Exodus - Commentaries by Algernon James Pollock

The Tabernacle's Typical Teaching, Golden Altar of Incense and the Brazen Laver, The

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(Read Ex. 30:1 to 10; 17 to 21)

The description of the Golden Altar of incense and the Brazen Laver is designedly left, as we have already seen, till the priests were consecrated, whose privilege it was to use them, for they had to do with the work of the priests, and their entering in to the service of the Sanctuary.

We have seen how God comes OUT in Christ as the Apostle of our profession. We are now about to, see how Christ has gone IN as the High Priest of our profession, leading His own into the very presence of God for worship.

The pure gold as seen in the Golden Altar, comes before the brass as seen in the Laver. The Altar comes before the Laver, the inside before the outside, which is ever God's way. The reason is obvious.

The Golden Altar gives us the place of the worshipper.

The Brazen Laver gives us the condition of the worshipper.

The place comes before the condition, because the place is won for us by what comes out at the Brazen Altar, and the meaning of the blood upon the Mercy Seat, even by the atoning death of our Lord Jesus Christ. Righteousness (blood) has won the place for us; holiness (water) is the necessary condition for the enjoyment of that place. Hence the Laver. Let us never confound place and condition. To do so is to cloud the soul, for it is the fruitful source of doubts and fears.

The Golden Altar of Incense

The materials of which this article was made, viz. Shittim wood overlaid with pure gold speak as before of the true Manhood and supreme Deity of our Lord Jesus Christ. The rings and staves remind us that we are still in the wilderness, and have not yet reached the Heavenly Canaan.

Its position was " before the vail that is by the Ark of the Testimony, before the Mercy Seat that is over the Testimony, where I will meet with thee " (Ex. 30. 6). The vail is still up in the type, in the antitype the vail is rent, there is now only one Holy Place-all has now the character of the Holiest of All.

On the Golden Altar Aaron had to burn incense every morning and evening, typical of our High Priest's intercession, presenting the fragrance of what Christ is and what He has done as upholding His people in the presence of God. So we read, " Having therefore, brethren, boldness to enter into the Holiest by the blood of Jesus... and having an High Priest over the house of God; let us draw near... in full assurance of faith " (Heb. 10:19 to 22).

Further, no strange incense was to be offered on the Golden Altar. None but the High Priest was qualified to offer incense at that Altar. Nadab and Abihu, the sons of Aaron, took their censers, putting fire and incense therein, and offering strange fire before the LORD, contrary to the commandment, and paid the penalty with their lives. " And there went out fire from the LORD, and devoured them, and they died before the LORD " (Lev. 10:2). Only believers in communion have the right to enter the presence of the Lord, and that because of the intercession of our Lord on their behalf, supporting them in that wonderful place, the very presence of God. No burnt sacrifice, no meat offering, no drink offerings were to take place at the Golden Altar of incense. These were dealt with at the Brazen Altar, the place of atonement, whereas the Golden Altar of incense was the place for the worshipper, as maintained there by the intercession of our Lord Jesus.

There is a peculiar word used here for " burn " (Hebrew Alah) only twice used in Scripture, and that in connection with the lamps burning before the Golden Altar of incense. It carries the significance of causing to go UP.

The Brazen Laver

The Laver was made of brass, and contained water only, where the priests could cleanse their hands and feet from defilement before going into the presence of God in the Sanctuary.

There was no measurement given for the Laver, for there is no limit to the holiness that God would wish His people to show. " Be ye holy: for I am holy " (1 Peter 1:16) is the standard given by God.

The priests, bathed all over ceremonially, were to keep up cleanliness practically and daily. The Laver was provided for that purpose.

The washing of hands and feet in the Brazen Laver sets forth that for the defilement, which is contracted in passing through this evil world, cleansing is necessary. It is not a question of actual sin, which is a grave matter, needing the office of our Lord as our Advocate with the Father. For instance a believer might be employed in a place where loose talk and swearing was indulged in, which could easily fix itself on his memory, though refused by him in his spirit. He goes to a meeting, and in that atmosphere, or by private meditation, his memory is freed from occupation with these defiling things, and the believer is set free in spirit to be occupied with the Lord's things. This is what is typified in the Brazen Laver. Or a Christian's mind might be burdened with business things, quite legitimate in their place. He would have need to have his feet washed, that ministry from our Lord, or through one of His own, that would free his mind to be occupied with the Lord's things.

Remember the washing is by water, setting forth that it is connected with moral condition of soul before the Lord.

In the Old Testament the hands and feet were washed; in the New Testament the feet only. Why this difference? The answer is simple. The hands of the Jewish priests had to do with gory sacrifices, and would therefore get defiled; the feet got defiled in the dust and stain of the desert and of the camp. Thank God, there is no need for what answers to the hands in Christianity being washed, for the Sacrifice of our Lord is completed, and the believer stands in the presence of God without a stain. In Judaism the sacrifices were repeated again and again, for the blood of bulls and goats could never take away sin,

" But Christ, the spotless Lamb,

Took all our guilt away,

A Sacrifice of nobler name,

And richer blood than they.

The defiling influence of the world is all around us, even when most sheltered from it, and need of the spiritual cleansing of the spirit, symbolized by the feet washing, remains. For this we have the blessed ministry of the Lord, so that we may have " part with Him." Our Lord in this has graciously given us an example. If our Lord and Master has washed our feet, we also ought to wash one another's feet.

The Women's Brazen Looking Glasses

It is said of Bezaleel that " he made the Laver of Brass,

and the foot of it of brass, of the looking-glasses [margin, brazen glasses] of the women assembling, which assembled at the Door of the Tabernacle of the Congregation " (Ex. 38. 8). The brazen mirrors, which had oftentimes been the instruments of self-gratification, for the display of that which springs from the flesh, were surrendered to the service of the LORD, and employed in that which typified the need of personal holiness. " Follow... holiness, without which no man shall see the Lord " (Heb. 12. 14). Do we as Christians surrender everything that would give us status in this world, so as to be free in spirit for God's presence and service?

" The Sea of Glass "

It is interesting to see the end of God's ways on this line. The Brazen Laver of the wilderness gave place to the " Molten Sea of the Temple." Standing on twelve molten oxen with five Lavers on the right hand and five on the left, it must have been a wonderful sight. The priests used the lavers for the washing of the Burnt Offering, " but the sea was for the priests to wash in " (2 Chron. 4. 6). At last when the Church is-raptured to glory, and the Lord's people are beyond the reach of defilement, we have the sea of glass. " And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the Beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they SING," etc. (Rev. 15:2). No longer do they wash in the Laver, no longer is there the need of feet washing, no longer are they in a defiling scene, but standing on a sea of glass, symbolic of a state of fixed and absolute holiness in a scene where naught that defiles shall ever enter, they stand and SING in holy exultation the Song of Moses and the Song of the Lamb. All that hinders communion and joy forever left behind. Nothing but bliss and joy unspeakable left.

It is very significant that between the description of the Golden Altar and that of the Brazen Laver, there is interposed instruction as to the numbering of the children of Israel, and the necessity of the atonement money as the only ground on which typically God could have to do with sinful people,

The Peace Offering

Of the herd, male or female, of the flock, male or female.

The Tabernacle's Typical Teaching, Consecration of Aaron and His Sons, The

(Read Ex. 29:1 to 37)

First of all the materials necessary for consecration are enumerated. There were one young bullock, two rams without blemish, unleavened bread, cakes unleavened tempered with oil, and wafers unleavened anointed with oil. All these speak of Christ in one way or another. It is because of what Christ is and what He has done, that the believer is what he is. All depends on Christ.

Aaron and His Sons Washed with Water

What is the significance of being washed by water? As we shall see in a later Chapter the priests continually washed their hands and feet at the Brazen Laver, but this was a case of the hath, washing all over ceremonially. This was done at their consecration, never to be repeated.. Evidently Hebrews 10:22 refers to the consecration of the priests, telling us how the type applies to Christians of this dispensation. " Having our hearts sprinkled from an evil conscience [typically, the blood of the Sin Offering], and our bodies washed with pure water [typically, Aaron and his sons washed all over ceremonially]."

That both blood and water are cleansing agencies, and both connected with the death of Christ, is evident from John 19.34; " One of the soldiers with a spear pierced His side, and forthwith came there out blood and water." Whilst actual blood and water flowed from the side of the dead Christ, it is evident they have a symbolic meaning, for we read in 1 John 5:6, " This is He that came by water and blood, even Jesus Christ; not by water only, but by water and blood." And again, " There are three that bear witness in earth, the Spirit, and the water, and the blood " (1 John 5:8).

We know that the blood of Christ is for cleansing for we have the Scripture, " The blood of Jesus Christ His Son cleanseth us from all sin " (1 John 1:7). To keep things clearly in our minds, we may call this judicial cleansing, clearing the believer from the penalty of sin once and for

all; whereas cleansing by water is for moral cleansing, the believer being freed from the defilement of sin, and it answers to the new birth by the operation of the Holy Spirit.

The blood is for judicial cleansing.

The water is for moral cleansing.

The blood cleanses from the penalty of sin.

The water cleanses from the defilement of sin.

The blood is connected with righteousness and our standing before God.

The water is connected with holiness and state.

The blood is connected with Christ's atoning death alone. The water is connected with the Holy Spirit's operation. Let these statements be well considered.

Now to prove our statement that water has to do with new birth, without which none of us can enter the kingdom of Heaven, we read, " Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh: and that which is born of the Spirit is spirit " (John 3:5, 6).

But says some reader, Does this not mean the rite of baptism? Most assuredly not, and we will give our reasons for this answer. (1) It could not be Christian baptism for the simple reason that when our Lord spoke, Christian baptism was not known. The only baptism then was that of John, the Baptist. Christian baptism was not known till after Christ had died, for believers are baptized unto the death of Christ. John's baptism was " the baptism of repentance to all the people of Israel " (Acts 13:24). (2) Our Lord spoke of being " born of water and of the Spirit." Christian baptism speaks of death. " Buried with Him by baptism into death " (Rom. 6:4). Birth is life at the beginning of existence; death means burial at the end of life. Our Lord spoke of being born again. He said to Nicodemus, " Ye must be born again " (John 3:7). Baptism speaks of death. Get it clear in your mind that " being born of water and of the Spirit," does not remotely allude to Christian baptism. It is a frightful travesty of the truth to mistake the water of regeneration (life) for the water of baptism (death and burial). To make out that the rite of baptism makes unconscious infants children of God, and inheritors of the kingdom of God, is a popish figment, designed to put tremendous power into the hands of an arrogant priesthood. Baptism as a mere rite never did anything vital for anyone. If it did, then all baptized infants would grow up to be true born-again Christians, and alas! we know this is not the case. Infants become Christians, when, coming to years of responsibility, they repent of their sins, and trust the Lord Jesus as their Savior, and in no other way.

Eph. 5:25, 26 throws great light on the meaning of water as a cleansing agent. We read, " Christ also loved the Church, and gave Himself for it; that He might sanctify it, and cleanse it with the washing of water BY THE WORD." Though the simile is changed from " water " to " seed," we find the same thought in connection with 1 Peter 1:23, " Being born again, not of corruptible seed, but of incorruptible, BY THE WORD OF GOD." " Of His own will begat He us with THE WORD OF TRUTH " (James 1:18). A seed has life in it, and produces life.

But you may ask how can water mean the new birth? Do you not remember the very pregnant statement of our Lord, we have just quoted, ” That which is born of the flesh is flesh; and that which is born of the Spirit is spirit " (John 3:6)? This means that the flesh, the evil nature that pertains to all of Adam's race, cannot produce anything but flesh, that which is entirely obnoxious to God. How then can there be anything pleasing to God? There must be a birth of the Holy Spirit, " that which is born of the Spirit is spirit." This means that for moral cleansing there must be a new nature. Think this over, and you will be convinced of the truth of it.

An illustration may help. A traveler in Italy got belated one evening, and had to find a lodging for the night up among the mountains. He got accommodation in a humble cottage. The room assigned to him had a very filthy floor. The traveler was about to ask the woman of the house to clean the floor, when he noticed it was a mud floor. Hot water, soap and scrubbing applied to the mud floor would only have made more mud. " That which is born of the flesh is flesh." You cannot alter the nature of anything by outside means.

What then was the alternative? How could the traveler get a clean floor? The only way to accomplish this would be to get a NEW floor, made of materials capable of being kept clean. So the flesh cannot be improved, not even in Nicodemus, a ruler of the Jews. A NEW floor is necessary, in other words a NEW life is necessary, and that is brought about by the word of God acting on the individual in the power of the Spirit of God, producing NEW birth. " BORN of water and of the Spirit," predicates a NEW life by the agency of water (the word of God) and the power of the Holy Spirit.

Augustus Toplady wrote long ago:

" Rock of Ages, cleft for me,Let me hide myself in Thee,Let the WATER and the BLOODFrom Thy riven side which flowedBe of sin the DOUBLE cure,Cleanse me from its GUILT and POWER."

Evidently the poet had grasped the meaning of judicial cleansing by blood, and moral cleansing by the impartation of a new life.

There is a well-known Scripture, which clearly shows the difference of the hath, being washed all over, and the daily washing of hands and feet, as the priests did at the Brazen Laver. Our Lord in washing the feet of His disciples as a symbolic act, said, " He that is washed [Greek louo, to wash the WHOLE body] needeth not save to wash his feet [Greek, nipto, to wash A PART of the body], but is clean every whit " (John 13. 10). The first washing answers to the ceremonial washing of the priests all over, never to be repeated; the second, to the washing of the hands and feet in the Brazen Laver repeatedly.

It is interesting and helpful to see how truths dovetail in such an exact way in Scripture. When we remember that the writers were separated by centuries from each other, and that the earlier writers could not know what the later writers would say, it is a wonderful mark of inspiration to see this, and how there is only one Mind behind the whole Bible, the mind of God. We see blood and water flowing from the side of a dead Christ, and that sets forth that which is the fountain spring of everything. We find blood and water in the Tabernacle, blood upon the Mercy Seat, water in the Brazen Laver. We find water and blood in the consecration of Aaron and his sons; water, the washing all over; blood, the Sin

Offering necessary for their approach to God. We find water necessary for new birth in John 3, and in the same Chapter the necessity that the Son of Man should be lifted up on the cross, must die, must shed His precious blood. In John 13:10, we have seen how there are two Greek words for wash, one to wash all over, the other to wash a part, answering to the washing all over of the priests on the day of their consecration, and then washing a part answering to the Brazen Laver. Finally we saw in Heb. 10. 22, " Our hearts sprinkled from an evil conscience [the blood], and our bodies washed with pure water." We find Scripture giving clear testimony as to this.

The washing ceremonially of Aaron and his sons brings out the truth of the vital necessity for all, who approach God, of being born again, having a nature suitable to Him and His holiness. We can sum up the matter. There are two grand results of the death of Christ, one to do with man's guilt (the blood); the other to do with his state (Divine life). We read, In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live [involving the impartation of the Divine life in the New Birth] through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation [cleansing by blood] for our sins " (1 John 4:9, 10).

Aaron Clothed and Anointed

Aaron is first clothed in the garments of glory and beauty, surely typical of Christ as Representative of His people, in their relation as priests to Him, who is the High Priest. The anointing oil was poured upon His head, typical of Christ " having received of the Father the promise of the Holy Ghost " (Acts 2:33), and thus taking up His office before God.

Then Aaron's sons were clothed with linen coats, girdles and bonnets, thus set in relation to Aaron as the High Priest, typical of how all believers to-day are priests in relation to-Christ the High Priest.

The Sin Offering

A bullock was then brought to the Door of the Tabernacle of the Congregation. Aaron and his sons put their hands on the head of the bullock. This was symbolic of their accepting the sacrifice as necessary for the question of meeting their guilt. All the sinfulness of Aaron and his sons was thereby in figure transferred to the sacrifice. The bullock was then slain. They would mark its death as the fatal blow fell upon it. They would see its quivering death agonies, and learn therein feebly, and in picture, what a serious thing sin is, and how only death can meet it. Part of the blood was put upon the horns of the Altar, and the rest poured out at the bottom of the Altar. The life is in the blood, and this act testifies that death alone can meet the penalty of sin, only death and that an atoning death, and none could furnish that but the Son of God.

The fat parts of the bullock, viz. the fact covering the inwards, the caul above the liver, the two kidneys, and the fat upon them, were burned upon the Altar of Burnt Offering. These went up as " a sweet savor unto the Lord," for nothing was burned upon the Brazen Altar, but what went up as entirely acceptable unto the Lord.

The fat parts being burned upon the Altar typified, that, even in this most serious type of the death of Christ, there was in the most inward springs of Christ's devotedness to the will of God, that which was most delightful to the heart of God. Indeed the burning of the fat parts comes first, as if this aspect of Christ's death is ever before God. Never could this have been manifested in its fullness and depth as., at the cross of Calvary.

The rest of the bullock-his flesh, his skin, his dung-was burned outside the camp. It was a Sin Offering, which was always burned outside the camp. Outside the camp was a place of reproach. We read, " The bodies of those beasts, whose blood is brought into the Sanctuary by the High Priest for sin, are burned without the camp. Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate " (Heb. 13. 11, 12). The camp was a large place. Some three million souls surrounded the Tabernacle. According to the Jewish historian, the camp had a circuit of twelve miles. It must have been a solemn and awe-inspiring spectacle to see the Sin Offering being carried outside the camp, there to be burned as symbolizing God's utter detestation of sin, and the death of our Lord as alone meeting the judgment of God.

" There is a green hill far away Without a city wall,Where the dear Lord was crucified, Who died to save us all."

The flesh of the Sin Offering was burned, setting forth that which is general. The flesh is altogether bad. The dung too was burned. The dung, the excreta of the animal, represents what is recognized as bad even among men, the excesses of sin, such as drunkenness, dishonesty, blasphemy, uncleanness and the like. All can understand the dung being burned.

But the skin, the beauty of the animal, was likewise burned. Here we have a very different lesson. Not only does man's worst come under God's judgment at the cross, but his best. This is a hard lesson to learn, but a very necessary one.

Job, as it were, had a handsome skin. Honest, upright, benevolent, generous, kind-hearted, yet he had to learn that his best was but vileness in God's sight. To his three friends he stoutly maintained his own righteousness. But when he found himself in God's presence, he exclaimed, " I have heard of Thee by the hearing of the ear; but now mine eye seeth Thee. Wherefore I abhor myself, and repent in dust and ashes " (Job 42:5, 6). The skin of the bullock was burned.

Saul of Tarsus had a handsome skin metaphorically. He could boast, " If any other man thinketh that he hath whereof he might trust in the flesh, I more.... concerning.... righteousness, which is in the law [I was] blameless " (Phil. 3:4 to 6). In the light of that which was above the brightness of the sun he learned the humbling truth as to himself. The proud Pharisee was brought to confess what he truly was in God's holy presence. He wrote, " This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief " (1 Tim. 1:15). In him God showed forth His whole longsuffering. The skin of the bullock was burned.

It is well to learn the lesson of the skin being burned as well as the dung. The best the flesh can offer to God is no more acceptable than the worst. " That which is highly esteemed among men is abomination in the sight of God (Luke 16:15), is a hard lesson to learn.

In connection with the sacrifices, it is noticeable that there are two words in the Hebrew language for burning. The word used in connection with the Brazen Altar for burning is gatar, a word used for the burning of incense, that which is a sweet smelling odor, rising UP to God to His delight. The word used in connection with the Sin Offering burned outside the camp is saraph, which means to consume with intense heat. It is a word of dire significance, speaking only of condign punishment, a terrible word, signifying the wrath of a thrice-holy God, coming DOWN in

unsparing judgment. God would teach us by this latter word the awful heinousness of sin, and thus the meaning of Calvary.

On similar lines it is a striking fact that there is only one word in the Hebrew (chattath) for sin and Sin Offering. So we read of our Lord being so identified with the sins He atoned for on the cross, that it could be said, " He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him " (2 Cor. 5. 21). Could the awful meaning of the cross be more powerfully portrayed than by the fact that our Lord, who knew no sin, was made the sin He abhorred, as He only could abhor it? Surely the believer is bound by the tenderest ties of Divine Love to our Lord, who entered upon such a path, and did such a work at such a cost to Himself. Words entirely fail us here.

The Two Rams and Their Typical Meaning

Two rams were scarified in connection with the consecration of Aaron and his sons. The first ram was a Burnt Offering. The second was " a Ram of Consecration."

Aaron and his sons put their hands on the head of the first ram. It was slain, its blood sprinkled round about the Altar, cut in pieces, and the whole burned upon the Altar, as a Burnt Offering.

This presents us with an aspect of the death of Christ different from the Sin Offering which we have just considered. The distinction between the two should be grasped.

The Sin Offering spoke of God's unsparing judgment upon sin. The judgment comes DOWN upon the sacrifice.

The Burnt Offering emphasized Christ's devotedness to the will of God, leading Him to lay down His life at the cross as an atonement for sin. The sweet savor of the burning goes UP as incense to God.

In the Sin Offering all the demerit of the offerer in the laying on of hands was transferred typically to the offering, and the offering was charged with all the guilt of the offerer. " Who His own self bare our sins in His own body on the tree " (1 Peter 2:24).

In the Burnt Offering all the merit of the sacrifice was transferred in the laying on of hands to the offerer, who thereby stands in all the acceptance of the offering. " Accepted in the Beloved " (Eph. 1:6). If never a sinner were blest through it, that offering of Christ through the eternal Spirit would still be altogether pleasing to God. The laying on of hands speaks of full and complete identification.

" A Ram of Consecration."

Aaron and his sons put their hands on the head of " the other ram." It was slain, and the blood put " 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 " (Ex. 29:20).

This second ram was called " a ram of consecration." By this significant ritual we learn in type that God calls upon believers to be consecrated to Him. He claims their ears, that they receive His communications and instructions. He claims their hands for willing service to Him. He claims their feet, that their walk before Him should be fully to Him. Our lives were forfeited because of sin, and we receive life and pardon through the death of our Lord, and this gives God a claim in full measure upon all that we are and have.

" Were the whole realm of nature mine,That were an offering far too small;Love so amazing, so Divine,Demands my soul, my life, my all."

" The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that He died for all, that they which live should not henceforth live unto themselves, but unto Him, which died for them and rose again " (2 Cor. 5:14, 15).

The Sprinkling with Blood and Oil

Moses was then instructed to take of the Blood that was upon the Altar, and of the Anointing Oil, and sprinkle Aaron and his sons, and their garments, therewith. Thus were the priests and their garments hallowed.

It is by the efficacy of Christ's atoning death (blood), and the action of the Holy Spirit (oil) that believers are constituted priests. The believer is thus brought into association with Christ, who has won by His death our place of nearness and approach to God, the Holy Spirit being the power whereby we appropriate this favored place. From the One, who died at Calvary, was given the Holy Spirit from Heaven to link believers up with Himself in glory.

The Wave and Heave Offerings

The fat parts of the Ram of Consecration were taken by Moses with the right shoulder, a loaf of bread, a cake of oiled bread, and one wafer of unleavened bread, and put into the hands of Aaron and his sons, and they were to wave them before the LORD. Moses was then to burn them upon the Altar as a Burnt Offering, a sweet savor before the LORD. The Hebrew words for consecration, mata yad, mean to fill the hands.

What answers to this in Christianity is the heart filled with Christ, the overflowing of a heart occupied with Christ, rising up to God in worship. The fat parts of the ram speak of the strength of our Lord's devotedness to the will of His Father, even unto death.

The right shoulder only strengthens the idea of our Lord's devotedness to the will of God, even to death. The shoulder is emblematic of strength. The loaf of bread speaks generally of the perfection of our Lord's life. The cake of oiled bread sets forth that just as the cake was permeated with oil, so " God giveth not the Spirit by measure unto Him " (John 3. 34). Our Lord was filled with the Holy Spirit of God from His birth as a Man in this world. The one wafer was evidently anointed with oil, for in other Scriptures it is so, and would typify how our Lord was anointed for service at His baptism, the Holy Spirit descending like a dove upon Him. The right shoulder would point to the atoning sacrifice of the cross, all that He was in life contributing to what He was in death, the perfect willing Sacrifice, bringing such glory to God and blessing to us.

We have seen how the right shoulder was waved before the LORD, now we find the breast of the wave offering united with the shoulder of the heave offering being sanctified as the portion for Aaron and his sons to eat. This stands for the believer entering into the strength (shoulder) and efficacy of the atoning death of Christ, and the Divine affection (breast) of the Lord that carried Him through the dread ordeal of the

cross.

The wave and heave offerings took the character of peace or communion offerings. How sweet it is for saints to have thoughts in common with God about Christ, and to feed upon the wondrous. thoughts of His love, which spring from the sacrifice of Himself.

Aaron and his sons were to seethe the flesh of the Ram of consecration in the Holy Place, and eat of it with the bread of consecration. Two provisos were made.

Only the consecrated priests were to eat of it.

They had to eat it in one day, nothing was to remain over to the next day.

This teaches us that only believers are entitled to be in God's presence as worshippers, and that it must be in the power of present communion that these wondrous spiritual things can be enjoyed.

Finally the ceremony of consecration was to be repeated, and the Altar cleansed, daily for seven days, indicating the perfection (seven) that must ever mark that with which God has to do. Surely the priests would never forget the lessons of sacrifice and holiness all their earthly days. May we Christians learn these lessons more and more deeply as we enter into the truth of them.

The Tabernacle's Typical Teaching, Garments of Glory and Beauty, The

(Read Ex. 28:1 to 39)

So far in our studies we have been traveling from the inside to the outside, from the Ark in the Holiest of All to the Court of the Tabernacle. God came out to man in the person of His beloved Son, man goes in to God through Christ as the High Priest of our profession. We are bidden to " consider the Apostle and High Priest of our profession, Christ Jesus " (Heb. 3:1). We begin now to consider how man goes in to God as a worshipper.

An enquirer at this stage may ask why no mention has been made of the Golden Altar in the Holy Place, and the Brazen Laver in the Court of the Tabernacle. It looks like an omission. But as we have already pointed out the reason is very beautiful. What the infidel would joyfully point out as a mistake in a fallible book, the spiritual mind can see as the plain marks of inspiration in an infallible Book.

The answer is this, Until the High Priest is in His place for the believer, there can be no going in to God. The Brazen Laver had to do with the priests washing their hands and feet from defilement in the water of the Brazen Laver, so as to be clean in their Sanctuary Service. The Golden Altar was where the priests burned incense unto the Lord, typifying the worship and intercession of God's people. So now our attention will be concentrated on Aaron as a type of the Lord Jesus, as the true High Priest.

" HOLY GARMENTS... FOR GLORY AND BEAUTY "

We have now to consider the garments of glory and beauty worn by Aaron. Christ is called " A great High Priest " (Heb. 4.:14). Aaron was never so called. The Antitype far surpasses the type. Whilst Aaron is a remarkable type of Christ, he stands in vivid contrast to Him in certain ways. It is anticipating, but it would be well to point out how Aaron stands in contrast to our Lord.

The fact is, that God had to take account of Aaron's real condition. He was a man, sinful and failing, though a High Priest. On the great day of the Consecration of Aaron and his Sons, a Sin Offering was necessary for himself and his sons. That could not be typical of our Lord, for He needed no Sin Offering. He was Himself the Sin Offering on the cross for us, which He could never have been had He needed a Savior for Himself.

Again on the Great Day of Atonement Aaron went in twice into the Holiest of All to sprinkle the blood of the Sin Offering upon and before the Mercy Seat, first for himself, and then for the people. His first entrance for himself could not typify our Lord, for He never needed a Sin Offering for Himself. But when Aaron went in the second time to offer for the sins of the people, he was clearly a type of our Lord, for " neither by the blood of goats and calves, but by His own blood He entered in once into the Holy Place, having obtained eternal redemption for us " (Heb. 9:12).

Again, Aaron and his sons had to wash their hands and feet in the water of the Brazen Laver to remove the defilement that was upon them before they entered the Holy Place to carry out their Service. Though Aaron was cleansed and forgiven through the precious blood (typically), yet he was capable of contracting defilement, and needed cleansing by water. In this he is most clearly not a type of our Lord, but stands in contrast to Him, who never was defiled as He passed through a defiling scene.

Bearing such contrasts in mind, we shall see that Aaron is in many ways a beautiful type of our Lord.

The expression High Priest implies priests. The character of our Lord as High Priest determines the believers' position and portion as priests. Ex. 28 devotes no less than thirty-nine verses, descriptive of the High Priest's garments of glory and beauty, and only four verses descriptive of the garments of the priests.

Does this not teach us a lesson of very prime importance? To get a proper understanding of our place and portion as priests, that is as worshippers, it is a first necessity that we understand the Person, place and portion of our great High Priest. Once we understand somewhat His place and portion, we can more easily understand our own. Our place and portion take their character from His.

Let us now examine in detail the garments of the High Priest. They were

The Breast Plate.

The Ephod.

The Robe.

The Broidered Coat.

The Miter.

The Girdle.

The Plate

To these were added the garments of the priests, which were

Coats.

Girdles.

Bonnets.

Linen Breeches

As we examine the typical meaning of these various articles of dress, let us remember that God Himself designed them, and that wise-hearted men were raised up of God to help in the work of producing them. Bezaleel was specially called to be the leader and director of this work. God " filled him

with the Spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship " (Ex. 35:31, et seq). How wonderful that God should inspire the execution of these garments as well as Himself planning them. Surely they must have very special lessons for us.

THE EPHOD

The word, Ephod, is a pure Hebrew word, meaning to " put on," and in this connection has acquired a technical meaning, and stands in the Scriptures characteristically for the priestly garment. " Did I choose him out of all the tribes of Israel to be My priest, to offer upon Mine Altar, to burn incense, to wear an ephod before Me? " (1 Sam. 2:28).

" And they shall make the ephod of gold, of blue, and of purple, of scarlet, and fine twined linen, with cunning work." This list is striking in one particular. Gold is mentioned for the first time in addition to blue and purple and scarlet, which we saw were the colors on the innermost Curtain. Never before do we read of gold, as being part of any garment or hanging. Why then is gold mentioned?

Gold, as the golden wire-thread sparkled on the dress of the High Priest, would remind us that Christ takes His place righteously (gold, Divine righteousness) as our great High Priest. His High Priesthood is founded on His redemptive work, truly a firm foundation. Understanding this there is rest of heart and conscience in the knowledge that our relationship with our Lord has for its basis and foundation the glorious work of righteousness He accomplished on the cross for our salvation.

Blue speaks of the Heavenly character of our Lord's Manhood. He did not become Man till born of the Virgin Mary at Bethlehem. Yet He could say of Himself, " 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). " The second Man is the Lord from heaven " (1 Cor. 15:47).

Purple sets forth our Lord's glory as the Son of Man with widest dominion, as King of kings and Lord of lords, the true world Emperor.

Scarlet sets forth our Lord's glory as the King of Israel, as the Messiah of His earthly people.

Fine twined linen sets forth our Lord's spotless life. " With cunning work " brings before the delighted affections of the renewed mind all the beautiful details of that life of all lives. So we read, " For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens " (Heb. 7:26).

The Curious Girdle of the Ephod

This was made of the same material as the ephod. There is no need to repeat what we said of the colors in their typical teaching, as we have just pointed these out.

But we must say a little as to the girdle itself. " Curious girdle " is an expression only used in connection with the ephod of the High Priest, and signifies devised work. It stands as a symbol of service. For instance, our blessed Lord after the Passover Supper was ended, " took a towel, and girded Himself. After that He poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded " (John 13:4, 5). Again we read, " Blessed are those servants, whom the Lord when He cometh shall find watching; verily I say unto you, that He shall gird Himself, and make them to sit down to meat, and will come forth and serve them " (Luke 12:37).

How touching it is to know that the Lord on high is constantly serving His people. He serves us, but most emphatically He is not our Servant, for a servant is bidden to do this or that at the command of the master. If I were bidden to the King's table, and he graciously with his own hand brought me a cup of tea, he would be serving me, but he would be very surprised, if he were told, that I had said he was my servant. The Lord's service for us is voluntary, and dictated by the love of His heart, and is showered upon His people. He serves us as the Captain of our salvation, leading us to glory; as our High Priest in connection with our infirmities and weaknesses; as our Advocate, even when a believer occasions by an act of sin the sorrowful yet faithful exercise of that office. The " Curious girdle " is typical of the service our blessed Lord renders His own. How we adore such a Savior and render to Him our heartfelt thanks.

The Shoulder Plates

These are not mentioned separately in verse 4, where we have the different articles of the High Priest's garments enumerated. They were evidently part of the ephod, and linked on with the breastplate to which they were firmly attached by wreathen chains of gold.

Two onyx stones were engraved with the names of the children of Israel, six names on one stone and six on the other. These two onyx stones were then set in ouches, or sockets, of gold, and put upon the shoulders of the ephod, Aaron thus bearing their names before the Lord for a memorial. What typical meaning has this for us in this dispensation? In Scripture the shoulder is the place of power. We read, " Unto us a child is born, unto us a Son is given: and the government shall be upon His shoulder " (Isa. 9:6). One shoulder suffices for the government of the world, but when it is a question of Christ maintaining His people in the presence of God, we have two shoulders mentioned. Thus God would teach us how the Lord Jesus in all His ascended power is able to maintain each one of His own in the presence of God. " Christ is... entered... into Heaven itself, now to appear in the presence of God for us " (Heb. 9:24).

We get the same thought in the parable of the Shepherd finding the lost sheep. When the Good Shepherd, symbolical of our Lord, was successful in his search, we read, " And when he hath found it, he layeth it on his shoulders, rejoicing (Luke 15:5). We, believers are well cared for indeed.

The Breastplate of Judgment

But this is not all. If the shoulder plates set forth the Lord's tower exercised on our behalf, so the breastplate sets forth His affection for His own. It was made of the same materials as the ephod, emphasizing afresh the personal and official glories of our Lord. In this breastplate were settings of four rows of precious stones, three in each row, having engraved upon them the names of the twelve children of Israel. What the special meaning of each stone is, we are not competent to say. That they have a special significance we doubt not. A celebrated lapidary, an expert in precious stones, gave it as his considered opinion that the order in which these gems were chosen and arranged was beyond human skill, that it could only have been done by Divine arrangement:

Each precious stone had its particular character in color, density, powers of refraction and the like, so that each precious stone was different from the others. Even so God takes account of the different ways that Divine character is produced in believers. God surely is not the Author of a mass production of articles that do not vary in the slightest degree. It is said in nature that not two blades of grass are alike, and one never sees two faces exactly alike in every particular. So doubtless it is so in the realm of grace.

The symbolic City in Rev. 21, the church symbolized in its administrative display in the millennial reign of Christ, had twelve precious stones in its foundation. As we read our New Testaments we are conscious of the difference between Paul and Peter and John and other servants of Christ. They shine on earth each in his own characteristic, reflecting the life of Christ in them in their earthly circumstances. Shall they cease to shine as " one star differeth from another star in glory "? (1 Cor. 15:41). We think not.

But this much is plain. These precious stones, gleaming in the breastplate of the High Priest, typify our great High Priest, the Lord Jesus Christ, representing and maintaining His own in deepest affection in the presence of God. We are not lost in a crowd. We are not lumped together in a vague generality. We are each of us, individually known, cared for, ministered to, upheld, represented in all the strength of Divine love in the presence of God.

Further, rings of gold were attached to the two ends of the breastplate, and two rings were attached to the ephod, and rings were bound to rings by a lace, or riband of blue. Thus securely attached to the person of the High Priest were these precious stones. In the shoulder plates the onyx stones were set in ouches, or sockets, of gold. In the breastplate the precious stones were set in gold in their inclosing or fillings. Thus securely were the shoulder plates attached to the ephod, as also was the breastplate. With such wealth of detail would the Spirit of God emphasize the glorious truth of how Divine love and Divine power are united in the security of the believer, and their maintenance before God in Divine favor. Our Lord plainly said, " My sheep hear My Voice, and I know them, and they follow Me: and I give unto them eternal life; and they shall never perish " (John 10:27, 28). Eternal life could not be given, if it could be lost. Interpose the fraction of a second, or the breadth of a hair, in interruption of eternal life, and it could not be eternal. And " never perish " means. not to perish for one moment, not to perish forever.

The reader will pardon the writer, if he gives an incident, connected with this subject, very dear to him. It was told him as a child by his sainted mother. Many years ago Charles Stanley, a gifted preacher of commanding and attractive personal appearance, stood up to preach in a large North of England city. The grandfather of the writer borrowed a chair from a near-by shop for the preacher to stand upon. Soon a large crowd assembled. As the preacher proceeded he used as a happy illustration of the security of the believer in Christ, the subject we have in hand. He spoke of the believers thus:-

" As jewels on His breast Jesus doth ever bear."

He was speaking in a district where the doctrine was rife that a believer may be saved to-day and lost to-morrow, saved almost up to the very gate of Heaven, and yet lost at the finish. Mr. Stanley used the striking expression, " Thank God, He has no hook-and-eye believers, hooked on to-day and hooked off to-morrow." Expatiating on this happy theme that Aaron's breastplate spoke of Christ's unchanging love for His own; that the rings of gold set forth Divine righteousness; that the riband, or lace, of blue set forth heavenly grace, he stressed the absolute security of the believer. My mother often told me how she heard the subdued comments of warm approval on the part of the audience.

Then the precious stones, whether on the shoulder plates, or breastplate, were engraved. God said of Zion, " Behold, I have graven thee upon the palms of My hands: thy walls

are continually before Me " (Isa. 49:16). Engraving signifies something indelible, inerasible, enduring. How touchingly these engraved stones speak to us of the deep and abiding place believers have in the heart of Christ.

" Nothing can the ransomed sever, Naught divide them from the Lord."

The Urim and Thummim

The names, Urim and Thummim, are pure Hebrew words, meaning Lights and Perfection. For some wise reason the details of how they were placed in the breastplate, and how they worked are not given. Speculation as to this would serve no good purpose. They were put in " the breast plate of judgment," the breastplate evidently acquiring this title because of the Urim and Thummim. Judgment here does not mean condemnation, but discernment and guidance. We speak in everyday speech of a man of sound judgment, that is, of one able to give wise

counsel. Psa. 119. 66 says, " Teach me good judgment and knowledge: for I have believed Thy commandments."

We learn from other Scriptures of its use. For instance, when God was giving instructions to Moses as to his successor, Joshua, He said, " He shall stand before Eleazar the priest, who shall ask counsel for him after the judgment of Urim before the Lord " (Num. 27. 21). Again we read, " And of Levi He said, Let thy Thummim and thy Urim be with thy Holy One, whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah " (Deut. 33. 8). Evidently by some means or other in times of stress and national perplexity, inquiries could be made of the Urim and Thummim by the High Priest, and answers given by God Himself.

So we see three things come out clearly in regard to the breastplate:-

The Shoulder Plates spoke of POWER.

The Breastplate spoke of LOVE.

The Uyim and Thummim spoke of WISDOM.

This is a perfect combination. We may have love and not power. For instance, a mother has love, as she bends in tender solicitude over her dying child, but she has not power to save its life. A rich man may have love and power, and yet lack wisdom, when he gives his loved child every luxury that money can buy, indulging him in every whim and fancy, till for lack of wisdom he has completely ruined the child for life.

But when wisdom, love and power are all united, as they are in the case of our blessed Lord in relation to His people, we have altogether a perfect result. May we rejoice continually in the sense of this.

The Robe of the Ephod

The Robe of the Ephod was all of blue, typical of the Heavenly character of our great High Priest. " Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession " (Heb. 4. 14). " 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 " (Heb. 9:24). How happy we are to be thus represented.

On the hem of this garment were placed pomegranates of blue, and of purple, and of scarlet, and bells of gold, a pomegranate and a bell alternately. The pomegranates spoke of fruitfulness, the bells of testimony. The colors on the pomegranates spoke of the personal and official glories of the Lord Jesus Christ. The bells of gold spoke of Divine righteousness.

How happy to see that our Lord's fruitfulness (pomegranates) to God was equal to His testimony (bells) for God. With us things are often unbalanced. Our walk and our talk often do not match. The walk should give power to the talk. The talk should be the product, as it is indeed part, of the walk.

Note in verse 33 of our Chapter the pomegranates come first in order, then the bells are mentioned. In the next verse the bell comes first, and then the pomegranate. Why this difference? In life the fruitfulness must be first, before there can be true testimony. Those who testify apart from practicing what they teach are like sounding brass and tinkling cymbal.

In the case of our blessed Lord all was perfect and balanced.

In the next verse, as we have said, we find the order reversed. It stands in connection with Aaron going into the Holy Place, and his coming out. When our Lord went into heaven, it was as sounding the glorious news (bells) of atonement, completed to God's entire satisfaction, the news of a rent vail, and a glorious resurrection. Then followed the fruits (pomegranates), typifying the consequence of our Lord going in to the presence of God in the outpouring of the Holy Spirit, seen in its blessed consequences from the wonderful day of Pentecost to this present time.

The Plate of Pure Gold on the Miter.

This striking ornament had engraven upon it the words " HOLINESS TO THE LORD," and was bound on a blue lace on the forefront of the High Priest's Miter. " 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 " (verse 38). Everything offered to God must be altogether holy. But with believers, spite of their assured relationship before God on the ground of the atoning work of Christ, there are alas! imperfections and shortcomings. How then can the believer's offerings to God in worship be accepted?

The golden plate fixed in its prominent place ever testified in the presence of God to righteousness being fully accomplished, meeting even the imperfections and shortcomings of the believers' approach to God, taking them out of the way as before God, so that nothing may be left but what is of the Holy Spirit of God, even that which is " HOLINESS TO THE LORD." Blessed and cheering type, encouraging the believer to come into God's holy presence with boldness. " Having an High Priest over the house of God; let us 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. 10:21, 22).

The Embroidered Coat of Fine Linen

This innermost garment speaks of the utter perfection of the life and walk of our adorable Lord and Savior. It is significant that on the Great Day of Atonement the High Priest did not wear his garments of glory and beauty, but this coat of fine linen. Our Lord went to the cross, not in His claims to universal dominion, nor of His kingship over the Jews, but in the perfection of His life, so that death having no claim upon Him, He was able to lay down His life as an atoning sacrifice for sin, and for our eternal blessing.

The Garments for Aaron's Sons

Coats, girdles and bonnets were made for Aaron's sons, and also " linen breeches to cover their nakedness; from the loins even unto the thighs they shall reach " (verse 42). These were put upon Aaron as well as his sons. He could not be a type of Christ in this. Blessed be God, there was no nakedness that needed to be covered in Him. He was absolute perfection. But in the case of Aaron and his sons this careful

provision shows that we have to do with a holy God. There must be no presumption in His holy presence.

The Tabernacle's Typical Teaching, Court of the Tabernacle, The

(Read Exodus 27:9 to 19)

The number five and its multiples in a specially striking way are stamped upon the Court of the Tabernacle. The fine linen hangings were five cubits high, their length southward one hundred cubits, and their pillars twenty: their length northward one hundred cubits and their pillars twenty: their breadth westward fifty cubits and their pillars ten. So there was between each pillar a square of linen, measuring five cubits by five.

These squares of fine linen set forth what the life of our Lord was in all its purity and holiness. The pillars filleted with silver, with hooks of silver and sockets of brass typify, that unless the claims of God's holiness had been met at the cross, there would have been no presentation of the wonderful life of our Lord in testimony in this world. " This is He that came by water and blood, even Jesus Christ, not by water only, but by water and BLOOD " (1 John 5:6).

The total length of the hanging is significant:

100 cubits northward

100 cubits southward

50 cubits westward

30 cubits eastward

280 cubits in all

This, you may remember, was the length of the beautiful inner curtains, which were only for the eyes of the priests. The hanging of pure linen emphasizes to the whole camp the testimony of the purity of our Lord's life. There was thus no discrepancy between His outward life and inward life. When He was asked, " Who art Thou? " He could reply, " Even the Same that I said unto you from the beginning ' (John 8. 25). What is the difference between the Badgers' Skins Covering and the Hanging of pure white linen? The answer is, that the former is what unbelieving man saw in His life; the latter, the purity in which He presented Himself to the world. Man saw " no beauty that they should desire Him." Surely His unique manhood should have arrested their attention. " Never man spake like this Man " (John 7. 46), testified the officers of the Chief Priests and Pharisees, who had been sent to take Him, but who were disarmed by His testimony, and returned empty-handed. The people wondered at the gracious words which proceeded out of His mouth " (Luke 4:22). Alas! that men generally refused this wonderful testimony.

The Gate of the Court

The fifty cubits of the hanging with its ten pillars were apportioned in the following order:-

15 cubits and 3 pillars

20 „ „ 4 „

15

50 „10 „

We notice again the multiplies of five that obtain so strikingly. The four pillars allowed for the Gate of the Court are interesting, as setting forth that its Entrance was for the whole world, not for one nation, or one family, the priests, but for the wide world, wherever man is found. The Hanging of the Gate of the Court was more than the fine twined linen, it was " wrought with needlework," and had blue and scarlet and purple. We already have seen what this signifies.

The Door of the Court is typical of Christ, who said " I am THE DOOR " (John 10:9). " I am THE WAY " (John 14:6). " There is one God, and ONE MEDIATOR between God and men, the Man, Christ Jesus " (1 Tim. 2:5). " There is NONE OTHER NAME under heaven, given among men, whereby we must be saved " (Acts 4:12). " No man cometh unto the Father, but by Me " (John 14:6), are His own words. Not through tears, prayers, strivings, feelings or making the supreme sacrifice on the battlefield, but through CHRIST ALONE, and in virtue of His atoning death upon the cross.

Five and its multiplies speak of responsibility being met, for the pillars that supported the Hanging of fine linen were socketed in brass, speaking of the atoning death of our Lord. The blue, purple and scarlet speak of His personal and official glories. No cherubims were worked on the Gate of the Court. No threat, no judgment marked the Entrance. Pure sovereign grace alone is presented in the typical meaning of this beautiful Gate.

There was only ONE Entrance for all; only ONE Entrance into the Holy Place for the priests; only ONE Entrance into the Holiest of All for the High Priest.

The Pins and Cords

If the white linen of the Court sets forth Christ primarily in His spotless life of testimony, in a secondary way it tells the believer that he should be a testimony to Christ in this world. Alas! how many of us break down in our everyday life, and forget that righteousness is not measured by paying twenty shillings in the pound, but in acting towards others in the grace in which we have been set up by God.

In this secondary connection the pins and cords set forth that we cannot testify in our own strength. Just as the pillars were held up by a power outside themselves, so the believer can only be upheld in testimony in the power of God's Holy Spirit.

The Tabernacle's Typical Teaching, Brazen Altar, The

(Read Ex. 27:1 to 8)

We step outside now, and find ourselves in the Court that enclosed the Tabernacle. Passing through the entrance of the Court from the outside, the first thing that met the gaze was the Brazen Altar. It was an arresting figure. A comparison between the measurement of the Ark and the Brazen Altar is interesting.

THE ARK THE BRAZEN ALTAR.

2.5 cubits long 5 cubits long

1.5 cubits broad

cubits broad

1.5 cubits high

cubits high

It will be seen that the Brazen Altar was much larger than the Ark, and twice its height. God would impress upon men the necessity of atonement, if He has to do with sinful men in blessing. Would that this lesson were burned more deeply in every heart.

Unlike the Ark and Table of Shewbread, which were made of Shittim wood covered with pure gold, the Brazen Altar was made of Shittim wood, covered with brass. Brass, or more correctly copper, is the most fire-resisting of all the metals. The ancients had some process for hardening copper to a very high degree, the secret of which is unknown to-day. Brass (or copper) sets forth the fierceness of God's wrath against sin. " Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto My sorrow, which is done unto Me, wherewith the LORD hath afflicted Me in THE DAY OF HIS FIERCE ANGER " (Lam. 1:12). As another has said,

Gold is the righteousness of God for drawing near where God is; brass, the righteousness of God for dealing with man's evil where man is."

The Brazen Altar was the place where the sacrifices were offered, the Burnt Offerings and Peace Offerings. The hands of the offerer were placed on the head of the Sacrifice, and the Sacrifice killed by the offerer, and its blood sprinkled by the priests upon the Altar.

The size of the Brazen Altar was arresting, as if God would make it very plain that there can be no approach to Him save through an atoning sacrifice. " Without shedding of blood is No remission " (Heb. 9:22). Further, the Brazen Altar was foursquare, setting forth that the Gospel message is for the whole world, north, south, east, west, for Jew and Gentile, to white, red, copper and black skins; to princes and beggars; to learned and ignorant; to religious and irreligious, to rich and poor; to young and old. So our Lord's instructions were, " Go ye into ALL the world, and preach the Gospel to EVERY creature " (Mark 16:15).

The four horns upon the Altar, made of Shittim wood covered by brass, symbolize the strength of the Altar. It is as if God would assure the heart of the one, who seeks to get right with Him. We remember how Joab, fearing the result of his treachery to King Solomon, fled unto the Tabernacle of the LORD, and caught hold on the horns of the Altar " (1 Kings 2:28). He thought he had got to a safe asylum, but He did not come with sacrifice and blood, and the Altar was against him, and he died.

The pans, shovels, basins, flesh-hooks, firepans pertaining to the Brazen Altar, were all made of brass, typically showing that God will not allow us to get away from the thoughts of His holiness, His righteousness, His claims. These are met only by what the sacrifice on the Altar typifies.

A grate of network of brass was made, which fastened to four rings in the four corners of the Altar, was so placed, that the net should be held securely in the midst of the Altar. There was thus to be no escape for the victim. Right in the heart of the Altar the sacrifice was securely placed, there to be consumed by the fire.

We remember when Abraham was bidden by God to sacrifice his son upon the altar on Mount Moriah, that just as the knife was held aloft to descend quickly to do its deadly work, God graciously held back Abraham's hand, and told him there was a ram caught in the thicket by its horns, which he could slay instead of Isaac. But when our Lord was placed upon the cross, there was no substitute for Him, no escape from the ordeal of the cross.

In the garden of Gethsemane the Lord Jesus cried out in bitterest anguish of soul, sweat like drops of blood falling to the ground, " O My Father, if it be possible, let this cup pass from Me " (Matt. 26:39), but there was no escape for Him, if atonement were to be made, which none but He could accomplish. He alone could do the mighty work. In His perfection He would add, " Nevertheless not as I will, but as Thou wilt." The network of brass was indeed a reality.

A striking attestation to all this is found in Num. 16. When Korah, Dathan and Abiram rebelled against the priesthood, Moses instructed the rebels and Aaron his brother, to take their censers, and incense and fire, and come before the Door of the Tabernacle of the congregation. God soon answered their presumption by causing a new thing to happen, the earth opened her mouth and swallowed the rebels alive. Fire came from the Lord and consumed the two hundred and fifty men, who had offered incense. Moses then said to Eleazar, " Take up the censers out of the burning, and scatter thou the fire yonder; for they are hallowed. The censers of these sinners against their own souls, let them make them broad plates for a covering of the Altar; for they offered them before the LORD, therefore they are hallowed; and they shall be a sign unto the children of Israel " (Num. 16:37, 38).

The censers beaten into broad plates, placed as a covering on the Altar, were ever the solemn sign that God could only be approached in the way of His own ordering. There are multitudes to-day, who perish " in the gainsaying of Core [Korah] (Jude 11). Think of the Seventh Day Adventists, Millennial Dawnists, Jehovah's Witnesses, Christian Scientists, Christadelphians, and the like, who are traveling on this deluded path with its terrible end of eternal punishment. Think of those, who teach the Mohammedan notion that death in battle saves.

Look at those censers, beaten into broad plates for a covering of the Brazen Altar, and think of the end of the men who dared to come into God's presence other than by His appointed way. Let their be no weakening of the truth of the absolute necessity for the one and only Sacrifice, that has sufficed for the meeting of God's claims.

Finally, staves of Shittim wood, overlaid with brass, remind us of the wilderness character of this present time. Thank God, the wilderness is not forever. The Father's house lies invitingly before each believer on the Lord Jesus Christ.

The Tabernacle's Typical Teaching, Vail and the Hanging for the Door of the Tent, The

(Read Ex. 26:31 to 37)

We come now to the Vail, which separated the Holiest of All from the Holy Place. It typified Christ. It was made of blue, and purple and scarlet, and fine twined linen of cunning work, with cherubims worked upon it. We need not dwell on the meaning of these colors, as we have already considered them in connection with the Curtains of the Tabernacle. But we may notice a difference in the order in which the items are presented, in that here the blue came first, and the fine twined linen came last with an added description of " cunning work." The blue coming first emphasized the fact that Christ is the Heavenly One, leading His people into Heavenly things, whilst the fine twined linen spoke of the spotless humanity of our Lord, " the cunning work," that all the details and minutia of that life will only afford the reverent believer delight and pleasure. The cherubims worked on the Vail signify that all judgment is committed to the Son, who will carry out righteous judgment, and also that judgment is past for the believer, because Christ has borne the penalty of sin fully.

When judgment is carried out the saints of God will rejoice. This is seen when the great whore, apostate Christendom, is judged, as seen in Rev. 19:2 to 4. The smoke of her torment rises up forever and ever, and we find the four and twenty elders, symbolizing the saints, who have part in the first resurrection, worshipping and saying, " Amen; Alleluia." It is only those, who are in glory past all judgment on the ground of the atoning work of Christ, who can enter rightly into such solemn scenes.

The Vail was hung upon four pillars of Shittim wood overlaid with gold. Four speaks of what is universal. God has in mind the blessing of all, who will come through Christ.

The hooks of the pillars were of gold, and the sockets of silver, thus showing that it is only on the ground of redemption (silver), and righteousness (gold) that God can have to do with men.

Heb. 10:19 to 22, tells us most beautifully what the Vail symbolized. " 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: and having an High Priest over the house of God; let us 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."

The High Priest could only go into the Holiest of All with much solemnity on the Great Day of Atonement. He went in with the blood of bulls and goats, which could never put away sin, for his action was only typical. That being so the Vail remained. No footfall was heard in the Holiest of All for another full year, till the Day of Atonement came round, and the same ritual was gone through, and the Vail still remained up. " Into the second [the Holiest of All] went the High Priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: the Holy Ghost this signifying, that the way into the Holiest of All was not yet made manifest, while as the first Tabernacle was yet standing " (Heb. 9:7, 8).

But in the Antitype, Christ is both Sacrifice and offering Priest. Though He could not be a priest on earth, because He did not belong to the tribe of Levi, yet He performed a priestly act when He laid down His life on the cross as a Sacrifice for sin. It must have been a moment of all moments when He cried with a loud voice, " It Is finished,',' the wonderful, amazing work of atonement, the only hope of the world's redemption, completed. Even very nature gave witness at that moment, for the earth did quake and the rocks were rent, the very forces of the material world were convulsed, and above all and beyond all The vail was rent from the top to the bottom, from God's side, by God's hand. What a testimony that the day of shadows was over, the day of " good things to come " had arrived. Only the High Priest could enter into the Holiest of All, and that only once a year. To-day believers have boldness of access at all times.

The Hanging for the Door of the Tent

The hanging for the Door of the Tent was of blue, and purple, and scarlet and fine twined linen, wrought with needlework. There is no need to comment on these as they have been already explained. But there is one omission worthy of careful notice. There were cherubims on the Vail between the Holiest of All and the Holy Place, but on the Door of the Tent there were no cherubims worked. By this omission God would testify that He approached man in pure sovereign grace. No cherubims, speaking of justice and judgment, were visible to the outside to affright the timid seeker after God.

" No curse of law, in Thee was sovereign grace, And now what glory in Thine unveiled face! Thou didst attract the wretched and the weak, Thy joy the wand'rers and the lost to seek."

It is when God's long-suffering will have drawn to a close, that judgment will have its course, and all God's people will worship Him, because of the righteousness of His ways in judgment. But meanwhile the attitude of God to man is one of purest grace.

Five pillars supported the hanging, the pillars were of Shittim wood covered with gold, hooks were of gold, the sockets of brass. This hanging spoke of man going in to God, it was the entrance for the priests as they entered upon their Sanctuary service. Five speaks of responsibility

being met through the sacrifice of our Lord (the sockets of brass), and in consonance with righteousness (gold hooks).

The Tabernacle's Typical Teaching, Boards of the Tabernacle, The

(Read Ex. 26. 15 to 30)

God's desire ever has been to dwell among His people. Thus far in the Tabernacle we have had Christ personally as the Mediator, and His work, typically before us. " There is one God, and one Mediator between God and men, the Man Christ Jesus; who gave Himself a Ransom for all, to be testified in due time " (1 Tim. 2:5, 6). " Christ also hath once suffered for sins, the Just for the unjust, that He might bring us To GOD " (1 Peter 3:18). We need neither the Virgin Mary, blessed among women, nor the pope, nor priest, be he Roman or Anglican, to mediate for us. The believer is brought to God, and has boldness to enter the Holiest of All by the blood of Jesus.

We shall find how the lesson of the boards will tell us typically how believers are brought to God, and " builded together for an habitation of God through the Spirit " (Eph. 2:22). If the reader will look upon the Board as representing himself, and follow the details of what happened to the Boards, as illustrating what happened to him when converted, he will learn much of how we are blessed as believers.

The Boards Standing Up

The boards were made of Shittim wood, standing up. Shittim wood speaks of humanity. In the case of the blessed Lord His Humanity was spotless and sinless, else He could not have taken our place at the cross. In our case we are fallen and sinful. How then in our case can the board stand up? In other words, How can a guilty sinner stand up before a holy God?

The boards were ten cubits high and a cubit and a half wide, that is over 17 feet high and 21 feet wide. They were made of Shittim wood, the coarse indestructible wood of the desert, worth very little, but exceedingly heavy. How were they to stand up on shifting sand? Alas! how many sinners seek to stand up before God on the shifting sand of good works, and self-improvement, as if man could be his own Savior.

The boards were ten cubits high. Five is the number of human responsibility, ten, twice five, intensifying the thought of responsibility toward God, responsibility toward man. Now-a-days men do not like this thought, but there it is, spite of what men may think. " Every one of us shall give account of himself to God " (Rom. 14:12).

The Silver Sockets

If the reader will turn to Ex. 30:11 to 16, he will find that when Israel was numbered it was necessary to furnish a ransom for their souls, failing which plague would break out upon them. King David once numbered the people, but there is no mention of their giving a ransom. The record is, " The Lord sent a pestilence upon Israel from morning even to the time appointed: and there died of the people from Dan even to Beer-sheba seventy thousand men " (2 Sam. 24:15). God cannot take account of sinful men in the flesh save in judgment. If man is to be in favor before God it must be through an accepted ransom.

All the males among the Israelites from twenty years old and upward had to bring a half shekel of silver. This contained ten gerahs in weight, as if to typify the meeting of the penalty of breaking the ten commandments, for " whosoever shall keep the whole law, and yet offend in one point, he is guilty of all " (James 2:10). A half shekel of silver was worth about one shilling and two pence. However rich an Israelite was, he was not allowed to give more; however poor, he must not give less. Does this not set forth the truth that there is only one way of blessing for rich and poor, noble and debased, and that is through the atoning work of Christ upon the cross.

But we think we hear someone say, If the half shekel of silver is called " atonement money," is that not like paying for salvation? We are told in the New Testament that eternal life is the gift of God, and that we are saved by faith, and that the gift of God.

It is perfectly true that salvation can not be bought by money, or by any effort of the sinner. It is indeed procured by the propitiation of Christ on the cross, and that is " not of works, lest any man should boast " (Eph. 2:9).

Redemption could not be procured by a paltry levy of a sum a trifle more than a shilling. That small sum was simply an acknowledgment on the part of the offerer of how he stood in God's presence, needing grace and pardon.

An illustration may help. Years ago we were seeking to rent a piece of ground on which to erect a Gospel Tent. A suitable spot presented itself. On inquiry we were told it was the property of the town. We went to the Town Hall, prepared to pay £1, or even 30s. a week rent for the use of it. We found the corporation officials sympathetic, and after a little consultation they said, " We are prepared to let you have the use of the pitch for six weeks, free of rent, but as we are obliged to have some record of the transaction in our books, we must ask you for the sum of one shilling. We blessed our good fortune, but it never occurred to us that we were paying rent, but simply making an acknowledgment. So it was with the children of Israel.

These paltry half shekels mounted to a considerable quantity of silver when every male Israelite of twenty years old and upward paid this levy. Ex. 38. 25 to 28 informs us it amounted to 100 talents, and 1,775 shekels. The 100 talents produced 100 sockets of silver, whilst 1,775 shekels provided the silver for the hooks for the pillars, overlaying and filleting the chapiters.

Two sockets of silver were apportioned to each board, fifty boards in all. A talent of silver weighed 114 lbs., which at 5s. an ounce amounts to over £340, so that the two sockets allotted to one board would mean silver to the value of £680. The 100 sockets for the fifty boards amounted to the sum of about £34,000.

Was there ever in proportion to its size a more costly foundation? Yes, indeed, if the type was very costly, it pales into utter insignificance when we think of the redemptive work of our Lord Jesus Christ, the Son of God, dying on the cross of shame for us as the righteous foundation of the believer's standing and blessing before God. No wonder we read, " 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). The type was amazingly costly; the Antitype infinitely more so. All the boards of the Tabernacle

stood on costly sockets of silver, the believer stands on redemption ground. Surely the hymn writer must have had this in mind:

" Oh! joyous hour when God to meA vision gave of Calvary;My bonds were loosed, my soul unbound; I sang upon redemption ground.Redemption ground, the ground of peace! Redemption ground, Oh! wondrous grace. Here let our praise to God abound,Who saves us on REDEMPTION GROUND."

The Meaning of the Two Tenons

We read, " Two tenons [margin, hands] shall there be in one board, set in order one against another " (Ex. 26:17). Is this not an illustration of the hand of FAITH laying hold of the blessing? Does it not emphasize that salvation is not of works, but by faith in the atoning sacrifice of Christ? We have the hands at work in Heb. 6. 18, where it speaks of those " who have fled for refuge to lay hold upon the hope " set before them.

Further there were two tenons, or hands, to lay hold upon two sockets of silver, the tenon and mortise of the carpenter. One tenon, or hand, and one socket would not be so stable as two tenons to the one board with two sockets, both equally taking the strain, thus giving stability and rigidity. So in the atoning work of Christ there are two great fundamental truths presented for our acceptance:

The finished work of Christ on the cross. His glorious resurrection proving the acceptance of the work of redemption by God.

Faith can triumphantly and joyously say, Christ " was delivered for our offenses, and was raised again for our justification. Therefore being justified by faith [the hands laying hold on these two great facts], we have peace with God through our Lord Jesus Christ " (Rom. 4:25; 5:1).

The resurrection proves that the atonement was completed to God's full satisfaction. It is the Divine attestation to the work of salvation wrought out on the cross. What a foundation for the believer! The finished work of Christ! A risen triumphant living Savior!

No wonder the big heavy boards of the Tabernacle stood up well on such secure foundations as the twin silver sockets. No wonder that the believer can stand up before God in the value and efficacy of the work of our Lord on the cross, attested to by the triumph of the resurrection.

There were two extra corner boards coupled together by one ring resting on four sockets of silver, two for each board, thus emphasizing the thought of stability.

A Scriptural illustration may help further to the understanding of the two sockets. Two disciples were wending their way back to Emmaus from Jerusalem. They had placed their hopes on Christ, and now He had been crucified, had died, and this was the third day since He had been buried. There were rumors that He was risen, but there was no convincing proof that this was so, and these two disciples were left in sore doubt and depression.

Our Lord, risen from the dead, drew near to them. Their eyes were holden that they should not know Him. He inquired of their sadness. In their doubt and sadness they said, " We trusted that it had been He which should have redeemed Israel: and beside all this, to-day is the third day since these things were done " (Luke 24:21). Then followed a wonderful exposition of Scripture from the lips of the unknown Stranger, as He asked the question, " Ought not Christ to have suffered these things, and to enter into His glory " (Luke 24:26), which made their hearts burn within them, and caused them to constrain Him, saying, " Abide with us: for it is toward evening, and the day is far spent."

He graciously acceded to their wishes, and lo! they discovered that the Stranger, who had ravished their hearts by His matchless exposition of Scripture to their utmost joy, was none other than the risen Savior, Conqueror over sin and death and hell. The scales fell from their eyes, as they beheld the risen Christ, standing before them. Did they see the nail prints in His blessed hands, we wonder, as He broke the bread at that hallowed evening meal?

For see, how unstable these disciples were when they only knew of the death of Christ. It needed the risen Christ to convince them of the value of that wondrous work upon the cross. His death acquired a far greater and fuller meaning in the light of His resurrection, as they stood with wondrous joy and delight in His very presence.

One moment He stood revealed before them, the next moment He had vanished out of their sight. But no more doubt now. The boards were secure on the two sockets of silver apiece. The hands of faith, like the two tenons laid hold with a firm grip upon the grand foundation. Thus would God assure our poor unbelieving hearts.

The Boards Fitly Joined Together

We have hitherto considered each board as an individual board. We shall, however, not get a proper idea of what God had in view unless we see that the board was intended to be an integral part of the whole Tabernacle. It was never intended to remain a single board " standing up." It was intended to be put into juxtaposition with the other boards, twenty boards on the south side, twenty on the north side, two boards for the corners of the Tabernacle, six boards for the west side (Ex. 26. 22 to 25), and four pillars with four sockets for the hanging of the vail between the Holy Place and the Holiest of All, making 100 sockets in all, necessary for their foundation.

What did this all typify? We have proceeded from the individual board to the boards " fitly joined together." What did it signify? We answer, God would have a people among whom He might dwell, a spot where He can place His name. This was set forth typically in the Tabernacle.

When we come to the New Testament we find the antitype to this. The boards were fitly joined together. We read, " 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 " (Eph. 2:19, 20). Again, " In whom ye also are BUILDED together for an habitation of God through the Spirit " (Eph. 2:22). Again, " Ye also, as lively stones, are BUILT up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ " (1 Peter 2. 5). God has a house here on earth composed or built up of His own redeemed people, among whom He is pleased to dwell. How good it is that believers are not saved to remain as individuals, that there is a wonderful Christian fellowship, likened to a building, reared up by the Holy Spirit of God. How we should prize such fellowship. It is indeed a source of strength and encouragement when God's people get together as gathered to the Lord by the Holy Spirit. So we read of the early disciples, that " they continued steadfastly in the apostles' doctrine and FELLOWSHIP, and in breaking of bread and in prayers " (Acts 2:42).

The Five Bars

When the boards were placed in position, on either side of the Tabernacle were placed five horizontal bars. At the bottom of the boards there ran two bars, at the top were two bars, whilst an unusual arrangement was made for the middle bar. We read, " And the middle bar in the MIDST of the boards shall reach from end to end " (Ex. 26:28), that is, it was grooved out of sight-. Nothing could have been designed to clamp and bind more strongly together the boards. Thus a compact structure was ensured.

What did the four visible bars typify? We believe they set forth the gifts given by an ascended Lord to His Church. What in particular did the two bars at the bottom of the boards typify? We believe the answer is that the Church is " built upon the FOUNDATION of the Apostles and Prophets, Jesus Christ Himself being the chief Corner Stone " (Eph. 2:20). We get it in symbolic language, " And the wall of the city [the Church in Millennial administration] had twelve FOUNDATIONS, and in them the names of the twelve Apostles of the Lamb " (Rev. 21:14). How indebted we are to the Apostles and Prophets for the introduction of Christianity in this world, in their labors in forming assemblies, and in their inspired writings.

The Apostle John, associating the rest of the Apostles in his statement, wrote, " That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ. And these things write we unto you, that your joy may be full (1 John 1:3, 4). How wonderful was that fellowship, first of all their acquaintance with Christ drawing each Apostle to the other, then the passing of it on to us, drawing believers to Christ and to their fellow believers.

We must remember these Prophets were New Testament Prophets, and had a unique position in revealing the mind of God to the Christians in the days of the early Church. This is seen in the memorable Chapter on the edification, or building up, of the Church as seen in 1 Cor. 14:29 to 31.

What was the meaning of the two bars at the top of the boards? We believe they set forth those wonderful gifts to the Church, Pastors and Teachers. These were given " for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ " (Eph. 4. 12). The evangelist does not come in here as an evangelist. His gift is with the wide world and sinners, and very blessed is his service in this way. But his converts need to be shepherded in the things of the Lord by the pastor. The word for shepherd and pastor is the same in the original. Then comes the teacher to unfold the deep things of God's word, whereby to build up the Lord's people in their faith. The pastor is like the nurse. Did not the Apostle Paul write, " We were gentle among you, even as a nurse cherisheth her children " (1 Thess. 2:7)? The teacher is more like the schoolmaster.

But what is the meaning of the long bar out of sight, the binding bar, grooved and tongued throughout the boards from end to end? What typical meaning attaches to this bar? We have no doubt that this bar typifies the Holy Spirit of God in His unseen power and influence. Without the influence of God's Holy Spirit, actively at work among the believers, there would be no cohesion, no standing together. Where that power and influence is weak or absent, there will be disunion, divisions, parties, sects. But where the Spirit of God is present in power, there the Lord's people will be found walking in peace and unity. The body of Christ was formed on the Day of Pentecost, when the Holy Spirit came to indwell each believer, binding them each first of all to Christ, the Head of the body in Heaven, and to each other on earth as members of the one body. " There is one body, and one Spirit," and we are called upon to be found " endeavoring to keep the unity of the SPIRIT in the bond of peace " (Eph. 4:3, 4).

The Boards Overlaid with Gold

Finally instructions are given to overlay the boards with gold, to provide rings of gold for the bars, and overlay the bars with gold. Here as the boards typify believers, the gold cannot set forth Deity. It sets forth the Divine righteousness in which the 'believer stands before God.

That this is no arbitrary interpretation is seen in the fact that Shittim wood and PURE gold set forth the Humanity and Deity of our Lord, whereas in this case, when it refers typically to believers, it is Shittim wood and gold, without the adjective pure. Further in the case of Shittim wood and PURE gold in connection with the Ark and Shewbread Table, the instructions for the overlaying of the Shittim wood with pure gold follow immediately, whereas in the present case the instructions for the making of the boards of Shittim wood begin in Ex. 26:15, and not till verse 29 is reached are instructions given for the overlaying of the boards with gold. Between these two points, fourteen verses in all, the instructions as to the silver sockets (redemption) are given.

Does this not convey the thought that the believer enters into the knowledge of the forgiveness of sins (silver) first, and that righteousness (gold), with which justification is connected so very manifestly, is entered into as the full meaning of the death of Christ is grasped? At the same time, let it be clearly stated, the moment the sinner believes he gets forgiveness of sins, justification, the righteousness of God upon Him, at one and the same moment, even when he puts his faith in the Lord Jesus as Savior. But whilst this is so, we go a step at a time in our understanding and appreciation of these things.

Young believer, look at those upright boards, and see in type what God would have you to know and enjoy. They then stand ten cubits high, speaking of responsibility to God, but they stand in silver sockets (redemption); the two tenons, or hands, grasping the foundation firmly, in other words, salvation is by faith alone; they are covered with gold (Divine righteousness, the answer to the atoning death of our Lord), typifying the justification the believer receives the moment he believes on the Lord Jesus Christ in simple faith as his Savior and Lord. So we read of " the righteousness of God, which is by faith of Jesus Christ unto all, and UPON [typically boards covered by gold] all them that believe " (Rom. 3:22). " Christ Jesus, who of God is made unto us... RIGHTEOUSNESS " (1 Cor. 1:30).

We remember the case of an English nobleman, who had been converted out and out. He read the word of God with great eagerness. One winter's day amid the snows of Canada, riding at the head of his troops, the verse came to his mind, " Thy righteousness also, O God, is very high, who hast done great things: O God, who is like unto Thee " (Psa. 71:19). This Scripture came in great power to his soul. He exclaimed to himself with great joy, " Then I am as high as God's righteousness.",

If Christ is our righteousness as believers, can we better that? Nay, the convert of yesterday is as righteous in God's sight as the Apostle Paul in the glory. The youngest believer has this gift in all its fullness, the maturest saint cannot have it in larger measure. Rejoice, young believer, God's righteousness is upon you in virtue of Christ's work of redemption on the cross.

In human law courts it is impossible in strict justice to justify the guilty. But such is the efficacy of the work of Christ on the cross, so thoroughly has He taken our place of judgment there, that God is able to justify the UNGODLY. We read, " To him that worketh not, but believeth on Him that justifieth the UNGODLY, his faith is counted for righteousness " (Rom. 4:5).

The fact of God's righteousness being upon the believing sinner is portrayed in parabolic language in Luke 15, where we read that when the prodigal returned to the father in his rags and misery, the Father cried out in the gladness of his heart, " Bring forth the best robe, and put it on him, and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat and be merry " (Luke 15:22, 23). The righteousness of God by faith of Jesus Christ UPON all believers is surely " the best robe."

Justification is the believer being seen in the presence of God blameless, as if he had never sinned at all. Reader, do you rejoice in this marvelous blessing? Nothing less that this would suit God's presence and pleasure.

The Tabernacle's Typical Teaching, Curtains of the Tabernacle, The

(Read Ex. 26:1 to 14)

There were four curtains or coverings for the Tabernacle:-

Curtains of fine twined Linen.

Curtains of Goats' flair.

Covering of Rams' Skins dyed red.

Covering of Badgers' Skins.

As remarked before, the instructions as to the coverings are given before those concerning the boards. It is just these surprises that show us the beauty and accuracy of Scripture, and emphasize Divine inspiration. The coverings all speak of Christ, whereas the boards are typical of believers, " builded together for an habitation of God through the Spirit " (Eph. 2. 22). It is the full truth about Christ that enables us to understand the place and blessing the believer has in Him. Christ is the key that unlocks all doors of blessing and happiness.

The Curtains of fine twined linen constituted the Tabernacle (Hebrew, Mikseh).

The Curtains of Goats' Hair constituted the Tent, or Covering (Hebrew, Ohel).

The Rams' Skins dyed red were called a Covering (Hebrew, Mikseh).

The Badgers' Skins were called a Covering (Hebrew, Mikseh).

Numbers Stamped upon the Curtains

There were ten curtains, five curtains were looped one to the other by loops of blue; the other five curtains were looped one to the other by similar loops. These two fives were fastened together by fifty taches, or small hooks, made of gold. Thus it became one Covering. The reader will notice how the number five and its multiples are stamped upon the Curtains, speaking typically of responsibility

Godward and Manward having been met by our Lord when He died upon the cross.

The length of each Curtain was twenty-eight cubits and their breadth four cubits. Twenty-eight cubits (4 x 7) by four cubits resolves each length into seven SQUARES of four cubits each. Seven is the number of Divine perfection, four sets forth that which is universal. Surely this prefigures Christ. He is the transcendent Figure of all ages. He is the One Person of universal and paramount importance in all time. Many have snatched at world-wide dominion. He alone shall reign universally, as likewise His atoning death has in view the whole world. " God so loved the world that He gave His only begotten Son" (John 3:16). Others have been great, virtuous and good, but all save our Lord have come short of perfection. He alone could be marked by what the figures seven and four typify.

The Curtains of Fine Twined Linen

These were the innermost curtains, furthest removed from the observer outside, the nearest to the priests, as they ministered inside. The word, Tabernacle, does not suggest anything temporary. The idea of the Tabernacle is a Dwelling Place, and when God chooses a Dwelling Place it is an everlasting choice. The Tabernacle in the wilderness was only temporary, but then it was a type, which had to pass away. What is typified is not temporary but eternal.

In the New Testament we find God dwelling amongst His people, and when the end of time shall have come, and the fixed eternal state reached, we find these words, " Behold the Tabernacle of God is with men, and He will dwell with them [just as He did typically in the wilderness], and they shall be His people, and God Himself shall be with them, and be their God " (Rev. 21. 3). The Curtains were " of fine twined linen, and blue, and purple, and scarlet: with cherubims of cunning work shalt thou make them " (Ex. 26:1). Though we dealt briefly with these materials in our first Chapter, we will add some further details here.

Fine twined linen typified the holy spotless Humanity of our Lord. " Let Thy priests be clothed with righteousness " (Psa. 132:9), and we know they were actually clothed in fine linen. " Fine linen is the righteousness [literally righteousnesses] of saints " (Rev. 19:8), is another Scripture that confirms the thought of what fine twined linen stands for, a symbol of holiness in life and walk. Christ was pre-eminently and absolutely holy in His walk.

Blue sets forth the heavenly character of our Lord's Humanity. He became a true Man when born of the Virgin at Bethlehem, but all the moral qualities of His life were heavenly in their origin. So we find the Lord saying, " And 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). " The second Man is the Lord from Heaven" (1 Cor. 15. 47).

Purple sets forth Christ's glory as Son of Man, as King of kings and Lord of lords. Purple is the color of the emperor. An emperor is strictly a King of kings. The ex-Emperor of Germany was Emperor in virtue of the fact that Germany embraced four kingdoms, Prussia, Saxony, Wurtemburg, and Bavaria. None but Christ has the right absolutely to wear the purple, and it is a joy to His people to know that He will reign universally as King of kings and Lord of lords, the true world Emperor.

" Outstretched His wide dominion

O'er river, sea and shore.

Far as the eagle's pinion,

Or dove's light wing can soar.

Scarlet

scarlet

Cherubims speak of judgment. Cherubims guarded the tree of life when our first parents were driven out of the Garden of Eden. Fire was between the cherubims in Ezek. 10:6. When Christ, who has borne the judgment of sin at the cross, takes up the question of judgment for those who have refused His grace and love, it will be righteous judgment.

There will be no miscarriage of judgment then. Every wrong will be punished, and right will be vindicated. The poet sang:

" Truth forever on the scaffold,Wrong forever on the throne,Yet that scaffold sways the future,And behind the dim unknownStandeth God behind the shadow,Keeping watch above His own."

Christ will bring in the true " New Order " that men are vainly trying to introduce, leaving Him out, who alone can bring it in.

Whilst all this is true, yet the cherubims worked with cunning work on these Curtains set forth that Divine judgment has been met by our Lord at the cross of Calvary. Thus the worshipper has all the peace of a purged conscience.

How gloriously do these Curtains typify Christ in His personal purity and official glories, leaving one with a glowing sense of His perfection and triumph. He is indeed perfection, which will finally permeate to the ends of the earth, reminding us of the Scripture, " All the ends of the world shall remember and turn unto the LORD; and all the kindreds of the nations shall worship before Thee " (Psa. 22:27).

The loops of blue and taches of gold bring out the thought that everything for God, and for us, is secured on the ground of Divine righteousness (gold) and heavenly grace (blue).

The Curtains of Goats' Hair

As we have seen in our note in Chapter 1, goats' hair garments are typical of the prophet, so these Curtains of Goats' hair, eleven in number, and two cubits longer than the fine twined linen Curtains, set forth Christ as the Prophet. Moses prophesied of Christ in his day. " The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto Him ye shall hearken (Dent. 18. 15).

As the beautiful inner Curtains constituted the Tabernacle, so the Goats' Hair Curtains constituted the Tent, which speaks of that which is temporary, a wilderness provision as long as it is needed. The Tabernacle typified the universe of eternal bliss that lies ahead of every believer. Thank God, the wilderness is not forever.

The extra Curtain with its extra length allowed for these to overlap the beautiful inner Curtains, which latter were only for the eyes of the priests in the Holy Place.

We often limit the idea of a prophet to one who foretells future events. The main idea of the prophet is that of a forth-teller, as well as a foreteller. The Prophet brings his hearers into God's presence as to their state before Him. How fully Christ carried this out. " Sir, I perceive that Thou art a Prophet " (John 4:19), cried out the startled woman at the well of Sychar, as in three or four brief sentences the Lord laid bare the secrets of her guilty past. It is ever so. The prophet to be effective must reach the conscience of his hearers. The prophet, whether addressing a sinful nation, as Isaiah and others did in their day, or those, who prophesy in this dispensation (Rom. 12. 6), must aim at the conscience to be effective. It is true that truth enters the mind through the conscience rather than through the intellect. The intellect grasping the truth without the conscience being affected becomes " knowledge [that] puffeth up " (1 Cor. 8:1).

The Covering of Rams' Skins Dyed Red

The word, Covering, is not used in connection with the curtains of fine twined linen. It is, however, specifically used for the rams' skins and the badgers' skins. The Curtains present Christ personally, the Coverings, qualities that marked Him when on earth. We shall see this clearly as we proceed.

The first mention of the ram in connection with the Tabernacle throws light on the subject. Two rams were employed on the occasion of the consecration of Aaron and his sons. The second Ram was slain, and its blood was not only sprinkled on the Altar round about, but it was put upon the tip of the right ear, the thumb of the right, hand, the great toe of the right foot of Aaron and his sons, claiming them in their walk and ways for God. It was called " a Ram of consecration." In this we learn that the Ram sets forth consecration, the skins dyed red, showing how far that consecration could go in the case of our Lord, even to death.

This was our Lord's consecration to the will of His Father. " Then said I, Lo, I come (in the volume of the book it is written of Me) to do Thy will, O God " (Heb. 10:7), and that led Him to the death of the cross.

This then was the motive power that carried Christ from the glory into this dark world, and maintained Him in His devoted service, and supported Him, even at the moment of sorest trial in Gethsemane's garden, where His sweat was as it were great drops of blood. He cried in bitterest anguish, " O My Father, if it be possible, let this cup pass from Me; nevertheless not as I will, but as Thou wilt " (Matt. 26:39). His will was the same as God's will, and this carried Him through the sorest trial of all, the cross itself, where consecration was exhibited to the full. Verily, the Rams' skins were dyed red. Precious Savior!

The Covering of Badgers' Skins

There has been a good deal of inquiry as to what was meant by badgers' skins. The badger is an animal unknown in Bible lands. Whatever these skins were they were common among the children of Israel, for we read, " And every man, with whom was found blue, and purple, and scarlet, and fine

linen, and goats' hair, and red skins of rams, and badgers' skins brought them " (Ex. 35:23). The only other place where Badgers' skins are mentioned apart from this outer covering of the Tabernacle is Ezek. 16:10, where it says, " I... shod thee with badgers' skins," giving the idea of something coarse and durable, suitable for foot-wear. It is generally thought it may refer to the tough skin

of the seal or dolphin, which animals are abundant in the Red Sea. Such skin would be very durable, and resist sun and rain.

The so-called badgers' skins formed the outermost covering of the Tabernacle. Does this not typify how Christ appeared to the people of Israel? Did not Isaiah prophesy centuries before He came into the world, how the world would treat Him. " He hath no form nor comeliness: and when we shall see Him, there is no beauty that we should desire Him. He is despised and rejected of men: a Man of sorrows and acquainted with grief; and we hid as it were our faces from Him; He was despised, and we esteemed Him not " (Isa. 53:2, 3).

It is tragic to see Him " the altogether lovely One," in God's estimation as " a tender plant, and as a root out of a dry ground " (Isa. 53. 2), the one Object on earth that Heaven could look upon with perfect complacency, unrecognized by man in His true character. " He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not." (John 1:10, 11). Such is man in his fallen estate.

The Tabernacle's Typical Teaching, Golden Candlestick, The

(Read Exodus 25:31 to 40; 27:20 to 21; Leviticus 24:1 to 4; Numbers 8:1 to 4)

The Golden Candlestick was properly a Lampstand, for it was fed with oil. In speaking of the Candlestick we must bear this in mind.

It was made of pure gold. Unlike the previous articles we have considered, no Shittim wood entered into its construction, and no measurement is given as to its size. It weighed a talent of pure gold (114 lbs.), and was worth about £5,745 at the low valuation of those days. It was beaten out of one piece, exquisitely proportioned and ornamented.

Just as the Table of Show-bread sets forth Christ as the Food of His people, so the Candlestick sets forth God's provision for the Light of His people.

There was no window in the Tabernacle. No light of nature entered the Holy Place. The light of the Golden Candlestick, and that alone, constituted the light of the Holy Place. It reminds us of the Scripture, " The city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof " (Rev. 21:23).

Most evidently the Golden Candlestick is typical of our Lord. First it was made of " pure gold," always typical of our Lord's Godhead glory. Then it had no measurement, for it sets forth Christ in glory in all the fullness and blessedness of His person and work. We read, " Three bowls made like unto almonds with a knop [bud] and a flower in one branch; and three bowls made like almonds in the other branch, with a knop and a flower: so in the six branches that come out of the Candlestick. And in the Candlestick shall be four bowls made like unto almonds, with their knops and their flowers " (Ex. 25:33, 34). We bring to mind what we said about Aaron's Rod that budded, blossomed and bore almonds overnight as typifying our Lord in His resurrection, which signified life out of death. These ornamentations link up with this teaching, and clearly show it is typical of Christ in the place He has secured for us in resurrection as the result of His atoning death. It is beautiful how Scriptures link up with each other, and confirm and make plain their meaning as they throw light upon each other.

Thus far we have spoken of the Golden Candlestick as the Light BEARER. But what of the light itself? We know that these lamps were fed by oil, and oil is a figure of the third Person of the blessed Trinity, the Holy Spirit of God. How does the light shine for the Christian to-day? Christ is no longer on earth. He has ascended to the right hand of the Majesty on high. How, then, does the light shine to-day for the Christian? In answer we point out that our ascended Lord has sent the Holy Spirit into this world in a very special way in connection with the Church of God upon this earth. So we read, " When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, HE shall testify of Me" (John 15:26). We believe the oil is clearly typical of the Holy Spirit of God, who testifies of Christ, and this sheds the light of Christ into the hearts of believers.

Num. 8:2 confirms this very beautifully. We read, " Speak unto Aaron, and say unto him, When thou lightest the lamps, the seven lamps shall give light over against the Candlestick." Evidently the lamps were so arranged as to light up the beautiful Golden Candlestick, and its ornamentations of buds, blossoms, and almonds, setting forth the grand truth of life out of death, and that all our knowledge of, and blessing in Christ are founded on that glorious resurrection, which is proof of the acceptance of His atoning death by God, thus setting Him free to bless us in this wonderful way.

On each lateral stem of the Candlestick were three bowls, almond shape, with their knops (buds) and flowers. Three surely sets forth the full testimony of the Holy Spirit to the glory of Christ in His Person and work. The central stem had four bowls with knops and flowers, indicating that our Lord's Person and work, and the glory of them, is for the whole world. Alas! the whole world does not respond.

The Candlestick had seven stems, setting forth the many-sided activities of the Holy Spirit in His testimony to Christ. Four times over in the Book of Revelation does it speak of the seven Spirits of God. One passage in particular says, " There were seven lamps of fire burning before the throne, which are the seven Spirits of God " (Rev. 4:5). In Eph. 4:4 we are told explicitly, " There is... ONE Spirit." That is surely true. Though there were seven branches in the Candlestick, there was only ONE Candlestick. Seven lamps burning, yet only one pervading light.

Isa. 11:1, 2, may illustrate this. We read, " And there shall come forth a Rod out of the stem of Jesse, and a Branch shall grow out of His roots: and the Spirit of the Lord shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord." Here we have three couplets, which with the addition of the term, " The Spirit of the LORD," make seven descriptions of the one Spirit of God.

There was no measurement given for the Golden Candlestick, setting forth the infinite fullness of our risen Lord. Though He carried Manhood to the throne of God, never to drop it henceforth, yet there is the answer to the measureless Candlestick, " In Him dwelleth all the fullness of the Godhead bodily " (Col. 2:9).

It is clear that the full light of God could not shine forth till Christ was raised and ascended. Wonderful as the light was when He was here on earth as the Light of the world, yet the whole truth could not come out. It was only after resurrection that the Lord could say to Mary, " Go to My brethren, and say unto them, I ascend unto My Father and your Father; and to My God and your God " (John 20. 17), thus announcing the new and wondrous relationship formed by love Divine, in virtue of His death and resurrection, and by the power of the Holy Spirit.

Again it was not until Christ was in resurrection and ascended, not until He took His place on high, and the Holy Spirit descended in the full and peculiar way characteristic of Christianity, that the truth of the one body could come out, that mystery hid from all ages. " There is one body, and one Spirit, even as ye are called in one hope of your calling " (Eph. 4:4).

The Candlestick was made of beaten work. Even in the glory there will ever be the remembrance and witness to the amazing love of our Lord in enduring the bruising of the cross for us. " He was bruised for our iniquities " (Isa. 53:5). The Apostle John was told, " Weep not: behold the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof " (Rev. 5:5). When he looked and he saw " The Lion of the tribe of Judah," but as " a Lamb as it had been slain, having seven horns and seven eyes, which are the Seven Spirits of God sent forth into all the earth." And when the glorious city, symbolic of the Church in administration during the Millennium, is seen, she is introduced as " The Bride, the Lamb's wife " (Rev. 21:9).

There were instruments accompanying the service of the Candlestick. We read, " And the tongs thereof, and the snuff dishes thereof shall be of pure gold " (Ex. 25:38). We have spoken of the Candlestick, or Lamp-holder, type of Christ Himself; and the oil, type of the Holy Spirit, but no mention is made of the wick, or cotton, without which there would be no light. But the snuff dishes clearly imply this. They would be used to remove the charred portion of the wick after hours of burning, so that the light might be unhindered, and be in full strength. We cannot refer the snuffers to the Holy Spirit of God. That is clear. But we do know that the Holy Spirit uses human vessels through which His ministry may flow. We have the gifts—the apostles and prophets, the pastors and teachers, the helps, the joints and bands of the body of Christ.

If the Holy Spirit uses human vessels, there is room for corrective ministry, in other words the need of the snuffers. Take the case of the Apostle Peter. He was anxious to prove his devotedness to His Lord, but what self-confidence was mixed up with it. He denied His Lord with oaths and cursing. Christ graciously used his fall to teach His impetuous servant very necessary lessons. The golden snuffers were used to good effect. See how clearly the light shone on the Day of Pentecost, when he gave testimony to Christ in

wonderful power, and three thousand souls were added to the Lord.

Or take the case of the Apostle Paul. Likely to be puffed up beyond measure by the wonderful things he saw and heard in the third heaven, the Lord gave him a thorn in the flesh, a messenger of Satan to buffet him. The golden snuffers did their work. The Holy Spirit strengthened Paul to do a mighty work in founding assemblies, in giving light and blessing to the whole Church of God.

Remember the Golden Candlestick held the Light

The oil, typical of the Holy Spirit, fed the light.

The wick, believers as used of the Spirit, pass on the light.

But remember, the Church does not teach. The Church is not the source of light. It is only as God's people are kept in humble communion and self-emptiness that God can use them. In the Holy City, symbolic of the Church in administration in the millennial period, we read, " The nations of them which are saved shall walk in the light of it " (Rev. 21:21). But that light is not the light of the Church. In the previous verse to the one just quoted we read, ".The glory of God did lighten it, and the Lamb is the light thereof." It is the light of God and of the Lamb shining through the city that gives light to the saved nations. Unless this is clearly grasped we are in danger of mysticism.

Let it not be,

" 'Twas I did this, 'Twas I did that,Nay, brother, nay, take thought and sayWhat fountain fills thy emptiness. The central wick has grown too thick,Instead of keeping spare and slim."

The Tabernacle's Typical Teaching, Table of Shewbread, The

We pass from the Holiest of All, where were the Ark and Mercy Seat, and we enter the Holy Place. There we see the Table of Shewbread and the Golden Candlestick. The former is mentioned first. It was made of Shittim wood covered with pure gold. Christ in His Godhead glory (pure gold), and in His Manhood (Shittim wood), are here set forth.

This is the first time in Scripture the word Table (Hebrew shulchan) is mentioned. The primary thought of a table is food and sustenance. So the Shewbread Table sets forth Christ as the Food of His people, not indeed here as in wilderness circumstances, that the manna met, but in

Sanctuary service. It was the food of the priests.

The manna is the food we need in connection with wilderness circumstances, and there we are fed and nourished by the Lord's care of us in our trials, weaknesses, infirmities, bereavements, etc. All of us can tell the story of how we have been maintained in this way. But when we get into the assembly, or in private meditation, we find ourselves in association with a risen Christ, " accepted in the Beloved " (Eph. 1. 6), " blessed... with all spiritual blessings in heavenly places in Christ " (Eph. 1. 3). We know the Father's love as revealed in and by His beloved Son, our Lord Jesus Christ. In such exercises we are in a region where there are no trials, no disappointments. We taste the heavenly side of things, and this is set forth in the type of The Shewbread Table.

The Measurement of the Table of Shewbread

Whilst the length and breadth of the Table of Shewbread was less than that of the Ark, its height was the same. The lesser length and breadth would indicate that whilst the Ark and Mercy Seat have in view typically the whole world, the Table of Shrewbread stands typically in relation to the Lord's people only. The Mercy Seat is available for all; the Shewbread Table was only for the priests. Their height being equal sets forth that the believer's communion is commensurate with the fullness of the place won through the atoning death of Christ.

Two Golden Crowns

A crown of gold round about, and a border of a hands-breadth round about, and a golden crown for the border, spoke in a twofold way: (1) How God would jealously guard the truth of the Person of His beloved Son, and (2) How God would preserve His people in relation to Christ. This latter will be understood when we speak of the loaves as placed upon the Table.

Rings, Staves, and Vessels

The rings and staves emphasize, as in the case of the Ark, that we are in the wilderness, and not yet at home in the heavenly Canaan.

The dishes, spoons, covers and bowls, all made of pure gold signify typically that Divine things, God's sacred things, cannot be handled by the mind of man, they must be spiritually reached, appropriated and enjoyed. It is the Spirit of God alone, who can help us in this.

The Twelve Loaves

Upon the Table were placed twelve cakes, or loaves. These represented the twelve tribes of Israel. It is true that only the priests could eat of the loaves, and that in the Holy Place, but they did so representatively for the whole of Israel. The priests were a tithe of all the children of Israel, and thus stood in a representative relation to the whole. This was all typical of the believer's portion. All believers are priests. Christ is the Food of all God's people. Alas! how little we appreciate this wealth of heavenly sustenance. We are often content to live in spiritual indigence, when we might live in spiritual affluence.

The cakes, or loaves, were to be made of fine flour, indicating the same truth as set forth in the fine linen, viz. the spotless life of our Lord Jesus. Fine flour has no grit in it. Run your hand through flour, how smooth it is. With all of us how much grit and unevenness there is in our lives. With Him all was perfection.

In the case of our Lord He was distinguished from all others, because in Him was the blending of every grace and true quality in all their fullness and perfection. We cannot affirm He was one thing more than another. Where one is marked by failure in this, and failure in that, the Lord is marked off from us all, in that every true quality was fully matured and blended in Him.

The cakes, or loaves, were baked. Flour needs to be kneaded and baked in the oven before it is fit for food. This illustrates that Christ could not become the Food of His people save through death. It is His atoning death that enables the believer to feed on Him as the Food of His people.

Two tenth deals were in each loaf. The tenth speaks of responsibility being fully met. The two tenths speak of adequate testimony as to this.

These twelve loaves were set in two rows, six in each row, and frankincense put upon them, typical of how fragrant Christ is to God. Every Sabbath they were set in order before the Lord continually. They were for the food of Aaron and his sons in the Holy Place.

The Tabernacle's Typical Teaching, Collection of Materials for the Construction of the Tabernacle and Their Typical Meaning, The

(Read Ex. 25:1 to 9)

Not fewer than 603,550 males, Israelites of twenty years old and upward, paid the atonement money that was taken of the children of Israel in the wilderness, when God numbered His people. This number did not include the tribe of Levi (see Num. 1. 46, 47), which was specially set aside for the service of the Tabernacle. From this we gather that roughly speaking some three million souls must have come out of Egypt, when God " with a mighty hand, and with an outstretched arm " delivered His people from the bitter bondage of Pharaoh.

What a stirring tale it is, a tribute to God's mighty power and abounding mercy. Sheltered by the blood of the Passover night, saved by power as God's mighty hand brought them through the Red Sea, this host of erstwhile slaves found themselves God's redeemed people on the wilderness side of the Red Sea, on the opposite shore of which lay Egypt, the land of their bitter bondage.

What warrant, we may ask, have we for applying this incident of the Passover to Christ?

The modernist Professor would say we had none. Scripture says:—-" CHRIST, our Passover, is sacrificed for us " (1 Cor. 5:7). " All these things happened unto them for ensamples [or types]: and they are written for our admonition, upon whom the ends of the world are come " (1 Cor. 10:11). " Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope " (Rom. 15:4).

The Passover is the foundation of the spiritual history of Israel as a nation. By it God declared that redemption by blood is the one and only foundation of His dealings with men. On this foundation God announced His good pleasure to dwell among His people. To this end He instructed Moses as to the construction of the Tabernacle, the order of the Sacrifices, the Service of the priests, the work of the Levites, and the conduct of a people thus brought into relationship with Himself. If God Himself instructed Moses as to these details, how can it be said that they are the dry recital of a ritualistic worship of a primitive race with no voice to us to-day?

The Tabernacle was divided into two compartments. The first and larger was where the priests performed their sacred offices. It was called the Holy Place, or the Sanctuary. The inner and smaller compartment was called the Holiest of All. It was where the glory of God dwelt upon the Mercy Seat.

For its size the Tabernacle was perhaps the most expensive structure that has ever been. Over £160,000 of gold and over 34,000 of silver, besides quantities of linen, precious stones, rare spices, oil, blue, purple, scarlet dyes, etc., were used in its construction. The weight of the silver has IN computed at 4 tons. This small building, its total length about 54 feet, its breadth about 16 feet, was valued at about 200,000. This is at a low computation of the value of gold. To-day it would be estimated at a much higher figure. The Court of the Tabernacle was roughly 180 feet by 90 feet.

When we reflect who furnished the materials our astonishment deepens. The Israelites had just escaped from bitter bondage. Their lot had been rigorous. " Bricks without straw " had plumbed the depths of the misery of sweated labor. Yet these were the people who so willingly offered of their substance that Moses had to restrain their flood of generosity.

We read of the offerers that " every one whose heart stirred him up, and every one whom his spirit made willing " (Ex. 35:21) gladly contributed to the work of the Lord. Men and women brought their bracelets, earrings, rings, tablets, and jewels of gold; the " wise-hearted " women spun linen and goats' hair; the rulers brought precious stones, spices and oil.

What a lesson for us. " He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully... God loveth a cheerful giver " (2 Cor. 9:6, 7). The widow, who cast in her two mites-all her living-into the Treasury of the Temple, when that system was drawing to a close, and had Ichabod, " the glory hath departed," written upon it, might well encourage us at the end of this dispensation to serve the Lord with might and main. He will be no man's debtor, nor is He unrighteous to forget the work and labor of love done in His name.

In seeking to give the typical significance of the various articles in the construction of the Tabernacle, the ordering of the Sacrifices, etc., it is well to remember that we cannot dogmatize, but that we offer our explanations to the spiritual judgment of the reader. Many things in Scripture we can, and must be, dogmatic about-doctrines for instance, which are vital and fundamental, such as the Deity, Manhood, atoning work and resurrection of our Lord Jesus Christ, the presence and work of God's Holy Spirit, the Church of God, her origin, blessings and destiny, the calling and ultimate blessing of Israel, God's earthly people. These truths are directly affirmed in Scripture.

And even in the types there are things we can be dogmatic about. The Passover is typical of Christ's atoning death on the cross. Our warrant for this is the Scripture: " CHRIST, our Passover, is sacrificed for us " (1 Cor. 5;7). Again, the Mercy Seat is typical of Christ in His atoning death, enabling God in all His holiness to meet and bless the vilest sinner. Our warrant for this is found in the Scripture: " God hath set forth [Christ] to be a propitiation [literally, a Mercy Seat] through faith in His blood " (Rom. 3. 25).

Bearing all this in mind let us proceed with our explanations:-

Gold, typical of Deity when in reference to Christ; of Divine righteousness when seen in relation to men. In Exodus whenever gold is typical of Deity, it is always "pure gold ": when it typifies Divine righteousness, the word gold is employed without the adjective " pure."

Silver, typical of redemption. The half shekel of silver, worth about 1S. 1 1/2d., demanded of the males from twenty years and upward when Israel was numbered, is described as " atonement money " (Ex. 30:16).

Brass, typical of atonement in the aspect of the judgment of God being met at the cross of Christ in relation to man's responsibility. As a matter of fact the word, " brass," as employed in Scripture, should rightly be translated copper. Brass is an alloy of copper and zinc of spelter, and is not so fire-resisting-as-copper. Keeping this in mind to prevent confusion, we will follow the phraseology employed in our Authorized Version, and speak of the Brazen Altar, the Brazen Laver.

Blue, typical of what is heavenly. The Hindustani name for heaven is simply their word for blue. It is the color of the cloudless sky.

Purple, typical of the glory of Christ as King of kings and Lord of lords. An Emperor is strictly a King of kings. Purple was the distinctive color used by the Roman Emperors. " To don the purple " meant to ascend the Imperial throne.

Scarlet, typical of the glory of Christ as King of Israel. Scarlet is the kingly color. In mockery of our Lord's claim to be the King of Israel the soldiers put on Him " a scarlet robe " (Matt. 27. 28).

Fine Linen, typical of the spotless, pure and holy humanity of our Lord; or of that, which is the product of the Holy Spirit of God in the lives of believers. " The fine linen is the righteousness of saints " (Rev. 19. 8).

Goats' Hair, typical of Christ as Prophet. Zech. 13. 4, 5, shows that a rough or hairy garment was the mark of a prophet. When the sick Ahaziah inquired what sort of man it was, who met his messengers, they replied that " he was an hairy man [that is, that he wore an hairy garment], and girt with a girdle of leather about his loins " (2 Kings 1. 8). The King immediately recognized the description as that of Elijah the prophet. John, the Baptist, too, is described as having " raiment of camel's hair, and a leathern girdle about his loins (Matt. 3. 4).

Ram's Skins Dyed Red, typical of Christ's devotedness to God's glory even to death. The " ram " is called " the ram of... consecration" (Ex. 29. 26). " Dyed red " signified the length to which consecration can go, even Skins, typical of Christ as seen by the world.

Badgers' Skins, These formed the outward covering of the Tabernacle. Illustrates Isa. 53:2: " He hath no form nor comeliness; and when we shall see Him, there is no beauty that we should desire Him."

Shittim Wood, typical of the humanity of our Lord, and also of the believer as seen in the boards of the Tabernacle.

Oil, typical of God's Holy Spirit. The Holy Spirit is called in the New Testament " the Anointing " (1 John 2:27). Kings, prophets and priests were anointed with oil in Old Testament times.

Spices, typical of the fragrance of Christ before God.

Onyx and Precious Stones, typical of the preciousness of believers to God, the outcome of their relations to Christ.

Sanctuary, typical of God's dwelling place among His people, a Holy Place set apart for God's pleasure. " Let them make me a Sanctuary; that I may dwell among them " (Ex. 25:8).

"According to the Pattern "-Human mind and imagination are not left to work out what is suitable to God. Moses was called up to the top of Mount Sinai. The elders of Israel saw him disappear in the glory of the Lord, like a devouring fire on the top of the Mount. There he was instructed by God Himself, and exhorted, " Look that thou make them [the various parts of the Tabernacle] after their pattern, which was showed thee in the Mount " (Ex. 25:40).

Seeing all these details have been designed by God Himself in order to teach His people lessons of heavenly things, these types and shadows become intensely interesting, and their study not to be neglected without real loss to the soul.

Just as refraction breaks up colorless light into its seven prismatic colors, so the types break up, as it were, the great truths concerning Christ-His Deity, Manhood, atoning work, the blessing and standing of His people-into instructive details. And as we learn these details, and one aspect after another is brought before us, one detail fitting into another, gradually the right appreciation of the whole is formed in our souls, till the truth is woven into the very fiber of our spiritual being, affecting us for God's glory. The writer can never be sufficiently thankful for the wonderful teaching as to the Person and death of Christ to be learned from the types, teaching which cannot be obtained elsewhere.

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