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"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.

C L U S T E R S   O F   T Y P E S  
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T H E   T A B E R N A C L E .  
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*An Address (revised) at*

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by

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## CLUSTERS OF TYPES IN THE TABERNACLE.

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When we look up to the heavens, and behold, for example, the milky way, we feel how vast are the works of God, in cluster after cluster of the stars uncounted by men; and if we could turn a powerful telescope on different parts of the heavens we should find **HERE** a thousand stars in a cluster and **THERE** some hundreds gathered together. One almost desires that every child might have a little knowledge of God's work in the heavens, and God's work in the plants, that there might be a deeper sense of the greatness of God in the great works and the small. Some of us may feel how little we know of this, but our hearts are ready to say "Oh Lord, how manifold are Thy works, in wisdom hast Thou made them all". We praise our gracious God for His greatness. "When I consider the heavens" said the psalmist, and the later Scriptures likewise would direct our mind and our eyes upward:- "One star differeth from another in glory". There **IS** a glory of the stars, and God invites us to look at that glory. These thoughts come into the mind when we remember the tabernacle in the wilderness. It seems to be a wondrous "star-cluster" with picture after picture of God's way of salvation. We behold picture after picture of grace, and what grace has done. The view is almost **TOO** wonderful for us. The mind will nigh stagger, so glorious is the dazzling light, but the Anti-type is greater, and if the pictures are so precious, what must He be! One of the most startling statements in the earlier Scripture is that when there was a sacrifice the Lord smelled a sweet savour. Take the statement out of its context, take it cut of its typical teaching, and it seems to lower the glorious God, that He should be delighted with the offering of an animal. Acknowledge that the animal was a picture of Christ - somewhat in the same way as the signature of a man represents a man, though worthless in itself, - grant that this picture sets forth a Glorious Saviour, - the whole of the Old Testament

is clear. But this is the only key that glorifies God.

The tabernacle brings before us FIRST, not the way of the sinner to God, but God's mercy in COMING TO the Sinner. The tabernacle BEGINS with the ark, God's throne, and it works out to the gate, and not till then do you have the going to God, because God Himself has made the way. Beautifully and wonderfully we find in the tabernacle not only God's provision of a WAY, but His provision of everything to meet every need along the way. He did not appoint the tabernacle to be among Israel simply to show deliverance from death. Beloved friends, if you are saved by grace, God does not simply save you that you may rejoice you are free from judgment. "Let them make Me a sanctuary that I MAY DWELL AMONG THEM", this means far more. God delights to dwell among His people. There was not only the thought of sacrifice that there might be the removal of guilt. There was the thought of righteousness. There was the thought of acceptance. There was the thought of glory. There was the thought of the Lord IN THE MIDST. The whole arrangement of the camp was built up in connection with this. God's throne was in the midst, and if the Lord saves us, it is that He may be in the midst. Oh let us remember that salvation is not a bare release from judgment. There are some who feel so happy if they think their sins are covered, and therefore they will not go into hell fire. Granted this is happiness, but we have a grave danger of making a selfish view of salvation. We are saved to the glory of God, and that He may come into our lives, that He may dwell among His people, and that the Lord Himself may be the Centre of His redeemed.

When we approach the tabernacle we hardly

know where to start. Still more difficult it is to know when to finish. The fulness of Christ shines out everywhere. NATURALLY we think first of the way TO God, though, as I have said, THAT is not first. But shall we ponder the character of that way? We behold the way into the court, the way into the holy place, the way into the holiest of all. EACH of the three curtain doors is BLOOD-coloured. The white curtains provide no door, for righteousness would keep a sinner out unless it were followed by atonement. It is the BLOOD that maketh an atonement (Lev.17.11). As soon as the first blood-coloured door is passed there is the blood-marked altar in front. As soon as the second blood-coloured door is passed there is the blood-ancinted altar of incense in front. As soon as the third blood-coloured door is passed, that curtain door into the holiest, there is the blood-sprinkled mercy seat in front. Thrice the blood-coloured door, and thrice the blood-sprinkled ark or altar. Court, holy place, holy of holies, all speak of but ONE way of access. Yea, and the blood is on the ground in the holy place, and on the ground in the holiest of all. It is before the mercy seat, and on the mercy seat, sprinkled seven times and yet once more, telling of peace and completeness, yea and resurrection ground with its eightfold glory. If we think of the different ones associated with the tabernacle, the same precious teaching shines out. The holiest of all was for the high priest, the holy place for the priests, the court for the Levites and the people. The High Priest pictures Christ, and we see His people IN Him. The priests picture those who are in the family of Christ able to draw near; the Levites those who are joined; the Israelites those who are separated by God. In Christ we are in the High Priest. We are also members of the heavenly family, members of the joined tribe, members of a saved nation, all the aspects are precious, all the aspects are full of teaching.

Think of the holiest of all, there you have glory, in the holy place fellowship, in the court cleansing, and we need all three. NEED the glory? Yes, that God may fulfil His promise to bring many sons into glory. You may have noticed that where the people of the Lord are typically brought before us the exact measures are usually left out. Where the Lord is before us you often have the measures. The mercy seat is measured. The altar is measured, and so forth. But the cherubim contain much that is unmeasured. Why? They picture the redeemed, of one piece with the mercy seat, union with Christ in glory, made to sit together in heavenly places "in Christ Jesus". THAT is the lesson of the cherubim. The child will often tell us there were angels on the mercy seat. Some of us feel the teaching comes closer to our own life than that. We are pictured on the mercy seat, brought to the very throne of God and given a seat in the very Shekinah light, of one piece with the mercy seat, never to be removed, resting upon Christ, raised from the dead. You will observe that where union with Christ is pictured we have gold, and why? Gold testifies glory. Union is on resurrection ground. No union with the ark, for that shows His earthly life with the wood. "Except the Corn of Wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit" - Union in resurrection. The ark pictures His life, keeping the whole law. The mercy seat pictures His resurrection. He dieth no more. No more wood. No more wilderness wood of humiliation. His people joined to Him on resurrection ground, and as sure of glory as He is. Not the mercy seat alone - Oh how wonderful to realise this - The mercy seat and the cherubim. The mercy seat was put on the ark and not taken off because the law's demands were fully met. You remember how the tables of stone the first time were given to the people, and they broke them. They broke the law,

and Moses therefore broke the tables. The second time they were not given to the people, but the ark, and the ark kept them. "There they are unto this day". Thus it is written "He magnified the law". Christ is pictured by that ark. "Lo, I delight to do Thy will, O My God, yea, Thy law is in the midst of Me". It is precious to realise that on the finished work of Christ we can rest.

In the Holy Place again, we have union. In the lampstand, and NO MEASURE is given here. Union with Christ. Measure the table, it pictures Christ. But where His people are united with Him, do not measure. Measure the altar of incense, it pictures Christ. The lampstand pictures UNION, therefore no wood in it. Wood is in the table, Christ's earthly life is before us. We are not joined with Him in His humiliation, but with Him in His glory, on the basis of the finished work. The centre shaft is called the lampstand, and yet with the six branches ALSO it is called the lampstand. How can both be the lampstand? "So also is Christ". Christ personally, Christ in His people. This is a great mystery, but it is a precious mystery. The branches were cut from the lampstand. Here is the living tree of life. We are reminded how in Zechariah we have the trees of oil with their golden branches and then the lampstand giving light. The two are brought together in the tabernacle. The branches speak of the living tree, union with Him, and continual worship, continual praise. The light ascending before God. There we have union, but oh, beloved friends, it is a wonderful thought that we have union in that which goes up in adoration to the Father. Observe the precious teaching, union in that which goes up. Notice, furthermore, in this connection, that we have in Exod. 25 the table mentioned first, and then we have brought before us the lampstand.

Oh how often our fuller worship depends, as some of us saw earlier, on our feeding upon Christ. "This do WITH A VIEW TO My remembrance", not only "IN remembrance", "with a view to My remembrance". We know more of the lampstand when we understand more of the table. The table is mentioned first. Oh let us plead for worship and praise AFTER the breaking of bread, not only before. "WITH A VIEW TO My remembrance". Then we can understand the meaning of the words, "I will declare Thy Name unto My brethren, in the midst of a church will I sing praise unto Thee". The centre shaft was in the midst of the lampstand. After the breaking of bread, when they had sung an hymn, they went forth to the mount of Olives. Is the word in accidental? They sung a hymn, this is suggestive of the Lord leading the praise of the assembly. Then the mount of OLIVES. What is the oil? Olive oil. There are no accidents in Scripture. Everything is full of His teaching. The Lord's leading of the praise of His people is emphasized AFTER the breaking of the bread. I do not say there is to be any loss of the precious worship beforehand, but let us plead for the FULLER AFTER aspect as well.

But in the table you behold feeding on Christ. In the altar of incense you have prayer because of His atonement, for the four horns of the altar are blood-sprinkled, and prayer, pictured by incense, is within them. WITHIN His finished work we pray. In the holy place we have three things - feeding, adoration, prayer, - all in heavenly places, and NOW with the rent veil. The veil, says Col. 2, the law. The veil, says Heb<sup>w</sup>ews 10, His flesh. Is there any difficulty? No. He was made under the law. And in His body of flesh He perfectly obeyed the will of the Father. There are four books of the law given (Genesis was before the law), there are four books of the law kept. "He hath magnified the law and

made a robe" (see Isa.42.21 lit.) A wonderful Saviour. The rent veil tells of access, and so the two rooms are made one, and believers realise THEIR position, since they are like to the boards of the tabernacle round about, of which we are told they were wood covered with gold, humiliation, it is true, but yet glory also is brought before us. We rejoice with joy unspeakable and full of glory now. You say, Why have we wood in these boards if they picture union with Christ? They are not union with Christ, they are faith ON Christ. A different aspect. Therefore you have the wood. What mean these two tenons that stretch out from the boards at the bottom? They are not union, they are "holding", with faith, for the word "tenon" means a hand. These boards are STANDING UP. They are to picture the saints on resurrection ground. They are standing on sockets of silver. But they are not only standing on them. They have HANDS which hold them, and moreover they are bound together, by four bars outside and one board inside which reaches from end to end. The Spirit of God unites believers inside and we think of the four bands that unite them outside in Acts 2, even the apostles' doctrine, the fellowship, the breaking of bread, and the prayers. There is to be the manifestation outwardly of that which the Spirit of God does inwardly, and the OBJECT is the worship of God, the glory of God. His people are gathered together around their glorious Lord; there is no longer a veil in the midst, but Christ is the midst, Himself exalted. Soon will He return. Our heart is saying, in the words of the last prayer of Scripture mentioned in our outline "Even so, come, Lord Jesus". One loves to notice that though He speaks of Himself as "I Jesus", the answer is not "Jesus", but with love's reverence, "Even so, Come, LORD Jesus". He says, "Surely I come quickly", and the word "Surely" is the word "Yea" and the saint answers "Amen".

for all the promises of God in Him are Yea and in Him Amen, to the glory of God by us, "Amen, Come Lord Jesus". He is the Amen, and therefore He will come, but till He comes, the grace of the Lord Jesus is with His people. But He will come. Christ having died dieth no more, the other veil between tabernacle and court is not rent, but the last book is the REVELATION, TAKING BACK THE VEIL, of Jesus Christ. The veil between the two rooms has been rent. But the veil at the door is taken back when He comes, and the blood-sprinkled mercy seat will shine out into the court. This is not yet realised. "The COURT that is without the temple cast out and give to the Gentiles", so reads the solemn testimony in one chapter. The holy city shall they tread under foot, forty two months, not for ever, it SHALL be the holy city again, even in the "revelation" of Jesus Christ, when the veil is turned back, and the light shines out into the court. Then there shall be COURT-worshippers. The Lord will lay hold of Israel again. He has awhile brought all the sheep out of the court, for the "sheepfold" in John 10 is the very word for a court. He has brought them into the glorious position of being boards of the tabernacle. We no longer have a fold, but saints themselves ARE the fold. They are part of the very structure, but in that glorious day there will be a court again on earth. The court pictures earth, for therein is the altar. No sacrifice is made in the holy place, the sacrifice was on earth. That altar pictures Christ in His life. It stood foursquare, in His perfect obedience. Brass pictured glory on the earth, and strength upon the earth. There was wood within it to tell of His humiliation in the days of His flesh. He had true strength of character, but the altar was not complete without the sacrifice on it, and His life was finished by His death, and from that altar there went the

ascending of that which was acceptable. Oh how fragrant before the Father was that perfect work on earth. But what is our position as to the earth now, beloved friends? We do not worship on EARTH. We worship in heavenly places. We have boldness to enter into the holiest by the blood of Jesus, through a new and living way: but we have something on earth, and what is it? Ah, some of us can say, we have "a clean place WITHOUT THE CAMP" (Lev. 4) where rejection with the Lord takes place. Yet not only so, we have something else - what is that laver in the tabernacle court? It is unmeasured. What is the size of it? You cannot tell me, nor can I tell you, because it is a picture of the people of the Lord. Of the altar I can tell you the measure, for it pictures Christ. - one of God's little hints to guide us in interpretation. But does that laver portray union with Christ? No, the laver AND HIS FOOT. Here we have a resting on Christ, a different aspect. Here we have a picture of the unity of saints, for the laver is made of the looking-brasses of the women who gathered there. It pictures the unity of saints resting upon the Lord, the Foundation. But the unity has been brought about in order that there may be within that laver the water of the word, and united saints are to be a receptacle for the words of God, that it may be used in cleansing power, and the priests, these in the one family, all saved by grace, wash from that, not wash in it - it can never be defiled - they wash from it, yet it remains full. The words of God always supply the need of the priest who feels he has failed, and every saint is a priest, and how can we worship unless we first know the cleansing by the words of the Lord? And so there is the washing from it EVERY time there is the going in, and such washing is connected with our position on this earth. As pilgrims we need washing, and if we would go in to worship we must first of all go to

the laver, we must first of all judge ourselves, and **THEN** we can go in as worshippers first to partake of the food and then to worship yet more fully with the Lord in the midst in living realisation of a living union with Himself, and in view of the glory where we are made to sit together in heavenly places in Christ Jesus, in an unremovable union, which grace has so wondrously wrought because of the altar whereon He died once on His own finished work! - I do not mean an earthly altar made with hands, but the altar of His perfect spotless life, and because of **THAT** there is the way into the holiest, and because of **THAT** we have our position in heavenly places, for if there had not been the blood on the altar, there would not have been the blood on the mercy seat, and if He had not come down in the fulness of grace to die upon Calvary for guilty sinners, there would be no way into the holiest, no way that was blood-sprinkled throughout, there would be no position in the heavenlies, there would be no cherubim on the mercy seat **LOOKING UPON THE BLOOD**, for toward the mercy seat were the faces of the cherubim. While we walk this earth we realise we have no atonement to make, He died once: our sacrifices are sacrifices of praise in the power of the Holy Spirit. Thus the holy place marked off and separated from the world with a **VAIL** still drawn, for this has not yet returned. And in the earth as we go among men, we realise the need for the cleansing of the word. We realise the need to present before men the two aspects here shown - (1) that we should be a united people holding the word, and rejoicing in the preciousness of that word, and delighting in the height of our privileges. (2) We dare not worship at all unless we have the **CLEANSING** from the Word. That word is not simply something to attract us that we may learn it mentally and speak to others, but that we may experience the cleansing application of the

word, and so be able to worship in spirit and in truth, that we may draw near as those who felt the power of the word, even the power of the word in cleansing, that we may next have the enjoyment of the Lord as our food. We marvel at the link of the TWO aspects of complete salvation AND the need for cleansing. Both are set forth in wonderful grace, and as we rest ON HIM in the court there is the enjoyment of that application of the truth in its spiritual heart-searching power and its cleansing of our lives as well, that we may walk worthily, and act worthily of Him whose we are and whom we serve. Ah, beloved friends, there are a few of the many, many types in the tabernacle, faint, but precious, pictures of Him who excels all, and of our varied relationships to Him. If we are His, let us praise for Him, let us praise in Him, and let us look for Him with obedient love and happy expectancy. He has sounded forth the promise, "Surely I come quickly", and He also says, "Let Me hear thy voice", shall we not from the depth of our hearts sound forth the prayer, "Even so, Come, Lord Jesus".

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