THE Tabernacle AND Its Teaching

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CHAPTER ONE

THE TABERNACLE AND ITS TEACHING

The deliverance of Israel from Egypt was the fruit of divine choice and power as well as promise to Abraham. In the first song they ever sang, consequent on seeing "the Egyptians dead upon the sea shore," we have the first mention of a "habitation" for Jehovah. Thus we read: "The Lord is my strength and song, and He is become my salvation; He is my God, and I will prepare Him a habitation; my father's God, and I will exalt Him" (Exod. 15:2).

Sheltered by blood of the passover night, saved by power as God's mighty hand brought them through the Red Sea, this host of redeemed slaves, by these words expressed not only the homage of their hearts, but also their sincere intention.

They seem to have forgotten all about this, as no more mention is made of a "habitation" for Jehovah until He intimates His desire to Moses to have one in their midst.

Their wilderness experience was not what they had anticipated, and hence their thoughts became concentrated on themselves.

During their encampment at the foot of Mount Sinai, they received the law from God in two ways,—verbally, and in "Tables of Stone," written by His "finger." The verbal communication was delivered to them by Moses, and afterwards written in a book and rehearsed to them. Thereupon they declared, "All that the Lord hath said will we do;" then they were sprinkled with the blood of their sacrifices, in token of covenant made with them concerning His words (Ex. 24:3, 8).

Moses is called to Mount Sinai, and is there for "forty days and forty nights," during which time he receives "the pattern of the tabernacle . . . and of all the instruments thereof" (Ex. 24:18; 25:9). Notice it was during this interval of Moses' absence that Israel broke the covenant made with them, "And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, 'Up, make us gods which shall go before us,'" etc. (Exod. 32:1, 4). They worshipped the "molten calf," exhibiting man's weakness and inability to keep

the law, and to avert divine judgment on the ground of it. This and the following chapters clearly shew, that if it had not been for the powerful intercession of Moses, "all of them would have been consumed in a moment" (33:5). His wise and unselfish words appeased the wrath of Jehovah, and secured His "Presence" with them.

The sin of Israel had not only caused Moses to break "the Tables of the Covenant beneath the mount," but also to judge them with terrible severity; it prevented him from giving them instructions regarding the tabernacle, and necessitated another forty days and forty nights for him on Mount Sinai, where he received the law a second time. Thus we are taught that sin incurs chastisement, hinders our own blessing, and retards the work of God. The words of the Lord to Moses on the mount on the first occasion were: "Speak unto the children of Israel, that they bring Me an offering; of every man that giveth it willingly with the heart ye shall take my offering" (Exod. 25:2). The response to this appeal was full and spontaneous, they willingly brought those things that were required for the work of the tabernacle, until Moses restrained them from bringing (Exod. 36:7). We read of the offerers that "everyone whose heart stirred him up, and every one whom His spirit made willing," men and women, brought their bracelets, earrings, rings, tablets and jewels of gold; the "wisehearted" women spun linen and goats' hair; the rulers brought onyx stones, spices and oil. "God loveth a cheerful giver" (2 Cor. 9:7). The Lord's people are exhorted to give to the poor saints (2 Cor. 8 and 9), and to those engaged in the Lord's work (3 John 6:8; Gal. 16:6).

The Lord adds in Exodus 25, verse 8, "And let them make me a sanctuary; that I may dwell among them." God had not hitherto dwelt with man, not even with Adam and Eve in their original state of innocence. He appeared to Abraham, Isaac, and Jacob, but did not dwell with them, nor with Moses when He appeared to him" in a flame of fire out of the midst of a bush." He afterwards conducted His people from Egypt to Mount Sinai, but had no dwelling place among them. We read in chapter thirty-three of the Lord descending in the cloudy pillar and talking with Moses "at the door of the tabernacle of the congregation." (This appears to have been a tent expressly used for ascertaining the Lord's mind on matters of importance) but He did not dwell in it.

It was not until Moses had made "a tabernacle according to the pattern shewn him on the mount (Exod. 25:9), that "the Glory of the Lord filled the tabernacle" (Exod. 40:33, 35). The descent and location of the Divine

Glory in the tabernacle indicated the grace, condescension and love of Jehovah. His loving heart yearned over His people, and hence, He desired a dwelling place in their midst. His presence demands the utmost vigilance and care; He does not act as a tyrant towards His people, but He wishes them to conduct themselves agreeably to the measure in which He has revealed Himself (Psalm 89:7).

Jehovah's second dwelling place was the house built by Solomon, "and the glory of the Lord filled the house" (2 Chron. 7:3). The antithesis of this is seen in the tenth and eleventh chapters of Ezekiel, where we read about "the glory of the Lord" departing "from the house" and "going up from the midst of the city." The sin of Israel caused the Lord to withdraw His "presence." Here we have another picture of human folly and wickedness.

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

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

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

The closing chapters of Ezekiel points out that the

house that is yet to be built at Jerusalem will be filled with "the glory of the Lord" (43:1, 5), but Rev. 21 teaches us that the Church (as a tabernacle) will, on the New Earth, be the eternal dwelling place of God; and all the other saints will be around it, as the Israelites were, in the wilderness around the tabernacle. Seven words simply declare the mighty work of Creation, "God created the heaven and the earth" (Gen. 1:1), and less than the first two chapters of the Bible tells us of the wonderful work of restoration of the original creation, (after it had passed through some awful catastrophe, causing it to become "waste and void") to be man's abode, yet about thirteen chapters in Exodus alone are devoted to the tabernacle, shewing the importance of our theme.

CHAPTER TWO

THE ARK

This is the first vessel the Lord describes, and the most important of all the vessels, and the only one that occupied "the holiest of all" and the last reached by the approaching worshipper—the first and the last. God begins inside and works to the outside. He begins with Christ. Christ the center. Christ the pivot of life. Christ the foremost figure, Christ all in all. It is only through Christ that God can have dealings with man.

The ark was called the ark of God—the ark of the covenant, the ark of testimony. It was made of shittim wood, (the imperishable acacia wood of the desert) and was overlaid with pure gold, within and without. These two materials typify the manhood and deity of Christ, the shittim wood setting forth His humanity; the pure gold, His deity.

Christ is both God and man "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1). "And the Word was made flesh and dwelt among us" (John 1:14). God He ever was in ages past, God He was when here on earth as man, and God He ever will be in the ages to come. He became man at His incarnation, but in becoming man He did not cease to be God. In connection with His humanity it is very interesting and instructive, also a stimulus to faith to compare the following Scriptures.

Gen. 3:15 with Matt. 1:18; Isaiah 7:14 with Matt. 1:22, 23; Gen. 12:7 with Gal. 3:16; Gen. 49:10 with Heb. 7:14 and Rev. 5:5, for in those passages we have the promises and their fulfilment, and we see that the Lord Jesus is the Woman's Seed; born of a virgin; of the line of Abraham; the tribe of Judah, and of the house of David.

His humanity was expressed at Jacob's well "Jesus therefore being wearied with His journey sat thus on the well" (John 4:6); at the cave of Lazarus, where "Jesus wept" (John 11:5), also in the garden where "His sweat was as it were great drops of blood falling down to the ground" (Luke 22:44) and on the cross where He said "I thirst" (John 19:28).

His deity is set forth all through the scripture. He is called God. He is represented as performing works possible only to Deity. The attributes of God are ascribed to

Him,—omniscience, omnipotence, omnipresence, infinite wisdom, immaculate purity, unbounded goodness, and unchanging truth, John 2:24, John 10:15, John 10:28, Matt. 18:20, Heb. 7:26, Rev. 1:8; 11:17; Heb. 13:8, Col. 2:3.

Christ is not a manifestation of God, but God manifest in the flesh. "Who is the image of the invisible God, the firstborn of every creature; for by Him were all things created, that are in Heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers, all things were created by Him, and for Him; And He is before all things, and by Him all things consist. And He is the head of the body, the Church: who is the beginning, the firstborn from the dead; that in all things He might have pre-eminence. For it pleased the Father that in Him should all **fullness** dwell;" (Coloss. 1:15, 19). This passage antidates time and speaks of the dateless past. In Christ all the proper and incommunicable attributes of Deity are centered. The fulness of the Godhead dwelleth bodily in Him. Bishop Nicholson says "that is one of the greatest passages in the New Testament and as a Christological statement it has scarcely an equal, certainly no superior." Here it seems we have reached a point beyond which it is impossible to go, for our poor finite mind fails and we can only worship and adore.

He is not a Christian who denies the deity of Christ,—he is anti-Christian. The denial of His deity has caused much of the present drift and apostacy in the religious systems of today. Many men are ministering today without a message, they have prostituted the Gospel and perverted the truth, because the Christ of modern theology is but an evaporation. When we turn our eyes to the Roman Catholic Church we find they have gone to the other extreme, and as Ibid says, "Rome deifies the creature and thus defies the Creator."

The "Crown of Gold" encircling the ark pointed to the glorification of Christ at the right hand of God, by which we are shewn that it was Jehovah's intention that Christ the God-man should be exalted. We read in Phillip 2:9 "Wherefore God also hath highly exalted Him and given Him a name which is above every name." **The staves** were made of the same material as the ark, and were used for journeying purposes and may figure the pilgrim character of Christ on earth. He had no abiding place here,—a borrowed cradle; a borrowed ass; a borrowed cross, and a borrowed tomb, was his portion. He had not the experience of a dweller on earth, but that of a perfect pilgrim; both His words and His ways plainly declared that He was journeying to the place whence He had come. God would teach His people that they

are still in the wilderness, and our attitude should be that of pilgrims and strangers.

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

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

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

One of the special offices of the ark was to guard and preserve what was in it, taking us back to the ark Noah was commanded to make, and the ark Moses was placed in by his mother. Before the ark reached Caanan there were three things put into it. The Tables of the Covenant, the golden pot that had Manna, and Aaron's rod that budded (Heb. 9:4).

The tables of the Covenant were also called the "tables of testimony" and they replaced the first ones that were broken by Moses and never reached the ark, where alone they could be kept. This leads us to Him who said "I delight to do Thy will, O God, yea Thy law is within my heart" (Psalm 40:8); "Thy word have I hid in my heart" (Psalm 119:11). He was the only one that kept the law, His perfect life magnified it and made it honourable. It is necessary here to point out that Christ did not keep the law for the believer, but that He kept the law for Himself, in order that He, the just and righteous One, might die for us, the unjust. Had he not kept the law, His death on the cross would have been useless in saving the sinner. It would be well to add that the expression "the ark of the testimony" refers exclusively to Christ, and not any company of believers, who sometimes, either through ignorance or arrogance, claim "the ark of the testimony is with US."

CHAPTER THREE

"THE GOLDEN POT THAT HAD MANNA" (Heb. 9:4)

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

The manna speaks of Christ, God's gift, the true bread from heaven, feeding and sustaining His people in their wilderness circumstances. "For the bread of God is He which **cometh down from Heaven,** and giveth life unto the world" (John 6:33). "**I am the bread of life**" (V. 48). "Your fathers did eat manna in the wilderness, and are dead" (V. 49). "I am the living bread which came down from the heaven; if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world" (V. 51).

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

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

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

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

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

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

Christians are suffering in this age of "hustle," for there never was a time, perhaps, when the Bible was read less than it is today. Bunyan wrote on the fly leaf of his Bible, "Sin will keep you from this book, or this book will keep you from sin. Next to endearing Christ, I would wish to endear the Bible to God's people, for the **living** word is endeared by the **written** word. The lazy Christian gets but little manna, and, as a consequence, is unsatisfied in his soul, and unsatisfactory, often, in his walk. May God help us to profit by the wilderness experiences of His ancient people!

What the people **despised**, God **treasured** up. The pot of manna was intended to remind the "seed of Israel" of the kind of food their fathers had received from God in the wilderness. When the wilderness was passed, the manna ceased, and they fed on the "old corn of the land," and, bless God, when our journey on earth is done, we shall feed upon "the hidden manna" (Rev. 2:17), Christ in glory, ever remembering His life of humiliation, as set forth by the "manna," and God's gracious provision for us in the wilderness.

"AARON'S ROD THAT BUDDED" (Heb. 9:4)

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

morning to have brought forth buds, and bloomed blossoms and yielded almonds, whereas the other rods were lifeless and dry.

Here we have, not only "death," but "resurrection" also. The almond tree is the first tree in Palestine to bloom, coming out of the death of winter, and this surely points to the fact that the priesthood of Christ is founded on His death and resurrection, and, while His people are in the wilderness, His priestly work will continue. "Declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Rom. 1:4). In the dignity of that office, we see Him "on the right hand of the throne of the majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man" (Heb. 8:1, 2).

The saints of this age are wonderfully privileged, for **ALL believers are priests** (1 Pet. 2:9), but we are afraid that the office is not being exercised as it should be.

CHAPTER FOUR

THE MERCY SEAT—Exodus 37:6.

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

Once every year on the "day of atonement" (Lev. 16) two goats were brought before the Lord, lots were cast upon them, one lot for the Lord and the other lot for the scapegoat. The goat upon which the Lord's lot fell was killed for a sin offering, and the blood taken within the veil by Aaron and sprinkled with his finger once upon the mercy seat eastward and seven times before it. Once was enough for the eye of God, and the sevenfold sprinkling foreshadowed the perfect atonement of Christ. The word atonement in the A. V. Old Testament, signifying "cover," "to cover," and "covering," in relation to the effect of the Levitical offering upon the sins of the offerer. The second part of Aaron's work on the day of atonement was to lay both his hands upon the head of the live goat and confess over him all the iniquities, transgressions and sins of the children of Israel, sending him away by the hand of a fit man into the wilderness. This is typical of the Godward and manward aspects of Christ's death on the cross. His death not only met all the requirements of God with regard to sin (John 1:29), but also put away our sins that He might bring us to God (1 Peter 2:24 and 3:18).

The word "propitiation" occurs in the A. V. New Testament but three times and is the same word as that used in Exodus for "mercy seat." We read in Romans 3:25, "Whom God hath set forth to be a propitiation (mercy seat) through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." This has no reference to the sins committed by the believer before he

came to Christ but the sins done under the old economy before Christ came. All the sacrifices under the law did not take away sins; their blood could not meet the requirements of infinite justice, yet all the saints before Christ died in faith (Heb. 11:13) and departed in a state of peace. J. N. D. says, "Eternal life, although received now, was in possession and enjoyment according to God's purposes on the other side of the cross." Was God unrighteous in passing over their sins? Not at all. It was in view of the propitiatory work of His Son that He thus distinguished them from the wicked. Christ as "Propitiation" was the perfect vindication of God's holiness. His blood declared God's righteousness. First, with regard to the passing over of sins before the cross, and secondly, with regard to the justification of all who now believe on Him. We read in John's first epistle "And he is the propitiation for our sins; and not for our's only, but also for . . . the whole world (1 John 2:2). The italicised words "the sins of" should be omitted. The meaning of the passage is that Christ is the mercy seat, or made atonement for the **sins of all believers,** and for the **sin** of the whole world. Again we read, "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins" (1 John 4:10). Here we see that Christ as "propitiation" for our sins is the perfect expression of God's love to us. God Himself provided the mercy seat and sent the eternal object of His perfect love to make atonement for our sins. The law expresses His holiness —the cross expresses His love.

Christ is the propitiation, mercy seat, throne of grace, because He is the meeting place between a Holy God and a sinful but believing people, and the propitiator.

The word "mercy seat" in Heb. 9:5 is the same Greek word as "propitiation." Notice also two other New Testament passages, "I will be merciful (propitious)" (Heb. 8:12). "God be merciful (propitiated) to me a sinner" (Luke 18:13). God's mercy must be on a righteous basis and can only be shown through Christ on the ground of atonement. "Mercy and truth are met together; righteousness and peace have kissed each other" (Psalm 85:9).

THE CHERUBIMS—Ex. 37:7.

The mercy seat and cherubims were of one solid piece of wrought or beaten gold, and they formed the extension of the mercy seat from either end. These two cherubims faced each other, looking towards the mercy seat,

and their wings canopied it. Cherubims, angelic creatures, are first mentioned in the last verse of Genesis 3, where they are seen with the flaming sword as the guardians of the tree of life, and represent the executive judgment of God. That sword has since found its sheath in the bosom of the Shepherd (Zech. 13:7) on Calvary's cross, and is no longer seen. The direction of their faces above the mercy seat indicated that the judgment of Jehovah upon Israel was averted by a blood sprinkled mercy seat and His presence between them based on atonement. The mercy seat was the meeting place between God and man, "There will I meet with you," as well as that of communion and authority. Moses had access to it at all times to receive instructions regarding Israel and enjoy the profound blessedness of communion with Jehovah (Numbers 7:89). The outstretched wings possibly speak of the protection of a Holy God afforded to those redeemed by blood.

CHAPTER FIVE

THE TABLE AND THE SHEWBREAD. (Exodus 25:23:30)

We now leave the holiest of all and enter into the Holy place. The first thing described is the table of shittim wood, overlaid with pure gold; the combination setting forth again the Deity and Humanity of Christ. These two component parts of His wondrous Person are fully demonstrated in the Gospels.

This is the first time the word table is mentioned in the scriptures. Now what is a table for? To support and bear up from the earth what is placed upon it. And what was placed on this one? Bread-shew or exhibition bread. In Lev. 24:5-9 we read "Thou shalt take fine flour and bake twelve cakes thereof; two tenth deals shall be in one cake, and thou shalt set them in two rows, six in a row, upon the pure table **before the Lord.** And thou shalt put pure frankincense upon each row, that it may be on the bread for a memorial, even an offering made by fire **unto the Lord.**. Every sabbath day he shall set it in order before the Lord continually . . it shall be Aaron's and his sons, and they shall eat it in the holy place." No doubt the twelve loaves refer to the twelve tribes of Israel—God's people, here presented to Him as cakes or loaves—My bread (Num. 28:2). It will also be readily admitted that Christ is here seen as the representative of the twelve tribes before God, for this view is developed in Matthew's Gospel where His Jewish relationships are pre-eminently set forth **"Out of Egypt"** have I called my son (Chap. 2:15). Chapter four he is in the **wilderness** forty days and forty nights, answering to Israel's forty years in the wilderness, and in Chapter seventeen He is on the **Mount of Glory;** thus we have set before us the ancient journey from Egypt to the promised land. The contrast to the past will instantly be seen. Israel failed almost every step of the journey, but Christ conceived holy, continued holy, and offered Himself without spot to God. He represented Israel on the cross as well as the Gentiles (John 11:50-52) and in virtue of His death all Israel will be saved and made righteous (Rom. 11: 26:Isaiah 60:21). That is the House of Judah and of Israel will be re-gathered, restored to their own land and re-united under Christ. **This period of their** unity, strength and blessedness dur-

ing the sway of their own Messiah is doubtless foreshadowed by the twelve cakes upon the table before the Lord. Other precious lessons can be seen here. Christ risen and glorified is the Table, and as such He supports His people. The bread speaking of the oneness of saints with Him, nourished and sustained in the sanctuary by the bread of God in the sanctuary, not the wilderness, for we have already seen that the "Manna" was for the wilderness journey. Here it is only the priests that could eat of the cakes. Outside—in the Camp, murmuring and sinning. Inside—in the sanctuary, they are presented in connection with the priest—with Christ, what a difference.

Notice! twelve is the number of Administration. We have three different presentations of God's people. The twelve names of the twelve tribes were graven on the twelve precious stones of the High Priest's breastplate, also on the two onyx stones on his shoulders, six on each; thus they were ever borne by the priest before the Lord, on his heart the place of affection, and on his shoulders, the place of strength, but they were on the table also, the place of satisfaction.

All the saints of this age are priests and it is sweet to see that God has all his people in view. In Peter's first epistle we are called "a peculiar people," which does not mean eccentric or strange, but that we are God's own property, a people particularly His own, and He wants us "a royal priesthood" to feed on Christ, so that we shall be strong in Him and grow like Him. If our hearts are occupied with Him we shall be nourished and filled: yea, "abundantly satisfied" (Psalm 36, 8). The cakes were eaten in the holy place, and in order to have a relish for Christ we must be in fellowship with Him. When communion is interrupted we have not the same spritual appetite. Every Sabbath was the time for assembling at the table and only priests partook of the bread, speaking to us of the Lord's Table on Lord's day for the Lord's people. (Acts 20, 7) but as we gather there, we do not see twelve loaves, but one, setting forth the saints in unity as the body of Christ, and by partaking of the one loaf we own that we, with all Christians are one body. (I Cor. 10, 17). It is not our table and it is a serious thing to deny anyone who belongs to Christ the joy of remembering the Lord in the breaking of bread without grave and sufficient reasons. The grounds of rejection or exclusion are sufficiently clear in Scripture. To take any other ground is to deny the authority of the Lord Jesus Christ.

CHAPTER SIX

The Candlestick (Ex. 25, 31, 40.)

The Candlestick comes next in order, for we need light as well as food and we have both in Christ. It is almost impossible to study the Spiritual teaching of the Tabernacle without being convinced of the fundamental truth of Christ's Deity; for every vessel speaks of this. The Candlestick (properly a lampstand) points to Him as the Eternal Light which in due time shone amid the darkness of this world; but alas! "the darkness comprehended it not." Its bright and life-giving beams were lost upon it until finally it returned to its native sphere, for really the candlestick is a type of Christ risen; not here as the light of the world. He was that when on earth. As long as He was in the world He was the Light of the World. If men had believed in the light they would have become "Children of Light" (John 12, 35 and 36), but they did not, therefore, darkness came upon them.

The sinner is not only in darkness, but is darkness itself (Eph. 5, 8) and when he refuses the light judicial darkness follows. (Rom. 11, 8-10, 22). He that walketh in darkness knoweth not whither he goeth." Not so, however, as to the children of God, for to follow Christ is not to walk in darkness (John 8, 12).

It may also be said that **Light** is knowledge and darkness is ignorance. "For God who commanded the light to shine out of darkness, hath shined in our hearts to give **the light of the knowledge** of the glory of God in the face of Jesus Christ" (2 Cor. 4, 6). Again "having the understanding darkened, being alienated from the life of God through the **ignorance** that is in them, because of the blindness of their heart" (Eph. 4, 18). The sinner is said to **"sit in darkness"** (Matt. 4, 16), **"walk in it"** (John 12, 35) **"love it"** (John 3, 19), and is destined to be **in it forever** (Jude 13).

The Candlestick was made of pure gold and weighed 114 pounds and was worth about $29,000—thus weighty and valuable. No measurement is given for its size and we read "For He whom God hath sent speaketh the words of God; for God giveth not the Spirit by measure unto Him." (John 3, 34).

There was the center shaft, with three branches going out on each side. All were ornamented with bowls and knobs and flowers of the almond tree—all one beaten work. The truth rests upon a divine platform, the testimony is of divine power, and of divine things. There was no extinguisher provided for the candlestick. God would ever give to His people the light they need—there is no withdrawal of that at any time.

The candlestick was formed from the talent of Gold by beating—how many blows of the hammer were needed before it assumed its beautiful shape! So Christ reached His present place at the right hand of God through suffering and death, the pure gold setting forth divine righteous effected at the Cross.

While the shaft is typical of Christ, the branches may be viewed as typical of the Church (Rev. 1:12,20). We are told that they proceeded out of the candlestick (they were not fastened, so could not drop off—by which it will readily be seen that there is no idea of a falling away doctrine,) illustrating the blessed doctrine set forth in the new testament of the Church's union with Christ (1 Cor. 12, 12). This union is formed by the Holy Spirit and is therefore indissoluble. The failure and unfaithfulness of the Church does not affect its union with Christ. A well known picture of this union is given in Gen. 2. Adam sleeps a deep sleep during which one of his ribs is removed and formed into Eve (V. 21, 22). On being brought to him he exclaims, "This is now bone of my bones and flesh of my flesh," but Eve was seen by God before her formation when in Adam's side, as the Church was chosen in Christ before the foundation of the world (Eph. 1, 4). So with the mystical body of Christ, "For we are members of His body, His flesh and His bones" (Eph. 5, 30). Adam's deep sleep was a type of Christ's death, and Eve a type of the Church which is the blessed fruit of that death: the two are one. "For both He that sanctifieth and they who are sanctified are all for one" (Heb. 2, 11). Also "For by one spirit are all baptized into one body whether we be Jews or Gentiles, whether we be bond or free." (1 Cor. 12, 13).

The three branches on each of the sides of the stem may have reference to the gifts in the Church.

The Evangelist whose field is the world is seen in the largest stem, his work is to tell out the good news to all (Matt. 28, 19). Souls are saved and then commences the work of the Pastor; he seeks to care for the tender lambs and feeds the flock. His sphere of service is not so ex-

tensive as the evangelist—just as the second branch in the candlestick is not so long as the one at the bottom. Next we have the **teacher** who is given by Christ to the Church, and fitted by the Holy Spirit to teach and instruct those who are gathered together; the sphere being even more limited than the Pastor. This brings us to the top most branch. Each gift is just as important as the other for each receive their own special line of service from an ascended Lord. On each branch of the Candlestick there were **three bowls** made like unto almonds and underneath each pair of branches was a knop. The **knop** or bud may speak of His incarnation—the flower the zenith of His manhood—the bowl like unto almonds, the Divine fruit He bore to God in resurrection. **Three** speaks of that which is Divine, **four** of that which is of the earth, and seven His perfection displayed completely while here.

We must carefully distinguish between the Candlestick and the Light; the Candlestick is the light bearer, the light fed by the Oil is a type of the work and testimony of the Holy Ghost founded upon the atoning work of Christ. As we have seen the **light** was expressed by Christ through the Wick of His humanity and now the "seven lamps" express the perfection of the Spirit's light. The "beaten shaft" with which those seven lamps were connected expressed in the same way Christ as the foundation of all the Spirit's action.

Ex. 25-37 and numbers 8, 2-3, tell us "The seven lamps shall give light over against the candlestick," that is they did not throw their light upon themselves, but the beaten shaft that sustained them. Thus typifying that the grand work of the Holy Spirit in all His operations is to bear witness to and glorify the person of Christ. "He shall glorify me, for He shall receive of mine, and shall shew it unto you" (John 16, 14).

The Blessed Eternal Spirit delighted to honour, magnify and reveal Christ in all His grace and glory to the hearts of His followers. He shines over against Him, ever displaying the beauties and glories of His divine person.

The **Oil** which was used was olive oil and was procurred from the beaten olive (Lev. 24, 2). The Holy Spirit was not given until Christ was glorified, hence Christ must be bruised and put to death before this precious gift could be ours.

The Golden Tongs were used for stirring up the wick. Peter used their antitype when he wrote his second epistle (2 Peter 3, 1).

The Snuffers were used for "trimming the lamps." It was necessary to remove the snuff in order that the light might shine properly. Paul used the snuffers when he wrote to the Corinthians (1 Cor. 3, 3 and 1 Cor. 11, 17-34).

It was the work of Aaron to trim and keep the lamps burning continually (Lev. 24, 2, 4). The Lord Jesus continues to exert Himself toward His people, seeking to remove by His Word, through the Holy Spirit, every hindrance to the manifestation of the Light. Though the sealing of the Spirit had no repetition (Eph. 4, 30), yet there requires to be the constant removal of everything offensive to His presence and power.

There was no window to the Sanctuary; no external light was needed. In the holiest the shekinah of Glory lightened all, and in the Holy place the candlestick with its seven lamps constituted the light.

How it leads our thoughts on to the City that "hath no need of the sun, neither of the moon to shine in it; for the Glory of God doth lighten it, and the Lamb is the light thereof" (Rev. 21, 23).

CHAPTER SEVEN

The Curtains and Coverings of the Tabernacle (Exod. 26:1-14).

The first set of curtains were of **fine twined linen**; and blue, and purple and scarlet with cherubims of cunning work. They formed the ceiling of the sanctuary and covered the boards, and could only be seen from within, and was **the** tabernacle. God's dwelling place. There were ten curtains, made up in fives and the two sets were joined together by fifty loops of blue and fifty taches of gold.

The colours typify different aspects of the person of Christ. The **fine twined linen** indicates His righteous character, and spotless humanity. In Rev. 19:8 we read, "for the fine linen is the righteousness of the saints (N. T.) The prophet Jeremiah refers to Him as a "righteous branch" (33:5). The Centurion said, "Certainly this was a righteous man" (Luke 23:47). And in 1 John 2:1 we read "If any man sin we have an advocate with the Father **Jesus Christ the righteous.**" The work of the Holy Spirit in the world today is to convince men of the righteousness of Christ. (John 16:7-10). And the resurrection and exaltation of the Lord Jesus at the right hand of God is the indisputable proof of His righteousness.

Blue is the heavenly colour, setting forth His heavenly character. None who preceeded Him had this character, not even John the Baptist of whom it is said, "There was a man sent from God whose name was John" (John 1:6). Only Christ could say "No man hath ascended up to heaven, but He that came **down from heaven** even the Son of Man which is in heaven" (John 3:13).

Purple is the royal colour, being a combination of blue and scarlet and is the emblem of heavenly and earthly glory combined. Jesus was **born** King of the Jews, but His royal glory was not manifested, and Zion spat in His face, buffeted Him, and put Him to death, but God raised Him from the dead and gave Him the highest place in heaven. Soon His royal glory will be seen when He shall reign as King of Kings, and rule as Lord of Lords (Heb. 19:16).

Scarlet points to His earthly glory and is the kingly colour. The earth was the scene of His rejection and death, and at the present time the Lord Jesus is rejected by Jew

and Gentile, but it will yet be the scene of His glory, for we read in Numbers 14, 21: "But as truly as I live, all the earth shall be filled with the glory of the Lord."

"And the Lord shall be **King over all the earth:** in that day shall there be one Lord, and His name one." (Mich. 14:9).

These colours representing the person of Christ are set before us in the four Gospels:

Matthew tells us that the soldiers put on Him "a **scarlet** robe. (Matt. 27:27).

Mark says that the soldiers "clothed Him with **purple.**" (Mark 15:17).

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

John presents Christ as the heavenly man and right through his Gospel we see the true **Blue.**

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

The length of each curtain was "eight and twenty cubits" and the breadth "four cubits." Seven times four—28. The number **seven** denotes perfection. **Four** speaks of that which is universal on earth (Rev. 7:1). From this we gather that those glories of Christ, typified by the different colours of the curtains, will yet be displayed in perfection on earth.

Ten curtains may indicate the measure of human responsibility; for example: "The Ten Commandments" which summarize human responsibility, both Godward and manward. There were two sets of five curtains coupled together. The commandments were written on two tables of stone. Israel received the law, but never discharged its responsibilities. The Lord Jesus did this in absolute perfection and met its twofold responsibility, both towards God and towards man. This is typified by the two

sets of curtains coupled together. There were fifty loops of blue and fifty taches of gold. The number fifty reminds us of the Jubilee year, well known to every Israelite (See Isa. 25:1-35). It was a year of great blessing to the inhabitants of the land, and not only pointed to the present age of grace, but also to the millennial period, when the earth will be delivered from the bondage of corruption into the liberty of the glory of the children of God. (Rom. 8:19-22). It will be seen that the Lord Jesus, not only met the responsibility of Israel, but will maintain it during His reign, in the accomplishment of which there will be the full display of His heavenly and divine glories.

The second set of curtains was of **Goat's hair.** It was made of eleven curtains, and part of it hung down in front and was visible from without. This was the tent of congregation and simply a wilderness provision, therefore speaks of that which is temporary. It seems to be typical of Christ in the form of a servant, in the likeness of sinful flesh. Yet **separate** from sinners. Long hair is the sign of **separation.** Nazarites and prophets wore hairy garments (Number 6, 2-7; Mich. 13:4; Mark. 3:4). Hair is also spoken of as the **glory** of a woman (1 Cor. 11:15). The Lord Jesus was a true Nazarite all His life. He was holy and undefiled, therefore the locks of His **separation** were never shorn and He certainly brought **glory** to God in His whole pathway down here. He was called "the **Prophet** of Nazareth of Galilee (Matt. 21:11). Moses said, "A prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him shall ye hear in all things whatsoever He shall say unto you." (Acts. 3:22). The woman at Sychar's well said, "Sir, I perceive thou art a prophet." (John 4:19). As prophet He unfolds to us the mind of God, whether in relation to the past, the present, or the future. He is God's mouthpiece. (Heb. 1:2).

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

There were two sets of **five** and **six.** Five denotes human weakness and six is the number of man. The man Christ Jesus crucified in weakness meets all man's weaknesses and insufficiencies. The taches of **brass** speak of Divine righteousness. **Fifty,** the millenial period when righteousness will reign. (Isaiah 32:1). Now it suffers. (1 Peter 3:14). In eternity it will dwell. (2 Peter 3:13). The doubling of the sixth curtain in the forefront of the tabernacle and the half curtain which hung over the back-

side of it, may point to the fullness of Christ in whom is "plenteous redemption."

A Covering of Ram's Skins dyed Red was placed above the goat's hair curtain, of which no particulars or dimensions are given. This presents to us Christ in His consecration and devotedness to God, even unto death. After Aaron and his sons had been washed, anointed, clothed and had identified themselves with the sin offering on the day of their consecration, Moses brought two rams; one was offered a burnt offering which typified Christ laying down His life voluntarily. This devotedness went up to God as "a sweet smelling savour." (Eph. 5:2). The other ram was slain, and its blood sprinkled on the **right ear,** the **right thumb** and the **right toe** of Aaron and his sons, thus asserting its claims upon them. Their bodies in type were not their own, but God's. Their ears were to listen to His voice; their hands to do His work; their feet to walk in His ways. (Lev. 8:1-24). Our blessed Lord's consecration to service was expressed at the age of 12 "Wist ye not that I must be about my Father's business." (Luke 2:49). At the well: "My will is to do the will of Him who sent me." (John 4:34). In the garden, "Nevertheless not my will, but **thine** be done. (Luke 22:42). Throughout His whole life until in that supreme act upon the cross we see the consummation of a perfect life of consecration and devotion. Truly the ram's skins were dyed red.

The Covering of Badger's Skins. Here we come to the outside coverings of all. Its characteristic was toughness to resist external influences. As the scorching sun or the stormy desert. In Ezek. 16:10, we read, "I clothed thee also with broidered work, and shod thee with **Badger's Skins.**" Here evidently badger's skins were used to protect the feet. Just as leather is now used, and it may point to the protective character of Christ's walk on earth against every form of evil.

The badger skin covering was dull and unattractive; there was no beauty in it; nothing gaudy and pleasing to the natural eye. The sinner regards Christ "As a root out of a dry ground: He hath no form, nor comliness: . . . no beauty that we should desire Him" . . despised and rejected of men." (Isa. 53:2-3). The priest enters within and all he sees is the curtain of fine twined linen, having different colours artistically interwoven, for it is only the believer that can see true beauty and loveliness in Christ.

"He is altogether lovely."

CHAPTER EIGHT

The Boards of the Tabernacle (Exodus 26:15-30).

We now come to the building itself, which we learn was composed of forty-eight boards of shittim wood, standing up, overlaid with gold, ten cubits in length and a cubit and a half in breadth. Each stood on two sockets of silver, one talent for each, weighing 114 pounds, making 228 pounds weight of silver under each board. They stood closely together; twenty on the north side, twenty on the south, six at the west end, with two boards to join the corners.

Here we have set before us, in the "shittim wood overlaid with gold" the Lord Jesus as the God-Man. Ten cubits indicating that He was the perfect answer to human responsibility, and the number of boards imply perfect and universal administration on earth which will take place during the blissful reign of Christ. The silver sockets were made out of the "atonement money of the Children of Israel." Each Israelite over twenty years of age had to pay a half shekel of silver as a ransom for his soul (Exod. 30:11-16). It will therefore be seen that the Atoning work of Christ is distinctly foreshadowed. "Forasmuch as ye know that ye were not redeemed with corruptible things as silver and gold from your vain conversation received by tradition from your fathers; but with the precious blood of Christ as of a lamb without blemish and without spot (1 Peter 1:18, 19). One hundred sockets of silver were used for the boards and the four pillars of the vail, shewing that the work of Christ met our whole responsibility. It glorified God regarding sin and obtained eternal redemption for us. It is the perfect and only basis of individual, Israelitish, Church, and Creation blessing.

We will now consider the believer in relation to this gracious provision of God. The building was God's dwelling place and typified the Church, as set forth in Ephesians 2:22, while the boards typified real believers who have been made "partakers of the divine nature" (2 Peter 1:4) and builded together by the Spirit. But where did the boards come from? They did not grow there, but had to be sought and found. They were trees, rooted in and attached to the earth; they had to be cut down, laid low, separated from their place of nature; then they had to be

stripped and shaped to the divine pattern, and then had to be drawn by power and raised up and set in the building and overlaid with gold; so that not a board was to be seen. Man only saw the covering (gold) and not the hidden wood. That is how God views us in Christ, instead of what we were by nature. The boards **stood up** in the two sockets of Silver which shew death and resurrection. The believer having this double ground to stand upon. It would be an impossible task to set a board up by itself in the sand and no sinner unsaved can stand in the presence of a Thrice Holy God. A **firm foundation** is provided and thank God we have a firm and sure foundation as it is written, "Nevertheless the Foundation of God standeth sure" (2 Tim. 2:19).

"On Christ the Solid Rock I stand,
All other ground is sinking land."

It was a **costly foundation** also, nearly five tons of silver was used beneath the forty-eight boards, and the entire value would be over one hundred and sixty thousand dollars. This was but a "shadow of good things to come" and if the type was so costly, the antitype is infinitely more so.

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

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

Each board had "**two tenons**" (or hands) which were inserted in the two sockets of silver, and may figure Faith and Hope which the believer has in God, for in the work of the Cross we have now "redemption through His blood" and we hope for the redemption of our bodies. (Eph. 1, 7; 4, 30. Rom. 8:23-25).

The boards of the tabernacle were supported by **Five Bars of shittim wood overlaid with gold**; four of them visible through rings of gold fastened in the boards, and one invisible, the middle bar, which shot through the boards

from end to end. Thus they were formed into **one** tabernacle.. The four boards are suggestive of what we read in Acts 2:42, "And they continued stedfastly in the **apostles doctrine** and **fellowship,** and in **breaking of bread,** and in **prayers**"; four strong boards to keep together the saints of God.

Then there was the fifth, unseen, but passing through the heart of them, speaking of the ONE Spirit indwelling each and all.

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

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

CHAPTER NINE

The Vail and Hanging for the Door of the Tent. Exodus 26:31-37.

We will now consider the vail which separated the holiest of all from the holy place. It was made of "blue and purple, and scarlet, and fine twined linen of cunning work; with cherubins shall it be made." Having dealt with the meaning of the colors in connection with the curtains, it will not be necessary to dwell upon them again.

In the Epistle to the Hebrews we are told that this vail signified "that the way into the holiest of all was not yet made manifest" (Heb. 9:8).

The worshipper was outside, at a distance from God, without access to His Throne. The priests performed their daily routine of service in the holy place, but unto the holiest of all, they dare not enter, neither did human eye glance beyond the vail. The high priest entered once every year, not without blood, which he offered for Himself and the errors of the people (Heb. 9:7).

The vail speaks of the Incarnation of Christ, but there was no access to God for us while He lived. The vail must be rent. Christ must die. "For as much then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is the devil" (Heb. 2:14). "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh" (Rom. 8:3). We have a fourfold testimony that the veil was rent. Matthew and Mark tell us that when Christ "had cried with a loud voice, the veil of the temple was rent in twain from the top to the bottom" (Matt. 27:41; Mark 15:38). Luke informs us that "the veil of the temple was rent in the midst" (Luke 23:45). Paul in Hebrews 10:19-20 says "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, his flesh." These are the four who present to us the rent veil and it will be seen that the rent was supernatural, systematical and complete. The sacrifice of Christ has

accomplished three things which can never be repeated. (1) It has answered to the full every claim of the Throne of God; (2) It has perfected the conscience of the believer forever; (3) It has righteously opened up a way into the very presence of God.

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

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

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

The Vail was hung upon "four pillars of shittim wood, overlaid with gold; their hooks shall be of gold, upon the four sockets of silver." The four pillars speak of the four Gospels, which present Christ to us in a fourfold way. Zech 9:9 is Matthew's message. THE KING; Isa. 49, 7 is Mark's—THE SERVANT; Zech. 6:12 is Luke's—THE MAN; Isa. 40:9 is John's—BEHOLD YOUR GOD! The pillars may also speak of the four great corner stones of the christian faith. (1) The Deity of Christ; (2) The

Incarnation of Christ; (3) The Atonement of Christ; (4) The Resurrection and Ascension of Christ. Because of what Christ is made unto us who believe we enter within the veil. As it is written "Christ Jesus, who of God is made unto us Wisdom, and Righteousness, and Sanctification, and Redemption" (1 Cor. 1:30). The hooks of Gold and sockets of silver show that it is only on the ground of righteousness and redemption that God can have dealings with men.

THE HANGING FOR THE DOOR OF THE TENT was of blue, and purple, and scarlet, and fine twined linen, wrought with needlework, setting forth the glories of Christ, and the five pillars which support the hanging remind us of the five glorious titles given to Him in Isa. 9:6 "And His Name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace."

We notice also, that there are five writers of the Epistles: James, Peter, John, Paul and Jude, who set forth the Church as the dwelling place of God.

CHAPTER TEN

The Brazen Altar.—Exodus 27:1-8.

On entering the court through the gate, the first object seen and met with was the brazen altar, or altar of burnt offering. This was made with shittim wood, overlaid with brass; or more correctly, copper. The wood hard and incorruptible points to the humanity of Christ, for both natures were absolutely necessary for the accomplishment of the work assigned to Him, for if He had not become man, He could not have died for us, and if He had not been God, His death would not avail. The brass or copper sets forth His ability to endure the fire of judgment as seen in the brazen altar. On this altar was fire which never went out. It was solemn to look upon—death, blood, and instruments of death everywhere.

The altar being **foursquare** speaks of what is universal in character, inviting from all quarters of the earth, for every sinner is welcome to the pardoning grace of God. **Five** cubits was the length, and five cubits the breadth, symbolizing that the sacrifice must meet human responsibility, if man is to be blessed, also suggesting that the Lord was crucified in weakness. The height was **three** cubits, that is resurrection. It indicates what God would do with the Lord Jesus, and with a people who take character from Him in that way.

There are no steps leading to the altar teaching us that no preparation on our part will help us to come into His presence, and that the sacrifical death of Christ alone fully suffices. The fact that the altar stood at the very entrance of the court shows us that none can approach God apart from the shed-blood. Let everyone lay this truth to heart, and abandon forever all hope of forgiveness through the ritual and the ordinances. No personal effort or proffered gift will ever make them acceptable in the sight of God. This strikes a blow at those who would approach God by the bloodless way of Cain.

There were **four horns** at the four corners. A horn in scripture is the emblem of power, strength, and their particular use was that of binding the victim (Psa. 118:27). This as to the victim, then as to the sinner or worshipper. We find that Adonijah and Joab fled for

refuge and caught hold of the horns of the altar (1 Kings 1:50; 2:28).

What a strong consolation is provided for the poor sinner who by faith identified himself with the sacrifice of Christ and avails himself of the gracious provision of God. But a presumptious sinner might be taken from the altar that he may die (Exodus 21:14). For the presumptious sinner, and the hypocrite, the atonement of Christ provides no shelter, while they comtinue as such, and it is a very solemn thing to see people going on for years, clinging with vain hope to a mere profession, lulled into a false peace, with a spirit unsanctified and a soul unsaved to perish at last.

The grate of net work of brass may suggest to us the truth of Christ's capacity and ability to endure and sustain the full force and weight of divine judgment. It being in the midst of the altar may signify His inward experience while suffering from God, all that was due to us. His bodily suffering on the Cross was most extreme, but He endured another form infinitely more distressful. In the Psalms He says: "Thy wrath lieth hard upon me, and thou hast afflicted me with all thy waves," (Psalm 88:7). "My God, My God, why hast thou forsaken me?" (Psalm 22:1). Exactly half way up the altar was the grating, one cubit and a half, which was the exact height of the ark and mercy seat which stood inside of the holiest of all. This teaches us that the sacrifice upon the altar was adequate to the throne of God inside; whatever angle you view the altar from, you see it in its suffering character.

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

The staves adapted the brazen altar to the wilderness condition of God's people. Wherever the camp pitched, the altar rested, and stood at the entrance of the court. The daily sacrifice on the altar of burnt offering, was the standing link of communion between God and His people. The ground of communion has been made good, the way of access is ever open, the fragrance of the sacrifice of Christ is ever before God. The ascending flame told the offerer of its acceptance, and the ashes beneath the altar told him of a finished work.

The vessels of the altar merit a few brief remarks. Its "shovels" and "pans" may shadow the new tomb wherein was laid the Body of Christ. Its "basons" contained the blood of the animals, and may teach us that the infinite

value of Christ's blood will ever remain before God. The "fleshhooks" were used by the priest for taking hold of certain parts of the animal, and may figure faith which ever delights to appropriate Christ to the soul.

The "fire pans" held the fire which burned upon the altar and may illustrate the fire of God's wrath burning upon Christ.

The brazen altar is no more; the ritual of the Mosaic dispensation is over; the sacrifices are abolished, because they have found their consummation in the sacrifice of Christ. For note the important difference between those sacrifices of old and the sacrifice of Christ. They needed perpetual repetition; every morning and every evening there was the whole burnt offering for sin. Once a year, on the great day of atonement, there was a special whole burnt offering for sin; day after day, week after week, month after month, year after year, those sacrifices had to be repeated because they never made those who brought them perfect, but Christ who through the Eternal Spirit **once** offered Himself unto God, hath **perfected forever** them that are sanctified (Heb. 10:14).

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

CHAPTER ELEVEN

THE GOLDEN ALTAR.

The Golden Altar of Incense and the Laver.

(Exodus 30:1-10; 17-21.)

This altar was only one cubit square by two cubits high. It was made of shittim wood overlaid with pure gold, speaking as before of the humanity and deity of Christ. Each vessel had its divinely ordered place, and this stood before the vail. It had rings and staves setting forth the pilgrim character of Christ. It had four horns and a golden crown which speaks of His power, and present exaltation at the right hand of God. What a power there is in His resurrection! The altar was for worship, for God, to burn sweet incense on, "a perpetual incense" (Exod. 30:8); also it was for man in that the incense accompanied praise and prayer and made him acceptable.

There were three meeting places where Jehovah met with His people. First: At the Brazen altar in the court; next at the Golden altar in the holy place, and then at the mercy seat in the Holiest of All.

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

As sinners we meet Him at the Brazen Altar. As supplicants, at the Golden Altar, and as worshippers at the Mercy Seat.

It was the duty of Aaron to burn sweet incense daily at the Golden Altar. This incense is a type of prayer or intercession (Psalm 141:2; Rev. 5:8). And this ministry of Aaron is a striking type of the continual intercession of our great High Priest (Heb. 7:25).

The incense was composed of four precious spices; stacte, onycha, galbanum, and pure frankincense; a like weight of each; three of these spices are not mentioned anywhere else.

These had to be tempered together, with the art of an apothecary, pure and holy, and they set forth the graces

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

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

The spiritual meaning for us is evident. We are called to daily communion with God through prayer and His Word. In prayer, the soul speaks to God. In the Bible God speaks to the soul.

It encourages the believer to remember that he has two intercessors: One in heaven; the other on the earth. We read, "Likewise the Spirit also, helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit Himself maketh intercession for us with groanings which cannot be uttered." (Rom. 8:26.) These words teach us the lesson that our imperfect knowledge which is an infirmity is more than counterbalanced by the unutterable groanings of the Spirit.

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

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

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

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

Note also, that this perfume or incense was entirely for God; the priest would only enjoy it in His house and presence, so now, there are blessings peculiar to the sanctuary that can only be enjoyed as we assemble there.

THE BRAZEN LAVER.

In verse 18 of this chapter we read "Thou shalt make a laver of brass, and his foot also of brass, to wash withal; and thou shalt put it between the tabernacle of the congregation, and the altar, and thou shalt put water therein. For Aaron and his sons shall wash their hands and their feet thereat; when they go into the tabernacle of the congregation, they shall wash with water that they die not."

No wood was employed in the construction of this vessel; it was made wholly of brass, hence nothing human is typified, but rather the righteous, divine, and eternal nature of the Lord Jesus Christ. During the first century there were two heretical parties, which were directly opposed to each other; namely, the Gnostics and Ebionites, the former denied the real humanity of Christ; the latter His Divine nature. Both errors are refuted in the scriptures, for we read, "God was manifest in the flesh" (1 Tim. 3:16) and in the epistle to the Romans, both natures are set forth in the most unmistakeable manner: concerning the flesh Christ came, who is over all, God blessed forever. (Rom. 9:5.)

The laver sets forth Christ as our sanctification. At the brazen altar we have the blood, the fire and the atonement. At the laver, water and cleansing. Both are needed by those who engage in the service of God.

The laver was made of the looking glasses of the women who assembled at the door of the tabernacle (Ex. 38:8). These mirrors highly polished, reflected their likeness and were prized by them, yet they gave them up, that they might be made into a vessel, which would exhibit (in hope) another. This was self-denial and devotedness of a very high order. The women filled quite an important place in the work of the tabernacle.

No measurements are given for the brazen laver, which is very suggestive, when we consider the minute details given of the other vessels. The laver sets forth the holiness that becomes the worshipper, and there can be no measure set to that. "Be ye holy; for I am holy" (1 Peter 1:16) is the standard given by God.

Its particular use was for that of washing the hands, and feet of the priests.

In connection with the priests there were two washings —one was at their consecration when they were washed all over (Ex. 29:4.) This was never repeated; the other only the hands and feet; that they had to perform continually. This answers to our Lord's words in John 13:8-10: "He that is washed (louo) needeth not save to wash (nipto) his feet, but is clean;" two washings here also, expressed and distinguished by two different Greek words. The first washing did not need to be repeated, but the second did, and was necessary to the maintenance of communion and "part with Christ."

While the priests were engaged in their worship and service they contracted defilement, and were under the necessity, therefore, of repairing to the lavor to wash their hands and feet. They were prohibited from either entering the holy place or approaching the altar without having first performed this ceremony. So today, when defilement is contracted, communion is interrupted, and it is only when the former is removed, that the latter is restored, and the believer once more able to worship and serve God acceptably.

The "water" signifies the words (Eph. 5:26) whose use and action are twofold. First to keep us from sinning, for we read "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the Righteous." (1 John 2:1). But if we neglect that use of it and become defiled, then there is the second use—to wash and cleanse, so we need to make use of the Word as we draw nigh to God.

Believers are set forth in John's first epistle as the children of God, having Him as light and love, dwelling within them, but this does not exclude their liability to sin.

We read, "If we say we have no sin, we deceive ourselves, and the truth is not in us. (1 John 1:8). "Sin" refers to the old nature which when allowed to express itself necessitates the advocacy of Christ, that the believer might regain fellowship with His Father. Our advocate does not make excuses to the Father for our sins, because He is," Jesus Christ the righteous, but rather reminds the Father of His work on the Cross which put them all away. After this, He applies the "Water of the Word" to the unfaithful one, which leads him to confession and consequent cleansing.

When the believer sins, his proper mode of proceedure is to go to God at once and confess his sin and then believe

in His faithfulness, and Justice to "forgive his sin and to cleanse him from all unrighteousness." (1 John 1:9).

We are exhorted not to sin, and we have no excuse, when we do, but let us not forget that full provision has been made for us when we are foolish enough to defile our feet. To live out of fellowship with our Father, is to deprive ourselves of real blessedness, and to utterly spoil our usefulness in the world.

Note the immense difference between the Priesthood and advocacy of Christ. As Priest He intercedes that we might be kept from sinning. His great high priestly prayer in John 17 is a fine example. As advocate He deals with the Father that we might be restored after we have fallen.

If Aaron and his sons had presumed to enter the Holy place without having washed their hands and feet, they would have been cut off from among their people, likewise, if the believer persists in a course of unjudged sin, he will be judged by the Lord.

The Corinthians were guilty of eating the Lord's supper in an unworthy manner, and were visited with sickness and some were removed by death. (1 Cor. 11:27-32.)

God is holy and He wishes His people to walk in keeping with His character.

CHAPTER TWELVE

The Court—(Exodus 27:9-20).

Now the tabernacle was surrounded by a Court, which was made of hangings of fine twined linen, suspended on pillars; the north and south sides were each an hundred cubits long on twenty pillars, the west side fifty cubits long on ten pillars; in the middle of the east side was a gate twenty cubits in breadth, with hangings of needlework of blue, purple and scarlet and fine twined linen, suspended on four pillars, with fifteen cubits of fine twined linen on either side. We are not told what the pillars are made of, but we read that the pillars were socketed in brass, and had also hooks of silver to hang the curtains upon, and their chapiters, or capitols, were overlaid with silver. The pillars and hangings were five cubits in height—the length of the hangings in all was two hundred and eighty cubits, the same length as the beautiful inner curtains of the tabernacle.

Now what do all these types signify? All these minute details are given for our learning. The scriptures are full of Christ for those who have eyes to see. He Himself said, "Search the scriptures . . . they are they which testify of me." (John 5:39). All God's thoughts are summed up in Him and communicated through Him, and One has been sent to guide us into all truth, and to take of the things of Christ and shew them unto us.

We see again the number five and its multiples which brings before us once more the fact of responsibility and it seems as if God would have this great truth brought constantly before us.

In the Tabernacle only the priests saw the inner hanging of the pure fine twined linen, but in the court, the hanging of fine twined linen proclaimed the fact of God's holiness and righteousness to the whole camp. This could only be seen in Christ who was holy and undefiled, and it is beautiful to see that His testimony outside was the same as His testimony inside. Holy before God and holy before man.

This God-appointed barrier that encloses the tabernacle, barred all approach save at one place; man cannot approach God as he pleases. His way is barred by those

hangings of fine twined linen, he cannot climb over them, or set them aside; they shut him out completely.

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

It is worthy of notice that the boards of the Tabernacle stood on **sockets of silver** because they represent the believers standing before God on the ground of the atonement, but here it is the believers standing before the world as suggested by the brass. I would also remark that the pillars present to view to outsiders the curtains, behind which they were hidden. So should all saints set forth Christ and the truth of God, and keep out of sight.

The Gate of the Court.

Thank God there is One Way in, a way of approach, and this is seen in the Gate on the east side, which was twenty cubits wide, which was twice the width of the door of the tabernacle. There is a wideness and a narrowness about the things of God that we would do well to mark, as Dr. Griffith Thomas so ably put it, "As broad as the love of God and as narrow as the truth of God, the gospel is for the world and the inner place is only for the saint."

The hangings were different to those forming the court; the same fine twined linen, but worked into it were blue, purple and scarlet, which beautiful colours would command attention and sets forth the glorious person of our beloved Lord, who when here below said **"I am the Door,** by me if any man enter in he shall be saved." (John 10:9). **"I am the Way,** . . . no man cometh unto the Father but by me." (John 14:6), and we

read "There is . . . **one mediator between God and man,** the Man Christ Jesus." (1 Tim. 2:5).

No cherubims were worked upon the hangings of the Gate. It is a God of Grace that invites the sinner to enter. The tribe of Judah pitched on the **East side** of the tabernacle (Num. 2:3) and this is very interesting in the light of Hebrews 7:14, "For it is evident that our Lord sprang out of Judah."

The **width** of the gate tells us that the way is open to all for provision has been made for all, "For God so loved **the world,** that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." (John 3:16), and it is written concerning God "Who will have all men to be saved, and to come unto the knowledge of the truth." (1 Tim. 2:4).

The Gate was continually open; the sinner could come at all times and once through the gate, he saw the brazen Altar telling him that there is only one way, and that through blood shedding, through death. It was the **only** gate. Jesus is the only saviour for sinners. "Neither is there salvation in any other; for there is **none other name** under heaven given among men, whereby we must be saved." (Acts 4:12).

The wonderful gateway was supported by **four pillars** and may speak of Matthew, Mark, Luke and John whose Gospels give us different aspects of Christ answering to those typified by the materials in the hangings. This has been brought to your attention on a previous occasion, so will not dwell upon them again.

Notice also that there was a time when the Gershonite came and took down the Hanging, and the Merarite removed the pillars. This points to the solemn truth that the Gospel of the Grace of God will one day cease to be preached and all His people taken from the earth. Then the day of salvation will be past, and the door of mercy shut forever.

Dear Friend, do you know the Lord Jesus Christ as your own personal Saviour? If not, come to Him now.

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