

The Tabernacle of the Congregation.

A Series of Meditations—Booklet 1.

“**S**IR, we would see Jesus.” Thus spoke the Greek visitors to Jerusalem to a disciple of the Lord, one who bore a Gentile name. And this desire would be ours, whenever we approach the study of Holy Scripture. He Himself said, “In the volume of the Book it is written of **Me**”; “The Scriptures . . . they are they which testify of **Me**.” “He expounded unto them in all the Scriptures the things concerning **Himself**.” Shall we then be disappointed in our desire to see Him in the Tabernacle types? Nay, for if our dependence is upon the Holy Spirit’s teaching, we shall not only see our Lord, but those also whom He has redeemed; for—since He has united them to Himself, as the result of His atoning work—we shall there, in symbol, view the union of Christ and His church, God’s only dwelling-place on the earth in this present age.

With this longing, then, to “ see Jesus,” our Redeemer and Lord, let us prayerfully apply heart and mind to these meditations on the Tabernacle.

We hear the words, “ Let My people go, that they may serve Me.” A captive people, as were Israel, were not able to render acceptable worship to the Most High. Moreover, idolatry was rife amongst them (Ezek. 20. 6-9). Egypt, with its “ gods,” its desirable foods—the flesh-pots, the fish, the melons and cucumbers, the onions, the leeks and the garlic, as well as the degrading and distressing slavery in which they were held down by the first anti-semitic king and his people, must be left. Egypt had its “ pleasant ” as well as its “ ugly ” side, and well portrays this present world, which God would have His people forsake, for the joy of worshipping and serving Him.

By the hand of God—and that alone—acting in mercy and might, they were at length brought out, the deliverance being in such manner that it was plain to all Israel that His arm had “cut Rahab and wounded the dragon.” “ Then believed they His words; they sang His praise.”

When they were fully separated from “ the Land of Egypt, the house of bondage,” Moses the man of God went up into the mountain to

receive from Him those “right judgments and true laws, good statutes and commandments,” which in love He designed for them. At this very point, Israel, and the designated high priest of Israel, failed most sadly, and “sinned a great sin.” Impatience, ingratitude, and infidelity led to the words, “As for this Moses . . . we wot not what is become of him.” Such is the sin of apostatising Christendom, forgetful of the advent of the Lord, expressed in its idolatry. O this fleshly desire to “see”—this strange unwillingness to “trust”! How it robs even saints of the joy they might otherwise possess! Truly it wrought havoc amongst Israel, and brought about not only the sore sorrow of their leader, but also the anger of God; He Who had said, “Let My people go,” now utters the awful words, “Let Me alone, that My wrath may wax hot against them, and that I may consume them.” The breaking of the stone tables at the foot of the mount, betokened surely the moral breaking of the “whole law,” and yet was a reminder of God’s longsuffering.

The pleading of Moses who, at that time, rose to a moral eminence not before recorded of men—for he did not snatch at the words of God, “I will make of thee a great nation,”—was the means of restoring Israel to the manifestation of God’s favour, but not apart from severe

chastisement. His plea was based upon God's word and oath and found approval at God's throne. So were encouraged a humbled and softened people to bring their freewill offerings for the fulfilment of the command, "Let them make Me a Sanctuary, that I may dwell among them."

How dark was the sin, but how glorious was grace! "Where sin abounded, grace did much more abound"! How beautiful, too, was the gratitude shewn by the "willing-hearted" and wise-hearted men and women, who gave of their possessions and skill, "not grudgingly or of necessity," but as "cheerful givers." They had even to be restrained from bringing, "for the stuff they had was sufficient for all the work to make it, **and too much.**" Yes, beloved reader, life will manifest itself in fruit, grace will shew itself in giving.

The great mass of valuable and serviceable materials in its profusion was doubtless a pleasure to the eye, but how much more to the eye of Him Who had prepared the pattern in the heavens. He saw the beautiful structure and its furniture and vessels completed and in use, the Centre of Israel's worship. Yea, He looked on to the "greater and more perfect tabernacle," and to the "Habitation of God in the Spirit."

Time and skilful labour were needed for the accomplishment of God's plan for the Tabernacle; and, dear fellow-believers, God only can make use of the natural gifts and earthly possessions which, conferred by Him, we, redeemed and forgiven, yield in glad surrender to Himself. Shall we so yield, in view of the approaching glad day. first giving our "own selves to the Lord?" He Who is excellent in wisdom can make infinitely better use of us and ours than **we** can. May we then desire and seek only to fit in with His plan that all things in our lives, too, may be performed in accord with the "pattern shewn in the mount."

References to verses quoted above—John 12. 21, Ps. 40. 7, John 5. 39, Luke 24. 27, Ex. 7. 16, Isa. 51. 9, Ps. 106, 12, Neh. 9. 13, Ex. 32. 30, 32. 10, 25. 8, Rom. 5. 20, Ex. 35. 22, 2 Cor. 9. 7, Ex. 36. 7, Heb. 9. 11, Eph. 2. 22, 2 Cor. 8. 5, Ex. 25. 40.

MANY are the words used to describe the glad giving of a chastened and restored people—men and women, including “rulers.” God wanted “willing hearts” (35. 5*) and this has a five-fold stress in the chapter (see also verses 21, 22, and 29). Theirs were “stirred” (literally “lifted up”) hearts (36. 2) and “wise” hearts (36. 1, 2). The complete absence of anything savouring of niggardliness or a “grudging” spirit is very beautiful, and this was true both of gifts and work. It was “the Lord’s offering” (35. 21).

Yet the “willingness” needed direction. Therefore God gave Bezaleel and Aholiab, to take charge of His work. In the former, we may see our Lord Jesus typified, for the following reasons:—

- (a) His name means “In the shadow of God” (cf. Isa. 49. 2).
- (b) He was of the tribe of Judah (31. 2) (cf. Heb. 7. 14).
- (c) He was called by name (31. 2) (cf. Isa. 49. 1).
- (d) He was filled with the Spirit (31. 3) (cf. Isa. 11. 2, 61. 1).
- (e) He was appointed for “workmanship” (31. 3, 5) (cf. Eph. 2. 10).

*Note: The references, unless otherwise stated, are to the Book of Exodus.

And is it not because of **His** finished work that there has come into being the church “ a habitation of God through the Spirit ” ?

Bezaleel had also fellow-labourers, Aholiab, “ given with him ” (31. 6) and other “ wise-hearted ” ones, by God’s direction.. What a great privilege for them ! But not so great as that given to God’s “ called ” labourers in this day, who are sent into the world to preach the gospel, to baptise, and to teach, all with a view to the building up of that which God has purposed, “ a spiritual house . . . to offer up spiritual sacrifices, acceptable to God by Jesus Christ.”

The pattern was heavenly, shewn to Moses in the Mount, and according to this Bezaleel laboured until the work was finished, when it was erected by Moses, and **filled** with the Glory of God (40. 33, 35). So we read, “ They went forth, and preached everywhere, the Lord working with them.” And thus the work of the Lord will continue until the last elect soul has been gathered in, when “ He shall see of the travail of His soul and shall be satisfied.”

Has God shewn a “ pattern ” for His people in the present age, and is it intended, and also possible, that we should work in obedience thereto to-day ? It could hardly be expected that He would leave His people without guidance as to their “ gathering together.” The words of Acts

2. 41, 42 surely supply an answer to this question, and the practice of the early believers as narrated in the "Acts," and alluded to in the Epistles, bears testimony to God's plan for His own. May the heart of the reader be exercised as to God's will for him in this matter.

It is worthy of note that the materials used were of animal, vegetable, and mineral origin, and were made available for use by means of **death**, as in the obtaining of skins and the beautiful dyes—blue, purple, and scarlet; by **refining fires**, as the metals, gold, silver, and copper; by **cutting with sharp instruments**, as the precious stones; by **violent action**, as in the felling of timber, beating out oil and flax, crushing and beating into fine powder, as the fragrant gums and spices, and the fine flour. So before any work was commenced, all these processes, as will be perceived by the thoughtful mind, are suggestive of suffering. Yes, that of the Saviour, which was substitutionary, and, in a secondary sense, as an Example. And what can there be truly for God without suffering? Let us lay the lesson to heart.

WE have seen that God gave the pattern, and appointed His workmen, filled with His Spirit. He also stirred up the hearts of His people,—note the sevenfold stress on the “hearts” in Exodus 35—to provide the materials and help in the work. They brought what was “found” with them, and did what they could.

It is interesting to the heart to observe what comes **first**, as to—

- (a) The command to make the Sanctuary (25. 10).
- (b) The carrying out of the work (36. 8).
- (c) The conclusion of the work (40. 17).

First it is the Ark, for that was God’s throne, the place of His Royal Presence, whence He issued His Commands (25. 22). It was also a throne of grace, for the ark was covered by the mercy-seat, where God would “meet with” His chosen.

Secondly, in **doing** the work, Bezaleel commenced with the curtains, and these, because of their beauty of fabric, colours, and the “cherubim” wrought thereupon, speak particularly of Christ the Redeemer, the Righteous One, and His people blessed in Him.

Thirdly, when the Tabernacle was ready to be set up, the silver sockets were **first** to be placed in position. And these speak of redemption accomplished; a price paid.

These will all be severally and more fully considered in their respective places, but is it not delightful to recognize how these **first** mentioned parts of God's house illustrate the doctrine of sovereign grace? Ere the foundation of the world, God's throne was established, and to that He planned to bring His elect (1 Sam. 2. 8). In the fulness of time, He sent forth His Son, Who finished the work given Him to do. In Him Who knew no sin, the "given" ones are made God's righteousness. They are covered with heavenly beauty, as the tabernacle boards were covered by the curtains above and around. And now that the Foundation has been laid (1 Cor. 3. 11), many (regenerate persons) have been, and are being, caused to lay hold, by faith, on the fact of redemption as the "tenons"—literally "hands"—took hold upon the silver **sockets**.

May we not also learn, from this order, truth concerning our Triune God? The Father electing whom He will to blessing, decrees righteously from His throne. He is Sovereign. The Son, in fullest harmony with the eternal counsels—Himself is God—effects redemption by the outpouring of His blood. The Spirit, working sovereignly and invincibly, works faith in each "vessel of mercy," and causes a resting upon eternal redemption.

"O magnify the Lord with me, and let us exalt His Name together!"

The Curtains (Exodus 36. 8-13).

THAT part of God's Tabernacle which gave its name to the whole, and upon which the "wise-hearted" first "wrought," consisted of ten beautiful curtains, made in two sets of five joined together, the two parts being coupled by fifty golden taches in a corresponding number of loops of blue on the edge of each.

The question of the reverent enquirer is, "What is their antitypical significance?" Some see in them, "Christ risen;" some, "the Word became flesh and tabernacled among us" (John 1. 14); others, Christ and His people in union with Himself. So that, by all, some aspect of Christ is seen, and this delights the believing heart.

For the last-mentioned view, there is this to be said. Cherubim are prominent, being wrought into the very fabric of the curtains, and, as those of gold were one with the mercy-seat, they may suggest to the mind how closely associated—yea, united, are the redeemed to their Saviour and Lord.

The fabric, moreover, with its colours, its five-foldness and two-foldness, may typically set forth the ground of this union, and so give all

the glory to the Redeemer and hide pride from the redeemed.

First, we would observe that fine linen symbolises righteousness, because:—

- (a) “ Fine linen is the righteousness of saints ” (Rev. 19. 8).
- (b) The Hebrew word for “ linen ” is connected with the Hebrew word for “ six.”*
“ Six days shalt thou labour and do **all** thy work ” is the law’s command, but only One—The Son of the Father—fulfilled the law. The union of the redeemed with their Lord is based on righteousness.

Secondly, the colours, blue, purple, and scarlet—always in this order in the holy record—speak of Himself; (a) His heavenliness, because an upward look is necessary to see the greatest expanse of blue; (b) His royalty (Psalms 2 and 45, also John 18. 33-37. Notice that purple is in a mid position, as if to suggest the veiling of His majesty); and His suffering, yes, vicarious suffering, for “ scarlet ” is not only the colour of blood, but is derived from the word “ worm ” (Psalm 22. 6), which our Lord used of Himself

* Interestingly, and as shewing that the Creator and the Author of Scripture are One, the flax seed, examined microscopically, is seen to have six divisions.

on the cross. The “ worm ” was crushed in order to obtain the brilliant colour, and was not the Lord Jesus “ Crushed ” because of our iniquities? (Isaiah 53).

The union of the redeemed with their Lord is based on atonement by His blood.

Many an Israelite saw only a very lovely piece of embroidered work in these curtains, but those who know Christ, having beheld beauty in Him, that they should desire Him, can say, of their Lord, “ His work is honourable and glorious,” and, as to themselves, with humble gratitude, “ We are His workmanship.”

Further thoughts on these curtains will be more fittingly reserved for expression when the Veil is the subject of our meditation, but it might be added that, as the number **five** suggests God’s power in the use of small things, and thus His sovereign grace, so **two**, a “fellowship” number, is a reminder that Jew and Gentile are one “ in Christ.”

Thus, there is not only here symbolised union with Christ, but the unity of His saved people. May this, by His grace, be more and more manifest.

The Curtains of Goats' Hair.

THE beautiful curtains were called "The Tabernacle," as we have seen. The word signifies "a dwelling place."

Over these was placed a covering of goats' hair, to which is given the description, "The Tent." It may signify something that is "clear" or "conspicuous," and is the usual word for "tent," associated with pilgrimage and warfare. God said, "I have walked in a tent and in a tabernacle. . . . I have walked with all the children of Israel" (2 Sam. 7. 6, 7).

The word describing the material is simply "goats", perhaps to remind of atonement (Lev. 16), but it is not clear that the animals which furnished the hair were slain, though such were accepted for sacrifice. The hair was spun by "all the women whose heart stirred them up in wisdom" (Ex. 35. 26). Previous to this (v. 25) it is said that wise-hearted women prepared the materials which, from other parts of the record we learn, were used for the curtains, the veil, and the priests' garments, whilst the following verse speaks of onyx and other precious stones. The goats' hair curtains may not have been so attractive as these, but they were equally part of God's appointment, and it is interesting

to observe that sisters in Israel shared, with uplifted hearts, in this service to the Lord.

Like the inner curtains, the goats' hair coverings were made into **two** that became **one**, because coupled together, by fifty loops on each side, with fifty taches of copper. The two parts, however, were unequal, inasmuch as one part was made up of six curtains and the other of five, eleven in all.

As number in Scripture is significant, it might be well to mention that "ten and one" may speak of a gathering and One beside, the One being the Lord in the midst.

This is consistent with God's own word to Israel (Ex. 25. 8), but it must not be forgotten that "five" and "six" are more clearly before us, and may speak of grace and righteousness, respectively. Moreover, as the taches were of copper, a metal associated with the court, and suggesting judgment, we are reminded, it may be, of wrath endured by One able to bear the judgment of God in the stead of sinners.

Each curtain measured four cubits by thirty cubits and so formed a complete covering of the top, sides, and back of the tabernacle.

Summarising, we see how God not only had a dwelling place in the midst of His redeemed, but He shared their pilgrimage through all the great and terrible wilderness.

The experience of which this is a type cannot be known apart from Christ Who, together with His people,—in real unity because of His work for them and the Holy Spirit's work in them—is the Dwelling-Place of the Most High.

May the people of God rise to an enjoyed experience of such truth, collectively and individually, and be so revived as to manifest their God-wrought unity to the world!

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The Tabernacle of the Congregation.

A Series of Meditations—Booklet 2.

The Unmeasured Coverings (Exodus 36. 19).

THAT God gave, not only particulars of the materials for the “tabernacle” and the “tent” but exact measurements, whilst omitting measurements for the two other coverings, should awaken reverent thought in the minds of His children. God has a purpose even in His silence.

Measurement suggests limitation, and, since Christ and His redeemed are before us, this is Divinely-fitting. The elect are a “great number which no man can number,” but their names were written in the book of life,—“chosen in Christ” before the foundation of the world. That oft-forgotten part of truth, known as “particular redemption” may be before us, thus symbolised.

“The rams’ skins dyed red” and the “badgers’ skins” are called “coverings,” the word for “clothing” or “concealing.” They certainly hid from view the beauty beneath,—hid from man, but not from God.

The "badgers' skins," which some translate "seal-skins," and others as that of a species of deer, were plainly something serviceable to meet all climatic conditions, and doubtless, in time, presented a weather-beaten appearance, dark "as the tents of Kedar," perhaps, but certainly "comely" to the eye of Him "Who seeth not as man seeth." So the people of God may seem unattractive to the world, if they indeed are on pilgrimage, and enduring persecution for the sake of the Name, but may there be always the inner beauty in which God delights, and flashes of which will be observable even by the world, if there is faithfulness to Him!

The fact that there is uncertainty as to the identity of the creatures which supplied the "badgers' skins" suggests also that the people of God are unknown by the world, in their full character (1 John 3. 1).

The rams' skins could only be obtained by the death of the many animals required to produce them. And the colour "red," associated with "Adam" and "Edom," and from which the word "blood" is derived, lays a further stress on **life given** to cause a covering. The mind also is taken back to Genesis 22, where we read of the ram slain in the stead of Isaac.

It therefore seems impossible to see otherwise in this type than that Christ died, and that they who believe are "justified freely by His grace

through the redemption that is in Christ Jesus ” (Rom. 3. 24).

The omission of measurements does not indicate indefiniteness, or suggest universalism, but the immeasurable efficacy of the atoning work of Christ, by which the eternal life and glory of the elect are fully secured.

Both the words for “ Goat ” and “ Ram ” are derived from the Hebrew word for “ strength.” How fittingly they speak of Him Who is “ Mighty to save.”

We see then that this tabernacle had two sets of “ curtains ” and two “ coverings,” a fourfold reminder of Christ’s work for His people found in the north, the south, the east and the west, just as we have in the four gospels and the four sets of gates in Revelation.

“ Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation ” (Rev. 5. 9).

The Gold-covered Boards (Exodus 36. 20-30).

TO the Tabernacle belonged all its various parts (Ex. 39. 33), including “ his boards.” These were of wood covered with gold. Of what are they symbolical?

Their Former Life was in and of the earth. The particular kind of tree was apparently thorn-

bearing, and the curse may therefore be suggested. The life of the tree came to an end, for it was cut down and severed from its root in the earth. In its new condition, it was on the earth, but not of the earth. This would be a fitting picture of the elect and God's gracious dealing with them.

Their Fresh Form was that of boards all of one size, namely, 10 cubits high and $1\frac{1}{2}$ cubits broad. All thorns would be removed, for none such came from the Lord Jesus, Who has removed the **curse** by bearing the judgment for His own. They were 48 in number, and each was provided with two "tenons" (literally "hands") with which to take hold of the "foundations" of silver sockets. This number, being a multiple of "twelve" and "four" is not only to remind of the twelve tribes of Israel, but probably of the church (the twelve apostles, and the redeemed gathered out from the four quarters of the earth). The number "eight" is also a factor, and perhaps "resurrection" is before the mind, particularly when it is remembered that the boards were "standing up" (36. 20). The width, $1\frac{1}{2}$ cubits, is also one of the measurements of the ark.

Their Fitness and Fitting needed not only the violence of the axe at the first, but the use of the saw and plane to cut smooth, and shape, so that they might be "fitly joined together," leaving no

spaces, but be as soldiers with closed ranks. There was a "completion" at the corners, with a "coupling" at the head and a "coupling" beneath. The language used is difficult to understand, but the impression left on the mind is that of a completion, a finished abode for Him Who commanded it to be made. The boards were fitted with five bars to each of the three sides comprising the walls. Four of the bars passed through golden rings on the boards. These may suggest the unity which marked the early church, which had a fourfold witness in that its members continued steadfastly in the "apostles' doctrine, and fellowship, and breaking of bread, and prayers."

The middle bar was arranged to "shoot through" the boards from one end to the other. It would seem that the boards were of a sufficient thickness for a hole to be bored in each so that the middle bar when passed through was not seen. May not the "unity of the Spirit" be here typified?

Their Finish was—to be overlaid with pure gold. Though fashioned and smoothed, the wood was concealed beneath its precious covering, which was alike for each and all. The "King's daughter" in Psalm 45 has "clothing of wrought gold," and righteousness imputed may be symbolised by the overlaid preciousness.

Their Foundation of sockets made from the

redemption silver sets forth the dependence of the redeemed, but this will have more detailed consideration later, if God permit.

With these thoughts before us, are we not constrained to behold a very plain type of the “elect of God”?

Severed from the earth to which by nature they were rooted, (and how painful is the process). they are “not of the world.” A new position and condition are already theirs by the grace of God. Not only are they graciously subjected to the sanctifying work of God’s Holy Spirit, (and that, too, is often painful); they are seen in a beauty not theirs by nature, but applied from without, that is to say, they are justified or reckoned righteous. They live, too, for they are “standing up,” and are upon the Foundation, “Which is Jesus Christ.”

The golden beauty was for the eye of God, and to reflect the glory which dwelt between the cherubim, though the priests saw something thereof in their ministry in the holy place.

May we, His saved ones, live only for His glory and reflect something of the beauty of Christ in our daily lives. His grace is sufficient, and, as we enter more upon our priestly privileges, so shall we behold more of that glory which is His and shall be ours, in perfect harmony with Himself.

The Foundation Of Silver Sockets.

THE upstanding boards, covered with gold, united by the bars similarly adorned, and with the beautiful curtains resting upon and over them, formed two rooms, the smaller of which, measuring ten cubits in breadth, length and height, was the throne-room of the Most High, "Who dwelleth between the cherubīm."

The redeemed of the Lord are thus before us in type, raised up from sin, made comely with God's righteousness, brought into a God-wrought unity, and becoming His habitation.

Yet they needed a foundation, for the lower ends of these boards did not rest upon the desert sand. Each was provided with two "tenons" (literally "hands"), each of which was thrust into a silver socket; two of these were, therefore, under every board. It may, indeed, be said that, not only was there a resting place for the boards, but that the tenons took hold upon their foundation. Thus is symbolised the rest and response of faith in the work of redemption by Christ Jesus.

In what way do the silver sockets set forth redemption? Let us turn to Exodus 30. 11-16, where is found God's command for the numbering of the people. This numbering, be it observed, was to be always accompanied by a "heave-offering" from each person—an offering of a piece of silver money. The sum ap-

pointed was a “bekah,” a half shekel. Two persons therefore were represented by one shekel, God thus teaching His people the needed and valuable lesson of fellowship.

Most important is the fact that silver was a purchasing medium. The ordinance was to remind Israel that they were a redeemed people. God appointed **one** amount. The rich were not to bring more, and the poor were not to bring less. Before God, all were on a common level of need, which need could only be met in God’s way. Thus is illustrated the One Work of redemption, the only way of salvation for all sorts and conditions of men. “For by **ONE** offering, He (Christ) hath perfected for ever them that are being sanctified.” “Redeemed, not with corruptible things, as silver and gold, but with the **precious** blood of Christ.”

To order a census of the people apart from the payment of the half shekel would only bring a plague. (Ex. 30. 12), as David found to his great sorrow (2 Sam. 24).

Truth concerning particular redemption appears to be set forth in more ways than one in this remarkable type.

First, none but the chosen people of Israel—God’s elect—were included in the numbering. The redeemed of the Lord had their names written in the book of life from the foundation of the world, and that book belongs to the Lamb slain.

Secondly, the word "passeth" (Ex. 30. 14) may suggest a flock of sheep passing under the shepherd's rod as he counts them. The Lord Jesus said, "I lay down My life for the sheep." There may be significance in David's words, "But these sheep, what have they done?"

Thirdly, of all the silver gathered at this census, one hundred talents were marked off to make that number of sockets—a talent for a socket. Just that Divinely limited number, no more and no less! Sufficient only were they for the boards and for the supporting pillars of the beautiful veil. This is noteworthy, because the Lord Jesus is thus symbolised as the Resting Place of His people on the ground of redemption only; not on the basis of His incarnation though that was necessary to the accomplishment of their salvation.

Rejoicing, as we do with all saints, in the fact that, "The Word became flesh," yet we rest not our hope thereupon, but upon His finished work, upon His outpoured blood, for, "It is The blood that maketh an atonement for the soul."

The Entrances (Exodus 36. 35-38, 38. 18, 19).

THE Tabernacle and its court had three entrances. These were—"The Gate of the Court," through which all that were Israelites were permitted to pass; then, the first opening

into the Tabernacle proper was that called "The Door," giving access to the Holy Place for all that were priests. Thirdly, there was "The Veil," through which the High Priest only, and that **but once** in the year, passed into the Holy of Holies, where the Very Presence of God was pleased to dwell,—“The Holy Ghost this signifying that the way into the Holiest of All was not yet made manifest.”

Two factors are common to all these, namely, the materials of which they were made and their area-measurements. As to the latter, the openings were each one hundred square cubits. The "door" and the "veil" were both four-square," measuring ten cubits in breadth and in height. The "gate," however, was only five cubits high, but twenty in breadth, possibly to teach how abundant is God's mercy, and how wide is His gracious invitation to poor sinners.

A further lesson may be learned from the "oneness" as to area. Christ is the One Way into God's presence, whether it be for the sinner coming unto Christ as the One Altar and Sacrifice, or for the saint entering the place of refreshment, light, and prayer—"blessed with all spiritual blessings in the heavenlies in Christ"—and entering "into the Holiest by the blood of Jesus." "No man cometh unto the Father but by Me."

Then, as to the fabric, fine linen was the basis

of them all, and thus is suggested "righteousness." **Blue, Purple, and Scarlet** are all seen in the "gate," the "door" and the "veil." The significance of the colours has already been contemplated in the study of the beautiful curtains; like these, the veil, alone of all the three entrances, was embroidered with cherubim—the "living ones."

The veil speaks of Christ, for it signifies "His flesh" (Heb. 10. 20) and the fabric, the colours, and the cherubim, all present some aspect of our glorious Lord, Who became flesh that He might die, and, by His death atoning, might make a way up to the throne of the holy God, for those undone, unclean, and undeserving. "For Christ also hath once suffered for sins, the Just for the unjust, that He might **bring us to God.**"

Notice the expression, "**made** He it of cunning **work**" (Ex. 36. 35). The word "work" signifies something "made." The word is used of what God did, in the early pages of Scripture. "Let Us **make** man." "I will **make** an help meet for him." "Did the Lord **make** coats of skin and clothed them." What a work was that which Christ wrought "in the days of His flesh!" "His work is honourable and glorious."

The "veil" was hung beneath the "taches" (Ex. 26. 33). Thus there was a golden meeting place for the veil—which had its own golden hooks—and the two parts of the beautiful curtains.

Four pillars of shittim wood, overlaid with gold, resting in **four** sockets of silver, supported the "veil," the number being symbolical of "world-wide-ness," and the silver of "redemption." The way of access, therefore, was upon the basis of redeeming love, for so the type would seem to teach.

Five similar pillars and golden hooks, standing upon sockets of copper, supported the "door." The number suggests "grace," and the copper, associated as it is with the "court," may symbolise the bearing of judgment, for which Christ alone was able, and which He actually endured at the close of His life of obedience on earth.

One further thought remains to be expressed in regard to these three entrances. They all consisted of hangings which could very easily be moved aside by one who would enter, yet an unseen but mighty power stayed the unbidden hand and the uninvited one. A holy presence surrounded the church in the early days of spiritual power, so that "durst no one join himself." Would there were a return of such gracious influence upon men!

Yet the very weakest could move the hangings, and so the humblest and most diffident soul may, by faith, if it be living, draw near to God, through Christ, and find in Him a gracious welcome.

These entrance hangings were, because of their beauty, greatly to be admired, but admiration was not enough. To obtain the favour and forgiveness of Him Who appointed sacrifices for sin, the sinner needed not to gaze upon the "gate," but to enter.

So, dear reader, if you have not yet known the Lord Jesus as the "Door" and the "Way" to God, do not rest in your admiration, reverent though it be, of "the Lord of glory," but come to Him now in your sin and need, for He hath said, "All that the Father giveth Me shall come to Me; and him that cometh unto Me I will in no wise cast out."

The Ark of the Covenant

(Exodus 25. 10-22, 37. 1-9).

THE word used for "Ark" is a simple one meaning a "chest." In size it was comparatively small, measuring two and a half cubits long, and one and a half both in breadth and height. Yet this, with its golden cover, was God's throne, in the midst of His people.

The use of the word "mercy-seat"—in the English Bible rendered "propitiation" (Rom. 3. 25)—applied to Christ in His redeeming work, leads to the inference that He is symbolised by the ark and its cover.

The wood used was the same as that of the boards, which, be it noted, were in width the same as the height and breadth of the ark. Our Lord Jesus became "in the likeness of sinful flesh," for the "children" were partakers of "flesh and blood." The wood, then, suggests His real humanity, but within and without there was a complete overlaying of gold, so that only what was glorious was seen. True, it was all for the eye of God Who dwelt thereon, and Who delighted there to be, because His Own Son was thus portrayed in type. In **Him** He was "well pleased."

Gold-covered staves, inserted in golden-rings at the sides, enabled the ark to be borne on the shoulders of the Levites. In no other way was it to be carried; God's command was that **living** men should be thus associated with the ark on its pilgrim journey. Though it would have been an easy act, physically, to draw out the staves, this was not permitted (Ex. 25. 15). The lesson is plain for pilgrims. It would be very easy, morally, to give up the heavenly position, which is theirs here, in this present world, but the child of God, who values the approval of his heavenly Father, cannot do so. God's mercy prevents. It may be sadly true that many professors have "withdrawn the staves"—have in a measure "settled down," and perhaps some true children of God also have shunned the "pilgrim way,"

but not until the temple of God is finished shall our pilgrimage be over. "The Coming of the Lord draweth nigh." Then shall the saints enter on their eternal sabbath-rest.

The royalty of the Lord is seen in the crown of gold which was made upon the ark.

The ark was not left open. A cover was provided. This was the mercy-seat of pure gold which exactly fitted the ark, so that not the smallest space was left uncovered. Here, beloved Christian reader, is set forth the glory of redemption, the atoning work of Christ. It is perfect, it covers completely, hiding from view the law which, to the sinner, is only unto death. For the law, written on tables of stone, could not be committed to the care of Israel, nor, indeed, to any creature. It was therefore put (literally, "given") into the ark, in which it was "kept." Surely the Holy Spirit is here signifying the perfect obedience of God's Son, "becoming under law, to redeem them which were under law." Thus the ark shows us His righteous life, whilst the mercy-seat, sprinkled with blood, and itself having a meaning of "atonement," reminds of the preciousness of the death through which the elect are justified.

Upon the mercy-seat stood two cherubim of gold. They were inseparably joined thereto. Indeed, they were all of one piece therewith. "Even of the matter of the mercy-seat shall ye make the

cherubim " (Ex. 25. 19, margin). So that it may be said that they had no existence apart from the mercy-seat, and that the mercy-seat was not complete without the cherubim. As the Lord shall enable, further aspects of the teaching connected with the mercy-seat will be the subject of these meditations, but, if the cherubim do represent the redeemed, how blessed it is to see in the type the union of Christ and His own. They have no standing apart from Him, and He, though personally glorious, is not alone in glory, for He needs those whom the Father has given Him, that they may be "to the praise of the glory of His grace."

Summarising the foregoing, we see that the Ark shadows forth, concerning Christ—

- (a) His real humanity.
- (b) His glory within and without.
- (c) His obedience in the perfect keeping of the law.
- (d) His kingship.
- (e) His atoning work.

May our gracious God lead His own to a deeper appreciation of the teaching of the types, and a fuller knowledge of their Glorious Antitype, our Lord and Saviour Jesus Christ. E.K.

The Tabernacle of the Congregation.

A Series of Meditations—Booklet 3.

The Mercy-Seat.

THE word translated “mercy-seat” is, in the Hebrew, from a root-word meaning “to cover,” rendered variously as “make atonement,” “forgive,” “purge,” “pardon,” “reconcile.” These latter words rather describe the FRUIT and EFFECT of atonement. In the New Testament (and also the Septuagint) the word (Heb. 9. 5) means “propitiation,” and is so translated in Romans 3. 25. As in this last-mentioned Scripture, Christ is the Subject, it is clear that He is before us in the mercy-seat which covered “the ark of the covenant.”

The purpose of the mercy-seat and its teaching for to-day are manifold.

It was a “Cover,” exactly fitting the ark which contained the unbroken tables of the law. Christ kept the law in His heart, and was obedient throughout His earthly life. As the mercy-seat was the complement of the ark, so

Christ's atoning death—propitiation—was the crowning act of that life, laid down for His sheep. On the Day of Atonement, twice over was the blood of sacrifice seven times sprinkled before the mercy-seat, and once upon it. Thus the saving work of Christ is pictured in a two-fold way. By its name, and by what took place there, the mercy-seat tells of His finished work.

The mercy-seat was a "Throne"—God's throne—a throne of grace. God chose to dwell there, and to issue His commands therefrom (Ex. 25. 22).

It was a "Meeting-Place," where God would meet with His servant Moses, His chosen; also it was a place of "Communion" for His servant (see also Ex. 29. 42, 43, 30. 6, 36).

Not at all times could even Aaron, sanctified and consecrated as he was, draw nigh to that Throne, but how greatly privileged are the redeemed now that the way into the Holiest of All has been made manifest. (See Heb. 4. 16 and 10. 19). It is theirs to "meet with" God, and "commune with" Him, because of the atonement made once for all by the blood of His dear Son. It is of interest to observe that the word "meet" is translated, "agree," in Amos 3. 3, and "betroth" in Exodus 21. 8, 9, perhaps to remind of the closeness of communion that God desires for His own.

Further, the mercy-seat was a "Foundation." The cherubim stood thereon, fixed immovably, for they were all of one piece therewith.

Who are symbolised by the cherubim? Let the Scriptures speak. They are first seen in Genesis 3. 24 **outside** God's garden. The next view of them is **inside** the "Holiest of All," where the blood is sprinkled. A Sword turning every way kept them at first from the tree of life, but a Sword has now awakened against God's Shepherd, Who has bared His soul to death. All the sacrifices were in view of the one great offering of Himself by the Lord Jesus.

It would seem then that the cherubim,— "grasped ones," as the word may mean—symbolise the redeemed—Jew and Gentile—for they were two in number. In Ezekiel 1, they had the "likeness of a **man**," "the hands of a **man**," and "the face of a **man**." There they were four in number, as in Revelation 4. Both Ezekiel and John describe them as "Living ones," and the latter saw them round about the throne, and the Lamb in the midst. They are worshippers also, and say in their adoration of the Lamb, "Thou wast slain, and hast redeemed to God by Thy blood, out of every kindred and tongue and people and nation."

No measurements are given of the cherubim. The redeemed are "a great multitude which no

man can number.” Their attitude is described in Exodus 25. 20. “ Their faces shall look one to another; toward the mercy-seat shall the faces of the cherubim be.”

Thus, whether their standing, their dwelling, or their occupation is considered, God’s saved people seem to be typified.

May you and I, beloved reader, rejoice with wonder and admiration at the grace that has brought us into such a position of blessedness, and, like these symbolic golden figures, have our faces ever toward our Redeemer, and also towards one another, for, “ Every one that loveth Him That begat loveth him also that is begotten of Him.”

The Table of Shewbread

Exodus 25. 23-30.

THAT part of the Tabernacle furniture next in order to the Ark of the Covenant, both as to the command to make and the actual execution of the work, is the Golden Table, described in Numbers 4. 7 as, “ The Table of Shewbread.” It was made of wood and overlaid with gold, exactly as the Ark, its height also being the same—one cubit and a half. Its other dimensions were two cubits by one cubit. A golden crown surrounded the table, and outside of this was a

border of one handbreadth, which also was surrounded by a golden crown. This symbol of royalty was seen also on the Ark and the Golden Altar. So there were four crowns of gold in the Holy of Holies and the Holy Place, and, as the colour of purple is also prominent, the royal right of the Lord Jesus Christ is symbolized throughout. Israel was a Kingdom, for God was their King (see 1 Sam. 8. 7), but the reign of God's King—His Own Son—is the frequent subject of prophecy, and, in the Tabernacle arrangements, is set forth in type.

Provision was made for bearing the table on journeys, since four golden rings were made for the "feet," to receive gold-covered staves. On the march, a cloth of blue covered the table, the vessels being placed thereon and covered with a scarlet cloth, the whole having over it a covering of badgers' skins (Num. 4. 7, 8).

These vessels, of pure gold, are described by homely names, as dishes, spoons, bowls and covers, but the exact use of them is not recorded. Like as with other parts of God's Word, we must await His full unveiling of His Own truth, but there is much precious teaching to be learned without being unduly concerned about what seems hidden. Spoons and bowls, the former full of incense, and the latter of fine flour, are mentioned

in Numbers 7 and may give a hint as to the use of the vessels.

The **position** of the Table in the Holy Place is described thus:—

- (a) Without the veil,
- (b) On the north side,
- (c) The candlestick being over against it. The golden altar occupied a midway position, that is, directly in front of the veil.

All these speak of the Lord Jesus Christ, and as the table was of the same height as the ark, it would seem to teach that Christ must be known as the Substitute ere He can be known as the Sustainer, and that He Who saves will also preserve unto everlasting life.

That which gives its name to the table—the Shewbread—is also rich in meaning. This consisted of twelve unleavened cakes of fine flour. They were “pierced” and baked, and probably thin and round (see Lev. 24. 5-9). They were provided fresh each Sabbath and arranged in two rows, “six on a row,” upon the table. On each row was placed frankincense, which was to be offered by fire, “Unto the Lord,” but the bread itself, which was holy, was eaten by Aaron and his sons in the Holy Place.

Of what is the bread a symbol? First, it has several names:

(a) "Shewbread," or "bread of the presence, or face" (Ex. 25. 30),

(b) "Continual bread" (Num. 4. 7),

(c) "Hallowed bread" (1 Sam. 21. 4),

(d) "Bread of God" (Lev. 21. 21, 22).*

Now the Lord Jesus Christ is described as "The Bread of God" (John 6. 33), and it may be that He is to be seen here in type; "Thou art my Portion, O Lord." But, secondarily, there are reasons for inferring that the redeemed may also be represented, evidently as those blessed in, and accepted "in Christ." "The Lord's portion is His people."

They are "before His face," they are "unleavened" (1 Cor. 5. 7) are "hallowed" or "sanctified" (Heb. 10. 10), "continual," for they have life everlasting, yet all because "in Christ."

The two rows side by side suggest Jew and Gentile equally blessed in Him, though to Israel the twelve loaves spoke of God's love and provision for **all** the twelve tribes.

They were **supported** by the table, and **enclosed within** the royal "border" (the word means "enclosing"). They were "**set in order**" (Lev. 24. 8) **before God** **always** (Ex. 25. 30). In this last quotation the word "set" is

* This would seem to include all the offerings (Num. 28. 2).

“ give.” The saints are those “ given ” (John 6. 37, John 17. 9, 10).

Moreover, each row was covered by a layer of frankincense. So the “ six ” became “ one,” because of the one covering. Does not frankincense, seeing that it was to be offered by fire to God, as also in the meat offering (Lev. 2. 2, 16), speak of the infinite preciousness of Christ?

Summarising, it may be said that Christ is seen, in this type, supporting, enclosing, and covering His Own. “ Beneath,” “ around ” and “ over,” are, significantly, words which are all used in Scripture to expound the priceless substitutionary work of Jesus the Lord and Saviour. To Him be the glory !

This meditation cannot be closed without attention again being called to the uniting of each row of six loaves under a covering of frankincense ; for the unity of the redeemed is not only a fact from God’s standpoint, because of the Person and Work of Christ, but it should be realised and manifested by the saints here and now. One glorious Lord has saved them, One Holy Spirit has regenerated them and baptised them into one body, one righteousness is theirs by faith. Then let them, by the Same Spirit’s power, shew their “ oneness ” to the world ; and glorify their Father Who is in heaven !

The Pure Candlestick.

(Exodus 39. 37).

SEEING that candles were not used on this golden "candlestick," it would be more correct to speak of it as a "Lampstand."

The Command for its construction, given in Exodus 25. 31-40, concludes with the words, "And look that thou make them after their pattern, which was showed thee in the mount." This injunction is re-iterated in Numbers 8. 4, so that the lampstand occupied an important position in the Divine plan concerning the Tabernacle.

No measurements are given, but its weight was a talent of pure gold. The gold in itself was precious and valuable, but when the lampstand was produced therefrom, it was also beautiful. Ah! But this beauty only became by hammering. "Rounded by hammering" seems to be the thought underlying the expression, "beaten work," occurring six times in the record (Ex. 25. 31, 36, 37. 17, 22, Num. 8. 4).

Notice, too, the words, "of the same," ten times mentioned, stressing the unity and consistency of this Divinely-commanded ornament for Him.

So, at the outset, the thought of value, preciousness, unity, and beauty through suffering are all before the mind. Surely, the Lord

Jesus is symbolised here! Can this be confirmed from further meditation?

First, observe that the centre shaft is itself called the "lampstand," (see Ex. 25. 33-35: "Out of the candlestick," "In the candlestick"), and that the remaining parts belong thereto. All are "his" (v. 31) just as the tabernacle had "his boards." Further, the word used for shaft is elsewhere translated, "thigh" (Gen. 32. 25), "body" (Jud. 8. 30), "loins" (Ex. 1. 5) and these all suggest "generation" and "birth." The expression, "coming out" also has the thought of "begetting" in Judges 8. 30. Thus the shaft speaks of "**Life**":—"In Him was life."

Now consider the branches "coming out of" the shaft, and there is at once the thought of a **derived life**. But there is more. The word for "branch" is not the usual word thus rendered. It comes from one meaning, "to procure by purchase," "to own," "to redeem." So there is the thought of "the purchased possession."

Gathering up our thoughts, it seems plain that the Lord Jesus and His redeemed are symbolised. He has infinite value, preciousness, and beauty of Person, and also Life and Redeeming Love. They are "His" because redeemed by His blood and partaking of His life. He is the Centre; they are united to and around Him, de-

iving all, and infinite, blessing from their Redeemer.

The lampstand had flowers and fruit; so had the branches. The lampstand bore a light; so did the branches. "Of the same" is the keynote, for the saints are to be like their Saviour, manifesting life, light, love, spiritual beauty and fruitfulness. O beloved fellow-Christians, what a privilege is ours and what responsibility! "Who is sufficient for these things?"

The Lampstand (Continued).

THE seven-branched lampstand of pure gold stood in the holy place. Its beauty was chiefly for the eye of God, and Aaron, His minister, attended upon its care and the maintenance of its light.

The sevenfoldness indicates completeness. The Lord Jesus is, in Himself, gloriously perfect, but the Father has designed that He should have "fellows" and "brethren" (Heb. 1. 9, 2. 12), and without these the plan of God is not complete. "Ye are complete in Him."

The purpose of the lamps was to give light (literally, "cause to ascend"). It is called, "the candlestick for light" (Ex. 35. 14), and "the candlestick of light" (Num. 4. 9). They were "to be set in order" (Ex. 39. 37) and to

“ give light over against the face of it,” that is, of itself (Ex. 25. 37, marg. and Num. 8. 2) and to “ ascend up **always** ” (Ex. 27. 20).

Yes, the light was for God, for it was not in the Court, but within the Holy Place. It therefore does not speak of witness to the world, but of devotion to, and worship of, Himself, and that with fervency and constancy.

To ensure a continuance of light the lamps were supplied with oil, “ pure olive oil beaten ” (Ex. 27. 20, Lev. 24. 2). Is not this a type of the Holy Spirit? “ The Holy Ghost was not yet given, because that Jesus was not yet glorified ” (John 7. 39). But suffering preceded that glory, even as the “ beating ” brought forth the pure olive oil.

The lamps were lighted by Moses (Ex. 40. 4, 25) and “ dressed ” by Aaron and his sons. They burned from “ evening to morning ” (Ex. 27. 21). All this is very delightful to the spiritual eye and heart. The beginning of our illumination is by the Mediator and its continuance is by the High Priest, “ Who walketh in the midst of the seven golden candlesticks ” (Rev. 2. 1). It is His merit that is so full of fragrance to God the Father (see Ex. 30. 7).

Thus, not only is the Person of the Lord before us in the combined types of Moses and Aaron, but the nature of His ministry is symbolised in

the instruments of gold made by the command of God. These were the "Tongs" (or snuffers) and the "Snuff-dishes." The former appear to be associated with a word meaning, "something received," translated, "doctrine" and "learning," whilst the latter suggest "taking away." So, the Lord's use of means is typified, namely His doctrine, and His discipline. The golden instruments were precious, but they "cut." A pure light could not be given by a carbon-encrusted wick. **Daily** attention was necessary.

Dear fellow-believer, do not neglect the daily ministry of His words to your soul, nor despise His chastening work. He wants the best from you. The very word, "dresseth," means, "to make well," "sound" or "beautiful" (Ex. 30. 7). It is also translated, "glad," and "comely." And this is what He desires for you and for me. His will is that His own should be "burning and shining lights" from the "evening until the morning." In that blessed Day, when "the Sun of righteousness ariseth with healing in His wings," our light will be but the result in our glorified bodies of His excellent brightness, but until then, be it ours to "shine as lights in the world" (Phil. 2. 15), as witnesses, but above all, to dwell within His sanctuary, and there give forth our burning devotion and fervency of worship until we reach that

Place where there is no night, and where “ they need no candle, nor light of the sun; for the Lord God giveth them light ” (Rev. 22. 5).

The Golden Altar.

ON the north side of the Holy Place stood the Table of Shewbread, the south side being occupied by the Lampstand.

In the centre, in a line with the Altar and the Laver in the Court, and with the Ark of the Testimony in the Holy of Holies, stood the Altar of Incense, or the Golden Altar. “ Thou shalt put it before the Vail that is by the Ark of the Testimony before the Mercy-seat that is over the Testimony where I will meet with thee ” (Ex. 30. 6).

In the order of command, the first thing mentioned is the Ark, the last is the Holy Incense. Both speak of Christ, Who is the “ Beginning and the Ending,” the “ Alpha and Omega.” He is the “ Author and Finisher of the faith.”

This altar was foursquare, being one cubit in length and breadth and two cubits in height. It was of the same kind of wood as that used elsewhere in the tabernacle and probably reminds of the real humanity of the Lord, which He still retains, though His body is glorified. As in all other parts of God’s Sanctuary where wood is

used, it was overlaid with pure gold, for that tells of glory and value. It had golden horns and a golden crown, with two golden rings to receive wooden staves covered with gold, for it was to be borne on the shoulders of living men—the Levites—on the wilderness journey of Israel.

The horns were not used for binding sacrifices, for such were never offered upon this altar (Ex. 30. 9). But the fire kindled upon the Brazen Altar, where the sacrifices were killed, and upon which their burning sent up a fragrance to God, was that which caused the perfume of the incense to ascend to Him (Lev. 16. 12, Num. 16. 46).

Thus there is the closest connection between the two altars. The fire of the one was taken to the other. The fragrance of the perfume was only produced by burning and that resulted from a previously offered sacrifice.

Further, this incense is said to be, “perpetual,” “before the Lord,” and “throughout your generations.”

Christ is here before us in type, not offering sacrifice, for this “He did once, when He offered up Himself.” But we see Him here as the Intercessor, as the Advocate with the Father. Let it be emphasized, not repeating His once-finished propitiatory work, but pleading its infinite value and preciousness before the Father on behalf of

those for whom He died.*

Observe, too, it is "perpetual." And is not Christ "ever living to make intercession for us" (Heb. 7. 25)? "Throughout your generations," too, is a reminder that never will Christ cease His priestly work in the Holy of Holies whilst there remains on the earth a single saint that has trusted in His vicarious sacrifice and depends upon Him to "save to the uttermost."

Every morning and every evening incense was burned on the golden altar when the lamps were "dressed" and "lighted." This "dressing" suggests failure on the part of the saints. They need the constant ministry of their Lord, Who would remove all that would hinder their bright shining, but there is no failure in Him "Who walketh amid the golden lampstands." He "ever liveth." He hath an "unchangeable priesthood." He is the "Most Holy" (30. 10). "Jesus Christ the Righteous"—our "Advocate with the Father."

May the Holy Spirit lead His own into a fuller apprehension of the present, continuing work of their glorious, ascended Lord! E.K.

* Religious man by his so-called "eucharistic sacrifices," on man-made "altars," hides from his own eyes the beautiful completeness of Christ's sacrifice. May many eyes be opened to see wherein their minds and hearts err!

The Tabernacle of the Congregation.

A Series of Meditations—Booklet 4.

The Holy Anointing Oil (Exodus 30. 22-33).

SO many types of the Lord Jesus Christ and His people are to be discovered in the Tabernacle, its furniture and accessories, that one may ask, "Are there also types of the Holy Spirit?"

To this an answer is suggested by the words prophesied of, and claimed by, the Lord, in Isaiah 61. 1. "The Spirit of the Lord God is upon Me, because the Lord hath anointed Me." (See also Luke 4. 18). It is also said that, "God anointed Jesus of Nazareth with the Holy Ghost and with power."

Is His work set forth by the anointing oil? First, let it be noticed that a supreme holiness attached thereto by God's command, and its misuse was carefully guarded against. It is called, "Unction of holiness" (Ex. 37. 29. margin). Five times the word "holy" is used in God's directions concerning its making, and twice, in the context, of those things anointed. The Spirit of God is the Holy Spirit.

God said, "This shall be an Holy Anointing Oil **unto Me**," and, "It shall be Holy **unto you**," thus shewing that He desired His people to be one with Him in thought upon this "oil of

holy ointment.”

Moreover, Aaron and his sons were to be consecrated to God's service by anointing, thus making him a type of the greater High Priest—then yet to come.

This holy preparation was not to be imitated, solemn penalties being attached to disobedience, even a “cutting-off.” Truly, the Holy Spirit's work is unique, and beyond man's copying, but there are, as there always have been, sinful and Satanic attempts to imitate His operations. How the believer should be on his guard, and “try the spirits.” Nadab and Abihu offered “strange fire,” and perished under God's judgment. “Strange” ointment and “strange” incense would be equally abhorrent to Him.

Moreover, “Upon man's flesh shall it not be poured,” neither shall any of it be put upon a “stranger.” Surely here is teaching concerning the imparting of the Holy Ghost. The believer is, “not in the flesh, but in the Spirit.” The Spirit therefore “witnesseth” with his “spirit.” Believers are not “strangers,” but “sons,” and also “priests” to God. It was upon such that the Spirit came, and in the hearts of such that He dwells.

Now, the Holy Spirit is God, and all the attributes of Deity belong to Him. These are in exquisite balance and proportion. Beautifully, therefore, the word “Composition” (Ex. 30. 32), suggesting, “proportion,” is used by the Holy Spirit. So with the word “principal”

(the word, "chief" in Song 4. 14), translated also "head," "excellent" (Ps. 141. 5) and "sum" (Ps. 139. 17). And are not God's attributes the "Head" of all glories, and He the "Sum" of all excellency?

The fragrant spices, four in number, combined with the olive oil, bring the number "five" again before the mind, as in other parts of the tabernacle teaching. So do the various weights, which are multiples of this number (Ex. 30. 23, 24) suggesting "grace" in abundance;—and is not the Holy Ghost called the "Spirit of Grace"?

Much, too, can be learned from the spices themselves. The sweet-smelling myrrh (Song 5. 1, 5, 13) appears to be derived, as to its name, from a word suggesting rapidity of movement, and spontaneity of outflow, translated, among other words, "liberty." "Where the Spirit of the Lord is, there is liberty." The Lord Jesus was anointed by the Holy Spirit, that He might "preach liberty to the captives."

The "oil olive" was produced by "beating" the tree (Deut. 24. 20), and "beating" the fruit (Ex. 27. 20, 29. 40). The word "Gethsemane" means an "oil-press." It was needful for the Lord Jesus to suffer even unto death ere the Holy Spirit could be given (John 7. 39), and for Him to "go unto the Father," so that the Comforter could come.

Gathering up what has already been written, the peculiar holiness of this ointment, the

precious fragrance of its spices, the use to which it was put, all combine to symbolise the Holy Spirit.

May the people of God, born of the One Spirit, manifest more and more that they are one body and exhibit in their lives, as individuals, and assemblies, the grace and fragrance which should mark those who are the subjects of the Holy Spirit's regenerating and energising power, and to God be the glory!

The Brazen Altar (Exodus 27. 1-8, 38. 1-7).

ALTHOUGH an Israelite might enter the Court through its wide gate and come to the Brazen Altar, he could go no farther. A priest alone could approach the Holy Place and enter therein on behalf of the people, and then only by blood poured out at the altar—the blood of an unblemished, spotless, clean animal.

That foursquare structure, conspicuous by reason of its gleaming fiery-coloured copper covering, was the first object to meet the eye of an entrant into the Court, and was indeed the foundation of all Israel's worship, as the Atonement, made by the Lord Jesus Christ, is at the heart of our "most holy faith."

The Altar is mentioned in twenty five books of the Old Testament and seven in the New Testament. About half of the references or allusions are found in the Pentateuch, the greater number occurring in Leviticus.

It is described as "The Altar," "The Brazen

Altar," "The Altar of Burnt Offering,"* and "The Altar of the Lord thy God," and "Thine Altar."

All the saints of God approached Him by way of an altar and sacrifices; their altars were of earth—or stones—whole or complete stones, which had not been "polluted" by the lifting up of a tool upon them. The one signified humiliation, and reminded of Him Who is the "Last Adam," the other of that Same Blessed One Who was in Himself complete and needed no fashioning, being both sinless and righteous (Ex. 20. 24-26, Jos. 8. 30, 31).

In the book of Judges, that record of human fickleness and failure, it is refreshing to observe that twice God appointed the natural rock to be His altar (Jud. 6. 20, 21, 13. 19, 20). Fire arose out of the first and burned the offering, and in the flame upon the second, the Angel of the Lord ascended heavenward. Thus, in the midst of "change and decay," the Altar of God stood with a rock-like fixity, and so is it with the glorious truth of Atonement, the Substitutionary Sacrifice of the Son of God, everlastingly efficacious for the salvation of all the elect.

The altars fashioned by human skill were all "according to the pattern," and all-foursquare, whether for the Tabernacle or the Temple (2 Chron. 4. 1), or the future millennial Temple (Ezek. 43. 16). Thus the holy will of God is

*All for God, and thus FIRST in Leviticus among the offerings (ch. 1).

emphasised, and His purpose, that cannot be overturned.

It will be observed that all altars were **raised** though not so as to require steps (Ex. 20. 26). No sacrifice was to be offered on the ground, even as the blood, sprinkled on the side posts and lintel of Israel's doorways, was not placed on the threshold. The Lord Jesus was uplifted when He died.

Not only was it forbidden to "improve" the stones forming an altar by "tooling" them, but "altars of brick" were displeasing to the Holy One (Isa. 65. 3), for these savoured both of Egypt and Babylon. Neither were imitations allowed, nor natural inclinations or imaginations permitted to rule, in setting up an altar (I Kings 12. 33, 13. 5). "**That** king Ahaz" was desirous of retaining God's altar to "enquire by," but spoke of the altar made according to the pattern of one he saw in Damascus as the "great altar" (2 Kings 16. 10-15, 2 Chron. 28. 24). Man is not satisfied with God's simple plan of salvation. He loves ceremony and sensuous "worship," and, whilst desiring God's guidance and help in his affairs, he adds that which is "of his own heart," and so makes "the Word of God of no effect" through his traditions. This is the sad failure associated with sacerdotal religion. "The offence of the cross" has not ceased, but may our meditations on the "Altar of God" encourage every reader to determine to know nothing among men, "save Jesus Christ

and Him crucified.”

The word “altar” means “a place of slaughter,” both in the Old and New Testament Scriptures. It was emphatically a scene of blood-shedding, but only of sacrificial animals. Blood was sprinkled upon the altar, put upon its horns, and poured out at its side. Sometimes it was also sprinkled before the veil, and once a year taken within the veil. Thus, in type, was taught the solemn lesson that, “Without shedding of blood is no remission” (Heb. 9. 22).

The altar was also a place of fire, and named the “Altar of Burnt-Offering.” In order to endure the fire, it was covered with copper, itself of a fiery colour. This metal, uniformly mentioned as “brass,” is characteristic of all connected with the Court; the pillars, the pins, the five sockets of the “door,” and the laver and its foot, were all of copper. Other Scriptures indicate that “strength” and “resistance,” “brightness” and “glory” are associated with its use (1 Kings 4. 13, Ps. 107. 16, 1 King 7. 45, Ezek. 1. 7, Dan. 10. 6, Rev. 1. 15).

Shittim wood, used in so many parts of the tabernacle and its furniture, formed the framework of the altar—“Hollow with boards shalt thou make it” (Ex. 27. 8)—and it was “four-square,” five cubits by five cubits, and three cubits in height. Its four corners had horns of copper-covered wood.

The arrangement of “the grate of network of brass” would appear to be partially outside, be-

cause the rings for the supporting staves, of similar materials, were made thereupon. Not all expositors agree upon the interpretation of verse 5 in Exodus 27, and, if the language is difficult to understand, it would be in keeping with God's way, for parts of His truth will not be fully understood until "we know even as we are known."

Belonging to the altar were "pans" and "shovels," "basins," "flesh hooks" and "fire pans," all of the same enduring metal.

Gathering together all these facts, namely, that the altar was—

- (a) A place of blood-shedding;
- (b) A place of burning, with acceptance and fragrance before God;
- (c) That which was enduring—its copper;
- (d) That which had a certain brightness and glory, yet
- (e) Constructed of wood, and thus connected with earth;
- (f) Foursquare and therefore stable;
- (g) Provided with four horns, and therefore suggesting strength, binding (Ps. 118. 27), and the four points of the compass;

does not Christ—the Salvation of the Lord, appear in type?

'Tis He Who gave His own blood on behalf of His chosen (Matt. 26. 28); He was the "Sacrifice to God of a sweet-smelling Savour" (Eph. 5. 2). He is "Mighty to Save"—the "Power of God" (1 Cor. 1. 24, note the context). He

had and manifested glory upon the earth, the Word having "become flesh." Nothing shall overthrow the work He has accomplished, seeing He "bound" Himself to obedience, that He might do the will of God and sanctify thereby a great multitude from the east and from the west, from the north and from the south.

Yes, Christ is the Altar—the only Altar, and since His redeemed do not serve an earthly tabernacle, they are not only justified because of His finished work, but also have "a right to eat" (Heb. 13. 10). He is their Redemption and He is their Sustenance.

May we know Him in such fulness as may be ours "until He come"!

The position of the altar is described as, "Before **the door** of the tabernacle" and, "By **the door** of the tabernacle." (Ex. 40. 6, 29). How significant! To Cain came the Divine Word, "If thou doest well, shalt thou not be accepted? And if thou doest not well, sin lieth at the door;" or as it may also be rendered, "A sin-offering lieth (croucheth as an animal) toward the (open) door." Abel, taught by God's Holy Spirit, knew that the way of access to God was through the sacrificial pouring out of blood, and thus came to God and was accepted, "God testifying of his gifts."

This is the truth of God that He taught Israel, when He commanded the altar of burnt-offering to be placed "before" and "by" the "door," namely, that He can only be ap-

proached by way of the atoning blood.

Beloved reader, there is **no other way** to God. If you are trusting to aught else, you have **no** access to Him, however religious your life, however fair your profession. "Made nigh by the blood of Christ" or "Far off" from God, describe the two classes into which the human race is divided (Eph. 2. 13). Where do **you** stand?

Although the altar was made exactly as God commanded, it was, prior to its being put into service, cleansed and anointed. Several words are used to describe the processes through which it passed, **before** the priests ministered thereat.

"Thou shalt **cleanse** the altar . . . thou shalt **anoint** it, to **sanctify** it . . . thou shalt make **atonement** for the altar and **sanctify** it" (Ex. 29. 36, 37). "Cleansing" or "purifying" (Lev. 8. 15) means, "to remove sin or defect." "Reconciliation" in Leviticus 8. 15 is the same word as "atonement." "Anointing" was seven-fold (Lev. 8. 11). When all was done according to the commandment, the altar, having thus become, "Holiness of Holinesses" (Ex. 40. 10, marg.), was "dedicated" (Num. 7. 10, 11, 88).

Now in all this, the Lord Jesus Christ is plainly to be seen, not that He had need of cleansing for He was free from sin and defect, but a **cleansed** altar was needed to show forth the Saviour Who has now come, and has "given Himself, an Offering and a Sacrifice to God for a sweet-smelling savour (see Lev. 1. 9, 13, 17). He is the Spotless Son of God. But He was anointed,

and He said also, " For their sakes I sanctify Myself " (John 17. 19). Truly He is, " Holiness of Holinesses," and whatsoever toucheth Him "shall be holy " (Ex. 29. 37). None can claim holiness by nature, but, (Blessed be His Name!), His elect are sanctified through the offering of His body and blood (Heb. 10. 10, 13. 12). Let such give thanks to the Father, " Who hath made them meet to be partakers of the inheritance of the saints (or " the most holy place ") in the light " (Col. 1. 12).

At the altar blood was shed and death took place, and " pure " offerings of a sweet smelling savour, burnt as with the fragrance of incense, were presented with acceptance to God. Its ministers were of God's appointing (Num. 18. 3-5) to be without blemish (Lev. 21. 23), sanctified and consecrated persons. Even though washed all over, (and this was repeated on the day of atonement by the high priest), continual cleansing of hands and feet were to precede all approaches to the altar.

Thus God guarded His own sanctity, and manifested by symbol the purity of His Beloved Son. " But sanctify the **Lord Christ** in your hearts " (1 Pet. 3. 15, lit.).

Those who thus ministered, the Priests and Levites, received no inheritance or portion. God was both to them, and He saw to it that their daily needs were supplied, and that from the altar itself (Lev. 10. 12-15). Each one, even

if, through having a blemish, he was not allowed to offer sacrifice, yet, " he shall eat the bread of his God, both of the most holy and of the holy " (Lev. 21. 22). And should he become unclean from any kind of outward defilement, yet, **having been cleansed**, he was to eat, " because it is his food " (Lev. 22. 7).

So, in this day, " We have an Altar " whereof we, His redeemed have a right to eat (Heb. 13. 10). Christ Himself is the Altar, as well as the Sacrifice, once offered. This is not to be repeated; but spiritually at all times, and at the Lord's Table, when we gather to feed upon the symbols of His holy body and blood, we, by faith, appropriate Himself, that by Him we may grow; (see 1 Cor. 10. 16, 17). Yes, not only at the weekly supper, when the saints gather to " break bread," but at all times, Christ is the Food of the saints, for He says, " My flesh is Meat indeed, and My blood is Drink indeed. He that eateth My flesh and drinketh My blood, dwelleth in Me, and I in him." The soul taught of God understands the spiritual import of these words (John 6. 63), even though many " religious " people have but a carnal conception of them.

Be it mine and yours, dear reader, to daily nourish our souls, by grace, through faith, with thanksgiving upon Him Who gave Himself once for sinners on the cross, and giveth Himself to His chosen still, for the sustenance of their souls, as they trust Him.

The Laver and Its Foot (Ex. 30. 17-21. 38. 8).

TEN times in Scripture occurs the word “Laver.” In Hebrew it signifies something hollow; it was a vessel to be filled. The Greek word used in the Septuagint is derived from one meaning to “bathe” or “wash.” A very similar word occurs in Ephesians 5. 26, and Titus 3. 5, where it is rendered “washing.” The Laver was made to contain water.

The Laver is only mentioned apart from its Foot in Exodus 40. 7, 30. The “Foot” suggests that which is “firm, fixed, and established.” The Septuagint renders it “Basis,” a word which speaks for itself.

Nothing is known as to their size or weight. Like the altar, and other things of metal connected with the court, they were of copper, gleaming fiery red. Whence was this obtained? There were women who assembled by troops at the door of the Tabernacle, evidently devoted persons who had a care for the things of God. We find such companies mentioned later in Scripture, but in sad departure from the ways of God, though gathering at the same place. These latter lived in a degenerate age, when men “abhorred the offering of the Lord,” because of the evil lives of the priests.

But the women of Exodus 38. 8 showed their love for God’s house by giving up their **mirrors** of polished copper, so that of these might be made “the Laver and its Foot.”

On the day that the Tabernacle was reared up, Moses filled the Laver with water and he, with Aaron and his sons, "washed their hands and feet thereat." There is, however, no suggestion that they placed their hands and feet in the water, but rather that they took water therefrom for washing. The word, "thereat" should be rendered, "thereout."

Before they were put into the service of God, the "Laver and his Foot" were anointed and sanctified (Ex. 40. 11).

The command of God to Moses as to their use was very clear, and included the penalty of death for disobedience. (Ex. 30. 21). Only the high priest and his sons were to wash, and that whenever they were about to enter the holy place or to minister at the altar. In either case, they were mediators between God and men, and therefore must be clean.

But had they not been entirely "bathed" with water by Moses ere they were arrayed in "the garments for glory and for beauty"? Yes, but in their walk and work they would become defiled. Therefore hands and feet must be cleansed, but not the whole body. What if one omitted the washing through neglect or forgetfulness? He died, and was thus cut off from all future service in the sanctuary. Nothing more for God and nothing for man! Solemn thought, which **we** may well take to heart!

Now the words of the Lord Jesus in John 13 occur to the mind; "He that is bathed needeth

not save to wash his feet, but is clean every whit." Later He said, " Now ye are clean through the word which I have spoken unto you " (John 15. 3).

Another part of Scripture also has a bearing upon the subject before us. " For if any be a hearer of the word and not a doer, he is like unto a man beholding his natural face **in a glass**; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso **looketh into** the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his doing " (Jas. 1. 23-25). Consider with these words those of the Lord Jesus in the context already mentioned; " If ye know these things, happy are ye if ye do them."

Remembering that mirrors went to the making of the Laver, and that it was filled with water for washing, have we not in that copper vessel, belonging to the court, a beautiful type of the words of God, revealing to us as we look into them " what manner of men we are," and also cleansing through their application by the Holy Spirit of God? Blessed be His Name, the saved one has been made clean in God's holy sight through the finished work of Christ,—“ clean every whit,” but every child of God is conscious of defilement as he walks through the wilderness of this world. For the removal of such “ uncleanness ” God has made provision; and

as the Laver stood on that which was "fixed" and "settled," so there will always be available the words of God, revealing and cleansing. May we value them more and more!

There are some who see also in the Laver a type of God's redeemed. They, too, are God's workmanship, formed to His pattern, designed to receive His words, and with a firm foundation. And in this connection, we may remember another saying of the Lord Jesus in John 13, "Ye ought to wash one another's feet." We have the words of God in communion with our fellow-believers. We share its heart-searching power and its cleansing efficacy. When I seek humbly to be of spiritual help to a believer who is growing cold, let the mind which was in Christ Jesus be in me, wisely using holy Scripture, dealing always in love, remembering the words, "Considering thyself, lest thou also be tempted." And if I need the feet-washing, let there be no resentment, but a willingness for such ministry, from the Lord, through my brother.

Such is true priestly service, much needed on our earthly pilgrimage. Let us claim our privileges as "the holy and royal priesthood," and so manifest our fellowship with Him Who is our Great High Priest, "Who ever liveth to make intercession for us."

E. K.

The Tabernacle of the Congregation.

A Series of Meditations—Booklet 5.

The Court.

THE Tabernacle, together with the Brazen Altar and the Laver, stood within an enclosure, measuring one hundred cubits in length, and fifty in breadth. Its floor was the sand of the wilderness and it was open to the firmament of heaven.

The name, "Court," is from a word meaning to surround with a fence or wall and so separate from the open country. The word "village" is similar and is seen in such names as, Hazar-addas and Hazeroth. Such an enclosure well symbolised the nation that was to "dwell alone," marked off from the surrounding nations. They were God's people, the others were "peoples." The court was essentially Israelitish. In the New Testament, the word "fold" in John 10 is that translated court in Revelation 11. 2, and in both instances, the Jewish economy is symbolised.

Thus, the peculiarly privileged position of the nation of Israel, brought near to God, and able to approach Him through His appointed priesthood and sacrifices, is before the mind. Any Israelite born could draw aside the court gate and bring his offering to the door of the tabernacle. Only a priest could pass that door, and, as to the veil beyond, the high priest alone, not without blood, could enter once a year. But now, the way into **the** "Holiest of all" is manifest, and every believer is included in the holy and royal priesthood, and has access, through Christ, in One Spirit, unto the Father.

The court was formed by linen hangings five cubits high, having a total length of two hundred and eighty cubits, the remaining space of twenty cubits being filled by the "gate," also five cubits in height, "answerable to the hangings of the court" (Ex. 38. 18). Sixty pillars, standing in an equal number of copper sockets, supported the hangings. Between the pillars were silver rods called "fillets." The pillars were provided with silver hooks and crowned with silver capitals or "chapters."

Pins, or stakes, of copper, and cords, were provided as "stays" both for the tabernacle and the court hangings.

Thus, according to a heavenly pattern, was constructed the court of the tabernacle. Of what is it a symbol? What lessons are we to learn, who now know something about the substance of which this is but “a shadow of good things to come”?

First, the work of the Lord Jesus Christ is symbolised. The fine linen hangings, a picture of righteousness, suggest the spotless obedience of the Lord in His life upon earth; the completion of the enclosure by the gate, having included in its colours that of blood—the scarlet—means that His work was not finished until He had “poured out His soul unto death.” Although, at every moment of His life, none could convince Him of sin, and He did that which pleased the Father, the pathway appointed for Him meant not only a sojourning here, with the “learning obedience by the things which He suffered,” but the termination of that pilgrimage by His sacrificial death. Then, and then only, could He say, “It hath been finished.”

The court hangings were higher than a man’s stature. Of these he came short, nor could he—nor dare he—climb up some other way. There was but one way in. Yet once inside, that dazzling white linen, which repelled and reproved

the outsider, formed a protection to the Israelite. So the holy life of the Lord Jesus, shewing what man ought to be, only condemns him, but every poor, conscience-stricken sinner, made so by the gracious working of the Holy Spirit, coming to God through Christ and pleading His precious blood, is brought within the justifying, protecting, and sanctifying power of God's Beloved Son. He is "justified—declared righteous—freely by His grace through the redemption that is in Christ Jesus." "Accepted in the Beloved."

The material court, repeated and continued in the temple, has passed away. That for which it stood, peculiar blessing for Israel, has also passed, but only temporarily.

The Lord Jesus led, and still leads, His sheep out of the "fold." He has formed them, together with "other sheep"—us Gentiles—into one "flock," He being the one Shepherd. In the early days of the Church, becoming a sheep of Christ meant "casting out" (see John 9. 34 and 10. 4, "putteth forth" being the very word "casteth out").

Israel has been, for a season, put on one side. The court is "left out and measured not, for it is given to the Gentiles and the holy city they shall tread under foot" (Rev. 11. 2). But saved

ones from that nation have a far greater privilege, enjoyed with those once “ far off ” but now “ made nigh by the blood of Christ.” This is none other than “ boldness to enter into the Holiest by the blood of Jesus.”

May every child of God not only have the “ Court ” experience but continually exercise his right of access to the very throne of God. He is a “ purged worshipper,” saved to adore his heavenly Father, at Whose right hand, is the Son of His love, raised to that blessed position because He finished the work the Father gave Him to do.

The fine linen curtains and their supports afford still further teaching concerning Christ and His finished work, as will be seen from a detailed examination of their component parts.

The pillars, sixty in number, four of which supported the “ gate ” at the east end, stood each upon a copper socket. The material of the pillars is not mentioned, but the sockets were of the same enduring metal characteristic of all within the Court, but outside the tabernacle, namely, the “ Brazen Altar ” and the “ Laver and his Foot.” As we have seen, this fiery-coloured metal suggests strength and endurance, symbolising Him Who is “ mighty to save ” and

was able to endure Divine judgment when “ He bore our sins in His own body on the tree.”

How fitting that the sockets, forming a foundation for the Court, should be of copper, since it was through the bearing of wrath, in substitution for the guilty, that the Lord Jesus Christ upheld the righteousness of God, and made complete and available a righteousness which could be imputed to such as, by nature, were ungodly.

The silver hooks on the pillars, from which depended the linen curtains—symbol of righteousness—show forth another view of the work of Christ—that of redemption, for silver was a purchasing token.

Thus the curtains were between silver and copper, the pillars of unnamed material joining them, so representing three aspects viewed in Scripture of the Work of God’s Dear Son, that is, “ Substitution,” “ Redemption,” and “ Justification.”

Moreover, the word for “ Sockets ” means “ strength ” and is connected with the word “ Adoni,” a name of God, denoting particularly sovereign Lordship and Ownership, and applied to Christ in Psalm 110. The number sixty, which is twelve times five, suggests grace sufficient for all God’s people.

The word, "Pillar," is from a word meaning, "to stand," with the thought of "fixity" and "continuance," and as the pillars uplifted and supported the curtains, "power" is yet again emphasised.

Clearly, then, the predominant thought is that of Divine might, leaving no room to doubt that our Almighty Redeemer and His work are before the mind.

In addition to the "hooks," which word means, "and," the joining word, and is also the sixth letter of the Hebrew alphabet, the "chapters" were also of silver. These evidently "crowned" the pillars, for the word signifies "head."

Further, there were "fillets" of silver, and as the word is derived from one denoting "cling" or "join," it is supposed that they were rods connecting pillar with pillar, thus making the Court "one." It is very interesting to observe, however, that it means also, "To have a delight in," "to love," "to desire," "to long" and appears in Deuteronomy 7. 7, Psalm 91. 14 and Isaiah 38. 17. Love is "the bond of perfectness" (Col. 3. 14), so that we have a threefold stress on redemption, typified by silver (Ex. 38. 25-28), the hooks supporting, the fillets uniting, and the

chapters crowning. “ With Him is plenteous redemption !”

The devout Israelite, taught by God, and particularly the godly priest, as he stood at the “ Brazen Altar,” enclosed and protected by the fine linen hangings, had thus, all about him, symbol upon symbol, type upon type, of the Redeemer Who should come to Zion; One Whose Person, character, and work, would be wholly acceptable to the God of righteousness.

But, what he could see in shadow, we, in this “ day of salvation,” behold, by faith, in substance, for the Saviour has come, has lived and died and now, being raised, appears “in the presence of God for us.” Blessed be God, though we are, as to our place of witness, on the earth, our “ place of worship ” is not here, as in the previous dispensation, but above, for we have “ boldness to enter into the Holiest by the blood of Jesus.” We are not in the court, but God has “ raised us up together and made us sit together in the heavenly places in Christ Jesus ” (Eph. 2. 6) and has “ blessed us with all spiritual blessings ” there in Him.

Yes, In Him we are **accepted**. Let us make it our aim to be **acceptable**. He has grace all-sufficient. Let us trust Him.

“ The Cloths of Service ”

(Ex. 31. 10).

WHEN the tribes of Israel encamped, the Tabernacle was first set up, and immediately around it the Levites pitched their tents, the remaining tribes forming an outer circle with theirs, each family encamping under one of four standards, namely, of Judah, of Reuben, of Ephraim, and of Dan (Num. 1. 51-54).

“ At the Commandment of the Lord they rested in their tents, and at the Commandment of the Lord they journeyed.” The will of God was made known to Israel by means of the pillar of cloud and of fire (Num. 9. 15-23).

As in the Camp, the Tabernacle was central, so was it on the march through the wilderness, the most conspicuous object being the Ark of the Covenant, because of its **outward** covering of blue. The Ark was first covered with the Veil, taken down by Aaron and his sons from their golden taches, and over this was placed a covering of “ badgers’ skins,” upon which was spread “ a cloth wholly of blue.” The Holy Table also was covered with a blue cloth, upon which were placed its vessels, then it received a covering of scarlet and, over all, “ badgers’

skins.” The lampstand, the golden altar, and their several accessories, together with “all the instruments of ministry, wherewith they minister in the sanctuary,” were covered each with a blue cloth, over which were badgers’ skins. The brazen altar was similarly “clothed,” except that its under covering was coloured purple.

When all was ready, and the staves put in, and the bar—in the case of the lampstand,—the Kohathites, a Levite family, bore these things upon their shoulders, but for the remaining parts of the tabernacle, wagons and oxen were provided (see Numbers 4 and 7).

Now all these cloths of blue, purple, and scarlet, which colours are seen in many parts of the sanctuary, are mentioned four times, namely, in Exodus 31. 10, 35. 19, 39. 1, 41. There they are called “Cloths of service,” and twice are they stated “to do service in the holy place.” They are always seen in association with “the holy garments for Aaron,” for they themselves were garments, or raiment, as the word implies.

One thought that seems presented to the mind is that, as these inanimate articles were carried upon the shoulders of **living** men, the living Lord is symbolised, and their clothing, by means of

their colours, speak of His moral glory, His heavenliness, His royalty, and His suffering. The cloths were especially kept for the journeys of Israel, and it is delightful to realise that He Who was in the midst when they rested in their tents was also among His people in their walking through the great and terrible wilderness.

The lesson for believers to-day is very plain, and may be summed up in the words, "And, lo, I am with you all the days, even unto the end of the age."

A further thought is suggested by the prominence given to the Ark of the Covenant, which was known, not by its shape or by any appearance, but by the cloth of blue, the only colour to be seen throughout the great procession. Blue, the heavenly colour, is over the place of atonement--the mercy-seat, and seems to be the wilderness reminder of the Holy of Holies, its peculiar sanctuary, for heaven itself is typified by that cubical room.

The work of Christ has, for one of its results, the marking off a people with a heavenly calling. They are not only justified but are sanctified, and their citizenship is in heaven.

They, too, are on a journey, for "they seek a country," "that is, an heavenly, wherefore God

is not ashamed to be called their God, for He hath prepared for them a City.” They carry no material vessels, for their service is spiritual. Like the outward coverings of “badgers’ skins,” the exact nature of which is unknown, so the Church of Christ pursues her pilgrim journey unrecognised by man, yet very conscious of the foundation of all her hope in the midst, the True “Mercy-seat,” Christ—veiled from her eyes by the heavens, as the golden mercy-seat was veiled by the cloth of blue from the eyes of the children of Israel, who yet knew that beneath that covering was the appointed meeting-place of God and His chosen.

Be it ours who “have this treasure in earthen vessels,” who bear the Holy Name of the Lord Jesus, to value this great blessing, immeasurably superior to that of the Kohathites, precious as their burdens were, and to pray that all the children of God may be together, both on pilgrimage and in worship, (even as Israel walked and worshipped as one), until the day when we reach the “promised land.”

The Clothing of the Priests

(Exodus 28 and 39)

WHEN all the various parts of the tabernacle had been made by Bezaleel and his co-workers, he turned his attention, first to the “cloths of service,” and then to the garments “for glory and for beauty,” “holy garments.” Indeed, the work of the sanctuary was not complete until these were all ready to be put upon Aaron and his sons. “Thus was all the work of the tabernacle of the tent of the congregation finished” (Ex. 39. 32).

No less than five times are the garments mentioned specifically. A simple list is first given, comprising Breastplate, Ephod, Robe (of the Ephod), Brodered Coat, Mitre, and Girdle (Ex. 28. 4). In this chapter is recorded the command of God as to their preparation, beginning with the Ephod (v. 6). In chapter 39, they are said to be made in this order, except that the Golden Plate is mentioned last, instead of directly after the Robe of the Ephod. As to the enrobing, mentioned both in Exodus 29 and Leviticus 8, the Embroidered Coat is first put on. Observe that these five records are not exactly parallel nor do they follow the same order. In

the bare list, six parts are mentioned. In Exodus 29, seven parts, and the other three, eight parts. So in the gospels of the life of the Lord Jesus Christ, certain facts and discourses, included in some, are omitted in others. No contradiction is thereby assumed, unless omission were contradiction, which it is not.

There may be instruction intended to be conveyed by these numbers, six, seven, and eight, reminding of a work commanded, a work completed, and of resurrection. For Aaron was the High Priest of Israel and foreshadowed the Great High Priest, Christ Jesus the Lord.

That there is something to be learned from what is first mentioned in these descriptions of the priestly raiment is clear, for there is remarkable order and structure in Holy Scripture, as previous studies have shown.

First of all, the Breastplate stands at the head. Why? Because it symbolises the Love and Righteousness of God, and that Love is both the foundation and the fountain of all His dealings with the children of men who, by nature evil, are in sovereign love and electing grace brought to a resting place in the Divine Bosom. Herein we see **the Father's loving choice**. True it is, that Aaron, who wore the breastplate, represents

Christ, yet the names typify those given by God the Father to His Beloved Son.

In the command to make and the actual making, the Ephod is first. Why? Because it is that part of the High Priest's dress peculiar to priesthood (1 Sam. 22. 18). And how fitting that a type of the Lord's ministry as a Mediator by means of His sacrificial work should next be presented to the mind! As God ordained, so was He obeyed. The Ephod was made first. As Christ received a Commandment from His Father, so He delighted to obey. He laid down His life for the sheep. Herein we see the **Son's loving work.**

When Aaron was consecrated, he was first stripped of his old garments, washed all over with water, and then the brodered linen coat was put upon, and girded to him. This was not visible afterwards, for other garments covered him. It may be regarded as something personal; the first thing put on. And as linen symbolises righteousness, it suggests, in Aaron's case, justification by the work of Another, that is "the righteousness of God, which is by faith of Jesus Christ unto all, and upon all, them that believe." But as Aaron is a type of Christ, the washing and clothing with linen reminds of Him Who was

alone personally holy, and Who stands in the presence of God as the Only Obedient One, having fulfilled all righteousness. In the glory He is now, at the right hand of the Father, not as Aaron who entered the Holiest once a year, but for ever there, having obtained eternal redemption, and there as the High Priest for His redeemed. Herein we see **the Risen Lord interceding.**

Thus the believer, having eyes to see, and ears to hear, can delight in these foreshowings of the Love of the Father and His Son, and by the grace of the Holy Spirit, delight in the present enjoyment of that love so sovereign, abounding, and free. Let his own heart be responsive. "We love Him, because He first loved us."

E. K.

The Tabernacle of the Congregation.

A Series of Meditations—Booklet 6.

THE CLOTHING OF THE PRIESTS.

The Embroidered Linen Coat.

ALL the garments, seen or unseen, were “for glory and for beauty.” Their material preciousness was intended to set forth the loveliness of Him Who is “Altogether lovely.” Choice metals, jewels, and varied colours symbolise spiritual and moral value, and this is seen now that the Great Antitype has appeared.

Clothing is appointed by God for all His human creatures. Its absence is connected with degradation, shamelessness, and insanity. Man by nature is all this, in the moral and spiritual sphere. He is bare of all righteousness, and therefore unfit for the presence of God.

God gave a type of His requirements when He made Coats of Skin for Adam and his wife, for nakedness is a shame to man and an offence to

God. Great is the stress of God's holy law thereon.

All clothing symbolises the Covering required by men to fit them for God, as may be gathered from such words as, "Garments of Salvation . . ." "robe of righteousness," the "wedding garment," "fragrant garments," "beautiful garments," "brodered garments," "clothing of wrought gold," all of which are in contrast with the rags, faded clothes, and "spider's webs" of man's own making. Nothing but the righteousness of God, imputed to the sinner, in absolute grace, can make him acceptable in the "high and holy place."

Man, then, being destitute of that which God requires, needs a Substitute and a Mediator, and Such God provided, in Aaron as a type and in Christ as the Fulfilment of all the promises of Salvation. One Who acts thus must Himself be personally holy and righteous; He must be without sin, and in all His life wholly obedient to God. That One is Christ. The washing of Aaron but typified His holiness, and the linen coat His righteousness.

The word "coat," used in Genesis 3. 21, and later in Genesis 37. 3, may signify to "conceal" or "cover." Thus, these two scriptures illus-

trate its use, and also show forth **sonship and favour**. In 2 Samuel 13. 18, the wearing of such a coat indicated **royal relationship and virginity**, whilst in Isaiah 22. 21, **rule, authority and dignity** are symbolised by the "robe," literally "coat."

Already, much has been said about "fine linen," but in addition to the thought of "completeness," or a finished work, the **freedom from admixture** with wool (Lev. 19. 19) which would cause sweat, a reminder of **the curse** (Ezek. 44. 18), is also suggested.

As to its weaving and decoration, the words, "brodered" (Ex. 28. 4), "embroider" (28. 39), "embroiderer" (35. 35, 38. 23) are all very interesting to the heart, for they mean, respectively, "interweave in squares," "enchase," or "set as gems" (28. 20) and "variegate in colour." The word "manifold" in the New Testament has the same meaning as this last rendering.

Finally, a girdle, similarly woven and worked, caused the coat to be bound closely to the person. As the "girdle" of Isaiah 22. 21 is the same word, **rule and authority** are again symbolised.

Summarising the thoughts before us, we surely see the Lord Jesus, the Son of God's love, and

His delight; The Word become flesh, His purity and separateness from sinners, the Blessed One, Who yet bore the Curse; That One in Whom all fulness dwells, Whose grace is manifold; The Girded One, unceasing in His priestly work, ever-living to make intercession for us.

The garments were made, not by, but for, Aaron and his sons. The wise-hearted, filled with the spirit of wisdom were the workmen, but the Lord's work is by Himself and for His Father's glory, and with a view to us. "His work is honourable and glorious." "Such an High Priest became us." "We have such an High Priest. Who is set on the right hand of the throne of the Majesty in the heavens" (Heb. 7. 26, 8. 1). We may therefore "Come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need" (Heb. 4. 16).

The Robe of the Ephod.

(Ex. 28. 31-35, 39. 22-25.)

THIS was a garment "all of blue"; it formed a foundation for the ephod, and hung from the shoulders. It is called a "robe," the word signifying a "Covering." It is rendered "coat," "cloak," "mantle," "robe" (1 Sam.

2. 19, Isa. 59. 17, 1 Sam. 28. 14, Isa. 61. 10).

The "top" and the "hem" are specially mentioned. The former had a "binding of woven work," to prevent it from being rent. This "hole" was "in the midst," and as there appeared to be no fastening, the robe was probably put on from above.

Upon the hem were fastened pomegranates—blue, purple, scarlet and linen,—and alternating with these were golden bells, so that the fruit and the bells were equal in number, although that number is unknown.

The robe was "to minister," and Aaron's sound was to be "heard when he goeth in unto the holy place before the Lord, and when he cometh out, that he die not."

What is the symbolic significance of this beautiful robe? First, the heavenly character and ministry of our Lord are set forth, for it was "all of blue." Secondly, its preservation from being rent tell both of His perfectness and of His joy, for the rending of clothes was an act of mourning.

Thirdly, the equal balance of bells and pomegranates remind of His life of fruitfulness both in word and work. The gospels tell of "All that Jesus began both to do and teach." He indeed

loved, "not in word and in tongue, but in deed and in truth." His words were always pure gold, exceedingly precious, and are ever so to the ears of the believer, who not only hears His voice, but depends upon His work. "His fruit" is sweet to their taste.

But the sound of the golden bells on Aaron's robe was for the ear of God, "that he die not." How much more precious is the Son of God to the Father, in His going in and coming out. "When He cometh into the world He saith . . . Lo I come . . . to do Thy will, O God." And when "His hour was come that He should depart out of the world unto the Father" (John 13. 1), He said, "I come to Thee" (John 17. 11). Golden words indeed! And what took place in between these sounds, so delightful to the Father's ears? The most blessedly fruitful life that ever was lived on the earth. The blue, purple, scarlet, and fine linen pomegranates, telling of the heavenly and royal (yet suffering) Saviour, set forth in symbol what He is to His redeemed. There, in the glory, He intercedes for them as their High Priest, and there He pleads His own fruitful work. Fruitful indeed, for "He shall see of the travail of His soul and shall be satisfied." "That He die not" is said

concerning Aaron, but of Christ, "He ever liveth."

The exact number of bells and pomegranates is not known, but God knew. So He alone knows the infinite value of Christ. Only He can perfectly appraise the glory of His Beloved Son.

Therefore we see a little in this exquisite type of what Christ is to the Father and what He is to us. How grateful should we be for the gift of eternal life, bestowed upon us, that we "Might know Thee, the Only True God, and Jesus Christ, Whom Thou hast sent."

The Ephod.

The Ephod was a peculiarly priestly garment (1 Sam. 22. 18). It was commanded to be made (Ex. 28. 4, 6) and made according to the command (39. 2). It was commanded to be worn by the high priest (29. 5) and worn according to the command (Lev. 8. 7). Thus, exact obedience to God was required and rendered, as in all things connected with the Sanctuary.

This garment appears to have consisted of two parts, back and front, made into one by the two "shoulder-pieces" (Ex. 28. 7) and sufficiently long to be secured by a girdle. Both the

ephod and the girdle were of fine linen, into which were worked the colours of blue, purple, and scarlet. In addition, gold was beaten out into thin plates and cut into wires, which were woven into the fabric as embroidery. It is noteworthy that the gold was worked into the blue and the purple and the scarlet and the fine linen, thus giving added glory to that which was already possessed of beauty, and such as symbolised the moral glory of the Lord Jesus.

Upon each of the two shoulder-pieces were placed onyx stones, set in "ouches" or settings of gold. These were engraved with the names of the children of Israel, in order of birth. In the names of the first and the last, Reuben and Benjamin (meaning respectively, "See a Son" and "Son of the right hand") there is a Divine emphasis upon Sonship. Thus, "birth" is doubly stressed, and, by inference, the sovereignty of God, Who alone is the Author and Giver of Life.

Balanced upon the two shoulders, the place of strength, these twelve names, deeply cut into the precious stones, are figurative of those brought into the blessings of eternal salvation, apart from personal merit or power,—for no one

is responsible for his natural birth, neither can he, by his personal effort, secure his birth from above. "But as many as received Him, to them gave He the right to become the sons of God, even to them that believe on His Name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, **but of God.**"

Further, the "onyx" was a very precious stone, associated with others of great value, as the "beryl" and "jasper" (Ezek. 28. 13) and with the "gold of Ophir" (Job 28. 16). It is first mentioned in Genesis 2, also together with gold. Twice, then, Eden, the garden of God, is brought to mind by the onyx stone.

The engraving was "like the engraving of a signet (or seal)," and the stones were for a "memorial," a very interesting and precious word, signifying to "mark," "remember" and "mention." The word "record" in Exodus 20. 24 is similar. "And Aaron shall bear their names before the Lord upon his two shoulders for a memorial" (Ex. 28. 12).

Summarising these meditations, it will be clear that the work of the Lord Jesus Christ, God's Great High Priest, is presented under the symbol of the ephod.

It is He Who has found His sheep and laid them upon His shoulders, and Who upholds them by His strength. It is because of Him alone that they have preciousness before the eye of God, Who will bring them into a richer inheritance than that of Eden. It is by reason of God-given faith and hope in Him that His redeemed "are sealed with that Holy Spirit of promise."

Behind the ephod, in David's day (1 Sam. 21. 9), wrapped in a linen cloth, hung the sword of Goliath, that which executed judgment upon the great foe of Israel. "There is none like that," said David, "Give it me." But behind the ephod worn by Israel's High Priest, there beat a living loving heart, that desired only the good of his people.

Who can estimate the great deeps of love in the heart of our Glorious Redeemer, against Whom was lifted up the sword of judgment, borne in the stead of His chosen?

"Worthy is the Lamb That was slain."

"We have such an High Priest! . . . An High Priest of good things to come . . . entered in once into the Holy Place, having obtained eternal redemption."

The Breastplate of Judgment.

(Exodus 28. 15-30, 39. 8-21.)

THE breastplate was made "after the work of the ephod . . . of gold, of blue, and of purple, and of scarlet, and of fine twined linen." It was "foursquare," a span in length and breadth, and therefore small. It was double, presumably forming a pocket, because it was to contain the Urim and the Thummim. Upon the breastplate were four rows of precious stones, three in each row, all varying in colour, and, probably, in brilliance. They were "set in gold in their enclosings." Each stone was engraved, as a signet, with the names of the children of Israel, "according to their names," and "according to the twelve tribes." Upon the two ends, apparently the upper corners, were two rings of gold, into which were fastened "wreathen" chains of gold. The upper ends of these two chains were secured in the golden ouches upon the shoulder-pieces of the ephod.

Upon the inside of the breastplate, at its lower corners, were fastened two golden rings. These corresponded to similar golden rings on the ephod, situated above the "curious" girdle. A lace of blue tied each pair of rings together, and

thus, by their means and by the wreathen chains, the breastplate was held fast, "that it be not loosed from the ephod."

Now, what did all this rich symbolism foreshadow? What is its meaning for us, "upon whom the ends of the age are come"?

Since Aaron was a type of our Great High Priest, the Lord Jesus Christ, there are certain features which stand out with such clearness that their significance cannot be missed. First, it shows forth His great and unchangeable love for His elect. Their names, worthless in themselves, are all known to Him and pressed to His loving heart. "Aaron shall bear the names of the children of Israel in the breastplate . . . upon his heart" (Ex. 28. 29). Those names were esteemed, a treasure—a rich jewel—set in gold, the symbol of glory. 'Tis sovereign grace that the redeemed have a place upon the breast of their Redeemer. They **had** no preciousness naturally, for they were deep in the corruption and guilt of sin, deserving rather to be trodden in the winepress of wrath, than to be exalted to a share in the Divine Affection. His precious blood has redeemed them, for He loved them and gave Himself for them. Can we boast, beloved fellow-Christian, since we are what we are, only

by grace? But let us humbly give Him the glory, and rest in peace upon that unchanging love, as the beloved disciple leaned upon the bosom of Jesus.

It is important to notice, however, that the names were upon Aaron's heart, "when he goeth in unto the holy place, for a memorial before the Lord continually." Here, also, it seems impossible not to see what "the Holy Ghost is signifying," for our High Priest has entered into the Holiest of all, into the presence of the Father, and it is there that He bears each name of all His own. He "abideth a priest continually," and "ever liveth to make intercession for them." His ascension thither is a pledge that all the elect will be with Him, for it is impossible that their names can be written upon His heart, and yet their persons be ultimately excluded from His presence. God is faithful, and His word is faithful, and "He will not suffer His faithfulness to fail."

Thus, Israel's names were upon the shoulder and upon the heart of the High Priest, and the words of the Song of Songs come to mind: "Set me as a seal upon Thine heart, as a seal upon Thine arm, for love is strong as death; jealousy is hard as the grave. The coals thereof are coals

of fire; it hath a most vehement flame. Many waters cannot quench love, neither can the floods drown it; if a man would give all the substance of his house for love, it would utterly be condemned."

"We love Him because He first loved us."

The Urim and the Thummim.

(Exodus 28. 30.)

THAT beautiful foursquare embroidered linen "pocket," upon which were secured the precious stones engraved with the names of the children of Israel, was borne upon Aaron's heart, and was called "the breastplate of judgment." The word "judgment" is of frequent occurrence in the Old Testament Scriptures, but does not necessarily imply condemnation. In Psalm 119 it denotes the pronouncements of the righteous and holy God, and as such were acceptable and precious to the psalmist. "My soul breaketh for the longing that it hath unto Thy judgments at all times." God's will is enshrined in His words and therein, by the anointing of the Holy Ghost, the believer may learn how to order his way, for God has revealed His unchangeable principles in Holy Scripture. Sometimes, how-

ever, special guidance is needed in peculiar circumstances, and the believer is encouraged to wait on the Lord and expect "wisdom" from Him Who "giveth to all liberally and upbraideth not."

So it was in the experience of Israel. They had a law which was holy, and a commandment holy and just and good. Its statutes governed the whole life of the nation, physical, moral, and spiritual. Yet unusual difficulties needed the Divine instruction, and for this God made provision in giving the "Urim and the Thummim." See Numbers 27. 11, 21 for an illustration of the use of the word "judgment" in its general and special significance.

It would seem, then, that as the ark was made to receive the law, so the breastplate was made to receive this mysterious twofold gift, by which God was pleased to make known His will for the people.

What exactly was the form of the Urim and the Thummim? We cannot tell. God has been pleased to veil their description, and though men, in their love of speculation, have sought to conjecture what they were, it is our wisdom to be silent where God has not spoken.

They are mentioned with a suddenness, parallel with the appearance of Melchizedek upon the pages of Holy Writ. "The Urim and The Thummim" implies that Moses knew well what they were and that they had been in his charge on behalf of the nation before the command was given for the making of the Sanctuary. The words may be translated "Lights and Perfections." The Septuagint renders them "Manifestation and Truth." It is somewhat interesting to observe that, in James, chapter 1, in a context relating to a believer seeking wisdom from God, it is written, "Every good gift and every perfect gift is from above, and cometh down from the Father of Lights": also in chapter 3. 17, "The wisdom that is from above is first pure, then peaceable."

Joshua was a man in whom was the Spirit, and upon whom was some of Moses' honour, yet even he needed guidance through the mediatorship of Eleazar, the high priest, "who shall ask counsel for him after the judgment of Urim before the Lord" (Num. 27. 18-21).

E. K.

The Tabernacle of the Congregation.

A Series of Meditations—Booklet 7.

THE CLOTHING OF THE PRIESTS.

The Urim and the Thummim—Continued.

Even in the sad period of the Judges it seems that God was sought by this means, though Urim and Thummim are not expressly mentioned (Jud. 1. 1, 20. 18).

David enquired of God and received instruction thereby (1 Sam. 23. 6-12, 30. 7, 8) but Saul had the awful experience of receiving no answer from God, although Urim was available (1 Sam. 28. 6).

The last mention of Urim and Thummim is in the parallel records of Ezra 2. 63, and Nehemiah 7. 65, from which we learn that a man's genealogy, if the records were lost, could not be ascertained until a Priest stood up with Urim and Thummim, and that, in the meantime, though he might think himself to belong to the priestly family, the eating of holy things was for-

bidden to him. Evidently this is an allusion to the Coming of Christ, when Israel will be restored and settled again in the land, according to their tribes (Ezekiel 48).

Blessed be God, the names of His chosen are all recorded in the Lamb's Book of Life. They are the "people that shall be born" (Psalm 22. 30, 31), the seed that the Saviour saw when His soul was made an offering for sin (Isa. 53). Descended as they are from Adam, their genealogy is worthless, but, having been born from above, they are the sons of the Living God, and may eat and drink of spiritual things, the Food of the True Offering.

When Urim and Thummim were imparted, we know not. When they departed we know not. But The True Lights and Perfections can never be quenched, for they are in the bosom of our Great High Priest, Who ever liveth.

The children of Israel had no other appointed means of knowing God's mind, apart from the written law, except by the Urim and the Thummim. Therefore, they must—

- (a) Come to their high priest;
- (b) Be ready and willing to "Come";
- (c) Be prepared to abide by what he declared at the mouth of God.

The teaching for the saints to-day is not difficult to perceive. Let them seek their Lord in this way, keeping within the sphere of His loving will, and they shall experience the fulness of the words, "The meek will He guide in judgment and the meek will He teach **His way.**"

The Head Coverings.

NO mention is made of shoes or sandals, and there can be little doubt that the priests of Israel ministered to God with their feet uncovered. Such an inference may be drawn from other parts of Scripture, as Exodus 3. 5 and Joshua 5. 15. At the place of the burning bush, that great sight which Moses turned aside to see, God commanded, "Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." The Captain of the Lord's host said unto Joshua, "Loose thy shoe from off thy foot, for the place whereon thou standest is holy. And Joshua did so."

All the Tabernacle, with "His" furniture, was holy. It was a Sanctuary—God's dwelling place—and therefore "holy ground."

Although the priests were barefoot during their service, they had the head covered, and that by Divine instruction. In this is seen a difference from the present command to believers, for, from 1 Corinthians 11. 4, 7, it is learned that a worshipping brother should have his head uncovered. A sister at prayer, on the other hand, must be covered, because **God has said so**. This is no human arrangement. The Holy Spirit inspired the words written herein. Such covering indicates subjection to authority,—the authority of the husband, if the sister be married, and ultimately, and in every case, the headship of Christ (see verse 3).

Now the priest of Israel was separated to God (Lev. 21. 6) and was subject to His law. The precepts of God were to be his delight, for he was also to teach them to the children of Israel (Lev. 10. 11). Very fitting, therefore, was it that he should have his head covered,* and, as

* Similar teaching, by comparison with 1 Corinthians 11, is seen in the law of the Nazarite, whose long hair, unusual for a man, indicated his separation and subjection to God, whose delight in unquestioning obedience is further seen in the burning of the hair at "the end of the days," in the fire under the sacrifice of the peace offerings (Num. 6).

the representative of the people, whom God brought into a marriage-relationship with Himself, their subjection was thus manifested in his person. In absolute contrast, the leper's head was bare, for he was unclean, and separated from the camp and the Sanctuary.

Two words are used to describe the head-covering of these ministers of God, a "mitre" for the high priest, and "bonnets" for his sons. The word "mitre," however, is hardly fitting as a translation of the Hebrew word, which suggests "wrapping" or "rolling." The "bonnets" were probably similar, inasmuch as they may have been a kind of turban. All, however, were made of fine linen. Thus the servants of God were crowned with a symbol of righteousness, and the word "mitre" is elsewhere translated "diadem."

But was not Aaron a type of the Lord Jesus? Then, not only as to his personal attitude, but in his official capacity, Israel's high priest prefigured the Lord voluntarily humbling Himself in obedience to the Father. His was a subjection in righteousness, with a full knowledge of the will of the Father, and whither it was leading Him, accompanied by a delight in that will. His

was a subjection associated with strength of purpose. Like Ezekiel the priest, He possessed the adamant forehead against evil and the face set as flint, the face set stedfastly toward Jerusalem, where He was to suffer (Isa. 50. 7, Ezek. 3. 8, 9, Luke 9. 51) and so fulfil the will of the Father to the uttermost.

But this is not all. The head covering was not complete without the "holy crown." Nay, more, the tabernacle itself was not regarded as finished until this golden plate had been secured to Aaron's head-covering with its lace of blue.

"And they made the plate of the holy crown of pure gold, and wrote upon it a writing, like to the engravings of a signet, HOLINESS TO THE LORD, and they tied unto it a lace of blue, to fasten it on high upon the mitre; as the Lord commanded Moses. Thus was all the work of the tabernacle of the tent of the congregation finished."

The word "crown" conveys the idea of royalty for it is used of a king's crown, but in itself is contained the thought of "separation," the word Nazarite being derived therefrom.

The word "plate" is elsewhere rendered "flower" (Ps. 103. 15, Isa. 28. 1-4, 40. 6-8).

In these verses man and his glory are before the mind as that which is passing and fading, though brightly blossoming and flourishing for a brief span; but that upon the high priest's brow represented an illustrious, unfading and unchanging glory, belonging to Him Who is glorious in holiness, yet is Himself, the **Man**, Christ Jesus.

It bore the ineffable Name of God, with an inscription, engraved like a seal; ascribing holiness to Him, and declaring what He desires from His redeemed and those who minister among them.

The lace of blue fastened it securely to Aaron's "mitre" of linen, thus uniting by the heavenly symbol "holiness" and "righteousness." It was to be "upon the forefront," "upon Aaron's forehead always," "on high." The Name was above all, and it was ever before the eye of God.

One more very important feature remains for our meditation. It is found in Exodus 28. 38. "And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the Lord."

Thus was a very gracious provision made by the God of Israel. Sin is not excused, even the imperfect motives mingled with the holiest service, but Aaron bore this "iniquity," that the worshipper might be accepted, even though unsuspected failure might accompany his offerings.

Do we not see in all these delightful types the Glorious Person and work of our Redeemer? His heavenliness and glory, His righteousness and holiness; His perfection as the Man, His blessed obedience, assuring for Him the Name above every Name? Not only are our persons accepted in the Beloved, but our service, with all its imperfections, is welcomed because of Him Who is ever before the Father and bears the iniquity of our holy things.

"Blessed be the God and Father of our Lord Jesus Christ Who hath blessed us with all spiritual blessings in heavenly places in Christ."

THE TABERNACLE SET UP.

“**A**ND Moses saw all the work, and, behold, they had done it, as the Lord had commanded—so had they done it. And Moses blessed them” (Ex. 39. 43). A completed work was before his eyes, a type of the greater and more perfect work of Him Who said, “It hath been finished.” But He Who uttered those glorious words is expecting a consummation of His work—the final gathering in of His elect, for “He shall see of the travail of His Soul and shall be satisfied.” A foreshadowing of that Day, with its “powers of the age to come,” was given at Pentecost and in the succeeding days. And do we not see in the uprearing of the Tabernacle and its being filled with the glory of the Lord, a yet earlier foreshowing of the purpose of God connected with the “exceeding riches of His grace in His kindness toward us through Christ Jesus.”?

The first day of the first month was chosen by God for the setting up of His Sanctuary. A new year, associated also with the passover, introduced the redeemed people to a fresh experience of the kindness of God to them, just as the work of Christ has brought those who trust Him into a new sphere. “If any man be in Christ there

is a new creation: old things are passed away, behold, all things are become new, and all things are of God " (2 Cor. 5. 17, 18).

Although Aaron and his sons were to minister in the Tabernacle, not he, but Moses, was chosen to set it up. No less than seventeen times are the words "Thou shalt" addressed to Moses. The phrase, "As the Lord commanded Moses," occurs seven times in Exodus 40, and once the words, "According to all that the Lord commanded Moses."

First, the structure was erected. Two words are used, one signifying "upright" or "erect," the other, "cause to rise," also used for "resurrection." Thus again, He Who came "by a greater and more perfect tabernacle" is symbolised as to His standing up in resurrection.

Then the ark was brought in and covered with the veil, never to be drawn aside until the Day of Atonement. The table, the lampstand, and the golden altar, were brought into the holy place and the curtain forming the door hung in its appointed position. This was followed by the brazen altar and the laver being set up, the court erected and the gate hung upon its pillars.

It is worthy of notice how the command "Thou shalt" in Exodus 40. 1-16 was translated into exact obedience by Moses and that this included anointing the tabernacle and all its vessels and furniture. This meant sanctification, and necessarily preceded the incoming of the Divine Glory.

Moses put the testimony into the ark, for it was he who had received the tables from the hand of God. But Aaron had to teach the law to the people.

Moses arranged the first shewbread on the holy table, but Aaron replenished it with fresh loaves week by week.

Moses lighted the lamps, but Aaron followed on by dressing, trimming and refilling them with pure olive oil, that they might burn continuously.

Moses burnt the first incense on the golden altar, and offered the first burnt offering on the brazen altar.

When he set up the laver, he washed hands and feet with water which he had poured in, but Aaron and his sons needed to use it constantly.

Finally, when he had "hung up the curtain of the gate of the court," the words are recorded, "And so Moses finished the work."

Yet all was continued by Aaron, thus—in some respects—showing that both Moses and he together were needed to give a very precious type of Christ, the Mediator and High Priest.

The time came, however, when even Moses could not enter the Tabernacle, for it was **filled** with the Glory of the Lord. Thus there was no room for man, and even Aaron could afterwards only enter by strictly obeying God's commands as to time and manner.

And is this not as it should be in the experience of the believer? His body is a tabernacle—yea, a temple of the Holy Ghost, to be filled with His presence, to the casting out and keeping out of all that defiles. Should he make provision for the flesh, that would-be intruder into the sanctuary? Nay, rather, let these words be realized in our experience; “And the very God of peace sanctify you wholly; and (I pray God) your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is He Who calleth you, Who also will do it.”

E.K.