "out from " the ends of it—see ch. 37.7.8. In this, union with Christ is expressed which cannot apply to angels, but which we know to be true of the Church. "In Christ," "a new creation," "members of His body," are terms used of God's people of the present time, who are thus one with Him in spiritual relationship associated with His resurrection. This would fit perfectly with all that we have seen so far as to the Tabernacle details, but what about the judgment aspect that we have seen connected with the cherubim? This also will have its manifestation when our resurrection condition has been fully reached. For besides other statements of a like nature, we are told, in Rev. 2. 26, 27, "And he that overcometh, and keepeth My works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron: as the vessels of

a potter shall they be broken to shivers: even as I received of My Father." Such words make us pause and think. Judgment is God's "strange act" (Isa. 28.21)—He delights in mercy. But judgment will come, and when it comes the saints will have been brought to a condition wherein they will be able to carry it out without "the flesh" manifesting If we "keep His works" we shall walk as He walked and endure injustice as He did, "Who when He was reviled, reviled not again; when He suffered He threatened not, but committed Himself to Him that judgeth righteously." Our glory and privilege in that day are great, but if we fulfil our privilege of the present time, as worshippers, with our faces toward the blood and mercy seat, that will be glory too. Let us think what it means. We who were by nature children of wrath; we who were enemies against God, not only forgiven, but joined inseparably to Christ in a glorious heavenly new creation. Surely it is our privilege ever to worship Him who shed His precious blood to bring us to such a position.

In this one piece of furniture we see set forth, as it were, the end from the beginning. The "mystery" of the present dispensation, which in other dispensations was hid in God," but is now revealed to His holy apostles and prophets by the Spirit. And inasmuch as we are privileged to enter into the Holiest by the blood of Christ, we can also rejoice in that which has been God's delight from before the foundation of the world. The coming of His beloved Son into the world, humbling Himself and taking upon Him the form of a servant, fulfilling the law perfectly: His death (the blood on the mercy seat), His resurrection in glory, our union with Himself, joined inseparably, yet not equal, for He is our Lord and we must worship Him—Psa. 45.11, His coming again to reign, His eternal dominion over all and the heading up of all things in Him. This one piece of furniture is sufficient to call forth our worship, for who could have designed anything so simple yet so full of eternal truth and glory involved in God's wonderful plan of redemption.

"Between the cherubim" was to be the place of continual communion between God and His people. And it is here, in the realisation of redemption and union with Christ, and the right of entering into the heavenlies, that we have our communion with Him. That was God's means of guiding them through the wilderness, and so in His presence we may receive the guidance we need for our pilgrimage here.

But the particular feature that is stressed in this context, ver. 22, is that of "all things given in commandment."

Do we appreciate sufficiently the connection that exists between communion and commandments in the New Testament? In Matt. 5.19 the important bearing of obedience to the least of the Lord's commandments upon our future positions in the kingdom is emphasised. In ch. 28.19-20 the same importance is attached to His commandments for the whole of this dispensation. Alas, the fact that these verses are so often quoted with the omission of the words concerning His commandments is significant of the lack of attention that has been given to them. John 14.21-23 and 15.9.11 show that we can only abide in the love of God. in this sense of consciousness of it, and in communion with Him, by keeping His commandments. Moreover, to neglect His commandments is a clear evidence of lack of love. God's guidance is not a matter of advice as to which is the best course to take, it is a matter of commandment. To tamper with His commandments in any way, to alter the least tittle, is as serious to-day as when the law of Moses was in force. It is an evidence of rebellion against God, it may vary as to degrees, but it is the same in its nature. And if we allow such a condition to continue it will develop. Many through lack of proper instruction are breaking God's commandments continually, but the Bible is open and plain to all who have a willing mind. But it is solemnly serious for any who have had truth presented to them to ignore it or explain it away. Rom. 12.1, 2 shows that conformity to this world is a great hindrance to knowing the will of God. May the love of Christ constrain our hearts to follow our Lord in separation from this present evil age, that being close to Him we may know His will: "dwelling in the secret place of the Most High," we may receive His commandments and joyfully walk in them.

Addresses of others who would like these papers, and correspondence from any concerned for the unity of the faith, welcomed. H. G. Hosse, St. Catherine's Road, Long Melford, Sudbury, Suffolk.

THE TABLE.

EXODUS 25.23-30.

A table may be used for various purposes; but from the fact that upon this table the shewbread was to be placed (ver. 30), we see that eating was the intended thought.

If we were to go through the whole of Scripture and consider all the occasions of persons eating at the same table, we should find some very precious aspects of fellowship. Indeed, eating together is one of the strongest expressions of fellowship: and we might therefore note some of such passages with a view to establishing this, and at the same time gathering some associated thoughts.

An interesting case is that of Joseph and his brethren (Gen. 43). Joseph's brethren were very much troubled and fearful because of the strange treatment they had received from him: and when they were suddenly told that they were to eat with him, not knowing that he was their brother, we may imagine something of their bewilderment. This piece of history is a precious foreshadowing of the time when the Lord Jesus will make Himself known to His brethren (that is, Israel)—but we pass over that for the present, and notice in ver. 32 that distinctions were made between those who sat down. This shows that there was not an expression of perfect fellowship.

Another precious view is seen in 2 Sam. 9, where David asks for any that were left of the house of Saul, his great enemy, that he might show kindness to him for Jonathan's sake. Mephibosheth was found, a man lame on both feet, and he was brought to David, not only to receive a gift, but to be received right into the family position permanently: to eat at David's table. Again we have a type of Christ and the sinner who is received in mercy; and there is no suggestion of distinction being made here, as in the case of Joseph.

The Lord Jesus was known as "a friend of publicans and sinners." The chief reason for this is because He ate with such. That he should work miracles of healing on them would not arouse the scorn of the Pharisees, but

to eat with them had a peculiar significance. This was more than the Pharisees could allow. But such is His grace.

The time is coming when the Lord of Glory will have His loved and redeemed ones with Himself. These all were sinners, but, washed in His precious blood, they have been made fit for the presence of God, and will eat and drink at His table in His kingdom—Luke 22.³⁰. Here the promise is made to those who had continued with the Lord in His temptations, but that wonderful privilege is not limited to those few; Rev. 10.⁷⁻⁹ shows that the whole Church—the Bride—will share it.

Now we pass to consider what the table is. It is the means whereby this act of eating is carried out most We may say that it is the basis of the act, in a physical sense. If this thought is translated into the spiritual idea which the Tabernacle is intended to express, we see that fellowship with God, expressed in eating, has a basis. Hence the table must be considered from this standpoint. Again, Christ is the only one who can answer to this, just as He is the only one who can answer to the ark and the mercyseat. "The Man Christ Jesus," as we have already considered Him, is again presented in His earthly humiliation and heavenly glory—typified in the wood covered over with the gold. His kingship is also shown in the "crown of gold round about," just as upon the ark. Four rings were also to be made to it, and two staves with which to carry it. But there is a difference to be observed, that is, that whereas a definite command was given that the staves were not to be taken from the ark, we have no such command as to the table. Is there not here a hint as to a very important distinction between our union with Christ based upon His atonement (the ark and mercyseat), and the fellowship which is a result of that union? Union with Christ can never be broken, but communion-fellowship-can be. Our union with Christ is God's responsibility; our communion with Him is our responsibility.

If this distinction had been observed more carefully in dealing with John 15, where it is clearly our responsibility to "abide" in Christ, there would never have been the misuse of it by some, on the one hand, to support the error that a regenerate soul can be eternally lost; nor, on the other hand, the vain attempt to make it teach the eternal security of the saints by introducing the thought of "grafted in branches." Let it be realised that communion, and not union, is the subject in the Lord's mind, and all is simple.

Reverting to Ex. 25, we notice that the table was to be furnished with vessels of gold-indeed a royal arrangement; and if we keep to the view that gold has a heavenly significance, then we appreciate something of what is intended in this type. But we must not put off this heavenly prospect to the future, when we have our resurrection position. The tabernacle was a temporary arrangement for the wilderness experience, while the Israelites were pilgrims in the earth. God's people of the present time, while strangers and pilgrims in the earth, have the great privilege of entering—spiritually—into the heavenlies, there to worship the Father in spirit and in truth. For this holy exercise we need no "house" on earth. The Epistle to the Hebrews tells us plainly that Christ our Forerunner has entered in there for us, and because He is there, we are exhorted to draw near to the throne of grace with boldness. The whole Epistle should be read to appreciate glorious privilege. Thus while we are here on earth we may enjoy a heavenly fellowship with God and with His dear Son-anticipating the resurrection position when we shall enter into the unspeakable fulness of which our present experience, though so precious, is only an earnest

From what has been said, therefore, we see that Christ is the basis of this fellowship expressed in the act of eating: but we may then ask, What is it that is eaten?

God appointed that upon the table should be the shew-bread. Further detail as to this is given in Lev. 24.5.9; and without going into all that is mentioned there, we might notice that it was to be eaten by Aaron and his sons in the Holy Place, and that, being an "offering of the Lord made by fire," it must have been "unleavened" (ch. 2.11). The fact that it was offered upon the altar shows that it is a type of Christ, who offered Himself for us. The fact that it was unleavened speaks of His sinlessness.

This "shewbread" was placed first upon the table for God's enjoyment, then after seven days was eaten, partly, by the priests, and part was burned upon the altar. Types must of necessity come short of the truth which they express, but sufficient is expressed to show that the priests shared with God at His table, and enjoyed what He enjoyed. Thus it is with Christ. He is God's delight, both as the perfect Man in His life, and the perfect and only sacrifice in His death. And surely to every true believer He must be the same. We are, according to 1 Peter 2.5, a spiritual priesthood: and it is our privilege to feed upon Christ in the heavenly position—spiritually. "The breaking of the bread"—the Lord's Supper—is not the counter-

part of the type we are considering. We do not feed upon Christ by taking the bread on that occasion. The Lord instituted, in that supper, a type which looks back just as the old types looked forward, and appointed unleavened bread as a symbol of His sinless body, a symbol that was intended to help our remembrance of Him. Our feeding upon Christ is our meditation upon Him spiritually, as we read or remember the things which are written of Him. Christ in the Scriptures is our food; which may be at the breaking of the bread or at any other time. John 6, misused by Rome, is often misunderstood by others to refer to the Lord's Supper. It is not so. By reading the whole chapter we see that the Lord was speaking primarily of those who believed on Him at that time; before the Supper was instituted. In ver. 29, the Lord showed that to work the work of God was to believe on Himself. They then asked for a sign, and referred to the manna in the wilderness. He then showed that He was the true bread from heaven; and concluded His remarks by saying, "The words that I speak unto you, they are spirit and they are life." So, as in John 3.^{14.15}. "looking" at the brasen serpent is equivalent to "believing in Him," so in ch. 6, "eating" is "believing" His words concerning Himself. Christ is not received into the body by a physical action, but into the soul through faith. And once He has been received, it is our precious privilege to continue to feed on Him by the same means—by meditating upon Him in the Scriptures. May we know this joy and privilege increasingly.

Addresses of others who would like these papers, and correspondence from any concerned for the unity of the faith, welcomed. H. G. Hobbs, St. Catherine's Road. Long Melford, Sudbury, Suffolk.

THE LAMPSTAND

Exodus 25.31-40.

That this piece of furniture is not a stand for candles is decided by the fact that it had lamps which burned olive oil. The Hebrew word only implies an instrument There is no connection with the Romish practice of burning candles. This in itself has something to teach us. God appointed lamps at that time; now, men in making something which is partly copied from Scripture, to give it a semblance of God's arrangement, and partly from heathen idolatry, have destroyed the real significance of the thing and substituted a counterfeit. The oil from the olive tree is one of the fruits of God's blessing to the earth. The candle is man's manufacture. This is characteristic of much of Christendom's arrangements and of the worship it produces. Instead of that which is the fruit of the Spirit, there is that which is the product of the carnal mind. But it is still true that "God is a Spirit, and they that worship Him must worship Him in spirit and in truth "-John 4.24.

Many will heartily agree with what has been said so far, but when we plead for an adherence to God's appointments for the present time, as to baptism by immersion, the breaking of the bread with unleavened symbols, the covering of the head for women at prayer, and the long hair and long clothing for women; which all are expressive of spiritual truth, and intended to be so, there is an outcry against it. God still means what He says, and if we love our Lord we will keep His commandments.

The lampstand was made of pure gold. There was no wood in it. Not because it was unsuitable for the purpose, but because its absence was intended to express spiritual truth. This we shall understand as we appreciate the significance of the lampstand as a whole. Its use was to give light in the Holy Place: not in the court. It is therefore a type of our spiritual worship, wherein we enter into the Holiest (in heaven) by the blood of Jesus—Heb. 10.19. In this sphere nothing of that which wood typifies can enter. Wood—shittim wood—typifies that humiliation

which is associated with this mortal body and its weaknesses. Gold typifies that glory which is associated with a heavenly position and resurrection. Even now God's children are seated with Christ in heavenly places—Eph. 2.5, and partake of the power of His resurrection—Phil. 3.10. The "new man" in us belongs to this heavenly position, and it is in this "new creation" that we worship. Our bodies do not enter, our carnal nature is excluded. We enter in spirit; and there all is of "gold"—pure gold.

It was to be of "beaten work." This signifies a protracted work, and the hammering may imply a painful experience. Though we are a new creation, the work is not accomplished all at once. Individual believers are added as the time goes on, and each one has to pass through experiences which are more or less painful, but which are God's means of developing and educating us into the appreciation and practice of this heavenly privilege. At the same time, we may view the Church, like the lampstand, as a completed work; for God knows the end from the beginning, and we can, by faith, view the whole Church as completed and standing in the presence of God: see Rev. 15.2-4.

It had six branches. Note that while we do read of seven lamps, we do not read of seven branches. Surely the reason is that its "shaft," which is distinguished from its "branches," is typical of Christ. The figure of the "body" of Christ in the New Testament, of which we are the "members," helps us to see in the lampstand the same principle. The typical teaching of the "vine" in John 15 also helps us; though there it is fruit in the earth: in the lampstand it is worship in heaven.

The fact that there was a shaft with branches, as it were, growing out of it, shows us that in this glorious heavenly privilege we are both united to Christ and dependent upon Him, but we shall see, also, aspects in which the shaft excels the branches. We notice that the predominant number is three. Three branches each side; three figures—an almond, a knop and a flower—in each branch, and under each pair of branches in the shaft. But in the shaft itself we notice that there are "four almonds, knops and flowers. We also notice that, in ver. 34, the shaft is itself called "the lampstand." Almonds remind us of fruit. Not a necessary of life, but a luxury. Moreover, we do not see flowers and almonds on the tree at the same time. The flowers suggest youthful beauty, the almonds the matured fruit. In the heavenly and eternal condition both will continue together. We may also assume that as there are four almonds, knops and flowers in the shaft, that it will be taller than the branches; certainly four exceeds three. Thus, in all these features Christ is given the pre-eminence above His fellows—Heb. 1.9. Christ is in His position of glory by virtue of His life of faithful obedience—Phil. 2.6-11. We are in Him, not by virtue of His obedience being imputed to us—that would put us on the same level—but because righteousness has been imputed to us through His blood. His perfect life of obedience entailed more than God would ever require of us, His service was of a higher order, and to fulfil it entailed a higher cost.

Nevertheless, in this holy privilege of maintaining a light in the presence of God, He is one with us; and in Psa. 22.²² His own words of delight reveal the position that He now occupies, leading the praises of His people. Heb. 2.¹² renders this—" in the midst of the Church"; therefore we have no doubt as to the application of these words. So that though we are identified with Christ in this closest union, He must nevertheless have the preeminence in all things.

It is impressive to notice the prominence of the number three throughout this type, for "three" has some important suggestions. It is the number of God—three persons, yet one God. It is the number of strength—Eccles. 4.12. It is also the number of resurrection—the third day. In the "new creation" all things are of God—2 Cor. 5.18. As to strength, what could be a stronger security than union with Christ? And as to resurrection, we are raised up together with Christ—Eph. 2.6. The almond is also typical of resurrection, being the first to bloom after winter.

Though the branches are in two threes, they are expressly mentioned as being six in number. Six is the number of a complete work; as the six days in Gen. I and in Ex. 20.9. This work of God, the "new man," of which Christ is the Head, is a complete work; and when we reach our final resurrection position we shall see it so.

But although six suggests completeness, it needs the seventh to give it that full aspect of perfection which characterises every work of God. So in creation, six days' work without the seventh day of rest would not satisfy God And in the lampstand, the six branches would have no place but for the shaft upon which they depend. To bring the many sons to glory via redemption is a complete work in itself; but the Captain of their salvation must be in the midst.

Ver. 37 contains an expression which is worth our attention. According to the margin, it is "over against the face of it." It would be difficult to give sense by a literal translation of the words in the Hebrew, but I think they are intended to convey the thought of the light from the lamps being shed on to the lampstand itself. Perhaps by the lamps standing forward somewhat, so that the shadows of the branches are not thrown on to it. The lights would show up the golden table and the incense altar, but the glory of the lampstand must also be brought out. One might ask, then, are we to glory in our own glory? Prov. 25.27 says, "No." Yet the lamps of the lampstand shed light upon itself. We read, "He shall see of the travail of His soul, and shall be satisfied "lsa. 53.11. What can give Christ more satisfaction than to have His bride—the Church—with Him? Nothing. It was for her He suffered. Therefore, to Him, and hence to the Father, every mention of her is precious. Indeed, the glory of the Church is seen throughout the tabernacle; but it is not a glory of her own, intrinsically. It is a glory that only exists in the fact of her relation to her Lord. that because redeemed by His precious blood. Viewed in this way, we see that all thought of pride is excluded. The lampstand, by showing up it own golden glory, is only magnifying the glory of the "shaft" which bears all the branches. God never tires of our praises for what we are, by His grace, in Christ. This "mystery" which was kept secret from other ages is now made manifest. The angels desire to look into it—1 Pet. 1.12. When the Church is caught up and presented before the throne, all heaven will be silent—Rev. 8.1. But our song is and ever will be "unto Him that loved us and loosed us from our sins in His own blood, to Him be glory for ever and ever, Amen" And again, "To Him be glory in the Church, by Christ Jesus—Eph. 3.21.

Addresses of others who would like these papers, and correspondence from any concerned for the unity of the faith, welcomed. H G. Hobbs, St. Catherine's Road, Long Melford, Sudbury, Suffolk.

"THE TABERNACLE"

Exopus 26.1-6.

In these six verses we have a description of ten curtains which, when coupled together, formed the Tabernacle. This word "tabernacle" signifies a dwelling-place, usually of a tent-like character. Sometimes it is called a tent. But to get a clear idea of what is intended, we should notice a distinction which is made, throughout, between the tabernacle and its "coverings." In verse 7 we read of "a covering upon the tabernacle." The word "covering" there means a "tent"; and we therefore understand that the tabernacle was the dwelling-place with a tent over it. It was well protected, as we shall see later. The first thought therefore to be appropriated is, that the tabernacle—consisting of these curtains— is really the dwelling-place of God. For He said, ch. 25.8, "And let them make Me a sanctuary, that I may dwell among them."

Our next thought is, of whom is this tabernacle a type? A few verses from the New Testament will decide. In I Cor. 6.19 we read, "Know ye not that your body is the temple of the Holy Ghost?" So in 2 Cor. 6.16, "Ye are the temple of the living God." And in I Tim. 3.15, a local assembly is called "a house of God." This then is sufficient to show that the tabernacle is a type of the Church—that is, of all those who are born of the Spirit of God, viewed as one whole.

There were "ten" of these curtains, and the number ten signifies a collective unity and a completeness. An "instrument of ten strings," Psa. 33.2, etc., is a beautiful expression of harmony in praise to God, corresponding, in these days, to an undivided heart in making melody unto the Lord—Eph. 5.19. Ruth 4.2, she took ten men of the elders of the city"; 2 Sam. 18.15, "ten young men that bare Joab's armour"; the ten commandments, Ex. 20; ten pieces of silver, Luke 15; and the final confederacy of ten under Antichrist, Rev. 17.12-14, may well remind us, by contrast, that the Church should be united in faithful allegiance to Christ.

We also notice the prominence of the number five. This reminds us of God's use of little things. David's five stones with which he went out to slay Goliath. The five barley loaves with which the Lord fed five thousand. And in 1 Cor. 14.19, five words with the understanding, in preference to ten thousand that are not understood. These all illustrate the great principle that in the Church God has chosen the foolish, the weak, the poor, the base, to accomplish His work: see 1 Cor. 1.25-29.

The curtains were to be made of "fine twined linen, and blue, and purple, and scarlet." These colours have a significance which has already been established from Scripture: fine linen—righteousness, Rev. 19.8. Blue obedience, Numb. 15.38.39. Purple and scarlet—a kingly position, Matt. 27.28; Mark 15.17. These colours were so wrought as to make "cherubim" upon the curtains. When considering the mercy-seat, we saw that the cherubim—of one piece with it—were typical of the Church. Fittingly, then, we see that these curtains are covered with the same figures. The whole company of those who are united to Christ form the dwelling-place of God. But do we really correspond to these colours? That is God's standpoint: and if any who bare the name of Christ do not answer to it, they may well be concerned as to whether they really are His. Rom. 8.4 and 2 Cor. 5.21 show this as to righteousness; the whole of Rom. 6 also shows it as to righteousness and obedience; and 2 Cor. 10.5 as to obedience. Many other passages of Scripture would bear this out, but some may wonder about a kingly position belonging to us. We must remember that the view inside the tabernacle is that of God's standpoint. In the earth we bear the reproach of Christ, but I Pet. 2.9 gives us the heavenly aspect, "a royal priesthood "; and in Rev. 5.10 we are described as "kings and priests," and we shall "reign on the earth."

We may well pause to consider this interior view of the tabernacle, keeping these characteristics in mind. God arranges for His dwelling-place that the cherubim, woven into the curtains, should present this view to Himself continually. The furniture typifies Christ; but with Him we are seen united on the basis of atonement—on the mercy-seat; united in worship—in the lampstand; eating in fellowship with Him—at the table; and pictured in the curtains everywhere. Christ and His people are thus seen to be the sole objects of God's interest and delight in this sanctuary. Should this not make everyone long to do as Peter says in 2 Pet. 1:5·10, "make your calling and

election sure." And if, by God's grace, we are sure of being His, how such a view encourages our hearts to rejoice in such a position, and walk as strangers and pilgrims in the earth.

The size of the curtains was, of course, decided to conform to the construction of the whole; but for all that, each number has some significance, or at least can give rise to some helpful thought. For instance, if we are unable to see any Scriptural significance in the measurements of the ark, the table, and the incense altar, it may be, seeing that these are typical of Christ, that we are thereby reminded that He is the inscrutable One-" No man knoweth the Son but the Father "-Matt. 11.27. But the twenty and eight cubits (4 times 7) length of the curtains may suggest that God's people are taken from "the four corners of the earth," and when completed will be a perfect whole—John 10.16 and 17.12—seven being the number which suggests perfection; and time in God's arrangements is largely worked out on the number seven. Here are some: seven days—Gen. 1; seven weeks—Lev. 23.15; seven months—Lev. 23.24; seven years—Deut. 15.1; seven times seven years—Lev. 25.8; seventy times seven years—Dan. 9.24-26 (compare also Matt. 18,21-22); and seven thousand years, the whole history of man upon this earth: from Adam to Christ, four thousand; from Christ's first coming to His second coming, two thousand; and from His second coming to the end —Rev. 20—one thousand. (These last figures being only approximate). God's programme is made out and nothing will alter it. Blessed are they who are "in Christ" and can look forward to being with Him in the "new heaven and the new earth wherein dwelleth righteousness.''

The curtains were to be joined in two fives. Five the number of weak or small things, two the number of fellowship, making ten, the larger number of fellowship and completeness.

The arrangement of the loops for coupling allow for an overlap, so that there was no gap. God was particular as to this, so that there was presented the view of a perfect unity.

The "taches" (ver. 6) were hooks. Both a hook and a loop have to be bent. If we would be of service to God in bringing about a unity in His house—for there is no unity to-day—unity in Christ, being members of Himself, is a very different thing from the unity of the faith, which is essential to "a house of God," and which is our responsibility. If then, we are to be of service in this holy

privilege, we must be "bent." Our natural stiffnecked obstinacy, our dislike of being corrected, that abominable pride which forbids altering our course, must be dealt with. As in the case of gold, the fire may be necessary to bring us to yield without being broken under our heavenly Father's discipline. But let us not complain. Peter knew what he was writing about, and had learned to value the fiery trial. He knew that shortly he was to die for his Lord, and the whole of his two epistles are full of the exhortation to accept joyfully the trials and sufferings of this life as witnesses for Christ, in view of the glory that is to be revealed in the day of Christ. Hence his exhortation in the first epistle, ch. 1.6-8.

The final statement in Ex. 26.6 is "and it shall be one tabernacle." At Pentecost there were no Denominations, and there should be none to-day. We are told to do all in the name of the Lord Jesus—Col. 3.17—not in the name of a society or denomination. Every use of a denominanational name tends to put Christ in the background. And every "Society" formed tends to destroy the unity of the Church.

Why are differences perpetuated between God's children? Pride, unwillingness to acknowledge that one is wrong, or to alter one's ways, unwillingness for the reproach of Christ, fear of losing prestige, or love of the things of this life. Oh, that the tabernacle view might fill the hearts of all God's children: causing them to realise their heavenly privilege, to please Him and to seek earnestly after that real unity which can only exist as we all conform to the truth of God's Word. To realise that our heavenly Father delights in this, and that the present disunity is a continual grief to Him; that He may again be able to look down on His people here and see them "one tabernacle" before the Lord Jesus comes to take us to the place which He has gone to prepare.

Addresses of others who would like these papers, and correspondence from any concerned for the unity of the faith, welcomed. H G. Hosss, St. Catherine's Road. Long Melford, Sudbury, Suffolk.

THE TENT of the TABERNACLE.

EXODUS 26.7-13.

Why should there be a "tent" over the tabernacle, seeing that there were two coverings of skin which also went over the whole? Such a question is not irreverent; on the contrary, a humble inquiry into God's arrangements will always be rewarded with a fuller knowledge of His ways.

The word "covering" in verse 7 is the same as the word "tent" in ver. 13: a different word from that used for the "tabernacle." But both words indicate a dwelling-place, and we therefore see that a double aspect is presented. We shall also see that two distinct aspects are presented in the two "coverings": each pair presenting an inside and an outside view, though the goats' hair curtains of the tent were covered by the skin coverings.

In answering our first question we should remember that this arrangement was not a mere whim on the part of Moses, he was commanded to make everything according to the pattern which was showed to him in the mount. If then, God appoints such a thing, we may be sure that there is a reason for it, and by applying our minds and hearts we shall learn something to profit.

There were ELEVEN curtains in the tent as against TEN in the tabernacle. And each curtain of the tent was two cubits longer than those of the tabernacle; thirty as against twenty-eight. From this we see that the tabernacle was completely covered, and therefore presents the heavenly view. It pictures the Church from the standpoint of God's purpose (Rom. 8.30). That to which we shall be brought in resurrection, but that also toward which we should always be striving, as Paul presents it in Phil. 3.10-14.

As we compare the tent with the tabernacle we see that there were some things in which they were alike and some in which they were contrasted. They were both woven (see ch. 35.26), but the coarseness of the goat's hair is a decided contrast to the fine linen. The colour, too, is contrasted: the blue and purple and scarlet, worked in to make cherubim, would have no equal in the goats' hair.

We have already seen that fine linen and wool both picture righteousness, but goat's hair is a contrast to both. We might wonder then if this tent can be a type of the Church. But the goat was a "clean" animal, and was used as a sacrifice, and therefore a type of Christ, suggesting Christ MADE sin for us. This is sufficient to remove all doubt. Nevertheless, the contrasts remain, and we must see what God has to teach through them.

The goat is obstinate and often pugnacious; quite unlike the sheep or the lamb. Its coat is a mixture of colours, black, brown, grey and white; and often in blotches. How different from the pure white wool! But goats' hair, woven into curtains suggests that a change has taken place from the natural state, and in appearance, at least, there would be a difference. The blotches would disappear and a general drabness would take their place. This is not very congratulatory for the Church. No, but if we only saw ourselves as we really are in God's sight, and realised how far we are removed from HIS holiness, we would appreciate the picture and loathe ourselves. Though the glaring sins of our unconverted state have been removed, when we look upon the Church as a whole we must mournfully acknowledge how unlike her Lord she is.

However, the curtains were coupled together and formed ONE tent, just as there was ONE tabernacle (ver. 11). That expresses a unity. At the beginning of the Church period there was a unity, but there was not perfection.

The tabernacle was made by joining the curtains, five and five, and then coupling the two halves by loops and golden taches. The tent, having eleven curtains, was joined five and six, and then coupled by loops and taches of BRASS. The same principle of joining up to form a unity is seen, but brass shows the earthly aspect, whereas gold shows the heavenly. Moreover the five and six, as against the five and five suggests a lack of balance, and the number eleven itself contains a suggestion. In Scripture eleven is mostly found associated with twelve; and as twelve suggests God's government on earth (four times three, three for the Triune God and four for the four corners of the earth), eleven suggests a defect in this respect.

To bear this out, we remember that there were twelve tribes in Israel, but God took the tribe of Levi for the tabernacle service, and therefore when they entered the land, God gave them no possession in it, but distributed them among the others. But, as though He would avoid the number eleven, God divided Joseph's portion into two and gave a part to each of his two sons, so constituting them two tribes, Ephraim and Manasseh. By this means the number twelve was retained.

God's government on earth was committed to Israel, but they failed. When the Church was to be formed, the Lord chose twelve whom He called apostles. These were trusted with God's government of the Church in its earthly pilgrimage. Not the government of the nations, we have nothing to do with that. But before the Church was formed; Judas, by transgression, fell from his position. God, however, knows the end from the beginning, and there was another chosen vessel being prepared, to be called in due time, Saul of Tarsus. Thus when we get the view of the New Jerusalem, in Rev. 21, we have the names of the TWELVE apostles of the Lamb.

The eleven curtains do not typify eleven apostles, but as we see the significance of twelve, so we see the significance of eleven—a defect in government.

The tabernacle presenting the view of God's purpose in the Church, heading up all things in Him, from the heavenly standpoint, does not present the aspect of government; but the TEN curtains there suggest the fact of a complete fellowship. God will see that that is accomplished, but the maintenance of the unity here on earth is entrusted to the Church itself. The apostles were responsible at the first, and those who followed were responsible to maintain what had been established, and so on, right down to the present day. But where is it to be found?

This brings us to another aspect of the case. The tent suggests defects, both in Church government and spiritual condition; and even in the early Church these were seen. But it is quite a common thing to-day for children of God to make those failures an excuse for carelessness and even disobedience: instead of realising that they are written for our admonition and warning, to help and encourage us to avoid them.

Some have argued that the gathering at Corinth was still called a Church when serious failures had come in, to justify the continuance of differences and departures from God's arrangements. The two epistles to Corinth are most definite as to Paul's attitude towards such things. Far from making light of them, he rebuked the believers there very sharply, and called upon them to take drastic action. His severity was the God-appointed means of bringing them to repentance, as the second epistle shows. But such discipline is sadly lacking to-day.

Failures should make us ashamed and bring us to humble and earnest efforts to remove them, but alas, to-day they are used to justify further setting aside of God's Word. Every man does that which is right in his own eyes; and instead of discipline to keep the house of God in order, all kinds of wrongs are allowed in the attempt to maintain "fellowship" at the expense of truth.

The goats' hair curtains did express a unity, and that was seen in the early Church; but there is no unity to-day. In the same denominations there are all kinds of conflicting doctrines and practices, and if one lovingly approaches those who are responsible, he quickly finds a goat-like obstinacy, though it be dressed in spiritual phraseology and loving expressions.

Unity by compromise (Christendom's present attitude) is not unity at all. May the hearts of some of God's children be stirred to pray earnestly for the work of the Holy Spirit to bring deep conviction upon all of the sad travesty of what the Church should be.

Addresses of others who would like these papers, and correspondence from any concerned for the unity of the faith, welcomed. H. G. Hosss, St. Catherine's Road, Long Melford, Sudbury, Suffolk.

THE COVERINGS

Exodus 26.14.

In this verse two "coverings" are prescribed: one of "rams' skins dyed red" and the other of "badgers' skins." We remember that a tabernacle is a dwelling-place and so is a tent, and we notice that the "covering" in verse 7 is really the word "tent." The word used in ver. 14, however, is actually "a covering." So then we have an inside and an outside dwelling-place, and an inside and an outside covering. The two dwelling-places we have seen typify the Church. We may anticipate that the two coverings typify Christ.

The details, when compared with the tabernacle and the tent, will fully bear this out. Both of these were composed of curtains, fastened together so that they represented a collective unity-God's children together forming one Church. But the coverings, though composed of "skins," are only referred to as each being one covering. No sewing together is mentioned, and there is no suggestion of coupling together with loops and taches. Thus Christ, as the ONE who is all in all to His Church, is here presented as its covering. The covering of rams' skins is not to be understood in the sense that His precious blood is the covering for our sins, but as a protection from that which comes from without. On the tabernacle itself, from the weather. (Incidentally, the devil is spoken of as the Prince of the power of the air, in Eph. 2.2). The covering of our sins in the sight of God is presented in the inside view of the tabernacle. That is God's view; and that is where the blood was sprinkled, on the mercy-seat.

The omission of any reference to coupling in this verse, then, speaks volumes when seen in contrast to the tabernacle and the tent. Now let us consider what is stated. The first was of rams' skins. Not bullocks' or sheep's or kids' skins, though these were all sacrificial animals and therefore typical of Christ, but specifically rams' skins. Every animal offered in sacrifice was intended to carry its own peculiar significance; and the ram always has that of the pastoral or shepherd aspect. Ezek. 34 will satisfy any question on this point. There the people of Israel are viewed

as God's flock: and the priests and elders are viewed as the shepherds. Reading through the chapter we see God's displeasure with these shepherds, and His judgment is pronounced against them. But when we come to verses 20-22 we see that the figure is varied in such a way that the shepherds are referred to in terms of rams: "Because ye have thrust with side and with shoulder, and pushed all the diseased with your horns"; and the reference to eating the pasture and fouling the water with their feet in verses 17-19 are of a similar nature.

If the "rams" used their horns at all, it should have been in defence of the flock; but they had used their power (of which the "horn" is a symbol) to their own selfish and cruel ends. But Christ is the Good Shepherd which gave His life for the sheep—John 10.11. And the context there not only presents Him as laying down His life in sacrifice, but as willing to face the wolf when the hirelings would flee. David illustrates the same precious view. He slew both the lion and the bear and delivered the lamb—I Sam. 17.34.35. And 2 Tim. 4.16-17 shows the Lord's like deliverance of His beloved servant. These things, then, help us to see in the covering of rams' skins—Christ as the Good Shepherd protecting His Church from the powers of the devil.

But the skins were dyed red. We have before seen that red is the colour which signifies blood, and therefore the atoning work of Christ must be recognised here. But note a somewhat fine distinction. The difference between the inside and the outside views is expressed throughout the design: not only in the tabernacle itself, but in the court as well. We should therefore preserve this distinction with regard to the coverings. While the "red" speaks of atonement, the "covering of rams' skins," as a covering, does not speak of the covering of our sins; but now that the Church has been established, after His resurrection He spreads His pastoral canopy of protection over us. with the continual reminder that His blood was shed for us, and we therefore need no fuller proof of His unfailing love. He who faced the wrath of God on account of our sins, will certainly not fail us in the hour of Satan's attack, who is already a half-vanguished foe. As to the "badgers' skins," some have suggested that it should be "whale" here. It is difficult to decide the meaning of some of the words in Scripture—animals, trees, musical instruments, and such like, which are not referred to often. In the case of the badger, apart from the tabernacle references we only find it in Ezek. 16.10, where God, speaking of Israel in the wilderness, says, "I shod you with badgers' skin." We would certainly expect that the badger would be more likely here than the whale, and the use of the skin presents the thought of durability, which is helpful as to the covering of the tabernacle.

Whether the hair was left on the badgers' skins or not, we do not know, but the general appearance of the animal is suggestive, as well as its character. Like the goat's hair, the colours are somewhat drab and a contrast to the white wool of the sheep. This is not God's view of His spotless Son, but it was man's view of Him: when they saw Him, there was no beauty in Him that caused them to desire Him, and finally they gave Him the death of a criminal.

As to its character, there is also a suggestion. The badger lives a retiring and inoffensive life, but when on the defensive is very fierce, and will keep off several dogs of its own size. Christ is the Lamb of God from the sacrificial standpoint, but He is the Lion of the tribe of Judah from the judgment standpoint. We are not to conclude from this that the cause of Christ and His Church is to be maintained by the sword of steel, but Eph. 6 shows us that with spiritual weapons we are to fight against spiritual enemies; and Christ, as the Captain of our salvation will show Himself strong in behalf of those that put their trust in Him.

Summing up this part of the structure we see that we have two views of the dwelling-place, the inner and the outer; and two views of the coverings, the inner and the outer. And we cannot but be impressed with the fact that God designed that which was to be able to weather the storms—sand storms as well as rain—as it passed through the desert. And ample provision has been made for us too in the Person of our risen Lord to bring us

through and to present us, the many sons, faultless in the presence of His Father, with exceeding joy. Should not this encourage us to be strong in the Lord and in the power of His might?

But a further word may be seasonable as to appearance. The only parts of the tabernacle and its court which were attractive to the eye, from wihout, were those that were typical of Christ in His mediatorial office—a beautiful attraction to a sin-burdened soul. In the tabernacle itself He is seen as the "Door,"—a beautiful coloured curtain. The rest was all covered by the badgers' skins. What a contrast to Christendom to-day! Grand buildings, glorious robes, costly musical instruments; none of these were known in the Church as Christ established it. Indeed there were no special buildings used for meeting in-and there were large gatherings of the saints in many cities—they met in the houses of those who valued the privilege of being hosts of the Church. This maintained the pilgrim aspect of the Church's calling, or helped so to do. Today all is changed. In every respect the pattern which God gave has been put aside to make room for man's arrangements in conformity to this world.

The HIDDEN man of the heart is what God delights in, and let us delight ourselves in the internal view of the tabernacle. Let us rejoice in that glorious conformity to God's beloved Son to which we shall be brought; for God sees the end as already accomplished, so sure is it in His eternal purpose. In the light of this, the tinsel of this world fades into nothing—and worse than nothing—and our pilgrim calling on the way to heavenly glory is valued the more.

Addresses of others who would like these papers, and correspondence from any concerned for the unity of the faith, welcomed. U. G. Hosss, St. Catherine's Road. Long Melford, Sudbury, Suffolk.

THE BOARDS AND SOCKETS

Exodus 26.15-25.

The boards of the tabernacle were the rigid part of its construction and gave it its shape. They formed the walls of it.

They were to be made of shittim wood, the same wood as the ark, and indeed, the same as used throughout. Its nature suggesting the opposite to the cedar, nothing of greatness or strength; but rather of humiliation. Thus the believer, in his present condition, is typified. To use another figure, Paul says in 2 Cor. 4.7, "But we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us"—referring to the Gospel which was committed to him. Our pilgrim, or wilderness condition is presented in contrast to the future glory which is typified in Solomon's temple, where no shittim wood was used.

But the wood was not seen, for the boards were covered all over with gold. And gold, as we have seen, suggests heavenly glory. Not that glorified, or resurrection, bodies are typified; but there is a glory that belongs to children of God, even in this time of sojourning in the earth. The Lord said, in John 17.22, "The glory which Thou gavest Me I have given them." He had no glory like that of an earthly king, nor had He any position of honour among men. But in His position of subjection and dependence upon His Father, He received from Him that power whereby He fulfilled all the will of His Father, and this was His glory. This power He also transmitted to His disciples, enabling them to take the same standpoint as Himself, though they did not manifest the same perfection. 2 Thess. 1.12 shows that not only should the name of our Lord Jesus Christ be glorified in us, but that if that be so, we are "glorified in Him." What an incentive to glorify His name.

The boards being "covered" with gold implies that the glory is not inherent in us, but is given, put upon us. It is the manifestation of God's grace by the power of the Holy Spirit. So far as the words of Scripture go, there is no difference between the composition of the boards and the composition of the ark. Yet we know that our glory does not compare with the glory of His perfect life Whom the ark typified. But, again, the interior view of the tabernacle, presents God's view of us. The precious blood of Christ having dealt with all our blemishes and shortcomings, and all our imperfections having been blotted out by it, God anticipates what we shall be when we are fully conformed to the image of His Son.

Then we are told that each board had two "tenons." and the Hebrew word used, as the margin shows, is "hands." These were to fit into the sockets which gave them stability. The sockets were made of silver; and we have before seen that silver was the purchase metal. and the same word is used, in Hebrew, for money. These therefore typify redemption, and illustrate the fact that our standing in the presence of God is redemption by the precious blood of Christ-I Peter 1.18, 19. There is no other ground of acceptance before God, but, glory to His name, this is all-sufficient for the vilest sinner who truly repents and believes on Him. The "two hands" of each board suggesting our appropriation of this great blessing, by faith. Each board has its own two hands (ver. 17), indicating that there must be a personal faith. Nothing is done "by proxy" in God's arrangements, nor will He accept the promises of "sponsors" that you will believe. His promise is that everyone that believes on His Son shall have everlasting life.

We are next told that there were to be twenty boards for the south side with their forty sockets, and the same for the north side. The boards being one and a half cubits wide, this makes the length of each side thirty cubits. But for the west side there was a special arrangement, which is somewhat strange. It seems that God intended the width to be ten cubits, as we shall see later. But six boards would only be nine cubits, and seven would be ten and a half. He could have ordered the boards to be one cubit wide, or two cubits, then the exact width could be obtained easily. God, the Architect of the universe, makes no mistakes, nor is there any part of His work that disagrees with another. There is a reason for everything

that He does, and that which is beyond our understanding and looks a failure, will be seen in the coming day to be a manifestation of His supreme wisdom. So He arranged for the west side six boards and two "corner boards."

How these corners were fitted together we are not told, excepting that they were "coupled together" into one ring. Thus, when the whole was erected, there was no suggestion of independence, they were all secured to each other so that it was one firm structure. There are some valuable lessons here for us. For one thing, God would not have any of His children to be independent of the rest. No "free lances," as some are pleased to call themselves. If some are compelled for Scriptural reasons to take a path of separation from others, that is a cause for grief. We should all be "one," speaking the same thing, and with one mind and one mouth glorifying God. See John 17.21; 1 Cor. 1.10; 12 14-20; Rom. 15.5-6.

Moreover, the lack of instruction as to how the corners were set up makes it impossible to make a correct picture or model. The serpent of brass which was used by God in the wilderness for the healing of the people, and which is a type of Christ (Numb. 21:4-9 and John 3.14-15), afterwards was worshipped by the people (2 Kings 18.4). There is always a danger of such things being misused. Though they may not be worshipped, they occupy the mind with the material side of things and attract the eye; but God intends us to be occupied with the spiritual lessons that these things are intended to express. For its size, the tabernacle was a very costly piece of work, but its costliness was nothing compared with the work of Christ and the position of unspeakable blessing, glory and privilege to which those who believe in Him are brought.

But there is still a further lesson involved. As we have seen, God could easily have avoided the irregularity by having the boards one or two cubits wide. Why then did He not do so? The tabernacle typifies the Church in its wilderness experience. Solomon's temple typifies it in its future glory, when Christ returns to reign upon the earth. In the temple there was no irregularity, and there will be none in the Church in that day. But in our present experience we shall always have manifestations of our

imperfectness, and this should keep us all humble and help us to bear with one another. We must, however, discriminate here also. It is one thing to bear with each other's shortcomings, when they are accompanied with a tenderness of heart that acknowledges the failure and welcomes the timely exhortation of a fellow disciple. This is God's appointment as the means of keeping the unity of the Spirit. But He nowhere encourages the present condition of compromise with unsound doctrine and disobedience to His ordinances. This is what has brought about the sad confusion among His people. Paul, who had special guidance from God for the establishment and maintenance of churches, shows that only by strictness of discipline, yea, even severity, could it be accomplished. This can be seen in all his epistles.

We read nothing of boards for the east end of the tabernacle; this was closed by a curtain. But we now have a general idea of the shape and size of it, and can thereby meditate on the theme in general. It was to be a sanctuary that God might dwell there. This shows the purpose of the Church to-day. A company of people brought together and made one for a dwelling place for God. The walls typified these people, each standing on the sockets that represent the redempt on accomplished in the blood of Christ—a sure foundation. In ver. 15 we are particularly told, "Thou shalt make boards . . . standing up." What a blessed thing to be able to stand up in the presence of God without being fearful or ashamed. This boldness is the precious privilege of all who are resting on the redemption which is in Christ Jesus. The furniture, as we have seen, typifies Christ and His people in union with Him and in fellowship with the Father. The curtains above again typify the Church: so that from God's standpoint, from between the cherubin, Christ and the Church are the only things to be seen. And if God arranges such a building to be His dwelling place, what shall be our chief delight? Shall it not be to dwell where He dwells, and delight in that in which He delights? Surely we could have no greater privilege.

Addresses of others who would like these papers, and correspondence from any concerned for the unity of the faith welcomed. H. G. Hosss, St. Catherine's Road, Long Melford, Sudbury, Suffolk.

THE FORM of the TABERNACLE and its COURT

EXODUS, ch. 25-27.

The diagrams contained in this paper are with a view to helping any who are not acquainted with the general lay-out of this sanctuary. They are drawn with the fact in mind that God, in His wisdom, has withheld certain details from us, so that it is impossible to make a correct picture or model. But we are given sufficient detail for a general idea of the structure, which is all that is needed for a spiritual appreciation of the truth which the Divine Architect intended to express in figure.

The principle of atonement and of a dwelling-place for God are the things that will be of value to us, rather than to have the mind occupied with material beauty or structural exactness.

At the same time, the omission of details has something to teach us; for instance, the boards at the corners of the Tabernacle may be intentionally designed to give a suggestion of imperfection in the Church while in its pilgrimage.

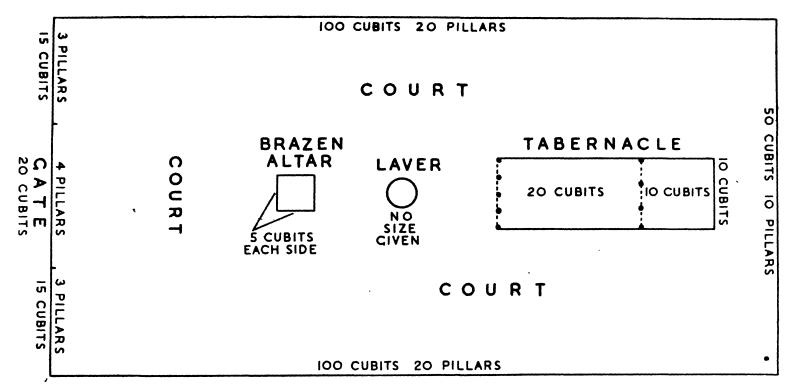
Here are a few things concerning which the full details are not given.

We are not told how the corner boards were placed in their positions, nor how the "ring" was made to couple them together.

Nor whether there were two pillars or one at each corner of the court.

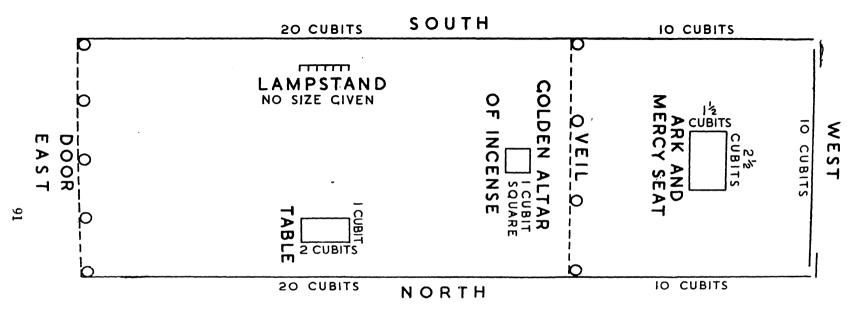
We are not told the shape and size of the laver. Nor of the sockets.

Nor are we given a description of the pillars of the court, yet with a little searching we can find a precious lesson in humility.



PLAN OF THE TABERNACLE AND ITS COURT.

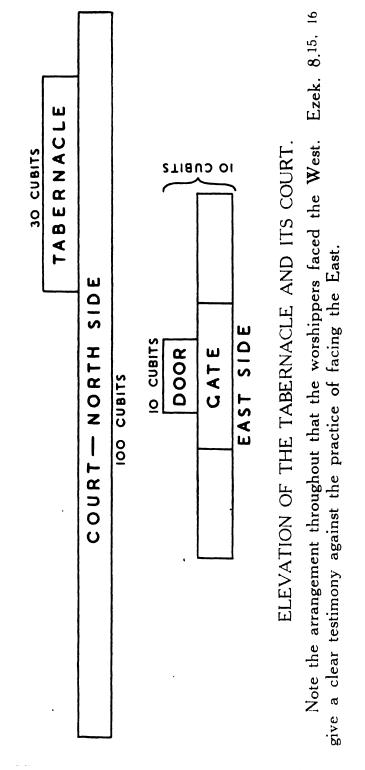
The pillars are not shown because their exact position is not stated. Though we may expect that the curtains would be hung outside, we are not told; nor are we told how the corners were arranged.



PLAN OF THE TABERNACLE.

The gaps at the west corners are intended to express the fact that we are not given clear instructions as to the corner boards.

(A "cubit" is estimated to be about 15 or 16 inches and a "great cubit" about 19 or 20 inches).



Addresses of others who would like these papers, and correspondence from any concerned for the unity of the faith, welcomed. H. G. Hosss, St. Catherine's Road Long Melford, Sudbury, Suffolk.

T. 21.

THE BARS

EXODUS 26.26-30.

The all-wise Designer of this tabernacle has made full provision for every need. Not only were the boards provided with heavy sockets to give them a good foundation and stability, but bars were also provided to bind the boards together, thus making one united whole. Ch. 38.31 also reveals that there were pins, implying cords as well, to stay the boards against the winds. So in the spiritual sphere, it is not sufficient for a believer to have Christ as his foundation, he needs God's appointed means of bonding together with other believers to form the unity which is His intention for His people, "that they all may be one, . . . that the WORLD may believe that Thou hast sent Me " (John 17:21). To be content to know that Christ is my all in all as a foundation, without being concerned for that unity with others, which is so dear to the heart of our Lord, not only betrays a poverty of love, but of wisdom, too: for "unity is strength," and what is expressed in type in the bars is true in spiritual experience. We need one another, and we need the appointed means of spiritual help to maintain a united front against the enemy.

Now shall we see what the bars have to teach us as to this means of strength?

We see that they were made of the same materials as the boards and the furniture in the Tabernacle—shittim wood covered with gold. The furniture, we have seen, typified Christ, and the boards typified the members of His Church, standing upon His redemption. Both with a condition of humiliation, but with a glory that is not of this world. We may therefore conclude that the bars typify either Christ or the members of His Church.

There were five bars to each side; but the middle bar was made distinct from the others in that it reached from end to end. We may well conclude, then, that this centre one represents Christ, and that the four shorter ones represent some who have special responsibilities in the building and maintaining of His Church. As the four bars did not reach from end to end, we may assume that they were half the length of the middle one and were placed two at

the top and two at the bottom. It has been suggested that the middle bar passed through the boards themselves. But there is no support for the thought in the wording of the Hebrew, and the instructions as to the rings makes no distinction from the others. We are safe in concluding that they were all secured by the rings of gold—typifying a glorious bond of unity that is "endless." But have we any guidance in Scripture as to who are typified in the four short bars? Eph. 4.11 certainly reveals four gifts of Christ to His Church, and the context particularly speaks of building and unity. There seems to be no better interpretation than this, and we may profitably consider it further.

The "types" in Scripture afford us food for meditation and, like parables, present to our minds a more concrete view of spiritual truth. But we must have an authority for the interpretation that is given to the type, and that authority is found in the teaching of the New Testament. Moreover, it is not sufficient for us to rejoice in the "picture" of unity presented in the type, and to be unconcerned for the DISunity that exists to-day. In Ezekiel's day they listened to him as one that had a lovely song (Ezek. 33.32). But God had respect unto those that sighed and cried for the abominations (Ezek. 9.4). These papers are not merely for entertainment, but call to exercise of heart. Therefore let us consider Eph. 4 as a passage which forms a basis for God's teaching as to unity. Verses 1-15 show that the unity under consideration is not merely the fact that we are "one in Christ," but a unity that is manifest in that we hold the same doctrine and are one in practice. What then is the appointed means to this unity which is typified in the bars?

In the first place, Christ—the long bar—must have His rightful place and the authority of His word must not be diminished (Matt. 5.19; Col. 3.16). There must also be a personal contact between Him and each member, so that I is power is realised (I Cor. 1.30; Col. 2.8, 9, 19). Then, the short bars—the "apostles," the "prophets," the "evangelists," and the "pastors and teachers." (A pastor and teacher being one person). *The apostles and prophets

^{*}The word "apostle" means "one sent with authority." An apostle of Christ was one who had "seen" the Lord (1 Cor. 9.1). A prophet is one had receives revelations from God (1 Sam. 9.9).

had the "mystery" revealed to them by the Spirit (Eph. 3.5), and they were the foundation of the Church (Eph. 2.20). They have passed away, and God gives us no encouragement to expect prophets in the last days, but only false prophets. Nevertheless the foundation laid by them in the New Testament remains, and whatever is acceptable to God in the present conditions is built upon their testimony. And, only when God's children as a whole return to their teaching can there be the unity of which we are speaking -" the unity of the faith." Next we have evangelists, who, as the word signifies, do the evangelizing; that is, not those who among other things preached the Gospel, but who are particularly set apart by God for that work. Timothy was not an evangelist, but he accompanied Paul in his Gospel labours, and when given the responsibility for the Church at Ephesus he was told also to "do the work of an evangelist '' (2 Tim. 4.5). Philip, however, is called an evangelist (Acts 21.8), and the 8th chapter shows that this was his calling. There we are told in four places that he "preached" the Gospel (verses 12, 35 and 40 using the word "evangelize," and ver. 5 the word to "proclaim"). He prepared the way for the apostles, whose responsibility it was to follow up the work while he continued to evangelize in other places.

Lastly, we have pastors and teachers. A pastor is simply a shepherd. That is the meaning of the word. Now, as apostles and prophets are no longer here, we need to consider what God's word has to teach us concerning these last days; for these gifts are in some way to operate to the end of this dispensation, as it is said in Eph. 4.13, "Till we all come into the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." In the early churches there were "elders" appointed by the apostles (Acts 14.23). Paul, having established a church in the truth, would leave it under the charge of these, who were also called "overseers" (comp. Acts 20, ver. 17, with ver. 28). This word "overseer" being the actual word used in 1 Tim. 3.1 and Titus 1.7 which is rendered "bishop." From this comparison it is clear that the elders were the overseers or bishops. Now in Acts 20.28 and 1 Peter 5.1-4 these elders

were exhorted to "feed the flock." So that at that time the elders were the pastors, though they are not referred to by that name How different was this arrangement from present-day arrangements, where, on the one hand, we have a so-called "Bishop" who has the oversight of a "diocese" (a group of "parishes"), whereas in Scripture there were always several bishops in one local church. And, on the other hand, one who takes the responsibility of a gathering and has the title "Pastor," with several "elders" to assist him.

But one thing more should be observed, that is, that whereas pastors and teachers are Christ's gift till the body is complete, we read nothing about elders from the time when all in Asia turned away from Paul (2 Tim. 1.15) except that in John's second and third epistles he calls himself an elder. Elders were only appointed by apostles or those like Timothy and Titus, who were delegated by an apostle to do so. In view of this it seems that elders cannot be appointed again, as no one carries the authority for so doing. What then is God's provision for to-day? The epistles to Timothy and Ttius, and the seven epistles in Rev. 2 and 3 show the last view of church management. One man is held responsible by the Lord for all that goes on. He is not CALLED a Pastor, but as we saw in Acts 20 and I Peter 5, those who were elders were to feed the flock, "not for filthy lucre but as ensamples "; so a pastor is a shepherd, not merely in name but in heart. One who, like the Chief Shepherd, loves the flock.

Thus, with the foundation of the apostles and prophets and their writings remaining, and the continuance of pastors and teachers, we have the Lord's provision, till He comes.

Obviously, a true pastor and teacher will feed his flock on the pure word of God. He will see that they are nourished up in the word of faith and sound doctrine. The word of Christ and of His apostles will be the sole authority for all that is taught; and by that means the end will be accomplished. For a fair examination of Eph. 4 leaves no doubt that we SHALL all come into "the unity of the faith" before the Lord comes.

May the bars in the Tabernacle speak. Let prejudice and compromise alike be put away. Let there be a genuine desire for the unity that God appoints. Not merely in word, but in deed and in truth.

Addresses of others who would like these papers, and correspondence from any concerned for the unity of the faith welcomed. H. G. Hobbs, St. Catherine's Road, Long Melford Sidbury, Suffolk

THE VAIL

EXODUS 26.31-33.

The vail affords a most interesting and should be a most heart-affecting study, as we follow it through the Scriptures. We are not left in any doubt as to this speaking of Christ, for in Heb. 10.19-22 we read, "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 vail, that is to say, His flesh: and having an High Priest over the house of God; let us draw near," etc. This gives us a key, not only to the fact that the vail is a type of Christ, but to the reason for it being placed where it was. Having thus established its significance, we can proceed to enjoy the details as the Holy Spirit has given them, interpreting them in accord with that which we have already learned.

The coloured materials are mentioned first, so that our minds are at once directed to the personal glory of our Lord. The blue, as we have seen, speaks of Him as the One who "came down from heaven"; and as the One who was obedient to the law in all things, according to Num. 15.³⁸⁻⁴⁰. The purple and scarlet speak of His royal birth; reminding us that though He came into this world in the humblest of circumstances, He was, nevertheless, born King of the Jews. By actual descent He had the right to the throne of Israel. Then there was the fine twined linen, speaking of His perfect righteousness.

Now we are told, "with cherubim shall it be made." When we considered the cherubim on the mercy-seat, we saw that they were typical of the Church. There, they were seen to be resting on Christ; here, they are seen as woven into the vail, thus expressing another aspect of truth. If we have first realised our acceptance and security in the presence of God by resting upon the atoning blood of Christ—of which the mercy seat speaks, we ought to go on to realise something of what it means to be "in Christ"—an expression which occurs frequently in the New Testament epistles.

Let us consider two statements together first, which cover a tremendous range. Eph. 1.4 says, "According as

He hath chosen us in Him before the foundation of the world," and ver. 10 says, "That in the dispensation of the fulness of times He might gather together in one all things in Christ." Here is presented the purpose of God in Christ and His people, from everlasting to everlasting. Before the world was, God made His plan which as the ages roll by is gradually unfolded, until that glorious "new heaven and new earth" come into being and we shall reach the consummation of all things being headed up in Christ. This is the glorious prospect of those who have come to rest upon Christ as their only hope of escape from eternal judgment.

Thus in the Tabernacle, God has continually before His eye, as it were, this all-embracing view. For this vail, as we shall see, was hung up immediately before the mercy seat where God manifested His presence.

But as to this wonderful truth, we need to be careful not to make any confusion by assuming anything without the authority of the New Testament. Heb. 10 has told us that the vail was "His flesh," but we could not be "in Christ "while He was in this earth in a body of flesh and blood like unto His brethren. Eph. 2.5, 6 makes it plain that we were not "in Christ" until we were "quickened" by the Spirit of God. That is, when the Holy Spirit came into us to abide, and we had a new life—we were born again. That was after Christ rose from the dead: and it is in this resurrection sphere that we are in Him, in a spiritual sense. This is a mystery which is explained in Eph. 3.6. We are of that "body" which consists of all who believe on the Lord Jesus, a body in which we are the members and He is the head, from Whom all the body is supplied with that spiritual nourishment which sustains it and makes it to grow—Eph. 4.15, 16.

From this we arrive at the thought that if God arranged for this vail to be always before Him in the Tabernacle, and that was only a type of the reality, what is His joy to-day when He sees His children fulfilling their calling as members of Christ and "growing up into Him in all things"?

The vail was to be hung on "four pillars of shittim wood overlaid with gold." These pillars were, like the boards.

standing on four sockets of silver. And as the silver sockets were typical of redemption, we may conclude that these pillars, like the boards, are typical of God's people. The vail was suspended from the pillars by hooks of gold; thus everything speaks of heavenly glory in this inside scene. Silver was only used as a foundation; expressive of the fact that redemption-by the blood of Christ-is the sole foundation of our hopes. But do not we see here expressed a blessed and glorious privilege that belongs to all the redeemed? Not to a special class only, for we have seen the significance of the number four-those who are gathered from the four corners of the earth. Theirs is the right to stand before God and continually present to Him in their worship that "mystery" of love, wisdom and power—Christ and His Church. God never tires of it, and neither should we. What a blessed privilege to be "in Christ!"

Ver. 33 helps us to see something more of the general arrangement of the Tabernacle. From previous studies we have seen that it was thirty cubits long and ten wide. Now we see that it was divided inside by the vail, into two compartments. The outer one was called "the holy place," and the inner one was called "the most holy" or "holy of holies." The ark with the mercy seat on top of it was placed "within the vail," that is, in the most holy place.

But the vail was not placed in the middle, so that the two compartments were the same size. It was to be hung up "under the taches." The "taches" were those golden hooks which were used to couple together the two sets of curtains which composed the tabernacle. The whole building was thirty cubits long when erected, but the "tabernacle," that is the curtain arrangement which went over the boards, was forty cubits long. The taches would therefore be twenty cubits from the front, with ten cubits of the curtains hanging over the back. This made the holy of holies ten cubits long and ten wide, and as the boards were ten cubits high, that would also be the height of the most holy place.

From these details we see that the length and breadth and height of the most holy place were equal— $10 \times 10 \times 10$ = 1,000. Both in Greek and Hebrew a thousand is the

highest actual number. There is a word for a myriad, which is not an actual number, but any great multitude, such as myriads of stars, without signifying how many. In Bible language, if we want to say a million, we must say a thousand thousand. Thus a thousand is the largest actual number. This carries a suggestion of finality. This is the place where GOD dwells. To reach the presence of God is finality—there is nothing beyond that. lasting to everlasting Thou art God." He inhabits eternity. To us, incomprehensible—He Himself comprehends eternity and space, which are alike altogether beyond us. Yet it is possible to know Him, even now, and to have fellowship with Him. "And this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent." Who can measure the glory and blessedness involved in the wonderful salvation which is in Christ Jesus

That this arrangement of length and breadth and height being equal is not mere coincidence is borne out by later revelations of the mind of God. When Solomon built the temple, he made the most holy place twenty cubits each way. The same form, but each measurement doubled. But when we come to Rev. 21, though the same form is preserved, the dimensions are so increased as to be beyond our minds to receive. The measurements there work out to about one thousand five hundred miles each way!! From our knowledge of geography we may be able to imagine something of such a length upon the surface of the earth, but who can imagine it in height?

But that is the place which our Lord has gone to prepare for us, of which the holy of holies is but a foreshadowing. That is the place where God will dwell with His redeemed people, where God shall be all in all.

We shall reach finality then. But it will not be a finality of limitations; in the new heaven and the new earth there will be limitless scope for the full exercise of all our recreated faculties in the worship and enjoyment and service of God.

100

Addresses of others who would like these papers, and correspondence from any concerned for the unity of the faith, welcomed. H. G. Hobbs, St. Catherine's Road, Long Melford, Sudbury, Suffolk.

THE VAIL (continued)

EXODUS 26.31-33.

In the New Testament we see that the Holy Spirit has used the vail in two distinct ways. In Eph. 2.^{14, 15} it is used as a figure of the Law, which stands as a barrier between God and men, inasmuch as all men have broken the law and are therefore in a criminal position before Him until a reconciliation is made. The same passage showing that this reconciliation can be enjoyed and we can be brought near by the blood of Christ. Col. 2.¹⁴ bears the same testimony, both passages presenting the law as an "enemy" to us.

Heb. 9.1-10 also refers to this aspect, but from a dispensational standpoint. It alludes to the arrangement that God appointed for the day of atonement in Israel's economy, which is given in Lev. 16. God had said, "Let them make me a sanctuary that I may dwell among them," but though He dwelt among them, there was always a sense of distance impressed upon the people by this fact that He only spoke with Moses or with Aaron from within the vail. And that none dared enter within the vail except the high priest, and that only once in the year.

But Eph. 2 and Col. 2 have shown us that the enmity of the law, typified in the vail, has been abolished by the death of Christ, and we have now a very precious sense of nearness. Heb. 9.8-10 shews that the old sense of distance was intended to remain "until the time of reformation"; that is, the time when God would bring about a change from those sacrificial arrangements by the accomplishment of the one true sacrifice of Christ Himself. So that now in the present dispensation (economy) the distance is no longer felt, because a real atonement has been made, in contrast to those which were only a foreshadowing.

But Heb. 10.20 shows that the vail was a type of Christ's "flesh": and evidently refers to the fact that when He died the vail in the temple was rent from top to bottom (Matt. 27.51). This rending from top to bottom was an act of God, with an important significance. It showed that God had finished with that building and all the arrange-

ments pertaining to it. The old economy had come to an end. The Lord had said to those who had profaned the temple. "It is written, My house shall be called the house of prayer, but ye have made it a den of thieves". Their attitude towards God's house found its expression in their attitude towards His Son: they crucified Him.

But this act of judgment upon the vail, showing God's rejection of the whole position, also showed an act of judgment upon the One of whom the vail was a type. God's sword awoke against His Shepherd: the Shepherd was smitten on behalf of the sheep, and with His stripe we are healed (Zech. 13.7; Isa. 53.5).

Thus the two views of the vail are seen to combine. It typified the law and it typified His flesh. And, indeed, what fuller expression was there ever seen of the law of God than that which was given in the life of Christ, as He walked this earth in the flesh?

The whole of the testimony is one. There is one way, and one way only into the presence of God; that is through the death of Christ. His death destroyed the enmity of the law which condemned us, and all that believe in Him can have the boldness of access to God in the heavenly places, as shown in Heb. 10. But there are those who do not believe this testimony as to the atoning death of Christ, they regard Him as simply one who died a martyr to His cause. They expect to attain to the presence of God by taking Christ as an example. The vail UNrent was a barrier. The life of Christ apart from His bearing of our sins under the curse of God upon the tree is a barrier, too. For that perfect life has shown us what God rightly demands of all. And who will dare to say that they have kept the law as Christ did? To entertain such thoughts is but to add sin to sin. And all who take such a standpoint will suffer the righteous wrath of God eternally.

THE DOOR

Exodus 26.36-37.

The "door" was "an hanging," similar in material and colour to the vail. We therefore, at once, take this to be another type of our Lord and Saviour. And we are not left in any doubt as to this either, for He said (John 10.9), "I am the door; by Me if any man enter in he shall be saved". So then, if we enter in by the door and the vail is rent, we have direct access to God. What a glorious privilege!

But while the vail and the door are so much alike, there was an important difference. The vail was made "with cherubim," but we read nothing to this effect about the door. The "mystery" that Jews and Gentiles are now of one body "in Christ" was not revealed in other ages, as it was afterwards revealed to God's holy apostles and prophets by the Spirit. Nor is it now a thing to be appreciated by the world. The vail presents the view in the presence of God, the door presents the testimony given to the world. God delights in our making mention of His purpose concerning us in Christ, but to the world we are to present Christ and Him alone as the one hope for sinful men.

We notice too that, whereas the vail was supported on four pillars, the door was supported on five. We have seen that five is a number that suggests God's use of weak things (1 Sam. 17.40; John 6.9; 1 Cor. 14.19), and it is in a context of the preaching of the cross of Christ that Paul says, "God hath chosen the weak things of the world to confound the things which are mighty" (1 Cor. 1.27). But though the number suggests weakness, the term "pillar" suggests strength. So in 1 Cor. 1.25 we read, "the weakness of God is stronger than men." That which neither God's own law nor the wisdom of men has been able to accomplish, He has accomplished through "the foolishness of preaching "by those who are willing to be "fools for Christ's sake ''. And though such have been weak from the standpoint of men, yet neither prison, persecution nor death has been able to withstand their testimony; it has proved itself to be the power of God unto salvation to all that believe.

These pillars, we notice, were to be overlaid with gold; and if we follow the rule that gold was seen only within the tabernacle, it would suggest that the door was hung on the outside of the pillars, so that the pillars themselves were hidden from view. What a sad mistake is made when this principle is reversed and the preacher comes into prominence. If this happens, it must of necessity, in some measure, hinder the full view of Christ.

We are also told that the pillars were to stand on sockets of brass, not of silver like the boards. Again, we observe the distinction between the inside and the outside views. Brass is the predominant metal in the court: which is the outside view. Or, we may say, the earthly view in contrast to the heavenly. The altar and the laver and the sockets for the pillars of the court were of brass; in contrast to the furniture within the Tabernacle.

The comparison of the four pillars of the vail with the five pillars of the door help us to appreciate the significance of brass. In the pillars of the vail we see our position in the presence of God, where the only foundation is redemption-sockets of silver. In the pillars of the door we see ourselves as upholding the testimony of Christ to those without, as the only way to God. In upholding this testimony we need the same power of continuance which was manifested in the Lord Himself—" The Faithful and True Witness". Here are a few passages that will show the significance of brass: Lev. 26.19; Job 40.18: 41.27; Isa. 45.2: 48.4; Jer. 1.18. Power to withstand and endure are the outstanding features. This was seen in perfection in our Lord Jesus, and it is only as we stand in His strength that we shall be able to withstand the onslaughts of the adversaries, or endure the long sustained strain of attrition. Eph. 6.10-18 and Col. 2.6-10 may be taken as examples of these principles. What a completeness we have in Christ!

Thanks be to God, the One who is sufficient for our standing in His presence, is sufficient for our standing in the presence of men. May we glory in our privileges of upholding Christ, both before God in our heavenly worship and before men as the only One who can meet the need of perishing souls.

104

Addresses of others who would like these papers, and correspondence from any concerned for the unity of the faith, welcomed. H. G. Hobbs, St. Catherine's Road, Long Melford, Sudbury, Suffolk.

THE BRASEN ALTAR

Exodus 27.1-8.

In the arrangement of the Tabernacle we saw that God commenced the instructions from the ark, the place where He promised to meet with Mosés on behalf of the people. Then the other articles of furniture were described, and lastly the form of the Tabernacle itself. And the same mode of procedure is seen in the court. The pillars and curtains were not first, but the altar. Both the ark and the altar typify Christ. And He is the one mediator between God and men. Thus God starts from Himself and reveals Himself through Christ, who is the solely essential One in the plan of God. Everything else is, we may say, incidental.

Moreover, when we consider the fulness that is expressed in the Tabernacle and its furniture, our hearts and minds must be impressed with the wonder and glory of it all. We think of the position of those who are typified in the cherubim—" in Christ"—and we may well ask, How can sinful man ever come to such a position! The interest thus being aroused and the heart attracted, God then leads on to the fuller revelation of the way of acceptance.

Although we read nothing for the present about a sacrifice, the mere mention of the word "altar" implies it. To the Hebrew it would be more so than to us. Not only were they familiar with the history of their fathers who built altars to sacrifice to the Lord, but their word for altar is produced from the word for "sacrifice." It means "a place, or instrument, of sacrifice."

Though the sacrifice is not mentioned in the passage before us, in the altar itself we have details which are worthy of close attention, relating to the death of Christ. In the first place, we need to be sure that it is a type of Christ. We are helped as to this by noticing that there is a consistency of arrangement throughout as to what things were allowed to make contact with the ground. Everything that typified Christ rested directly on the ground; but everything that typified children of God rested on some-

it. The boards and pillars rested on sockets, and the sockets typify Christ. Following this rule, we note that there was no foundation under the altar, it rested directly on the ground. It is not difficult to see that there is a significance in this rule. Christ is the One of whom it is said, "holy, harmless, undefiled, separate from sinners." He moved in the earth, the Friend of sinners, but never was contaminated by the contact. We cannot claim such a description, for we know that we need continually "the washing of water by the word." And our only protection from contamination is by having Christ between us and

the world in all our intercourse with it. The Tabernacle presents the position as it should be, and the provision that God has made for us, the responsibility to avail our-

selves of it is ours.

thing that was typical of Christ. All the furniture typified Christ and made contact with the ground; but the cherubim, typifying the Church, were on the mercy-seat. The lampstand stood on the ground, the branches came out of

The first verse tells us that the altar was to be made of shittim wood. Is it not remarkable that wood of any kind should be used in the construction of such a thing? It is true we are told in ver. 2 that it was to be covered with brass: but who would think of making a furnace of such materials? And the altar may well be compared with a furnace, for it was capable of burning a whole bullock. There must be a reason for such a prescription

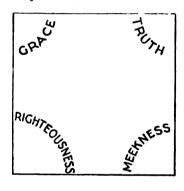
with a furnace, for it was capable of burning a whole bullock. There must be a reason for such a prescription. Yes, we have seen the typology of shittim wood in the Tabernacle. It suggests a condition of humiliation, the opposite of greatness among men, with the additional thought of our frail bodies in contrast to resurrection bodies. In the Tabernacle it is the opposite of gold, which suggests heavenly glory. In the Court it is the opposite of brass, which suggests a moral glory—that of withstanding and enduring. According to Rev. 2.10, 11, to be faithful unto death is to overcome. And we read of our Lord (2 Cor. 13.4) that though He was crucified through weakness, yet He liveth by the power of God. And we behold Him in Gethsemane, His physical frame weakened by the inward conflict, and later on the tree, reduced by

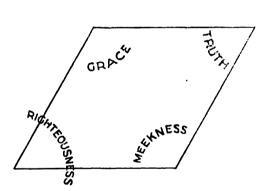
the cry of triumph ere He yielded up His spirit, "It is finished." He "overcame" (Rev. 2.²¹) and is set down with His Father in His throne. To present the complete picture the wood must be there as well as the brass.

Again, there may be something similar in the measurements. Five is the number of weakness, but three is the number of God and of strength. For the latter see Eccles. 4.12.

We are also told that it was to be "foursquare." Here is an expression of moral perfection. Four sides equal and four angles equal. Perfect proportion or balance of character.

These diagrams will illustrate how a thing that is "four-SQUARE" expresses moral proportion. If one angle is enlarged the other is diminished. The four qualities, "grace," "truth," "meekness," and "righteousness" are taken from Psalm 45, where the Lord's earthly life is depicted, with the consequent reward in resurrection.





In this case the angles only have been altered: the sides remain the same length. But it will readily be seen that if one side is lengthened or shortened, three at least of the angles will be altered.

If left to the discretion of man, it might have been made circular, or with six or eight sides. God prescribed that it should be foursquare, and we cannot doubt that every detail in this work was intended to set forth the glory of His beloved Son.

In our glorious Lord there was never the expression of one virtue at the expense of another. Grace was never at the expense of truth. Meekness never at the expense of righteousness. He never allowed His eyes to be blinded to the least sin in those He loved. No partiality ever entered into His judgment. Thus the altar presents the perfect Man.

It had also "horns" at its "corners." Here is another aspect of strength. The corner is always the strongest part of a construction (Matt. 21.42). And a horn is a symbol of strength (I Kings 22.11; Luke 1.69). Psa. 118.27 shows the application of this to the altar: for it seems obvious from this that in order to slay the sacrifice, specially in the case of a bullock, it would be necessary to secure it; and the horns were for this purpose.

It may be somewhat anticipating the position, for we have not yet come to the sacrifice. But as we have seen, an altar was known to be for sacrifice; and the value of the horns, in their typical meaning, can only be appreciated in view of the death of Christ. So, then, the altar shows our blessed Lord in the glory of His personality— His character. The animal offered shows Him as the one who died in our stead. The bullock would need to be bound "with cords" to the horns of the altar: but our glorious sacrifice needed no such bonds. If He had willed to come down from the cross, no nails could have held Him there. But there was a stronger bond that held Him, even that everlasting love that had planned it all long before the foundation of the world. The many waters could not quench that love, neither could the floods drown it. That love was indeed stronger than death (see S. of S. 8.6, 7). Thus those corners, and the horns extending from them, set forth in figure the strength of character by which our blessed Saviour carried through to a triumphant issue that unparalleled manifestation of love in bearing the curse of God in the place of guilty men.

Addresses of others who would like these papers, and correspondence from any concerned for the unity of the faith, welcomed. H. G. Hobbs, St. Catherine's Road, Long Melford, Sudbury, Suffolk.

THE BRASEN ALTAR (continued)

Exodus 27.1-8.

We may not always be able to speak with the same decisiveness about some of the details of the Tabernacle, as we are, for instance, about the ark being a type of Christ. But we may, at least, find helpful suggestions which are consistent with the general typology. So the following thoughts regarding the "vessels," in ver. 3, are offered.

The altar pictures Christ in the glory of His earthly life. The sacrifice pictures Him in the offering up of Himself. No one could participate in that, the work was His alone. But the vessels of the altar may picture the children of God, who have the privilege of a priestly ministry in the heavenly counterpart to the altar.

I Peter 2.1-9 shows that the only priesthood that God recognises in the present time is that which includes ALL His children. The one who is but newly born again has the right to draw near to the throne of grace, and to offer the sacrifice of praise, and partake of the sacrifice in the spiritual sphere. (See Heb. 4.16; 10.19-22; 13.10).

The ashes from the alter speak of a remembrance of sacrifice that has been offered. The basons and flesh-hooks of the peace offering, of which the worshipper used to eat. The firepans may be for taking fire on which to burn incense. Though we could have no part in the offering up of the Lord Jesus as the sacrifice, we can have a part in the spiritual privileges suggested by these vessels.

As to the ashes, we can all share in the joy and service to God and to one another of keeping in remembrance the one atoning sacrifice of our Lord and Saviour. As to the fleshhooks and basons, we can all share in the privilege of helping each other to feed upon Christ in our souls: not limiting this to the Lord's Supper, or regarding the symbols as having any spiritual virtue in themselves; but continually meditating upon Him and thereby receiving strength for the daily need.

The firepans for incense speak of prayer (Rev. 5.8;

8.3-4). Here is another privilege in the service of God in which we may all help: 2 Thess. 3.1 was written to those who were very young in the faith, but Paul valued their help by prayer. The actual burning of incense, as practised by some to-day, is quite out of place. It is a reversion to that which is divinely abolished. The Epistle to the Hebrews is clear as to this, and in fact, in 13.10, excluded from the HEAVENLY privilege those who engaged in those things.

The taches, which coupled together the curtains, were small and possibly but little noticed by the human eye, but they quietly served their purpose. So as to these vessels, a shovel or a fleshhook is not an article that is brought into great prominence, but it is there to serve its purpose as required. "Speaking" and a position of prominence before men are not essential "service" to God: the background work of maintaining the unity and the spiritual level is that in which we all have our joyful responsibility.

To fulfil this responsibility, we need the character of Christ. The Devil has no warfare with those who are occupied with externals only; but if we set ourselves to the work of maintaining our heavenly calling as expressed in the things which we have been considering, we may expect severe opposition. To withstand this we shall not only need "the whole armour of God," we shall also need character like unto our Lord Himself. We have seen the significance of brass in the altar, and we must employ the same in the vessels, for they also were of brass. If we are in Christ we are a new creation: we partake of the divine nature. Thus, in His strength we shall be able to resist and overcome and fulfil our calling as we exercise ourselves to make these things real in our experience.

We have yet a further view of the wonderful character of "brass" in the "grate of network of brass" spoken of in verses 4, 5. It is obvious that this grate was to contain the fire which was to consume the sacrifice. The altar was so made that the net which supported the fire was halfway up ("even to the midst of the altar"). This would allow room for the ashes and still leave air space for the fire to burn freely to consume the carcase of the animal that was offered. The fire space was about eight feet across each way and about two feet deep, that is, in rough measurements. From this we can get some idea of the mass of fire that it contained, and which was necessary to consume the carcases. This appreciation of the size of the fire helps us to appreciate also the strength

of the brasen gate. If that gave out the fire would collapse and not burn freely, and the sacrifice would not be consumed. Now all this has a most heart-affecting parallel in the person of our Lord Jesus Christ. There were several kinds of "offerings made by fire" appointed, but we will think of the "sin offering," typifying the Lord Jesus as the One who "put away sin by the sacrifice of Himself."

The sins of those who die unforgiven will bring them to eternal judgment in the lake of fire. The righteousness of God requires that a real atonement and satisfaction for sin must be made in order to justify Him in forgiving it. Hence, our sins were laid upon the Lord Jesus and He bore the judgment due, and so put them away. His agony in Gethsemane is witness that something more than merely the crucifixion of the body was being contemplated. Cruel and painful as that was, there was something greater, even the righteous wrath of God Himself, vindicating His righteousness upon every transgression which had been laid upon His beloved Son in our stead. This position of Sin-bearer was not forced upon Him against His will; the words, "Lo, I come to do Thy will, O God," in Heb. 10.9, are definitely associated with the Lord's voluntary act of offering up His own body. Not only did the Father give Him a "cup" to drink, but He TOOK the cup and drank it (John 18.11).

It is this wonderful fulness of love that is expressed in figure in the brasen grate. The "weakness" expressed in the wood was present, "despised and rejected of men," "His judgment was taken away", His body weakened by physical and mental strain, He faced the righteous wrath of God; yea, even embraced it in His bosom and would not let it go till He could cry aloud, "It is finished." Just as everything depended upon the enduring strength of the brasen grate in the altar, so everything concerning the putting away of our sins depended upon that unflinching will and determination in the glorious character of our Lord, born of love to us and to His Father. If that had given way there would have been no salvation for us.

Just as the ark had staves with which to carry it, so had the altar; and we are thus reminded again of our responsibility to bear Christ (in testimony) in our pilgrimage here. These staves were made of wood covered with brass, just like the altar. The same principle of interpretation holds good throughout: it is only as the weakness of our own condition is encased in the brass of

His glorious character that we shall be able to fulfil this responsibility. For we may be sure that, just as in all other parts of our heavenly calling, we shall meet with opposition if we set ourselves to maintain the truth which the altar sets forth in figure. How many so-called "ministers of Christ" are denying the fundamental truth of atonement, and teaching salvation by our own efforts, or denying that God will condemn sinners to eternal hell. The fact that God spared not His only begotten Son, but delivered Him to judgment to save us, is witness to His inflexible righteousness in the punishment of sin. May we quit ourselves like men and be strong, and boldly carry out the testimony of our Lord to the end.

The instruction is given in ver. 8 that the altar was to be made "hollow with boards": which may be an indication that spaces for air were left between the wood and the brass so that the wood was not burnt. In any case, we can trust our God as to these details. At the same time it is well to note that the statement immediately follows, "As He shewed thee in the mount, so shalt thou make it." It is also recorded that two men were specially endowed with wisdom to supervise the work; we are thus reminded of two important principles. The tabernacle no mere haphazard arrangement, God designed everything to be an exact foreshadowing of what was to be fulfilled in the coming of Christ. It also shows that if our labours are to be acceptable with God they must be according to the revelation given for the present dispensation in the New Testament, together with the presence of the Spirit of God for wisdom and guidance, as in the case of Bezaleel and Aholiab (ch. 35.30-35).

No human mind could have possibly planned the Tabernacle in all its details, and certainly no human mind could have planned salvation. We need not be surprised if it is a "stumbling-block" to many. But how we can rejoice if we are among "the called of Jesus Christ."

Addresses of others who would like these papers, and correspondence from any concerned for the unity of the faith, welcomed. H. G. Hobbs, St. Catherine's Road, Long Melford, Sudbury, Suffolk.

THE COURT of the TABERNACLE

Exodus 27.9-19.

From Heb. 9.12 & 24 we have seen that the tabernacle, as distinct from the court, is typical of the heavenly From Heb. 13.11-13 it is also clear that the court is typical of the earthly position: for the brasen altar was in the court, and that is where the sacrifice was offered. This distinction is further borne out by two statements in Exodus. In ch. 25.29 we are told that the vessels were of pure gold: relating to the tabernacle itself. But in ch. 27.19 we are told that all the vessels were of brass: that relates to the court. By taking these two statements together we are still further impressed with the distinction between the typical meanings of gold and brass. And there is yet a further thought. For whereas the heavenly glory of gold and the earthly glory of brass belong both to Christ and His people, that which is typified by silver belongs only to Christ. Silver typifies redemption—we are bought with a price. But the price is the precious blood of Christ: He paid the whole, we have paid nothing.

With these thoughts in mind we proceed to the details of the court. It consisted of curtains of fine linen supported on pillars. These set forth our earthly privilege of testimony; for we are left in the world to bear witness to Christ, as the counterpart of our heavenly privilege of worship in the holy of holies. That this testimony is that of the Church and not of Christ is deduced from the fact that the pillars had sockets to stand in, and that the pillars are not described.

The first thing mentioned is the hangings of fine twined linen. This, as in other places, typifies righteousness. The question may now arise, Does this speak of imputed righteousness or of the practical righteousness expressed in the life? Primarily, we may say that it speaks of imputed righteousness, for that is our testimony in the Gospel. But Scripture never countenances the thought of justification by faith without the works that show that the faith is a living faith: see James 2.16-26. Hence we may see both in the one.

The next thing mentioned is the pillars. Though we are told that the hooks and fillets were of silver and the sockets were of brass, we are not told what the pillars were made of. We may guess that they were made of wood, like those in the tabernacle, but we want something better than a guess. If it be suggested that they might be of brass, this can be shown not to be by reference to ch. 38.29.31. A little calculation from that passage will show that after the brass required for the things mentioned is totalled up, there is not sufficient left to make the pillars. We may therefore safely conclude that they were of wood. The searching is worth the while. For it emphasises a valuable lesson. The altar that typifies Christ is described in detail! His glory and beauty are to be continually set forth. But we are to be witnesses for Him and the righteousness that is God's free gift through His redemption. We are not here to advertise ourselves, but to be nothing, that Christ may be all in all. Nevertheless, a pillar suggests strength, and if we are to fulfil our calling in the earth we shall need to be strong, for the winds of adversity will undoubtedly assail us.

And for this we shall need a strength that is not merely our own. The sockets, the next mentioned, typify Christ. Again we see that the pillars did not touch the earth. They were insulated from it by the sockets. We saw the spiritual truth involved in this in the sockets of the pillars for the door. As with the door, so with the court: the sockets provided the support and stability that the pillars needed. Thus we see what Christ is to us in our testimony here. Let us think again of the altar: the strength of character, the firmness, the tenacity with which the Lord kept to His purpose in bearing the wrath of God on our behalf, born of love that never falters and never will. That glorious stability which He showed in His death, He is able and willing to show in the power of His resurrection to enable us to stand firm in our testimony for Him. And if His love was such that He endured the fire of God's wrath for us, should not we be willing for the strain and hardship of being good soldiers for Him?

We are next told of the hooks and fillets, which were of silver. The word for the fillets seems rather to mean "rods." This gives us the means of support for the curtains. Righteousness dependent upon redemption is thus seen to be the testimony which the pillars are to maintain. This constitutes the Gospel which is committed to us. May we maintain it in its purity, free from the corruptions which have been brought in: the simplicity of the Gospel as found in the Scriptures.

It is very evident that these curtains were intended to make an enclosure. It is called the court. There was one way only into it, that was by the gate. The pillars and curtains when erected also presented one united whole. To make entrances in other places would be to violate God's appointment. The gate was of the same materials as the door of the tabernacle; and at once we see Christ as the Way to the Father. Any way of approach that ignores Him is a violation of God's essential principle. The opening of the gate at once revealed the altar, which was immediately in front of it. Thus the way to God is clearly expressed, through Christ and His atoning work. Alas, many are ignoring that to-day, and not merely ignoring it, but denying it. They open, as it were, a back way into God's presence, by telling the people that God will accept them if they "do their best," and that He is too loving to send any one to hell for ever, thus there is no need for the atonement of Christ. But if the blind lead the blind, both shall fall into the ditch.

The gate, however, differed from the door in its shape. It was only half the height, but it was twice the width. There is thus signified a wide welcome. There is but one way to God, but whosoever will may come and take of the water of life, freely.

There are yet other articles of furniture to be mentioned and details as to other things; but God has reserved them till later. We do not question that there is a perfect wisdom in this, and we view the position as it is presented thus far. We started with the ark, and saw that this was God's centre. Everything proceeds from Him, He is the Prime Mover as well as the One who makes the way. We finish with the way of approach to God. One direct line is presented, gate, altar, door, the vail (now rent), then the mercy seat, where the sinner is received into the

very presence of God. The blood of Christ, shed on earth, is accepted in the heavenlies, and we have thereby boldness to enter in.

There is yet one thing that may be said as to this enclosure, it drew a decided line between the worshippers within and the world without. They assembled at the door of the tabernacle, which is called the tabernacle of the congregation; and that congregation had been redeemed out of Egypt to be God's peculiar treasure. They came to worship by the offering of their sacrifices. And here is the view of God's people, as they should be, to-day. We have been redeemed from the world. Christ our Passover has been sacrificed for us; and, set apart as His peculiar people, it is our privilege to worship God in the recognition of the one Sacrifice for sins for ever in the offering of the body of Jesus Christ our Saviour. The world can have no part in this, it belongs only to those who by virtue of this sacrifice stand in that blessed relationship to God, justified by the blood of Christ and born of the Holy Spirit. "Membership" in a human organisation does not bring one into "the congregation of the Lord." And there will be many who will hear to their surprise in that coming day the solemn pronouncement of

But for all who are truly reconciled to God by the death of His Son, what will be the joy when they see Him face to face? If we have the foretaste now of entering into the holiest by His blood, what will it be to be with Him for ever in that place which He has gone to prepare?

the Lord—"I never knew vou."

Addresses of others who would like these papers, and correspondence from any concerned for the unity of the faith, welcomed. H. G. Hobbs, St. Catherine's Road, Long Melford, Sudbury, Suffolk.

THE OIL FOR THE LIGHT

Exodus 27.20-21.

"And thou shalt command the children of Irael, that they bring thee pure olive oil beaten for the light." The oil in this case was for the light, but to understand its symbolism we must see in what connection and with what significance it is used throughout Scripture. Ch. 29.7 shows the anointing of Aaron with oil when he was appointed to the priestly office. I Sam. 10.1 shows the anointing with oil of Saul to be King over Israel. 1 Kings 19.16 shows the anointing of Elisha to be a prophet. Thus we have priest, king and prophet anointed with oil. In the New Testament we have an anointing of another kindit is the anointing with the Holy Ghost. The Lord Jesus fulfils all the three offices. He was born King of the Jews, He was a prophet in His earthly ministry, and He is a priest now in the heavenlies. But we do not read of Him being anointed with oil, but with the Holy Spirit. His very title Messiah means the anointed one, and in Acts 10.38 we are told that God anointed Jesus of Nazareth with the Holy Ghost and with power. Then in 2 Cor. 1.21 and I John 2.27 we see that God's children are all anointed, not with oil, but obviously with the Holy Spirit.

In the passage under consideration, the oil is not for anointing but for the light. But the above comparisons serve to show that oil is typical of the Holy Spirit, and that is equally fitting in connection with the light. The kind of oil that was appointed and the manner of obtaining it is also instructive and in keeping with what has already been said.

God stipulated what kind of oil was to be used: it was not mineral oil, it was from the fruit of a living tree. The oil is obtained by crushing the olive berries, for which large presses were used. But such could not be carried about through the wilderness, and it is more probable that some primitive method of pounding was used. Whatever the method, there was something necessary which corresponds to the word "beaten," which God saw fit to mention.

Trees are often used in Scripture as figures of men: two cases will serve our purpose here. Psa. 1.3, where such a man as God approves is likened to a tree planted by the rivers of water, and Jer. 17.7, 8, where a similar description is given of the man that trusteth in the Lord. No one would ever answer to these passages better than the Lord Jesus while here on earth. And there is no question that the Holy Spirit was abiding in Him in ful-A few verses in John's Gospel will now help us a step further. Ch. 7.39; 14.17; 16.5.7 and 12.14. These statements, taken together, show that it was necessary for the Lord to go away before the Holy Spirit could come to abide in the disciples. He dwelt WITH them while the Lord was here, for He dwelt in Him. But after He was glorified He dwelt IN them. In going away the Lord must needs go by a certain "way" (ch. 14.4). That way was the way of the cross. No other way could have sufficed. So we arrive at the truth that only through the suffering of Christ could the Holy Spirit come to dwell in God's children as at the present time. Acts 2. 32-33 further corroborates this in the actual coming of the Holy Spirit.

Now we can appreciate the aptitude of the type. The oil was in the tree as a living thing, and in its fruit. But it could only become available through the beating.

And now as to its use. It was for the light, to cause the lamp to burn always. If the reader will refer to the paper on the lampstand, he will be reminded of the purpose of that light before God. Not witness in the world, but worship in the Holy Place. A continual reminder before God of the "mystery"-Christ and His Church. This worship can only be in the power of the Holy Spirit, for they that worship the Father must worship Him in spirit and in truth. And it can only come from those who are made near to God by the blood of Christ. Only redeemed and regenerated souls can thus worship The world with all its "Christian Religion cannot enter into this. It knows nothing of union with Christ, and therefore nothing of communion. It knows nothing of the value of the precious blood of Him who died for our sins, and therefore has no desire to make mention of these precious things of surpassing glory to God the Father. This is the privilege of those only who are indwelt by the Spirit of God. Moreover it is particularly specified that the oil was to be "pure." admixture was allowed. And it is equally essential that the worship which God accepts is pure also: it must be that which springs from the Holy Spirit within. We may be conscious that at times of worship our thoughts are not always wholly spiritual, but we may be sure that nothing that is merely natural will be accepted in this holy service. Let us not be cast down, on the one hand, nor careless on the other, at this; let us rather encourage our hearts in the realisation that we shall soon be with our Lord where imperfections will be unknown, and with this blessed consciousness press on.

It is particularly stated that Aaron and his sons were to order it from evening to morning. Thus the night is in view. And the present dispensation is called "the night" (Rom. 13.12). The Lord was the light of the world while He was here; but when He left the night came, and it will remain till the Sun of Righteousness arises with healing in His wings. The world rejected the True Light and it still rejects Him. The believer that is faithful in witness for his Lord knows this full well. But it is ours now to enter into the heavenly counterpart of the tabernacle, with the vail done away, and engage in that delightful occupation with Christ and His Church, the theme of which God never tires and never will.

THE PRIESTHOOD

THE GARMENTS (Exodus 28)

We are expressly told in the first verse of this chapter that Aaron and his sons were to be taken from among the children of Israel that he might minister unto God in the priest's office. This shows that the primary object of the priesthood was ministry to God. Though there was a ministry that was on behalf of men, yet the Godward aspect was paramount.

God has always sought a people to worship Him in Spirit and in truth. This is His right. Though the worship of God involved the offering of sacrifices for sin, God put the stress not on sacrifices, but upon obedience. But Israel rebelled against God and disobeyed His commandments, and offered their sacrifices as if they were bestowing a benefit upon Him (1 Sam. 15.22-23; Isa. 1.10-15; Jer. 7.21-23). So in the present time: if we sin, we should confess our sin and seek forgiveness. But the blood of Christ was not shed that we might be careless about sin, but hate it and worship God in the beauty of holiness.

The separation of Aaron and his sons provided a people who were to be specially engaged in this ministry

of worship to God. They were distinct from the people generally. But the present dispensation allows of no such distinction between any of God's children. Peter makes this clear (I Peter 2.1.9), when in addressing himself to "new born babes", not to those who had been ordained to some special office. he said, ye are "an holy priest-hood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." So that this spiritual priesthood is the privilege of every child of God from the moment that he is born again.

But as we proceed with the study we see that distinctions are made between Aaron and his sons. Aaron had garments that his sons had not. And special privileges and responsibilities were given to him. In this we see that he is a type of Christ Himself, whereas, in general, his sons are a type of God's children. This is not an absolute rule. They also were types of Christ while engaged in the offering of sacrifice. We shall see a number of instances of this as we come to consider the sacrificial arrangements. But for the present we may notice just one statement in Psalm 22. In the early part of the Psalm we have the suffering and death of Christ; but at the end we have His resurrection position, in which He is not alone, but with "His brethren". And it is in the midst of this congregation that He is now, as the great HIGH Priest, leading the praise of the priestly family the Church. May our hearts be more filled with the knowledge of Him and His sacrifice for us, that we may fulfil our part in this holy ministry.

Addresses of others who would like these papers, and correspondence from any concerned for the unity of the faith, welcomed. H. G. Hobbs, St. Catherine's Road, Long Melford, Sudbury, Suffolk.

The EPHOD and the BREASTPLATE

Exodus 28.1-29.

We have noted that the position of Aaron and his sons as priests to the nation of Israel was also typical of Christ and His people now in a spiritual priesthood. We therefore see that all the rites of their service—clothing and ministry—must not only serve the position in relation to Israel, but must also contain typical teaching applicable to the Church. This, we shall see, will work out just as perfectly, in every detail, as the details of the tabernacle.

This chapter speaks of the garments of the priests. It was the garments that made all the difference. The men were like other men. They were not sinless. Why then should they stand between God and the people? Their garments made the difference. They carried a significance and expressed a "glory and beauty" which did not exist in the man himself. Thus when God looked upon Aaron and the sin offering which he offered, He looked ahead to the offering of the body of Jesus Christ. And the true-hearted Israelite was not justified by the blood of a goat, but by the blood of Christ: see Heb. 9.14, 15; 10.4, 5.

If, then, Aaron's garments constitute him a type of Christ, we can be sure that they are all designed to set forth His glory, and we shall be well repaid for time spent in considering them.

Verses 2-5 enumerate the garments and the materials required for them; and in ver. 6 we commence with the "ephod". This garment was found in later years to be in use by all the priests, though made of linen only, and seems to be the particular one which signifies the priestly office (I Sam. 22.18). This may be the reason why it was described first, though it was the outer garment.

The materials were the same as those of the vail, but with the addition of gold. Keeping to the rules of interpretation which we have already established, we see, then, gold (mentioned first) signifies the essential heavenly glory of the Lord, of whom Aaron was the type. "Jesus Christ, who is over all, God, blessed for ever". Blue is next, and we have seen that this reminds of obedience in Numb. 15. So that we have the One who is God taking the form of a servant as described in Phil. 2.6-8. The perfect Servant, who is now highly exalted in recognition of that obedience. Purple and scarlet again remind us that He was born "King of the Jews". Though the circumstances of His birth were so poor, yet He was, not merely the

heir to the throne, but the King. Then there was the fine twined linen that speaks of righteousness, which seems to have been the foundation material into which the others were worked. There is a fine distinction between obedience and righteousness. The righteousness of the person, as a quality, is there before the works of obedience are done; and is the source from which they spring. Moreover, He would have been the righteous One if He had never become a servant.

In ver. 39 we have a reference to "embroidery". This word and the word "needlework" occur in several places in connection with these garments, and it helps us to appreciate the difference between the essential righteousness of His character and the righteous acts of His life which made up the righteousness of obedience. But it does more. It helps us to see the value that God the Father set upon every act of His beloved Son. Nothing was ever done but what was in strict accord with the will of God. And thus in every step, and in every thought and word, He was working for Himself, as it were, a garment of honour, of glory and beauty, to be His in resurrection. And the same applies to the gold and the colours, everything done was in perfect consistency with what they each typify. Everything set forth the gold of His heavenly character and nature. Everything was done with the dignity of his Kingship and the humility of His position as the One who "became of a woman, became under law".

Here, then, is the first view of Christ presented. All the particular attributes are brought together and blended in the one. There is a particular distinction made between the "ephod" and the "robe". The latter had a "hole" in the top, whereas the ephod was "joined" at the shoulders. Though we may not see any typical teaching in this joining, it serves to throw up by contrast that of the robe, as we shall see later.

The ephod had an "embroidered" girdle to correspond to it, and as part of the garment. The girdle signifies strength, for work or warfare. And it reminds us that though our blessed Lord has "sat down", after offering Himself once for all, yet there is a priestly work which is never ended: "He ever lives to make intercession". And what a work this is. We think of the thousands of redeemed ones who believe in Him; and we think of the many and varied needs of each, and the multitude of incidents in the life of each, yea, in every day of every life, and we think of Him. Never wearying, knowing every detail, "touched with the feeling of our infirmities," so

He continues the gigantic work. Truly none but the One who was God manifested in the flesh could be equal to the task: but the fact that He is that sets our hearts at rest. "Such an High Priest became us".

Then we read, ver. 9, of the "two onyx stones", with the names of the children of Israel engraved upon them. Six names on each stone. Those names could never be erased, they were put there by an engraver, like the engravings of a signet. The stones were set in "ouches of gold". Secured in fixtures typical of heavenly glory. And they were to be put upon the two shoulders of the ephod. Thus we are reminded of the position we occupy. Our Great High Priest is doing for us continually what Aaron did for Israel: "And Aaron shall bear their names before the Lord upon His two shoulders for a memorial ". glorious Representative is bearing us upon His shoulders before our Heavenly Father in a continual remembrance. The shoulder is particularly associated with The priests had to bear the ark upon their shoulders. Thus a position of strength is typified, but strength in a particular sense. A helpful comparison can be made between Isaiah 9.6 and Luke 15.5. In the first, Christ is prophesied as the One who will have the government of the whole world upon His shoulder, note the singular, one shoulder is enough. But in the other, where the Shepherd has found His sheep, He lays it upon His shoulders-note the plural. What could give a greater sense of security than His two shoulders? So it is in E_{x} . 28.¹².

And so sure is our position in heavenly glory that in Rom. 8.30 we read, "whom He justified, them He also glorified". His purpose is so sure. What is it that makes our position so sure? Is it our faithfulness? No. Is it our understanding? No. We are justified by HIS BLOOD. And if we are justified nothing can affect our position of security with a view to eternal glory. The One who died to redeem us now lives to preserve us, save us to the uttermost, and bring us to glory. It is true that the witness of the Holy Spirit within our hearts depends upon the course of life we take in response to the grace we receive, and we need therefore to examine ourselves, whether we be in the faith, and to make our calling and election sure.

In ver. 15 we have the description of the "breastplate". It was of the same materials and work as the ephod. And, by the way it was secured to the ephod, it is clear that it was intended to be regarded as the complement of it. In it we find twelve stones were set, and upon each stone

was a name of one of the twelve tribes of Israel. On the two shoulder stones the names were in two groups. Thus we have two views, the collective and the individual. "Christ loved the Church, and gave Himself for it", is true and precious; but it is equally true and precious to know as Paul did, "The Son of God loved me and gave Himself for me '' (Eph. 5.25; Gal. 2.20). It is this consciousness of His personal love in our hearts that makes our dependence on Him so sweet. And here in the High Priest's breastplate the precious stones witness the blessed And in ver. 29 we read, "Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart". The shoulder is the place of security. The Lord carries the weight of the whole Church and will not fail to present it to Himself a glorious Church (Eph. 5.26), but the heart is the seat of affection, and it is this that is the comfort of each individual believer in the difficulties of the way.

Precious stones in the Scriptures have a certain measure of uncertainty about them. We cannot be sure that the Hebrew names are the same as in the English translation. But though we may not know whether one was an amethyst or beryl, we know that they were precious stones, which reminds us of Mal. 3.17, and that each one had its own peculiar colour, and each one would be flashing forth its beams of reflected light, reminding us of the New Jerusalem in Rev. 21.11, 19-21.

It is worthy of notice that such detailed instruction is given concerning this breastplate and the way in which it was to be secured to the ephod. Suspended by chains of gold from the shoulders and bound to the ephod above the girdle with a lace of blue, it was firmly secured upon Aaron's heart. Surely it is intended to express the wonderful affection that the Lord has for each of His own. The measurement even is suggestive, a "span" in length and a "span" in breadth. The full stretch of the hand each way reminding us that none can pluck out of His The hand that bled on the accursed tree is holding us for the day when we shall be presented faultless in His presence. Does not all this overwhelming love make us feel how far short we come in reflecting His glory now? Oh, for more grace to receive with meekness the polishing that will lead to the increased brightness.

Addresses of others who would like these papers, and correspondence from any concerned for the unity of the faith, welcomed. H. G. Hobbs, St. Catherine's Road, Long Melford, Sudbury, Suffolk.

THE URIM AND THUMMIM

Exodus 28.30.

There is very little known about these two things, which were appointed as the means whereby decisions in judgment were made. The words seem to convey the thought of "lights" and "perfections" or "completenesses". There is a suitability to be seen in this, for light and completeness are essential to righteous judgment. But beyond this we know nothing—we are told nothing as to the nature of material. This may suggest the inscrutability of the wisdom of God in judgment. For, "how unsearchable are His judgments, and His ways past finding out" (Rom. 11.33).

The difference of wording between verses 29 and 30 is important. In connection with the names engraven upon the stones set in the breastplate we read, "And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart"; but concerning the Urim and Thummim, "and Aaron shall bear the judgment of the children of Israel upon his heart". This marks the distinction between intercession in general, and making decision upon certain matters in accord with the mind of God. This we shall see exemplified as we proceed.

This use of Urim and Thummim was restricted to the High Priest, the other priests were not allowed the privilege. Seeing that we recognise in the Lord Jesus the antitype of Aaron, the High Priest, we can see that there are here typified two distinct parts of His ministry now in resurrection. There is not only the intercession which He is ever fulfilling on behalf of His people, there is also the decision which He may give on matters which are not decided by any particular statement in the word. The intercessory part is set forth fully in Heb. 7, while the judgment is seen in Matt. 18.20 and Rev. 1.13 and 2.1. The judgment aspect in Matthew is generally missed because the 20th verse has been so frequently separated from its context, which is dealing with trespasses between brethren.

The Urim and Thummim are only mentioned six times

in the Scriptures; but these are sufficient to illustrate their use and provide helpful comparisons with the present dispensation. In I Sam. 28.6 only the Urim is mentioned. But the fact that the Lord would not answer Saul when he was in distress, "neither by dreams, nor by Urim, nor by prophets", seems to imply that in ch. 30.8, where David enquired of the Lord, it was by that means that he received guidance; for the ephod is mentioned in ver. 7. Upon this it would seem safe to conclude that on other occasions when David enquired of the Lord he received answer by the same means. Probably also the case of the Sabbath breaker in Numb. 15 was decided by it.

Lev. 8.8 records the institution of the use of it when Aaron was consecrated. Deut. 33.8 records Moses' blessing on the priestly tribe in words that show the importance of it in the ministry, and at the same time show that the privilege was given to the tribe that had shown itself to be faithful at a time of revolt. In Ex. 32 the account of Israel's idolatry is given, when Moses came down from the mount and found them worshipping the golden calf. And Moses said, "Who is on the Lord's side?" And the tribe of Levi gathered themselves unto him; and they executed the judgment of God upon their brethren. A comparison of Ex. 32.25-29 and Deut. 33.8 with Luke 14.26 is interesting and instructive. We are not called upon to use the sword, as they were, but we are called upon to take our stand with our Lord and His Word, regardless of all earthly attachments. The Lord Himself has set the example. Though His love for His mother is beyond question, as shown in His words to John as He hung upon the cross, yet when she interposed in the things that pertained only to Him and His Father, He was definite in putting her in her place. And the same applies to the disciples, as instanced in Peter in Matt. 16.23. Thus He has proved Himself to be worthy to bear the judgment of His people now. No partiality.

The High Priest of Israel could not continue by reason of death, therefore his eldest son must succeed to his office. But Christ has an unchangeable priesthood because He lives for ever. Nevertheless, He, having finished His earthly ministry, bestowed upon His apostles before He ascended

the power that corresponds to the Urim and the Thummim. These had already proved themselves faithful, having continued with Him in His temptations (Luke 22.28).

There remain now two other passages where the Urim and Thummim are mentioned: Ezra 2.63 and Neh. 7.65. The two passages are the same in wording, and relate to the same event. They show that the Urim and Thummim were used to make decisions: they also show that whereas, in Saul's case, they were in use, but God would not answer him by them; in the days of Ezra and Nehemiah they were no longer in use. This meant that such decisions had to stand over, and if there were those who were truly priests, but could not prove their pedigree, they must suffer the loss of their privileges.

The books of Ezra and Nehemiah can hardly be regarded as being "typical" in the full sense that the Levitical arrangements are, but some of God's children have found them to be of great encouragement with regard to a returning to God's arrangements in the present dispensation. Ezra tells of Israel's return from captivity to rebuild the temple, and Nehemiah the city with its walls and gates. There will be another reviving at the end of this dispensation to prepare the Church—the Bride—for her Bridegroom (Rev. 19.7). And there are many interesting and helpful comparisons that can be found between the two periods.

But first we need to go back and compare the beginnings of the two dispensations; namely, the giving of the law to Israel, with the Tabernacle services, and the establishing of the Church after Christ's resurrection.

Confining ourselves to the subject in hand, we have seen that the Lord Jesus answers to Aaron, and that, whereas Aaron passed on the use of the Urim and Thummim to his successor to be handed down perpetually, so the Lord conferred upon the apostles the power of receiving and giving divine guidance and judgment. John 20.²², ²³ can be taken just as it is worded, and an example of its use can be seen in Acts 5, in the death of Ananias and Saphira, and in 1 Cor. 5.³⁻⁵ and 2 Cor. 2.⁶⁻¹⁰. Other aspects of this power can be seen in the gift of prophecy: see Acts 11.²⁷; 13.²; 21.⁴, ¹⁰, 1 Cor. 14.¹. The latter puts a peculiar

emphasis on prophecy, and Eph. 2.20 and 3.5 does likewise from another angle.

Now this was characteristic of the early days when the unity of the faith was in manifestation. But in later writings we find a difference. In the epistles to Timothy and Titus we find no suggestion of prophecy being used; but these two servants of the Lord, instructed and delegated by Paul, were to continue his teaching and take control of the respective positions (2 Tim. 2.2 and Titus 1.5). By that time error was spreading and the unity was being lost. In the seven epistles in Revelation we find the same thing—a "messenger" in charge of each church, under the supervision of John the apostle. Errors had come in there, and the only reference to prophecy is, "Jezebel who calleth herself a prophetess". The Scriptures which prophesy of these last days and the coming of the Lord bear the same testimony. No suggestion of prophecy being revived (except the two witnesses of Rev. 11), but numerous mentions of false prophecy. Now we can see the likeness between the end of this age and Israel's return from captivity.

Israel lost the Urim and Thummim through disobedience and departure from God's ways, and it was never restored. And the Church has lost the gift of prophecy and inspired guidance for the same reason, and there is no reason to expect that to be restored. But, thanks be to God, we are not forsaken and left in the dark. In Ezra and Nehemiah there is a great emphasis of the word that was written—the law. That was not lost. And thankfully we can say to-day the word of our God shall stand for ever. And it is to that that we must rally if we are to be prepared for the coming of our Great High Priest.

But He is not only coming for His Church. He is coming to reign as a *Priest* upon His throne (Zech 6.¹², ¹³). Then He will fulfil all that was involved in the Urim and the Thummim. He will execute judgment and justice in the earth, and thus will become to Israel "The Lord our Righteousness" (Jer. 23.⁵, ⁶).

Addresses of others who would like these papers, and correspondence from any concerned for the unity of the faith, welcomed. H. G. Hobbs, St. Catherine's Road, Long Melford, Sudbury, Suffolk.

THE ROBE

Exodus 28.31-35.

The ephod with its breastplate having been described, the next thing mentioned is "the robe of the ephod". This expression clearly indicates that the ephod is the essential priestly garment, as we have seen from other Scriptures; as also does the fact that the urim and the thummim were associated with it: the robe belonged to it. Robes were worn by all classes of people, male and female, particularly associated with honour, being the outer long garment. In this case, however, it was covered, partly, by the ephod; which fact shows again that the ephod is the priestly coat of office.

In order to understand the true typology of these things, we need to keep in mind what was noted concerning the ephod and breastplate. In the stones we saw that Aaron bore the names of the children of Israel upon his heart when he went into the holy place. That is clearly a resurrection type; for the epistle to the Hebrews makes it clear that the holy place is typical of the heavenly place where the Lord has entered for us. So. as the robe belongs to the ephod, both these garments are seen to be typical of Christ's resurrection ministry. For clearness on this point it may be well to note that in Lev. 16 we have the arrangements for the day of atonement, when the high priest offered the yearly sin offering for the people. This, in Heb. 9, is shown to be typical of the Lord Jesus offering Himself for sin; and that we know was not in heaven but on earth. Now Lev. 16.4 & 23 show that the linen garments only were worn on that occasion. So then, the ephod and the robe are not associated, in type, with the atoning work of the Lord Jesus, but with His heavenly ministry of intercession and judgment in resurrection. It is further evident from Heb. 7.12, 13 that He was not a priest while He dwelt on the earth; for He was not of the priestly tribe. Our present view is restricted solely to the resurrection position.

We have seen from Numb. 15 that blue signifies obedience to God's laws. But here it is not a "riband

law, but on the basis of the blood which made the atonement. So Heb. 9.12 says, "by His own blood He entered in once into the holy place, having obtained eternal redemption for us ". We are next told that the robe had "a hole in the top of it "strengthened by "a binding", "that it be not rent ". We have noticed the difference between this and the ephod which was joined at the shoulders. This particular feature of the robe must at once remind us of the 'coat' which the Lord wore. In John 19.23, 24 we are told of it, it was "without seam, woven from the top throughout". And the soldiers said, "let us not rend it". Who could honestly ask for a fuller proof of the divine authority of the type and the overruling of even the Roman soldiers to the fulfilment of it? Let us bow our heads. It is the hand of God; honouring His beloved Son in the hour of His deepest degradation. Let us pursue the details further. Isa. 5.23 speaks of those who "justify the wicked for reward, and take away the righteousness of the righteous from Him". However true those words were in Isaiah's

day, they never had a more perfect application than in the case of our Lord Jesus Christ. The same prophet gives us further evidence of this in ch. 53. In ver. 7 He is likened to a sheep before the shearers. Another figure of the same truth. Ch. 1.18 says, "Though your sins be

of blue", but "a robe all of blue". Now let us look at two other statements that will help us. When Job was asserting his uprightness to his friends (ch. 29.14), he said, "I put on righteousness and it clothed me: my judgment was as a robe and a diadem ". In other words, Job clothed himself with honour by his righteousness and judgment. But in Isa. 59.6 we read, "Their webs shall not become garments, neither shall they cover themselves with their works ". Alas, the self-righteousness of some is as easily seen through as a spider's web. But whatever measure of truth there was in Job's statement, we are sure that our glorious Lord has arrayed Himself in glory and honour by His righteousness in obeying every detail of His Father's will. Thus in resurrection in His priestly office He is adorned with the robe all of blue. Not that His intercession is on the basis of His obedience to the

be red like crimson, they shall be as wool". We cannot escape the conclusion here that both snow and wool are typical of righteousness; and here is the prophecy of the Lord being stripped of His righteousness. So we read, "He was taken from prison (or restraint) and from judgment", and "He was numbered with the transgressors".

as scarlet, they shall be as white as snow; though they

The taking of His garments by the soldiers must surely fall into line with these Scriptures as an act which was symbolic, but totally unrighteous. By taking His garments, and particularly the coat, they proclaimed Him to be a malefactor and as such put Him to shame.

But that coat, like the robe of blue was not to be rent, so they cast lots for it, whose it should be. Their action in taking it corresponded to the unjust judgment accorded to Him. His righteousness had been taken away; but only by man's judgment. That righteousness was precious in God's sight. Like the coat without seam, woven from the top throughout, He had, as it were, made by His implicit obedience, stitch by stitch, the robe that was to be for His honour in resurrection. That could not be rent. So the prophet Isaiah again speaks of Him (ch. 49.4), "I have laboured in vain, I have spent my strength for nought, and in vain: yet surely my judgment is with the Lord, and my work with my God". Neither the coat that He wore on earth, nor Aaron's robe will compare with the honour and glory in which He will appear; and in answer to His prayer (John 17.24) we shall behold His glory which the Father has given Him-if we are trusting to His

Aaron's robe had one decoration upon it. On the hem there was a row of golden bells and pomegranates, placed alternately. Their significance is not difficult to determine. The one is sound and the other fruit. In Rev. 2.14 He is called "The Faithful and True Witness", and in 19.13 "The Word of God". He was the very expression of the mind of God. He spoke the truth without wavering, whether of grace or reproof, and without partiality. But His life was not a matter of words only, "a good tree bringeth forth good fruit"; and He exemplified that fully. It is also sweet to notice the emblem used for the sound—the golden bell. What a contrast to the

precious blood as our passport into His presence.

"sounding brass or tinkling cymbal". In 1 Cor. 13 Paul is speaking of wonderful gifts of the Holy Ghost in utterance, but if the fruit of love is lacking, the utterance becomes objectionable. In Christ the two were not only in beautiful proportion, but perfectly blended as well. "A golden bell and a pomegranate, a golden bell and a pomegranate."

Our Lord has left us an example, that we should "follow His steps". When we think of our disproportion and all the other aspects of failure that characterise us, in the light of this glorious view, our hearts fail, or would do if it were not for the fact that it is in this glorious attire that Aaron "went in". And our glorious High Priest, in all His glory and honour, is there in the presence of God to intercede for us. And we can come boldly to the throne of grace and obtain both mercy for our sins and

grace to help in time of need. Let not the past cast us down in despair, let not the future terrify us. We have a great High Priest row, to-day and every day, who is

Aaron was warned that those bells and pomegranates were to be upon the robe when he went into the Holy Place, "that he die not". Such was the value that God put upon this type of the perfection of His beloved Son. We are not told how many they were, only God can sum up His perfection. But may we be equally jealous for every detail that is intended to express His glory.

Addresses of others who would like these papers, and correspondence from any concerned for the unity of the faith, welcomed. H. G. Hobbs, St. Catherine's Road. Long Melford, Sudbury, Suffolk.

THE LINEN GARMENTS and the GOLDEN PLATE.

Exodus 28.36-43.

These linen garments, as we have seen, typify that aspect of righteousness which consists of acts of obedience; His glorious character being the source whence the obedience springs. And these garments are fittingly the under garments.

The mitre (or more correctly, the turban, something wound round) is the first to be mentioned, but even before this, the golden plate which was to be secured to it is described. Thus a particular prominence is given to this "holy crown of pure gold", as it is called in ch. 39.30. The fact that it is called a crown, as well as a plate, at once suggests the Lord's kingship. The same word being used in Lev. 21.12 and 2 Kings 11.12. It also suggests reward: for "the name which is above every name" and to which every knee shall bow, is given to Christ as the reward of His obedience in Phil. 2.9.

A further token of this view is seen in the lace of blue by which it was fastened. The linen of the mitre itself, then, expresses the intrinsic righteousness of the Lord; the gold His heavenly glory—He came from the Father and went to the Father (John 16.28); the blue both His heavenly character and His obedience; and the inscription on the plate—"Holiness to the Lord"—reminds of Heb. 7.26, "holy, harmless, undefiled and separate from sinners, and made higher than the heavens ". The word "Holiness" means "separated" unto God; and as Heb. 7 is a passage which sets forth the Lord in His present intercession in heaven, we have yet another emphasis upon God's recognition of His beloved Son's work of obedience here upon earth for which He is anointed with the oil of gladness above His fellows (Heb. 1.9). We shall have rewards according to our faithfulness, but who can compare with Him. So in Heb. 7.26 we read, "for such an high priest became us". Does not the very fact of His perfection give a foundation for all the comfort we enjoy because of

with the golden plate: it was to be upon Aaron's forehead, "that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that

His sympathetic intercession? "Tempted in all points

One other point is mentioned, in ver. 38, in connection

like as we are, yet without sin ".

they may be accepted before the Lord ".

Let us view the position for a while from Israel's standpoint. Aaron was, in himself, a man like others. He needed to offer sacrifices for his own sins before he could offer for the people. But his garments, to God's eyes, presented the perfection of Christ, and if the sacrifices

were to have any value beyond a merely temporal one, for any who brought them, it must and could only be as

God looked onward to the offering up of His dear Son. The Israelite would not be aware of this, so far as we know; he only recognised in Aaron the mediator between himself and God, but that golden plate, with the words "Holiness to the Lord," would give him the assurance of the acceptance of the gifts which he brought, and therefore of God's pleasure in him.

Here, let it be noted that "gifts" not sacrifices are in view. The word "gift" has the full force of a "present"—a present to God. Will God accept a present from men, whose hands are defiled with sin? And "there is none which doeth good and sinneth not". Yes. But only in one way. A sacrifice for sin first: which we have not come to yet. Then the acceptance of the present through the one that is holy to the Lord.

The Epistle to the Hebrews again helps us. Ch. 8.3 presents Christ in this very capacity. Receiving our "gifts," and by virtue of His atoning work in death, and in the power of His endless life in resurrection, is before God for that very purpose.

May we enter more fully into the privilege of keeping His hands filled, as it were, with our spiritual gifts of praise and thanksgiving for all that Christ is Himself. We can bring no more acceptable present to God.

We come now, in ver. 40, to the garments for Aaron's sons. Though we shall find that Aaron's sons also were

typical of Christ, yet when mentioned with Aaron, as here, they may safely be taken as typical of God's children. Christ the High Priest and we the holy and royal priest-hood, according to 1 Peter 2.

The linen coat, according to ver. 39. was to be embroidered, and so was the girdle; this again reminds of individual acts of righteousness even in the sphere of that intrinsic righteousness of character which was ever His from ages past, and which is distinct from the obedience to the law which is typified by the blue. There must have been acts which expressed His righteousness, for the "Living One" must so express Himself.

Viewed in this way we see that the distinction between Aaron and his sons, expressed in these garments, has a peculiar force. Aaron had the colours and the embroidery in his garments, but as to his sons we only read of the fine linen. Now we cannot satisfactorily explain the typology of these things without seeing in the blue and the embroidery the obedience of Christ as the perfect Servant. Nor can we overlook the prominence given to them in contrast to the omission of them in the case of Aaron's sons.

Now if, as it is said by so many, the obedience of Christ under the law is the righteousness which is imputed to us for our justification, ought not Aaron's sons to have exactly the same as Aaron himself? Nothing else would meet the requirements of the case. It is futile for any to object that we are not to prescribe for God as to what He shall appoint. The typology is so exact that it constitutes one of the strongest proofs of the inspiration of Scripture. The Epistle to the Hebrews is based upon this fact, and gives us the key to it. God could have easily prescribed for Aaron and his sons to have garments alike; and it would not have interfered in the least with their ministry. Has God made a slip? Or has He arranged a type that expresses the truth in contradiction of man's popular theory. Give God the glory. His ways are perfect. Phil. 2.9 and Heb. 1.9 answer the question, that in all things He must have the pre-eminence. Scripture nowhere teaches the imputation of Christ's righteousness to us, and the type beautifully expressed the truth.

We have seen that the fine linen, without embroidery, typifies righteousness apart from the thought of individual acts of righteousness. Now what are we told is the righteousness imputed to us? It is the "righteousness of God", because it is the gift of God. It is brought about by the "blood of Christ", not by the works of the law, even of Christ (Rom. 3.21-28 and 5.9). It is a righteousness that consists, not in a number of acts performed for us, but in the removal of all our unrighteousness (Rom. 4.1-9). Nothing could more perfectly express this precious truth than the simple fine linen with which Aaron's sons were attired.

The garments were said to be "for glory and for beauty". And truly, if we are thus attired, we are fit to stand in the presence of God, our robes washed in the blood of the Lamb, whiter than snow. And this is the position of everyone that "believeth in Jesus" (Rom. 3.26).

The reference to the covering of nakedness in this context is understood from the moral standpoint without explanation, though a contrast with some of the heathen worship is suggested, too. But there is a typical value in this as well. Why was the clothing given in the first place? Because of sin. And the flesh has been judged ever since, because we have a law of sin in our members which will never be eradicated till the Lord comes, or death intervenes. Thanks be to God for His provision of a "robe of righteousness" which covers us (Isa. 61.10).

Addresses of others who would like these papers, and correspondence from any concerned for the unity of the faith, welcomed. H. G. Hobbs, St. Catherine's Road, Long Melford, Sudbury, Suffolk.

THE CONSECRATION of AARON AND HIS SONS

Exodus 29.1-14.

This chapter shows us that something more than garments were required to fit this priesthood for its holy order. We find sacrificial offerings, washing and anointing with oil were appointed; and we may be sure that each has an important spiritual counterpart in relation to us: while the same things would impress the Israelitish mind with the solemnity and sanctity of the position. "Holy, Holy, is the Lord God of Hosts".

After enumerating the things that were to be used, instructions were given for the method of consecration. So, in ver. 4, we are told that both Aaron and his sons were to be washed with water.

There are two words used in Hebrew for washing which correspond to two in the Greek, both of which are found in John 13.10, "He that is bathed needeth not save to wash his feet but is clean every whit". It is the word signifying to "bathe" that is used here of Aaron and his sons. True, it is the same word used later for washing (bathing) the feet, but we can appreciate a distinction between bathing the whole and bathing the feet. Moreover, Moses had to bathe Aaron and his sons in the consecration, but they had to bathe their own feet afterwards.

All this is shown to have a spiritual parallel in the New Testament. In Titus 3.5 we are said to be saved "by the washing of regeneration and renewing of the Holy Ghost". Washing with water is typical of the cleansing work of the Holy Spirit through the word. John 3.5; 7.38, 39; Eph. 5.26, indicate this; while regeneration is not only associated with washing in Titus 3.5, it is associated with the word in Jas. 1.18. Heb. 10.22 has a setting that is based on the Levitical arrangements and associated with the putting away of sins by the blood of atonement. And here the exhortation is to draw near by the application of both blood and water. Blood removes the guilt from before God, and the water—the word of God used by the Holy

Spirit—speaks of our regeneration whereby our sins are put away in practice. In John 13.10, "he that is washed" may imply that it was done for him, but he needs to wash his feet. So in Titus 3.5 the washing of regeneration is obviously not our own doing. All these things are typified in the consecration of Aaron and his sons.

But here a difficulty may present itself to the mind. Aaron, we have said, is a type of Christ. Did Christ need to be regenerated? Are we interpreting the type rightly? From the Epistle to the Hebrews there is no doubt that Aaron was a type of Christ. But the Holy Spirit makes a particular point of the fact that Aaron is contrasted to Christ, in that he had to offer first for his own sins and then for the people's (ch. 7.26-28). So we must allow for a similar contrast in respect to the washing. No one could be a perfect type of Christ, and no one could enter on that holy service in the tabernacle without being consecrated by this ceremonial. For God saw the underlying value of its typology.

But one further point may be noted here. Moses washed Aaron and offered the offerings for him. But who washed Moses and offered for him? Obviously this process of thought would take us back to Adam. A beginning had to be made somewhere, and in this we see that all these things were without a real foundation. "The law made nothing perfect" (Heb. 7.19), they were but "shadows (Heb. 10.1). How gloriously contrasted is the work of our blessed Lord. He is all-sufficient, He is the "Rock", the true "foundation" (1 Cor. 3.11).

The next thing after the washing was the putting on of the garments, because being consecrated for the priesthood, they must be consecrated in them.

Now we notice a further distinction between Aaron and his sons, in addition to the distinctive garments. Aaron is at once anointed with oil (ver. 7) before the sacrifice is offered, whereas his sons are not anointed till afterwards. And we have before seen that the Holy Spirit is typified in the oil. There is no doubt that this is with the intention of making him typical of Christ in a distinct way. Our Lord Jesus Christ needed no blood of atonement for Himself. He was anointed with the Holy Spirit at His baptism. Yea, He was that "Holy Thing" that was conceived by the Holy Spirit.

Next we come to the actual consecration. And in ver. 9 we see from the margin that this means to "fill the hand". It carries a remarkable suggestion. And notice it is said of Aaron and his sons, so that the spiritual truth

relates to us as well as to Christ. We sometimes speak of a person who is fully occupied as "having his hands full". The priests were not called to an idle life. And if the people of Israel had come forward with their offerings as they should have done, in response to God's goodness to them, they would have been kept busy. There were a few occasions in the later history of Israel when it was so, but only a few.

And in this connection we find, in Heb. 8.3 that there is One at the right hand of God for us whose hands we need to keep filled; for it says that "every high priest taken from among men is ordained to offer gifts and sacrifices: wherefore it is of necessity that this Man have somewhat also to offer".

Our Lord has offered His one sacrifice and sat down. Now it is our privilege to bring our sacrifice of praise, the fruit of our lips, giving thanks to His name (ch. 13.15). In our praise we bring the remembrance of that one sacrifice, in its varied aspects, and according to the fulness of our heart's appreciation He receives it and offers it to God on our behalf. But oh, how little we bring! May the Holy Spirit impress increasingly upon our hearts the value of that one sacrifice, that our hearts may overflow and we may keep His hands filled.

And now as to the consecration itself. We find first (verses 10-14) a bullock for a sin offering. The most valuable of the animals, and the one that did the labour (Psa. 144.14). Here is a type of the Lord Jesus as the patient servant. An aspect of the character of Christ fitting to the occasion, for the priests were to be the shepherds, the instructors of a people that would try their patience very much. And if we rest on the atonement which Christ made, does not that involve the thought that we wish to be like Him, as well as the fact that we are conscious of our shortcoming and so need the atonement? Yes, and the One who never failed met our need in His death for our many failures.

Then it is said that Aaron and his sons shall put their hands upon the head of the bullock. This action conveys the thought of identification. But it involves more, for the Hebrew word means to lean upon, or rest the whole weight upon. This bullock is for a sin offering, and their whole position rests entirely upon it. There is no other ground or standing before God than the death of Christ as the sin offering for us. Many there are who are called priests to-day, but they are not wholly resting upon Christ, indeed they teach salvation by "good works" and ignore the

atoning value of His precious blood. And there are many who "worship God" on the same basis as they; but the time will come when such will say "Lord, open to us". But He will say: "I never knew you".

Then Moses is commanded to kill the bullock and put some of the blood on the horns of the altar and pour the remainder out at the bottom of it.

remainder out at the bottom of it.

Then certain portions were separated, the fat and the kidneys. The fat suggests the richest. The kidneys is the same as the "reins" in Psa. 16.7. Thus God receives

the best and the innermost as His portion. Whatever we may appreciate of Christ, "no man knoweth the Son but the Father" (Matt. 11.27).

These were burned upon the altar. We have seen the significance of the altar and its brazen grate. Here we

significance of the altar and its brazen grate. Here we have the complete picture: Christ in the fulness of His own will, bearing the wrath of God for our sins.

Then we read that the remainder of the bullock was

to be burned without the camp. Heb. 13.11-13 shows this to represent the reproach of men. Here is a view of what men did to Him.

The word "burn" on the alter signifies "to cause an

odour by burning ". Burning flesh is not pleasant to smell, but God called it a sweet savour. The horrors of the atonement were well pleasing to God because that was the only way by which we poor sinners could come to him. "It pleased the Lord to bruise Him."

But the word to "burn" without the camp signifies no more than to burn up. The means used to dispose altogether of something objectionable. Here is portrayed the world's estimate of Him. And are we willing to go forth unto Him without the camp bearing His reproach? May the love of Christ constrain us so to do. If the position outside the camp causes us to shrink, let us look back to the altar.

Addresses of others who would like these papers, and correspondence from any concerned for the unity of the faith, welcomed. H. G. Hobbs, St. Catherine's Road. Long Melford, Sudbury, Suffolk.

THE BURNT OFFERING

Exodus 29.15-18.

It is usual in Scripture to find sin offerings and burnt offerings together in the order that is found here. In some respects the truth typified is the same, but there are different aspects of that truth presented in the different offerings.

In every offering Christ is seen as the One who offered Himself for us. In the sin offering there is the view of individual sins being atoned for. In Lev. 4 there is the appointment of a sin offering for each individual sin, and in Lev. 16 there is the yearly sin offering for all the sins of the people.

But the burnt offering presents the view rather of the person's condition. The animal was burnt wholly upon the altar, and so presents Christ as the One who, perfect in Himself, offered Himself to bear the wrath of God to atone for all that imperfection, not to say corruption, by which we are characterised.

Moreover, in Lev. I there are various animals mentioned as acceptable for burnt offerings, and each has its own significance. Here it is a ram that is appointed, because the ram has a peculiar significance that fits the priestly position.

In Lev. 1 there are certain details given as to the mode of offering, which were to be followed in general practice, which are not found in this passage. But we have seen that this was exceptional; it was the inauguration of the priesthood.

The priests were of the tribe of Levi, and the whole of that tribe, as well as Aaron and his sons, were set apart to teach the knowledge of God and the law to the people. This can be traced right through the Old Testament. In Lev. 10.8-11 we see it was so from the beginning. Then in the reigns of the kings we find them occupied in this way. In 2 Chron. 17.7-9, when Jehoshaphat brought the people back to serve the Lord, we see that he sent them throughout Judah for this purpose. Then under Hezekiah and Josiah they are referred to in the same way

(2 Chron 30.22 & 35.3). Then, in Mal. 2.4-8, we find they are reproved for having corrupted their way and led the people wrongly. Then, coming back to Ezek. 34, we have a whole chapter devoted to this matter, where they are referred to as the shepherds of the flock. Who instead of feeding the flock had fed themselves of the flock. But in the middle of the chapter (ver. 17) the figure is brought in of the shepherds being likened to the cattle: and in ver. 21 it is said, "ye have thrust with side and with shoulder and pushed all the diseased with your horns". In ver. 17 God says He will judge between the rams and the he-goats. This brings us to the view that the ram is a figurative expression for a shepherd or pastor.

It is also noteworthy that the Medo-Persian kingdom is presented as a ram in Dan. 8.20, and the Grecian as a he-goat. By comparing this with Ezek. 34 it seems that the rams there stand for those of the shepherds who were true, and the he-goats those who were false. For the Medo-Persian kingdom was kindly disposed toward captive Israel, and Cyrus the Persian made the decree for those who were willing to go up to Jerusalem to rebuild the temple. He is prophesied in Isaiah 44.28-45.4 and called God's "shepherd".

Now we can see the fitness of the ram for Aaron's burnt offering. Aaron had to offer a sin offering for himself and his household every year; which is sufficient to show that in his capacity as priest there were the iniquities of their holy things. Not that Aaron was a carelessly sinful man, but there has only been one true Shepherd—the Lord alone can claim that title.

The burnt offering, we have seen, dealt rather with the condition of the person as a whole than for individual offences. So that by taking the comprehensive view we see that the ram is offered for Aaron with his imperfections, and the animal being "without spot" (complete) is typical of Christ the perfect One. Hence, the fundamental principle is again presented, Aaron's acceptance before God, in this capacity, is wholly dependent upon the offering of our blessed Lord; and this is further expressed in the act of putting the hands upon the head of the ram.

The significance of the various acts in the ceremony of

offering we will leave over till we come to Lev. 1, as the omission of some of the details mentioned there leaves an incomplete picture here. Sufficient to see that the blood was sprinkled upon the altar, and the whole animal was burned upon it; all was for God. And God calls it a "sweet savour", because He saw in it a foreshadowing of Christ, who would atone for all the imperfections of His people. Moreover, the fact that Aaron rested on his offering as a substitute, to make him acceptable to God in that priestly office, carries with it the thought that he desired to be all that his offering set forth.

THE RAM OF CONSECRATION

Exodus 29.19-28.

In this case we see that the blood is not all sprinkled on the altar, some is put upon the right ear, the thumb of the right hand and the great toe of the right foot, of Aaron and his sons. Thus they are set apart, purchased, as it were, by blood, to the service of God. The ear to hear, the hand to work, and the foot to walk, the whole man consecrated to God. Then the oil was applied to them all; and the position is set forth that only those to whom the redeeming blood of Christ and the Holy Spirit have been applied can occupy in the holy priesthood spoken of in 1 Peter 2.

Then the ram was divided, and as in the sin offering, the fat was claimed as a burnt offering for the Lord; but with it also was burned the right shoulder. This speaks of strength to bear burdens, and again Christ is typified as the Great Shepherd who bears the responsibility of His flock. Thus God's pleasure in that particular aspect of His dear Son is expressed.

Then the breast of the offering was taken and waved before the Lord, and it was to be Moses' part. He was acting as priest for the occasion, and he took that which was afterwards to be the priest's portion of the peace-offering of the people. Aaron and his sons were to share this, and here is presented the precious privilege of those who are in the holy priesthood of the present day. We bring our sacrifice of praise to God, a savour of Christ.

But we have our portion, too, in feeding upon Him. And surely the breast must speak of affection. Yes, and this is our portion, to feed on His affection; for who ever loved as He?

In ver. 23 we have another view of Christ in the unleavened bread which had to accompany the ram of consecration. Leaven is throughout Scripture typical of sin, and consistently with this, only unleavened offerings were accepted to be burnt upon the altar.

Referring to ver. 2, we see that this unleavened bread was of three kinds. Plain unleavened bread, setting forth just the sinless perfection of the character of Christ. Unleavened cakes mingled with oil, setting Him forth as the One who was indwelt from birth by the Holy Spirit. And unleavened wafers anointed with oil, showing Him as being anointed for service at His baptism.

One of each of these was taken and waved before the Lord and then burnt upon the altar. This was God's part, attesting His delight in all the varied perfections of His Son, called to mind at the very moment when He was bearing God's wrath for us.

Verses 31, 32 go on to tell us that Aaron and his sons were to eat the remainder of the flesh and the unleavened bread at the door of the tabernacle.

The fact that Christ is what He is, necessitates that He must have a delight in the offering up of Himself now that He is raised from the dead. And if Aaron and his sons are typical of Christ and His people, we see that it is not only our privilege to feed our souls upon the perfection of our beloved Saviour, but to feed with Himself, and with God the Father. But they are at the door of the tabernacle. We by faith enter in within the vail. He has brought us into His banqueting house and His banner over us is love. And truly our fellowship is with the Father and with His Son, Jesus Christ.

Addresses of others who would like these papers, and correspondence from any concerned for the unity of the faith, welcomed. H. G. Hobbs, St. Catherine's Road. Long Melford, Sudbury, Suffolk.

THE RAM OF CONSECRATION

(Continued.)

Exodus 29.33-37.

Aaron and his sons were to "eat those things wherewith the atonement was made, to consecrate and to sanctify them ". Eating in fellowship with God was the act which identified them with Him. And spiritually it is the same with us. In John 6.54, the Lord said, "Whoso eateth My flesh and drinketh My blood, hath eternal life ". and eternal life is not possible apart from that. But a consideration of the whole chapter makes it plain that the "eating" is a figurative expression for believing. following verses indicate this: 29, 35, 47, 48, 63, 68. Aaron and his sons received the consecration offering into their bodies and were set apart for an earthly ministry. We. by believing on Christ, receive Him into our souls and are thus brought into fellowship with the Father and with His dear Son, and are consecrated to a spiritual ministry in which are offered the sacrifices of praise and thanksgiving. Nor do we feed on Him thus only the once. It is our privilege to continually do so, for our spiritual strength is derived from Him in this way. For ever after their consecration Aaron and his sons were to eat of the sacrifices which the people brought.

As with the Passover, so here, and so in the peace offerings, that which was left over till the morning was to be burned up. Again a different word for "burning", distinct from that to burn upon the altar. It seems there is a suggestion here, on the one hand, that there is more in Christ than our poor capacity can receive and, on the other, there was to be nothing of staleness about it. The manna had to be gathered every day, and the like principle applies to us, feeding upon Christ daily is the only way to keep up our spiritual health.

The consecration was repeated each day for seven days; thus they were provided with fresh food from the sacrifices daily. Seven days seems to have a peculiar significance in connection with the types. It comes in the arrangements for the feasts of the Lord in Lev. 23 in

a way that suggests the whole of the present dispensation. In vers. 4-8 we have Passover and the seven days of unleavened bread which continued from it. In 1 Cor. 5.7-8 it is evident that the keeping of the feast with the unleavened bread of sincerity and truth refers to the whole of our lives after eating (spiritually) of Christ our Passover. That passage interprets the seven days in Lev. 23 for us. Then in Lev. 8, where the actual consecration is recorded, we see in ver. 35 that Moses commanded them to remain at the door of the tabernacle for the seven days; then on the eighth day (ch. 9.1) Aaron came forth from his place at the tabernacle to bless the people of Israel. This is exactly true to fact, yet to be revealed. For prophecy is clear that as soon as this Church dispensation is finished, the Lord will appear for the blessing of Israel.

Thus we see in the type, as it were, a daily consecration of ourselves afresh to the Lord. We have been consecrated once for all, but there is to be a daily realisation of it with a freshness that never flags. The same thought seems to be involved in the use of the word "daily" in Luke 9.23. We cannot do without sleep, and we cannot bear the reproach of Christ in our sleep, not consciously. Hence there must be every morning the fresh start, as it were, taking up the cross of fellowship in the sufferings of Christ at the hand of the world, and a fresh consecration to God in our spiritual priesthood.

In verses 29-30 we see that when the high priest, Aaron, died, his eldest son was to take his place and he was to put on those distinguishing garments and be consecrated for seven days in them. Because those garments made him typical of Christ Himself, as we have seen, and there must therefore be this recognition of the higher office.

Ver. 37 brings before us a very important principle. There is a special emphasis upon the sanctifying of the altar. And when once it was sanctified it was "an altar most holy". The Lord Himself bears out this rule in refuting the Pharisees (Matt. 23.19) with the words, "whether is greater, the gift, or the altar that sanctifieth the gift". When the Israelites brought their sacrifices or gifts they were but common things. But once they were brought to the altar they were holy to the Lord. So we read. "Whatsoever toucheth the altar shall be holy".

It is our privilege to bring to God, not only spiritual sacrifices of praise and thanksgiving, but material sacrifices. Not to be burnt on an altar, but nevertheless to be accepted by God. In 2 Cor. 9 Paul is exhorting the saints to give for the relief of other saints in need, and shows

at the end that this service "not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God". In Phil. 4.18 we have the case of God's servant being supported, and the language here is identical with that of the Levitical arrangements: "an odour of a sweet smell, a sacrifice acceptable, well pleasing to God". And in Heb. 13.16, after speaking of the spiritual sacrifices the exhortation is given, "But to do good and to communicate forget not: for with such sacrifices God is well pleased".

The altar typifies Christ. And our offerings are only acceptable by Jesus Christ (1 Peter 2.5). Thus he receives and presents to God the gifts which we bring (Heb. 8.3). Our gifts are not simply to this or that, if they are according to the mind of God; they are presented to Him through Jesus Christ, being made holy by His acceptance.

No Israelite could take back anything that had touched the altar, and should not the same principle apply to us. Whatever has been devoted to God is made holy, it no longer belongs to us. If a certain proportion has been devoted out of our earnings, let us see to it that it is not altered. Better not to promise than to promise and not perform. And we may be very sure that if we act on that principle, Phil. 4.18 will be followed by ver. 19 in our experience, "But My God shall supply all your need according to His riches in glory by Christ Jesus".

The Continual Burnt Offering.

Exodus 29.38-46.

The arrangements for the consecration having been completed, these verses introduce the daily burnt offering which, in some respects, was the most important of all the offerings. From the fact that it was offered every morning and every evening it came to be known as the "continual". This is the word used in Dan. 8.11-12 for "daily sacrifice", referring to a time yet future.

The offering consisted of one lamb on each occasion, and being wholly burnt, the one in the morning would hardly be consumed before the one in the evening was offered. Thus God had continually before Him in that offering a sweet savour of Christ. And just as the bullock and the ram have their peculiar significance, portraying some aspect of the character of Christ, so has the lamb. Isaiah 53 will make clear what this is: "Led as a lamb

to the slaughter"; it is just the opposite of the bullock, weak and unresisting; this is the character of Christ which was particularly in evidence at the time of His death. And we find that this is the title that is chosen for Him—" the Lamb of God".

The lamb was used for the Passover. It was the name given Him when John the Baptist saw Him coming. It is implied in 1 Cor 5.7. It is the view which John had of Him in Rev. 5; and that title is repeated to the end of the book. There is no question that this is the aspect in which God has His chief delight, and this is what He chose to have continually before Him on the altar of burnt offering And is it not also true that this is the aspect which particularly endears itself to the heart of every one of His children?

With each lamb was offered a meal offering of flour mingled with oil. The lamb was to be without blemish, but that only showed an outward perfection. The flour presents the view of an even consistency and purity all through; the oil the presence of the Holy Spirit. The wine speaks of joy and luxury; while wine "poured out" speaks of spending oneself (Phil. 2.17). And thus a complete picture of all that Christ was to the Father is presented to us.

And where this was presented to God, there He took up His abode. The tabernacle was sanctified by His manifest presence in the cloud of glory. And there He met with the children of Israel—through the mediation of the priest. And by this means they KNEW that God was among them and that He was the One who brought them up out of the land of Egypt.

And we have a corresponding portion. If in our worship we are continually offering to God that which is a memorial of Christ as the Lamb of God, we can KNOW, and we shall know, that God is really dwelling with us: that these bodies are actually His temple, and that it is He who has delivered us from a greater bondage than that of Egypt.

Addresses of others who would like these papers, and correspondence from any concerned for the unity of the faith, welcomed.

H. G. Hosss, St. Catherine's Road. Long Melford, Sudbury, Suffolk.

THE ALTAR OF INCENSE.

Exodus 30.1-10.

Glancing back over our studies, we have seen God's prescription for the furniture and then for the tabernacle construction. Then the setting apart of Aaron and his sons and their consecration to the priesthood. Then when this was all arranged, the appointment of the "continual" burnt offering which was the purpose for which the altar was made. Now that we have arrived at the point of an actual burnt offering, we are next introduced to another piece of furniture, not spoken of before, though it belonged to the holy place, and stood before the vail—the altar of incense.

That this should not be introduced till now must be with a reason; there are no afterthoughts with God. By such an arrangement it is separated from those other things which we have considered, and we may be sure that there is some corresponding truth concerning our Lord—Who, of course, is typified by it.

But first let us see the details and, as far as we can, interpret them and enjoy their precious significance.

First, it was of shittim wood, and this we have seen refers to the humiliation of Christ when He was in the flesh. Like the altar of burnt offering, it was "four-square". The dimensions were smaller because it was for a different purpose; but the foursquare shape again speaks of the perfect balance and proportion—the rectitude of the Lord's life and character. It had "horns" also, speaking of strength, though no sacrifice was ever bound to it.

Then in ver. 3 we see that it was covered with gold, and had a crown of gold, which suggests the heavenly glory.

It had two rings by which it was to be borne, for the arrangements were for a pilgrim people.

The staves with which it was to be carried were also of shittim wood and gold.

Then we are told that it was to be placed "before the

vail, that is by the ark of the testimony, before the mercy seat that is over the testimony ". That would be, not in the holiest of all, but in the Holy Place. And that would signify a heavenly position, and the gold would be in keeping with this.

Now we come to the purpose of it, in verses 7, 8. Morning and evening Aaron was to burn incense upon it. This would correspond to the morning and evening lamb on the altar of burnt offering in the court.

Ver. 9 makes prohibitions. No "strange" incense was to be offered, neither was there to be put upon it burnt offering, or meal offering or drink offering. It was exclusively to be used for incense; except that once in the year, Aaron was to make atonement upon the horns of it with the blood of the sin offering of atonements. But this last statement is of a distinct nature. It does not say that it made atonement for the people. If we look at Lev. 16, where the full arangement is given for that one day in the year, we find that the tabernacle itself and the furniture had to be atoned for (verses 15-19). So then, this application of blood is not part of the use of the altar, but a cleansing that was made necessary by the uncleanness of the people.

It was an incense altar, essentially. We need therefore to make sure from Scripture what incense typifies.

Rev. 5.8 ("odours" here are incense, as in the margin) and 8.3, 4 provide the answer. The incense in Ex. 30 typifies prayer, and as it was offered by Aaron, it is typical of the prayers of our Lord Himself.

Now we need to go back and consider the details from this standpoint. As in the case of the burnt offering, so it is here. The altar typifies Christ, the high priest typifies Christ, and the offering typifies Christ; except that in this case it is His prayers that are offered, in the other it is Himself.

Lev. 16.11, 12 shew that the fire of the incense is taken from the altar of burnt offering. Thus there is a link established between the two. We have seen that the court typifies the earthly position and the tabernacle the heavenly, we can therefore see that the incense altar is the heavenly counterpart of the sacrificial transaction on

the earth. On earth He made the atonement, in His death. In heaven He lives, in resurrection, to make intercession for those who are cleansed by His precious blood.

Now if we make a comparison of the two altars we can see how beautifully they correspond.

Altar of Burnt Offering.

In the court, that is earthly.

Shittim wood and brass, humiliation and strength.

The form, the perfection of His character on earth.

The horns, strength to carry through the sacrificial work.

The fire, the wrath of God which consumed the sacrifice.

The burning of the flesh, unpleasant, yet a "sweet savour" because of what it accomplished. THE INCENSE ALTAR.

In the tabernacle, that is heavenly.

Shittim wood and gold, the One who humbled Himself glorified.

The form, the same in resurrection.

The horns, strength in resurrection to bring us to glory.

The fire, not consuming the prayers, but shewing that the intercession is on the basis of the sacrifice made.

The burning of the incense, fragrant in itself (see margin for ver. 7 and compare S. of S. 4.10, 14, 16).

Then we notice again that the smell of the morning and evening lamb would blend before God with that of the incense, and thus God had continually before Him the preciousness of the death of His beloved Son and the preciousness of His intercession in resurrection. Now it is all an accomplished fact. We no more need the burning of incense than we need the animal sacrifice. We look by faith, yea, we enter into the heavenlies and our prayers are mingled with His intercessions. He is there to receive them; but how much His transcends ours, the Father only knows. But we know that without His, ours would be of no avail.

We reflect too upon those glorious garments, the robe and the ephod, we remember the names upon the shoulders and the heart; and we have a picture the fulness of which passes our comprehension. The glory of His person, the reward of His obedience, the love that passeth knowledge, the effectiveness of His prayers based upon His atoning work, surely with such an High Priest we can have a "strong consolation". For Heb., ch. 5, 6 and 7, are written for this very purpose. There we have Christ presented under the figure of Melchisedec because he is essentially a resurrection figure, but ch. 9.12 shews that Aaron, in the act of entering into the Holiest, is also typical of Him, and thus the two are linked to give a fuller view of His glory.

Two instances of the use of the word "become," translated "made" in the A.V., are important here. 6.20, whither the Forerunner for us entered, becoming an High Priest after the order of Melchisedec". And 7.22, "by so much Jesus became Surety of a better covenant". These two statements show that the suretyship of Christ began with His resurrection when He entered upon that heavenly ministry of intercession and engaged Himself to bring to glory the many sons whom He had redeemed by His own blood (ch. 2.10, 14, 15). And because He ever lives to make intercession for them, He is able to save to the uttermost those who come unto God by Him. He will not fail. He will present us to Himself a glorious Church not having spot or wrinkle or any such thing. Then we shall see Him as He is, and marvel of all marvels, we shall

be like Him.

Addresses of others who would like these papers, and correspondence from any concerned for the unity of the faith, welcomed. H. G. Hosss, St Catherine's Road. Long Melford, Sudbury, Suffolk

THE REDEMPTION MONEY.

Exodus 30.11-16.

Again we note the order of things. The Tabernacle has been all detailed, with its furniture. The court with the brazen altar. A priesthood appointed and a sacrifice arranged. Now we come to the redeemed people. This is the purpose of the whole.

The redemption money was expressly intended to picture this. The word for "silver" is the word for "money" as well, showing that silver was the usual purchase metal. Gen. 23.16 makes this clear in actual transactions, and thus the silver is used metaphorically of purchasing value generally.

We have recently compared the animals offered in sacrifice and have seen that the atoning value was not in the value of the animal. It was what it stood for. So here, the fact that all had to give the same shows that the "half shekel" was not an actual payment. The rich man giving half a sheckel would not feel the cost as a poor man would; nevertheless, all must give alike. Some sin more than others, and the Lord spoke of "many stripes" and "few stripes," according to the nature of the case (Luke 12.47, 48). Hence as the penalty for each one differed from another, so the atonement must be made accordingly; for he bare our sins in His own body on the tree. Thus the half shekel can be only a nominal figure. And yet we can see how easily the self-righteous could fall into their error.

But the soul that had a true consciousness of sin as it is before God would realise the inefficacy of such things and take the attitude of David in Psalm 51. "For Thou desirest not sacrifice; else would I give it: Thou delightest not in burnt offering. The sacrifices of God are a broken and contrite spirit: a broken and a contrite heart, O God. Thou wilt not despise."

However, God appointed the payment of this silver, which was to be used in the tabernacle equipment, a token before Him of the "price" that He knew would one day be paid for our redemption. We have already noticed the use to which this silver was put The sockets for the

boards in the tabernacle show that we stand on redemption in the presence of God: while the white curtains of the court, typifying our testimony, also depended upon it.

THE LAVER (Exodus 30.17-20.)

Having now a redeemed people who have access to God, we next come to the laver, which is not included in those things which illustrate the basis of our acceptance or our legal standing before God—such as the ark and the altar. It has to do with our worship. And is therefore placed, in the record, away from those things.

To arrive at a correct interpretation of this type, first as to the laver and its foot, we need to keep in mind the rule which we have seen has held good in other cases. That is, that those things which rested on the ground are typical of Christ, such as the altar and the ark; but those which had something underneath them, such as the boards and the pillars, which rested on sockets, are typical of the Church, which rests on Christ.

The laver and its foot are mentioned as two distinct things. A man's foot is part of himself, but the word rendered "foot" here is not the usual word for a foot—it is a "foundation". This helps us to appreciate the distinction the better. So then, according to the rule, the laver is typical of the Church and the foundation of Christ. This is perfectly consistent with New Testament teaching, as in Matt. 16.18 and 1 Cor. 3.11.

As to the brass, of which it was made, we have also seen that the character of this metal signifies durability and strength. This was expressed in the Lord Himself in His life here upon earth, at the end of which He said, "The glory which Thou gavest Me, I have given them"—the disciples (John 17.22). It is therefore clear that we ought to manifest this aspect of glory while we are here, for we are here to represent Him. So then laver and foot were alike of brass.

Now we come to the second thought, its use, which was to hold water to wash in. Eph. 5.26 is sufficient to establish the meaning of this, "the washing of water by the word". We saw too, that when the priesthood were consecrated, they were bathed, but here it is but the hands and the feet. And John 13.10 shows the same principle—washed entirely when we were regenerated, but washing our own hands and feet, as well as one another's, afterwards.

In Eph. 5.26 it is Christ who washes the Church; but in

Col. 3.16 we read, "Let the word of God dwell in you richly, teaching and admonishing one another." Here is our responsibility. But notice too that, in John 14.23; 15.77, the Word of God is to abide in us.

It is evident that as the laver contained the water, so the Church has been charged by the Lord with the custody of the Word of God.

When we think of the Word of God, we normally think of it being contained in the Bible. And so it is. But that is not sufficient. It it well that it has been committed to writing, and thus preserved with a large measure of accuracy. But the early Church had not the New Testament as we have it. So much more then depended upon it being stored in the heart; and that fulfilled the type—the laver contained the water. Let us ask, ourselves, dear friends, whether we are fulfilling the type to-day. For certainly the Church as a whole has grievously failed in this, and as individuals we need to exercise ourselves.

The particular occasions when the priests were to use this water were when they went into the tabernacle or when they came near to the altar. Both of these are typical of our worship. Entering into the tabernacle is equal to our entrance into the holiest in heaven—to the throne of grace: and drawing near to the altar is the remembrance of the death of Christ, not only at the Lord's Supper, but at all times.

Now when we think of the varied ways in which children of God carry out their worship, as to forms and ceremonies, and the absence of them; some exalting the emblem of the Lord's body and blood out of place, and some the "service", and some not carrying out His command at all, we can see at once that the Word of God has not been kept in the heart and that it has not been applied with its cleansing power.

If it had, we would all be speaking and doing the same thing. In John 17.14-23 the Lord made it plain that the word was given that we might be one, and that is the expression of the glory in ver. 22. Paul exhorts the same thing upon the saints in Rom. 15.4-6; the Scriptures were written to this end, that we might "with one mind and one mouth glorify God." And are we going to continue in our separate camps, content to agree to differ? The laver was not divided, if it had been the water would have run out; and that is what has happened to a large extent to-day. Children of God are content to believe what this or that man says, or what this creed or confession asserts. True, the Lord has given pastors and eachers, but then

are not the authority. How can they be, seeing they differ so much? No, the Word of God is the authority. And the true pastor and teacher will set forth the Word of God in such a way that the flock will see, each one for himself, that the Word of God says such and such things; not that I believe it means that.

Some are very much afraid of being critical. But criticism is right, providing that our judgment is by the Word of God. See I Cor. 2.11-16. And this judgment will concern not only the matters of Church arrangement for meetings, etc., and the various points of doctrine, as we speak, it concerns our attitude of heart towards one another. Humility of mind, in honour preferring one another. A recognition of the simple fact that none of us knows everything, that the more feeble members are necessary in the body, and that we are to wash one another's feet. At the same time we must remember that humility does not mean that we are to give way to error. The Lord was "meek and lowly in heart", but He never countenanced doctrines of men but condemned them. Paul also spoke of his own humility of mind, and his attitude towards error was the same as his Lord's.

The omission of this washing on the part of the priests put them in danger of death. This helps us to appreciate that God is not indifferent about the carrying out of details. And if this was so in the case of the shadows, what does He think as to the substance? In the early Church, God acted in severity on some occasions and 1 Cor. 11.28-32 is an important instance of this, but we do not see it to-day.

It seems that the position has become so estranged from the pattern given us that if God began to chasten as He did, we know not where He would end. But shall we make grace an excuse for carelessness and continue to grieve Him? Or shall we remember that the longsuffering of God leadeth to repentance, and awake out of sleep, and trim our lamps, and exercise ourselves to get back to the original position, as given us in the Word of God?

Addresses of others who would like these papers, and correspondence from any concerned for the unity of the faith, welcomed. H. G. Hosss, St Catherine's Road. Long Melford, Sudbury, Suffolk.

THE HOLY ANOINTING OIL.

Exodus 30.22-33.

Although the spices were added to the oil, it is clear from ver. 32 and Psalm 133.2 that it still remained a fluid. It was poured out. Thus oil is the principal element, and that speaks to us of the Holy Spirit, in His work of sanctifying unto God.

The spices have a suggestiveness which can only be traced out in part. But the myrrh, which is the one about which we can find the most information in Scripture, is definitely associated with death. And this cannot refer directly to the Holy Spirit, for He the "Eternal Spirit" (Heb. 9.14) cannot die

This sets us thinking. How is this connection to be understood? The Holy Spirit is spoken of in various ways in Scripture: the "Spirit of God" (Matt. 12.28); "the Spirit of Him that raised up Jesus from the dead (Rom. 8.11), which must refer to God the Father as distinct from the Son; and "the Spirit of Christ" (1 Peter 1.11). This reveals such a close relationship between the three persons of the Godhead, that only a trinity in unity, as is generally understood in orthodox Christianity can be the possible explanation. It helps us to appreciate that the cost of the atonement was not put upon the Son alone. The Father felt the awful cost of the forsaking and the imposing of the curse, and so did the Holy Spirit. Those who deny the deity of Christ would attach no value to such a point as this, but to those who know Him and reverence the word of God, such casual testimony is priceless.

Moreover, there are underlying aspects of truth which are also brought out through considering the composition of this oil. The Holy Spirit is the Spirit of Christ, and His function is to take of the things of Christ and show them to us. And the more we are filled with the Spirit, the more will Christ come into prominence, both in our own appreciation and in our expression of Him.

Therefore, though the Holy Spirit cannot die, in His sanctifying work He brings into prominence the perfections of Christ, which must, of course, include His death. And from this standpoint we are able to consider these spices as definitely setting forth His perfections.

The first to be mentioned is the myrrh. This brings the suffering and death of Christ into prominence. And is it not true that that was what expressed His glory above anything else? The word "myrrh" is from the Hebrew word which means "to be bitter," not bitter against another, but to have a bitter experience, see Ruth 1.20. It is associated with death (John 19.39), and the aloes have a like significance. But it is evident from Psa. 45.8 and S. of S. 4.14 that it had a fragrance for which it was valued. It is also evident that being used for embalming, it had a preserving effect. Thus the Holy Spirit's function of bringing to remembrance the death of Christ comes to mind: a continual memorial.

There is also a very precious aspect to be seen in the two passages just mentioned, both of which are in a bridal connection. In Psa. 45 it is associated with the words "whereby they have made Thee glad"; and the "smell" is from His garments. In S. of S. 4 the fragrance is from the bride, and He delights in it, or rather in her because of it. What a wealth of blessed meditation we have here! Apart from His bitter experience of the cross there could never have been a bride at all. But because of it we are brought into the blessed relationship, and will never cease to praise Him for having redeemed us by His own blood. And He too will "joy over us with singing", when "the day of the gladness of His heart" arrives. His suffering and death has secured for Him those upon whom He set His love before the world was. And does not the Holy Spirit rejoice in all this too? And is it not He that delights to fill our hearts with these things. anointing us with His holy perfume?

Thus the most bitter is the most sweet, it is only by drinking deeply into this that we are prepared for the counterpart which will inevitably be our experience if we follow on to know Him. The word received in its sweetness will lead to bitter experiences. Paul recognised this, as is shown in Phil. 3.7-10. And John's experience in Rev I was the preparation for the bitterness of ch. 10.10. The experience of the bride in S. of S. 5.2-6 speaks to our hearts. It is possible to be occupied with even the myrrh in such a way that we are unwilling to be disturbed and rise to go forth with Him into the cold night of this world. This is not our rest. He has gone to prepare a home for us, in the little while may our souls be so drawn to Him that no experience shall be too costly to give Him joy.

In Ex. 30 these spices are called "principle" and in S. of S they are called "chief" (the same word), showing the pre-eminence of His virtues.

As to the cinnamon, calamus, and cassia, there is very

little in Scripture to guide as to any particular virtue or experience in the life of Christ being typified, as in the case of the myrrh. Like the myrrh, none of them is pleasant to the taste (of itself), but by the "art of the apothecary" they are so blended as to give a delightful perfume. There were some who found the words of the Lord Jesus as very bitter pills to swallow. He "loved righteousness and hated iniquity", and anyone of a different disposition must of necessity find Him disagreeable to their taste. But this also was part of His perfection, and everything being blended in perfect proportion (in this case not equal weights), the result is a sweet savour to God. And if we hold strictly to His teaching and example, we also shall be a sweet savour of Him (2 Cor. 2.15).

But the fact that we are not able to know all that these spices signify only emphasises again His perfection for 'no man knoweth the Son. but the Father' (Matt. 11.27).

As to the use of the holy anointing oil, we see that it was put upon Aaron and his sons, which would typify Christ and His people. And that this was not only to sanctify them to be ministers to God in that sphere, but was typical of us too, is brought out by the fact that the tabernacle and all its equipment were anointed. Those things which were typical of Christ were anointed and those which were typical of us too. But if the spices were typical of Christ, why should He need to be anointed with that which is typical of Himself? The fact is that, as we have seen, the Father and the Son and the Holv Spirit are so inseparably united that what is characteristic of the one is characteristic of the other. The Lord Jesus was the brightness of God's glory and the express image of His person; as He said. "he that hath seen Me hath seen the Father ": and there was no other way in which one could see the Father. So with the Holy Spirit He is invisible, unless He takes some particular form for a special purpose, as a dove. His character can only be expressed through a human being, and that was done perfectly in Christ and in Him only. Moreover we know that the Lord was anointed with the Holv Ghost (Acts and that because of that anointing the various virtues were expressed in Him (Isa. 11.1-5). Here again we must distinguish. As God, those virtues were essentially His: but when He "emptied Himself—taking upon Him the form of a servant ". He became dependent upon God for everything, and thus the Holy Spirit came into operation, as He Himself testified in the synagogue in Luke 4.18, 19, and publicly in John 5.19; 12.49. Thus the

glory of His subjection is typified in the anointing of those things which foreshadowed Him.

And what of ourselves? Those things which were types of us were also anointed. And we too have been anointed with the Holy Ghost, as we read in 2 Cor. 1.21 and I John 2.27, and "if any man have not the Spirit of Christ he is none of His" (Rom. 8.9). After considering the person of our blessed Lord and His perfection, we feel almost ashamed to mention ourselves in such a con-Conscious of our failures and shortcomings, and the many ways in which we are unlike Him, our hearts at times almost sink. But that blessed Spirit that bears witness with ours that we are children of God, is the earnest " of the fulness that is to be (2 Cor. 1.22). We shall be like Him. And though God takes into account all our shortcomings and they will have their result at the judment seat of Christ, yet He who knows the end from the beginning, arranged in the types that view which can alone satisfy Him, even our perfection when we are conformed to the image of His dear Son. He had that view before Him in the wilderness, He still has it now, and it is only a little while and all will be realized. How can we praise Him enough.

But the grace of God is always associated with the strictest severity upon anything that counterfeits His work. The oil was not to be poured upon "man's flesh". Though we are still in mortal bodies, we have been anointed. But if we are Christ's we are "not in the flesh, but in the Spirit" (Rom. 8.9), and "it is the Spirit that quickeneth, the flesh profiteth nothing" (John 6.63).

Nor was anything to be compounded like unto it. It was in every sense holy unto the Lord, and anyone who contravened this commandment was to be "cut off" from among His people.

If there was one thing that the Lord denounced more than anything else, it was hypocrisy. False profession abounds to-day on every hand, and the wheat and the tares will grow together until the harvest; but the doom of all false professors is pronounced, and to whom much is committed, of them will much be required. Their judgment will be worse than that of the savages, for they have never had the true light.

Addresses of others who would like these papers, and correspondence from any concerned for the unity of the faith, welcomed H G Hosss, St Catherine's Road Long Melford, Sudbury, Suffolk

BEZALEEL AND AHOLIAB.

Exodus 31.1-17.

This chapter, though dealing with the wisdom necessary for the making of the tabernacle in contrast to the materials, is none the less typical than the others. It is typical of God's ways in general, in that He never commands a work to be done without supplying the wherewithal. Not only as to material but as to ability on the part of those to whom the work is committed. God's purposes have always been accomplished through the instrumentality of men whom He has prepared and raised up. We may think of Noah, Abraham, Moses, Samuel, David, Elijah, Zerubbabel, Joshua, Zechariah, John the Baptist, the apostles, and those who have followed after up to this day. None of them perfect, but their work was acceptable and approved just in the measure that the Holy Spirit dominated their thoughts and actions. These men were not machines, they were men whose hearts were right with God and were therefore willingly subject to His will. Co-workers with God.

Moreover, it is typical of God's ways that these men, in Ex. 31, though filled with the Spirit of God, were not left to exercise the wisdom which He had given them apart from the explicit instructions given for all the details of the work. Noah had to make the ark according to the instructions given him. Moses had to receive the words from God and communicate them to the people. The apostles were commanded to make disciples of all the nations, teaching them to observe all things whatsoever the Lord had commanded them. Neither the apostles nor the disciples which they made were to introduce anything beyond what the Lord had commanded. Though they were filled with the Spirit. There are those who claim to be filled with the Spirit in these days, but do things contrary to the words of the Holy Spirit in the Scriptures, even claiming to be led by the Spirit to do those things. Let us rather strive to conform to the Scriptural pattern in all details, and by so doing manifest that we are led by the Spirit. Making claims as to being filled with the

Spirit, or possessing gifts, or walking by faith, benefits nobody. But to do the will of God benefits all, for it is actually accomplishing what He has purposed.

There is also something to be learned from the fact that two men were particularly "called by name" for this work. The principle of fellowship is a very precious one, and one that we should endeavour to cultivate. The Lord sent forth the disciples "two and two", and the Holy Spirit said, "Separate Me Barnabas and Saul for the work whereunto I have called them". The fellowship was not always limited to two, we read of Paul and Silvanus and Timotheus. Noah was given responsibility alone and so was Joshua. But in the case of Moses, Aaron was called in because Moses was not willing to go alone. This presents a humbling aspect of the subject which may well be kept in mind in considering New Testament practice.

When Paul established churches his practice was to appoint elders in every church. Always more than one in each. But a feature which is often overlooked to-day is that toward the end of Church history in the New Testament we have no mention of elders.

Timothy and Titus were given instructions as to appointing elders, but we have no suggestion of it being done. The first epistle to Timothy and that to Titus seem to anticipate an improvement, but the second to Timothy shows further deterioration. If the position had improved the responsibility might have been left in the hands of elders, as at the beginning. But 2 Tim. 4.9-12 and Titus 3.12 show that the responsibility continued to be left in the hands of one man. And this arrangement is still seen in the seven Churches in Asia, in Rev. 2 and 3, where the "messenger" of the Church is held responsible in each case.

In agreement with this it is also to be noted that in Eph. 4.11 there is no mention of elders. But the apostles and prophets having passed away, the gifts of evangelists and pastors and teachers remain till the end of the age. The wording here makes the terms "some pastors and teachers" refer to one man who is the shepherd, nourishing up the flock in the word of faith and sound doctrine. And this, according to ver. 13 is to continue to the end of the age. There is no suggestion of a pastor and teacher with elders as well. Some who occupy positions as pastors may feel it desirable to have some to co-operate with them, whether they be called elders or anything else. But the Scripture pattern is before us and we need to take

heed to it. Some may feel that it is not desirable for one man to have the responsibility alone. There is much that searches our hearts in this connection. The man whom God appoints is prepared for the position. And it is very obvious that those who have served the Lord as leaders are men of strength of character. But determination can easily develop into stubbornness, and prestige can easily be associated with pride. If God has seen fit to arrange for one man, a pastor and teacher, to take the responsibility, we may ask ourselves whether this is because strong-minded men often find it difficult to work together as would be the case when elders were in charge. When the Churches were thus governed the apostles still retained a controlling hand over the elders; but the apostles have gone and departure and weakness in many ways characterize the position to-day. Even where the arrangement of elders is followed, and a one-man oversight is disparaged, it is commonly the case that one is really the deciding and dominating figure.

This may seem to be a departure from the subject before us in Ex. 31, but if our Bible study does not lead to practical issues, it is not worth much. It is by taking the comprehensive view of Scripture that we arrive at the truth, and to overlook one phase of the matter leads to confusion, because one settles on this phase and another on that.

Aaron was brought in because of Moses' failure. On the other hand the fellowship appointed by the Holy Spirit in Acts 13 was broken by failure afterwards (ch. 15). If the mind is inclined to pride, there is plenty to feed it, even in Scripture. But if we are humble, we shall note the failures of even the best of God's servants, not with a view to exalting or esteeming ourselves, but recognising that we would probably have failed more: and that there is a reason for everyone of God's arrangements which, if we but knew it, would humble us still more.

One thing is conspicuous in the chapter before us, it is the prominence of the Holy Spirit and the wisdom that God Himself has given; together with the importance of keeping to the instructions already given. Not the Spirit without the written word, nor the Word without the Spirit, wisdom to carry out what is written. Thus we come to the words in ver. 11, "according to all that I have commanded thee shall they do".

The two called by name were not the only two to whom God gave wisdom. And when spiritual gifts were in operation, Paul wrote, "Nay, much more, those members of the body which seem to be more feeble are necessary '(1 Cor. 12.22).

In verses 12-17 we have a strong emphasis on the keeping of the Sabbath. And we might ask the question, Why is this one particular commandment singled out in this way here? We might think that in such a context God would give a word of warning to the intent that this work was to be holy unto Himself, with an emphasis on the first commandment, forbidding any contact with the heathen gods. But it is not so.

We are all aware of the tendency to be carried away with enthusiasm in a new work. The people did show their enthusiasm later, in the way they gave for the work. Moses had to restrain them, because there was more than enough. And is it not possible that in their enthusiasm they might have engaged in work for the tabernacle on the Sabbath day, and this was what God would guard against?

God never allows one principle of His to conflict with another. This Sabbath day was a sign between Him and the children of Israel for ever. And even work for the tabernacle would not save the life of the man that profaned that day. In like manner, when Ananias and Sapphira "lied unto God" in keeping back part of the price of the land, the portion they had given did not save them, they both died. Again, God says, "I hate robbery for burnt offering " (Isa. 61.8). Let us be careful then, not to take a master's time to preach the Gospel. And a widow's mite is worth more in God's sight than a large sum which is contaminated by some shady dealing in obtaining it. And David said, "Neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing ' (2 Sam. 24.24). Rom. 13.8 forbids debts of any kind, even for the work of the Lord. The Pharisees encouraged the neglect of parents in order to give to the service of God, but the Lord condemned it (Matt. 15.3-6). Our God is a holy God, all His works are righteousness and truth; and if we would be workmen approved unto Him, we must walk according to His rules.

Addresses of others who would like these papers, and correspondence from any concerned for the unity of the faith, welcomed. H. G. Hobbs, St. Catherine's Road. Long Melford, Sudbury, Suffolk.

EXODUS 32-34.

These three chapters make a sudden and sorrowful break in the sequence of our studies in this part of God's dealing with Israel. The tabernacle is designed intentionally to set forth the glory of Christ and His Church, in type. The chapters before us record the actual sin of the people and God's dealing with them for it. Sin is SIN. And by the law it is shown to be "exceeding sinful". The law is the expression of God's judgment of it. And every instance of God's dealing with it in judgment affords some indication of the seriousness of it by the way He deals with the offenders. May we learn more of what sin is in His sight.

Nevertheless, and without belittling the sin in the least, God overrules it to give illustrations of His mercy and grace, even to the guilty. And this is what we find in these chapters. Indeed the same principle runs throughout the Scriptures. As soon as man sinned (Gen 3), God gave the promise of the "Seed" that would bruise the serpent's head. And in Revelation we see the purpose of God completed in the Holy City, where the redeemed dwell in the eternal light of "the Lamb" that was slain for their sins. The tabernacle foreshadows it in the fact that the boards in the holy place stood upon the sockets of silver, typifying redemption.

So may God grant us the true balance of mind, so that we may never underestimate the sin, but at the same time rejoice in the unspeakable grace which He has dealt out to sinners.

The beginning of ch. 32 shows us the impatience and unbelief of the people because of Moses' long delay in the Mount. Surely we see ourselves in this. If things do not happen just as and when we think they ought to, we begin to show something of the same sins. How shallow was their faith, even after all the wonders He had wrought for them; and how soon we forget too. And how little appreciation of the living God they had, to be able to make a molten image and ascribe their deliverance from Egypt to it. One can hardly imagine a regenerate soul going to such lengths in unbelief; but can we say we are altogether free from the sin? We worship God and praise Him for His goodness while the sun of prosperity shines, but when the cloud comes the question comes up, Was it really God's hand after all? And some "natural" explanation is offered, and that leads to putting our trust in natural resources. And what is that but idolatry? Oh, that we may trust in the Lord and wait patiently for Him.

But God saw, and hastened Moses down with the words, "Go, get thee down, for thy people, which thou broughtest

out of the land of Egypt have corrupted themselves". By the expression "thy people", God disowns them.

And in verse 10 He says, "Let Me alone, that My wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation "

Moses had already felt the strain of dealing with the

people, and the thought of a new nation being raised up of his own family might have made an appeal, but not so. Moses was of a different character. His first question is, "Why doth thy wrath wax hot

against Thy people, which Thou hast brought forth out of the land of Egypt with power and with a mighty hand?" In true reverence he gives God back His own words, with the additional reference to His power. Moses had no power to bring them out. He disclaims the position altogether. Then he passes to the thought of God's reputation in the eyes of the Egyptians. Not his own honour, but God's, is his concern. Then there is the mention of the covenant with Abraham, confirmed unto Isaac and to Jacob. And what can God say to this? Verse 14 tells us,

And the Lord repented of the evil which He thought to do unto His people " But did not God know all this from the first? Then

why this threat and this repentance? It is obviously intended to be a demonstration of what He felt. And let us remind ourselves again that God's grace is never to cause us to make light of our sins. That is what the sin deserved.

But why does He say, "Let Me alone"? Why put Himself in such a relation to a man? Who was Moses that God should speak thus to Him? Yet we see that there was power with Moses, and God did repent. God's name and His covenant were at stake. The words "Let Me alone 'are intended to have an effect upon Moses, it They at once suggest to his mind that there is power in his hand, power to intercede. And Moses knew wherein that power lay. It was in the truth of God's

presents his case, and the Lord repents. But can we not see in this a type of Christ too? With all the serious sins and grievances of the people of Israel, Moses never took any other standpoint. The reference to the fact of their deliverance from Egypt is a reminder that they were God's redeemed people. And His covenant

promise and the honour of His own name. Boldly he

with them could not be broken. We too are a redeemed people. Not by the blood of a lamb, but by the precious blood of Christ. A covenant has been established on the basis of that blood, too, "This is My blood of the new covenant", and that covenant cannot be broken. We, the Church as a whole, have been rebellious and unfaithful to Him who redeemed us. But, like Moses, His attitude toward us never changes. God's attitude towards the people of Israel illustrates what His attitude would be to us if it were only a matter of recompense for our sins; but the intercession of Moses brings out the glory of Him "Who ever lives to make intercession for us".

When Moses came nigh to the camp and saw the calf, "his anger waxed hot, and he cast the tables out of his hands and break them beneath the mount". He had interceded with God on their behalf; but his attitude towards them in their sin was the same as His. His anger "waxed hot". And the breaking of the tables of stone, on which the ten commandments were written, was significant. They had already broken the first one: "Thou shalt have none other Gods but Me". They had broken that covenant, but the covenant with Abraham did not depend upon the ten commandments. It was a covenant without conditions, a covenant of grace. And grace triumphs, and the tables were renewed.

The conditional covenant made with Israel after they came out of Egypt (ch. 15.26) is quite distinct from that made with Abraham. Its blessings were temporal and physical, and in no way affected the ultimate purpose of God for the nation. And so it is with us. The Covenant in Christ by His blood, ensures our eternal destiny of blessing in union with our Head. But many of the blessings associated with the path thither are dependent upon our obedience. And who can tell how much we have lost? We may, by sin, cut ourselves off from blessing for years, but the covenant can be renewed, as the tables of stone were, when there is repentance, and God's disciplinary dealings with us have been accomplished. And it is the fact of the eternal covenant of redemption remaining unaltered that makes renewal possible.

And now comes another important factor in the restoration of the position. The sin had to be judged and dealt with among the people themselves. Moses, having destroyed the calf, stood in the gate of the camp and said, "Who is on the Lord's side? let him come unto me". The fact that only the tribe of Levi responded is significant. If the others were repentant, they were not willing to make a full stand for "the Lord's side".

Church discipline must be according to the instructions of the New Testament. We are not to use the sword as the sons of Levi had to. But the principle of judgment upon sin is the same. The second of Corinthians makes this very plain.

Whether as the whole Church, or a local company, or the individual, judgment must be carried out. The sinful element within ourselves must be condemned and we must take "the Lord's side".

Then, when the judgment was accomplished, Moses made his further intercession (ver. 30). This time in the knowledge of the people. So with our Lord, if we confess our sins and judge them, we can have the consciousness of His intercession, for them, as distinct from the fact of His continual intercession; and thus we may know that they are forgiven and fellowship with God is restored.

Yet we find that in verse 35, God plagued the people, because they made the calf, which Aaron made.

Moses had pleaded for forgiveness for them, but God does not say, in so many words, "I forgive". He commands Moses to go and lead the people, and promises that His angel shall go before them. (Notice also that God does not now say "thy people" as He did at the first). But He adds the warning that He will yet visit the sin upon them. This may be on account of an unrepentant element in the nation. But there is also the fact that even when forgiveness is granted, there may be effects which God allows to remain. We need, as it were, pricks in our sides and thorns in our eyes, to remind us of our falling. In the enjoyment of God's forgiveness we are so apt to overlook the seriousness of the sin. And also, it way be, that we return to it. Moreover, the diminishing of the nation meant that it was weakened. And this in view of God's promise to multiply them. But God Himself brought about the weakening. It all speaks solemnly to us. Let us not trifle with sin. "Our God is a consuming fire" is New Testament language, and we need to reverence Him. If He defends the honour of His name in preserving those whom He has delivered from this present evil age, He also will defend it in not allowing it to be associated with sin.

Addresses of others who would like these papers, and correspondence from any concerned for the unity of the faith, welcomed. H. G. Hobbs, St. Catherine's Road. Long Melford, Sudbury, Suffolk

EXODUS 32-34 (continued)

Chapter 33 continues to present to us God's attitude towards the people. Though He had repented of that which He said He would do, nevertheless there were evidences of His displeasure which remained, and that sense of close relationship and protection was sadly diminished.

We see this in the wording of ver. I, where, though the Lord does not say to Moses "thy people", neither does He say "My people", but "the people which thou hast brought up". On the other hand, in view of the promise to Abraham, Isaac and Jacob, He promised to send an angel before them to drive out the nations for them to inherit the land. But He said also, "I will not go up in the midst of thee".

In connection with ver. 7, we understand that there was already a temporary tabernacle in use, where Moses met with the Lord, before the tabernacle which was described to Moses in the mount was made. This temporary tabernacle Moses removed to without the camp. Here is a further aspect of "distance" from the Lord. The People were indeed humbled at God's threat, and this removal from their midst was intended to speak to them. At the same time God honoured His servant Moses, in that when He entered into the tabernacle the pillar of the cloud descended and stood at the door—as if to shut in Moses and shut out the people.

We notice too that Aaron is not mentioned in this intercourse with God, but Joshua is. Aaron was with Moses before Pharaoh, and God had appointed him to the high priesthood; and he would be included in the tribe of Levi, who came out on the Lord's side. But he is excluded from this matter. Joshua was with Moses in the mount (32.17) and was not identified with the idolatry. He remained at the tabernacle. God discriminates and shows His approval or disapproval in a way that is consistent with all the facts of the case.

But Moses (again a type of Christ as the Intercessor) is not content to leave it at that. He pleads with God again that He will acknowledge them as His people (ver. 13). Sometimes the word "thee" refers to Moses only, and sometimes to the people, as in verses 3 and 5. Moses is not satisfied till he has God's assurance that He will not only go with him, but with them as well. And in answer to his words in ver. 16, God says, "I will do this thing also that thou hast spoken".

Upon the assurance of this and that he had personally found grace in God's sight, Moses is emboldened to ask to see God's glory. God's response to this is that precious type—the clift in the rock; in which the grace of God is so clearly demonstrated.

In the first place Moses is put on the level of all other men (ver. 20), he could not see God's face and live. There is no acceptance in the presence of God on the ground of what we are or have done. The holiest of men are dependent upon the grace of God in redemption.

But there was a means whereby Moses could see the glory of God, in part; and that part was sufficient to fully satisfy all the desires of his heart, and remove every shadow of doubt that he had found grace in His sight.

God said, "there is a place by Me, and thou shalt stand upon a rock". "By Me". That is nearness. "Thou shalt stand". That is acceptance. "Upon a rock". That is a sure foundation. What a blessed position. The "Rock" is a title of God. There is no other Rock (Psalm 18.31). There are false "rocks"—the idols (Deut. 32.4 & 31), and when the Lord said, "Upon this rock I will build My Church", He meant Himself, not Peter.

But it was not sufficient that Moses should stand upon the rock only, there was the "clift of the rock" into which God Himself put him. This must remind us surely of the smitten rock in ch. 17 which provided the living water for the people. The clift is, as it were, the wound from the smiting. There is the only place of safety for any man. "He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him, and with His stripe we are healed" (Isaiah 53.5).

But there is something further, we may have fled to Christ, the only refuge, and have the assurance of acceptance, because we are sheltered, as it were, in His wounded side But this is a matter of seeing the glory of God. We cannot see His face and live. But God said He would cover Moses with His hand while His glory passed by. When Saul of Tarsus saw the glory of Christ he was struck blind. God knows how much to reveal to us and

how much to withhold. Moses was allowed to see His back parts. So we read in 1 Cor. 13.12, "For now we see through a glass darkly; but THEN face to face". When we are perfected, made "like Him", we shall be able to bear it.

But as Moses saw sufficient to give him the fullest assurance, so may we, even now, if we take the position that Moses did.

Ch. 34. God having described the place and means by which Moses could see His glory, then instructs him to hew two tables of stone like the first and to be ready in the morning and to come up to the top of the mount again. And adds in ver. 3, "and no man shall come up with thee". Moses is now again in the position of the mediator through whom the covenant is to be renewed with the people.

Then in the morning he went up, "and the Lord descended in the cloud and stood with him there". What a position! Standing there with God. The rock under his feet was his all-sufficient foundation, the clift in the rock his all sufficient protection. Moses is at perfect peace in the presence of God.

Then the Lord passed by and proclaimed, "The Lord,

The Lord God ". This is the covenant name by which He made Himself known to the nation (see ch. 6). It is a mistake to identify this name, in meaning, with the words "I am". The name (Jehovah) is not associated with the verb "to be", or more correctly, "to become". The Jews themselves do not know the meaning, nor are they sure how it was pronounced, they never say it. In reading they substitute another word for "Lord". It is thus held in reverence as expressing Him who is beyond our comprehension. But, coupled with the name "God" (the Mighty One), it is used to distinguish Him from the gods " of the heathen. "The Lord, God of Israel".
The Lord—He is God". Then he passes to the description of Himself. And notice that nothing is said about His might or His power. It is all grace on the background of righteousness. "Merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin ". We will pause here before passing on to the other aspect. What a description of our God! The word "forgiving" iniquity, can also mean "bearing" iniquity. Thus in a somewhat veiled way there is the testimony to Christ who, being God, came down to earth to "bear" our sins in

His own body on the tree (1 Peter 2.24). But what of the other aspect? "And that will by no means clear the guilty ". Does He not clear the guilty when He forgives? Yes, in one sense; but that is not the meaning here. The word in the Hebrew means, He will by no means "declare innocent". To be innocent is not to have done the wrong. But God does not shut his eyes to sin and look upon us as if we were innocent. In full recognition of all our sins, and therefore of our guilt, He grants forgiveness through the blood of Christ. He atoned, our sins are put away and we are "justified by His blood" (Rom. 5.9).

Then there is the final expression, "visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation ". This principle runs throughout all God's dealing with peoples, Israel or Gentiles, when it is a matter of national or family relationship. It is useless for any to revolt against the principle. We can see that it is in operation, and the best thing to do is to search out God's standpoint in the matter. In Ex. 20.6 the words are added, 'shewing mercy unto thousands of them that love Me and keep My commandments". This principle is just as true as the other. Wherever there is a nation, or individual, that through inherited trouble is brought low and turns to God, it, or he, will surely find mercy. And then he will praise God for the trouble that brought him to turn and receive the blessing.

In Gen. 9.26 the "curse" that made the Canaanites a a nation of servants was overruled to bring them into contact with the nation of Israel (who came from Shem), and thus into Israel's blessing, provided they sought Israel's God with a pure heart. It is not difficult to see God's righteousness and mercy linked together if we seek for it.

Thus in Israel's case "mercy rejoiced against judgment". The covenant was renewed (ver. 10), God warned against further sin, and promised to lead them on right into the land.

T. 41.

Addresses of others who would like these papers, and correspondence from any concerned for the unity of the faith, welcomed H. G. Hobbs, St Catherine's Road Long Melford, Sudbury, Suffolk

EXODUS 35.1-29.

At this point it may be well to take a more comprehensive view of our subject. We have been occupied with the details of the form and construction of each part, and admired the wisdom of God displayed in setting forth so much of the glory of Christ and His Church in types which were designed to express spiritual truth. These details in chapters 25-31 were given to Moses while he was in the mount; but they were not given to the people then. When Moses came down he was confronted with the sad fact of their idolatry: and that sin had to be dealt with before anything further could be done.

Have we not here a principle which operates throughout God's dealings with His people? We saw recently, in Rom. 12.1, 2, that if we are to know the good will of our God we must not be conformed to this world. The Holy Spirit will lead us into all Truth, providing we are in that condition of disciple-likeness which is regarded as the normal thing for His people in all His precious promises. Take, for instance, the promises as to receiving the things we ask for in prayer. Must we not acknowledge that in many respects in our experience those promises have not been fulfilled. We dare not say that the Lord has not been faithful to His Word. The fault must be in ourselves, either individually or collectively.

When the Lord spoke the words, for instance, in John 16.23, it was assuming that His disciples would be what they should be. But when John wrote his epistles, sixty years later, it was necessary, because of noticeable failure, to insert the conditions for answered prayer, as we see in 1 John 3.17.23. So as to revelation. What is it that hinders God's people from being led into all truth? Worldliness, selfishness and unwillingness to obey the truth already presented. Let us remember that God has "friends", with a particular love towards those who keep His commandments. (See James 2.21.23; Gen. 18.17-19 and John 15.15). This friendship we must be jealous to preserve, if we would attain to a fuller perception of

God's ways and purposes. And it is this that is demonstrated in Ex. 32-34. Not until the sin has been dealt with in disciplinary judgment, by God and by the people themselves, could there be any advance in those things which Moses had in hand for them. But God did not cancel the whole matter because of their sin; when the sin had been judged, then Moses proceeded to communicate it to them, and exhorted them to bring their offerings for the work. How gracious and merciful is our God and Father. "Behold the goodness and severity of God" in all His ways.

Ch. 35, then, commences the account of the actual

making of the tabernacle which continues to its erection in ch. 40. The parts are gone over in detail three times: in the instructions, in the making and in the erection. It is not simply stated in one comprehensive word that they did "all" that was commanded. Each thing is named separately: which indicates God's interest in every detail. This must be an encouragement to us in our labour for Him. He sees and appreciates every detail. And if some things have to be repeated many times, He values each occasion as if it were the only one. And many details that human eyes would overlook are taken into full account by Him.

These details have been considered from their typical

standpoint, we need not go over them again. But there are one or two details which are not brought out in the earlier chapters.

But before we come to this, a few thoughts on the

beginning of ch. 35 might be considered. Let us first notice the connection between verses 1-3 and ch. 31.¹²⁻¹⁷: the warning is repeated. Then we have Moses' exhortation to the peope to bring their offerings; and we cannot but be impressed with the emphasis on "a willing heart". In 2 Cor. 9.7 we are told, "God loveth a cheerful giver". Here is another reason for the particular love of God—cheerful giving. And from the Exodus account it seems that He did not want any other kind of giving. It is delightful, however, to read in ch. 36.⁵⁻⁷ that their response was both willing and bountiful, so that they had to be restrained.

And as to the application of this to ourselves, we have not far to look for a connection. The tabernacle—a material structure—is typical of the Church—a spiritual structure. And although spiritual things cannot be built of material things, in a direct way; it is obvious that material things are essential to the carrying on of the spiritual work. In 2 Cor. 9, to which reference has been made, Paul is exhorting them as to the ministering to the saints which were in need. But in 1 Cor. 9 he is showing that the labourer is worthy of his hire.

The building of the tabernacle was a new work; and we often find enthusiasm in a thing that is new. Moreover it was a structure which had a glory and beauty which could be seen by the natural eye. The people of Israel were not, as a whole, born of the Spirit of God, they were a people accepted " in the flesh" (Heb. 9.13) and had an earthly view of things. And even with children of God to-day there is far too much of the earthly and material in their outlook. A new building, whether it is called a 'church' or a 'hall', will make an appeal. But the real Church is made of "living stones", even those who are born of the Spirit of God. These are built up a "spiritual house" (1 Peter 2.5). God dwells in His people, not in a building of brick or stone. And it is this spiritual house that is typified in the tabernacle.

position of God's people to-day without being saddened? The tabernacle was characterised by uniformity and unity throughout. The boards were all alike, the curtains and the bars too, and the court showed the same principle in the white curtains and the pillars. And when the boards were put up and the curtains coupled together and put over it, it was one tabernacle. But where do we find uniformity or unity to-day? This denomination has its own arrangements and that has its own; this minister teaches one thing and that something different. Variance and confusion are to be seen everywhere, so that instead of a house we have a scattered lot of stones. And what is worse is that hardy anyone is concerned about such a state of things. "We are entitled to our own opinions" and "We are all making for the same end" represent the 175

But can anyone compare the tabernacle with the

standpoint. But the oft-repeated injunction in the Word of God to be "of one mind" is ignored.

People are willing to give or to work for a "cause" of human invention, but God's house lies waste and the confusion is perpetuated. True, the different denominations fraternise to a certain extent, but that is only by the avoidance of their differences for the occasion.

Let us look at another example in Haggai I. The temple that had been destroyed by Nebuchadnezzar had been partly rebuilt; but opposition had caused the work to cease. The people had settled down to the conditions and become indifferent. But God called them to account: with the blessed result that the chapter shows.

And what a blessed thing it would be to see a worldwide stirring among God's children to-day to get back to a "house" instead of a heap of rubble. To see an earnest inquiry after the "apostles' doctrine" and a glad response to "all things" that the Lord commanded (Matt. 28.26). With the same willingness that was shown in connection with the tabernacle, to give or to work, with the object that we "all might be one", a habitation of God (John 17.17.21; Eph. 2.20.22).

Addresses of others who would like these papers, and correspondence from any concerned for the unity of the faith, welcomed. H. G. Hebbs, St. Catherine's Road, Long Melford, Sudbury, Suffolk.

EXODUS 35-39.

SOME LESSONS IN HUMILITY.

At the end of chapter 35 we see that the two men whom God specially chose and endowed with wisdom for the work are now made known by name to the people. The corresponding principle is seen in the Church, in that the Lord chose twelve whom He named apostles, who were appointed for the special foundation work of the building (Luke 6.13; Eph. 2.20): and to whom He gave special authority. Also in Acts 13.1, when Saul and Barnabas were set apart for special service it was done in the presence of the others.

Then looking back to ver. 25 we see that the women had a part in the work too. But it is helpful to notice the nature of the work. They spun the blue and purple and scarlet and fine linen and goats hair. Spinning, before factories came into being, was always the women's work, and done at home. It was a preparatory work, and when it was done it was woven by others into whatever was required. And when the curtain or garment was finished, each one's work would just be merged into the whole. There is a definite background aspect to the work. The embroidery and weaving we see was entrusted to Bezaleel and Aholiab and the men whom they instructed.

And the corresponding principle is found for this too in the New Testament. Women were never appointed to positions of prominence before the public or the assembly. They were not sent forth to preach, nor were they to be allowed to occupy a position as teacher; and though the women were the first to see the Lord when He rose from the dead, they are not mentioned as witnesses in 1 Cor. 15.5-8. (See also 1 Tim. 2.12 and 1 Cor. 14.34-35). Priscilla is an example of a woman fulfilling her true responsibility. With her husband she first showed hospitality to Paul (Acts 18.2, 3). Then accompanied him to Ephesus, and there instructed Apollos in the way of God. more perfectly (18.18-26) in the home. And later, when Paul wrote to the Romans, it is apparent from Rom. 16.3-5 that the church gathered in their house.

Timothy's mother and grandmother also afford another helpful example, their diligence in the background being used of God to prepare a young man for faithful service. (See Phil. 2.19.22; 2 Tim. 1.3.5. 3.15).

Ex. 38.8 gives another significant view in the women

giving up their looking-glasses (brasses) to make the laver for the priests to wash at. And if we reflect on the typical significance of the laver we see that there is a sphere of work for the women in making the church what it should be—the receptacle of the word of God, with a view to priestly service in spiritual sacrifices. Yes, there is plenty for the women to do, providing they are willing for the background work. Nor is such work to be despised or belittled in any way. The fine linen and embroidery depended to a large extent on the skill of the spinners for its fineness and evenness of texture. It may have been rather monotonous; but when we realise that the daily routine of the home can be sanctified to the Lord, and that a spiritual condition of heart can produce a demeanour and disposition which will be used of God to His glory, a sense of monotony can be displaced by a joy in realising that it is all unto Him who loved us and gave Himself

But the above principles are not restricted to women. I remember, years ago, when God was just bringing me into a fuller experience of His grace, an American missionary said to me something to this effect. To be truly sanctified to God is to be just where and what He wants you to be. When the skyscrapers are being built, sometimes the builders have to go down a tremendous depth to get a suitable foundation. They make shafts like wells down to the rock bed, and then fill them with concrete so that they become like great pillars of stone to support the building. And, said he, "God may want you to be like a shovelful of concrete right down there where nobody sees you: but you will be doing what He wants you to do". And this principle is shown in the tabernacle too, for men as well as women.

We have a list of "vessels" (instruments), for use in the service of God, in 38.3, and similar ones elsewhere. And if the boards are typical of believers, why not the vessels? Yes, they too have a message for us, Isaiah 22.24 shows the typology is there. And perhaps one would say, "Yes, I would like to be a bason for the blood". And another, "I would like to be a dish for the shewbread". And another, "I would like to be a censer". All very beautiful and God glorifying. But, let us remember that someone must be a shovel to take up the ashes. Perhaps that doesn't appeal so much. But when we remember that the ashes are the token of a sacrifice completed, and that they were poured out in a clean place, it is a high privilege to be a shovel.

There are other details which teach this same lesson of humility, one of which is found in connection with the pillars of the court. Very little is said about them, and it is only by a little arithmetic that we can safely decide what they were made of. The boards of the tabernacle were described fully. But they represent the position in the presence of God. The pillars of the court represent testimony to the world.

In ch. 38.29.31 we are told the weight of the brass and how it was used. There were seventy talents and a thousand four hundred shekels (nearly half a talent). There were sixty sockets for the pillars of a talent each, and that left just under ten and a half talents for the altar, the grate, the vessels and the pins. A little consideration of the size of the altar will show that there would not be enough brass to make the sixty pillars. We may conclude they were of wood, but we are not told. Evidently it does not matter.

The purpose of the pillars was to uphold the linen curtains: and by the rule that that which rested on the earth (in this case, the sockets) represents Christ and that which was carried by the sockets represents His people, the pillars are typical of ourselves as bearing the testimony of righteousness by redemption. In other words, God's witnesses to the world. And if we look at the record concerning John the Baptist, we have a good example of what a witness should be. When asked, "Who art thou?" "What sayest thou of thyself?" he answered, "I am a voice crying in the wilderness, make straight the way of the Lord ". The messenger is nothing, his message is all important. But does not a pillar signify strength? Yes. And John was not "a reed shaken by the wind ". The Lord gave a wonderful testimony concerning him in Matt. 11.7-11. And though there may be a touch of sarcasm in Paul's words in Gal. 2.9, the idea of a pillar is clearly set forth there.

There is yet another lesson in humility given to us in ch. 35.18, in the pins and the cords. Both the tabernacle and the pillars of the court were stayed by means of them. The pillars rested in the heavy sockets of a talent each. But they needed other support as well. This we find exemplified in Paul, the chief of the apostles. For with all his own personal apprehension of Christ, he continually solicited the prayers of the saints on his behalf. He felt the need of their support. And the same rule as to contact with the earth applies here. The pins—tent-pegs

—would be driven into the ground and the cords attached to them and to the heads of the pillars.

But are we right in regarding a "pin" as a type of Christ? There were so many of them too. Well, does anyone question that the silver sockets represent Christ as the foundation for standing in God's presence, i.e. in His redemption work? No. The plurality does not nullify the type. The laver pictures the church as a whole. That had one foundation. The pillars represent individuals, and each individual needs a personal security in Christ for himself. We read "Christ loved the Church, and gave Himself for it". And we also read, "The Son of God loved me and gave Himself for me". And the same rule applies as to Christ being our strength in testimony in the world. So then, each cord had its own pin. And if one is to be a help in upholding others in their testimony he must have this personal hold on Christ for himself.

There is a good deal of difference between a pillar and a cord, in one sense a cord is a very weak thing. And because it cannot push, but can only pull, there must needs be two for each pillar, working in conjunction with one another. The question is asked, "Are all apostles?" So neither can all be pillars. But we can all be of some service. And the tabernacle and its court would not have stood long in a strong wind without those cords.

In Matt. 20.25-28 the Lord set forth the true greatness. And Paul set us the example. For though he could say, "I magnify mine office" in one context, his greatness consisted in being "the servant of all".

The world knows nothing of this principle, but it is the ruling principle of the Kingdom of the Heavens. And in the tabernacle we have it set forth in many details; which, combined with the other, that each piece was only of value as it was related to the whole, gives us the key to the fulfilment of the Lord's prayer "that they all may be one". May we, by the grace of God, strive after it with wholehearted determination.

Addresses of others who would like these papers, and correspondence from any concerned for the unity of the faith, welcomed. H. G. Hobbs, St. Catherine's Road. Long Melford, Sudbury, Suffolk.

EXODUS 40.

THE ERECTION OF THE TABERNACLE.

God was definite in His instructions as to the day on which the tabernacle was to be set up. It was the first day of the first month in the second year. And our minds go back to the time when God spoke to Moses concerning the Passover in Ex. 12 making a new beginning of the year for the nation: the month Abib being about March or April. On the first of the year, a year later, the tabernacle was to be erected. God had said, "Let them make Me a sanctuary that I may dwell among them". Thus two very closely related features of Israel's position are set forth. At the beginning of the first year God went forth to redeem His people and make them His own. At the beginning of the second He came to dwell among them.

And do we not see a parallel, in measure, in the beginning of this dispensation? The Church was redeemed to God to be His own people, when "Christ our passover was sacrificed for us". Then after a period (though not a year) the Holy Spirit came to dwell in His people; and the Church was established as a body, with the responsibility of keeping the commandments of the Lord as He appointed in Matt. 28.20.

There is, of course, the fundamental difference that Israel had a material tabernacle to build and God showed His presence there. But the Church is "God's building", "builded together for an habitation of God through the Spirit" (1 Cor. 3.9; Eph. 2.22). And God now dwells in the hearts of His people.

Then we notice again the repetition of detail. God Himself commands Moses what he is to do, not by one comprehensive statement, but in detail. Then the record is given of the actual erection, again in detail. Yes, each single part is precious in God's sight, and each should be precious to us; for it either speaks of Christ or of ourselves in relation to Him. But not only so, the Lord was emphatic about keeping His commandments; and though our eternal salvation is guaranteed by His blood—wholly by grace, yet much blessing here, and reward hereafter,

depends on the keeping of His commandments. See John 14.21; 15.10, 14; Matt. 5.19. Some emphasise one, or a few, of His commandments, and neglect others. But the Scriptures already quoted show that we are to keep all of them; and that the omission of one of the least will mean a loss in the coming day.

The words at the end of ch. 39 are delightful as setting an example of implicit obedience: "Behold, they had done it as the Lord had commanded, even so had they done it: and Moses blessed them". We cannot say that of God's people to-day; many things omitted, many altered, and many things brought in without His appointment. It should cause us concern, should it not?

In the actual erection of the tabernacle we have those words repeated, like a pleasant refrain, seven times, "As the Lord commanded Moses" Seven being the number that signifies perfection. Then follow the words, "So Moses finished the work".

We have seen that, according to Eph. 2.22, the Holy Spirit is the builder. But the work of the Spirit is normally done through those believers who are subject to the Spirit. So that, in 1 Cor. 3, Paul speaks of himself as "a wise master builder". At Corinth he had laid the foundation, but others continued the building. Thus the work is handed on right through this dispensation, and we see, therefore, that we have a responsibility for this building. So Paul gives the warning, "let every man take heed how he buildeth thereupon". If we build that which corresponds to gold, silver and precious stones, we shall have a reward; but if wood, hay and stubble, it will be burned up, and we shall suffer loss.

And how are we to know which is which? Not by looking round to see what others are doing. But by keeping to the Lord's commandments. That which stands the test of the Word now will stand the test of the fire then. And be sure that the reverse is true also. That which will not stand the test of the Word now, will be burned up. The fact that precious time and labour and money have been spent on it will not save it. God wants humble obedient servants, not clever organisers and inventors. And we need to remember that "that which is highly esteemed among men is abomination in the sight of God".

Then, when all the work was finished, "a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle". This manifestation of the glory of the Lord was repeated when Solomon had completed the temple (2 Chron. 5.13. 14). There we have not only an approved work, but a unity of praise too. And we ought "with one mind and with one mouth to glorify God".

At the end of Ex. 40 we see a further aspect of obedience in the journeying of the people. As God indicated by the cloud over the tabernacle, so they journeyed or they remained. Numb. 9.15-23 is a delightful comment upon this.

At the beginning of this dispensation there was a precious manifestation of the presence of God, in mighty signs and wonders. And this continued all the while that the children of God were one in obeying the commands of the Lord. They kept to "the apostles' doctrine" (Acts 2.42), and they kept the ordinances (I Cor. 11.2; Acts 16.4, 5). But the time came when the apostolic authority was rejected (2 Tim. 1.15), and from that time we read no more of miraculous gifts.

Sadly we have to acknowledge that our glory is departed, even as the glory of the Lord was seen by Ezekiel, in vision, to depart from the temple. Nor have we any promise that miraculous gifts will be restored; but there is the promise in Eph. 4.13 that all will come "into the unity of the faith".

The glory of the Lord filled the tabernacle—when all was done as the Lord commanded. And the same applies in the case of the temple, with the additional fact that the praise was "as one". These two things constitute our responsibility to-day A responsibility we shall never be free from, to ignore it is sin. The indifference toward the disunity among God's people to-day is as sinful as the disunity itself.

Many are emphasising "endeavouring to keep the unity of the Spirit" to-day when the unity of the Spirit does not exist. This Scripture is misused to encourage fraternising with error and disobedience to make a so-called unity at the expense of truth.

But if Eph. 4 is read and considered as a whole, as it should be, it will be seen that the unity of the Spirit cannot exist without "the unity of the faith".

The whole of the epistle is toned in such a way that there is no reproof found in it. It implies the unity of the faith being there. They could keep the unity of the Spirit, and of the faith, because they had it. We cannot keep what we have not. But it is our bounden duty to endeavour to recover it.

Note the close connection between "the unity of the Spirit" and the "one"s that follow. "There is one body". Where can we find this to-day—with all the different denominations represented in even very small towns?

One Spirit. True, there is a unity in acknowledging this. But "one hope". Look at the diverse views that there are concerning the blessed hope.

One Lord. Yes, almost without exception the true children of God acknowledge the deity of our Lord.

One faith. When we consider what is involved in "the faith", how can we claim this to-day with all the diversities of teaching that exist?

One baptism. How many there are who expect to be welcomed to the breaking of the bread, but neglect the Lord's appointment as to baptism. These two ordinances, both typical of fundamental truth, have been altered in such a way as to destroy their significance.

And who would dream of a unity of the Spirit where the "one God and Father of all" was not acknowledged? Why then talk of the unity of the Spirit where the "one faith" is not acknowledged?

May these precious studies in the types speak to many hearts. Everything speaks of unity: and who can tell what fulness of blessing we would have if our hearts were all set on attaining to the unity of the faith?

The precious promise that the Holy Spirit will lead into all truth has neither been broken nor recalled. He is willing to lead as soon as we are willing to be led.

Addresses of others who would like these papers, and correspondence from any concerned for the unity of the faith, welcomed. H. G. Hobbs, St. Catherine's Road. Long Melford, Sudbury, Suffolk.

THE TYPES

Introduction

PAGE

117

119

121

1

Redemption by power: Israel's deliverance from bondage	5
Supplement to Redemption by power: passages in the New Testament where this is taught	9
Redemption by blood: the Passover	11
Supplement to Redemption by blood: Numbers 35	15
The Exodus: the Red Sea and baptism	17
Marah and Elim: disappointments, the second covenant, blessings via obedience	21
The Quails and the Manna: spiritual nourishment on God's lines	2 5
The Smitten Rock: Christ the Rock and the foundation of the Church	29
The Smitten Rock (continued): Moses a type of Christ, law vindicated in Christ's redemptive work	33
Amalek: Satan's attacks through evil spirits, the intercession of Christ	37
Sinai: the unconditional and the conditional covenants, the prevailing intercession of Moses, the altar of earth	41
Sinai (continued); sin though forgiven has its consequences, the cleft in the rock, restoration	45
The Tabernacle: its purpose and materials: God's dwelling place, gold, silver, brass The Tabernacle Materials: other materials and colours	49
	53 57
The Ark: type of Christ	01
the mystery	61
The Table: union and communion, fellowship in eating	65
The Lampstand: worship resulting from union with Christ. Christ the prominent One	69
The Tabernacle: the ten curtains, the taches, unity	73
The Tent: the eleven curtains, defects in the church	77
The Coverings: ram's skins, badger skins	81
The Boards and Sockets: the church founded on redemption.	05
the corners	85
The Form of the Tabernacle and its Court : diagrams	89
The Bars: Unity—disunity, pastors and teachers	93
The Vail: typical of Christ, of the law, in Christ, the holiest of all a cube	97
The Door: the Way in, the pillars, significance of brass	103
The Brazen Altar: proportion and other qualities in Christ	105
The Brazen Altar (continued): the vessels, the brazen grate	109
The Court: the earthly position, the hangings, the pillars, the sockets, the fillets, separation	113

The Oil: the work of the Spirit, worship

The Priesthood: garments ...

The Ephod and the Breastplate

The Urim and the Thummim	12 5
The Robe	129
The Linen Garments and the Golden Plate: type of imputed	
righteousness	133
The Consecration of Aaron and his sons	137
The Burnt Offering	141
The Ram of Consecration: ram a type of the Pastor	143
The Continual Burnt Offering: the morning and evening lamb	147
The Altar of Incense: the intercession of Christ, comparison	
with altar of burnt offering	149
The Redemption Money: its use	153
The Laver: type of the church as custodian of the Word of God	154
The Holy Anointing Oil: Christ anointed with the Holy Spirit	157
Bezaleel and Aholiab: leaders for the present dispensation,	
God's principles not to be violated for His service	161
Exodus 32-34: Israel's idolatry, Moses' intercession, covenant	
mercy, the cleft in the rock, the Lord's name	165
Exodus 35: restoration with a view to God's service, a lesson	
for the present	173
Exodus 36-39: lessons in humility, the service of women, vessels,	4 ===
pillars, pins and cords	177
Exodus 40: the erection of the tabernacle, obedience in unity, the path to the manifestation of the glory of God	181

PAGE