

Lectures

ON THE

Tabernacle in the Wilderness

BY
C. H. HINMAN ;

WITH A
Brief Biography of the Author

By FRANKLIN FERGUSON.

“ Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth ; comparing spiritual things with spiritual ”
(1 Corinthians 2:13).

PALMERSTON NORTH, N.Z.
James G. Harvey, Gospel Publishing House, 114 Main St.

Preface to Third Edition.

THE idea was suggested of publishing a biography of the life and labours for Christ of the late Mr. C. H. Hinman, replete with incidents of a deeply interesting nature, covering the period of early pioneer evangelistic work in New Zealand. But on attempting to get matter together it was found impossible to proceed, as originally intended, owing to the fragmentary character of the material available. A good diary he commenced forty years ago early came to an abrupt stop, and very few notes, dealing with subsequent events, could be found amongst Mr. Hinman's belongings. Persuaded, however, that something ought to be done, it was now suggested to re-issue his chief work, "Lectures on the Tabernacle," with a short introductory account of his life, as a more lasting tribute to his memory, and that he, "though being dead, should yet speak." We believe the brief record of the Lord's servant will be read with deep interest, and we hope it will be to the Master's praise and glory to read what He accomplished through one whom He raised up and fitted as a chosen instrument for His service.

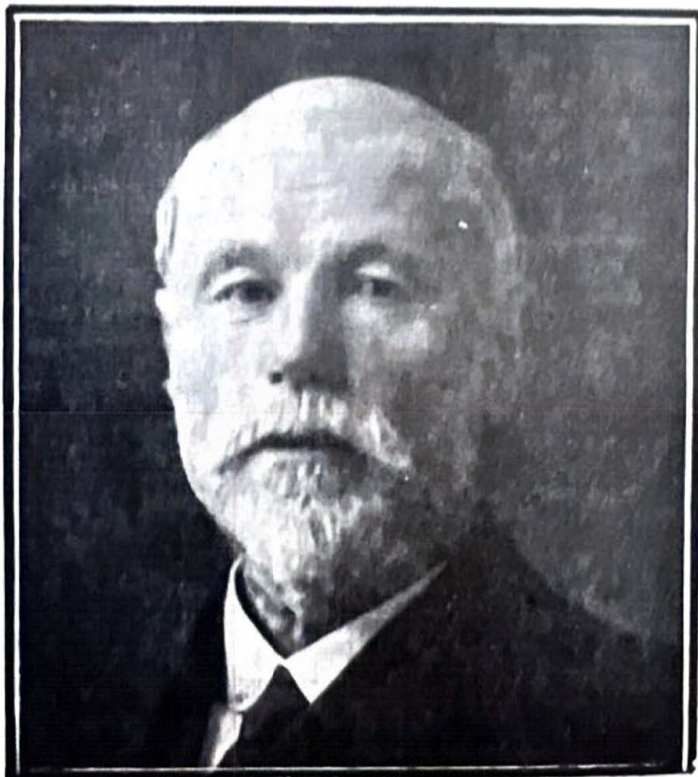
But we specially commend the Lectures to the reader, as a table laden with a rich and bountiful supply of heavenly manna, rarely equalled, and greatly needed for the present day. We have been much refreshed in a careful reading of the Lectures, prior to handing them over to the printer, and are convinced that young believers, especially, will find them most useful in laying a solid foundation of evangelical truth. So much Gospel is intermixed in the book, that it may be handed as a very suitable gift to any unconverted friend, as well as Christians. May the Lord again use the ministry of His departed servant to the eternal blessing of many souls !

—F.F.

16, Fitzroy St.,
Palmerston North.



MR. C. H. HINMAN, when about 25.



MR. HIMMAN'S LAST PHOTOGRAPH.

Brief Biography of the Author.

MR. CHARLES HILLAM HINMAN was born in England on June 10th, 1859—the year of the great revival in Ireland—and brought up in the doctrines of the Church of England, religious indeed, but unregenerate. When about 20 years of age he migrated to New Zealand, and in this step he was guided of God, unwittingly, for it led to his conversion. Also the Lord had ordained him as His chosen vessel to labour throughout the country of his adoption for about 40 years, a fitted instrument in the hand of the Holy Spirit for turning many souls from darkness to light.

Coming to the Rangitikei district, he took a position in a general store in the township of Bulls, some 19 miles from Palmerston North, in a business carried on by the late Mr. D. R. Lowers—a man of high Christian integrity, associated with saints gathered to the name of the Lord alone.

About this time the late Mr. Gordon Forlong, who had come out from the Old Country broken in health, had settled in Bulls. As his strength improved he held meetings and Bible-readings which the Lord owned to the blessing of His people and the salvation of not a few souls. Here Mr. Hinman came in contact with Mr. Forlong and attended his

meetings, whose simple, vigorous and powerful presentation of the Word of God, so different to what he had been accustomed to in the Anglican Church, reached and convicted him, laying his whole life bare. Of this experience Mr. Hinman said, "I saw myself a lost sinner on the way to a lost eternity. Then, as I listened to the words 'It is finished,' my heart responded, 'Lord, I believe it. Thou hast finished the work, paid my debt, met the claims of God. I do believe it!' That moment, May 15th, 1880, I was saved with a clear deliverance."

For a little while after his conversion he was associated with the Wesleyans, and it was at one of their class-meetings that he first opened his mouth in testimony for the Lord, telling how God had saved his soul. Three months after his conversion he stood up to preach for the first time. It was on a Wednesday evening at the Wesleyan Church, and the minister (Mr. Luxford) was there to hear him. His text was Acts 1:14. Of this experience he wrote, "The congregation was nearly all believers, and I felt very much out of place." Soon afterward his name was brought up at the quarterly meeting, and it was agreed to put him on the plan as one to accompany the other preachers. From this time onward he preached for the Wesleyans, and believed it was the path for him. He had practically decided to go up for the preliminary examination to entering upon a three years' college course, with the idea of going in for the Wesleyan ministry.

But coming into contact with devoted Christian men owning no name but the name of the Lord, with no creed or

rules but the Word of God, and from whom he learned many precious truths, it led to deep exercise of heart about his church position. He saw from the Word that believers should be baptised by immersion, and should meet on the first day of the week to "break bread" in remembrance of the Lord, and to worship as led alone of the Holy Spirit. On January 5th, 1881, he was baptised in the Rangitikei river, by the late Mr. Wm. Anderson. Of this event he wrote: "The Lord be praised for making it clear unto me. Of course my intention of going in for the Wesleyan ministry was now given up." He was received into fellowship with a small company of believers meeting in Scriptural simplicity at Campbelltown (now Rongotea), a few miles from Bulls.

No sooner was Mr. Hinman saved than he wrote to his relations, telling them of it and putting the Gospel before them; also speaking to those around him about their need of salvation. He lost no opportunity. When driving round the country for business orders he would offer persons on the road a ride, that he might have a word with them about their soul. His first convert was a woman, and she had a daughter (Miss Starck) who afterwards was saved and has laboured as a missionary for many years in India. On Lord's days and occasional week-night evenings he preached the Gospel in Campbelltown and around the district, chiefly at Rows' Mill, and many sinners were brought to Christ in those early days of his ministry.

When the daily business was over he would lose no time in retiring alone with God, for prayer and the study of the Word, so that he quickly grew in grace and in the knowledge

of the Lord. He found much help in the reading of C. H. Mackintosh's notes on the first five books of the Bible, which marked his ministry considerably, for he drew very largely in after years from the typical teaching of the Old Testament. This made his preaching particularly profitable. Stability and sober-mindedness were his special features as a young man, features which are sadly lacking in the young Christians of to-day, the lack of which is a very great hindrance to spirituality.

During Easter, 1881, it was suggested to hold an "all-day meeting" at Campbelltown. Referring to it a number of years afterwards, Mr. Hinman said: "This gave us a little excitement, and deep exercise as to how it was to be managed; but as 'necessity is the mother of invention,' it came to our help at the moment, and the difficulties were surmounted. Four upright poles were put in the ground, others were put on top of them, over these we stretched a stack cloth, and all was ready. Here our first all-day meeting was held; the first in these parts, and possibly the first in the Colony, as it was in all probability the smallest. We numbered 19 souls, and we were happy in each others' fellowship. The ministry wasn't much, but we were satisfied with it, and the joy of the Lord filled our hearts. To us it was a wonderful day, marking quite an epoch in our history, as it doubtless did, too, in the history of the Work in the Colony. The Lord be praised for these good old days of simplicity, freshness, power and blessing; they have left their mark behind them, and will be well known and remembered in eternity."

Eventually Mr. Hinman became pressed in spirit to relinquish business and give himself wholly to the Gospel. He had good business abilities and gift that would soon have advanced him in earthly pursuits ; but God had better things in store for him than the best of temporal positions, things that have an eternal value and great reward hereafter. On Lord's day, December 4th, 1882, he wrote : " Had a real day with the Lord to-day ; never experienced real worship so much before as I did in the morning meeting. Had a great deal of prayer respecting my future path. In the afternoon about 70 at the Gospel meeting at Rowe's Mill. Mr. C. saved after the meeting. Grand meeting in the evening again, but none saved. Afterward Mr. M. came and told me that the Lord wanted me. I was also fully satisfied about it in my own mind. The Lord has made it wonderfully plain. He has dealt very lovingly with me, not according to what I deserve but according to His grace. I hope I may be kept humble and much used of the Lord."

There was a farewell meeting at Rows' Mill on December 7th, 1882, and Mr. Hinman's last words in prayer on this the eve of his going out to serve the Lord in the Word and Gospel, a service that extended about 40 years, were—" Lord, I have one life to live, I'll live that one for Thee ! " The prayer was sincere, and his long service proved how fully he gave his time and abilities to the Master's work. May that prayer speak to us the little while we may be given on earth, that henceforth we may live more devotedly to Him who died for us.

He left Campbelltown for Tasmania and Australia to attend some conferences of believers. After a little while

he returned to New Zealand, and in company with another brother, they started from New Plymouth to preach the Gospel, working their way through the Taranaki district. At Tikorangi, near Waitara, there were a good few saved. There was no work done in New Plymouth, but at Kent Road a good work of grace was done, and for many years there was a strong meeting there. Waverley was next visited and here a great stir was made among the religious church people and others, an interest that extended from Patea to Maxwelltown. Many souls were saved and gathered out to the Lord alone. The local minister was greatly upset over so many of his flock attending the meetings, and ultimately leaving him. The old sexton would ring the bell at the church, and as soon as the service began would rush off to the Town Hall to hear the Gospel ! At Hawera a few meetings were held with little results, but a small meeting was formed of some 8 or 10 saved previously.

On January 24th, 1883, Mr. Hinman commenced meetings in Messrs. Richter and Nannestad's sawmill, Palmerston North, and a real work of God was done, and an assembly started which has grown and prospered to this day. Meetings were held in Bunnythorpe, and precious souls saved there also. Many places visited at that time were simply bush settlements, and a description given by Mr. Hinman of Campbelltown will show what prevailed in certain other places too. He wrote :—

“ The sawmill was situated in the heart of the bush, with no formed roads to it, and not a house to be seen except the four or five in connection with the mill itself : yet we regularly had 70 to 80 out to the meetings, and rarely a meeting passed, at that time, without a conversion. God was with

us, and the meetings were full of joy. We were fishing with hooks and lines, certainly—not with nets—but the Lord enabled us to land many good fish. It was a sight worth seeing, and not easily to be forgotten, how these dear people came to the meetings. The only way to get was along the tramline, walking on the rails, and if you happened to slip off you might find yourself up to the knees in mud and water. So to avoid this unpleasant experience they used to take each other by the hand, to steady themselves, while in the other hand they held a glass bottle, out of which the bottom had been knocked, and a lighted candle dropped into the neck of it. This was known as the ‘bush lantern,’ and it gave light to their feet along the rails. And as these dear young converts thus came along to the meetings they made the bush ring again with favourite hymns that expressed their new-found joy. Those were happy days—days of power, bright faces and joyful hearts; and the difficulties of mud and water were scarcely looked at.”

We cannot here speak particularly of each place where blessing was given. As the Lord’s servant went from place to place preaching, it was in the power of the Holy Spirit, with “signs following” everywhere. When the writer first heard him at Napier about the year 1885, there was an unction in his ministry which particularly impressed the mind, and the wonder was that anyone could leave the meetings without yielding to Christ. In 1893 a very remarkable work was done in the Upper Hutt and neighbourhood, and which stands to this day. Likewise at Martinborough, five years later, God greatly blessed his preaching, about 30 souls were saved, two-thirds of them being men.

On November 16th, 1883, he married Miss Agnes Dickie,

of Waverley, and for the next five years made his home in Palmerston North. They had four children—two boys and two girls. From here, as a centre, he laboured for Christ. The various assemblies that had arisen in the neighbourhood were strengthened and added to, and fresh doors were opening of the Lord.

About 1888 he moved to Wellington, and lived there some eight years—fruitful years of service. In 1895 he took a trip to England to see his relatives, and had splendid meetings in his native place, not a few souls receiving eternal blessing, some of his own family among the rest. Also he visited Palestine, which gave him a great insight to much of the Word, that afterwards he made good use of. After his return from abroad he moved back to Palmerston North, remaining there another five years. In January, 1902, he changed his residence to Auckland, and there he made his home for the remaining 20 years of his life.

During his first residence in Palmerston North he made a dispensational chart, drawn to scale, and of his own design. It was quite a new thing in those days, and the addresses given from it were most instructive and helpful. Later on, when in Wellington, he got an artist to paint him two fine diagrams of the Tabernacle in the Wilderness, and these he used from time to time to great advantage and blessing. A pleasant thing happened in this connection. On the completion of his work the artist went to the hall to the first lecture that he might see how his work looked, and there and then his eyes were opened to the truth of the Gospel, and he was saved! Mr. Hinman also gave lectures on his travels in Palestine, which were a great Bible treat, large audiences assembling. The writer heard him give them in

Napier, just after his return to New Zealand, and for a week the Gaiety Theatre, holding 700 people, was crowded out, great numbers of Church-going people attending, who never heard the like before. Bible truths were opened up in a most interesting manner, and the Gospel presented with telling effect.

Mr. Hinman laboured indefatigably up and down both islands of the Dominion, but mostly in the north island. He was a great lover of pioneer gospel work, and did much of it, and had the knack of getting people out to hear him. Wherever souls were saved he realised it to be his duty not to leave until he had seen the converts baptised and separated unto the name of the Lord. This gave permanency to his work. His spiritual children have been a host. He rarely spoke from a text, and always without notes, following the example of Mr. Gordon Forlong, which had so greatly impressed him at the first, whose custom was to expound the Scriptures, as we find in Nehemiah 8:8: "So they read in the Book, in the law of God, distinctly, and gave the sense, and caused them to understand the reading." He would frequently read a whole chapter, or several portions covering his subject, and then speak with a grasp and intelligence that arrested, interested, instructed and edified the listener. He used a wide-margin Bugster Bible, well marked. How often have we been struck with what seemed his unlimited supply of matter when ministering the Word; he would pour it out in abundance—all solid good teaching.

His gift was not alone the secret of this ability; it was supplemented by much prayerful reading of the Word, and help obtained from the writings of sound and godly men. His preaching was always weighty, intensely earnest, of a

high level, and never have we known him descend to a mere vulgar and platform effect, joking or lightness. His realisation of the high calling of an ambassador of Christ, gave character to his ministry, which seemed to lead us up to the presence of his Master. He was a man of strong build, a manly character, possessed a splendid voice which he knew how to use, and which was unimpaired after 40 years' use in public speaking. He understood a little music and could lead his own singing, as he generally did. His preaching appealed specially to men, and probably more men were among his converts than women and young people combined. He could gather the largest crowds, and when he had them keep them. And yet the servant was nothing apart from his Lord, for it was He who had given him the abilities he had, and to God we give the praise.

Besides Mr. Hinman's gift as an evangelist, he was equally gifted of the Lord as a teacher and writer, and had the qualification of pastor, too, in no small measure. He started the "Treasury" (a magazine for ministry of the Word and tidings of the Lord's work) in December, 1898 (present circulation 2,500), and two years later the "Gospel Ambassador" (monthly issue now 18,000), subsequently handing over their editing that he might be more at liberty for his oral ministry. His first edition of "Lectures on the Tabernacle," was well received, and after it sold out it was re-printed in Australia, and a third edition is now issued, with this short outline of his life. His little booklet, "Is the Bible inspired?" has run into 4 editions, totalling about 30,000. His booklet, "Deity of Christ," is considered by able critics as one of the best for its size, and his other on "Evolution," has run into 2 editions, and is still asked for.

His book, " Brief studies in Prophecy," printed in Australia five years ago, met with a good reception and was soon sold out. In addition to these publications he contributed many helpful and able articles for the " Treasury," and the " Witness " (published in Glasgow) for many years.

Though he stuck closely to New Zealand, yet he visited Australia, meeting with a good reception, his last visit being particularly fruitful in conversions in Brisbane. His first visit to Great Britain was in 1895 ; and on April 16th, 1921, he paid a visit to Canada and the United States, and thence to England, Scotland and Wales, arriving back to Auckland on March 20th, 1922, after what was a good finish to a very full and fruitful life for the Master. Everywhere on that last tour he had the best of opportunities for ministry, of which he fully availed himself, and possibly overdid his strength. Quite a number of souls professed Christ from place to place. He had been affected with Bright's disease of the kidneys, and on arriving back in New Zealand was completely laid aside, the complaint rapidly getting the mastery, till he fell asleep in Christ on Saturday night, August 26th, 1922. He had the loving ministrations of his wife and younger daughter during the four months of being laid up, and towards the end the devoted help of a trained nurse, the saved daughter of his oldest friend of the early days, Mr. Thomas Rowe of Rongotea. Many kind friends did what they could, and prayer was offered throughout the country that this valuable life should be spared, but the Lord willed it otherwise.

The following were among his last recorded words and spoken to his medical attendant, Dr. Pettit : Asked whether he had a final message to send to those of the Lord's people

who knew him, he said he had, and quoted Psalm 133 : “ Behold how good and how pleasant it is for brethren to dwell together in unity ! ” He spoke of unity being “ good ” manward, and “ pleasant ” Godward. He then quoted Eph. 4:3, “ Give diligence to keep the unity of the Spirit in the bond of peace,” and emphasised that we had not to make a unity but to maintain a divinely-made unity.

He spoke of the great privilege of the long years of his ministry, referred to his realisation of its defects, and said that it might all have been carried out on the highest plane of communion with God. He prayed aloud, thanking God for all the experiences of his earthly pilgrimage—the trials, the sorrows, the burdens, the cares—and praising Him for the glorious prospect of dwelling in the Father’s house throughout the ages of eternity—“ not in a palace, but in a home ! ”

On the day of his departure (Saturday) he said to his nurse : “ I am glad I have confessed Christ for 40 years openly. Wish I had done more.” He asked her what day it was, and on being told remarked : “ To-morrow the resurrection. I’m looking forward to the first five minutes in glory ! ” He breathed his last at 9.50 p.m., his final words in a whisper were, “ Faith, faith, faith.”

His body was reverently laid to rest in the Onehunga cemetery, awaiting a glorious resurrection, many brethren from various parts attending the funeral. A memorial service was held afterwards in the Howe St. Hall, Auckland, when appreciative tributes were paid to Mr. Hinman’s memory, and grateful thanks rendered to the Lord for all that He had wrought through His devoted servant. As he gladly did spend and was spent in the service of Christ,

let us imitate his example ; and what he taught us of the ways of the Lord and His truth, let us hold fast. He was not perfect, but “ a man subject to like passions as we are,” yet through Christ he accomplished very much for God’s praise. He had his limitations, and his critics, too, and who is the servant of God who has not ? For a man of his gifts, influence, and popularity, we can be glad of the grace that kept him to the end. To the close he retained a profound reverence for the Sacred Scriptures, believing in their Divine inspiration from cover to cover, earnestly contending for all the fundamental doctrines of the Word, and was an unsparing critic of the “ higher critics.” His testimony is closed, and the record is on high, and in the coming day it will be judged by Him who cannot make a mistake. “ Then shall each man have his praise from God ” (1 Cor. 4:5, R.V.).

—F.F.

Author's Preface.

THE ten Lectures in this volume have been given in many places in New Zealand. Many times I have been asked to print them, but always looked upon the labour necessary in putting them into order as requiring more time than I could spare.

However, while speaking on the subject in Christchurch, two shorthand writers were at work in an ante-room—entirely unknown to myself—taking them down. They were afterwards given to me, written out, and I was asked to revise them for print; but on going through them I found there were so many mistakes—through the reporters being too far away, and not being familiar with the subject spoken on—that revision was hopeless. I had, therefore, to face the task of re-writing them. This I have now done, keeping close to the order and substance of the lectures when delivered. They are simply rugged lectures—not literary productions; but we trust they contain much that the Church and world are in need of at the present moment. We do not, of course, claim that they are exhaustive expositions of the subject dealt with—they are rather suggestive. The subject is so vast, that to treat it fully many volumes would be filled, and this we have not time for.

The typical teaching of the Tabernacle in the Wilderness is little understood by most people; we therefore trust that these lectures will awaken an interest in a much neglected portion of Holy Writ, and prove to be a real and lasting blessing to all who will take the trouble to peruse them. Tabernacle truth is a mine of wealth, worthy of the most energetic and diligent digger.

If any of the readers of these lectures receive as much blessing from the subject as the writer has they will be richly rewarded for their trouble.

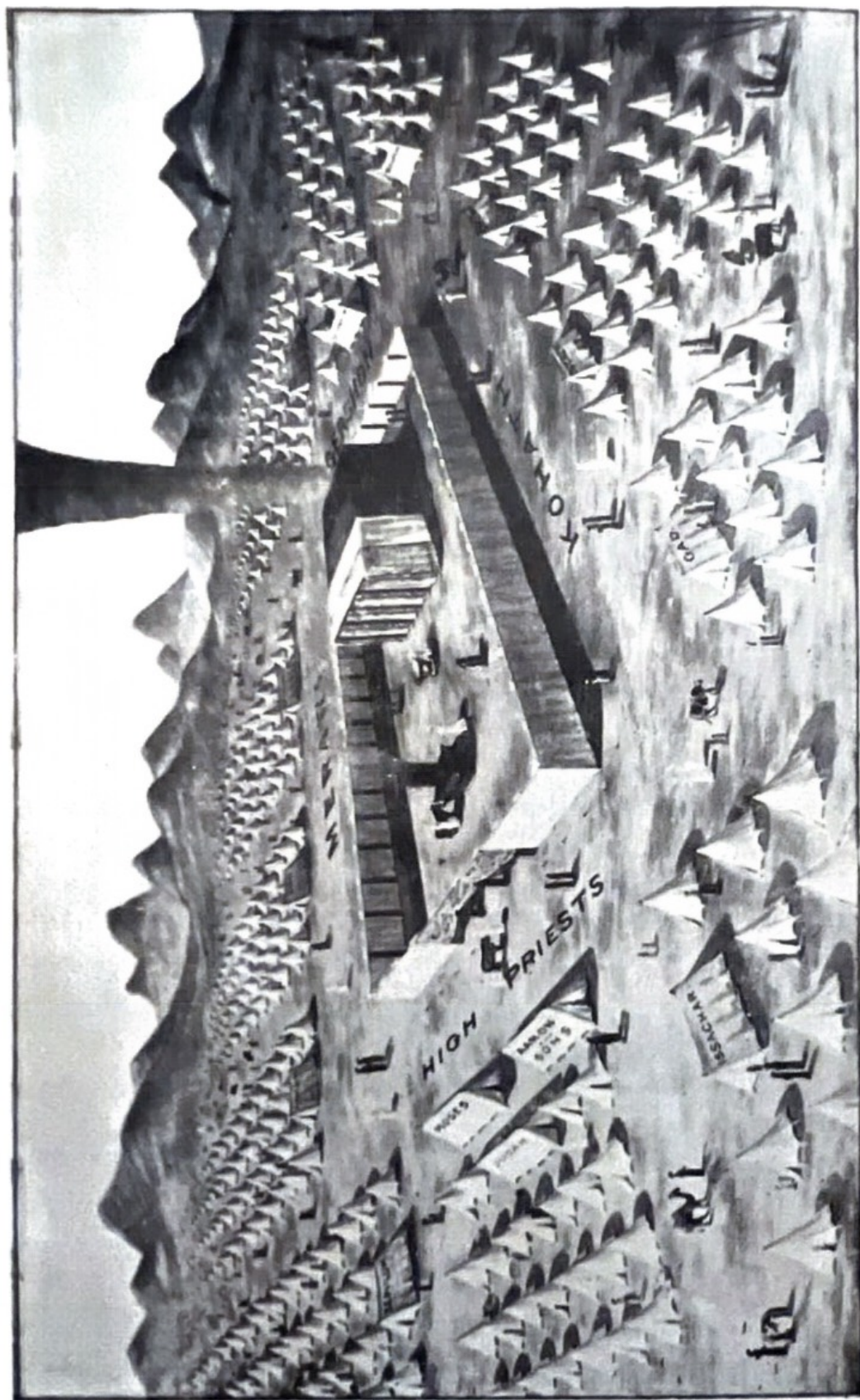
May the God of Israel, the God of the burning bush, the God who designed and dwelt in the Tabernacle, be pleased to honour and bless the truth they contain, for Christ's sake.

C.H.H.

Palmerston North, N.Z., August, 1897.

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THE TABERNAACLE AND THE CAMP IN THE WILDERNESS.

From a photo. of a painting owned by Mr. R. Miller.

Lectures on the Tabernacle in the Wilderness.

LECTURE I.

Redemption and Deliverance.

SCRIPTURES READ : Ex. 25:1-9 ; Heb. 8:1-5 ; 9:1-12.

TO-NIGHT, dear friends, we commence the study of the Tabernacle in the Wilderness. To many of you it may be fairly well known, but to others, no doubt, it will be quite new. It is a subject of great importance, especially at the present time, when so-called Higher Criticism is attacking the five Books of Moses, where most of the Tabernacle teaching is unfolded. These Books are rich in typical teaching, and when we get the exact fit of the antitype, in the New Testament, it adds greatly to the interest of the Bible as a whole. Indeed, those who miss, or neglect, the typical teaching of the Old Testament, rob themselves of a real mine of wealth. Another has said : "In the Old Testament the New Testament lies hidden ; and in the New Testament the Old Testament is revealed." This is quite true, and especially so in the Tabernacle, where we get, as perhaps in no other portion of the Word, the foundation of the Gospel.

Moses presents the Gospel as clearly as the Apostle Paul, if we only have eyes to see it. When once these precious types are seen and understood, with their anti-types in the New Testament, the so-called "findings" of Higher Criticism will be seen as utter nonsense. May the God of all Grace help us, and instruct us, as we seek to study them together, during the coming nights.

The Book of Hebrews is the Holy Spirit's commentary on the Books of Exodus and Leviticus ; so I have read the two portions from the 8th and 9th chapters, to prove that the Tabernacle was a type, or figure, of Christ and His Church in the present day. Some may look upon the Tabernacle and its teaching in the Books of Moses, as an anti-

quoted thing connected with the past history of Israel, but as of no value to us ! It is thus looked at by many, I know, simply because they do not see the whole thing as a type. I have always delighted in the types of the Old Testament, and many weeks of great profit have I spent over the Tabernacle. Hebrews 8:5 speaks of the Tabernacle as a "shadow of heavenly things"; and in chapter 9:9 it is spoken of as "a figure (or type) for the time then present," etc.

This was God's first dwelling-place on earth. The first really consecrated building in which God dwelt, as He says here, in Exodus 25:8—"Let them make Me a Sanctuary, that I may dwell among them." Before this He had spoken to His people—as He did to all the Patriarchs—but He had never dwelt among them. God has had three—and only three—consecrated buildings in this world. The first was the Tabernacle, the second the Temple, the third the Church. Men speak of their consecrated buildings all around us to-day, but these God does not recognize. No building is really consecrated unless God dwells in it. He dwelt in the Tabernacle of the Wilderness, the Temple in the land, and He dwells in the Church—which is a Spiritual Temple—to-day. The Scriptural view of the Church, of course meaning every true believer, every truly saved soul, from Pentecost to the Lord's Second Coming.—See Matthew 16:18; 1 Corinthians 10:32, etc.

So we see, dear friends, that God wanted a "Sanctuary"; a place to dwell in; and this was to be made according to Divine pattern, and erected in the midst of a redeemed people. It is deeply important to notice that God warns Moses, again and again, "See that thou make all things according to the pattern which was shown thee in the Mount." Moses not only received instructions, from God, while with Him in the Mount, as to how he was to make it, but He allowed him to see a pattern of it. **Everything was to be made according to pattern**, because the whole building was to be a type of heavenly things—this, of course, makes it deeply instructive to us. We may notice that in beginning to describe the Tabernacle God begins with the Ark (Exodus 25:10), and works His way out to the Holy place, court, and camp; but in our study of it we purpose beginning with the outside—the camp and cloud—and working our

way inside. The Mercy Seat on the Ark, was to be God's Throne; therefore He begins inside and works out, as He does in the New Testament; but we are going to take the opposite course. And for the better understanding of the whole subject it will be necessary for us to go back somewhat.

On this painting we see Israel encamped in the Wilderness, with the Tabernacle in their midst, but they were not always there. If we open our Bibles at the 1st, instead of 25th chapter of Exodus, we shall find Israel in very different circumstances. There they are down in Egypt, working in the brick-kilns, a nation of slaves. Pharaoh was their master, and they were his slaves. Pharaoh is a type of Satan, and Egypt is a type of this world; therefore, they were, in type, in the world, under the power of Satan, with no power to deliver themselves. This was their position and condition when God purposed to act for their deliverance. This was also our position—in the world and under the power of Satan—when God, in infinite grace, came to our help. But as in our case so in theirs, as we shall directly see, their burdens were increased before their hour of deliverance came. Pharaoh did not believe in having his slaves taken from him, and losing all their service; neither does Satan believe in giving up those, who have been led captive by him, at his will. On the contrary, he will fight to the last to keep his unlawful captives.

We must now briefly trace Israel's deliverance from their cruel task-masters, and from the land of Egypt. In chapter 1:8, we find, "There arose a new King over Egypt, who knew not Joseph." In verse 14, we find, they "made their lives bitter with hard bondage," but in verse 17, we see the mercy of God manifested through the midwives. In chapter 2 Moses is born, and being a "goodly child," is hidden by his parents in the ark of bulrushes. This hiding, we learn from Hebrew 2, was an act of faith on their part. In verse 10, of chapter 2, he is taken possession of by the daughter of Pharaoh, and receives his name "Moses," which signifies "drawn out." In verse 11 he is grown to manhood, and in the next verse he begins, too soon, to act for the deliverance of his people. He, although taught in all the wisdom of Egypt, and willing to identify himself with the down-trodden Hebrews, was not yet fitted by

God for his work ; and verse 14 proves, that the people themselves, were not ready for the Deliverer. The words, " Who made thee a prince and a judge over us ? " from one of the Hebrews, proves that they were not willing to accept Moses. So, on account of his rash act in killing the Egyptian, he had to flee away from Egypt. The people were not ready for the Deliverer, and Moses was not yet fit for his work. He had learned the wisdom of the Egyptians but he yet needed to be taught in the school of God ; and for this he had to go, for 40 years, into the back side of the Desert. Like David, afterwards, he there became a shepherd. From Pharaoh's court to the life of a shepherd, at the back side of the desert, was a great change, but it was a necessary one ; for here he learned to have no confidence in the flesh, and the rash, impetuous Moses of chapter 2, became, under God's teaching, " the meekest man in all the earth." All God's servants, who are to be much used by Him, need this " back side of the desert " training.

While Moses is learning new lessons there, **the children of Israel are groaning yet more heavily** under their burdens in Egypt. In verse 23 of chapter 2, they, for the first time, begin to pray ; for we there read that " they cried, and their cry came up unto God, by reason of their bondage." God had been watching over them, waiting for the right moment, so His ear is open to their cry ; and Moses, having learned his needed lessons, can now be safely trusted to do that which he was unfitted for before.

In chapter 3:1, Moses is in the back side of the desert, near Mt. Horeb, when God appeared to him in the burning bush. Moses turned aside to see the great sight, when God called to him out of the midst of the bush, " Moses, Moses." To this he replied, " Here am I." God then said to him, " Draw not nigh hither ; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." He then further speaks about Israel in the iron furnace, in Egypt. As the bush had burned, without being consumed, so Israel had been in the furnace of affliction and were not consumed. In verse 7, God says He has " seen," and " heard," and that He " knows " their sorrows : and in verse 8, He speaks of coming down to deliver. He further says, in verse 10, " I will send thee unto Pharaoh,

that thou mayest bring forth My people." But we find, dear friends, that the man who was in such a hurry in chapter 2 is now too slow, and not willing to go. He begins to make excuses against his going, saying, in verse 11, "Who am I, that I should go unto Pharaoh?" To this God replies, "Certainly, I will be with thee," giving him the name "I am that I am" to take with him; and further instructing him to demand of Pharaoh thus: "The Lord God of the Hebrews hath met with us; and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the Lord our God." **But Moses is not yet willing to go**; so God says, in chapter 4:2, "What is that in thine hand?" To which Moses replies, "A rod." He then shows him signs and wonders with the rod, but Moses is still unwilling to go, and expresses himself, as in verse 10, "O, my Lord, I am not eloquent, neither heretofore, nor since Thou hast spoken unto Thy servant; but I am slow of speech, and of a slow tongue." What a picture we get here of the perversity and stubbornness of human nature. How slow he was to believe God! And is it not just the same with us? Do we not almost look upon it as a calamity to have to rest on God alone? How willing we are to make excuses, and look in every direction for escape from the dire necessity of leaning on the arm of Jehovah. Alas! alas! the flesh cannot trust God, whether it be in a Moses, Abraham, Jacob, or one of ourselves.

How little Moses knew of what God could and would do with his old, dry stick. He was going to make Egypt tremble with it, as He afterwards made the Philistines tremble with the jawbone of an ass in the hand of Samson. Some of us may be but dry sticks; but the God of Israel, the God of the "burning bush," can do great things with us if we will only put ourselves unreservedly into His hands. He fed the five thousand, with five barley loaves and two small fishes, and had enough left to rebuke His unbelieving disciples with; and our little resources—our barley loaves and fishes—if only put into His hand, will suffice for the multitude still. Oh, blind unbelief! How many blessings it robs us of.

Poor Moses is slow to lean upon God, so looks around for an arm of flesh in the person of his brother Aaron. In

verse 14, "the anger of the Lord was kindled against Moses," but, in grace, He allows Aaron to go with him, and be his spokesman. Now, at last, he consents to go, so makes preparation for the journey. He was 40 years in Egypt before he fled from the face of Pharaoh; he has now been 40 years in the wilderness serving his father-in-law Jethro; and commences the last 40 years of his remarkable life by returning to Egypt again.

After obtaining permission from his father-in-law to return to Egypt, he goes forth to the wilderness and meets with Aaron; and, in the end of chapter 3, they gather together the elders of the children of Israel, and explain to them all the purposes of God concerning them. The elders believed them, and "bowed their heads and worshipped." How different to what Moses at first expected; and how different to the language of the Hebrews 40 years before! The people are ready now for deliverance, and Moses is fitted for his work. When God has a work to do, He looks for a fit instrument for that work, and often takes a long time in training a servant before the work is ready. Oh, to be an instrument ready and meet for the Master's use!

In chapter 5:1, **Moses and Aaron stand before Pharaoh, in the name of Jehovah**, and ask that the Hebrews may go as the Lord demanded. Pharaoh replies by throwing down the gauntlet to God. He says, "Who is the Lord, that I should obey His voice to let Israel go? I know not the Lord, neither will I let Israel go." That he did not "know the Lord" was quite true, or he would never have replied in this fashion; and it may be equally true of many of you here to-night. You "know not the Lord." You have heard about Him, but have never, by faith, learned to know Him; you have not, by the Spirit, been introduced to Him. Well, friends, if you do not know the God of Israel, we trust you may be brought to this knowledge during these lectures. Notice, please, that God did not begin with judgment. He asks Pharaoh to let them go, but he refuses, and defies God, so He begins to manifest His power. Against Pharaoh's "I will not," God, in chapter 6, gives seven "I wills." "I will bring them out, I will bring them in," etc.

As in our case so in theirs; when God begins to act for their deliverance, their burdens are increased, instead of

being made lighter. They are now compelled to make the same quantity of bricks, without straw being given to them ; so their case becomes most pitiable. What a perfect type this is of ourselves ! We were in Egypt—in this world—under the power of the enemy, Satan—the antitype of Pharaoh—and when God commenced to act for our deliverance our burdens were made heavier. When our false peace was broken up, we were brought under deep conviction of sin that made us groan ; but it was the groan that precedes deliverance. As another has said, “The first groan on account of sin is the beginning of an eternal communion with God.” Unsaved ones present, you need your false peace broken up ; you need to groan on account of your sins ; and if you never groan here you may have to groan through a long eternity. Be sure your sin will find you out, and the sooner the better ; for remember God’s purposes toward you are for blessing, as they were to Israel, whereas Satan only intends to keep you fast in cruel bondage.

The case of Israel now became desperate, and in their distress they charge Moses and Aaron with being the cause of it. This upset Moses, and no wonder, and sent him to God again full of impatience and disappointment. Poor Moses knew not what to do ; it was indeed his extremity ; but, as usual, it was God’s opportunity to come in and manifest His power and grace. God replies in chapter 6, telling Moses what He will do to Pharaoh, and revealing Himself altogether in a new way to Israel. He says, in verse 2 : “I am Jehovah ; and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by My name Jehovah was I not known to them.” Jehovah is a relationship title—“He that is, and that was, and that is to come”—and by it He was never known to Abraham, Isaac, and Jacob ; but now He was about to bring a people on to redemption ground, so He reveals Himself in a new way. The rage of man could not hinder the purposes of God, neither then nor now. In calm dignity God begins to unfold His purposes to Moses, saying, “I will bring you out, I will bring you in : I am Jehovah.” It was not God’s purpose to convert the Egyptians, neither is it now His purpose to save the world. He went down to Egypt to take unto Himself a nation from the midst of

another nation, and to-day He is repenting this. He is taking a people unto Himself, from amongst the nations of the world, to be His own purchased possession (Acts 15:14). Some people imagine the world is to be converted through the preaching of the Gospel, but this will not be realised, for it is not Scriptural. The world will be brought in subjection by judgment, not by the Gospel (Isaiah 26:7; 2 Thessalonians 1:8).

Thus, in carrying out His own purposes, God begins the work of Judgment with Pharaoh, his people and land. From chapters 7 to 10, nine distinct judgments fall upon him, beginning with water turned into blood, and finishing with three days of darkness; but for all this his heart was hardened. When, however, sorely pressed, in chapter 8:25, he called for Moses and wanted to make a compromise—proposing that they should sacrifice in the land—but to this Moses will not submit—he was not the man for compromise—he says, “We will go three day’s journey into the Wilderness.” Nothing short of this will satisfy Moses, because nothing short of this will satisfy God. What did this three days’ journey out of Egypt mean, friends? Why, it meant the full length of Calvary’s Cross—death, burial, and resurrection—complete separation from Egypt. This is what God is demanding still, and this is what Satan tries to hinder. If Pharaoh cannot prevent the people sacrificing, he will try and keep them in Egypt to do it; and if Satan cannot prevent our salvation, he will try his best to prevent our separation from this world, after we are saved. Pharaoh then pleads, in verse 28, “Go not very far away.” Satan, too, will keep us living on the borderland, if he can. “Don’t go very far away.” Three day’s journey is too much; and, alas! most of the Lord’s people believe he is right.

In chapter 10:11, Pharaoh being still further pressed, proposes that the men should go—“Go now ye that are men”—that is, leave the family and flocks behind. How often Satan proposes this too. He wants our children to be brought up in Egypt, and trained in its ways, and our business to be done on thoroughly worldly principles. Alas! that so many of the Lord’s people submit to this. Moses would not. He said: “We will go with our young and with our old, with our sons and with our daughters, with our

flocks and with our herds will we go, for we must hold a feast unto the Lord." What a noble answer! How few of us, dear friends, have the back-bone that Moses had! No down-gradeism here! He knew how to act for God, and would make no compromise with Pharaoh. We need more of his stamp at the present time.

Again, in verse 21, Pharaoh once more pleads for compromise; but Moses is as firm as a rock. He is willing now for only the flocks and herds to be left behind; but had Moses consented to this they would have had nothing for sacrifice, so he replies: "Our cattle also shall go with us, there shall not an hoof be left behind." Pharaoh now sees that it is hopeless to expect Moses to yield, so he once more hardens his heart and they are driven from his presence. One more judgment remained, for the land of Egypt, and that was to be the death of the first-born.

In chapter 12 we get a true picture, or type of Calvary—**redemption by the blood of the Lamb**. This is a perfect picture of God's way of salvation. A type of "the Lamb of God that taketh away the sin of the world." The lamb was to be "without blemish, a male of the first year"; perfect type of Him who was "without blemish," and put to death in the prime of His life. It was to be kept up from the tenth to the fourteenth day; and so was He (John 11 and 12). It was further to be for "every man a lamb," and yet, "a lamb for an house": and even so is it with God's Lamb. Paul said in Galatians 2:20: "Who loved me, and gave Himself for me"; but in Ephesians 5:25, he said again: "Christ also loved the Church, and gave Himself for it." Thus we get, a lamb for the individual, and a lamb for the house; Christ for the individual, and Christ for the whole Church—the type and anti-type. Again, in verse 4, the household might be too little for the lamb, but the lamb could never be too little for the house. After it had been kept up the four days, the whole assembly were to kill it, then the blood caught in the basin was to be applied, by hyssop, to the side posts and the upper door posts of their houses. Not on the threshold, to be trampled on, but on the door posts; on the outside, for God to see, while Israel behind that blood fed on the roasted lamb. Safe behind the blood, like guilty Rahab behind the scarlet

line. This was their position when the destroying angel passed through the land. A nation behind a blood-stained lintel, while another nation—the Egyptians—were exposed to judgment. Which of these two nations represent you here to-night, friends? Are you like Israel behind the blood? or, are you like the Egyptians, exposed to judgment. One or the other of these two things must be true—there is no middle course. At this moment, while I am speaking to you, you are either saved or lost; which is it? If exposed to judgment, we beseech you hasten behind the blood-stained lintel. The hyssop applied that blood, and the hyssop is a type of faith. The blood in the basin did not save them, much less would a live lamb in the door-way save, as some are preaching now. The blood was shed and applied to the door posts. Hyssop is a common thing, so is faith; we could not get on a single day without it. Our everyday life is full of faith; we live by faith; we eat our food by faith—we have to trust those who made the bread, etc. Now this same, simple, common faith, if turned to the right object, God's precious Lamb, will, like the hyssop and the blood, put us in a position of perfect safety. Like the Israelites, I am guilty, but the blood of God's Lamb gives me peace and rest. Thus Israel, on that awful night, could feed on the roasted lamb in perfect peace, because the blood had been applied. The life is in the blood, and the life of the lamb had been taken, instead of the life of the first-born. How different with the Egyptians. Perhaps they went to bed, as on other nights, in supposed security, but at midnight the first-born was laid low. We read in verse 30: "There was a great cry in Egypt; for there was not a house where there was not one dead."

Now, after this 10th Judgment, Pharaoh is willing, yea anxious, to get the people away. "Rise up," he says, "and get you forth from among my people, both ye and the children of Israel, and go serve the Lord as ye have said. Also take your flocks and your herds as ye have said, and be gone."

Israel were now a redeemed people. Judgment had been executed, but it had not touched them behind the blood. They were now to commence their three days' journey, in obedience to the command of God. From this moment

they were God's people, as He said in chapter 12:2: "This month shall be unto you the beginning of months." While they were a nation of slaves, in Egypt, He could not be with them; but now He has them on redemption ground, and is going to take them to Himself. But before they leave Egypt they are to spoil the Egyptians; so in verse 35, they asked—not borrowed—of them, jewels of silver, jewels of gold and raiment—thus they "spoiled the Egyptians."

Passing on now to chapter 13:21, we see another new thing. "The Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light." **The cloud of the Lord's presence has joined a redeemed people**, to lead them through the wilderness. This is the first time the cloud is mentioned. You can see it here, on this painting, covering the Tabernacle and Camp; not a cloud of smoke, but the cloud of the Lord's presence. And what does this cloud typify? Perhaps you have not thought of it? Well, I believe, very distinctly this cloud represents the Spirit of God. As soon as they were redeemed, the cloud joins them, to lead them in the way. When we, in this dispensation, are brought beneath the shelter of the blood, the Holy Spirit seals us (Ephesians 1:13), and henceforth becomes our guide, our teacher, etc.

Israel's was a national deliverance—redeemed by blood and delivered by power—ours is an individual deliverance; but it is on the same principle.

The cloud joined them to lead them out of Egypt; the Spirit joins us to lead us out of that which Egypt represents—this present evil world. Now notice, friends, the cloud did not lead them to the nearest part, or the shallowest part of the Red Sea. On the contrary it led them in a circuit, and it led them into difficulties, that the power and grace of God might be further manifested to them. They were led to a part of the sea where they could not cross. Dr. De Hass gives it as being about eight miles wide, and about 40 ft. deep, at that spot, so there was no possibility of crossing it. The mountains, too, on their right hand, helped to shut them in, so they were in a trap in the wilderness. While in this position Pharaoh and his hosts come after them, so they are shut in on every side. Oh, what a picture of man's helplessness—shut in on every side with no power

to deliver ! But as it was with Moses, before, so now with the whole of Israel, their extremity was God's opportunity. They cry against Moses, as Moses had before cried against God. They thoroughly manifest what fallen human nature is, when they say in chapter 14:12, "Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians."

Fallen man wishes to be "let alone." They said this, "in Egypt"; men say this to-day in this world—"Let us alone! let us alone!" Alas! for fallen human nature; it prefers the bondage of Egypt, to the liberty wherewith Christ makes His people free. God's purposes for Israel then, and for the sinner to-day, are far better than they wish for themselves, so He says: "Fear ye not, stand still, and see the salvation of the Lord." . . . "The Lord shall fight for you, and ye shall hold your peace."

Is there one here to-night, shut in on every side, with no power to deliver yet wishing to be saved? We trust there is. If such there be, what are you to do? Why, do nothing, the same as Israel, but stand still and see the salvation of the Lord. Cease from your own efforts and allow God to save you. "The Lord shall fight for you"; yea, the Lord has fought for you, and you may enter into His victories. Begin where He left off, on the top of the finished work of Calvary. Israel stood trembling and helpless, until Moses, at God's command, stretched out his rod over the sea; then the waters divided and Israel went through dry-shod. That same rod that brought judgment to the Egyptians, is now used of God to bring salvation to Israel. They now see that "salvation is of the Lord," and every one of us will have to learn this same truth, or perish.

The Egyptians followed them into the waters, and there they perished. To them again it was a scene of judgment, but to Israel it was salvation. In Hebrews 11 we read: "By faith the children of Israel passed through the Red Sea, as by dry land; which the Egyptians essaying to do, were drowned." Here we must stop for to-night. May God bless His own Word to us all, for Christ's sake. Amen.

LECTURE II.

The Cloud and the Camp.

SCRIPTURES READ : Ex. 13:21-22 ; 14:19-24.

TO-NIGHT, we wish to begin where we left off last night, and continue the history of the cloud in connection with Israel. We saw last night that this cloud joined a redeemed people, to lead them up out of the land of Egypt, and that it was a type of the Spirit of God, who does the same for the Lord's people to-day. Now, we want to follow the cloud through other Scriptures, and get all the profit we can from it. May the Lord, by His Spirit, graciously unfold the truth to us !

Turn, please, to 1 Corinthians 10:1-2 : "Moreover, brethren, I would not have you ignorant, how that all our fathers were under the cloud, and all passed through the sea ; and were all baptized unto Moses in the cloud and in the sea." "Baptized unto Moses"—who was a type of Christ, their deliverer—"in the cloud and in the sea." Not in the sea and in the cloud ; that would reverse Divine order ; it was "in the cloud and in the sea." **Here we get, I believe, in type, baptism of the Spirit and baptism in water.** Israel's was a national redemption, deliverance, and baptism. To-day it is individual ; but one is the type, the other is the antitype. While they, a redeemed people, passed through the sea, the waters would be a wall to them on their right hand and on their left ; and they would be immersed in and covered over by the cloud. They would be hidden, buried ; and this is just what we have presented to us in Baptism to-day. "Buried with Him—as they were buried with Moses—by baptism unto death (Romans 6:4), and raised again with Him—as they were raised up from the sea—to walk in newness of life." Baptism is burial, not sprinkling. the best authorities translate the Greek word (bapto) "to dip, to immerse, to plunge," and not sprinkle. The truth also, set forth in baptism, demands burial. "Buried with Him by baptism into death" (Romans 6:4), and in resurrection to walk in newness of life. This we have fully presented, in type, in the passage through the Red Sea.

Now, turn back to Exodus 14 again. In verse 19, we notice **the cloud removed from going before them and came behind them** : so that, as in verse 20, "it came between the camp of the Egyptians and the camp of Israel ; and it was a cloud of darkness to the one, but it gave light by night to the other ; so that the one came not near the other all the night." How beautiful this is ! The presence of God coming between Israel, a redeemed people, and their enemies, so that they are protected by Him. And thus He protects His redeemed ones to-day.

Again, in verse 24, "The Lord looked unto the host of the Egyptians, through the pillar of fire, and of cloud, and troubled the host of the Egyptians." To His redeemed people the Lord's presence gives cheer, comfort, and protection ; but to the Egyptians it causes trouble.

Turn now to Exodus 24:15. Here we see the cloud on the top of the mount. Moses is called up into it, and here receives all the instructions concerning the Tabernacle. After spending 40 days and nights on the mount with God, he comes down to the people, and when they beheld him, lo, his face shone so that they could not look upon it. If we were more in the presence of God, filled with His Spirit, the antitype of the cloud, perhaps our faces would shine more. It is said of Stephen, in Acts 6:5, that he was a man "full of faith and the Holy Ghost." And it is further said of him, in verse 15, "All that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel."

Let us look again at the cloud in Exodus 40:33-36. Here the Tabernacle is finished. Moses finished the work, verse 33, and the cloud of the glory of the Lord filled the Tabernacle. How the Lord delights in dwelling in the midst of a redeemed people ! Directly the Tabernacle is finished He fills it ; directly the Temple was finished, by Solomon, He filled that ; and at the beginning of this dispensation He filled the Apostles, for they became the Temples of the Holy Spirit. God almost seems to be in a hurry to get into the midst of His redeemed ones ; but how differently He acts, when, in the beginning of Ezekiel, He had to leave them.

In Ezekiel 8:4, the glory of the God of Israel is among

them, on the Mercy Seat, in the Holiest ; but in chapter 9:3, it removes to the threshold of the door. In 9:18 again, it is seen " over the cherubim," as though pleading with them and reluctant to leave them. Yea, we can almost hear Him saying, " O my people, repent, put away your abominations, turn again to Me, and I will not leave you." But they would not repent ; they would not put away their abominations ; so in chapter 11:23, " The glory of the Lord went up from the midst of the city, and stood upon the mountain which is on the east side of the city." Thus, the last time we see the glory of the Lord in connection with Israel, it is on the Mount of Olives, on the east of Jerusalem ; and the next time that glory is seen, with restored Israel, it will be in the same spot. (Ezekiel 43:4-7).

We must now look at one more important scripture in connection with the cloud (Numbers 9:15-23). Here we see a nation in the wilderness, in entire dependence on God. They are separated from Egypt ; they have taken their three day's journey ; the song of deliverance and triumph has been sung on the banks of the Red Sea ; their enemies have been overthrown, and they turn into the wilderness with God. They have not been this way heretofore ; neither would they come this way now, but the cloud is leading them. When the cloud moved, they moved ; and when it rested, they rested. " Whether it were two days, or a month, or a year, that the cloud tarried upon the Tabernacle, remaining thereon, the children of Israel abode in their tents, and journeyed not : but when it was taken up they journeyed." In all their journeyings they simply followed the cloud. Forty-two times, during those forty years, they moved and pitched, but always as the cloud led them. No room for self-will here. No room for a three, five, or ten years' stay, at a given place, as they might choose. No, they were the Lord's redeemed people, and they had to move as He led them. They could not even say " I will go here or there to-morrow " ; for they never knew when the cloud might move. In verse 21, we read : " Whether it was by day or night that the cloud was taken up, they journeyed." Their own convenience was not consulted ; the will, or commandment of Jehovah, settled everything. In these verses, the words, " The commandment of the Lord," occur seven

times ; and this settled everything with this dependent people.

How far are we, beloved, from this Divine pattern to-day ? **Are we thus led by the Spirit ?** Perhaps you have never thought of it ; but surely it is time you did. This is something for your conscience to-day. Do you move as the Spirit directs you, and stop when He tells you ? You ought to. Jesus is our pattern, and He was thus led by the Spirit. He never went a single journey, or spoke a single word, that the Spirit did not dictate. He said : " As I hear I speak." Again : " I speak to the world those things which I have heard of Him." He was led to Jordan ; led into the wilderness to be tempted of the Devil ; led to Nazareth ; and finally, it was " through the eternal Spirit He offered Himself without spot to God." (Hebrews 9:14). He was omnipotent, but He was here as the perfectly dependent one. No will of His own, but always doing the will of the Father. Yea, not only doing the will of the Father, but He could say, as in Psalms 40, " I delight to do Thy will, O my God." He delighted in doing the will of the Father, even when that will involved Gethsemane and Calvary. His perfect life of obedience culminated in obedience unto death, even the death of the Cross. What a blessed example we have here ! The Lord help us to be imitators. And did He lose by His obedience ? No, He gained by it. As Abraham gained the Lord's oath—which he had not before—after his yielding up of Isaac, so, throughout all eternity Jesus will reap the fruit of His obedience, in life and death here. He was led by the cloud, from the manger to the Cross.

If you turn to Acts 16, for a minute, we shall see, too, how Paul was **in subjection to the leading of the Spirit**. In verse 6, we read, he was " Forbidden by the Holy Spirit to preach the Word in Asia." Again, in verse 7, he " Assayed to go into Bithynia, but the Spirit suffered them not." The reason of this forbidding by the Holy Spirit, was, as we find in verse 9, he was wanted over in Macedonia. How important it is to be in touch with the Lord, in subjection to the Spirit. What trouble the Lord's servants would escape if they were fully surrendered to Him. If they had the wisdom to give up their own will, and always submit to

His. Lot moved without the cloud, when he pitched his tent towards Sodom. He was guided by reason and experience, probably, but not by the Lord ; and the end of it was dishonour to the Lord, with shame and loss to himself. Balaam, too, went to curse the people of God, without being sent, and nearly met with his death by the way. His whole journey resulted in disappointment and sorrow. Jonah, again, was sent by the Lord to Nineveh ; but instead of moving with the cloud, and leaving results to God, he started off in the opposite direction to Tarshish. It was a bad thing for Jonah that day, that he had plenty of money with him. God cannot always trust His servants with money, as it may only help them on in the path of disobedience, as it did Jonah. If his pocket had been empty he could not have paid his fare to Tarshish, and he might have been saved much trouble. God mercifully sends trouble in the pathway of disobedience, in order that we may not remain in it. Oh ! that we may watch for His guidance more : the leading of the Spirit ; the moving of the cloud !

A very lovely picture of the Spirit's work is given in Genesis 24. Abraham calls Eliezer his servant, who is a type of the Spirit, and causes him to swear that he will get a bride for Isaac, from the far country, and not from the people amongst whom they live. Isaac is the figuratively dead and risen son, type of our Lord Jesus Christ, and for him the father Abraham—type of God the Father—wishes to get a bride.

In verse 9, the servant swears as Abraham desired, and then leaves for the far country. Nothing is mentioned of the journey, 400 or 500 miles, but Eliezer meets Rebekah at the well, and very soon finds out that she is the one intended of God for Isaac. He gave to her "jewels of gold," earnest, or foretaste of the wealth of Isaac's house : and afterwards gave her silver, gold, and raiment ; typical of Atonement, Divine Righteousness, and Glory. Thus she was fitted for Isaac's house before she saw it, or had taken a single step in the journey.

After this Eliezer wishes to start off with her ; so the question is put, "Wilt thou go with this man ?" (verse 53), and she replies, "I will go." Her heart is won by Eliezer, type of the Spirit, for Isaac, who is a type of the Risen Son.

She says "Farewell," to all that Nature holds dear—

family and friends—and starts off on the long wilderness journey, with a man she has never seen before, to travel a road she has never travelled before, to be the wife of a man she has only heard about. How strange! How remarkable! Yet how blessedly does this picture the Church, being led by the Spirit, to the Man in the glory! She did not know the way, but Eliezer did. We do not know the way, but the Spirit does, and He knows the wealth of our heavenly home. Rebekah was going to share the home, the wealth, and love of Isaac; and we are being led, through the wilderness, to share the eternal home, riches, and love of Christ. On the way he could tell her about it; so also can the Spirit, if we will listen to Him.

The journey again is not mentioned; but on the other side she is presented by Eliezer to Isaac, and “he took Rebekah, and she became his wife; and he loved her.”

Oh! what will the antitype of all this be? When our eyes first behold Him! When we are presented to Himself at last! The wilderness over; the rough journey forgotten; and we bask in the sunshine of His love and presence through a long Eternity. How grand! How glorious!

Well may we seek to follow the leading of the Spirit through our wilderness journey, when there is such a terminus! Rebekah’s ride of 400 or 500 miles, on the back of a camel, would be a weary one, but she underwent it all for the sake of the man beyond, and well may we do likewise.

If He has won our hearts, we may venture, like Rebekah, to forsake all and follow the guide. We must be willing to be led anywhere, and taught any truth the Holy Spirit may wish. No plans or ways of our own; no theories to bolster up; no creeds to contend for; but perfectly surrendered and willing for the Spirit to have His own way with us.

The cloud led Israel out of Egypt (Exodus 13:20-21); protected them from their enemies (Exodus 14:20); sheltered them from the burning Eastern sun (Psalms 105:39); was a pillar of fire by night to them (Nehemiah 9:19-22); and would be a constant visible witness that Jehovah was in their midst. Israel, while following the cloud, were never in the darkness; they had light by day and night; and so

have we likewise when led by the Spirit. May the Lord exercise our hearts deeply about this important subject.

We must now turn from the cloud to the camp. As you see on this painting, the Tabernacle was in the midst, with the camp all around it. The camp was divided into three very distinct classes, composed of warriors, workers, and worshippers. The warriors pitched all round the Tabernacle, by their own standards; three tribes on the north, three on the south, three on the east, and three on the west. They always pitched in the same place, and in the same order.

The Levites, or workers, pitched inside the circle of warriors, close around the Court of the Tabernacle; and the Priests, or worshippers, always pitched on the east, close to the gate of the Court.

For a full description of the camps we must turn to the opening chapters of the Book of Numbers. **The warriors come first**, for we read in chapter 1, thirteen times over, the words "able to go forth to war." In verse 3, we see they were to be not less than twenty years old; and in verse 18, we see they had, before taking their place as soldiers, to "declare their pedigree." This declaring "the pedigree" was a very important thing; and the spiritual application of it to us is also of the greatest importance. God had fought for this people in Egypt and at the Red Sea; now he intends to fight with them and through them. God fought for us at Calvary; now He fights through His people. **But before they took their stand as soldiers they had to declare their pedigree**—to prove from the registers that they were true Israelites—then give a half shekel of silver, as an atonement for their souls, and pass over as men of war. It was no use for them to say "I hope I am an Israelite; I think I am, and my neighbour thinks so." They had to prove it from the register. So we, in this dispensation, must be able to prove that we are the children of God before we can fight His battles.

They were Israelites by birth; we become children of God by the second birth. "Marvel not that I say unto thee ye must be born again." (John 3:7). And again: "Of His own will begat He us by the Word of truth." (James 1:15). And again: "Being born again, not of

corruptible seed, but of incorruptible, by the Word of God which liveth and abideth for ever." (1 Peter 1:23). We are not Christians by our natural birth, but by the new birth, or spiritual birth. Paul says in Ephesians 2:3, "We were by nature the children of wrath, even as others." "Children of wrath," by nature; children of God, by grace alone. How many of you here to-night can declare your pedigree? Can you prove from the Word of God that you are a child of God? If you cannot, you must not take your stand as a soldier of the Lord. Our natural pedigree links us with Adam, who was turned out of the garden of Eden; and our spiritual pedigree—if we have one—links us with the second Adam, the Lord from Heaven. "Marvel not that I say unto thee 'Ye must be born again.'"

What is the first thing necessary in joining His Majesty's Service to-day? The first thing is the enrolment. The young man, immediately on enlisting, has his name enrolled. This constitutes him a soldier. It is not gathering together some old armour, dressing himself up, and drilling on his own account that will make him a soldier of the Crown! He must first submit to the enrolment. This is also the first step spiritually; our names must be enrolled in Heaven. There are seven things necessary in a good soldier; and these are, enrolment, subjection to discipline, implicit obedience, cleanliness, strength, courage, faithfulness. These would constitute a good British soldier; and all these are absolutely necessary in a good soldier of Jesus Christ. Many, alas! call themselves Christians, or soldiers, who cannot declare their pedigree; who have not been born again; and will, like the six hundred forty and two in Nehemiah 7:64, be cast out as polluters. "These sought their register, among those that were reckoned by genealogy, but it was not found." Solemn thought! solemn warning! Their names in Church registers down here, as members, professing Christians, but not written in the Lamb's Book of Life. Oh, sinner, beware! If you have not been enrolled you are not a Christian—not saved. God has fought for you, and you must enter into His victories; receive from Him before you can do anything for Him.

• The Israelites, over the age of twenty, declared their pedigree, then passed over to the numbered ones, or those

"able to go forth to war." The number who thus passed over were 603,550 men. This was God's army. In chapter 2 we get their positions and order around the Tabernacle.

Chapter 3 introduces us to the Levites. They did not fight God's battles; they did the work of the Tabernacle. They were separated from their brethren; called of God to do a particular and important work. Why were they called to this place of special nearness to the Lord, around the Court? Was it because they were better than the rest of Israel? No, certainly not. They were not better than their brethren naturally. Probably Levi was the worst of all Jacob's sons. If we turn to Genesis 49:5, we see what Levi was naturally. "Simeon and Levi are brethren; instruments of cruelty are in their habitation" . . . "cursed be their anger, for it was fierce; and their wrath, for it was cruel." Thus we see Levi was, by nature, "fierce" and "cruel"; yet he was chosen to this special place of nearness. Why was it? It was not through any natural elevation of character or attainments that Levi was chosen, but on the ground of pure grace. If we turn to Exodus 32, we shall see the reason. Here, in this chapter, **the tribe of Levi consecrate themselves to the Lord** in a most remarkable way; and because of this consecration God chose them. For soldiers God wanted a pedigree people, but for workers He wanted a consecrated people; and it is the same to-day. In this chapter Moses is on the Mount with God, receiving the Ten Commandments on tables of stone. While he is there, representing the people before God, type of Christ in intercession for us, the people "gathered themselves together unto Aaron, and said unto him 'Up, make us Gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.'" Moses is not visible to sight, therefore they are willing to go back to idolatry. Aaron listens to them, and makes them a golden calf. Before this they fall down and worship, saying "These be thy Gods, O Israel, which brought thee up out of the land of Egypt." Alas! alas! that this should be repeated again to-day! Yet such is the case. While the Lord Jesus is out of sight the people are bowing down to the Golden Calf

of pounds, shillings, and pence. They have made them "Gods of Gold !"

While Israel is thus occupied, God sends Moses down the Mount with the Tables of the Law in his hand. We read, in verse 16, "And the tables were the work of God, and the writing was the writing of God, graven upon the tables." Moses was, therefore, bringing the ministration of death (2 Corinthians 3:7) into a camp of idolators. His anger, however, waxed hot, and he cast the tables out of his hand and they were broken. Had he brought them unbroken into a camp of sinners probably all would have perished. As it was, judgment had to be executed ; so Moses stood in the gate of the camp, and cried out "Who is on the Lord's side ? let him come unto me." And all the sons of Levi gathered themselves together unto him. And he said unto them "Thus saith the Lord God of Israel, put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour. And the children of Levi did according to the word of Moses ; and there fell of the people that day about three thousand men." Thus we see, in this act of judgment, the consecration of the Levites. God had been insulted, dishonoured, and sinned against, therefore His character had to be vindicated, and judgment executed. This the Levites did. They trampled natural ties, natural feelings, beneath their feet, and in the power of the Spirit rose up to act for God, at the appeal of Moses.

How the words "Who is on the Lord's side ?" need to be rung out again to-day ! It needs a definite stand to be taken. So many there are of whom you have to say "Are they really the Lord's ?" "Are they on His side ?" Well, if they are they are only a dishonour to Him, for they are really bowing down to the Golden Calf.

What a contrast we get here between the Law and the Gospel ! When the Gospel was given, in Acts 2, 3,000 were saved, but here, when the law was given, 3,000 were killed. The Gospel is the ministration of Life and Glory ; but the law is the ministration of condemnation and death (2 Corinthians 3). No salvation through the law. It can only condemn us, because we have broken it ; but the Gospel

offers salvation, full and free, even to the worst law-breaker. The law says "Do and thou shalt live"; the Gospel says "Live and thou shalt do." The law comes to a helpless sinner and demands from him; the Gospel comes to that same sinner and offers to him. They are two opposites; yet, alas! through ignorance of the Word of God, they are often mixed up together.

We now begin to see, through Exodus 32, why the Levites were chosen. Up to this moment the first-born in every family had, in a special way, been the Lord's; but from this point the Levites are taken instead of the first-born (Numbers 3:12). When the destroying angel passed through the land of Egypt the sentence of death was upon all the first-born; but the first-born of Israel were sheltered by blood, so became the Lord's; but now the Levites take their place. The number of the first-born was 22,273; but the number of the Levites was only 22,000 (chapter 3:39-43); so for the 273 that were over Moses was instructed to take five shekels apiece, by the poll (verse 47).

After this act of consecration, God said to Moses, in Numbers 3:6, "Bring the tribe of Levi near, and present them before Aaron the Priest, that they may minister unto him. And they shall keep his charge, and the charge of the whole congregation before the Tabernacle of the congregation, to do the service of the Tabernacle." Again, in verse 12, "And I, behold I, have taken the Levites from among the children of Israel instead of all the first-born . . . therefore the Levites shall be Mine." Thus, we see the Levites were separated from among their brethren, separated unto the Lord, to do the work of the Tabernacle. They had no inheritance in the land; the Lord was their inheritance.

The warriors represent Christians to-day; so also do the workers and worshippers. These three companies around the Tabernacle in the wilderness perfectly typify the Church of God going through the wilderness now. Every Christian is expected to be a warrior, to fight God's battles; a worker, to do His work; a worshipper, to offer up spiritual sacrifice. There was a time when the Israelites were in Egypt; another time when they were in the wilderness; another time when they were in the land of Canaan; but the Christian

to-day is in all three places at once. Perhaps you will say "How can this be?" Well, every believer ought to understand it. As to bodily presence we are in Egypt in this world; as to experience most Christians are like Israel in the wilderness; but by faith we are already in the land, "seated together with Christ in heavenly places" (Ephesians 2:6). It is not that we are going to Heaven when we die; but by faith we are there now—"Accepted in the Beloved" (Ephesians 1:6). The Israelites were in the wilderness for forty years, but they should have been there only ten or eleven days. It was unbelief that kept them wandering in the wilderness, when they ought to have been dispossessing their enemies in the land.

Christians to-day spend most of their time aimlessly wandering in the wilderness, instead of living in the land flowing with milk and honey. Unbelief has hindered them entering into their possessions, as it did Israel.

God over-ruled Israel's wanderings, as, in grace, He does ours; but it was not His purpose for them, neither is it His purpose for us. He gave them the land of Canaan, but, through unbelief, they failed to enter it for forty years.

The Levites were further divided into three families—Gershonites, Kohathites, and Merarites. The Gershonites pitched on the west, the Kohathites on the south, and the Merarites on the north; and they all had their particular work to do. "To every man his work." The best of their days, the very prime of their life from the age of thirty to fifty, was given up to God. How is it with us, friends? Have we given our best days to the Lord? Are we really consecrated workers? We ought to be, for God needs and can use such. Some people say "I will be saved on a death-bed." What! saved on a death-bed! Give the rag-end of a misspent life to the Lord! Is this your ambition? Is this all the Lord is worthy of? And do you really desire to live all your life in sin, ignoring God's claims upon you, and when you are ready to die—unable to indulge in sin any longer—yield yourself to Him? What a contemptible thing! I wonder you would not be ashamed to enter Heaven under such circumstances. He is worthy of your best days, from thirty to fifty; and the Levites are an example to you. Yield yourself to Him now. If you

have wasted years, waste no more ; let the rest—however long or short it may be—be spent for Him.

Of the Levites, between thirty and fifty, there were 8,580 (Numbers 4:48) ; and these waited upon Aaron and his sons, and did the work of the Sanctuary. The Gershonites needed the Kohathites, and they both needed the Merarites ; they needed each other, and there was work for them all to do. Even so is it to-day. In 1 Corinthians 12 we read “ God set the members every one of them in the body, as it hath pleased Him.” God here uses the human body to illustrate the Body of Christ, the Church. The principal thing in the human body is that every member be in complete subjection to the head ; so that when a telegram is sent from the head to any part of the body it may act as desired. Thus should every member of the Body of Christ be in subjection ; then the whole Church would be full of health. I visited for ten long months a poor fellow whose body was out of fellowship with his head—it was paralysed. A telegram sent from the head to any part of his body received no response ; and even so is it with many members of the body of Christ to-day. They are members, but they are paralysed ; they need new life to be sent through them ; they need to be restored.

There was no confusion amongst the Levites, because they were under Divine control. Perfect, because Divine order throughout the whole camp ; and their order and work is simply a type of what the Church of God should be to-day. **There is another precious thing in connection with the Levites** I would like to call your attention to. The chief of the house of the Gershonites was Eliasaph (Numbers 3:24), which signifies “ whom God added.” The chief of the house of the Kohathites was Elizaphan (verse 30), which signifies “ whom God protects.” The chief of the house of Merari (verse 35) was Zuriel, which signifies “ whose rock is God,” or “ God my rock.” How wonderful is this ! In these heads of the Levites, who are types of Christians to-day, we get “ added to the Lord ” (Acts 2:47) ; “ protected by the Lord ” (Psalms 121) ; and “ the Lord my rock ” (Matthew 16:18). “ On this rock I will build My Church, and the gates of Hell shall not prevail against it.” I wonder if all present can say “ I have been added to the Lord ;

I am protected by the Lord ; and the Lord is my Rock." Thank God I can. I am safe on the Rock, and the Lord protects me.

Now, dear friends, we have had a brief glance at Israel's warriors and workers ; and I trust we have learned some lessons from them.

The warriors gave their half shekel atonement money, declared their pedigree, and took their place as men of war ; this we are also to do. We must get past thinking and hoping we are saved, to knowing it. We must be able to say, " Beloved, now are we the sons of God " (1 John 3:1), and, because we are sons, take our place as soldiers. We have not now to find the half-shekel atonement money ; for God has found it for us—not silver or gold, but the precious Blood of Christ. We have not to fight for salvation ; this He has done for us. The greatest battle ever won was when He defeated our foe at Calvary. Every time we remember the Lord's death, in the memorial supper, we celebrate His victories. He fought for us, and we enter into His victories.

And when, after declaring our pedigree, we take our place as soldiers, we find the Lord Jesus is our Captain, and He has provided all our armour. We are not to choose our Captain ; this would be lawlessness—the worst crime in the army ; we are simply to submit ourselves to Him. When the men of Israel went down to David in the Cave of Adullam (1 Samuel 22:1) he became captain over them. They would no longer legislate for themselves, but would submit to David. One of the leaders of a band said " Thine are we, David, and on thy side, thou son of Jesse " (1 Chronicles 12:18) ; and thus heartily and loyally do we need to respond to Him who is the Captain of our Salvation.

The King's soldiers do not need to provide their own clothes or armour ; this would be an insult to the Crown ; so also is it to God. The clothing we need is Divine Righteousness, and this He provides freely. Our weapons are all described in Ephesians 6:11-17.

God's soldiers never lose a battle when He is in command ; and they never win a battle when He is not in command. Oh ! that we may have the wisdom to submit ourselves

unreservedly to Him; and let Him be our Leader and Captain.

And, in the matter of work, let us imitate the Levites, and give our best days to His service. The time for serving will soon be over; then we may get the "Well done, good and faithful servant, enter thou into the joy of thy Lord." This will more than compensate any self-denial here.

But once more, before closing, **we would ring out the appeal of Moses, "Who is on the Lord's Side?"** Are all present able to respond? Can you say, with Amasa, "Thine are we, Lord Jesus, and on Thy side?" If you can, it is well with you. If you are not able, we pray that the point of decision may very speedily be reached. We expect the Lord back again shortly; so there is no time to waste. Haste! sinner, haste! Trust His atoning work and be saved, lest He come quickly and the door of mercy be forever closed against you.

I close to-night with an incident which contains a remarkable pedigree. At the close of a meeting, some years ago, I said to a lady, while shaking hands with her, "Won't you trust Him to-night?" In an instant she dropped on her knees, amongst the people, and commenced to cry out, in a loud voice, for the Lord to have mercy on her. When she finished, I prayed, asking the Lord to give her peace in believing. Just as I finished she sprang to her feet, saying, "I have two birthdays together! I am fifty to-day, and I am just saved!" She had thus lived fifty years with one pedigree, the natural one that linked her with Adam; and on her fiftieth birthday she had received Christ. The effect of this manifestation of Divine power on those around was wonderful, some were simply struck helpless. One man told me afterwards that he had to prop himself up by the wall, as his knees would not hold him. The power of God had made him tremble; and several that night commenced a spiritual pedigree—they were born of the Spirit.

May He, in infinite mercy, repeat this work here again to-night, for Jesus Christ's sake. Amen.

LECTURE III.

The Freewill Offerings and Court.

SCRIPTURES READ: Ex. 25:1-9; 35:20-29; 36:2-7.

THE last time we were together, we were permitted to consider the cloud, its history and teaching, also part of the camp. Let us now, for a few moments, take our stand, in spirit, on one of those hills overlooking the camp, and get a bird's-eye view of it. What a marvellous sight it is! This vast congregation of people, probably not much less than three millions; redeemed from Egypt; separated from the nations; cut off from every earthly supply; no food, no water; nothing laid up for the morrow; no storehouse or barn; here in the wilderness with God. What a sight it is! They are fed with manna from Heaven, and they drink of the rock which went with them, and that rock was Christ. On the outside—a girdle of strength—we see the warriors; next we see the Levites, the workers, around the Court; and in front of the gate we see Moses and Aaron, and Aaron's sons, the Priests. There is perfect order throughout the whole camp, simply because God had arranged everything. The fighting men pitch by their own standards, with the ensign of their Father's house; and the three families of Levites do the work of the Tabernacle. The family of Gershon do their work; the family of Kohath do theirs; and the family of Merari do the portion allotted to them. "To every man his work."

When the cloud moved, the Tabernacle would have to follow; and each of the families of Levites would go straight to their own work, without the slightest confusion. Some would have the golden candlestick to carry; others a curtain; others a pillar; and some would have the pins and cords. All are necessary, and each one needs the other. What a lovely type of the Church of God in the wilderness to-day! It is a Divine, a heavenly thing; redeemed from the world; separated from the nations; separated to God. The wilderness through which we pass yields no spiritual food, no water; all must come down from above. All spiritual refreshment, in our wilderness journey, we are entirely

dependent on God for. The manna is a type of Christ, so also is the smitten Rock ; and we need our manna day by day, as they did. We cannot take in a quantity to last for a week, or month ; we must gather the manna fresh from the Word of God daily. May we never " loathe " it, as they did ; but, on the contrary, retain our spiritual appetite until the Canaan rest is reached.

Now, dear friends, we must turn from this deeply interesting and profitable subject to **the freewill offering of the people.**

In the Scriptures read all the materials necessary for the Tabernacle are mentioned ; and we notice the " willing-hearted " were to give, and the " wise-hearted " were to do the work ; this was the Divine arrangement. Those that had a heart to give might bring whatever they possessed. If they could not give precious stones or gold they might be able to give a little silver, or brass, or goats' hair, or rams' skins dyed red. Therefore, when the building was finished the poorest as well as the wealthiest of the Israelites could say, " I had a part in the erection of that building." I like this way of giving, dear friends, as it came within the reach of all, and it tested alike the liberality of all. They were expected to give according to what they had, and not according to what they had not. The poor man's goats' hair would be appreciated as much as the rich man's gold or precious stones.

And how did they respond when Moses put the need of giving before them ? Did they look at each other in blank astonishment and say " The thing is impossible " ? No, they did not. They faced the responsibility as those who realised that Jehovah had a claim upon them. We read they gave, they gave liberally ; yea, they so gave that " they had to be restrained from giving. For the stuff they had was sufficient for all the work to make it, and too much " (Exodus 36:6-7). What a splendid testimony ! What magnificent liberality ! This poor people so gave that they had to be restrained from giving. What an example for us to-day ! It is not often we hear of such liberality now, is it ? If we had a sample of it, I suppose the record of it would go through all the newspapers in a short time. Perhaps it would be spoken of as " record-breaking " in the way of giving.

And notice further, please, that all the material for this Tabernacle—this Sanctuary for God—was provided by a redeemed people. No Moabite or Jebusite had any part in the matter. It was a dwelling-place for Jehovah; He wanted to dwell in the midst of His redeemed people, and He wished them to provide all the material required. It was only a tent, but it was a very costly one, and would not cost less than £250,000. The gold in it was £158,857 17s. 6d. of our money, and the silver foundation was £34,200; but the value of the precious stones, brass, etc., is not given. Yet this poor people—a little before only a nation of slaves in Egypt—gave sufficient, and more than sufficient, for the work. This ought to rebuke and humble the Lord's people in this nineteenth century of grace.

Let us, for a few minutes, give this whole narrative a modern dress and see how it looks. Supposing this had happened in our day, instead of the days of Moses, how would the work have been accomplished? Certainly not as it was done then; this would be looked upon as an antiquated, out-of-date way of raising the money. It would have been something like the following:—

Moses had been on the Mount with God for forty days and nights. He had received all the instructions about the Tabernacle, and had seen a pattern of it, so he comes down to his people and calls together a meeting of the elders. Moses would take the chair, and would thus deliver himself: "Gentlemen, I have been, as you are aware, on the Mount to meet with Jehovah, and He informs me that, amongst other things, He wishes us to build Him a Tabernacle, or Sanctuary, that He may dwell among us. I have seen the pattern, and have received instructions even to the most minute detail. He wishes the building to be erected at once, and I estimate it will cost a quarter of a million sterling. How is the matter to be accomplished?" Well, after the first shock was over, one might venture to propose that lists be sent out, at once, to the Hivites, Hittites, Jebusites, and the rest of the -ites, to help in this "good cause." Another might propose that Aaron, who was an eloquent man, should start off at once on a lecturing tour amongst the Nations. A third might propose that concert and minstrel parties should be organized for tour amongst the Nations;

and others might propose bazaars, garden parties, tea-fights, etc., etc. This would be the modern up-to-date way of facing so great a matter; and the end of it would be dishonour, disappointment, divisions, jealousies, failure.

What a contrast between God's way and man's way !

In the one case it was the willing and hearty thank-offering of a redeemed people; in the other case it is trying to squeeze out of the Lord's enemies so much money in return for so much pleasure. What a contrast ! And what a reproach and shame ! God does not want money from His enemies—from the unsaved; there is quite enough with His own people, if they only had, like Israel, the liberality to give. What a lesson they teach us to-day; and how we ought to be ashamed of the unscriptural and contemptible methods resorted to in order to get money ! Not a single bazaar or concert was given to get together the material for the Tabernacle; and not a penny was received from the nations around. Moses simply made known to them what God wished, and it was given heartily and speedily. This is how it ought to be to-day. A redeemed people giving according to their ability is all that was necessary, then and now.

What do we owe, dear friends, to the One we are to give to ? Why, if we are saved, we owe everything. Do we not read “ Ye are not your own, ye are bought with a price ” ? Yes, we are bought, and the price paid for us was the precious Blood of Christ; therefore we belong to Him, and owe all to Him. How different was the liberal giving of the poor Israelites to the niggardly giving of many who know the Lord to-day. How they rebuke us, both in the way they went about it and the self-denial manifested in giving such a large amount !

There was a time when it was necessary for God to give a gift to this poor world of ours. And did He give niggardly ? No, He gave bountifully; He gave His very best, yea, His only begotten Son. He had only one Son, and He gave Him to this poor world in order that we might be saved. And how did the world value God's gift ? Were they struck with astonishment and gratitude at His liberality ? No, they sold His Son for 30 pieces of silver ! They valued the Son of God as being worth £3 7s. 6d. ! Is this not

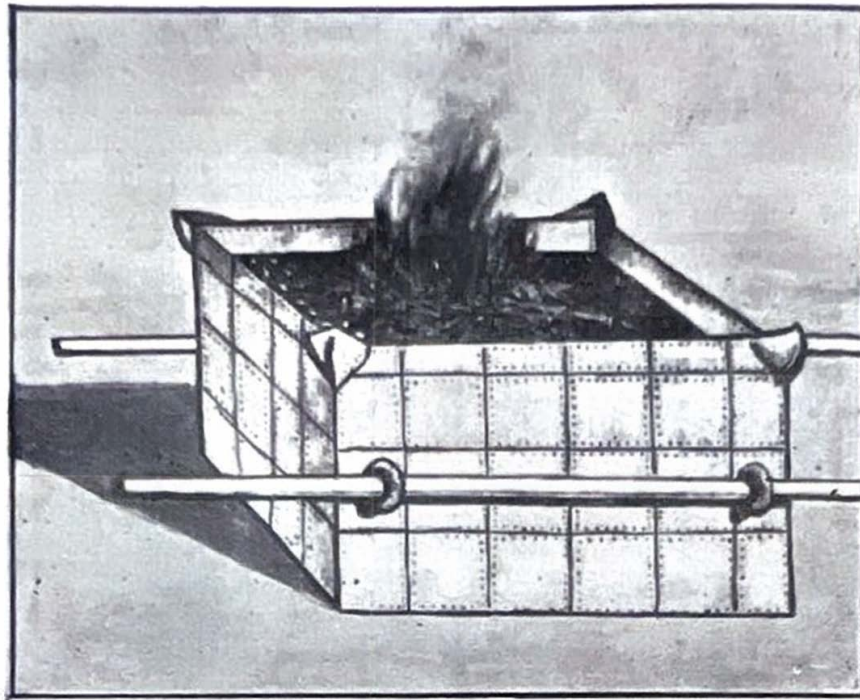
dreadful ! Yes, it is ; and the world has yet to give an account of it. God gave His only begotten Son to this little world of ours, and He was sold in it for £3 7s. 6d. This was the world's estimation of God's grace and liberality. I wonder if there are not some present here to-night who have not yet put any higher estimation upon God's gift than £3 7s. 6d..! Oh ! friends unsaved, what are you thinking about ? God estimating lost sinners in this world so highly that He, in grace, gave His own Son to die for them ; and yet you, a sinner, reject His bounty ! What madness ! What blindness is this ! How will you meet God, in the coming day, if you have thus rejected His gift ? You will be ashamed to meet Him, and with your mouth closed not able to offer a single excuse.

Most Christians, too, think they will give what they can well spare ; something they won't feel very much. Is this how God gave ? Did He give what He could spare without feeling it ? No, He gave until He felt it more than we can understand or enter into. God asked Abraham to give, and he responded nobly, and yielded up his only son, Isaac ; but at the last moment God spared him, and returned him to his father, putting the ram in his place. But when God put His Son on the altar, for our sakes, no one was found worthy to take His place ; therefore the sword of Divine justice had to do its work. God has thus set us a wonderful example in giving, which we do well to remember.

If we turn to the New Testament for a few minutes, we shall find **other cases of liberality recorded** for our instruction.

One day the Lord Jesus was sitting inside the court of the women where the money chests for the Temple were placed, and He watched the people putting in their offerings. Those that were well off put in much ; but the offering that especially attracted Him was that of a poor widow, who put in two mites, which make a farthing. This was all she had, and she put it in. The Holy Spirit who records it is careful to tell us that she had two mites. When the chest was emptied, and the money counted, her farthing would scarcely be noticed by the Priests of the Temple, but the Lord thought more of it than all the rest. They had given of their abundance, whereas she had given her all.

Again, in Mark 14:3, the Lord is in Bethany—that sacred



THE BRASEN ALTAR



THE LAVER

See Lecture IV.

spot where Mary and Martha lived—and while sitting at meat, in the house of Simon, “there came a woman having an alabaster box of ointment of spikenard, very precious; and she brake the box, and poured it on His head.” Some were angry, saying “It might have been sold for three hundred pence (£9 7s. 6d.) and given to the poor”; but the Lord said: “Let her alone; why trouble ye her? she hath wrought a good work on Me.” Again, in verse 8, He says: “She hath done what she could.” Oh, what commendation is this! He knew how to estimate her giving, if the others did not; so He further says: “Whosoever this Gospel is preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.” She did not value the Lord at £3 7s. 6d., but, on the contrary, spent £9 7s. 6d., or more, in anointing His head. The amount we give simply proves what estimate we put upon Him, whom God has given to this lost world.

In 2 Corinthians 8, we get perhaps a better kind of giving than those we have just been speaking of. Paul is there commending the churches of Macedonia, and in verse 5 he says of them: “And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God.” They gave liberally; “to their power and beyond their power,” Paul says; but before this they “gave their own selves to the Lord.” Having given themselves—presented their bodies a living sacrifice—it would be easy to give of their substance. God does not want anything from the unconverted. Even if they were to give all they possessed, and their bodies to be burned, it would not be pleasing to Him; they must first take God’s gift to them, then He can accept their offerings. “God so loved the world that He gave His only begotten Son”; when we have accepted this gift, we can give back again to Him.

I have often wondered at those words in the 4th of John. Jesus Christ there said to the woman at the well: “Give Me to drink.” She did not give Him drink, but started talking. I don’t believe it is possible for a person living in sin to quench the thirst of the Son of God. She was a sinner, an unconverted person; so, instead of giving Him drink, she commenced a conversation, which led her on to finally saying to Him: “Sir, give me this water.” Having

now asked from Him, instead of giving to Him, He convicts her of her sin, then gives to her the living water. We wish you, dear friends unsaved, to see from this and the other Scriptures we have referred to, that God does not want you to give your silver or gold, as it cannot be acceptable seeing you have not yet received what He has given to you. He has given liberally, bountifully; we want you to receive His gift. "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord" (Romans 6:23).

Thus, after Moses had received all the offerings from the willing-hearted ones, the wise-hearted set to work, and the Tabernacle was finished, according to Divine pattern. May we take a lesson from their liberality and scriptural order.

We must now turn from the offerings to the Court of the Tabernacle. In Exodus 27:9-19, we get a description of it. It was 100 cubits long, and 50 broad; or about 180 feet by 90 feet. The hangings of the Court were of fine twined linen, held up on 60 pillars, 20 on each side, and 10 on each end. We are not told what the pillars were made of, but it was probably shittim wood, with sockets of brass and silver crowns; and the fine twined linen was connected with the crown by silver hooks. The height of the Court was 5 cubits, or about 9 feet. We see from this painting that there were three different places in the Tabernacle—Court, Holy Place and Holiest. David speaks much of the "Courts of the Lord," and his longing desire to be there, saying: "A day in Thy Courts is better than a thousand," etc. But now, in this dispensation, we have no need to stop in the Court, seeing, as in Hebrews 4:14, we have a "great High Priest who has passed through (not into) the Heavens." Through the Court into the Holy Place, and through the Holy Place into the Holiest of all. He went to the lowest place down here—the depths of the Cross—but God has "exalted Him, and given Him the name which is above every name, that at the name of Jesus every knee should bow." He having gone into the Holiest, we also get liberty of access, through His blood, to enter where He is. Into the Court would be a privilege, but now we can go right into the Holiest (Hebrews 10:19).

But what do we get typically brought before us in this fine twined linen Court? It was evidently a type of Christ, as nearly every other part of the Tabernacle is; and it sets Him before us as He is especially needed by the sinner. In Revelation 19:8, fine linen is spoken of as "The Righteousness of Saints," but here, I believe, it sets forth God's Righteousness—Christ. In the whole of the Court we probably have Christ as presented in 1 Corinthians 1:30, "Wisdom, Righteousness, Sanctification and Redemption." The pillar is "Wisdom," as in Proverbs 9, "Wisdom hath builded her house, she hath hewn out her seven pillars." The fine linen is "Righteousness," as in all the other parts of the Tabernacle. The silver crown is "Redemption" certainly, for it was taken from the atonement money of the fighting men; and these three things together might represent "Sanctification," as the Court separated those inside from those outside; and to sanctify is to set apart, or separate.

There we get a righteousness presented which was too high for man to see over, and if he wished to get behind it he must come in through the gate. There was only one gate to the Court, and that was made of blue, purple, scarlet, and fine twined linen, 5 cubits high and 20 wide. This presented Christ as the gate, or way, into the Court. The material of the gate, door, and vail were all the same, and were all the same size, and all typify Christ. It was a divine entrance into the Court, a divine entrance into the Holy Place, and a divine entrance into the Holiest. Jesus said, in John 14, "I am the Way, and the Truth, and the Life"; and in all probability we get here, in the gate, Christ as the "Way"; in the door, Christ as "the Truth"; and in the vail, Christ as "the Life." It was the vail that was rent, and it was the Life that was taken—taken by God, when He rent the vail from the top to the bottom. Again, in John 3 we get three times over "Ye must be born again," which also may have reference to the Tabernacle.

Now, dear friends, if the Court represents, or typifies, Divine Righteousness, **we want to know how to get behind it.** That way is, of course, through the gate. Here is a rich man, or ruler, coming with a bullock to offer within the Court, but he is bringing it by way of the gate. Here is a poor man with a lamb, but he also is coming to the gate.

The only way into the Court was by the gate, and the only way to Heaven is by Christ, "the Way." Some there are, alas! who try to get in some other way, but the Lord calls them thieves and robbers for attempting it (John 10:1). Many in our day are busy raising up heaps of sand around the Court to help them in their efforts to get in some other way. These ignore the gate—Christ—and by their own good works, or mounds of sand, they foolishly expect to get in. Of course they will not succeed, and they are only called thieves and robbers for attempting it.

The fine twined linen, Righteousness, of this Court was too high for man to attain to, so if he wished to get behind it he must come to the gate. Divine Righteousness stands against the sinner, but it stands for the believer. This Court that shut the sinner out would shut the believer in. Now, supposing one of the common Israelites here, in the camp, had sinned, and his sin had come to his knowledge, what was he to do? He is, of course, guilty, and the righteousness of God is against him. Would praying and weeping in his tent put him right with God? No, of course it would not. God is righteous, and the weeping and praying would not meet the demands of a righteous God. What was he to do then? Why, he would go to the flock and get a kid or lamb and bring it by way of the gate to the Priest at the Brazen Altar inside. He would there confess over it his sin, and the kid or lamb would die, and he would be accepted in his offering. As Jehovah said: "It shall be accepted for him and his sin shall be forgiven him." The wages of sin is death, so either the Israelite or his offering must die. When the blood had been shed, the life taken, the Israelite could go back to his camp in peace. Supposing any one met him by the way and said to him: "Well, do you feel any better?" How do you think he would reply? Why, he would say: "It is not a matter of how I feel, it is what Jehovah has said. He has said: 'It shall be accepted for him,' and I believe it. I have offered my lamb, and now rest on His unchanging Word." But the questioner might say: "Is your sin forgiven?" To which he would reply again: "God says in His Word 'His sin shall be forgiven him,' and I believe this. My sins are forgiven, I know it, and have God's Word for it."

Oh, that people would come in God's way instead of their own way ! By the gate, with the victim, instead of trying to get in by their own good works. Many think that because God is merciful and gracious He will pardon them whether they come the right way or wrong way. This is an awful mistake. God cannot save at the expense of righteousness. If the sinner is saved he must be righteously saved. Whether God acts in Judgment, in Government, or in Grace, He must act righteously. If He judges, it will be righteously ; if He governs, it will be righteously ; and if He saves, it must be righteously too. The righteousness of God shuts the sinner out, but when he has entered by the gate the same righteousness shuts him in, and protects him. Therefore we must get behind God's righteousness by entering the gate—and the gate represents Christ. Every true believer is behind Divine righteousness ; but every unbeliever has Divine righteousness against him.

We mentioned that the gate was made of blue, purple, scarlet, and fine twined linen, the same as the door and vail. The blue presents Christ as the Heavenly Man down here, or as He is presented in the Gospel by John. The purple presents Him as the King, or as He is presented in the Gospel by Matthew. The scarlet presents Him as the obedient one unto death, or as He is presented in the Gospel by Mark. The fine twined linen presents Him as the perfect Man, or as He is presented in the Gospel by Luke. Thus we get Christ, and **only Christ, typified in the gate as the way into the Courts of the Lord.**

It is related of King Edward, then Prince of Wales, that when he was a boy of 12 years of age he went with his mother (Her Majesty) to Balmoral Castle, in Scotland. A little boy in the neighbourhood heard that the Queen had come to the Castle, so thought he would like to see her. With this object in view he one day started off for the Castle ; but on reaching the outer gates he found two soldiers, who stopped him and started him back again crying. After going a little distance he met the Prince, who asked him what he was crying about, and he replied that he wanted to see the Queen, but the men at the gate would not let him. So the Prince took him by the hand, marched him through between the sentries—only getting a

salute as they passed—then up through the grounds and into the Castle, where he introduced the little fellow to the Queen of England. He received a little present, and was then sent away again with a glad heart.

Here, dear friends, we get a striking illustration of God's way of salvation. The little boy attempted to go to the Castle alone, but did not get through the outer gates. When, however, he got hold of the hand of the son, he not only got into the grounds but through them, and into the Castle, and into the presence of Her Majesty the Queen of England. Even so is it with us. Alone we cannot get into the Courts; but if we have hold of the hand of the Son of God we may get into the Holiest of all. Oh, the foolishness of trying to get in alone! From this painting you may see the way of salvation, as well as hear it preached; and as the gate stands open wide we trust you will enter in and get behind God's righteousness. The crown of the pillar Wisdom was Redemption; and that Redemption was on the top of Righteousness. Thus we get the wisdom of God in righteous redemption.

The pillars of the Court, too, were help up by cords on both sides, fastened to pins in the sand. The pins, or nails being fastened in a sure place, and the cords attached to the crown of the pillar and nail, would make the whole secure. It would stand quite firmly, and be linked together all round the Court. The pin, or nail, is a type of Christ. He is a nail fastened in a sure place (Isaiah 22:23), and the cords may be cords of love (Hosea 11:4), which bind us to Him. We also read in the Word of "cords of affliction," "cords of the wicked," and "cords of sin"; but I believe it is here "cords of love."

The sinner may be bound by the cords of his sin; and they need to be broken if he is ever to be free; and only Christ can break them. Let Him to-night, sinner, draw you by the cords of love away from your sins before it is too late. The cords of sin—evil practices, continued perhaps for many years—are strong, but Christ is stronger. He is Omnipotent; and He will break the cords of evil habits, and set the captive free, if you will surrender yourself to Him. Then you will be a saved sinner, inside the Court, with the righteousness of God to protect you. May this be true of all present to-night, for His Name's sake.

LECTURE IV.

The Brazen Altar and Laver.

SCRIPTURE READ: Ex. 27:1-8.

IF we enter through the gate into the Court, the first thing that meets our eye is the Brazen Altar, about which we have just been reading. It was placed opposite to the gate, just inside the Court. It is called the "Altar of Burnt Offering," because the continual morning and evening burnt offerings were offered upon it. Every day of the year two lambs, without blemish, were offered as morning and evening sacrifices (Exodus 29:38-46); and, in addition to these, two others were offered every Sabbath (Numbers 28:3-31). At special times, such as the beginning of the month, the New Moons, other burnt offerings were offered beside those already mentioned.

This Brazen Altar was a most important part of the Tabernacle furniture, and it will be well for us to get all the teaching we can from it or about it.

The moment we enter the Court we see it was the place of death. Here the blood was shed, the life taken. Here we learn, if we have never known it before, that "The wages of sin is death." No patching up of the old thing; no reformation; the victim must die, or the sinner must die. It was, therefore, to an Israelite exactly what Calvary's Cross is to us. It was the one righteous meeting-place between God and the Israelite, as the Cross is the one righteous meeting-place between God and the sinner to-day. Here God could meet the sinner as a Saviour God; at Calvary He can do the same; for one is the type, the other the antitype.

While the Tabernacle was standing in the wilderness God dwelt on the Mercy Seat, inside the Holiest; it was His Throne. There, Solomon says, "God dwelt in the thick darkness"; for no light of the sun shone in the Holiest, neither was there any lamp-stand to give light; yet the light of His presence would make it the brightest spot in the universe. The thick darkness would be turned into

“ light which no man can approach unto ” (1 Timothy 6:16). Here God dwelt, behind the unrent vail, in infinite holiness. The Israelites were a race of sinners ; therefore it is quite clear they could not go in behind the vail to where God was. If they were to meet, God must come out to them ; and if they were to meet, without being consumed, it must be on the ground of sacrifice. As, therefore, the Israelites could not go in to God, He could, and did, in infinite grace, come out to meet with them. He met them through the priests, on the ground of their sacrifices, at the Brazen Altar. Very important, then, was this Altar to an Israelite.

We may notice from the Scripture read that it was 5 cubits long, 5 cubits broad, and 3 cubits high ; or about 5 feet high and 9 feet square on the top, with horns at each of the four corners. I may here mention that five signifies responsibility man-ward, as ten is responsibility God-ward. We saw, the other night, when speaking of the Levites, that for the 273 Levites that were short of the number of the first-born, God instructed Moses to take five shekels apiece for them. The five loaves that fed the multitude ; the five wise and foolish virgins ; the five porches of Bethesda, etc., all signify responsibility man-ward. We thus get in the Altar, length and breadth, and in the curtain that went round the Court—which was 5 cubits high—responsibility man-ward. Further, we notice the Altar was made of shittim, or acacia-wood, and that it was covered over with brass, or copper. Acacia-wood is supposed to be incorruptible, and copper is that which will stand the action of fire.

What then is the typical teaching of this Brazen Altar ?

For its principal value to us will be in considering its perfectly fitting antitype. It is this which makes the Old Testament so interesting to a Bible student to-day. Not in considering it as a part of the obsolete ritual of the Israelites, but seeing it as a God-given type of something in this dispensation.

Well, without doubt the Brazen Altar is a type of Christ, as also were the victims offered upon it. The incorruptible wood represents His humanity, and the brass, or copper, is righteousness in connection with judgment, or prepared to endure judgment. This same truth is seen again in the

sockets of the pillars of the door and the clasps of brass in the goats'-hair covering.

The fire was to be continually burning on the Brazen Altar: it was never to go out; therefore it had to be constructed of that which would endure the fire. **The incorruptible wood of that Altar beautifully sets forth the incorruptible humanity of the Lord Jesus Christ.** His humanity was perfect, even as His divinity. He brought divinity into humanity for our sakes. He was born of a woman—but the Holy Spirit is very careful to tell us it was “that Holy Thing which shall be born” (Luke 1:35). How careful we ought to be to guard the truth of His spotless humanity, and keep close to what the Holy Spirit has written in speaking of it. We often hear Christians say, “He took our nature.” This is not true, for ours is a fallen nature, and this He did not take. He took humanity, but it was not fallen humanity; for we read in Hebrews 10, “A body hast Thou prepared Me.” God prepared Him a body, and said, “That Holy Thing which shall be born of thee shall be called the Son of God.” He was without sin, without possibility of sin; for we read in three Scriptures: “He knew no sin,” “He did no sin,” “In Him was no sin.” Thus we get typified in this acacia-wood the incorruptible humanity of God’s precious Son. Apart from the Cross, Jesus Christ would not have died. Has this ever struck you, friends? That apart from the Cross, and His identification with sin, Jesus, as man, might have been living here yet! The wages of sin is death; but as He did no sin He would not have died. It was only through His identification with our sin that He reached sin’s wages—death.

The wood of this Altar was covered over entirely with brass, or copper; and this sets forth Christ, as **the Righteous One, bearing the fire of judgment.** As the Altar had to endure the fire continually, so He, on the Cross, bore sin’s heavy load, and the wrath of God due to it. A Brazen Altar religion is not fashionable to-day—neither is the religion of the Cross fashionable. Around this Altar the ground would be saturated with the blood of victims, telling out to us, wherever we looked, that “the wages of sin is death.” Many people do not like a religion with blood in it. It is not polite or refined to be speaking about the

blood ; yet God has said, " Without shedding of blood is no remission." The life is in the blood, and as we have forfeited life, through sin, another life must be taken.

God did not say, on the night the Destroying Angel passed through the land of Egypt, " When I see a live lamb in the door I will pass over you." Yet this is what many are preaching to-day. They are telling us that Christ was our example in His life and walk, and we are to imitate Him in order to be saved. Oh ! that men would come to the Brazen Altar, and see the end of their sophistries. The testimony here would knock the bottom out of much of the up-to-date preaching around us. Here it is death, and at the Cross it is death. Not death merely as a martyr, but death under the hand of God as a substitute. Here the axe is laid at the root of the tree of man's pride and self-sufficiency, and he sees the only hope of salvation is through the death of another.

The Altar was enduring the fierce action of the fire, consuming the victims, continually ; and the Lord Jesus Christ, as the antitype of the Altar, endured the fierce anger of God, due to our sins, while on the Cross. The Lord Jesus Christ was a perfect man ; and, as one who knew no sin, and consequently no disease, His body would be perfectly developed and strong. Yet in the garden His agony was such that He said, " My soul is exceeding sorrowful even unto death " ; and an angel was sent to strengthen Him. The physical sufferings of the Lord are much spoken of, because they are best understood by the natural man ; but they were really as nothing compared with **His sufferings under the hand of God.** It was a common thing for Romans, put to death by crucifixion, to live two, four, and even six days on the cross. They died generally from hunger, thirst, or exposure, and sometimes even from ravenous birds. But Jesus, the physically perfect man, lived on the Cross only a little over six hours.

At the third hour, nine o'clock, He was nailed to the Cross. From nine to twelve He prays for His murderers, makes provision for Mary, His Mother, and ministers comfort to the penitent thief ; but at twelve o'clock, the sixth hour of the day, the darkness settled over the Mount, and Jesus cried out, with a loud voice, " My God, My God, why hast

Thou forsaken Me ? ” Here, and now, He is the antitype of the Brazen Altar. Here He becomes identified with sin ; yea, becomes “ the sin offering.” In Himself He was holy, and hated sin ; but, for our sakes, “ He was made sin.” And because of this the fierce anger of God consumes Him. The language of His soul during those awful hours is given in the Psalms. There He says, in speaking to God, “ Thy wrath lieth hard upon Me, and Thou hast afflicted Me with all Thy waves.” Again, He says, “ Lord, why castest Thou off My soul ? Why hidest Thou Thy face from Me ? While I suffer Thy terrors I am distracted. Thy fierce wrath goeth over Me ; and Thy terrors have cut me off.” Oh ! beloved, think of what He has endured for you ! Not the physical sufferings merely, but the wrath of God due to sin. God’s wrath lying “ hard ” upon Him. He delighted in doing the will of the Father, but now He is “ distracted.” He “ looked for some to take pity, but there was none ; and for comforters, but found none ” (Psalms 69:20). He was left absolutely alone, forsaken by God, forsaken by all, while He sunk in death under the load of our guilt. Well might Nature shake when He who called this world into being died for ruined man. Directly after three o’clock, the ninth hour, or third hour of darkness, He again cried out with a loud voice, and gave up His Spirit. Oh, what love is here manifested ! Love that many waters could not quench ! Love that was stronger than death ! “ For the joy that was set before Him He endured the Cross and despised the shame.” The joy set before Him was accomplishing God’s will in our salvation. In the Gospels, Jesus is seen suffering under the hands of Roman soldiers ; in the Acts, He is suffering under the hands of the Jews ; but, in the Psalms, He is suffering under the hand of God. It is God bruising Him, God putting Him to death ; yea, God rending the veil from top to bottom.

We see now, beloved, how deeply important is this Brazen Altar when connected with its great antitype. The place of judgment, of blood-shedding, of death ; the one righteous meeting-place between God and the sinner. Oh ! have you been there ? Have you met God at the Cross ? If not, why not meet Him to-night ? Like the Israelite, take your place there as a guilty sinner deserving judgment ;

but see, through infinite grace, another dying for you. "That He, by the grace of God, should taste death for every man" (Hebrews 2:9). Believe this, appropriate it by faith, and eternal life will be yours.

Another very blessed truth is made plain to us from the grating of the Altar. The altar was 3 cubits high; and the network, or grating, upon which the victims were actually burnt, was in the midst of the Altar (Exodus 27:5). So that it would be $1\frac{1}{2}$ cubits from the ground, or exactly level with the Mercy Seat of the Ark, inside the Holiest, which was God's Throne. Here we get the blessed truth brought out that the Throne and Altar are level, or the claims of the Throne are perfectly met at the Altar. All the claims of the Throne of God against me have been perfectly met at the Cross. The Cross and the Throne are level. Oh, that men could see this! Oh, that all preachers could see it! and stop their foolish unscriptural preaching. The sinner is lost; dead in trespasses and sins; no hope of improvement or reformation. He must come to the end of his doing and trying, and see the truth of the Brazen Altar and the Cross.

There were different kinds of offerings connected with this Altar, described to us in the beginning of Leviticus. The "burnt offering" of Leviticus 1 presents Christ in the God-ward aspect of His death. It was all burnt upon the Altar, and was a "sweet-smelling savour to God," or an "ascending offering." This is Christ offering Himself to God, as in Ephesians 5:2.

The "**meat offering**" of Leviticus 2 had no blood in it, but was composed of fine flour, mingled with oil, and frankincense upon it. This set forth Christ in His perfect walk down here—the "fine flour" His perfect spotless humanity; the "oil," type of the Holy Spirit, by which He was anointed (Acts 10:38); and the "frankincense" setting forth the sweet fragrance of that life God-ward. The meat offering was put into the "frying pan," and yielded a "sweet-smelling savour"; so whenever He was subjected to the fire of persecution or trial it only brought out His sweet savour to God. John spake of Jesus, first as the sin offering: "Behold the Lamb of God which beareth away the sin of the world." Here He is connected with sin. Next, as the meat offering: "Looking upon Jesus as

He walked, he said, ' Behold the Lamb of God.' " Nothing about sin here, but only " looking upon Jesus as He walked." This example we need to follow. If we looked more upon Jesus, as He walked, there would be more of the sweet savour in our lives. I remember once visiting a believer, who was helplessly paralysed, and I thought he would need some comfort ; but the moment I spoke to him the sweet fragrance of praise and gratitude commenced to ascend. It was like touching a bundle of sweet-smelling myrrh. It was he who administered comfort, and I had to be the receiver instead of giver. Thus it was with the Lord Jesus. Every circumstance served to bring out His sweet odour God-ward.

The "**peace offering**" of Leviticus 3 was blood-shedding ; and it was the offering that especially brought the worshipper and worshipped together. Part of the offering was for God, a "sweet-smelling savour" consumed upon the Brazen Altar, and the other part—the wave breast and heave shoulder—became the priest's portion (Leviticus 7:31-32). Thus, in this offering, also a type of Christ, the priests had their part, and God had His part.

The "**sin offering**" of Leviticus 4 was blood-shedding ; but it was not a sweet savour offering. It was the opposite of the burnt offering. Instead of the preciousness of the offering being prominent, it was the awfulness of sin. It was rather the man-ward aspect of Christ's death than the God-ward. The fat of this offering was consumed on the Altar, but the carcase of the victim was burned in a clean place without the camp. This offering presents the Lord Jesus as identified with sin, bearing His people's sin in His own body on the tree. He suffered outside the gate, so the body of this offering was burned "without the camp." In the burnt offering I see the preciousness of the offering as a sweet-smelling savour to God ; but in the sin offering I see what sin is, and God's thoughts about it. Jesus Christ was the antitype of all the offerings consumed on the Brazen Altar, also the one that was consumed outside the camp.

The consumed victims at this Altar were, of course, reduced to ashes ; so, in Exodus 27:3, we find pans were made to receive the ashes ; and Leviticus 6:10-11 will show us what they did with them. There we read " And he (the priest)

shall put off his garments, and put on other garments, and carry forth the ashes without the camp into a clean place." Here we get, in type, the Lord's burial. After the sacrifice was consumed on Calvary, and the work finished, the body was buried in a clean place—a new tomb—outside the gate. When in Jerusalem recently I saw the heap of ashes—the accumulation of ages from the Temple sacrifices—outside the city wall. I also saw the tomb where, in all probability the body of Jesus was laid.

Now, dear friends, we have had a good look at the Brazen Altar; the materials it was made of; the size of it; the various offerings connected with it, and the great antitype, the Lord Jesus Christ at Calvary. Of what practical value is it to be to you? Have you seen, from what we have gone through, that there is only one way of salvation—and that way is the way of the Cross? If you have, our labour has not been in vain. How foolish do the various forms and ceremonies which are trusted in for salvation appear in the light of the Brazen Altar! A very great deal of preaching, at the present time, is just utter rubbish and nonsense.

Men are told that they are to come to church, take the Holy Communion, and do the best they can, and they will be all right. How does this appear beside the Brazen Altar? Did the Israelite there do the best he could to put away his sin? No, he did not. He brought his lamb to the priest, confessed his sin, and the lamb was killed and offered, and he was accepted through his offering. This is the only way of salvation still. There is one God above us, who is a God of infinite holiness, and we are a race of ruined sinners. God demands from us that which we cannot give, so Jesus Christ, the Mediator, comes in between, and offers to God what He is demanding, and offers to us what we are needing. He thus becomes the righteous meeting-place between God and man. The measurement of the Altar set forth responsibility man-ward; and we can now rejoice that such responsibility has been fully and perfectly met in Him. This is God's way of salvation, and there is no other.

One more thing in connection with the Altar, then I have done. **There were no steps up to it.** Man's nakedness was not to be seen by going up steps. Neither are there any steps to the Cross. God knows nothing about reformation.

There is one scheme unfolded in His Word, and that is a salvation scheme, not a reformation scheme. Man is seen as lost, but the Gospel of God meets him where he is, and offers him full and free salvation. May all present be led to accept it for His Name's sake.

Now we must pass on from the Altar to the Laver. Let us read first the following Scriptures: Exodus 30:17-21; 38:8; 40:30.

We see from these Scriptures that the Laver was placed between the Altar and the Tabernacle. After the priest had been at the Altar and seen the blood-shedding, death for sin, he needed to go next to the Laver, before entering the Holy Place. The Laver was made of brass, and its foot of brass; so it did not stand on the sand of the desert, but was held up by the foot. The brass used for this Laver, we learn from Exodus 38:8, was from the polished looking-glasses of the women. The priests would therefore be able to see themselves in it.

The size of the Laver is not given; and there is no doubt a reason for this, as we shall see directly. It was filled with pure water, and the priests were to wash their hands and feet thereat—not therein; they were not to put their feet into it and defile it; but the water was evidently to be taken from it and used on the hands and feet of the priests.

Now, what do we get typified in the Brazen Laver and its pure water? Does it set forth baptism, after salvation at the Altar? No, decidedly not; for the priests were continually at the Laver; continually washing; before every act of service they went to the Laver. If this set forth baptism it would be a daily thing for us. But it does not set forth baptism. The water of the Laver is typical of the Word of God, as it has the same action upon our hands and feet spiritually—our service and walk—as water has naturally. In John 3:5 we read of being “born of water and the Spirit”; or the Word and the Spirit, as 1 Peter 1:23 explains. And in Ephesians 5:26 we read of “the washing of water by the Word.” Those who have been constituted priests, by being saved by blood and indwelt by the Spirit, need to go to the Word continually to keep their hands and feet clean.

In the 13th of John's Gospel we get the truth unfolded

to us by the Lord Himself. In the 12th chapter He had brought before them His death, the manner of it, and how, through being "lifted up," He would draw all unto Him. Then in this 13th chapter, supper being ended, He arose and girded Himself for priestly work. He took a basin, filled it with water, and commenced to wash His disciples' feet. When He came to Peter, he said to Him, "Lord, dost Thou wash my feet?" Jesus replied, "What I do thou knowest not now, but thou shalt know hereafter." Peter said unto Him, "Thou shalt never wash my feet." Jesus answered him, "If I wash thee not thou hast no part with Me." Peter then said, "Lord, not my feet only, but also my hands and my head." Jesus saith unto him, "He that is washed needeth not save to wash his feet, but is clean every whit; and ye are clean, but not all."

Here we get the truth of the Laver explained. His death had been presented, in chapter 12, as at the Altar; then His priestly work commences. And that priestly work was to wash the disciples' feet. Not their hands and head, as Peter desired, but their feet. Tired and dirty through long walks, the washing of the feet was refreshing and comforting. Even so is it with the Lord's disciples to-day. "He that is washed, or bathed," the Lord said to Peter, "needeth not save to wash his feet." After the bath in the east, a foot-bowl was necessary to remove the dust from the feet when they reached their dressing-rooms. So after we have been cleansed, as at the Brazen Altar or the Cross, we need to wash our feet. We cannot be washed or saved twice; but the feet need cleansing daily. The priest would go to the Laver, remove the water from it, and wash his hands and feet. We come to the Word of God, and the purifying action of that Word cleanses our hands and feet for walk and service. The priest would see himself in that polished brass; so also may we in the mirror of God's Word. The Psalmist says, "Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy Word" (Psalms 119:9). Thus, the way is cleansed by taking heed to the Word. Again we read, "By the word of Thy lips I have kept me from the paths of the destroyer" (Psalms 17:4). This was true of the Lord Himself.

Then, after the Lord had washed His disciples' feet, He said to them, "Ye call me Master and Lord, and ye say well, for so I am. If I, then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have give you an example, that ye should do as I have done to you."

So we see, beloved, **the feet-washing is to be continued.** Not literally taking off each other's boots and washing the feet, but spiritually, as priests, cleansing the walk. This is important and difficult work. For many of the Lord's people don't like their feet washed. They like the feeding, but not the washing. If their walk is not what it ought to be, and you go to them to set them right, they often resent it. But often we do not go to them in the right spirit. We are too high up ourselves to do them any good. The Lord got down on His knees to wash them; so also must we. Much prayer is necessary to do this important work; for when disciples have dirty feet they are out of fellowship with their Master. He told Peter that unless his feet were washed he had no part with Him—not "no part in Me," but "no part with Me." Washing is, therefore, necessary for fellowship.

Again, we may use the water too hot or too cold. Some Christian, with more zeal than wisdom, may rush off to set his brother right and simply scald him; he, therefore, fails in his object. Another, who is full of dry truth, but as cold as an iceberg, may go to the erring one with his cold water and give him the shivers. This is not the Lord's way of doing it. He took the water the right heat, bathed their feet, and used the towel, leaving them refreshed and comforted. This is the example He left us.

Oh, for more who have a heart for the erring ones, and sufficient grace, wisdom, and humility to restore them!

In John 13 it is feet-washing; and in the next chapter it is the Lord's coming and fellowship; implying, no doubt, that no disciple with dirty feet can be in fellowship with His Lord, or ready for His coming again. Sometimes the Lord's people are found in the ball-room, the theatre, and the race-course. How defiled their feet must be after such disobedience. Would they like the Lord to come and find them at these places? Assuredly not. Therefore, if we

want to be kept in a state of preparedness for His coming we must keep clear of all these places.

Aaron and his sons washed continually at the Laver ; and we must make the same use of the Word of God.

We mentioned that **the size of the Laver was not given ;** and rightly so, because that which it contained represented the Word of God, and that Word is infinite. It cannot be represented by measurement or quantity any more than God Himself can. The water was held up above the sand of the desert for priestly use ; so also ought the Word of God to be. The Psalmist says, " Thy Word have I laid up in my heart that I might not sin against Thee " (Psalms 119:11). This is the right place for the Word of God—in our hearts ; from here it may be safely used to wash the feet of our brethren. Neglecting to wash on the part of the priests would have been death. " They shall wash their hands and their feet thereat, that they die not." Before every act of service they had to wash ; so they would be constantly at the Laver. Oh ! that the Lord's priests to-day realised their responsibility to be more at the Written Word. By most it is a neglected Book ; they know scarcely anything about it. In some cases the only Bible they have is a big thing on the parlour-table—more fit for a wheel-barrow than the pocket—and generally kept well covered over with ornaments, etc. This is of little practical use ; a condition of things that would only please the enemy.

We need a book of the right size, and we need to read, mark, learn, and inwardly digest its teaching—make it part of our very being.

Then we not only hold the Word, but the Word holds us, and becomes as the Laver to our feet. We are the Lord's priests—for all Christians are priests now (1 Peter 2:5)—and as such we are to walk His Courts with undefiled feet. This can never be if His Word is neglected. We are living, beloved, in a day of declension ; a day when man's theories and the conclusions of Higher Criticisms are exalted to the highest place. All the more need, then, for those who have proved the truth of Scripture in their own experience to cleave to it with purpose of heart. " Search the Scriptures, for they are they which testify of Me."

May we be able to search them patiently, prayerfully, and regularly until He comes.

Let me now say another word to the unsaved about the Brazen Altar before I close. We have seen it, and the victims offered upon it, to be types of the Lord Jesus Christ; but there is a sense in which those offerings were a great contrast. They were continually offered, day after day; but the Book of Hebrews tells us they did not put away sin. "It is not possible that the blood of bulls and goats should take away sins" (Heb. 10:4). They were only types, answering for the time then present, but pointing down to God's Lamb yet to come. Therefore, in contrast to them we read in the same chapter, Hebrews 10:11-12, "Every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sin. But this man (Christ Jesus), after He had offered one sacrifice (in contrast to the many) for sins for ever, sat down on the right hand of God." The last offering is now offered, and here our souls can rest. Nothing more will be done, for nothing more is necessary. The types have had their perfect fulfilment in the antitype; therefore, there is no more offering for sin. We must find our perfect acceptance in this one or perish. Friends, which is it to be? "Through this man (Jesus) is preached unto you the forgiveness of sins, and by Him all that believe are justified from all things" (Acts 13:38). Amen.

LECTURE V.

The Four Coverings.

SCRIPTURES READ : Ex. 26:1-14.

TO-NIGHT, for the first time in these lectures, we really reach the Tabernacle itself. Up to the present we have been dealing with the people, the Court, the Altar, and Laver ; but to-night we reach the first part of the Tabernacle that was in the midst of the Court and people. The subject before us is a very precious one ; presenting Christ in various ways, and opening up a real mine of wealth. May the Holy Spirit guide our thoughts, and unfold to us the Mind of God as we go from one part to another.

In the Scripture read we get a description of the four coverings. The underneath one is described first ; then the goats'-hair covering above it ; next the rams'-skins dyed red ; then the badgers'-skins covering on the top. **We will look first at the material and measurement of the underneath curtain ;** then we will begin on the top and work our way down, as we have done before.

In chapter 26:1, we read, " Moreover thou shalt make the Tabernacle with ten curtains of fine twined linen, and blue, and purple, and scarlet ; with cherubims of cunning work shalt thou make them. The length of one curtain shall be 8 and 20 cubits, and the breadth of one curtain 4 cubits ; and every one of the curtains shall have one measure." This underneath curtain was called the " Tabernacle," and it was the only one seen by the priests while inside. The colours of it, we notice, were the same as the gate, with the addition of cherubims of cunning work being in it. This curtain presented Christ, as it is the privilege of the priest to see Him, inside the Tabernacle. The Psalmist says, " One thing have I desired of the Lord, that will I seek after ; that I may dwell in the House of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in His Temple " (Psalms 27:4). It was only inside the Tabernacle that the Lord's beauty was really seen, so the Psalmist desires that he might " dwell " there. Not merely

getting a glimpse occasionally, which satisfies so many of the Lord's people, but he wanted to live in the Tabernacle and see the Lord's beauty continually.

The length of each curtain was 28 cubits, the breadth 4 cubits, and there were ten of them in number, coupled together in two fives. Thus, the whole curtain would be 28 cubits by 40 cubits; and, as the Tabernacle itself was only 30 cubits long, this curtain would hang down 10 cubits at the back, just touching the ground. The boards of the Tabernacle were 10 cubits high on both sides, and 10 cubits across the top; therefore it would be 30 cubits from the sand on one side, over the top, to the sand on the other side. These curtains, being 28 cubits, would be 1 cubit from the sand of the desert on each side. Twenty-eight is made up of four sevens. The number seven, all through God's Book, is "completeness," or "the perfect number." There were seven branches in the candlestick; the shew bread was to remain on the pure table seven days; the blood was always sprinkled before the Altar seven times, etc. The Bible is full of sevens; and this number always represents perfection. Four is "Creation" number. Four corners of the earth; four winds; four monarchies in the Book of Daniel; four rivers from the Garden of Eden, etc. Thus we get in the numbers seven and four Creation and Perfection brought together.

Then the **curtains were ten in number**; and ten is responsibility God-ward." Ten Commandments; ten tables and candlesticks in the Temple; and the tenth part always to be given to God. etc. So wherever we get the number ten in Scripture it is responsibility God-ward. Then the curtains were coupled together in fives; and we saw in our last lecture that five was "responsibility man-ward." Thus we get in the number of the curtains responsibility God-ward and man-ward; and the One whom those curtains shadow forth so perfectly met all this responsibility. The claims of infinite holiness, and the deep need of the sinner, were perfectly met by the Man Christ Jesus. All Creation may find their way back to God through Him if they are only willing to come. He offered Himself an infinite sacrifice, making complete atonement; and through Him it is possible for God to righteously save all—from Creation's

widest range. Not, of course, that all will come. We know they will not. We have, alas! too much proof of this; but the one complete sacrifice has made it possible for God to be, as He says in Isaiah 45, "A just God and a Saviour." This we have shadowed forth in the length and number of the curtains.

Then again, these ten **curtains were coupled together** in two fives, by loops of blue and golden taches. "Thou shalt make loops of blue upon the edge of the one curtain, from the selvedge of the coupling; and likewise shalt thou make in the uttermost edge of another curtain, in the coupling of the second. Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that is in the coupling of the second, that the loops may take hold one of another. And thou shalt make fifty taches (or clasps) of gold, and couple the curtains together with the taches; and it shall be one Tabernacle."

Here again we get in the **loops and taches** fifty in number, or five times ten; setting forth the same truth we have just mentioned. The blue loops and golden taches would also set forth Divine glory and righteousness linked together—linked together by fifties, and linked together just above the vail that separated the Holy Place from the Holiest, and that vail was Christ. Glory and righteousness could link together over Him, at the Cross; for there He was the rent vail, as we shall see in another lecture (D.V.). Fifty clasps of gold—Divine righteousness—took hold of fifty loops of blue—Divine glory—and joined the Tabernacle together just above the vail, which typically separated the past dispensation from the present. How blessed is all this! This shadow of heavenly things, as the Book of Hebrews describes it! What a loss to those of the Lord's people who know nothing of these beauties and perfections which are fulfilled in Christ! And how we can afford to pity and pray for the poor Higher Critics who doubt the inspiration of the five Books of Moses. Alas! alas! like many others, they are searching for truth with their eyes blindfolded. They need a Saul-of-Tarsus experience—the scales to fall from their eyes; then they might see some of the beauties we have been speaking of.

No wonder Moses was warned again and again, "See

that thou make all things according to the pattern which was shown thee in the Mount," when such Divine glories were to be shadowed forth! Scripture is perfect, type and antitype, no matter by whom written, because there is one Divine Mind behind it all. "Holy men of God wrote and spake as they were moved by the Holy Ghost" (2 Peter 1:21). And nowhere, perhaps, is the mind of the Spirit more manifestly seen, to an intelligent student of the Word, than in the precious things of the Tabernacle.

But we must now leave the inside curtain, and begin on the top, working our way down. **The top covering was made of badgers'-skins**; but the size, length, or breadth of it is not given. It was a "covering" (Exodus 26:14), and in all probability it entirely covered all the others. Thus, to an outsider, it would be the only thing visible. If we could stand on one of these hills and look down upon the Tabernacle, the only thing seen would be the badgers'-skins covering. It was a strong but unlovely covering. It would protect all the others from the weather and the sand of the desert; but there is nothing lovely to the eye in badger's-skins. This covering, no doubt, **sets forth Christ as He is seen by an outsider**—by one unsaved—as "without form or comeliness" (Isaiah 53:2). It was a dark unlovely thing; and the Lord Jesus Christ, to an unsaved person, is altogether unlovely. As the Prophet says, "When we shall see Him, there is no beauty that we should desire Him." He is simply seen as the Nazarene, who was Holy in His life and walk, and the natural man does not wish to associate with such an One. This covering also, possibly, signifies separation from evil; as we get in Zechariah 13:4, "Neither shall they (the Prophets) wear a rough garment (or garment of hair) to deceive"; implying that the garment of hair was worn by some who simply used it to deceive. Professing a separation from evil, which they did not live out.

Now it matters not how much the unconverted may know about the Lord Jesus, they see no beauty in Him—they do not love Him. They may know all about His life and death down here; the miracles He did; the doctrine He preached; the awful death He died, but if they have not been introduced to Him by the Spirit they really see no beauty in Him, that they should desire Him. They may even be

diligent readers of the Bible ; may give their money to send missionaries to the heathen, build churches, put in stained windows, and pay ministers, and yet have no real love for Christ.

And further, not only does the Lord appear as the badgers'-skins to the unconverted man, **He appears almost in the same light to a child of God, out of fellowship.** When in happy fellowship with Him we view Him from the inside, like the priests ; but when out of fellowship we see Him only from the outside. It was the privilege of the priest who had been at the Altar to go on to the Laver, and from there unto the Holy Place, where he could behold the Lord's beauty. He could look down at his feet and behold the sand of the desert, reminding him that he was formed of the dust of the ground ; also reminding him of their pilgrim character in the wilderness ; then he could look up at the beautiful covering, and see the glories of the Lord, and God's purposes as revealed in Him. This is the privilege of the Lord's priests still. But if the Christian fails, through disobedience and carelessness, to enter into the Tabernacle, he only beholds the Lord as badgers'-skins.

How do we view the Lord just now, beloved ? Have we seen any of His beauty to-day ? or have we passed the day without a single glimpse ? Have we been occupied with work, business, family claims, and other things, and forgotten all about Him ? Perhaps this is true of some ; but how sad that it should be so.

Remember, if we see no beauty in the Lord Jesus ourselves, we are not likely to commend Him to others. Our lives will not say to others around us, "It is good to know Jesus, it is grand to be saved !" I am quite sure there are many of the Lord's people in this city who are out of fellowship with Him, who see little beauty in Him. They do not commend Him to others as the One they ought to know. Why, the city is full of evil doctrine. It has been a fruitful soil for nearly every evil. And why is this ? It is simply because the Christians have not been enjoying Christ ; and living Christ. They may know a lot of truth, some of them, but they have got it out of fellowship with Christ ; so it is about as dry as Ezekiel's "bones." If they had been enjoying and manifesting Christ, as they ought, the city

would not be as it is to-night. We need to be deeply humbled about it before God. For while, as priests of the Lord, we ought to have been in the Tabernacle, beholding His beauty, we have failed of our privilege, and have only been viewing the badgers'-skins.

Dear friends unsaved, if Christians around you have failed to present, in their lives, the beauties of their Master, think not that He is without beauty. When known and enjoyed, "He is the fairest among ten thousand, the altogether lovely One." And we commend Him to you to-night as the One you need to know, and the sooner the better. You may have been cradled in Bible knowledge; taught about Jesus from your mother's knee; but what you need is to know Him; by faith to trust Him; by the Spirit to be introduced to Him.

Now, if we roll back the badgers'-skins covering, **the next below it is the "rams'-skins dyed red."** The measurement of this is not given, but no doubt it entirely covered the one below it; and evidently sets forth Christ in His obedience unto death, even the death of the Cross. This is how we saw the Lord when we were saved. There was a time when we saw Him as the badgers'-skins; another time when, as convicted sinners, we were led to see Him in His obedience unto death. Here again we see the truth of the Brazen Altar, and the Cross. Forgiveness of sins through the One who died for us. Oh! it is blessed thus to see Jesus, as the One who "bore our sins in His own body on the tree." Yet we are not to stop here. There are some who look upon salvation, through the blood, as the "Z" of the alphabet; whereas it should be only the "A." Salvation is the beginning of Christianity, not the end of it; at least this aspect of salvation is not the end.

While we were in the world unsaved, the Spirit of God convicted us of our sin, and led us up to Calvary, to get one look by faith at the Man who there died for us. We saw Him there as our Substitute, as the great sin offering. Through this look of faith we were saved, and separated from the world. **Calvary's Cross divides the whole human family.** Some are on the world's side of it, while others are on Heaven's side of it. The Apostle Paul says, in Galatians 6:14, "God forbid that I should glory save in the Cross of

our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Here is a double crucifixion. By the Cross Paul was crucified to the world, and the world was crucified to him. Is it thus with us beloved? Are we crucified to the world? Can we say again, with Paul, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me"? Thus it assuredly should be with us. When we were led to see, by faith, the truth of the Brazen Altar, the rams'-skins dyed red, and the Cross, we were saved. Henceforth we are not of the world, although we may be called upon, for a little longer, to walk in it. John the Baptist said, "Behold the Lamb of God, which taketh away the sin of the world." And we have thus seen Him. We now know the blessedness of sins forgiven. "The blessedness of the man unto whom the Lord imputeth not iniquity" (Psalms 32).

Well, are we to stop here? Are we to come up to the Cross and sit down there? Certainly not. If we sit down here, satisfied to go no further, we shall soon forget that we were "purged from our old sins." The Christian is never to sit down satisfied with his attainment. While we may always be satisfied with what Christ has done for us, we shall always find that there are heights and depths of His work and His love that we have not yet explored. Thankful we may be for the Cross as presented in the "rams'-skins dyed red"; yet we must be willing to learn further the purposes of God concerning us.

But before we leave this point, let me appeal to any present who are yet on the wrong side of Calvary. Dear friends, our hearts yearn for you; we want you to be saved, to know the blessedness of sins forgiven. The Cross is the centre of Eternity. The past Eternity looked forward to it, the coming Eternity will look back to it. The lamb offered by Abel, Noah, Abraham, and others looked on to Calvary; but to-night we want you to look back to it. "Look unto Me," Jesus says, "and be ye saved, all ye ends of the earth; for I am God and there is none else" (Isaiah 45:22). See Him there, on the Cross, dying in your place, in order that you may be righteously saved. Meeting the claims of God against you; paying your debt, because of your complete ruin and inability to pay it yourselves. When thus seen,

and received, you will know the meaning of the "rams'-skins dyed red," and the value, in some measure, of the precious blood of Jesus.

Now we must look at the goats'-hair covering. This was next in order under the rams'-skins, and the measurement of this curtain was given. It was 30 cubits long, and there were eleven in number, each 4 cubits wide; so the whole curtain would be 30 cubits by 44 cubits. We read in Exodus 26:9, "Thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain in the forefront of the Tabernacle. And thou shalt make fifty loops on the edge of the one curtain that is outmost in the coupling, and fifty loops on the edge of the curtain which coupleth the second, and thou shalt make fifty taches of brass, and put the taches into the loops, and couple the tent together, that it may be one."

Here we get the description of the goats'-hair covering, which was called the "Tent." The taches were the same in number as in the Tabernacle, but they were made of brass instead of gold. There is, of course, a reason for this. This covering, in all probability, **sets forth Christ as on the great day of atonement**, when the two goats were made use of. It was a big step from the "badgers'-skins" to the "rams'-skins dyed red"; and it is another, and further step, to the "goats'-hair." Here we see not only forgiveness because Jesus died, but we see sin entirely put away. "Once in the end of the age hath He appeared to put away sin by the sacrifice of Himself" (Hebrews 9:26).

It is grand to see the whole sin question entirely settled. Put away, never to be remembered again. There are many who know forgiveness who have never seen sin entirely put away. This, I believe, we get brought before us in the "goats'-hair." When once this truth is seen and known we will never think of being lost again. Some there are who think their sins are forgiven up to the time of their conversion, but the rest they are all in a fog about. Now, friends, we want you to see that all the believer's sins have been dealt with, past, present, and future—for there is no past, present, and future with God; it is all one divine present. God sees the end from the beginning. If our future sins were not dealt with when Jesus died, there will be

no heaven for us, for He will not die again. We who really know the Lord may take the full meaning of those words quoted from Hebrews 9:26, "Appeared to put away sin." But let us look at the subject from the 16th of Leviticus, where we have **the great day of atonement described.**

This was, by a long way, the most solemn day in the year for the Israelites. On this day, the tenth of the seventh month, Aaron, who was a type of Christ, made atonement for Israel. This was the only day in the year on which the High Priest went behind the veil into the Holiest (Leviticus 16:30). He did not enter in these garments of glory and beauty. Christians often make a mistake in this. They speak of the golden bells being heard in the Holiest; but of course this is not true, as he never went in with the bells on. He had to strip, wash himself in water, and put on the holy linen garments (Leviticus 16:4); then, with the blood of the sin offering, he could go in to the presence of God. Had he gone in without the prescribed order being observed he would no doubt have perished. When Nadab and Abihu, Aaron's sons, offered strange fire before the Lord they were struck dead in the Holy Place (Leviticus 10:2), and Aaron was not allowed to mourn for them. On this great day of atonement the utmost care would be necessary lest any of the prescribed ritual should be neglected, and that neglect should be visited with death. No doubt there would be almost breathless excitement amongst the people while the High Priest was in the Holiest; and his reappearance, after making atonement, would break an awful suspense. But let us turn to Leviticus 16 and mark the order of events on this important day. In verse 5 we read, "And he shall take of the congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering. And Aaron shall offer his bullock of the sin offering, which is for himself, and make atonement for himself, and for his house. And he shall take the two goats, and present them before the Lord at the door of the Tabernacle of the congregation. And Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for the scapegoat." We here see that Aaron first of all made atonement for himself and his house with the bullock, the blood of which he carried

within the vail and sprinkled upon and before the Mercy Seat.

Next he took the two goats and presented them before the Lord, and cast lots over them. One goat was to be for the Lord, and the other to be the scape-goat. The one on which the Lord's lot fell was killed, and the blood was caught in the basin and carried by the High Priest into the Holiest, and sprinkled once upon and seven times before the Mercy Seat. There was no seat for Aaron in the Holiest. He did not go in there to sit down and talk, but, by the blood of the goat, to make atonement for the people.

When he came out from the Holiest, the other goat was brought to the door of the Tabernacle; and Aaron put both his hands on its head, and confessed over it the sins of the people. In verse 21 we read, "And Aaron shall lay both his hands on the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them on the head of the goat, and shall send him away by the hand of a fit man (or a man in readiness) into the wilderness." The laying on of hands implies identification with, so the sins of the people were transferred to the goat, and it was then led away into a land "not inhabited." As the Israelites saw the goat going away they could say "There go our sins; atonement has been made inside the Holiest; now the scapegoat, with our sins transferred to it, is going away into the wilderness." This, in type, presents the Lord Jesus. He has been the One on which the Lord's lot fell; and He has been the scapegoat too. Our sins have been transferred to Him, and have been once and forever "put away."

It is well to hear people speaking clearly and intelligently about the sin question, owning the full truth of our complete ruin and defilement, as described in the Written Word, but, at the same time, seeing how completely sin has been dealt with and "put away" by the One whom God has sent. **Here we get a full, a perfect salvation; yea, an eternal salvation.** "I give unto My sheep eternal life, and they shall never perish." How blessed to know that through the Person and work of Christ I am eternally saved! This is God's salvation. I would not thank you for a salvation that would only last a day or two, and then perhaps leave

me where I was before. This is not how God acts. "Whatsoever God doeth, it shall be for ever" (Ecclesiastes 3:14).

Some people seem to be afraid of this blessed doctrine. They appear to wish that their salvation was not eternal, and often cry out against what God has written as being a doctrine that leads to careless living. But the exact opposite is the truth. Those who are firmly anchored in the truth of the eternal security of the believer are those who live best here. It leads to gratitude and intense thankfulness to God for acting so bountifully for us; whereas those who believe in "falling away" are amongst those who are the most worldly and careless in their walk. Of course it is not a matter of what we deserve—if we had what we deserve we should be under judgment now—it is entirely the purpose of God for us in Christ.

It is therefore deeply important that the truth of the great day of atonement should be clearly and distinctly grasped. Sin put away, never to be remembered against us any more for ever. In contrast to their year by year offerings, we read in Hebrews 10, "This Man, after He had offered one sacrifice for sins for ever, sat down at the right hand of God." And again, "By His own blood, He entered in once into the Holy Place, having obtained eternal redemption for us" (Hebrews 9:12). Aaron entered in, with the blood of the sin offering, year after year. Jesus entered in, by His own blood, once for all. Now there remaineth no more offering for sin. On this one perfect burnt offering and sin offering our souls can rest in perfect and eternal security. If God speaks of "eternal redemption," or "eternal salvation," in one part of His Word, He does not contradict it in another. The Scriptures only need to be rightly understood to see their perfect fit from end to end.

Before leaving Israel's great day of atonement, I may mention that **the jubilee** was always proclaimed on this day (Exodus 25:9-10). Every fiftieth year in Israel was a year of jubilee, and it was always proclaimed by the priest after he had been into the Holiest and made atonement for the people. It was thus liberty on the ground of atonement. He made atonement by blood; then, through the silver trumpet, proclaimed liberty. This is exactly what God proclaims to us in His Word to-day. "Liberty for the sinner,

on the ground of atonement" (Luke 4:18). People are anxious for liberty. It is a word we often hear; but they don't want liberty on the ground of atonement; they don't want God's liberty. A socialistic kind of liberty is the world's ideal for this nineteenth century. It is a condition of things that will need the wisdom, cunning, and power of the anti-Christ to inaugurate and establish.

But we must now pass on from the "goats'-hair covering" to the real **Tabernacle itself—the inner covering**. It is indeed good to see the "rams'-skins dyed red" and the "goats'-hair"; but our God would have us, as priests, to enter the Tabernacle and there see the blue, purple, scarlet, and fine twined linen. We must enter into our priestly privileges, and behold the beauty of the Lord as He is seen from the inside.

We must be able to see the Lord Jesus, not only as the One who accomplished our salvation—put away our sins—but we must see His moral glories and excellencies as manifested in His perfect walk in this world. We want to see the beauties of the Person of the Son of God apart from blood-shedding and putting away sin. John the Baptist, we read, was "looking upon Jesus as He walked," and, while looking upon Him, he exclaimed, "Behold the Lamb of God" (John 1:35). Two of John's disciples heard him speak, and they followed Jesus. This is true ministry, from self to Christ; and the words were uttered while "looking upon Jesus"—not Jesus on the Cross, but Jesus in His perfect walk. It is more of this, beloved, that we need. If we were more occupied with the graces and perfections manifested in the Lord, while passing through this scene, there would be less of failure and unloveliness in us. It is easier perhaps to get our eye on some fellow-disciple in his walk than on the Master Himself; and easier to see his imperfections than to discern what there is of Christ about him. Oh! we need to be more in the Tabernacle to behold His beauty. This is what the Psalmist desired, in the 27th Psalm, "That I may dwell in the house of the Lord all the days of my life." If we are much in the company of some people we gradually become somewhat like them, especially if they are of stronger character than ourselves; and if we are much in His presence we shall gradually become like

Him, "changed into the same image, from glory to glory, even as by the Spirit of the Lord." I had the privilege of spending six days under the roof of a dear aged saint who has known the Lord for more than seventy years; and so much is he like his Master that it is very blessed to be in his company.

In Psalm 15 we read, "**Lord, who shall abide in Thy Tabernacle?** who shall dwell in Thy holy hill?" We are speaking of "dwelling" in the house to behold the Lord's beauty, and here two questions are asked on the subject. The answer is given in the 2nd and 3rd verses. Three positives in the 2nd verse, and three negatives in the 3rd verse. Who then shall "dwell" in the Tabernacle?" "He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart." Here are the three positives; walking uprightly, working righteousness, and speaking truth in the heart. These are the three things we are to do if we wish to dwell in the Tabernacle. Then, in verse 3, there are three things we are not to do. "He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour." How we need to be kept by the Lord if these things are to be true of us. It is quite possible for us, and for all, to be thus kept, if we are only fully surrendered to Him. Business men no doubt will say this is a very high standard, and almost impossible at the present time. Well, no doubt it is a high standard, for it is God's standard; and in business to-day to walk uprightly, work righteousness, and speak the truth is a difficult thing; but with God all things are possible. Business to-day is no child's play; and I suppose it will become more difficult every year; but if the Lord is taken into partnership He can make the things in this Psalm possible to us. We must be prepared to lay aside every weight, as well as sin, if we are to walk uprightly in this world. Difficulties and trials will come; but if we meet them in the Sanctuary He will enable us to overcome; whereas if we meet them out of the Tabernacle we shall be overcome by them.

May it be our longing desire to abide, to dwell, in the Sanctuary in fellowship with God. Some Christians seem to get converted to truth, others to work, and others to the

Person of the Lord. If truth be our object, the Lord and service may be neglected. If work be our object, the Lord and His Word may be neglected ; but if the Lord be our object, the Word will get its right place, and service will not be neglected either. The Lord Himself did not neglect either the Word or the work ; and if we follow Him we shall be rightly balanced too. The Word is important, but it is not to be our object. Work is important, but it is not to be our object. Christ is the true object for the heart of all His redeemed ones passing through the wilderness ; and He will be the object when we get home to glory.

In the Song of Solomon the Bride attempts to give us a description of her Beloved. She speaks of His head, His locks, His eyes, etc., but at the end she seems as though language failed her in minute description, so she says, "Yea, He is altogether lovely." May our hearts thus be ravished by our Beloved. May we be able to say continually, while dwelling in the Tabernacle, "He is the fairest among ten thousand, the altogether lovely."

As the Lord's priests, we shall then be entering into our privileges, and manifesting the beauties and excellencies of Christ to others.

May it be so, for the sake of His Name and Glory. Amen.

LECTURE VI.

The Boards, Bars, and Foundation of the Tabernacle.

SCRIPTURES READ : Ex. 26:15-30 ; 30:11-16 ; 38:25-28.

THE three Scriptures just read present to us and describe the boards, bars, and foundation of the Tabernacle—a deeply interesting and important subject. Before speaking on it, let me again quote that verse from the 25th Exodus, “Let them make Me a sanctuary ; that I may dwell among them.” This verse must be kept before the mind continually when considering Tabernacle truth, for it is the foundation verse. It was to be a Sanctuary for God. He designed it ; it was built for Him ; and He dwelt in it. The sides and foundation of this Sanctuary we purpose considering to-night. May He for whom it was built give us all the help we need in our study of it !

Now, dear friends, I am sure you will grant that it is of the utmost importance to get a good foundation. If you are going to put up a building, and you are a wise man, you will seek to have a firm foundation to put that building on. God knows how to build. He begins in the right place, and uses the right material. He has had three buildings in this world—the Tabernacle, the Temple, and the Church—and they have all been well and solidly built. **God never builds without a foundation ;** but men often do. Men even try to build from the top, in religious matters. If you saw a carpenter trying to hang up the roof of a building in the air, you would at once say, “He is mad ; only fit for the lunatic asylum.” Yet thousands are acting thus foolishly in the things of God, the things of Eternity, and few notice the lunacy of it. May the Holy Spirit give us to-night some lessons from the boards and foundation of the Tabernacle that we shall not soon forget.

God used Moses as the principal agent in the building of the Tabernacle ; Solomon He used in the erection of the Temple ; and the Holy Spirit is the Divine agent in building the Church (Ephesians 2:20-22). The Tabernacle and the

Temple are types, the Church is the antitype, and God Himself is the great Architect.

The Temple, in Jerusalem, was built on the top of Mount Moriah (2 Chronicles 3:1). The huge stones forming the foundation were dovetailed into the living rock; and on this Solomon erected the Temple, a dwelling-place for Jehovah. Jesus evidently had this before Him when He said, in Matthew 16:18, "**On this rock I will build my Church.**" As the Temple was built on the solid rock—Mount Moriah—so the Church, the antitype of the Temple, is built on the Rock Christ Jesus.

In this Scripture, Matthew 16, Jesus first asked His disciples, "Whom do men say that I, the Son of Man, am?" To which they reply, "Some say that Thou art John the Baptist; some Elias; and others Jeremias, or one of the Prophets." This is what men thought of Jesus. All the names mentioned were Prophets, and they were all dead; so they evidently believed that one of the Prophets had arisen again. They believed Jesus to be a good man, a Prophet; but they saw, or at least admitted, nothing further. Next Jesus says, "But whom say ye that I am?" "Simon Peter answered and said, 'Thou art the Christ, the Son of the living God.'" To this confession of Him, Jesus replies, "Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but My Father which is in Heaven." Natural men saw Jesus as a Prophet; but Peter, through the Spirit, saw Him as "Christ, the Son of the living God." The Lord then, for the first time, speaks of His Church. "Thou art Peter (petros, a stone); and upon this rock (petra, a rock) I will build My Church; and the gates of Hell shall not prevail against it." This is the first time in Scripture that the Greek word *Ekklesia*, translated Church, is used. The root meaning of the word is to call out, or called out ones. So the Lord here reveals to His disciples that He Himself is the rock, or foundation, and on this rock He is about to build His Church, or assembly. Notice He does not say I have been building, but "I will build." The foundation had to be laid first, in His death upon the tree; then the Holy Spirit, as the Divine workman, would come down and commence the building. Here, in this Scripture, Jesus for the first time reveals Himself as

the rock foundation of the Church ; and His disciples, or called out ones from the world, were to be living stones on the rock. As one of our hymns beautifully expresses it, "The Church's one foundation is Jesus Christ her Lord." Again, in 1 Corinthians 3:11 we read, "Other foundation can no man lay than that is laid, which is Jesus Christ." The building therefore could not commence until that foundation was laid. Some of the material might be gathered together, but none of the stones were laid until the Holy Spirit came down at Pentecost. But we must go back to the type, the Tabernacle, first, and pick up the antitype again later on.

From Exodus 26 we learn **the Tabernacle did not stand on the sand of the desert, but on a solid silver foundation.** In verse 19 we read, "And thou shalt make forty sockets of silver under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons"; and so on for all the boards of the Tabernacle. If we turn now to the Scripture we read in the 30th of Exodus, we shall see where that silver, forming this foundation, came from. Verse 12, "When thou takest the sum of the children of Israel after their number, then shall they give every man a ransom for his soul unto the Lord, when thou numberest them. Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the Lord. The rich shall not give more, and the poor shall not give less, than half-a-shekel, when they give an offering unto the Lord, to make an atonement for your souls." We here find that the men of Israel who passed over to the numbered ones, as men of war, gave each a half-shekel of silver as an atonement for their souls. They declared their pedigree, gave their half-shekel (about fourteen pence), and took their place amongst the men of war. And this atonement money was to be taken "Lest there be a plague amongst them when thou numberest them."

In chapter 38:25, we find the whole of this atonement money amounted to 100 talents, 1775 shekels. In verse 27 we further read, "And of the hundred talents of silver were cast the sockets of the Sanctuary, and the sockets

of the vail ; an hundred sockets of the hundred talents, a talent for a socket."

Here we have, beloved, a **very precious and important truth** revealed to us. This Tabernacle in the wilderness, this shadow of things to come, did not stand upon the sand, but upon solid silver ; and that silver was all atonement money. How blessed is this type ! How perfectly does it fit the antitype ! This Sanctuary in the desert stood upon atonement ; and the Church of God to-day also stands firm on the atonement money, the precious blood of Jesus. Each board in the Tabernacle stood upon two sockets ; and each socket was a talent, or £342 worth of silver of our money ; therefore every board stood upon £684 worth of silver, or the atonement money of twelve thousand men. This was indeed a costly foundation. There were one hundred talents altogether, so it would be, in our money, £34,200 ; and the 1775 shekels that were over were used for the crowns of the pillars of the Court and the hooks.

Sometimes the foundation of buildings here cost a great deal, but there are few that cost £34,200. The Tabernacle, then, had a costly foundation of solid silver atonement money. The foundation of the Temple was also very costly ; but what about the foundation of the Church ? It cost the precious blood of God's Eternal Son ; and who can estimate that ? It is beyond estimate.

I want you to see, dear friends, very distinctly about this silver atonement money. Every man had to give his half-shekel. "The rich shall not give more, and the poor shall not give less, than half-a-shekel." They were thus brought on to one common ground, the rich and poor ; they all needed the same atonement money ; and, as regards atonement, the rich and poor are on the same ground still. Perhaps you will say then, "Are we to give a half-shekel for atonement ? Are we to come with our offerings ?" No ; you are not now to provide the atonement money, for God has provided it. In 1 Peter 1:18 we read, "Ye were not redeemed with corruptible things, as silver and gold (evidently referring to Israel), but with the precious blood of Christ, as of a lamb without blemish and without spot." In this dispensation God has found the atonement money ; so He further says, "Deliver him from going down to the pit,

for I have found the atonement." The silver was atonement money for Israel ; but the blood of Jesus is atonement money for us. The whole Church of God stands upon atonement ; as we read in Acts 20:28, " The Church of God which He hath purchased with His own blood."

Some of you will doubtless remember how Satan moved David to number the children of Israel **without taking the atonement money**. It is recorded in 2 Samuel 24 and 1 Chronicles 21. Here David sent out Joab and his men to take the number of Israel without taking the atonement money. This was an awful thing to do, and quite contrary to the Scripture we have read in Exodus 30. It was causing them to take their stand as men of war in Israel when they were not on the ground of atonement ; so the result, of course, was judgment—awful judgment.

When the number was taken, God sent Gad, the Seer, to David, to ask him to choose one of three things as punishment for his sin. They were : Seven years' famine ; three months to flee before his enemies ; or three days' pestilence. David had to choose one of these three, so he falls into the hand of God over the matter, and three days' pestilence are sent. The angel of the Lord commences his work of judgment, and 70,000 men of Israel fell ; 70,000 were killed because they had been numbered without taking the atonement money. And as the angel is proceeding in his war of death he reaches the threshing-floor of Araunah, the Jebusite ; and there God said, " It is enough " ; and the sword was sheathed ; 70,000 had fallen, and the sword was sheathed. On that same spot—the threshing-floor of Araunah, the Jebusite—Isaac was offered up by his father, Abraham ; and on that same spot the Temple was built by Solomon. It was the crown of Mount Moriah, which now comes through the floor in the Mosque of Omar, which stands where the Temple once stood. Here God said to the angel, " It is enough." Here He said to Abraham, " Lay not thine hand upon the lad " ; and close beside this spot Jesus said, " It is finished." Judgment was executed ; the wrath of God exhausted ; the sword sheathed.

We see from this Scripture how solemn it was for David to break the command of the Lord, and number the people without the atonement money. **Yet how often is this done**

to-day. People call themselves Christians, and take their stand professedly in God's army, who are not on atonement ground at all. They are not redeemed—not saved. Only for the fact of our living in a dispensation of grace, instead of law, judgment would visit them. How many to-day sing in choirs, teach in Sunday-schools, etc., that are not saved? They simply number themselves as Christians, or soldiers of the Lord, when they have neither part nor lot in the matter. Solemn thought! Solemn position! If you were to tell them they were not Christians, they would say, "What! am I a heathen then?" No, not exactly heathen; Christianized heathen. Heathen with a Christian gloss on, that is all. They have not been begotten of God; they have never experienced the change of the new birth; they are not on the atonement money; so, of course, they are not Christians. They have passed over, like David's men, to the rank and file of God's army, but they ought not to be there. We plead with you, dear friends, to be very certain about the atonement money before you call yourself a Christian. On what foundation are you resting? What have you at this moment beneath your feet? Is it the costly foundation of the precious blood of Christ? or is it only the sand of the desert? Which? You could better afford to make a mistake over the foundation of your house, the foundation of your business, your health, or anything than the foundation of your hope for Eternity. Oh, be very certain about this, and receive a warning from God's dealings with David.

Now, we must leave the silver for a little while, and consider **the boards of the Tabernacle.** They were forty-eight in number; twenty on the north side, twenty on the south, and six across the back, with two corner boards. They were 10 cubits high, $1\frac{1}{2}$ cubits wide, and I think we shall be able to prove they were half-a-cubit thick; and, like the rest of the Tabernacle, they were shittim-wood. These forty-eight large boards formed the sides and one end of the Tabernacle, and they stood not upon the sand of the desert but on the silver.

Perhaps the first question that might arise in the mind concerning these boards would be, "**Where did they come from?**" Nature did not put them in the Tabernacle, or

make them fit for it. Neither does Nature put us in the Church of God, or make us fit for it. These boards grew wild in the forest, like all other trees. They were different in size, irregular in shape, and unlovely in appearance. The first thing necessary for a board intended for the Tabernacle was to cut it down. The axe had to be laid to the root of the tree. This also is the first thing necessary in one who is intended of God for the spiritual building. God does not lop off the branches; He does not attempt reformation; He lays the axe at the very root. The Word of God is the axe, and this the Spirit uses to bring the trees of the human forest down. Some trees need many blows; and some sinners need many sharp thrusts to bring them down—to lay them low. But if these trees were ever to be made fit for God's Sanctuary they must come down. And if a sinner, who has grown wild in the woods, is ever to be made fit for God's dwelling to-day he must, by the Spirit and the Word, be brought down.

How plain it is here that these boards were never fitted by Nature for God's house; and it is surely just as plain that we are by nature unfit for Heaven. Nature has not and cannot fit us for the Church of God. Paul says, in Ephesians 2, "We were by nature the children of wrath, even as others." This is what fallen nature made the Ephesians, the Apostle Paul, and all others—"children of wrath." Therefore, dear friends, we must submit to the sharp axe of God's Word as used by the Spirit.

Moses would send his men to the forest to look out suitable trees for the Tabernacle boards. They would cut them down; then cut them into shape; and the next thing would be to transfer them from where Nature put them to where the building was to be erected. This is very important, dear friends. We must be removed from where Nature put us. Nature's growth must be stopped if we are to form part of the Tabernacle, the dwelling-place of God.

As to the boards being half-a-cubit thick. I may simply say the measurement over the Tabernacle, from the sand on one side to the sand on the other, was exactly 30 cubits. The goats'-hair covering was 30 cubits, and it just touched the ground on both sides. The inner covering was 28 cubits, and it was 1 cubit from the ground on both sides. This

proves the distance. Now, there were only six boards across the back, and they were $1\frac{1}{2}$ cubits, making 9 cubits altogether. It was thus 10 cubits up one side, 10 cubits down the other side, and 9 cubits across the back. The boards, therefore, must have been half-a-cubit thick to make up the other cubit of the 30. And the fact that the middle bar went through the boards proves that they were of considerable thickness.

When the boards had been cut into shape and removed, were they then fit for the building? No, they were not. They had next to be **covered entirely with gold**. In verse 29 we read, "And thou shalt overlay the boards with gold." No board was fit for the building until it was covered with gold. No naked board could be admitted there. A naked board would represent a naked sinner; uncovered with Divine righteousness—for that is what the gold typifies. The boards were covered over with the gold and accepted in it; so the believer is covered over and accepted in Christ—"accepted in the Beloved" (Ephesians 1:6). None of the boards would be visible. Neither were any of the stones in Solomon's Temple visible; they were also covered over with gold.

What a precious type of the believer's acceptance we get here! Christ is our righteousness, and in Him we are accepted. Comely, in His comeliness. Perfect, in His perfection. No thought of self—of what I am, or what I have been; this is all covered over in righteousness Divine.

Supposing there had been nineteen boards on one side covered with gold and one naked. Do you think Jehovah would have dwelt in the Tabernacle under such circumstances? Certainly not. That would represent an uncovered sinner in the Church of God; and this can never be. We must be covered. As we have no righteousness of our own that God can accept, we must take what He has provided for us in Christ, or perish. Then, when all the boards were covered with gold, **the two tenons**, or hands, had to be put underneath at the bottom of the board, to fit into the sockets of silver that were on the sand. Thus each covered board stood firmly fixed on the silver by the two tenons fitting into the sockets. Not one tenon in the socket and one out. No; both feet were firmly fixed in

the atonement money. Oh, precious type ! How important, dear friends, that you should all see it, and be thus fixed yourselves on that which the silver represents.

Let me appeal to you here and now. Have you been cut down ? Has the axe been laid at the root of your tree ? Yea, your religious tree ; for religion won't save you, or anyone else ; only Christ can save you. Well do I remember when God laid the axe at the root of my tree. Blow after blow the Spirit gave, until I was brought down as a lost and helpless sinner, only fit for the fire ; but, instead of putting me there, in mercy and pity He saved me. He covered me with Divine righteousness—for I had none of my own—and placed me on the sure ground of atonement. Blessed be His Holy Name ! Nothing short of this, dear friends, will do for any of you here to-night. May you see it, and know it, and profit by it. Supposing we come here to board No. 1 and say to it, " Well, board No. 1, what are you ? Are you a Church of England board ? " what would it reply. It would, if it could speak, say, " No ; I am the Lord's board ; I am covered with gold ; am standing on God's foundation ; I am the Lord's board." " Well, board No. 2, are you a Presbyterian board ? " " No ; I am the Lord's board too." " No. 3, are you a Wesleyan board ? " " No ; I am the Lord's board also." And such answers ought to be sufficient for Christians to-day. The fact that we are the Lord's bought by His blood, and covered over with Divine righteousness, ought to be sufficient for us.

Then, after all these boards were placed on the silver, they were **fastened together with bars**. In verse 26 we read, " And thou shalt make bars of shittim-wood ; five for the boards of one side of the Tabernacle, and five bars for the boards of the other side of the Tabernacle, and five for the two sides westward ; and the middle bar in the midst of the board shall reach from end to end." Thus the boards were held together by these five bars. In chapter 36:33, we read, " He made the middle bar to shoot through the boards from the one end to the other." This middle bar would, therefore, bind all the boards tightly together from one end to the other, and it would not be seen. What does this middle bar teach us ? What New Testament truth does it unfold ? Oh ! beloved, it is one of the most precious

things of the Tabernacle. This bar represents the Holy Spirit. One unseen bond that unites the whole Church of God. Every true believer is a temple of the Holy Spirit; he is indwelt by the Holy Spirit (1 Corinthians 3:16; 6:19); and this hidden bar of the Tabernacle ran right through the heart of each board, and fastened the whole to the corner board, and that board is Christ. Oh, blessed truth! Eternal security! The boards were fastened by this bar "unto one ring," and the ring is an emblem of eternal relationship. The boards would thus be bound very tightly and firmly together; No. 1 brought close to No. 2, and No. 2 close to No. 3, and so on right round.

Perhaps you may say, "Is there a bar strong enough to bind a Church of England and Presbyterian Christian together? a Methodist and a Baptist; an 'Open' Brother and an 'Exclusive' Brother?" Thank God there is. The Holy Spirit binds us all together; and, better still, He binds us to Christ. "If any man have not the Spirit of Christ, he is none of His" (Romans 8:9). The Lord seals His own property by the indwelling Spirit. All that are bought are sealed, and sealed unto the day of redemption (Ephesians 1:13; 4:30); and when that day comes our bodies will be quickened by that same Spirit (Romans 8:11).

The middle bar was hidden, therefore it went from end to end. There were four other bars on the outside, but they did not reach from No. 1 to No. 20. The outward things that should bind the Lord's people together do not, alas! reach from end to end. The oneness in truth; oneness in purpose; the kindness to, and love for, each other do not reach all through the Lord's people. These, alas; are only short. They should extend the whole distance, but unfortunately they do not. Envy, jealousies, divisions, and other un-Christlike things separate us and expose our sin and shame to the world. "By this," Jesus said, "shall all men know that ye are My disciples, if ye have love one to another" (John 13:35). But this love one for another amongst the Lord's people is not manifested so as to prove that we are His disciples. Again, in His prayer in John 17 Jesus says, "That they all may be one; as Thou, Father, art in Me, and I in Thee . . . that the world may

believe that 'Thou hast sent Me.' The world should have known that the Father sent the Son by the oneness of the Lord's disciples; but, alas! this is not so. Instead of oneness it is division; and instead of love to each other it is too often the opposite. So the outward manifestations of unity, as seen in the four bars, do not run from end to end.

Next we must notice the **two corner boards**. We are not told the shape of them, or the size of them, but simply that they were corner boards. In verse 23 we read, "And two boards shalt thou make for the corners of the Tabernacle in the two sides. And they shall be coupled together beneath, and they shall be coupled together above the head of it unto one ring; thus shall it be for them both; they shall be for the two corners." These two boards probably fitted round the corners for the outside bars to run into from the sides and end. They no doubt typify Christ as the corner of the building. In Psalms 118:22 we read, "The stone which the builders refused is become the headstone of the corner." This Scripture is quoted again by Jesus Himself in Matthew 21:42; by Luke in Acts 4:11; and by Peter in 1 Peter 2:7. Jesus is not only the rock foundation, as in Matthew 16:18, but He is the "chief corner stone." As such He was "disallowed indeed of men, but chosen of God and precious" (1 Peter 1:4). And the stone which the builders rejected God has made the head of the corner. God, the Divine Architect, ordained that Jesus should be the chief corner stone, but the builders rejected Him; therefore He becomes to them and all other rejecters "a stone of stumbling and rock of offence." In the Temple and the Church it is a "corner stone," but in the Tabernacle they are "corner boards."

We have now, beloved, briefly looked at the foundation, boards, and bars of the Tabernacle—this Sanctuary of the Lord, built according to Divine instruction, the pattern seen in the Mount, and setting forth in type the Church of God to-day. God built this through His servant Moses; and He is building now through the Holy Spirit.

God is building, the believer is building, and the sinner is building. God has the right foundation, and He builds the right material. In 1 Peter 2:5 we read, "Ye also, as living

stones, are built up a spiritual house," etc. 'This is God's workmanship; living stones, or true believers, built upon the rock foundation, Christ. The believer has the right foundation, but he often, alas! builds the wrong material—wood, hay, stubble, instead of gold, silver, and precious stones (1 Corinthians 3:12). In other words, he does too much of his building while out of fellowship with the Divine Architect; therefore it will not stand the test of the Judgment Seat. The sinner, of course, builds on the wrong foundation, and it is the wrong material—with him all is wrong.

On the day of Pentecost—fifty days after the crucifixion and resurrection of Christ—the Holy Spirit came down to commence Church building. On this day three thousand stones were taken by this Divine workman from the Jewish quarry and placed on the rock foundation. A little later, in Acts 4:4, five thousand more are added from this same Jewish quarry. Later still, in Acts 10, the door of grace and salvation is opened by the Spirit, through Peter, to the Gentiles; and stones from this quarry are brought on to the foundation. Thus the building has been progressing for nearly nineteen centuries, and must be very near completion now. From the day of Pentecost until now not a single bit of wrong or bad material has the Holy Spirit used. When the last stone is brought into the building, the Church complete will be taken home to glory, and will become God's Sanctuary throughout the eternal ages.

How beautifully these types and the antitype fit! and what a loss to those of the Lord's people who have neglected or refused to study them.

The boards of the Tabernacle were cut down from where Nature put them, transferred to a new place, covered entirely with gold, placed upon the solid silver, and bound tightly together by the hidden bar. Thus the whole building would be strong, firm, and "fitly framed together."

Next, as regards the Temple. It was built, as we have seen, on the top of Mount Moriah, which is now crowned with the Mosque of Omar. The stones of the Temple were taken out of a quarry which runs underneath Jerusalem, and were drawn silently from this place into their position in the Temple wall. The stones were cut out of the living rock

by Solomon's workmen, dressed and finished before they left the quarry, for no tool of iron was to be heard in the Temple during the building (1 Kings 6:7). When in Jerusalem I visited this quarry—where the marks of the chisel and the niches for the lamps of the workmen are still visible—and I noticed, amongst other things, that some of the stones were partly cut out, and others entirely, but never left the quarry. Solemn truth this! Cut out, or partly cut out, of Nature's quarry, but never in the Divine building. When the last stone was brought from where Nature put it and placed in the Temple wall, the whole building complete was then covered entirely with gold—same as the Tabernacle—so that we read "there was no stone seen" (1 Kings 6:18). The boards were accepted in the gold, and the stones were accepted in the gold. Some of you may be surprised to know that the value of gold and silver in the Temple was more than the national debt of England—it was £889,500,000.

When the Tabernacle and Temple were finished (Exodus 40 and 1 Kings 8 and 9) the glory of the Lord filled them; yea, so filled them that the priests could not stand to minister by reason of the glory.

Now, in coming to the great antitype, the Church, we see, as already explained, Christ is the rock foundation, answering to the silver of the Tabernacle and the literal rock underneath the Temple. Believers from amongst Jews and Gentiles have, since the day of Pentecost, been placed by the Holy Spirit upon this foundation. Each of these believers, according to 1 Peter 2:5, 'is a separate living stone, and is accepted in and covered over by God's righteousness, Christ. The truth of the Church as revealed in the Scriptures is little understood by most of the Lord's people to-day. Hence the unscriptural expressions such as "St. Paul's Church," "St. Peter's Church," "St. Mark's Church," etc. None of these expressions can be found in the Word of God. The only Church known or spoken of there is the "Church of God." This embraces all believers from Pentecost to the Lord's Coming, as spoken of in Matthew 16; also all believers on the earth at a given time, as in 1 Corinthians 10:32; or all believers in one city or town, such as Corinth (1 Corinthians 1:1), etc.

Again, we hear people speak of "going to Church," "coming from Church," etc., all of which expressions are entirely unscriptural. True Christians are in the Church of God—as the boards were in the Tabernacle, and as the stones were in the Temple; they form part of it, and cannot go to it or come from it. But as there would be around the Temple much scaffolding while the building was in course of erection, so around the Church to-day there is much connected with it from the outside, but not in it. When the Temple was finished, the scaffolding might be burned; even so, if it is not of God, will it be with the scaffolding around the Church. None are in the Church of God unless they are on Christ, the foundation. Dear friends here to-night, are you on the rock? If so, when and how did you get there? There must have been a definite time in your soul's experience when you were put on the rock if you are there now. When was it? Can you answer the question? If you cannot, do, we pray you, be honest and admit it. You are building somewhere; is it on the rock or on the sand? Which?

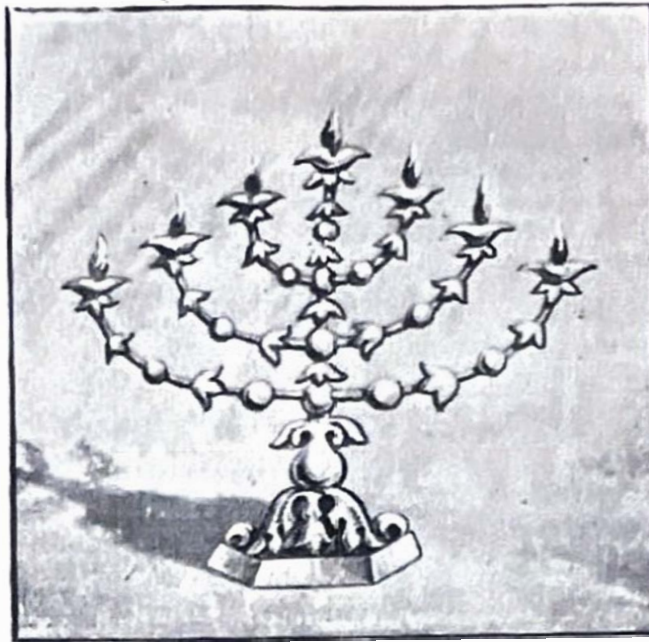
In the 7th of Matthew Jesus speaks of two builders. One He speaks of as "wise," the other "foolish." One digged deep and laid the foundation upon the rock; the other put up his house on the sand. Both houses were finished, and to all appearance they may have been alike—stone for stone, window for window, door for door, etc.—but after they were finished the testing-time came—a threefold test. "The rain descended, the floods came, and the winds blew." This was a test from above, in the rain; a test from beneath, in the floods; a test on the sides, by the wind. The covering, the foundation, and the strength of the houses were tested; and what was the result? Why, one stood, for it was founded upon a rock; the other fell, and "great was the fall of it."

Oh! friends, **there is a testing-time coming** for you; a most severe test. Will it find you numbered amongst the wise, or amongst the foolish? You may appear to be all right now, but what about the foundation? Is it in the right place? A man who goes on building when he knows the foundation to be wrong is simply a fool, and the sooner he knows it the better. The test is sure to come, and if

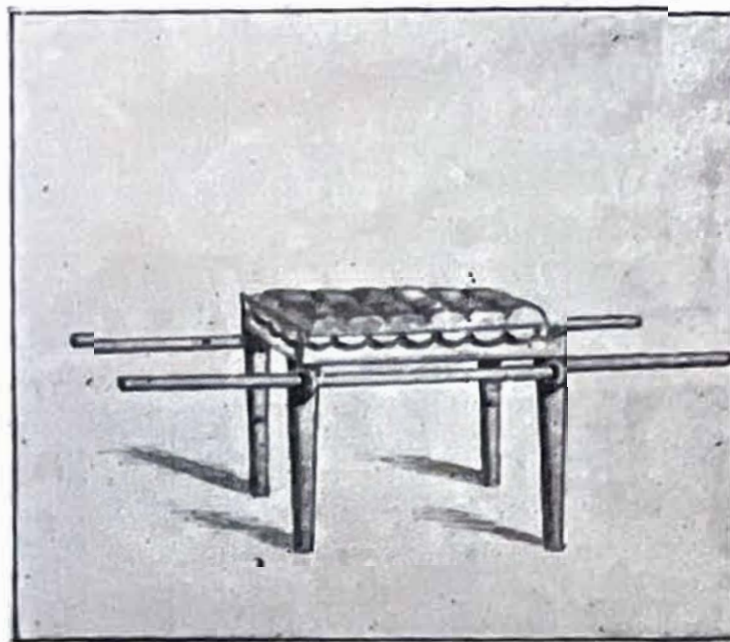
we are wise we will be prepared for it. Let me ask each one in this hall to-night if the foundation you are on at this moment will stand the threefold test? Will what you have, here and now, stand the test of death? Will it stand the claims of an infinitely holy God? If it won't it is not worth keeping a moment. Let it go, and get on to the rock at once. Be able to say, as a young lady I knew said on her death-bed, "On Christ, the solid rock, I stand; all other ground is sinking sand." Also another, just before the end came, said, "Safe on the rock! safe on the rock!" Oh, the blessedness of being firmly fixed on the Rock of Ages! "Rock of Ages, cleft for me, let me hide myself in Thee." If firmly fixed here, the testing-time may come, but it will be well with you. We may even tremble on the rock, but the rock will never tremble or give way beneath our feet.

In Ephesians 2:19-22 the position of all upon the rock is beautifully described. "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner stone; in whom all the building fitly framed together (like the Tabernacle) groweth unto an Holy Temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit." How blessed is all this! What marvellous grace that Gentile sinners should be brought into such a position! Nature's standing is lost, and by grace we are brought into the "household of God."

Soon our Lord, the Great Head of the Church, will come; then the wilderness will be changed for the Father's house of many mansions. In Revelation 21:3 we read, "And I heard a great voice out of Heaven, saying, Behold the Tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God." So be it, O Lord! Thou hast called us, justified us, and Thou wilt glorify us. Grace begun shall end in glory. Hallelujah! Hallelujah! Amen.



THE GOLDEN CANDLESTICK, or LAMPSTAND.



THE TABLE OF SHEWBREAD.

See Lecture VII.

LECTURE VII.

The Door, the Table of Shewbread, and the Golden Candlestick.

SCRIPTURE READ : Ex. 26:36-37.

IN these two verses we have a brief description of the curtain and pillars of the door. It is very brief, but it is sufficient, as the Word of God generally contains much in little. Very often that which would take pages if written by man is expressed in a verse or two by the Holy Spirit.

The door of the Tabernacle was the place where most of the victims were killed, and it was the only way into the Holy Place ; therefore it is important. We notice, first of all, that it was of the same material as the gate—blue, purple, and scarlet, and fine twined linen, wrought with needlework. It was also the same size as the gate, but different in shape. The gate was 5 cubits by 20 ; the door was 10 cubits by 10. It therefore set forth “ responsibility God-ward ” in length and breadth.

The **pillars** were five in number, made of shittim-wood, covered over with gold, but standing in sockets of brass. All the rest of the Tabernacle stood upon silver ; but, for a very significant reason these door-pillars stood on sockets of brass. Under the four pillars of the vail it was silver, and under all the boards forming the sides, as we saw in our last lecture ; but here, in the door, silver would be out of place. There is a reason for everything in Scripture, therefore we must look for the cause in this change here.

There is nothing typified in the door except Christ. He is the door, the only door, the only way into this Holy Place, and the only way to Heaven. He says Himself, in John 10:9, “ I am the door ; by Me if any man enter in he shall be saved, and shall go in and out and find pasture.” Too often, alas ! men ignore the door, and try to get in some other way, but they do not succeed. Depend upon it, if He has said, “ I am the door of the sheep,” there is no other. The five pillars of this Tabernacle door in all probability set forth the Lord’s five names, as given in Isaiah

9:6, "His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." The wood of the pillar would represent His humanity; and the gold which covered the wood typifies Divine righteousness, by which He was clothed. The sockets of brass—the same as the brazen altar—speak of Christ becoming the door through suffering. Brass endures the fire; and it was only through enduring the fire of God's wrath against sin that He could become the door of the sheep. This is evidently the reason why we see the brass connected with the door, instead of silver. The pillars stood in that which represents judgment, and thus held up the beautiful curtain.

This curtain, too, being 10 by 10 shews how perfectly Christ has met "responsibility God-ward" in suffering for sin. "It became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." (Hebrews 2:10). Every bit of the believer's responsibility God-ward has been met by Him. The first Adam in responsibility failed; but the second Adam was obedient unto death, even the death of the Cross. He thus becomes the door, and by Him if any man enter he shall be saved.

"One only door of Heaven stands open wide to-day :
One sacrifice is given, 'tis Christ, the Living Way."

This door has been open in this dispensation of grace for nearly nineteen centuries; but we expect it will soon be closed. Soon the Master of the house will rise up and shut to the door; then it will be too late! too late! Vain will it be to knock when the door is shut. Oh! friends, will that hymn we often sing be true of any of you?

"Some one will knock when the door is shut—
Hear a voice saying 'I know you not';
Some one will call and shall not be heard,
Vainly will strive when the door is barred;
Some one will fail of the saint's reward;
Shall you? shall I?"

How dreadful to think of the door being shut when you are on the wrong side of it! To have to utter that Scripture in awful truth, "The harvest is past, the summer is ended,

and we are not saved." Will you risk such an awful possibility, friends? or will you not to-night rather cross the threshold and get on the safe side? It is often a great comfort to me to think "Should the door be closed to-day it would close on my back, and shut me in." Oh! that this might be true of every one of us. Christ is the door, and to-night it is wide open, and whosoever will may enter in. Oh! the folly of procrastination, when there is so much at stake.

To the foolish virgins, in Matthew 25:12, Jesus had to say, in reply to their appeal, "Lord, Lord, open to us," "Verily I say unto you, I know you not." And again, in Matthew 7:23, He says, "I never knew you." How dreadful is this when the way has been made so plain, and you have been brought so near the door, to expose yourself to such an awful fate! Then you may knock and cry, but will not be heard. You may say, "Lord, I have dear friends through there, and I want to come in," but He will say, "I know you not." But to-night if there is a desire to enter you need not appeal twice, or wait a single hour. "Seek and ye shall find; knock, and it shall be opened unto you."

The picture brought before us by the Lord in John 10 is the Jewish fold. John the Baptist is probably the porter, and he opens the door to Jesus, the Good Shepherd. "To Him the porter openeth," and, having entered, He afterwards becomes Himself the door. There is a field, and a fold in the corner of it, with a high wall around the fold. Christ is the door into the fold, and by Him the sheep enter. They go in for communion, and out for service. While in the field, the world, they point to Christ, the door, as the only possible entrance; but some, alas! in self-will, try to get in over the wall instead of by the door. In verse 16 of this chapter the Lord looks on to the time when He would have other sheep—Gentile sheep, not of this Jewish fold. "Them also," He says, "I must bring, and they shall hear My voice; and they shall become one flock (not fold; see R.V.), one Shepherd." In this dispensation it is not a Jewish fold, walled around with ordinances and ceremonies, but a flock, and one Shepherd—the Great and Chief Shepherd—over it. As the "Good Shepherd" He lays down His life for the sheep (John 10:11). As the

“ Great Shepherd ” He leads and protects His sheep (Psalms 23, Hebrews 12:20). As the “ Chief Shepherd ” He is over the under shepherds down here (1 Peter 5:4). When He reveals Himself as the “ Good Shepherd ” that implies that we are lost and need to be found or saved, as in Luke 15:5. When He reveals Himself as “ the door ” that implies that we are outside, and need to enter. Don’t stand outside reasoning about the height and width of the door, and wasting your precious time, but enter, friends, while you have the opportunity.

Now we must go a step further, from the door of the Tabernacle to the Holy vessels inside. In the court all the vessels were made of brass, but inside the Tabernacle all are made of gold. In this Holy Place there were three things—the table of shewbread, the golden candlestick, and the altar of incense. In the Holiest, behind the vail, there was only the ark of the covenant, with the mercy seat on the top of it, and the cherubim on the mercy seat. The Holy Place was 20 cubits long, 10 high, and 10 wide. The Holiest was 10 cubits every way, or a perfect cube. The High Priest went daily into the Holy Place to replenish the incense on the altar and the oil in the lamp-stand; but into the Holiest he only went once a year, the tenth of the seventh month, the great day of atonement.

In our study of the Holy vessels we will begin with **the table of shewbread**. Let us, therefore, read two Scriptures, Exodus 25:23-30 and Leviticus 24:5-9. Here we get a description of the table and the bread that was put upon it. It was made of shittim-wood, and covered entirely with gold, with a golden crown around the top of it. Two cubits was the length of it, one cubit the width, and a cubit and a half the height of it. The twelve loaves were placed in two rows or piles on the top of it, and the pure frankincense was put on the top of the loaves. The position of the table was always the same, on the north side opposite to the candlestick.

This table, we believe, is another type of Christ in His humanity and divinity—the wood and gold. The bread placed upon the table also represents Christ; and so does the pure frankincense. We notice in Leviticus 24:6 that it is spoken of as the “ pure table ”; and being one and a half

cubits high it would be just level with the grating of the altar, where the victims were offered, and the mercy seat, which was God's Throne. Thus the claims of the Throne were only level with the claims of the altar and table. This is a solemn fact, which we will do well to keep before us.

Again, as to **the bread placed on this pure table**. In Leviticus 24:5 we read, "Thou shalt take fine flour, and bake twelve cakes thereof; two tenth-deals shall be in one cake." The fine flour here, as again in Leviticus 2, sets forth the spotless humanity of the Lord Jesus. He was the perfect meat or meal offering; perfect in His life and walk; and this is brought before us in the fine flour. There was no leaven allowed in it because leaven is a type of evil; and there must be nothing to represent evil when Christ is typified. This pure table was spread in the wilderness with that which represented Christ, and it was to be food for the priests—and only the priests—and they were to eat it only in the Holy Place. No stranger was to partake of it; and none of it was to be eaten out of the Holy Place.

The question was asked, in Psalms 78:19, "Can God furnish a table in the wilderness?" and here it is answered. God could and did spread a table in the wilderness for His priests, and He is doing the same still. He has not been less mindful of His priests in this dispensation than He was in the past. He spreads a table still, as we read in Psalms 23, "Thou preparest a table before me in the presence of mine enemies." With the enemies of Israel all around them God spread the table; and in the midst of enemies He furnishes a table now.

This shewbread remained on the pure table for seven days, under the light of the golden lamp-stand; then it became the food of the priests, and other twelve loaves took their place on the table. "Every Sabbath he shall set it in order before the Lord continually, being taken from the children of Israel by an everlasting covenant. And it shall be Aaron's and his sons'; and they shall eat it in the Holy Place; for it is most holy unto him of the offerings of the Lord made by fire, by a perpetual statute" (Leviticus 24:8). Here the Lord's priests of the past dispensation fed in the Holy Place upon that which represents Christ. And very remarkable is the true rendering of verse 5 in

this chapter—not merely twelve cakes, but twelve pierced cakes ; or “ pierced by wounding,” according to Mr. Newberry. So these cakes were pierced, thus setting forth a pierced Christ. The fine flour was pierced, and it was His spotless humanity that was pierced on the tree. How perfect is the type ! And how our souls should delight in the hidden beauties of the Word of God when they are dug up and revealed !

In the “ **wave loaves** ” of Leviticus 23:17 **leaven was allowed**, because here the Church is represented, and in the Church there is, and always will be down here, evil. The old nature is still in the Church, and that is evil ; therefore leaven is allowed ; but in the shewbread, that set forth Christ as the food of the priests, no leaven is allowed. Leaven is typical of evil, and only evil, all through the Word of God. Jesus says in Matthew 16:6, “ Beware of the leaven of the Pharisees and Sadducees.” This caused reasoning amongst His disciples as to what it meant ; and in verse 12 the leaven is explained as “ the doctrine of the Pharisees and Sadducees.” Leaven, then, is here bad doctrine, the doctrine of the Pharisees and Sadducees ; something to be rejected or received with the utmost caution. “ Beware ” of it. Again, in 1 Corinthians 5 leaven is spoken of in connection with the Passover feast, “ Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us ; therefore let us keep the feast, not with the old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.” Here the Holy Spirit makes it very plain what leaven is. It is to be purged out, lest the little should permeate and defile the whole. It is further spoken of as the “ leaven of malice and wickedness ” in contrast to the “ unleavened bread of sincerity and truth.” Again, in keeping the Passover unto the Lord, in the beginning, Israel was exhorted again and again to put away leaven. In Exodus 12:15 we read, “ Seven days shall ye eat unleavened bread ; even the first day shall ye put away leaven out of your houses ; for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.” This was a solemn matter with the Israelites. And those of them who keep the Passover feast

to-day search the house diligently and put out anything that is leavened. When flour has been leavened with yeast it is spoiled; and if not soon eaten it will stink. The yeast permeates and works through the flour, as evil works through an assembly of the Lord's people; therefore it is to be "put away." In Exodus 13:7 the word is stronger than in the 12th chapter, "There shall no leavened bread be seen with thee; neither shall there be leaven seen with thee in any of thy quarters."

But perhaps some of you will be thinking of that Scripture in Matthew 13. Surely the leaven there does not mean evil? Yes, it does. I know there are some who are very anxious that this Scripture should be interpreted to mean good instead of evil, but to do this it would be grossly inconsistent. Once when I was speaking on this subject, one man present got into such a rage that he sprang to his feet and rushed out of the door, calling out, "It means both good and evil." It was very evident to us that leaven in him was evil, for he was full of rage; and there was great danger, for a few moments, of his leaven spreading to others. The sooner it was out of the door the better.

Let us now, for a few moments, turn to Matthew 13 and see what this 33rd verse really does teach. "The Kingdom of Heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened." Many eloquent sermons have been preached on this verse, taking the meal as the world, the leaven as the Gospel, the woman as the Church, and the conversion of the world by the Church as the grand result; but, unfortunately for the preachers, the verse does not mean this. The Church will not convert the world, and the Word of God nowhere teaches this. It is rather the other way on. The world is fast converting the Church to its doctrines and its ways. The millennium will never be brought in through the preaching of the Gospel, for the last days of this dispensation are always spoken of as the worst (see 2 Timothy 3 and 2 Peter 3); but, according to the doctrine we are speaking of, the last days ought to be the best. In the "latter times" (1 Timothy 4) we get declension and apostacy, "departing from the faith." In the "last days" (2 Timothy 3) we get lawlessness, almost universal, just what we see around us at the

present moment; but in the "last hour" (see Greek of 1 John 2:18) we get the anti-Christ. This certainly does not look like a converted world—a world in subjection to Christ—but the very opposite.

But now for Matthew 13:33. The word translated Heaven in the original is in the plural; so it may be translated "The Kingdom of the Heavens has become like unto leaven, which a woman took and hid," etc. Like the tares and wheat parable in the same chapter the good has been defiled, or become defiled, through the presence of evil. The wheat was good, but tares were afterwards secretly sown amongst it. The meal is good—the pure Word of God—but evil is secretly put into it, so that the good is completely nullified by the presence of the evil. Meal all through Scripture is typical of that which is good; why should it be changed here? It is not changed. Leaven, in every other place, is admittedly evil; why should it be changed here? It is not changed. The pure Word of God to-day has, in most places, become so permeated with evil doctrine that it is no use to anyone; it is all "leavened." The evil has been introduced secretly, by the corrupt Church, or the harlot of Revelation 17, the shameless woman; that even to-day this parable is quite true of professing Christendom. There is no use in getting into a fool's paradise and supposing the world is getting better, for it is not, and will not. Neither need we wax eloquent over this leaven permeating the whole lump, for it is only to our shame that such should be true. The Lord save us from cant, and humbug, and nonsense over the matter of leaven, and let Scripture explain itself; then we shall get into the current of God's own thoughts. May we get there, and keep there, for the safety and well-being of ourselves and others.

We have taken rather a long time over the word "leaven," but perhaps we shall see now more plainly **why it was not allowed in the shewbread**. The shewbread was typical of Christ, and it was the wilderness food of the priestly house, Aaron and his sons. None but priests were to partake of it. In 1 Samuel 21 we get a most solemn instance of this command being broken. David and his men came in haste to Ahimelech, the priest, and asked for bread. Having no other at hand, he allowed them to take the shewbread, which

it was not lawful for them to have ; seeing, as they were not priests, they could not go into the Holy Place to eat it. What was the result of this disobedience ? Why, it resulted in the death of eighty-five persons who wore the linen ephod ! Ahimelech and eighty-four of his house were put to death ! David was out of the path of obedience all through this chapter, and this is the result of it. When restored, in chapter 22:22, he said to Abiathar, " I have occasioned the death of all the persons of thy father's house."

The command was very plain that the shewbread was only for the priestly house, and even they were not allowed to eat it except in the Holy Place. David and his men did not belong to the priestly house ; neither was it lawful for them to go into the Holy Place to eat it. Judgment, therefore, is the result of this disobedience. But when we turn to the Lord's table to-day, the antitype of this shewbread table, the command is broken continually, and no judgment follows. How many to-day who are not priests, not saved, not of the priestly family, go to the Lord's table ! They have no more right to be there than David and his men had to eat the shewbread ; yet they go, and no judgment follows, simply because we are living in a day of grace instead of law. Nevertheless, the disobedience is just as great, and many who ought to stop it only encourage it.

The Lord's table to-day is spread in the wilderness for the priestly family, the saved ones. They only can remember their Lord, and shew forth His death. Unconverted people have no right to be there. Perhaps you will say, " Judas was at the supper when it was first instituted." I don't believe it. He was, as a Jew, at the Passover supper ; but on receiving the sop connected with that supper he went out. After he had left, the Lord's supper would be instituted. The Gospel by Luke would appear to contradict this ; but this Gospel does not give chronological order ; and the other three Gospels would lead us to believe that Judas was not at the Lord's supper. Those who do not know the Lord are simply eating and drinking judgment to themselves in going to the table. Friends present, I beseech you not to do it !

In Exodus 12, when the Passover was instituted, we read in verse 43, " This is the ordinance of the Passover : There

shall no stranger eat thereof; but every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof. A foreigner and an hired servant shall not eat thereof." This is very plain. No stranger, foreigner, hired servant, or uncircumcised person was allowed to eat the Passover. All unsaved people are strangers and uncircumcised, therefore they are not allowed to eat. Those who are saved are no longer strangers and foreigners, "but fellow-citizens with the saints, and of the household of God" (Ephesians 2:19); therefore they are allowed to eat. It is their privilege and responsibility, as the Lord's priests, to feed on the given bread in the Holy Place. The one whole loaf—in contrast to the twelve—setting forth the Christ of God who was given for us on Calvary. By faith we feed upon Him, and shew forth His death, until He comes again. The table looks back to the Cross and on to the Coming Again—the Second Coming of Christ.

May we remember that this, too, is a **pure table**. We may have sin within our nature—this we cannot help—but we are not to have any on the conscience, or fellowship will be stopped. We go to the Lord's table to have fellowship with the Father over the death of the Son; but if there is sin on the conscience this will be impossible. There is no such thought in Scripture as one man administering the Sacrament; this is a modern innovation. The first century Christians gathered as such—as Christ's ones—around Himself to keep the memorial feast, in obedience to the command, "This do in remembrance of Me." It is a simple thing, and only needs a true heart and subject will to please the Lord in the matter. No official clergyman is required, for in the beginning such a person did not exist. Things are to be done decently and in order; but it is the order of the Spirit we want, not the traditions of men. I often wonder how those who belong to the Lord can knowingly sit down with others whom they know are not the Lord's and eat with them the emblems of the Saviour's sufferings and death. I wonder they dare do it. Do you think Aaron took any Moabites or Jebusites into the Holy Place to join them in eating the shewbread? Most assuredly he did not. To ask such a question is to answer it also. Neither ought we to take to the Lord's table those who are in the same position

as a Moabite or Jebusite. They are not priests, and have no right to be there. "The bread which we break, is it not the communion of the body of Christ?" (1 Corinthians 10:16). In this communion the unsaved can have neither part nor lot.

Now, friends, we have seen that this table represents Christ, so also does the bread; and the frankincense upon the bread typifies the sweet fragrance of His life God-ward all the time He was here. The table was God's wilderness provision for the priests, and the antitype of it is the Lord's table for His priests in the wilderness to-day. May we in love and implicit obedience carry out His command, "This do in remembrance of Me," until He comes again. May we also be careful to observe the Divine order in connection with this feast lest we be found feeding amongst the dead. Oh! God, awaken our hearts, and make us quick to obey Thy Commandments! Soon the earthly table will not be needed; for, instead of meeting to remember our absent Lord, we shall be with Him, where He is, beholding His glory, and viewing for ourselves the actual wounds He received while accomplishing our redemption on the tree. "Faith, hope, love—these three; but the greatest of these is love" (1 Corinthians 13:13). Faith and hope will be turned into sight when He comes, but love is eternal.

Now we must spend a few minutes in considering the candlestick. Let us read two Scriptures, Exodus 25:31-40, Leviticus 24:1-4. In these two portions of the Word we get a description of the golden candlestick, or lamp-stand, and the oil that was used for the light of it. This was probably the most costly lamp-stand that has ever been made. There was no wood in it, like the table and incense altar, it was pure gold throughout. In verse 39 we read, "Of a talent of pure gold shall he make it." The value in our money of a talent is £5,475; so it was indeed a costly lamp-stand. We notice, further, that it was all beaten out of one piece of gold, and the oil was also beaten oil. Both the lamp-stand and oil were beaten.

It had one central stem, and six branches out of the sides of it, three on one side and three on the other. The branches were made with a knop and a flower, and three bowls like unto almonds. In the bowl, on the top of each branch and

the central stem, the oil and wick were placed. The position of the lamp-stand was the opposite side of the Holy Place to the table of shewbread.

This costly lamp-stand of **beaten gold**, with its **beaten oil**, represents Christ and the Church. It was the only light in the Holy Place; and Christ is the only light in this world. In John 8:12 He said, "I am the light of the world." The sun never shone in the Holy Place, so the light of Nature being shut out it would have been total darkness apart from this lamp-stand. Therefore we have read that it was to be kept burning continually. The bread was to be on the table continually; the incense was to be burning on the altar continually; and the lamps were to be kept burning continually—they were never to go out.

In the 1st chapter of Revelation we get an explanation of the candlestick, so we need have no speculation over it. In verse 12 we read, "And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of Man." Again, in verse 20 we read, "The seven stars are the angels of the seven Churches; and the seven candlesticks which thou sawest are the seven Churches." Here we are not left in any doubt, for the Divine symbol is interpreted for us, "The seven candlesticks are the seven Churches." And, further still, in the address to the Church of Ephesus, in chapter 2, the Lord says, "Repent, and do the first works; or else I will come unto thee and will remove thy candlestick out of his place, except thou repent." Here it is seven candlesticks, representing the seven Churches of Asia; but in the Tabernacle it is one candlestick with seven branches, representing Christ and the whole Church. In John 15:5 Jesus said to His disciples, "I am the vine, ye are the branches." The vine supported, upheld, and nourished the branches; even so the central stem of the candlestick—or lamp-stand as it really is—supported and upheld its branches. The branches have simply to abide in the vine stem in order to bear fruit; and the branches of the lamp-stand have simply to abide in the stem in order to support the bowl of oil which gave light in the Holy Place.

If, then, Christ and the Church are typified in the stem and branches, **what is meant by the oil in the bowls?** This

is here and everywhere else in Scripture typical of the Holy Spirit. Jesus was first anointed with the Holy Spirit; then, after Pentecost, the Church is anointed. In Acts 4:27 we read, "For of a truth, against Thy Holy Child Jesus, whom Thou hast anointed." Again, in Acts 10:38, "How God anointed Jesus of Nazareth with the Holy Ghost and with power." Then concerning the believer we read, in 2 Corinthians 1:21, "Now He which stablisheth us with you in Christ, and hath anointed us, is God." Again, in 1 John 2:27, "But the anointing which ye have received of Him abideth in you." We are not, therefore, left in any doubt as to what the oil meant. The central stem held a bowl and wick in it for light, so also did each of the six branches. Jesus Christ was anointed by the Holy Spirit—as we have seen in the Scriptures read—so also is the Church. It is very clear that if the lamps were to be kept burning continually they would need **daily replenishing with oil**; and this we find to be the case. Every morning Aaron had to go in and use the golden snuffers to remove the burnt and useless wick, and at the same time replenish the bowl with oil. Had this been neglected the lamps would have burnt down low, and finally gone out. In 2 Chronicles 29, during a time of Israel's disobedience, such was the case in the Temple. The doors were shut, the incense altar had ceased to burn, and the lamps had gone out. What a sad testimony! but, alas! how often the same thing is true of God's people to-day.

When the Blessed Lord was here He was the light—a pure, steady, clear light, always burning brightly; always lighting the weary and way-worn traveller. Since He has been removed His people are to be lights. In Matthew 5:14 He said, "Ye are the light of the world." But what a miserable light it has often been! A dismal flicker, instead of the bright burning of the pure oil. What sort of a light are we giving, beloved? Are we lighting the travellers? or have our lamps gone out? Which is it? Jesus said of John the Baptist, "He was a burning and shining light." Here we get heat and light—"burning and shining." This is what we are to be, burning and shining for Jesus. If we are to thus burn and shine, the golden snuffers must be often used. Jesus Christ is our High Priest, and He must

use the golden or Divine snuffers to remove the superfluous wick, and replenish us with the Holy Spirit ; yea, we need to be kept filled with the Spirit, then there will be light. Perhaps we don't like the snuffers ; but whether we like them or not they must be used ; and depend upon it our Priest knows better than we do what in our life ought to be removed and what ought to remain. Let us, therefore, surrender ourselves to Him.

Many, I fear, simply **walk in the light of someone else's lamp.** They have no light of their own, so have to depend on others. Lot walked for a time in the light of Abraham's lamp, and when removed from him got into dark Sodom, where he lost all he had. The foolish virgins, too, evidently walked in the light of the wise virgins' lamps, and when the Bridgroom came and took in those that were ready they were left out in the dark. How awful ! Left out in the dark with an empty lamp ! They had no oil, no Holy Spirit. And while they went to buy the door was shut. Oh ! friends, will this be true of any of you ? Left out in the dark, with the lamp of profession, but no oil in it ! Left out to knock at the closed door, and hear the Master's words, "I know you not !" How awful would this be ! Make sure, we pray you, that you have the oil of the Holy Spirit in you, lest such a calamity should befall you. "At midnight there was a cry made, 'Behold, the Bridgroom cometh ; go ye out to meet Him.' " The wise trimmed their lamps, went out, and went into the feast ; but the foolish, alas ! found, when too late, that they had no oil. When the Bridegroom comes families will be divided, some in and some out, the closed door between them. In some cases parents may be in and children out ; in others children may be in and parents out ; and in other cases intimate friends and near relations will be separated one from the other for Eternity.

With such solemn possibilities before us, let us who have the oil, who know we are saved and grafted into the true vine, seek to give a steady and consistent light in this dark world. If the lamp-stand had been removed from the Holy Place it would have been total darkness ; and when the Church is removed from this world it will be darkness. And we are expecting that removal very soon. Jesus says,

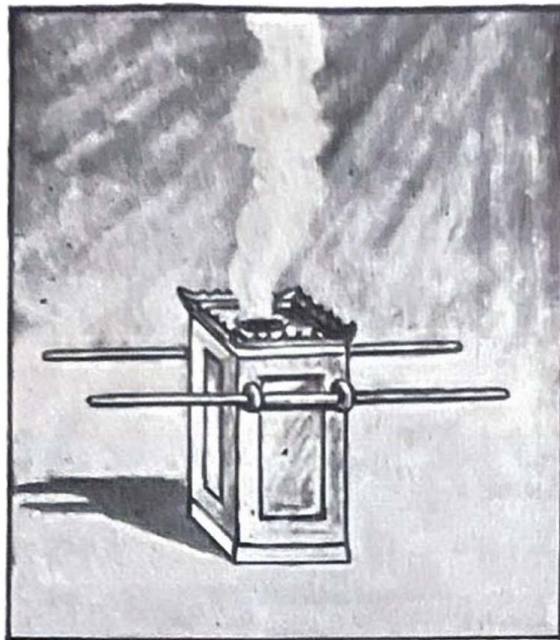
"While ye have the light believe in the light, lest darkness come upon you." If the sinner's darkness never has a morning here, he will go from it to outer darkness, where there is weeping, and wailing, and gnashing of teeth.

Another thing worth noticing in the lamp-stand of the Tabernacle is **the three bowls like unto almonds** on each branch. The almond sets forth fruitfulness. Aaron's dry rod, for instance, in Numbers 17, in one night budded and blossomed and brought forth almonds. Again, in Jeremiah 1:11-12, the Prophet said, "I see a rod of an almond tree." Then said the Lord unto him, "Thou hast well seen; for I will hasten My Word to perform it." The almond tree was the first to awake from the sleep of winter; therefore it represents wakefulness, and fruitfulness, two most important things which ought to be seen in the whole Church of God. Jesus says, in John 15:16, "I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." Thus in the almonds of the candlestick we get fruitfulness; and in the flowers connected with those almonds we see beauty—beauty and fruitfulness in equal proportion in that which typifies the Church. Alas! that there should be so little beauty in us. The Master's life was beautiful as well as fruitful; and if we knew more of what it is to abide in the stem more beauty would be seen in our lives. The quick, hasty, irritable temper would be changed for a spirit of rest and peace. Oh! that there may be more of this precious fruit quickly brought forth, like the almond. Soon awake from the sleep of winter, and ready to bring forth fruit for the Master. Awake! beloved. "Awake thou that sleepest, and arise from among the dead ones, and Christ shall give thee light" (Ephesians 5:14).

Lastly, we may say concerning the lamp-stand that it **was a consecrated vessel**, wholly for God, to give light only in the Holy Place; but in Daniel 5 we see that candlestick prostituted to a wrong use. It was there brought from the Holy Place into the hall of the drunken, to give light in a scene of revelry and sin. God protested against this by writing upon the wall, over against the candlestick, the doom of the man who had dared to do such an act of sacrilege. From this we may learn that it is possible to take that

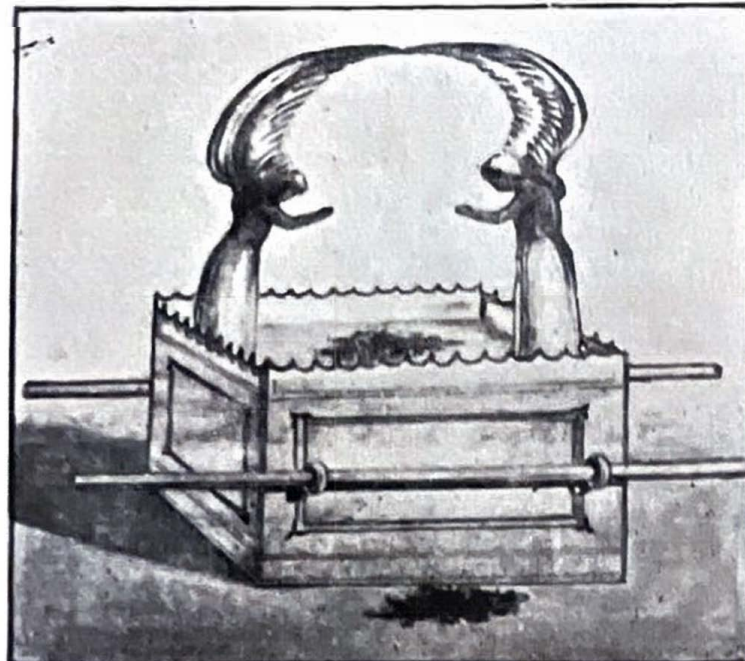
which should be wholly for God and put it to a wrong use.

The Holy vessels of the Tabernacle may represent our bodies, which are temples of the Holy Spirit, and should be fully consecrated to Him. "I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Romans 12:1). But, alas! instead of this they are often in the wrong place, and, like the candlestick, put to a wrong use. May the Lord awaken us, and help us to realise our responsibility as light bearers, or light reflectors, in this dark world. As the moon faithfully and constantly reflects the sun's light on to this globe of ours, so may we, through turning our face to Him, who is the Sun, reflect His glorious light on to others. May we thus be kept reflecting Him until He comes again. Amen.



THE ALTAR OF INCENSE.

See Lecture VIII.



THE ARK,
and the Cherubim overshadowing the Mercy Seat.
See Lecture X.

LECTURE VIII.

The Altar of Incense, the Pillars and Vail.

SCRIPTURES READ : Ex. 30:1-10 ; 26:31-33.

LAST time we were together we considered the table and lamp-stand. To-night we will take the third of the Holy vessels, the Incense Altar. These three vessels were all that the Holy Place contained. After the incense altar we hope to be able to consider the vail, which separated the Holy Place from the Holiest, and the four pillars upon which the vail hung.

Our first Scripture, Exodus 30:1-10, describes to us the altar, its materials, size, use, and position in the Holy Place. Like most of the other vessels, it was made of shittim, or acacia-wood, and covered entirely with gold. It was 2 cubits high, 1 cubit long, and 1 cubit wide, or a cubit square on the top. Like the brazen altar, too, it had four horns on the top, at the four corners. The use of the altar was for burning incense. In verse 8 we read, "And when Aaron lighteth the lamps at even he shall burn incense upon it, a perpetual incense before the Lord throughout your generations." The position of the altar was just before the vail, opposite to the ark and mercy seat on the other side of the vail.

This altar again typifies Christ in the wood and gold, and **the incense represents His perpetual priestly intercession in resurrection.** The incense was to be kept burning continually, a sweet-smelling savour to Jehovah, who dwelt behind the vail. And the intercession of the Lord Jesus is also maintained continually for us in resurrection. His hands were uplifted in blessing when He was taken from His disciples on the top of Olivet, and they are uplifted still. Moses needed his hands to be propped up by Aaron and Hur, in Exodus 17:12, but Jesus needs no human prop. "He ever liveth to make intercession for us" (Hebrews 7:25). Israel needed a brazen altar in the Court, where atonement could be made. They also needed this golden altar where the sweet incense could be kept burning continually. We also need Christ at the Cross for us to meet

our need as sinners, and we need Christ on the Throne to meet our need as saints. God knew this, therefore the fullest provision was made for us. Israel's priest went from one altar to the other continually; but our Priest finished the work of atonement before priestly intercession commenced. In Romans 8:34 we read, "It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us."

This altar, with its incense, not only sets forth the intercession of Christ, but **it also sets forth the priestly intercession of all believers.** He is our Great High Priest, who has entered the Holiest with His own blood; but all believers are members now of the priestly house, and as such are fitted for priestly work. In Hebrews 13:15 we read, "By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to His Name." And again, in Psalms 50:23, "Whoso offereth praise glorifieth Me." Thus we get in this altar not only the work of our blessed and adorable Lord in the presence of God for us, but also our own privilege and responsibility as priests.

Let us notice next **the composition of the incense** burnt on this altar. It was a peculiar kind; no other was to be made like unto it; and its ingredients were always to be the same. Exodus 30:34-38, "And the Lord said unto Moses, 'Take unto thee sweet spices, stacte, and onycha, and galbanum; these sweet spices with pure frankincense; of each shall there be like weight: and thou shalt make it a perfume, a confection after the art of the apothecary, tempered together, pure and holy: and thou shalt beat some of it very small, and put of it before the testimony in the Tabernacle of the congregation, where I will meet with thee: it shall be unto you most holy. And as for the perfume which thou shalt make, ye shall not make to yourselves according to the composition thereof; it shall be unto thee holy for the Lord. Whosoever shall make like unto that, to smell thereto, shall even be cut off from his people.'"

Here we see the incense was composed of four ingredients, of equal parts, compounded together after the art of the apothecary, and nothing else was permitted to be in it. This compound was holy—and it was wholly for the Lord.

If any person made any like unto it for his own private use he was to be cut off, or in other words put to death. There is much connected with this incense that is exceedingly solemn, and we need keen spiritual vision, and a deeply reverent spirit, in seeking to understand it. Much there is of vast importance to the Lord's people to-day, if they will only take the trouble to find out the mind of God on the subject. If this incense, with its spiritual application, had been at all understood by the Christians of this nineteenth century a very different order of things would have existed to what we see around us now. May the Lord open our eyes on the subject, and give us grace to receive whatever the Spirit may teach. It is only cant and dishonesty to profess to be willing to be filled and led by the Spirit when we really do not mean it. We must be honest and truthful if we are to be taught the mind of God.

Now let us come back to our chapter. In verse 9 we read, **"Ye shall offer no strange incense thereon."** What does this mean? "Offer no strange incense." It means that no kind of incense was to be offered except that composed of the four ingredients we have read about; anything different to this would be "strange incense." In Leviticus 10:1 two of Aaron's sons offered wrong incense or "strange fire before the Lord," and they were struck dead in the Holy Place. A fire went out from the Lord and devoured them. "Then Moses said unto Aaron, This is it that the Lord spake, saying, 'I will be sanctified in them that come nigh Me, and before all the people I will be glorified,' and Aaron held his peace." This is awfully solemn, dear friends. Two of the Lord's priests struck dead in the Holy Place for offering "strange fire"—wrong incense. They had presumed, in self-will, to alter the composition, and this is the result. God will be sanctified in them that come near unto Him. And the one that does anything presumptuously will suffer for it. And when these priests fell, Aaron was not allowed to mourn or cease his priestly work, neither was he allowed to touch them. Others went near and carried them out, and buried them, and made lamentation for them; but Aaron and his other two sons, because the holy anointing oil was upon them, were not allowed to leave the Holy Place. May our hearts be bowed and awed before this solemn scene.

These men were true priests—sons of Aaron—but they had ignored, and in self-will broken, the command of God. And because God was Holy, because He would be glorified before all the people, He thus acted in judgment.

Now what are we to learn, friends, from all this ? Has it any spiritual application to us ? Certainly it has, and we may profit by it if we are only willing to learn. Their fire was “strange fire”; the incense had not the right ingredients in it; yet this was offered to the Lord to be a sweet-smelling savour, and of course He rejected it. How often do the Lord’s priests now offer to God that which is only “strange fire” ? They, for instance, may sing hymns of deep spirituality, when they themselves are only carnal, and their hearts not going with the words. This is “strange fire”—the wrong ingredients are in it. How often they sing, “We praise Thee, O God; we acknowledge Thee to be the Lord,” when they are only thinking of the tune—not thinking of God at all ! This is “strange fire,” an insult and abomination to God. Again, in prayer and praise we may often, in our words, go right beyond our experience, thus not really meaning what we say. This, too, is “strange fire.” Oh, may the Lord open our eyes about these things, and make us more real in expressing ourselves before Him ! “Whoso offereth praise glorifieth Me” (Psalms 50:23). True praise God can and will accept, and He will be glorified by it; but lip service, while the heart is far from Him, is only an abomination. He said of Israel, “This people draweth nigh unto Me with their mouth, and honoureth Me with their lips; but their heart is far from Me” (Matthew 15:8). How often, alas ! this is true of Christians, the Lord’s priests, to-day. Think not, beloved, that I want to be altogether on the side of scolding; this would not be profitable; but we must honestly seek to rightly interpret these types. We cannot deny the fact that on every hand God has strange fire offered to Him, which He cannot accept. Of course He does not act in judgment, as He did with Nadab and Abihu in Leviticus 10:1, simply because we are now living in a dispensation of grace; but the sin of self-will and presumption is just the same.

Then again, we find concerning the incense that **only priests were to offer it**. Only priests were allowed in the

Holy Place ; therefore only those who wore the linen ephod could offer it. Yet in the Book of Numbers we get an awful instance of this command being violated. We saw in our second lecture how God chose the Levites from among their brethren to the special place of nearness in doing the work of the Sanctuary ; but in the 16th of Numbers they presumed to act as priests also. Like Satan in the beginning, they were not satisfied with the place God had called them to, so in presumption and self-will they grasped at something else. Satan, in Isaiah 14:14, grasped at equality with God ; and in Numbers 16 the Levites grasped at equality with Aaron. Korah and his company took them censers, and put fire therein, and put incense on the fire—which was not lawful for any but the priests to burn ; and while they stood in their rebellion before the Lord “ the earth opened her mouth, and swallowed them up, and their houses and all the men that appertained to Korah, and all their goods. They, and all that appertained to them, went down alive into the pit, and the earth closed upon them ; and they perished from among the congregation.” How awful is all this ! A whole company going down alive into the pit ! The judgment on Aaron’s sons was awful ; but this was a hundred-fold worse. And what was this judgment for ? Was it for offering “ strange fire ” ? We are not told so. In all probability the incense was right, but they were not the right persons to offer it. They were judged because they who were not priests presumed to do priestly work. It was self-will, presumption, rebellion ; and God did a new thing in opening the earth and sending them alive into the pit.

It is fashionable to-day not to believe in Hell. Such a place must not be mentioned in this enlightened nineteenth century. Up-to-date preachers, too, take great pains in trying to explain it all away to the satisfaction of themselves and their worldly congregations. Punishment, they think, is not consistent with the character of a God of infinite love, so they get rid of it altogether. They put themselves and their congregations into a fool’s paradise, to get an awful awakening when perhaps it will be too late to be saved. The God of the Deluge lives still ! The God of Sinai, of Sodom and Gomorrah, and the 16th of Numbers, lives still !

His character has not changed, and will not change. "I am Jehovah, I change not." And when this dispensation of grace is over, His strange work of judgment will begin again. God delights in mercy, not judgment; but if men presume, and act in self-will and rebellion, He will deal with them as they deserve.

Korah and his people knew they were not priests; they knew it was wrong to offer incense; yet in self-will they did it, and they paid the penalty. "Whatsoever a man soweth, that shall he also reap." They found this out, alas! when it was too late. "They went down to the pit alive." In Revelation 9:2 we read of the bottomless pit being opened, and smoke arising out of it. And again, in Revelation 20:1-4 we read of the angel opening the pit, and binding Satan, and casting him into it for the thousand years. Satan has not been in Hell yet, but he is destined to go there; and this he evidently knows. Korah, Dathan, and Abiram have gone there; and the God who opened the earth for them lives still! Therefore we beseech you, dear friends, not to act presumptuously.

Have we anything in our day answering to the sin of Korah? Yes, indeed, we have, the world is full of it. Unconverted, unsaved people singing the Lord's praises to-day answer to the sin of Korah exactly. We read in Proverbs 18:8, "The sacrifice of the wicked is an abomination to the Lord." Hundreds of times have I, when I was unsaved, sung the words "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour." It was all a huge lie. I did not know the Lord, therefore I could not praise Him or magnify Him. I might, and did, take His praises on my lips, but I was not occupied with Him or the words I was singing. It was a mere performance. It was the same sin as the Levites burning incense. Not being a priest, not being saved, I had no right to take those words on my lips. They expressed the fulness of the heart of Mary, when uttered in Luke 1, but they do not express the heart of unconverted choir singers. Oh, what an awful sight has God to look down upon! What abominable sounds reach His holy ear! Drunken, debauched, sceptical theatricals are often paid to sing His praises; and even the Lord's people sanction and approve of this! How little

they have learned His ways and character. Splendid pieces of sacred music are even got up as great performances by sceptics and Jews, and sung for money and applause, while God's people look on with approval ! What a sight for Heaven to witness ! And what a proof of His long-suffering and grace.

There is no harm in singing these magnificent words if they come from the heart and express our true feelings Godward ; but as a mere performance sung in His Holy Name they are sickening fraud and sham. And only for the fact that we are living in a day of grace, a similar fate to Korah and his company might be the lot of the performers. The unconverted cannot praise God, for they do not know Him. He is only known through Christ, and where He has not been accepted God is not known.

Again, in 2 Chronicles 26 we get another example of one who was not a priest offering incense. Here King Uzziah, who in the past had been marvellously helped of God, got lifted up with pride and went into the Temple to burn incense. In verse 16 we read, " But when he was strong, his heart was lifted up to his destruction ; for he transgressed against the Lord his God, and went into the Temple of the Lord to burn incense upon the altar of incense." The result of this act of presumption and sin was he was struck with leprosy, driven out of the Temple, and remained a leper until the day of his death (verse 21). Uzziah was a king but not a priest, and the burning of incense did not belong to him—thus he is visited with judgment.

Oh, that Christians to-day would see the application of all this ! They only ought to offer incense, and it is to be of the right kind. True praise, thanksgiving, and worship God can and will accept, but the spurious kind He will not have. Aaron's sons were the right persons—true priests—but they had the wrong incense. Korah and his company and King Uzziah probably had the right incense, but they were the wrong persons to offer it ; therefore in each case there was judgment.

Jesus, our Great High Priest, always offers the right incense, and His intercession is maintained continually in the presence of God for us. In Hebrews 7:25 we read, " Wherefore He is able also to save them to the uttermost

(or evermore) that come unto God by Him, seeing He ever liveth to make intercession for them." He died to save us; He now lives to save us; and He will come again to save us. In infinite wisdom God has made provision for us at the Cross and all along the journey.

None of our praises or thanksgiving could come acceptably unto the ear of God if it were not for the fact of the Great High Priest being there for us. In Revelation 8:3 we read, "Another angel came and stood at the altar, having a golden censer; and there was given unto Him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the Throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand." Here we see Christ, as the Angel-Priest, offering the prayers of His people, perfumed with the incense from the altar, before God. With that incense our prayers and praises may come before God acceptably. And by Him we are to offer the sacrifice of praise to God continually; that is, the fruit of our lips, giving thanks to His Name. "Oh that men would praise the Lord for His goodness and His wonderful works to the children of men" (Psalms 107:8). May our sacrifice, beloved, ascend as sweet incense to God continually. God dwelt behind the vail, in the Holiest, and the incense from the altar would go over and around the vail, into the presence of God. This incense was wholly for God; and if any person made any like unto it for private use they were to be put to death. The praise and adoration which belongs to God no one else is to receive. When Cornelius fell down before Peter, in Acts 10, he became alarmed and lifted him up again. No angel dare receive worship, as it would be dishonouring to the Creator for the creature to receive what rightly belonged to Him. May we remember this, beloved, and seek to give God His right and proper place in our hearts.

We might further notice that **the incense was burnt with fire from off the brazen altar**. In Leviticus 16:12 we read, "And he shall take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring it within the vail: And he shall put the incense upon the fire before the Lord, that the

cloud of the incense may cover the mercy seat that is upon the testimony, that he die not." Thus we see here that on the great day of atonement, when Aaron went into the Holiest, the foundation of the incense was fire from the brazen altar. And with us to-day, the foundation of all our praises and worship is the finished work of Calvary. "Giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the saints in light" (Colossians 1:12). May the Lord enable us to learn every lesson we ought to know from the golden altar and the incense offered upon it.

Now we must, for a short time, turn to the vail and the pillars. **In the Scripture we have read, Exodus 26:31-33, we get the vail described.** It was made of the same material as the door and gate, with the addition of cherubim being in it. Like the door it was a perfect square—10 cubits every way; thus it entirely separated the Holy Place from the Holiest. It was hung upon four pillars of shittim-wood, which were overlaid with gold, and stood upon sockets of silver. In the door the five pillars stood upon sockets of brass, but here the four pillars, instead of five, stand upon silver, and that silver was part of the 100 talents of atonement money; thus these pillars stood on atonement.

From Hebrews 10:19-20 we at once see the vail typifies Christ. Here 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," etc. Thus, in this Divine commentary on Exodus we learn the vail is "His flesh." And the four colours of the vail, as we saw when speaking of the door, set forth Christ in different aspects, which we will go into more fully directly. This vail then, representing Christ, hung upon four pillars which stood on atonement money. What do they typify? In all probability these four pillars represent Matthew, Mark, Luke, and John. They stood in atonement, and held up between the Holy Place and the Holiest this lovely vail; and the four Evangelists also stand on atonement, and hold up between the past dispensation and the present the varied beauties and excellencies of the Son of God. Those four pillars, again, held up a vail that was to be rent in twain

from the top to the bottom ; and the four Gospels hold up the Christ of God, who was cut off in the midst of His days, rent in twain by the hand of God in judgment.

The blue of the vail represents John's Gospel, for there Jesus is presented as the Heavenly Stranger, the Son of God in this world. In John 16:28—which is the key verse of this Gospel—we read, "I came forth from the Father, and am come into the world ; again, I leave the world, and go to the father." Here unmistakably we get the blue.

In the purple of the vail we get the Gospel by Matthew. The purple is the kingly colour ; and Matthew's Gospel presents Christ as the King of Israel, the heir to the Throne of David, all through it. This Gospel was written especially for Israel ; thus we get in it the King, the Kingdom, the Keys of the Kingdom, the Gospel of the Kingdom, etc. Here the purple finds its antitype.

The scarlet of the vail represents Mark's Gospel. In the scarlet we see obedience unto death, as in the rams'-skins dyed red ; therefore Mark presents Christ as the perfect servant of the Father, serving unto death, the death of the Cross. This Gospel beautifully presents the humility of the Servant—not the King, as in Matthew, and not the Son of God, as in John, but the meek and lowly Servant, without any genealogy, simply doing the will of the Father unto the death. Here He is "the witness," and the word "witness" signifies "martyr." This He in deed and in truth was ; hence, witnessing unto death presents the scarlet colour.

The fine twined linen of the vail represents Luke's Gospel ; for here Christ is seen as the perfect man. The human side of the Lord is seen in this Gospel ; but from chapter 1, where it is said "That Holy Thing which shall be born of thee," right on to chapter 24 it is the perfect man. Really man—hungering and thirsting and spending whole nights in prayer—but always the fine twined linen, the perfect man. Here the genealogy of the Lord is given, but it is altogether the human side of it, tracing it not through the kings, but through the heads of the families right back to Adam. And in all probability the genealogy here is that of Mary, His Mother, and not Joseph, His reputed Father. Thus we get very distinctly in this Gospel the fine twined linen of the vail.

I remember once asking a sceptic if he believed the four Gospels. He at once replied, "No, I don't." I then asked him why he did not believe them, and he replied, "Because they contradict each other." "Indeed," I said, "the four Gospels contradict each other! Let me give you an illustration. Supposing I went on from here to Hawera, and take a look at Mount Egmont; on to Stratford, and take another look; to New Plymouth, and take another look; to Opunake, and get a fourth view of the mountain; then come back here and swear it is not the same mountain, cannot be, for all the sides are different; what would you think of me?" Well, he looked at me in blank astonishment, and did not know what to say, for he did not know what I meant. I therefore had to explain further. "You say the four Gospels contradict each other, because they are in many respects different; and I swear Mount Egmont is not the same, because having viewed it from four sides I find there are no two sides alike. There is just as much sense in my assertion as yours. Mount Egmont has four sides; and in the Gospels there are four aspects of the Life of the Lord Jesus. It is Matthew's work to present Christ as a king, the heir to the throne of David; and in that Gospel His genealogy is traced through the kings back to David and Abraham. In the Gospel by Mark Christ is a servant; and there no genealogy is given, for we don't require pedigrees with servants; but we do need characters, and Mark gives His character and His work. Luke presents Christ as a perfect man, giving us His human side, and tracing His genealogy back to Adam. John presents Christ as the Son of God; therefore he gives no genealogy, but begins with Him in the bosom of the Father. 'In the beginning was the Word, and the Word was with God, and the Word was God.' As Mount Egmont has four sides, so the four Evangelists present Christ in four aspects of His character, each one starting from a different point, and having a different work before him." When I had thus presented the truth to this sceptic he was even more bewildered, for he had never heard it like this before. Whether he was afterwards convinced I know not, but for the time being it closed his mouth, and perhaps he saw from this simple illus-

tration about the mountain that there were more ways than one of looking at the four Gospels.

While the vail of the Tabernacle or Temple was unrent, the way into the Holiest was not opened up ; therefore none but the priest could enter, and he could only go in once a year. But during the time of the crucifixion, when Jesus cried with a loud voice and gave up the ghost, the vail was rent in twain from the top to the bottom. God rent the vail, therefore it was rent from the top ; and He it was who rent the antitype of the vail, the Lord Jesus Christ, on the Cross. We hear Jesus saying in the Psalms, " While I suffer Thy terrors I am distracted ; Thy fierce wrath goeth over me ; Thy terrors have cut me off." Here, as we saw when speaking of the brazen altar, God was putting His precious Son to death for our sakes—rending the vail from the top to the bottom. Thus, the vail being rent we have now boldness or liberty of access to enter the Holiest of all by the blood of Jesus. God has come out to us through the rent vail ; we may therefore enter now through this new and living way which He hath consecrated for us (Hebrews 10:20).

Those four pillars, standing on atonement money, held up in the Tabernacle an unrent vail ; and since Calvary, for nearly nineteen centuries, the four Evangelists have held up to the world a rent vail—Christ cut off in the midst of His days—thus opening for us the way into the Holiest. Perfect fit of the type and antitype. The vail is rent, the work is finished, the way into the Holiest is clear and plain. When speaking on this subject in Wellington, a young lady who had attended the lectures was arrested on the footpath going home by the words " The vail is rent, it is finished." She then trusted the finished work and entered into liberty and joy. The next night she returned in gratitude to the same spot on the footpath, and thanked the Lord for saving her. Thank God, dear friends, for a rent vail.

" 'Tis finished ! here our souls can rest,
His work can never fail ;
By Him, our sacrifice and Priest,
We enter through the vail."

In the 9th chapter of Hebrews I believe we get **the great day of atonement** ; for we see in verse 4 that the golden

conser is behind the veil, in the Holiest, while only two things—the candlestick and the table—are spoken of as being in the Holy Place, whereas at all other times three things are spoken of there. On this day Israel's High Priest—who is a type of Christ—went behind the veil with the blood of the sin offering to make atonement for the people; but now, in verse 12 of this chapter, we see Christ has entered by His own blood, having obtained eternal redemption for us. A sacrifice of richer blood and nobler name than Israel's. He carries the infinite value and eternal efficacy of His finished work and precious blood into the very presence of God. "Christ is not entered into the Holy places made with hands, which are the figures of the true, but into Heaven itself now to appear in the presence of God for us; nor yet that He should offer Himself often, as the High Priest entereth into the Holy Place every year with blood of others; for then must He often have suffered since the foundation of the world: but now once in the end of the world (or age) hath He appeared to put away sin by the sacrifice of Himself. And as it is appointed unto men once to die, but after this the judgment, so Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time, without sin, unto salvation" (Hebrews 9:24-28). He stooped in grace to the lowest place down here, the depths of the cross; but "God has now highly exalted Him, and given Him the Name which is above every name; that at the Name of Jesus every knee should bow, of things in Heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Philippians 2:9-11). There in that exalted place He will remain until He comes a second time for the final deliverance of His people.

We have now, dear friends, briefly looked at the altar of incense, the pillars, and the veil. Much more might be said about them, but time does not permit. May the God of all grace, who for our sakes put His precious Son to death on Calvary, condescend now to own and bless this testimony. Amen.

LECTURE IX.

The High Priest in his Garments of Glory and Beauty.

SCRIPTURES READ: Ex. 28 ; 29:4-21.

THE subject before us to-night is a very full one, and very rich in typical teaching. Aaron, the High Priest of Israel, is a type of our High Priest, the Lord Jesus Christ, and Aaron's sons, who were also priests, represent the general priesthood of the Lord's believing people to-day. We purpose considering Aaron's consecration, the consecration of his sons, their garments, the garments for glory and beauty worn by Aaron, also the priesthood of Christ and the general priesthood of believers. This will indeed be a very full subject for one lecture, and we shall need much of the Spirit's guidance and help in getting through it.

First we notice, in Exodus 28:1, that Aaron and his sons were taken from among their brethren for the priestly office. God charges Moses thus : " And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto Me in the priest's office." They were thus separated from among their brethren. God had before appointed the warriors to fight His battles, as we saw in our second lecture. The Levites, too, He had chosen to do His work—the work of the Sanctuary ; and **here we get the consecration and clothing of the priests.**

In chapter 29:4-7 we see Aaron was anointed alone first, then afterwards, in verses 20 and 21, with his sons. Moses, in this chapter, evidently takes the place of God. In verse 4 he is charged by God to wash Aaron and his sons with water. This answers, of course, to our conversion, when we were first washed. Then, in the following verses, he deals with Aaron alone, clothing him and anointing him apart from his sons ; beautiful type of the anointing of the Lord Jesus spoken of in Acts 4:27 ; 10:38; Hebrews 1:9. Next, the sons are clothed by Moses, and the priest's office is confirmed to them by a perpetual statute.

After this Moses has to take a bullock for a sin offering, and a ram for a burnt offering. In verse 10 Aaron and his

sons identify themselves with the sin offering by placing their hands on its head, thus confessing themselves sinners deserving death; but by laying on of hands we get imputation of sin, therefore the bullock dies for them. Moses kills the bullock, which has received by imputation the sins of the priestly house, and thus makes atonement for them. They are the first of Israel to be identified with the sin offering; and all through it is Moses, in the place of God, acting for them. When the bullock is killed the horns of the altar are anointed with its blood, and the rest of the blood is poured beside the bottom of the altar. The fat of the bullock was next burned upon the altar—the fat was always God's part—and the carcase, skin, etc., were burned without the camp. Perfect type this of Christ as our sin offering.

Next, the ram for the burnt offering is taken, and Aaron and his sons put their hands upon its head, and it is killed, and the blood sprinkled round about the altar; then the whole ram is consumed on the altar as a sweet-smelling savour to God. The burnt offering was all for God, and all consumed on the altar. Next the ram of consecration is taken, and once more there is identification through laying on of hands, then this ram is killed. Notice, please, very particularly here, what is done with the blood. In verse 20 we read, "Then thou shalt kill the ram, and take of his blood and put it upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about." This was the ram of consecration; and the blood of this ram was used to consecrate Aaron and his sons. The blood was put upon the right ear, thumb, and toe, thus consecrating the ear to hear God's messages, the hand to do His work, and the foot to walk in His paths. How significant and deeply important is all this, beloved! Aaron was thus consecrated, and so were his sons. **Christ was consecrated to hear, to work, and to walk; and so ought we to be.** He said, in John 8:26, "I speak to the world those things which I have heard of Him." Thus His ear was opened, to hear from the Father continually. In Isaiah 50:4 He says, "He wakeneth mine ear to hear as the learned." And again, in verse 5,

"The Lord God hath opened mine ear." What a precious example we get here ! May we know what it is to have a "wakened" ear, an "opened" ear, and an "anointed" ear ! Too many even of the Lord's priests have an ear for the world and its claims, but they have a closed ear Godward. Oh ! that we may be able to say, with Samuel, "Speak, Lord, for Thy servant heareth."

Then, again, as regards the Lord's hand being anointed for service. He could say, in John 8:29, "I do always those things that please Him." And again at the end of His journey, in John 16:4, He said, "I have glorified Thee on the earth ; I have finished the work which Thou gavest Me to do." How blessed is all this ! The perfect servant of the Father could say, "I have finished the work which Thou gavest Me to do." Here our souls can rest on this perfectly finished work. And having finished it, what more was there for Him than to return to the same glory He had with the Father before the world was ? This He did ; and there He is the infinite delight of the Father continually. May we, beloved, know what it is to have the hand anointed for service, so that at the end we may get the "Well done, good and faithful servant, enter thou into the joy of thy Lord."

Next, as to the Lord being anointed on the foot for walk. We have before viewed Him as the perfect meat offering, therefore we need not dwell more on it now. His walk was in the path of perfect obedience from the manger to the Cross. Never for one moment did He go off in self-will, or take a single step in a by-path. May we in this more and more imitate Him. After Aaron and his sons were anointed with blood, their hands were next filled with the ram of consecration ; then Moses received it from their hands and offered it on the altar, a sweet-smelling savour to the Lord. Aaron's hand-filling, or consecration, was a sweet-smelling savour to Jehovah. Next, we see the wave breast and heave shoulder of that ram became the portion of Aaron and his sons by a statute for ever. Thus the anointed and consecrated priests fed upon the breast and shoulder, representing the affections and strength of the Lord Jesus Christ. It was waved before the Lord, then it became food for the priests. And have not all the affections and strength of our precious

offering been presented to God? Indeed they have, and have been accepted by Him; now they become our portion. We may feed upon His infinite love and strength for ever. The Lord grant us spiritual appetite, to appropriate what His infinite love and wisdom has provided.

Now we must consider the offices and work of these anointed and consecrated priests.

The word "Aaron" signifies "lofty," or "mountain of strength." Lofty in character, and a mountain of strength to represent his people. As the people could not themselves draw near to God, they needed a priest to do this for them. Aaron represented the people; he interceded and made atonement for them; and he was the High Priest to bless them. All these offices are perfectly fulfilled for us in the Person of the Lord Jesus. But, while Aaron in many ways typifies the Lord Jesus, there are also many contrasts between them. Aaron's robes and office, for instance, added dignity to his person; whereas Christ added dignity to His office. The garments of glory and beauty gave a dignity to Aaron, which he did not in his own person possess; but the intrinsic value and moral worth of the Lord Jesus gave a dignity to the office of priesthood which it did not before possess. Again, Aaron was a man chosen from among men (Exodus 28:1), and having infirmity (Hebrews 5:3); but Christ was the Son without infirmity. Aaron, too, was chosen without an oath, and was not suffered to continue by reason of death; but Christ was made Priest by an oath (Hebrews 7:21), therefore He continues for ever. Aaron was priest here while offering sacrifices; but Christ offered one sacrifice for sins for ever, then entered on eternal priesthood in resurrection. Aaron, too, was of the tribe of Levi; whereas Christ was, according to the flesh, of the tribe of Judah (Hebrews 7:14). Thus we get many important contrasts between the priesthood of Aaron and the priesthood of the Lord Jesus Christ. The Book of Hebrews is the Holy Spirit's commentary on the priesthood, and it is a book of contrasts, as we shall presently see. The Aaronic order of priesthood, as unfolded in Exodus and Leviticus, was earthly, for an earthly people; but the Melchisedec order, as unfolded in the Book of Hebrews, is heavenly, for a heavenly people. In this Epistle Christ is Apostle and

Priest. The writer's name is not given, evidently because the Lord was to be presented in it as Apostle. Let us, for a few moments, take a brief glance at this Epistle.

In verse 17 of chapter 2 we read, "Wherefore in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God." **Here we get "mercy" and "faithfulness" connected with the priesthood of Christ.** Mercy because of our weakness and helplessness; and faithfulness because of our insincerity and unfaithfulness. How blessed that we have such an One to help and succour us, and to go in to God for us! We could not do without Him, as Israel could not do without their High Priest. In chapter 3:1, again, we read, "Wherefore, holy brethren, partakers of the heavenly calling (contrast to Israel's), consider the Apostle and High Priest of our confession, Christ Jesus; who was faithful to Him that appointed Him," etc. Here we are exhorted to "consider" Him. In chapter 12 we are to "consider" Him enduring the contradiction of sinners; but here He is at the right hand of the Father. As the Apostle He came out from the Father to us—the sent One of the Father; and as the High Priest He goes in to God for us. High Priest with God, and advocate with the Father (1 John 2:1).

In chapter 4:14, we see Him again as "a Great High Priest that is passed through (not into) the heavens." This no doubt refers to the Tabernacle with its Court, Holy Place, and Holiest, and Israel's priest passing within the veil; so Christ, our great mountain of strength, has passed into the highest glory for us; and we further read that He is "touched with the feeling of our infirmities." How blessed to think of an Omnipotent Priest, in the presence of God for us, who is "touched with the feeling of our infirmities"! He knows our weakness, and He knows our trials, for He has been tempted in all points like as we are, yet without sin. Therefore we can with boldness draw near to a Throne of Grace. If He were not there for us we could not draw near, and our prayers would not reach the Father's ear. But because of the value of His intercession we have liberty to come to a Throne of Grace, and find grace to help in time of need.

In Hebrews 5 the **priesthood of Christ is in contrast to Aaron's**: "Thou art a Priest for ever after the order of Melchisedec." And, in Hebrews 6:20, as forerunner He has entered for us within the veil, maintaining eternal intercession for us in resurrection glory. The whole of the 7th chapter, again, is in contrast to the priesthood of Aaron. In verse 11 it is Levitical and Melchisedec contrasted; in verse 14 the tribes Levi and Judah are contrasted; in verse 21 one was without an oath, the other with an oath. In verses 23 and 24 we see Aaron was not suffered to continue by reason of death; but this Man continueth ever, and because of this continuing "He is able to save to the uttermost (or evermore) those that come unto God by Him." Thus it is a chapter of contrasts. The old Aaronic priesthood connected with an earthly people, and the priesthood of Christ connected with a heavenly people.

In verses 26 and 27 we read, again, "For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifices, first for His own sins and then for the people's: for this He did once, when He offered up Himself." Thus we get in the Book of Hebrews, and in this chapter especially, the perfect, eternal, Melchisedec priesthood of the Lord Jesus Christ. The One who was here, as a man amongst men, yet the perfect man, is now up yonder in the presence of God for us. When here He knew what hunger, thirst, weariness, and sorrow were, therefore He is "touched with the feeling of our infirmities." Truly "such an High Priest becomes us." We need Him daily, hourly, as we walk through this defiled and defiling scene.

But having now glanced at His priesthood, perhaps we had better turn for a few moments to **the priesthood of all believers**.

In 1 Peter 2:5 we read, "Ye also, as living stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ." And again, in verse 9, we read, "But ye are a chosen generation, a royal priesthood." In these two Scriptures we see that all believers are priests—a "holy priesthood" and a "royal priesthood"—holy for worship, and royal to reign.

Aaron knew nothing about reigning, but our Great High Priest is waiting for the time when the Kingdoms of this world will become His, then we shall live and reign with Him. In the meantime we suffer with Him, but the reigning time is coming.

The Corinthian believers forgot their pilgrim character and position, and commenced to reign too soon; so the Apostle says, in 1 Corinthians 4:8, "Ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you." They had climbed into the judgment seat and commenced their reigning too soon; so the Apostle says, "I would to God ye did reign, that we also might reign with you"; but, unfortunately, he has to go on proving to them that his lot was suffering, not reigning; this would not be his portion until the millennium—and for this we wait. But although we suffer with a rejected Christ now, we may remember for our comfort that we are a "royal priesthood," and the time for reigning will come.

In the meantime, as a holy priesthood, we are to offer up spiritual sacrifices, acceptable to God by Jesus Christ. As the sons of Aaron were priests, and as such offered sacrifices daily before the Lord, so we are exhorted "to offer the sacrifice of praise to God continually." There is no such thing as a peculiar class of priests on earth now. The Aaronic order of priests has ceased, therefore **there are no priests on earth only in the sense in which all Christians are priests.** Any one claiming to be a priest in any other sense now must first prove that he is a son of Aaron—for the priesthood was strictly confined to his family (see Exodus 29, Numbers 17, etc.); then, if he proves this, and claims this priesthood, he puts himself on the other side of the Cross, and practically denies Christianity altogether. This is a solemn thing; yet what I have stated is perfectly true. There are no priests on earth now to offer sacrifices, except the general body of Christians, who are to offer the sacrifice of praise. We have one High Priest, who has gone into the heavens for us, and we need no other to come between our souls and God. To recognize any other order, who may by their dress and their titles claim to be priests, is to deny Christianity. Surely we are not prepared to do this, be-

loved ! Yet all this is involved in recognizing any other order of priests.

In Revelation 1:6 we read, "Unto Him that loveth us and washed us from our sins in His own blood ; and hath made us kings and priests unto God and His Father." And again, in Revelation 5:10, "And hast made us unto our God kings and priests, and we shall reign on the earth." Here unmistakeably we see the priesthood of all who have been redeemed by His blood, and there is now no other order. May the Lord enable us to enter into our privileges as priests, and keep the sacrifice of praise ascending. What honour He has conferred upon us, who were once unclean Gentile sinners, that we should now, through grace, be constituted priests to offer sacrifice to Him ! A higher position and privilege have we in this dispensation than Israel ever had. Not, of course, that we deserve it ; but in the purposes of God it is so.

Now we will go back to Exodus 28, and consider **the High Priest's garments of glory and beauty**. We notice that there were in all seven pieces. Five of them are spoken of in the 4th verse, and two in the 36th verse. In the description of them the ephod comes first. In verse 6 we read, "And they shall make the ephod of gold, of blue, and of purple, and of scarlet, and fine twined linen, with cunning work. It shall have the two shoulder pieces thereof joined at the two edges thereof ; and so it shall be joined together. And the curious girdle of the ephod, which is upon it, shall be of the same, according to the work thereof ; even of gold, of blue, and purple, and scarlet, and fine twined linen." The ephod was pre-eminently the priestly garment, the most important of all the garments worn, and all through the Old Testament was connected with the priestly house. In this description of it we at once see the heavenly character of the priest, for this ephod was of the same material as the gate of the Tabernacle, the door, and the vail, with the addition of gold being interwoven in the blue, purple, scarlet and fine twined linen. On turning to Exodus 39:3, we see "They did beat the gold into thin plates, and cut it into wires, to work it in the blue, and in the purple, and in the scarlet, and in the fine linen, with cunning work." This added Divine righteousness to the other colours already explained in speaking

of the vail. Divine righteousness was always interwoven with everything the Lord did down here; and it continues in His priestly work above.

We may now turn to a few Scriptures where **the ephod** is mentioned before going further with our chapter. In 1 Samuel 2:18 we read, "But Samuel ministered before the Lord, being a child, girded with a linen ephod." Here little Samuel the consecrated Nazarite, has commenced his priestly work, and wore the ephod. In verse 28, again, God speaks of having chosen Eli to wear the ephod before Him. And in 1 Samuel 22:18, "Fourscore and five persons that did wear a linen ephod" were put to death by Doeg, by the command of Saul. Again, in chapter 23:9, David sends for the ephod when he wanted to enquire of the Lord about his path, and by it God answered him. In chapter 30:7, David again seeks to know the mind of God in the same way. Thus we find the ephod inseparably connected with the priesthood, all through the Old Testament.

The shoulder pieces, the breastplate, and the girdle were attached to and connected with the ephod; and each of these things present to us precious typical teaching.

The girdle is the symbol of service. In the East, when a man girds himself it means for him either work or a journey; when he ungirds it means rest. In John 13 Jesus girded Himself with a towel for priestly service in washing His disciples' feet. In Revelation 1:13 He is again seen girded, in the midst of the seven golden candlesticks. In Ephesians 6:14 we find the girdle to be the first part of the Christian's armour: "Stand therefore having your loins girt about with truth." This is armour of God's providing; and the first part of it is a "girdle of truth." With truth our loins are to be girded, beloved. Jesus was thus girded all through His walk here; therefore when the enemy came to Him He could say, as in Psalms 17:1, "By the word of Thy lips I have kept Me from the paths of the destroyer." If we, as priests, have the girdle of truth tightly around our loins we need not fear the attacks of the enemy. But the precious truth of God is only a girdle to us when it holds us, not merely when we hold it. The truth needs to get hold of us, and hold us, then it is a girdle. "Wherewithal shall a young man cleanse his way? By taking heed thereto

according to Thy Word" (Psalms 119:9). But if our Bibles are neglected how can we be girt with truth? It is indeed sad to see the ignorance that prevails amongst most of the Lord's people. They do not know their Bibles; have seldom read them; therefore they are not girt. I advise you all to possess a good Bible of convenient size; not one that is a piece of furniture on the parlour table, but one that you can carry about with you; and don't be afraid to read, mark, learn, and inwardly digest its teaching.

When the Israelites ate their Passover supper, in Exodus 12, they had their loins girt, ready to depart. Thus should we eat our Passion supper, well girt and ready to go. In Isaiah 2:5, when Jesus comes again to set up the Kingdom, He is seen girt with righteousness; and in Luke 12:37, "When He returns from the wedding," He still girds Himself to serve. Oh! that we may have our loins girt, and be like unto men who wait for their Lord.

In 1 Peter 1:13 the girdle is connected with the mind: "Gird up the loins of your mind." This may suggest much to us, as to the kind of literature we are to read, and what our minds should be allowed to dwell on. They need to be girt up continually, and our mind set on things above, where Christ is at the right hand of God" (Colossians 3:1-2). Thus the priestly girdle we see was the symbol of service or warfare, activity in the things of God.

Next, the **two shoulder pieces** were worn on the ephod by Aaron. They were onyx stones, set in ouches of gold, upon which the names of the twelve tribes of Israel were written, according to their birth, and were worn on the shoulders by the High Priest when he went into the Holy Place. The shoulder, in Isaiah 9:6 and 22:22, is the place of government. In Deuteronomy 33:12 it is the place of strength; and in Luke 15:5 it is the place of safety. Thus Aaron bore on the place of government, strength, and safety the names of the twelve tribes when he went in as their High Priest to do the service of the Lord. The antitype of all this is perfectly true of us in Christ. The Good Shepherd, in Luke 15:5, placed the lost sheep on His shoulders rejoicing; and this the Lord has done with us. We may in ourselves, like the sheep, be very feeble; but on His shoulders we are in the place of government, strength, and safety. And not only

were the names of the twelve tribes carried into the presence of God on the shoulders of Aaron, they were again written, three in a row, on the precious stones of the breastplate. In verse 29 we read, "And Aaron shall bear the names of the children of Israel in **the breastplate of judgment** upon his heart, when he goeth in unto the Holy Place, for a memorial before the Lord continually." The heart is the seat of affection; and Aaron bore the twelve tribes on his heart every time he went into the Holy Place. Their names here were not in the same order as on the shoulders. Here we get the order of the camp, while on the shoulders it was the order of birth; but in both places each name was in a precious stone, and that precious stone was set in gold. How precious all this is! In their camps the twelve tribes were a race of murmurers, full of failure and often positive sin; but here they are presented before God in all the perfections of their Great High Priest—their "Mountain of Strength." In the precious stones their names would sparkle and shine; no light could be too strong for them; but apart from their priest a very dim light was more than their characters and behaviour could stand. And is it not so with us, beloved? In our priest we are perfect—complete in His completeness—and presented before God in all the value of His Person and work; but in our wilderness experience we are, alas! too much like the Israelites. But what a comfort for each Israelite to know that the name of his tribe was in the breastplate, and what an unspeakable comfort for us to know we are thus presented before God! What rest of heart, what perfect assurance it gives, to know that we are borne into the presence of God on the heart and shoulders of our High Priest! No light will be too strong for Him; and the time is soon coming when we shall, in resurrection, be "presented faultless before the presence of His glory, without blemish, in exceeding joy."

The breastplate was 10 inches square, and the precious stones were in four rows, three in a row, set in gold. In verse 30 **the Urim and Thummim** were placed in the breastplate; but what these two things are we are not able positively to prove. The words themselves signify "lights and perfections"; but whether these were distinct things, separate from the stones, or whether it was only a peculiar

light given to those stones, is not certain ; but in all probability this latter view is the correct one. In Leviticus 8:8, when Moses clothes Aaron in his robes, the stones are not mentioned ; but the Urim and Thummim are mentioned, and certainly the stones would not be left out of the breastplate. From the Scriptures where the Urim and Thummim are mentioned it is perfectly clear that through these Jehovah communicated His mind to the priest. In 1 Samuel 28:6, for instance, God refused to answer Saul either by dreams, by Urim, or Prophets. These were the three ways by which God made known His mind in the Old Testament, but He had left Saul on account of his disobedience, therefore He would not speak to him in any way. We cannot, therefore, say definitely what the Urim and Thummim are, but in all probability it was simply different shades of light on the stones themselves by which God communicated His mind to the Priest.

Next in the order of the garments of glory and beauty we have **the blue robe** (verses 31 to 35). This again sets forth the heavenly character of the priesthood, and the dignity of His rule. This part of the dress came below the ephod, as we see here on this painting ; and at the bottom of it we notice there were bells and pomegranates, in equal number, all round. The bells were of gold ; the heavenly sound of the priest would therefore be heard every step he took. The bell would represent testimony, and the pomegranate fruitfulness. We therefore get fruitfulness and testimony in equal proportion all round this blue robe. In our Great High Priest these two things were perfectly manifested and evenly balanced. Not sound without fruit, or fruit without testimony, but the two things, in equal proportion, all through His life. He was the "faithful and true witness," giving a clear and distinct testimony. He was also the fruitful vine, a tree planted by the water-side, bringing forth its fruit in season. May this be increasingly manifested in us, who are the Lord's priests now. There is much need to-day for the trumpet to give a certain sound, a clear, distinct, and faithful testimony. The very foundations of our faith are being denied on every side. Evil doctrine, like a mighty flood, is coming in upon us, getting worse and worse every year ; therefore there is much need

for a very clear sound on all foundation truths. If we wish to be really used of God we must be very clear in our testimony about the complete ruin of fallen nature. Man is described in God's Word as lost, unmendably bad, and utterly helpless. This we must be very clear about. God's testimony, too, concerning the **eternal punishment of the Christ rejecter** is little heard in our day. Much of the teaching is simply an apology for what God has written on these subjects, and an endeavour to prove that all will come out on the right side at last. The Fatherhood of God and the Brotherhood of Man are made to cover up and condone man's guilt and rebellion, and God's punishment of that guilt. If God and His salvation are eternal then punishment is eternal too, for the same word is used in speaking of them, therefore they must stand or fall together. In Matthew 25:46 we read, "And these shall go away into everlasting punishment: but the righteous into life eternal." The words "everlasting" and "eternal" are the same word in the original. If, therefore, it fails to express eternal punishment, it must also fail to convey to us the endlessness of life, of God, of the Spirit, and of salvation, for this same word (*aionios*) is used throughout. Punishment and salvation must therefore stand or fall together.

The Divinity of the Lord Jesus Christ is another foundation truth that needs at the present moment to be emphasised and sounded out clearly. **Unitarianism** is permeating and undermining this truth throughout Christendom. Christ is admitted to be a good man, a great teacher, and with some even a spirit medium; but His Divinity, His coequality with God, is denied. If our testimony is to be like the golden bell, clear and heavenly in its sound, we must begin with the very foundation truths of the Bible. We must "earnestly contend for the faith which was once for all delivered unto the saints" (Jude 3). We need not apologise for what God has written about man's ruin and the punishment of the lost, but speak it out clearly and faithfully, yet at the same time with a heart of compassion. May He energise us by His Spirit thus to tell out to the world what He has written, whether Modern Thought and Higher Criticism approve or frown.

The Thessalonian Christians sounded out the Word of the Lord, and their faith God-ward had spread abroad in every place, so that the Apostle needed not to say anything of them (1 Thessalonians 1). They were truly a model Church; and their faithfulness and zeal gave great joy to the Apostle.

But there is a great **difference between fruit and works**. In Galatians 5 it is the works of the flesh and the fruit of the Spirit. The energy of fallen nature in the works, and the new or Divine life manifesting itself in the fruit. The natural flow of the sap from the stem to the branches pushing off the old leaves of nature and bringing forth fruit. To bring forth fruit we have simply and only to abide in the vine. "The trees of the Lord are full of sap." But again we read, "Every tree which My Heavenly Father hath not planted shall be rooted up." This is very solemn for the mere professor who is not a tree of God's planting, and will therefore be cut down as a cumberer of the ground, or rooted up. May all of us present learn a lesson from the blue robe of the priest! Its heavenly character setting forth the heavenly character of the priesthood of Christ and of all believers, and the golden bells and pomegranates setting forth heavenly testimony and fruitfulness.

The **pomegranate** is found when opened to contain seeds in a red fluid. This is very suggestive, reminding us of the incorruptible seed, the Word of God, and the blood of the Lamb, as they are spoken of in 1 Peter 1:18-23. May this incorruptible seed, the Word of God, be dwelling richly within us, beloved; and may it be faithfully sounded out from us in this day of ever increasing declension and apostacy!

The other parts of the High Priest's dress are **the mitre of fine linen, and the golden plate** that was put on the forefront of the mitre, on which was inscribed "Holiness to the Lord." The mitre is distinctly connected all through Scripture with the priesthood. In Zechariah 3, Joshua the High Priest is seen clothed with filthy garments, standing before the Angel (the Lord), with Satan standing at his right hand to be his adversary. The Lord commands him to be stripped of his filthy garments, clothed and mitred, and starts him on his priestly work. This stripping and clothing

has taken place with all who are the Lord's priests now. The filthy garments have been taken off us—like the prodigal son—and the best robe and mitre have been put on. Thank God for the stripping, and thank God for the best robe.

The golden plate on the mitre was very significant. In the most prominent place, the forehead, "Holiness to the Lord" was written in gold. We read much about **the forehead in Scripture**. With King Uzziah we read of "leprosy in the forehead," which was a type of sin. In Jeremiah 3:3 we read of a "whore's forehead"—shamelessness. In Revelation 13 we read of "the mark of the beast (the anti-Christ) in the forehead," which represents the full development of lawlessness. All these are contrasts to Aaron. His was holiness on the forehead, and this is to be in the forefront of every child of God to-day—"Holiness to the Lord." Not merely one day in a week, but seven days in a week, and fifty-two weeks in a year—"Holiness to the Lord."

In Revelation 14:1 we read of a company who had "His Father's name written in their foreheads." And in Revelation 22:4 we read, "And they shall see His face, and His name shall be in their foreheads." This again is in contrast to the "mark of the beast" in the 13th chapter.

Aaron, we notice, was to have Holiness to the Lord on his forehead, that the children of Israel might be accepted before the Lord. In Exodus 28:38 we read, "And it shall 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 they may be accepted before the Lord." Thus Aaron became, by virtue of his office and garments, what Christ was intrinsically—Holiness to the Lord. A guilty people were presented before the Lord upon the shoulders, breast, and forehead of their High Priest. The antitype of all this is perfectly met for us, in the One who has entered the Holiest by His own blood—Jesus, our Great High Priest.

Now, having briefly looked at the garments for glory and beauty worn by Aaron, we will close by **a few more contrasts** from the Book of Hebrews.

In chapter 9:7, we notice Israel's priest entering the Holiest once a year with the blood of the sin offering, making atonement for himself as well as the people; but in verse 12 we see our High Priest entering by His own blood once for all, having obtained eternal redemption for us. Mighty contrast is this! He could claim an entrance into the Holiest by virtue of what He was in Himself; therefore He did not need atonement, but He made infinite atonement for His people. In chapter 10:1, we see the sacrifices offered by Israel's priest never did and never could put away sin; they were only saved on credit, their offerings pointing down to Him who was to "take away the first, that He might establish the second." In verses 11 and 12 we read, "And every priest standeth daily ministering, and offering often times the same sacrifices, which can never take away sins; but this Man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God." Aaron was standing daily continually offering and never done; but Jesus offered one sacrifice for sins for ever, and sat down. The fact of sitting down proved, in His case, that all was accomplished. Thank God this is so; nothing can be added to it, or taken from it. His sacrificial work is over; His priestly work will continue until we are all with Him, in the Father's house, with no more wilderness needs to be met. So be it, O Lord. Thou hast in infinite wisdom done it all; and we, through infinite grace, are the recipients of it. To Thyself be all the praise. Amen.

LECTURE X.

The Holiest, the Ark, and Mercy Seat.

SCRIPTURE READ : Ex. 25:10-22.

TO-NIGHT we reach our last lecture on the Tabernacle in the Wilderness. We have been permitted, through the Lord's goodness, during the past nine nights to journey together from one part to another, until we now reach the Holiest of all. Very much precious and important truth has been brought before us, revealing, like the various lights on a precious stone, some of the hidden beauties and excellencies of the Son of God. Truly we can say concerning the Tabernacle, "Every whit of it uttereth His glory." We have seen Him in our study of the subject from start to finish. The Church and other things have also been seen, but He has been prominent throughout. This is what we desired, and this is what we desire to see prominently all through our lives. The Christ of God in some of His varied beauties and excellencies manifested to this poor world.

The last time we were together we considered the altar of incense, the vail, and the pillars upon which the vail hung. We saw that the altar represented Christ, and that the ascending incense typified His priestly intercession for us in resurrection. We also saw that the praise and thanksgiving of the priestly house was represented in that incense ; and we went through some solemn scenes of judgment, recorded in Holy Writ for our warning, where the wrong kind of incense had been offered by two priests, the sons of Aaron ; and in the case of Korah and his company and King Uzziah incense had been offered presumptuously by those who were not priests. In all these cases judgment followed, because the command of God had been violated.

The vail we saw was a type of Christ as He is presented in the four Gospels. The four pillars stood on atonement money, and held up the vail that was to be rent in twain ; and the four Gospels present Christ in four different aspects,

yet each one presenting Him as rent, or cut off in the midst of His days. It was God who rent the vail, and it was He who put the Lord Jesus Christ to death. While He was smiting Jesus, for our sakes, on the hill called Calvary, outside the wall of Jerusalem, He was at the same time rending the vail of the Temple inside the city wall. He rent the vail in order that He might get out to us, in infinite grace, and save us. This He has done. We can therefore enter now with Christ **inside the vail into the Holiest of all.**

But in our study of the subject before us we must still remember that while the Tabernacle was standing the vail was unrent, therefore we have to go behind an unrent vail. This is ground which no Israelite ever trod except Moses and the High Priest. Moses could go in whenever God called him, for there God gave him commands for Aaron and the people; but Aaron could only go in, as we have before noticed, on the great day of atonement. Three Scriptures—Exodus 25:21-22, Numbers 7:89 and 17:4—prove that Moses communed with God inside the Holiest, and received from Him at all times instructions for the people. There He says, “I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.” Thus Moses would often be behind the vail in communion with God. In Numbers 7:89 we read, “When Moses was gone into the Tabernacle of the congregation to speak with Him, there he heard the voice of One speaking unto him from off the mercy seat that was upon the ark of the testimony.” Here Jehovah actually spake to Moses concerning His redeemed but disobedient people.

We wish now, dear friends, to take you in spirit on to this Holy ground behind the vail, to see what further we can learn there.

The Most Holy Place in size was a perfect cube—10 cubits every way. The sides were formed by the gold covered boards; the top was the blue, purple, scarlet, and fine twined linen covering; and the floor was the sand of the desert. The only furniture it contained was the ark, with its blood-stained mercy seat, and the cherubim on each end of the mercy seat. There was no light of nature in this

place. The sun did not shine into it; neither was there any lamp-stand to give light. God dwelt in the thick darkness; but by His presence this thick darkness would be turned into the brightest spot in the universe. "God is light, and in Him is no darkness at all"; therefore the light of His presence would fill the Holiest.

We commenced our study of the Tabernacle by quoting and emphasising the 8th verse of Exodus 25, and here we must have it again: "Let them make Me a Sanctuary, that I may dwell among them." This was God's house, and the blood-stained mercy seat on the ark was His Throne. Even with a redeemed people He could only dwell on the ground of atonement—a blood-stained mercy seat. He came out in grace and met Israel through their priests at the brazen altar, but the blood-stained mercy seat was His Throne. Therefore in the description of the Tabernacle God commenced with the ark in the Holiest; whereas we, having taken the opposite course, are just about to finish with it.

The description of the ark, mercy seat, and cherubim, with the three things put into the ark, is given in the Scripture we have read, Exodus 25:10-22. The ark was made of shittim-wood, covered over with gold inside and out; and the mercy seat was of pure gold, no wood in it; and the cherubim was also of pure gold, beaten out of the same piece as the mercy seat. This ark again typified Christ in His humanity and divinity; and the mercy seat sets Him forth as the propitiatory or meeting-place between God and the sinner. The size of the ark was about 4 feet 8 inches long by 2 feet 8 inches wide by 2 feet 8 inches deep. A large strong chest, covered with gold, and sprinkled with the blood of the sin offerings on the great day of atonement. We saw, when considering Leviticus 16, that it was sprinkled once upon the mercy seat and seven times before it with the blood of the bullock and the blood of the goat.

This ark had a wonderful history in this world, which we will briefly trace directly; and the One whom the ark typifies also had a wonderful history here. Before entering on this, however, we will consider the three things the ark contained, as they may perhaps help us to understand it better as a perfect type of Christ. The whole Tabernacle was really made for the ark—the ark was the centre; therefore as it



INSIDE THE HOLY PLACE,
with the Vail drawn aside to show the Most Holy Place.

See Lectures VII., VIII., and X.

was God's Throne, the centre of a redeemed people, everything connected with it is of the deepest importance.

We learn from Hebrews 9:4 that the ark contained three things, "the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant." We will consider them in the order here given. **The golden pot that had manna** comes first. This was laid up by Aaron, from instructions given by Moses, in Exodus 16:33-34. Manna was the food given by God to the Israelites during their long sojourn in the wilderness; and the laying up of a golden pot full of it was a testimony to the faithfulness of Jehovah in caring for them and feeding them during those forty years. In Exodus 16, the whole congregation of the people murmured against Moses and Aaron, and said, "Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full! for ye have brought us forth into this wilderness, to kill this whole assembly with hunger." Then said the Lord unto Moses, "Behold, I will rain bread from Heaven for you," etc. Thus we see here the people were in active rebellion against God when the first manna was given. They were murmuring against Moses and against God, saying, "Would to God we had died in Egypt." God had brought them into the wilderness, led them by the cloud, and they ought to have trusted to His care and faithfulness in providing for them. But their eye is off the Lord entirely, therefore they cannot trust Him. They are a congregation of murmurers. But, unfortunately, in this they are only a type of the Church of God to-day. Because the eye of faith is closed, communion not enjoyed, God's people now are a race of murmurers. How said that it should be so, beloved! How we ought to be humbled about it! God's mercies to us are new every morning; He has done us nothing but good; and not one thing hath failed of all that He has promised; and yet we, in blind unbelief, murmur against Him. What base ingratitude! What a return to give Him for all His mercy, grace, and love. We may marvel at Israel—at their blindness, faithlessness, and ingratitude—and yet follow in their steps. Such is the depravity of our fallen nature that it cannot appreciate the

goodness of our faithful God. Oh ! may we be humbled about this.

In Exodus 16:12 God said to Moses, "I have heard the murmurings of the children of Israel." And we may be quite sure, beloved, that the One who heard the murmurings of Israel hears our murmurings too ; this unlovely sound goes up into His holy ear continually. But we may be very thankful that their sin did not stop the manifestations of His grace. He sent the manna—the bread from Heaven—so man did eat angel's food. The pot laid up in the ark was therefore a testimony to His faithfulness. They had to gather the manna daily ; and if they gathered too much for one day, that which remained over bred worms and stank (verse 30) ; but this in the golden pot was preserved year after year.

The manna is a most precious type of Christ. It was sent down from Heaven, from the God they had sinned against, to a race of sinners ; and so was He. They did not ask for it, and certainly they did not deserve it ; neither did we. It came down in the rich grace of God, apart from their deservings, and so did Jesus Christ. They had nothing to do or pay for the manna, neither have we for the One so blessedly typified by it. The manna, too, came to where they were, and so did the Son of God ; He came to where we were, from the God we had so grievously sinned against. And further, it came in the night, during the darkness ; and it was thus Jesus Christ came to the world. Here, beloved, we have in this manna a sevenfold type of Christ. This was Israel's provision, their food for forty years, and Christ is the wilderness provision for His people from start to finish. We did not ask God to send His Son, and we certainly did not deserve such a sacrifice, but the God of all grace has thus acted for us. What have you done with His gift, friends ? Have you accepted Him ? or are you still like Israel "loathing this light bread" ? The acceptance of Christ by faith is your only possible hope of salvation ; if you therefore reject Him you are deliberately committing soul suicide. Be not so foolish, we pray you, but accept with heartfelt gratitude this wonderful provision of grace. Like the manna, you have nothing to do or to pay for it—simply receive it. "To them that received Him,

to them gave He power to become the sons of God, even to them that believe on His Name " (John 1:12). We do nothing for a gift, we accept it, and say, "Thank you." This you are to do with God's gift. He came right down to where you are, as the manna did to Israel. The good Samaritan had compassion on the wounded Jew, and went to him (Luke 10:33); and thus has the Son of God, our Good Samaritan, done with us. He found us wounded and helpless, but in grace He came down to save. And when He came into this world it was truly the world's night. He came down in the darkness to be our light, our food, our salvation. The manna sustained life in the Israelites, and Jesus Christ gives and sustains spiritual life in us. How perfect is this Divine fit of type and antitype! May our whole hearts go out in true thankfulness for it. The God of the manna is the God and Father of our Lord Jesus Christ, a God of infinite grace and love. Oh! that every one present may understand more of His wonderful and beautiful character as it is so strikingly presented in the gift of the manna to Israel!

But what will fallen man deserve if God's bountiful gift is rejected? Perhaps we are not capable of judging. As we cannot fully understand the magnitude of God's gift to this lost world, we cannot judge **what the man deserves who rejects that gift.** Supposing one of the small islands alongside New Zealand, now under the British flag, should take upon itself the responsibility of throwing off its allegiance; and to make their determination very clear they put to death all the British officials. Well, supposing further when this news reached England the Cabinet is called together, and they decide instead of war to send state men over to them to try and bring them to their senses. In due course these representatives of the Crown arrive, but instead of listening to their advice, and pleading for mercy, they put these statesmen to death. Now, supposing other statesmen, more honourable than the first, are sent, and they treat them in the same way! Then, once more, supposing the King and Parliament should decide to send the Prince of Wales to this small island to try and effect reconciliation, but when he arrives they say, "Lo, this is the heir, let us kill him, and the inheritance shall be ours!" What would

this small island deserve after all this ? Would they deserve to be putted on the back and to be told they had done valiantly ? No ! a thousand times no ! They would deserve to be swept off their island altogether. This, dear friends, is a little picture of what God has done for this world, and the treatment His servants and His Son have received in it. What does the world deserve now ! It deserves exactly what it will get at the hands of an Omnipotent God. The manna, then, we see was a most precious type of Christ, given in richest grace to a multitude of rebel sinners. The golden pot-full laid up before God was the permanent witness and testimony to His faithfulness in thus providing for them.

When Israel crossed the Jordan out of the wilderness into the promised land the manna ceased. We read in Joshua 5:11, " And they did eat **the old corn of the land** on the morrow after the Passover, unleavened cakes and parched corn in the selfsame day. And the manna ceased on the morrow after they had eaten of the old corn of the land ; neither had the children of Israel manna any more." The antitype of all this is true to us in Christ. In His humiliation He is the manna of the wilderness, and Christ risen is " the old corn of the land." While in the wilderness Israel had to gather the manna daily. More than sufficient for one day they could not gather, as it bred worms and stank. Neither can we lay up a store, or take in a spiritual meal to last a week or two. We must gather our manna daily, fresh from the Word of God, if we wish to keep strong in the Lord. May the Lord make our spiritual appetite so keen that we may hunger for the Word of God as our bodies hunger for the ordinary food ! If the appetite is good the Word will be easily digested, and will minister strength to us. But as there are things that disagree with us, and throw our natural digestive powers out of order, so also in things spiritual. There are many things that will give us spiritual indigestion, and cause us to loathe the manna. The newspapers may be allowed to do this ; so also will novels or light literature of any kind. We need to watch and regulate our diet, lest we get spiritual indigestion and refuse the provision God has made for us.

We must now leave the manna and look at the next thing

in the ark, namely, "**Aaron's rod that budded.**" In our last lecture we considered the 16th of Numbers, where Korah and his companions were visited with awful judgment for offering incense. They were Levites, and as such were permitted to do the work of the Sanctuary, but they grasped at the priesthood also, and for this sin judgment came upon them. In the next chapter, Number 17, twelve rods—a rod from each of the tribes—were laid up before the Lord, and during the night Aaron's rod budded, and blossomed, and brought forth almonds. By this miraculous thing Jehovah established the priesthood in the family of Aaron. Then, in verse 10, He charged Moses thus, "Bring Aaron's rod again before the Testimony, to be kept for a token against the rebels." Thus we see Aaron's rod was laid up in the ark as a testimony against the rebellion of Korah and his companions, and as a proof that priesthood belonged to the family of Aaron only.

Next we have in the ark **the two tables of the law.** The first two tables, written by the finger of God, were broken by Moses at the foot of Mount Sinai while Israel was worshipping the Golden Calf. He then had to take two more tables on to the top of the Mount; and on those Jehovah re-wrote the law. Moses then brought them down and put them safely in the ark, beneath a blood-stained mercy seat. He did not set them up in a prominent place in the camp, as is often done now, for the law, as we have before noticed, was the ministration of death; therefore the only safe place for the tables was beneath a blood-stained mercy seat. The naked law could only condemn the Israelites, and it can only condemn us, for we have again and again broken it; therefore it must, if we are to remain safe, be hidden in the ark. The ark is a type of Christ, and He said, in Psalms 40:8, "Thy law is within my heart." He was born under the law, and He kept it in every particular—it was laid up in His heart. Perfect antitype of the ark in the Tabernacle. Strange it is that people to-day should wish to put themselves beneath the ministration of death, when Christ came down from Heaven to save us from its curse by bearing that curse on the tree! The law cannot save, and it was never given to save—it can only condemn. The safe place for it is beneath the blood-stained mercy seat. We will now take

a brief glance at the history of the ark, where more of the teaching concerning it will be revealed.

We must ever remember it was God's Throne—whether on the sandy floor of the Tabernacle or the golden floor of the Temple; therefore God was with it wherever it went, and often manifesting His power in judgment.

During the forty years of the wanderings in the wilderness the ark was always in the Holiest, except for the brief time during their journeys from one part to another. When they reached the River Jordan the priests, bearing the ark, went on before the people; and we read in Joshua 4:7, "That the waters of Jordan were cut off before the ark of the covenant of the Lord; when it passed over Jordan, the waters of Jordan were cut off." **Here we see power with the ark** in the fact of the river of death being cut off before it. In verse 10 we read, "For the priests which bare the ark stood in the midst of Jordan until everything was finished." Doubtless typifying Him who stood firm in death at Calvary until everything was finished—yea, until a way was opened for us to go through dry shod.

Next we see, in Joshua 6, the ark carried around the city Jericho for seven days, until the walls of the city fell down before it. God was again with the ark, and the enemy fell before Him. But in 1 Samuel 4, during a time of great weakness and disobedience with Israel, the ark was brought from the Holy Place on to the field of battle. The battle went against Israel, because of their sin, and the two sons of Eli, the priest, were killed, and the ark of the Lord taken. For some time the ark was in the country of the Philistines, but God was with it, and it brought judgment to them wherever it went. In 1 Samuel 5 they put the ark of the Lord in the house of their god Dagon, and the next morning Dagon was on his face before the ark. They set him in his place again, but the next morning he was down again and broken to pieces. If Israel could not protect the ark God could, and Dagon must fall before Him.

After the ark had been with the Philistines seven months, executing judgment amongst them, they decide, in chapter 6, to send it back to the Israelites. In verse 13, while the men of Beth-shemesh were reaping their wheat harvest the ark is sent to them. They rejoiced to see it, and offered the

oxen that had brought the ark in burnt offering to the Lord, but alas ! they were not in a fit state to receive the ark ; for, in verse 19, they opened the lid, and looked into it, and 50,070 men were killed. **They had lifted up and turned aside a blood-stained mercy seat**, and looked upon the tables of the law, the ministration of death, and this is the result. What dreadful slaughter ! Over 50,000 killed for their disobedience in looking into the ark ! God was with the ark still, and Israel, as well as the Philistines, could not stand before Him.

How common is the sin of the men of Beth-shemesh to-day. It is quite the general thing with religious people now to turn aside the blood-stained mercy seat and say, " Lord, incline our hearts to keep this law." Men are still looking at the law instead of the blood of the slain Lamb. They want a religion of works instead of life through the blood. The blood speaks of life taken—" the life is in the blood "—and atonement through the death of another. And God says, " Without shedding of blood there is no remission." Yet notwithstanding these plain Scriptures most people wish to do without the blood if possible. It is not refined or polite to speak of salvation by blood ; therefore, like the men of Beth-shemesh, they look upon the law. Oh ! how foolish is all this ! Dear friends, if ever you are saved, if ever you get to Heaven, it will be through the blood of God's Lamb, for there is salvation nowhere else. Whether it be polite or not it is God's way, and our sins and His Holiness demand this way, and no other. Be warned, we pray you, by this solemn act of judgment, and do not try to turn aside a blood-stained mercy seat.

This mercy seat was of pure gold, and was really the lid of the ark, and it was always stained with the blood of the sin offerings. **The two cherubim**, beaten out of the same piece of gold as the mercy seat, stood one at each end, with their faces inward, looking down on the blood. The cherubim in all probability represent the Church, for we read in Hebrews 2:11, " For both He that sanctifieth and they who are sanctified are all of one ; for which cause He is not ashamed to call them brethren." This evidently refers to the mercy seat. As the cherubim and mercy seat were all of one piece, so Christ and the Church are one—the Sanctifier

and the sanctified. The cherubim therefore stood one at each end of the mercy seat, looking down on the blood of the sin offering. This is one of the attitudes of the Church to-day—looking on the blood.

As the cherubim were entirely of gold, and gold in the Tabernacle typifies Divine righteousness, they may also symbolise and express the executive righteousness of the Throne, especially as they stood over and above the mercy seat. If this be so, they remind us of the righteousness of that Throne finding complete satisfaction in the blood of atonement. In Genesis 3:24, after Adam and Eve had been driven out of the Garden of Eden, God placed cherubim to guard the tree of life, lest fallen man should eat of that tree and live for ever. Here the cherubim are evidently connected with Divine righteousness, and in all probability the same truth is expressed in the cherubim on the ark. And as their faces turned inward and looked down upon the blood-stained mercy seat, it probably sets forth the two-fold truth of Divine righteousness and the Church of God meeting, and finding complete and eternal satisfaction in the blood of atonement.

After the judgment on the men of Beth-shemesh we might look at **David's attempt to bring the ark to Jerusalem**, as recorded in 1 Chronicles 13. In verse 1 instead of consulting the Lord and His Word, David consulted his captains and men of war, with the result that a new cart was made to bring the ark to Jerusalem, instead of being carried by the Levites. On the journey the oxen stumbled, and Uzza, who drove them, put forth his hand to hold the ark; and we read, "The anger of the Lord was kindled against Uzza, and He smote him because he put his hand to the ark; and there he died before God." Israel in disobedience took the ark away from the Holy Place, and they found it a difficult matter to get it back again. David's mirth that day was turned into sorrow on the death of Uzza, therefore they turned aside and brought the ark to the house of Obed-edom. The ark never should have been on David's new cart; that was the wrong way to carry it; therefore judgment overtook them. In chapter 15 David is restored in soul, and appoints the Levites to carry the ark, and it is

brought up into the city of David with great joy. God had been with it in all its wanderings.

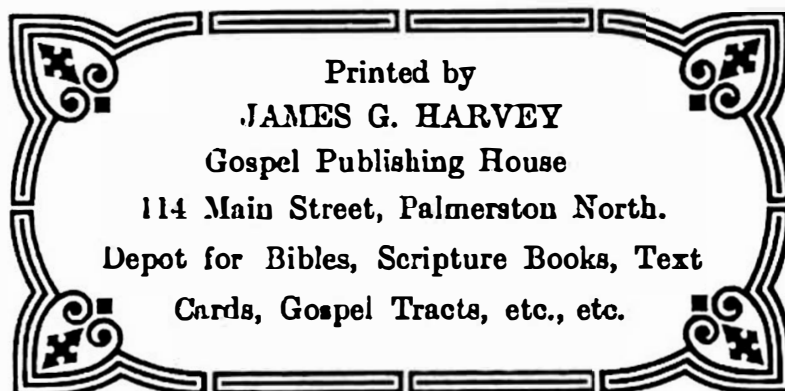
In 1 Kings 8:9, the ark is on the golden floor of Solomon's Temple, with nothing inside it but the tables of the law. And in verse 8 we notice the staves that had been used so long in carrying it are drawn out, for the wilderness journeyings are over. It has changed the sand of the desert for the golden floor, therefore the staves are unnecessary, and the pot of manna and Aaron's rod that budded are also removed. The temple floor proved a long resting-place for the ark; but where it is now we know not. We have no record of it being carried away to Babylon, so perhaps it may be somewhere hidden in Palestine yet. In the rock on which the Temple stood, below the floor of the Mosque of Omar, there is a sealed vault, which may contain some of Israel's ancient treasures. Sure we are of this, that He who preserved it so marvellously in the Scriptures we have looked at could take care of it when Jerusalem was destroyed. In all its journeyings no enemy could ever stand before it; and the God of the ark of the testimony lives still.

In Revelation 11:8, we have a wonderful Scripture, which I do not attempt to explain, "And the Temple of God was opened in heaven, and there was seen in His Temple the ark of His Testament." This is a future scene—after the Church is home, as seen in chapter 5—and it is the last time we see or read of the ark.

We have now, dear friends, briefly considered the ark of the testimony, what it was made of, and what it typified; its size, and what was put into it; and also a little of its history. God commenced with describing this; we, consistent with the course we have taken all through, finish with it. It was God's Throne, around which He gathered a redeemed people, and it has much precious teaching for us to-day. Before we part with it, may I once more direct the attention of any one present unsaved to the blood-stained mercy seat. It is just the same as we get it in the 3rd chapter of Romans; the same word and the same meaning. In verses 24 and 25 we read, "Being justified freely by His grace, through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation (or mercy seat) through faith in His blood." Jesus Christ is

the propitiation, the mercy seat, and in Him a Holy God and a guilty sinner may meet. Oh, that many such may meet God through these lectures on the Tabernacle ! Meet God in Christ. Here He can be a just God and a Saviour—He can righteously save all who really believe.

Now, dear friends, **we have reached the end** of our subject for the present. We commenced with the deliverance of the people from Egypt and their enemies ; we next considered the cloud and camp ; then the offerings and the Court ; and on from one thing to another until we reach to-night the Holiest of all, with the ark and mercy seat. We have not gone minutely into any one of the subjects dealt with ; but I trust enough has been said to give light upon, and interest in, a much-neglected portion of the Word of God. May the God of Israel bless the word spoken. May He cause it to live in your memories ; and may it prove to be food for all, young and old. And may those who have been utter strangers to it, and to the God who designed the Tabernacle, be brought to know Him, to yield themselves to Him, and experience the value of a blood-stained mercy seat. This is our heart's desire and prayer for all of you. Amen and Amen.



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