

No.  
115

***“IF YE THEN BE RISEN WITH CHRIST, SEEK THOSE THINGS WHICH ARE ABOVE, WHERE CHRIST SITTETH ON THE RIGHT HAND OF GOD.”*** ***COL.3.1***

**ALTARS OF SCRIPTURE.**

***An Address (revised)***

***At Wattam’s Restaurant.  
18th June, 1918.***

***by***

***PERCY W. HEWARD***

---

***Correspondence welcome: Scriptural literature for Believers  
Gottlieb-Daimler-Str.1 – 74343 Sachsenheim – GERMANY***

**ALTARS OF SCRIPTURE.**

An Address by Mr. P. W. Heward,  
At Wattam's Restaurant.  
18th June, 1918.

**OUTLINE:-**

- 1. The Words Used by the Holy Spirit.**
- 2. The FIRST Sacrifice.**
- 3. The FIRST Altar Thus Named.**
- 4. God's Command in Exod. 20.24, and Its Preparatory Context.**
- 5. The Teaching of Exod. 20.25 with Josh.8.**
- 6. The Brazen Altar of Exod. 27.**
- 7. The Altar of Incense (Exod. 30).**
- 8. The Altars of Brick, and Other Iniquities (Isa. 65.3, 4).**
- 9. We have an Altar (Heb. 13.10), and the Believer's Spiritual Sacrifice Now.**

-----

The words used by the Holy Spirit are always used with perfect precision. I do feel thankful that God has put this feeling into our hearts. It is such a joy to be delivered from any uncertainty about the Scripture. It is no longer that we "try" and make ourselves believe it is true. I think some of us have been brought in mercy to find a normal condition of restful rejoicing, so that if we come to anything in the Scripture we have no difficulty in acknowledging in a moment, yea, before a moment, that the words are chosen with absolute precision, and that every word in a sentence, is perfectly arranged, and that paragraphs are caskets full of priceless treasures from our gracious God.

One name of the altar, occurring as to the future, is “The mountain of God”. Ezek. 43. 15. In this verse we have the word “Altar” twice. In the first case the margin shows it is the mountain in of God, in the second “the lion of God”. I need hardly say this illustrates Isa. 2, - The mountain of the Lord’s house shall be established. Secondly in the spiritual application we shall find a forceful suggestion of Christ. You remember the statement “Thy righteousness is like the great mountains”, and as to the “lion of God”, we know Who is the True Lion, - the Lion of the Tribe of Judah, Whom Antichrist counterfeits. But THESE are the unusual words. The usual word is that which every Jew, in any measure acquainted with Hebrew recognizes at once. One of the best known Hebrew words is the word “זָבַח”, from the root “מִזְבַּח”, which is the verb to kill or slay. The altar is the place of killing or slaying. The word used by the Holy Spirit in the later Scriptures (with the one exception of the “exalted place” to the unknown god of Acts 17.23) is from the Greek root for “sacrificing” or “slaughtering”. So both in Hebrew and in Greek the ROOT-idea as to the altar is sacrifice. Yes, place of sacrifices. When we go back to the beginning of the Scriptures we find that the first sacrifice was not made by Abel, nor was it made by Adam, but the initial recorded sacrifice, - and, beloved friends, we dare not go beyond, or behind the record, we are dependent upon the record for our knowledge of facts, - was made by God. This first sacrifice is not mentioned till after sin has come into the world. Then, “Unto Adam and his wife did THE LORD GOD make coats of skin, and clothed them”. As in the case of Melchisedec we find the FACT of the sacrifice brought before us rather than the ACT of the sacrificing, but the effect shows the cause, and in the light of later Scriptures we see God’s wondrous unveiling of grace when Adam had sinned. You will observe that here we have God’s answer to Adam’s claim. Fallen Adam called his wife that which he had not ventured to call her before “Living one”. This, to me, seems deeply solemn in the light of the words, “In the day that thou eatest thou shalt surely DIE”; but at once God answers, and His answer is to make coats of skin, and thereby to show the truthfulness of His Word, “In the day that thou eatest thereof, thou shalt surely die” in its varied aspects. One aspect is the death of moral separation from God. The second aspect is death in the person of a sacrifice. The third aspect is physical death, within the day of a thousand years. All three became literally and strictly true. Here we have brought before us God’s provision of a burnt offering, for animal food was not then eaten, and the sacrifice of which the skin was used

was evidently the burnt offering, according to Lev. 7.8. We should have anticipated that the burnt offering would be first, inasmuch as it is first in Leviticus, and emphasizes a giving wholly unto the Lord. HE must be the exalted One, even as the Tabernacle begins from God's standpoint of the ark and mercy seat. You will observe furthermore, that this first sacrifice proves the unavailing character of a type, for immediately afterwards, not before, the Lord distinctly prohibits man's taking of the tree of life. If the sacrifice could have given life, if the sacrifice could have given spiritual blessing when it is only a type, these added words would be out of place. But God drives out the man to prove the unavailing character of a type, and to show that a man may have a type who is quite outside the Antitype. We have no proof of the salvation of Adam, any more than that of Israel who looked to the brazen serpent. The first man mentioned in the faith chapter is, as you will recollect, Abel. But Abel is seen in Gen. 4 as offering the first sacrifice which we are told a man presented. It is beautiful to see the link between faith and a sacrifice. The one who owned himself "vanity" is called by God "Righteous". He brought of the firstlings of his flock and of the fat thereof. Apparently a burnt offering in one sense, - because animal food was not then partaken, - but described in the form of a peace offering, which aptly follows the burnt offering. And the Lord had respect to Abel and to his offering. You will notice that we have brought before us God's gracious arrangement of a sacrifice first; then His acceptance of a sacrifice, and thirdly His appointment of a sacrifice, for He said to Cain, If thou doest well shalt thou not be lifted up, and if thou doest not well, a sin offering lieth at the opening. In other words "Nothing but a sin offering can make an open door, where the flaming sword is. Our English rendering "Sin lieth at the door" veils the whole meaning. The closed door of Eden is blocked up by the flaming sword, but a sin offering is lying to the opening. This will change it from a closed door to an open door. Cain is therefore instructed as to the sin offering; and here we have one of the first, if not the first, verbal manifestations of the way of salvation. It is a beautiful encouragement to us to preach the Gospel to EVERY creature, when we find that God preached it to Cain first. I know few encouragements that will excel this in open air preaching. We are to take the Gospel whether men will hear or forbear. Their "unlikely" condition is no argument. God has appointed that we should go forth, and leave results with Him.

The first Altar, SO NAMED, is before us in Gen. 8. There we read, (verse 20), “Noah builded an altar unto the Lord, and took of every clean beast, and of every clean fowl, and offered burnt offerings on the ALTAR”. Here again we have BURNT offerings in prominence. You will observe the contrast between the BUILDING of a “CITY” by Cain and Nimrod, and the BUILDING of ALTARS by Noah, Abraham, Isaac, and Jacob. I have been impressed by the fact that these pilgrim servants of God ALL built altars, but that Ishmael and Esau did, as far as the record goes, nothing of the kind. The altar betokened an acknowledgement of God, a confession of faith in the Him, and a desire to approach a Him, not with Babylonian self-wisdom, but in the way which HE had marked out. The alter was fixed on the earth, but from it there ascended toward heaven the smoke of the offering, suggestive of a union between earth and heaven, suggestive of an exaltation of one who did not deserve exaltation through the work of Another. You remember the words “If thou doest well, shalt thou not be exalted”, but the sacrifices brings before us the exaltation of the sinner who does not deserve it, the one who has not done well, and this exalting is seen by the smoke of the sacrifice, showing that a sinner’s exaltation depends not on his own work, but the work, the finished work, life and death of Another who is entitled to be received up into glory. The first altar is associated, as you will notice, with a new beginning, on the background of a type of wrath settled. When the flood has been removed there is a sacrifice. The picture would make clear that the Lord Jesus is beyond all types, beyond Noah, the ark, the altar, and the clean beasts offered thereupon.

We pass next to notice God’s command in Exod. 20.24. As in Gen. 1 and 2 there is nothing of a sacrifices, so in Exod. 20 as to the 10 commandments there is nothing of a sacrifice. In the Ten Commandments men were viewed as capable of entering into covenant, they were regarded from the standpoint of God as those who should obey His laws. We are quite aware that the Lord makes a background to show up the need for grace. “By the law is the knowledge of sin”, except in the case of the One Who said, “Which of you convinced Me of sin?” The testimony of the law dealing with men AS men who were capable. The Gospel deals with those who are quite incapable. The preciousness of the Gospel is that it meets us, not merely in some of our needs, but in our utter neediness. God demands nothing. He gives everything, therein is the fullness of the grace of God.

It is a most serious thing to lower the law of God, but it is also serious to lower the Gospel of God. The Gospel of God must not be degraded to suggest its weakness. It is the POWER of God; and if an anxious sinner feels that his sin is too mighty for the Gospel, he is really setting aside the absolute strength of that glorious message. But when Israel under Mount Sinai saw the thundering and lightnings and the noise of the trumpet, they were deeply affected, and they cried to Moses, Speak thou with us and we will hear, but let not God speak with us, lest we die. Thus it was evident that they knew themselves in danger of death, and their need of a Mediator was uttered. God said they spoken well in so speaking. You recollect how this is given to us as God's declaration in another Scripture. They SPOKE well, and God's answer in the other Scripture is "A Prophet I will raise up, like unto thee", but God's answer HERE is "An altar of earth thou shalt make unto Me". The Prophet and the Altar are the same, the Prophet and the Altar alike mediatorial. The Prophet who is not an altar, as Moses was without being an altar, that prophet cannot fulfill the Divine requirements, or the sense of need. Hence Moses owns his incompleteness, and says, "A Prophet shall the Lord your God raise up unto you... according to ALL that thou desiredst", as if to any, I was only part of that which you asked. That prophet is the Altar-Prophet, the Lord Jesus Christ, - an Altar of earth. The word "earth" is the word "אֶרֶץ" from the same root as "Adam", and brings before us the Last Adam, our precious Lord, Who become a Man that He might fulfill this definite prophecy, and become an altar of earth. I say "this definite prophecy", for though the command concerned the type, like many commands as in the making of the Tabernacle it contained a hint of its own incompleteness until God should reveal the Antitype. An altar of earth thou shalt make unto Me, and shalt sacrifice thereon thy burnt offerings, AND thy peace offerings, - you will observe the USUAL order, - and God finishes the verse "In all places where I record My Name I will come unto thee and I will bless thee". Here we have the altar as the MEETING-PLACE of God and man. The "Name" is associated with it, as we find in the tabernacle. It is beautiful to realize God's coming and God's coming and God's blessing. The next verse goes on "And if thou wilt make Me an altar of stone (more forcibly, "stones") thou shalt not build it of hewn stone, for if thou hast lifted up thy tool upon it thou hast polluted it". Here we have then a Divine arrangement for another type of the Lord Jesus. The word "tool" is literally "sword"- if thou lift up thy sword upon it...The sword cannot be upon the altar. We can see the spiritual teaching especially when we

turn to Josh. 8, where we are told that the altar was made of unhewn stones on mount Ebal, and he wrote there upon the stones a copy of the law of Moses. Christ was plainly the One Who had the law written upon Him. The word for “whole stones” is in Josh. 8 “Peace” stones, or “complete” stones, and suggests One Who was complete and had perfect peace with God. Now you can understand why there can be no hewing. How can you hew completeness? You are making it incomplete. The Lord Jesus Christ needed no hewing. The temple stones which picture the saints were hewed, no tool was heard in the building of the temple, because that pictures a heavenly position, but the tools WERE heard in getting ready for the temple. But no iron was allowed with respect to the altar of unhewn stones because it pictures the Lord Jesus Who had no angles to be taken off, no errors to be removed. Now you can understand why if there was a lifting up of a sword upon that there would be the polluting of it. The words are clear, “Awake, O sword, against My Shepherd”, and the word is associated with the first sacrifice in Genesis. The sword comes on the sacrifices, but not on the altar. No sacrifice can be considered rightly without the PLACE of the sacrifice, which is the word “altar”, and an altar without a sacrifice on it is incomplete. A sacrifice without an altar as its basis is incomplete. The altar pictures Christ in His life; the sacrifice pictures Christ in His death. In the death He met the Sword, BUT NOT IN HIS LIFE. In His life He was the spotlessly obedient One, but in His death He was the wrath-bearing One. No sword of Divine Vengeance could meet Him earlier in that life. The cup of wrath was future till He was made a sin offering. It was in wrath that He was met when He cried out “My God, My God, Why hast Thou forsaken Me”. You will observe the two aspects of His work in His own two statements, “I have finished the work” is the altar-aspect. “It has been finished” in the same Gospel of John - the passive, - is the sacrifice-aspect. Altar and sacrifice are TOGETHER. There is no acceptance apart from an altar, and the life of Christ, like the beautiful veil of the temple, is suggestive of shutting out till it is rent. Salvation is by a SACRIFICE, but the death depends on the life. The smoke ascended, and there was the ascending of the accepted sacrifice after death. So Christ must die and be raised, that we might be welcomed into God’s presence. But His life was a necessary foundation, and the altar of unhewn stones with the law on it, beautifully pictures Him Who was not only the Men Christ Jesus seen in the altar of earth, but further the One Who was utterly unaffected

by any of earth's corruption and pollution. Stone is that which resists most definitely, and He had no contamination, no evil within.

We pass next to consider the brazen altar of Exod. 27. This, too, is a delightful subject, - WHERE is the Scripture subject which is not delightful? - Here we have brought before us the words of the Lord. "Thou shalt make an altar of Shittim wood" (rendered in the Septuagint "Wood not subject to contamination, wood which cannot be attacked") "Five cubits long and five cubits broad". I used to think that five was the number of grace and also of law, and I believe it is, in certain connection; but I am inclined to think, in view of the five stones and the five leaves and other Scriptures, that it rather signifies God's use of weaker things. Here then we have the Lord Jesus typified as to His humility in the wood, and seen in this aspect with regard to the five cubits, but if you go to a Jew and use the word "five", he will at once think you mean the five books of the law. He speaks of it, to this day, as "The Five". Consequently we have here brought before us the Lord Jesus Who was so wondrously "foursquare" (I use the term "Foursquare" as to His perfect fulfillment of the Law meeting the prophecy "The Man who hath done these things shall live in them"). You will notice in this connection we have no falling short of a complete number. In this relationship we have no half-cubit. There is a Divine stress as to the five, five, three. Now this is Divinely appointed. The Lord Jesus Christ fully met ALL THE LAW'S demands. As to the word "Foursquare" we remember the other altar was similar, and also the breastplate to which pictures righteousness, - Eph. 6 will remind us of this in another connection; - righteousness is foursquare, and we use the word in the same way even now. We will speak of things being "foursquare", and mention the squaring up of an account. Remarkably therefore we have brought before us the perfect completeness of our Lord Jesus in the days of His humiliation, meeting the whole law, yet by His absolutely FOURSQUARE life providing a basis for that salvation which looks to men in all four corners of the world. So complete is the typical teaching which we are only fringing. You will observe, beloved friends, that to emphasize this aspect of stretching out, the horns were Divinely placed at the four corners, not as the four horns of Zech. 1 to terrify the people of Israel, but as the four horns of mercy, the contrast with the four empires which persecuted Israel. Here Scripture indicates God's acceptance of men of all nations, and as with the branching horns of Gen.22 pictures the beautiful majesty of the

Lord Jesus, even in the days of His flesh. This altar was placed in the court, which from Rev.11 we see to picture the LAND OF ISRAEL, and the position of the Lord Jesus on the earth. I beg you to notice that the court does not only pictures the earth, but the earth in its accepted aspect - religiously, if I may use the word, and therefore particularly Jerusalem, which was the city which God accepted in days gone by, and will accept again. The Lord Jesus died at religious Jerusalem, but it is observable that He also suffered without the gate. The bodies of those beasts whose blood is brought into the sanctuary - that is acceptance in the heavenly place - were burned without the camp, - THAT is Christ's rejection. So we have these two positions brought before us in Hebrews. But the appointed stress upon the court is very beautiful. You will notice that this altar was covered over with brass, or rather, copper, - a word which signifies shining, - the term "serpent" being from the same root. Here is part of the Lord's answer to Gen. 3. (Remember how God met with Israel at the door which is associated with the altar, - Ex. 40 shows us that, - He ALSO met at the mercy seat. We thus have the copper of the court altar, the name from the same root as the serpent, and the cherubim brought before us indicative of God's answer to the failure of man and the judgment suggested by that early chapter of priceless mystery). Moreover "copper" would indicate from Zech. 6, strength and earthly glory. The majesty of the law was real. We have already noticed that, as to the horns which were of the same. The other parts of the altar we need not notice now, except the Divine addition in verse 8, "Hollow with boards shalt thou make it, as it was showed thee in the mount shalt thou make it". Why hollow? As if to suggest it was a box intended like the ark, to picture Him Who was the Receptacle of the will of God.

We pass next to the Altar of Incense in Exod. 30, which was not used for sacrifice, but is named an altar because LINKED with the type of prayer depending on a SACRIFICE. When other articles of furniture are mentioned in Exod. 25 the altar of incense is not mentioned, and why? It cannot be mentioned till the altar of burnt offering has been given to us, but that was in the court; hence the altar of incense is delayed, and not only delayed till after Exod. 27, but till after Exod. 29, for the altar of burnt offering is in Exod. 27, but the use of it is not till Exod. 29. So not till we have a SACRIFICE which is the climax of Exod. 29 have we the altar of incense in Exod. 30. You can understand why it is called in both Scriptures by the word which comes from a sacrifice, and the word "incense"

in the Greek is from the same root. Prayer was pictured by incense, as Rev. 8 shows, -there Christ's intercession for those included in His finished work is so described. I would remind you also of Ps. 141. Our prayer is impossible without a sacrifice. Consequently when at the making of the temple, Solomon made a prayer-platform, he made it the exact size of the altar of burnt offering (2 Chron. 6.13) to show that prayer depends absolutely upon a definite sacrifice. Let us learn this deeply important lesson. It shows us the wondrous rights which God's people have, and the sad condition of those who are outside Christ.

But we have brought before us in Scripture other altars connected with man's iniquities. I need not ask you to notice Balaam's altars, nor the sad one of Jeroboam who made Israel sin. You remember the rending of it in Divine displeasure. We think too how Ahaz who provoked God so definitely to wrath, made an altar after the pattern of that which was heathenish. Contrast the son of Ahaz in his restoration of the altar of God, an act which called forth the contempt of Rabshakeh: -"You have told Israel to come and worship at one altar, you have destroyed everything else", says the Assyrian general, not realizing God's stress on unity, and God's emphasis thereby upon the finished work of the Lord Jesus Christ.

We pass on from this, beloved friends, to notice the altar of brick. And what a difference this is from all that we have just heard. We have seen Christ becoming a Man, - the Altar of earth. We have seen Him as the One Who has humbled- the shittim wood, though He had the copper which implies a dignity. We have seen Him as the Altar of unhewn stone, having the law; and the One Who will return to execute the stoning of sinners that have despised Him. We have seen Him, moreover, as the golden altar, which, by the way, is equally foursquare, and excludes halves, for "A cubit shalt be the length, and a cubit the breadth, and two cubits the height". But now, beloved friends, the altar of brick is quite contrasted. We find bricks linked with Babylon and Egypt. This is remarkable. In the tower of Babel "Brick had they for stone". The word "brick" comes from a root of whiteness, and denotes a contrast with the righteousness which we have seen pictured in the various altars. Our beloved Lord has been viewed in His earthly life in the first three altars; indeed, the fourth altar covered with gold views His earthly life too, for there is wood underneath it, - I am so glad of that. In the mercy seat there is no wood, it is all gold, and only glory; but I am

glad that we are reminded that Christ in the days of His flesh offered up prayers and was accepted, because every typical priest brought sacrifices AND offering, but Christ was able to bring offering first. God did not want sacrifices and offering, for the man who needed to bring a sacrifice was not fit to bring a sacrifice, but Christ could bring an offering before He could bring a sacrifice, because He was the fit One to approach before death. Hence it is beautiful to see that the altar of incense contained wood, suggesting Christ in the days of His flesh who offered up prayers, and was accepted, though heavenly intercession now for which He ever lives is rather set before us. But whereas all four altars show the life of spotless righteousness of our beloved Lord as basis of His intercession, so the altars of brick would bring before us man's own making as distinct from the unhewn stones, man's imitation, and man's attempt to get into God's presence, even as with the tower of Babel. You ask, "Where are the altars of brick mentioned?" In Isa. 65 we read, "A people that provoketh Me to anger continually to My face; that sacrificeth in gardens, and burneth incense upon altars of brick; which remain among the graves, and lodge in the monuments, which eat swine's flesh, and broth of abominable things is in their vessels". Here we have brought before us Satan's worship, and the very word "altar", suggesting the sacrifice, is solemnly left out. "Bricks" instead of the work of Christ. "They provoke Me to anger to My face" says God, "sacrificing in gardens". In Isa. 66.17 we read, "They that sanctify themselves and purify themselves, in the gardens, behind one in the midst, eating swine's flesh". Our English version ventures to put in "Between one Tree in the midst", but this is to add to the Scriptures. The Holy Spirit gives us a certain vagueness, which has a fulness of meaning. THE ONE IN THE MIDST is here brought before us with reference to Satan. God said as to Adam "The man is become as one AWAY FROM US, to know good and evil", and you recollect how that when Eve was approached by the serpent she said, "The tree that is in the midst of the garden", when God had not said the tree of knowledge of good and evil was in the midst of the garden. Thus by altering God's centre they really had, not the tree of knowledge of good and evil as their centre, but Satan as their centre; and this passage alludes to the change. Men were in the gardens behind one in the midst. The altars of brick are associated with such an attitude, and the contrast with Abel's firstlings, is seen, in the swine's flesh. The swine in Scripture are pictures of man, by nature, unclean before God, and so we have those who present their own righteousness, and their

own holiness to God, - “Who say, Stand by thyself, come not near to me, for I am holier than thou”, SELF-righteousness is pictured by the “whiteness” of the altar of brick. You recollect how Nebuchadnezzar built Babylon of brick. It is always MAN’S arrangement, contrasted with that of God. In this connection you will recollect 1 Cor. 3 “If any man build upon this foundation gold, silver, costly stones, wood”; then, contractedly “hay, stubble”; and next we have the solemn words, - “every man’s work shall be made manifest”. The hay and the stubble were for making brick, as the early chapters of Exodus show, and we behold the introduction of a non-temple structure, for you will find with respect to Solomon there is a Divine emphasis on the stone and wood again and again. Here then we see, beloved friends, the altar of brick speaks of those who would go to God their own way, who would approach God with their own works. The margin more literally says, “Upon bricks”- emphasizing that these are not places of sacrifice in a Divine sense. Here we have those who are going a way that is not good, after their OWN THOUGHTS. While we are on this solemn passage I would remind you of the beautiful contrasted context, - “I am sought of them that asked not for Me, I am found of them that sought Me not. I said, Behold Me, behold Me, unto a nation that was not called by My Name”. If a self-righteous people are brought before us here, in one part of the chapter, waking in a way that is not good after their own thoughts, - we also see that grace reigns through righteousness, and there will be those who are brought to behold the Lord, the ones who are constrained to seek Him, though they did not naturally approach unto Him at all. Thus we see a contrast too with the dispensation arrangement for Israel of old.

And now we approach Heb. 13.10. We are told by the Holy Spirit that we have an altar whereof, or out from which, they have no right to eat which serve the tabernacle. There may be an allusion to the fact that the sin offerings which made atonement in the Holy Place were partaken of by the priests. “They have no right to eat which serve the tabernacle”. Christ was the Sin Offering Who made atonement in the Holy Place. But just now we are pondering the term, “We have an altar”. I suppose this does not refer to the altar in heaven which is seen in the book of Revelation. The altar there is linked with incense, rather than with food. We are of the mind that the altar in Heb.13 refers to nothing on earth at the present time. We have a table, as 1 Cor. 10 shows, but we have no altar except a spiritual altar that is not on earth. What then is the meaning of the Holy Spirit.

We notice the reference to the Lord Jesus Christ in previous and succeeding verses. There is the allusion to Himself and the argument is this, - We have an altar, we have a finished work of Christ, whereof they have no right to eat which serve the tabernacle. We eat the result, the fruit of His finished work, but the altar was never eaten. That which was placed on it was eaten, and we have no right to partake of Christ except VIA His death. Moreover they were not allowed to partake till there had been the going up of the accepted sacrifice, that was the normal arrangement; God was first. The accepted ascending offering pictures not only death, but resurrection. It is on resurrection ground in Him that we partake of Him. The apostle at once adds, NOT "Let us come to the altar", as if we had an altar on earth, - we have an altar, the finished work has been accepted, that righteousness in our joy, - but "Let us go forth to Him without the camp". He is no longer an altar on earth. When He came the first time He Himself made the altar in His life. Hence the altar was in the court, but when He died. Israel were rejected, therefore He suffered without the gate, and we go to Him not in the court (which is by no means accepted, there is no court-worship on earth. Beloved friends, our only worship can be in heaven), but "We go forth to Him without the camp bearing His reproach, for here have we no continuing city". Since Jerusalem has been rejected we have no city at all. If Jerusalem were God's acknowledged city we would be citizens of this world, and would exercise our functions, and our ruling positions, and as the high dignities of earth, we should want to occupy the positions which would be ours by right. But as Jerusalem is not accepted, and as Babylon, and that for which Babylon stands, must still be acknowledged to remain, we have no continuing city here, but we seek one to come. We look for the city which hath foundations. Like Abraham we walk up and down the land, but if we go into a city to settle down, and try to get into the gate, we are becoming like Lot, we are losing the enjoyment of our heavenly calling. Lot built no altar in Sodom; it would not have fitted the arrangement. Abraham was the altar builder, not Lot; Isaac was the altar builder, not Ishmael, and likewise Jacob, not Esau. Abraham was "dwelling in tents, with Isaac and Jacob, the heirs with him of the same promise; for he looked for the city which hath foundations whose Builder and Maker is God", and as we look for that city which hath the foundations, by grace, we are enabled to mount above the things of time and sense, and to realize that we have a position in heavenly places, made to sit together. This revelation is so fully set forth in the precious Scriptures

which are since the death and resurrection of the Lord Jesus Christ. In the earlier times the presentation was intentionally mere vague, though “You father Abraham rejoiced to see My day and He saw it and rejoiced “. But we, having the fuller setting forth now that our beloved Lord has been accepted because of His finished work, can understand the precious words which we have in the first epistle of Peter, in the second chapter, “Ye are a chosen generation, a royal priesthood”, but in that passage, before we have the showing forth the praises of Him Who hath called you out of darkness into His marvelous light, even the light of the holiest of all, we read these precious words, “Ye also as lively stones are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifice acceptable to God by Jesus Christ”. Beloved friends, this is our position. “Behold. I lay in Zion, a Chief Corner Stone, Elect, Precious, and he that believeth on Him shall not be confounded”. And now this stone is no honored on earth, and if He is in heaven and our life is hid with Christ in God, our worship is there, because he that believeth on Him shall not be confounded. It is there that the heavenly priesthood are exercising their functions, it is there that we approach unto God by the sacrifice. Not in Jerusalem, nor in Gerizim can we worship, but we must worship as those who are delivered from earth and delivered from all the slavery of ornate buildings, and from all the grandeur of earthly ritual. Thus are we brought to know the meaning of the words “God is a Spirit, and they that worship Him must worship Him in Spirit in truth”. “We are the circumcision who worship God in the Spirit”, and not only so, but “rejoice in Christ Jesus, and have NO confidence in the flesh”. Beloved friends, this is set before us, this is the high and holy calling. Let us realize having been made part of the building , and also of the household of God, the two positions we are able to enjoy, - our stability and our eternal salvation as part of the building, and our privilege as the royal priesthood. May I point out in this connection that in the epistle to Ephesians, chapter 2, we read, “Ye are built” and “Ye are the household of God”. There we have, you are part of the building; secondly, you are the priesthood living in it. In Heb.3 you read “Whose house are we”, speaking of the HOUSE that it built, and yet we also read, Christ as a Son over His own house, speaking of the PERSONS who compose the royal priesthood of which He is the High Priest. In the second chapter of Peter we have the some two statements “Ye as living stones are built up a spiritual house”, that is part of the building, and ye are an holy priesthood, there are the persons. Now people try to separate the epistle to the Ephesians and the epistle

to the Hebrews and the epistle of Peter, and the Holy Spirit LINKS THEM, and in each case we have a Divine stress upon our position as built upon the foundation, and this , I repeat, is our eternal security, and it is made known to us by the Holy Spirit, but let us not be occupied with our eternal security alone; there are privileges, and our responsibilities to draw near in the enabling power of the Spirit of God, and to present that worship which God will accept, the ONLY worship which God will now accept, for Gentile worship is set aside, Jewish worship is set aside, and if we seek to have anything of Judaism, or of Gentilism, or nationalism in our worship, we hinder the very position which God has marked out, for those who are a NEW creation in Christ Jesus on RESURRECTION grace IN HIM.

---

**Further addresses available:**

Scriptural literature for Believers, Gottlieb-Daimler-Str.1, 74343 Sachsenheim, GERMANY