



THE TABERNACLE IN THE WILDERNESS.

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IN THE WILDERNESS.

Within the Tabernacle door,
My soul, what dost thou see ?
'Tis Jesus, Jesus, everywhere,
That shows Himself to me.

The "Holy Place" is full of Light,
A Light that goes out never ;
'Tis Jesus who has changed my night,
To day that lasts for ever.—Ex. xxv

The "Holy Place" has holy Food,
Each Sabbath newly spread ;
'Tis Jesus that I here behold,
The true and living Bread.—Lev. xxiv. 8.

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how much is set forth by it, and what a
tale of GRACE it tells ! That the Lord
should say to the Leader of Israel, " Let
them make me a sanctuary *that I may
dwell among them,*" was grace indeed,
when we recall all their ways towards
Him. If they had *asked* Him to dwell
among them, it would have been very
gracious if He had consented ; but that
He should propose it unasked, that He
should think of such a thing, was wonder-
ful. Had they not been continually
murmuring, complaining, and rebelling
against Him from the very first ? Just

turn for a moment, and read Exod. xv. 24; xvi. 2, 3, 8, 20, 27, 28; xvii. 1—4. The Lord, you know, had redeemed them out of Egypt, through the blood of the Paschal Lamb, and brought them to Himself; He had led them safely through the Red Sea, and had overwhelmed their enemies (Exod. xii., xiii., xiv.); they had sung the song of redemption when they saw their enemies dead on the seashore (xv.); yet they no sooner begin their journey towards the land promised to their fathers—the Land of Rest—than they begin their murmurings! The Lord had dealt with them altogether in grace, and all that He asked from them was faith in His power, love, and mercy: yet they have *none*, as the very first trial proved (Exod. xv. 22—24). More than this; though unable to go on with the Lord even on the ground of *grace* without murmurs and rebellion, they are so blind to their own state that they actually put themselves under LAW (Exod. xxiv. 3).

Instead of pleading the covenant of grace made with Abraham, and confessing their utter inability to walk in obedience, they say, "All that the Lord hath spoken we will do" (Gal. iii. 16, 17; Exod. xix. 8). Then, as a consequence of this, they withdraw to a *distance* from God (Exod. xx. 18); they desire that God should not speak to them any more; in their terror they seek a mediator, and, instead of being "nigh," are now "afar off" (Exod. xx. 18—21). Yet, in the face of all this and all that He knew they would yet do, the Lord seeks to dwell among them!

Well, what can we say but that *it was like Himself?* For God is love. Thus GRACE surrounds the history of the Tabernacle from the very first, and I am sure those young readers who know anything of the meaning of grace will be interested in learning something about this wonderful tent, especially when they remember that the Lord Himself designed it

all, and everything that it contained. We may take for granted at once, even if we did not know anything about it, that there must be some very precious and wonderful meaning connected with it, seeing that it was God who commanded and planned it all; and, moreover, that *He* did so is a reason why those that know Him should wish to understand it, so far as He shall enable them to do so. Now, to help young readers in this is the purpose of this little book, and I trust they will find it both a profitable and interesting study.

The first notice that we have of the Tabernacle is in Exod. xxv., to which I have already referred. There we learn that the materials of which the Tabernacle and its furniture were made were from the offerings of the people—from “every man that gave willingly with his heart.” And thus at the very outset we are reminded of One who not only gave of His *substance* “willingly with His heart,” but gave

Himself and that with *all* His heart. Nor did He only give Himself all through life, but gave Himself even to *death!*—and that not a common death, but the most shameful death of the cross! What a whole-hearted gift! Yes, every step of His from first to last, every word, every thought, every act, every impulse, *everything* in and of and about Him; nay, His whole self was one great, free, whole-hearted, precious gift to God His Father—right down to death, even the death of the cross! Then, again, not only does the *manner* of giving remind us of Jesus, but, as we shall see more fully as we go on, the *things given* also speak of Him, as well as all that was afterwards made out of them. But before entering upon this, the most important part of the subject, I must try to give you a general idea of what the Tabernacle was like. A framework of gold-covered boards was first set up, each board standing on end in two heavy sockets of silver, and the whole

united by gold-covered bars passing through golden rings in the boards. Over this framework four sets of coverings were thrown, and thus a kind of four-cornered tent was made, flat at the top and sides, about 54 feet long, 16 feet wide, and 18 feet high, of a form which is called oblong rectangular, or what a boy might describe as a long square. This sanctuary was closed in front by a curtain, and divided within by a veil into two parts or rooms, the first of which from the entrance was called the Holy Place, and the inner room The Most Holy. Around the Tabernacle a space of open ground of the same oblong form was fenced off by curtains, and called the Court of the Tabernacle, being about 175 feet in length, and $87\frac{1}{2}$ feet in width. This court was also closed by a curtain, and within stood first the Brazen Altar of Burnt-offering, and then the Laver containing water for the priests to wash their hands and feet in whenever they

approached the Tabernacle. Outside the Court were the tents of the priests and Levites, and then at a distance from these the tents of the people of Israel, arranged in order according to their tribes. This was the camp. Beyond the camp lay the desert — that “waste, howling wilderness” through which God was leading His people. It was outside the camp that the sin-offering was burnt, and there also the leper had to dwell until restored; so that “outside the camp” was the place of *rejection* (Heb. xii. 11—13).

And now, having given you a brief description of the whole scene in which the Tabernacle stood, I must go into details. When the Lord commanded Moses as to the Tabernacle, the first thing He mentioned was

THE ARK OF THE COVENANT.

“And they shall make an ark of Shittim-(acacia) wood: two cubits and a half shall be the length thereof, and a cubit and

a half the breadth thereof, and a cubit and a half the height thereof. And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown of gold round about. And thou shalt cast four rings of gold for it, and put them in the four corners thereof; and two rings shall be in the one side of it, and two rings in the other side of it. And thou shalt make staves of Shittim-wood, and overlay them with gold. And thou shalt put the staves into the rings by the sides of the Ark, that the Ark may be borne with them. The staves shall be in the rings of the Ark: they shall not be taken from it. And thou shalt put into the Ark the testimony which I shall give thee. And thou shalt make a mercy seat of pure gold: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof. And thou shalt make two cherubim of gold, of beaten work shalt thou make them, in the two ends of the mercy

seat. And make one cherub on the one end, and the other cherub on the other end: even of the mercy seat shall ye make the cherubim on the two ends thereof. And the cherubim shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another: towards the mercy seat shall the faces of the cherubim be. And thou shalt put the mercy seat above upon the Ark; and in the Ark thou shalt put the testimony that I shall give thee. And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubim which are upon the Ark of the testimony, of all things which I will give thee in commandment unto the children of Israel" (Ex. xxv. 10—22).

On reading the above you will see that this Ark, or chest, was made of wood covered within and without with *pure gold*, which is used in Scripture as a symbol of divine intrinsic righteousness,

because, when "tried in the fire" (Rev. iii. 18), it yields no dross (being *pure*), and therefore loses nothing of its weight. Now who was He that, as a MAN, was *divinely* pure and righteous "within and without?" I am sure you will say at once that it could be no other than the precious Lord Jesus Christ, "God manifest in flesh." The Ark, then, was a type of Christ. Then within this Ark, the two tables of Testimony, on which the Law was engraven, were preserved (v. 16; xxxi. 18; Deut. x. 5). Now who but Christ could say, "Thy law is within my heart?" You see He was not only spotless in nature, but His righteousness, as a MAN, was as perfect as His obedience was unlimited. He preserved the Law, and every iota of it, unbroken. How absolutely true it was of Him, as a Man, that He "loved the Lord His God with ALL His heart, and with ALL His soul, and with ALL His strength!" And did He love His neighbour as Himself? Nay,

how much *more* than Himself! Yet, who could be *neighbour* to Him who stood alone in His perfections—the Spotless One? Well, then, He went beyond the Law, and loved His *enemies*; and that so much *more* than Himself, that He “gave His life a ransom” for them. He “died for the ungodly,” and thus did not *simply* keep the Law, but went far beyond its righteous requirements. The Law, you know, did not require Him to lay down His life; no; He did that, as He says Himself, because “this commandment have I received of my Father” (Jno. x. 18).

It was His *delight* to glorify His Father at *any* cost, and that is more than Law. Neither did the Law demand of Him the path of grace and goodness towards men in which He walked. For instance, what *law* required Him to heal the sick, cleanse the leper, raise the dead, weep over Jerusalem, bear in blessed sympathy our “sicknesses, and carry our sorrows,” and then

at last endure the wrath of God for *our* sin, and shed His own heart's blood for us? No, indeed; we must look somewhere else than to the *Law* for the spring of all this. Surely we know it was not law, but LOVE; for "God is love," and He was love, for He was "God manifest in flesh."

Upon the Ark was a cover, or lid, made of solid gold, and called

THE MERCY SEAT.

Two cherubim of glory overshadowed it, beaten out of the two ends of the Mercy Seat, so as to be of the same piece of pure gold. Their wings touched each other, and their faces were toward the Mercy Seat (Ex. xxxvii. 6—9). Now, in Rom. iii. 25, we read of Christ "whom God hath set forth to be a Propitiation through faith in His blood, to declare His righteousness," and the word rendered *propitiation* is the same word as that in



THE HIGH PRIEST SPRINKLING THE BLOOD ON AND BEFORE THE
MERCY SEAT.

Heb. ix. 5, namely, Mercy Seat. Thus we see that the Mercy Seat upon the Ark shadowed forth Christ Jesus. He is both the one and the other. The Ark in which the two tables were preserved was thus the basis, the foundation, of the Mercy Seat; while a crown of gold on the Ark

was, so to speak, its socket, its support on all sides. First of all, it was as the Righteous One that Jesus was *fit* to sustain and become the MERCY SEAT, and it was as the Obedient One that He was *willing*. He might, you know, have been *fit*, without being *willing*. But, blessed be His name, He was both willing and fit to take this wondrous place. None other could; only He who was sinless, pure, faultless, both in *nature* and in *action*, who could say, "Thy law is within my heart," who as a MAN sustained God's claims on earth, and preserved the Law intact which all Israel had broken, thus first glorifying God on the earth, and laying, so to speak, a solid foundation, and then through death and resurrection becoming the MERCY SEAT, that THRONE of GRACE where God can *rest* yet "meet and commune" with poor sinful man! (Exod. xxv. 22). Hence the Mercy Seat and the Ark were never separated, they were as *one*; apart from the Ark there was no Mercy Seat, and

apart from the Righteous One there is, there can be, no *grace* (1 Jno. ii. 1). Then there is another thing I want you to notice. You know God is just and holy, but we are all sinners by nature and practice. If, then, there is to be a throne of grace, it must be "established in righteousness," not only as founded and sustained by the Righteous One, but in a *righteous way*. If grace is to reign at all, it must "reign through righteousness" (Rom. v. 21). For God could not, of course, show grace to sinners *unrighteously*; He must deal with sin in such a way as to "declare His righteousness," so that He is seen to be just in justifying the sinner. How wonderful this is. And how does He accomplish it? By the blood of Christ; "for without shedding of blood there is no remission" (Heb. ix. 22). We shall have to look at this more fully when we come to the OFFERINGS; at present it is only needful to point out that Christ is the Mercy Seat

“through faith in His blood,” *and in no other way*. Thus we find on the Great Day of Atonement the blood was sprinkled *upon* and *before* the Mercy Seat (Lev. xvi. 14—16). The Mercy Seat with the blood *upon* it “declares God’s righteousness,” and the *two* Cherubim beaten out of the same piece with the Mercy Seat, and with their faces toward it, are as a competent testimony to and witnesses of it, and “righteousness and judgment are the habitation of *His* throne” who “dwelleth between the Cherubim.” The blood *before* the Mercy Seat is the *way* of access—the eye must be upon the blood.

Four rings were fixed in the four corners of the Ark, and two staves of Shittim wood, overlaid with gold, with which the Ark was borne, were put into them, and never taken out until the Ark rested in Solomon’s Temple (2 Chron. v. 9). The ring is the symbol of LOVE, and the *number* of the rings (*four*) seems to symbolize LIFE, divine, essential life.

Christ is "the Life" (Jno. xi. 25; xiv. 6; 1 Jno. i. 2), and you will find that the number four is in some way connected both with that which represents life, as well as with most of the types of the Lord Jesus Christ. For instance, the river that went out of Eden before death came in "became parted into *four* heads." This river was a figure of the "river of water of life" (Rev. xxii. 1; comp. Gen. ii. 10). The gospels which set forth Him who is the Life are *four*; the "*living* creatures" in Ezekiel and Revelation are *four*, and in their faces we see the four-fold presentation which we have of the Lord Jesus in the gospels, viz., The Lion of the Tribe of Judah in *Matthew*; The Perfect Servant in *Mark*; the Son of Man in *Luke*; and the Son of God in *John* (Ezek. i. 5—10; Rev. iv. 7. The word *Beasts* in Revelation should be living creatures).

Now, as the Ark was borne by means of the four rings, so Christ is ever with His people in all the energy and power of

divine life and love to the end. "There remaineth a rest to the people of God" (Heb. iv. 9), and not until they enter into rest will He "rest in His love." When Israel was in the wilderness, the Ark "went before them to search out a resting-place for them" (Numb. x. 33): and in the passage of Jordan the Ark led the way, and the waters were cut off before it "until all the people were passed clean over Jordan" (Josh. iii.; Ephes. ii.). In all this we have a precious picture of that love of Christ which knows no let, which is stronger than death, which loves "to the end," and waits until ALL His own are with Him in the glory to drink the new wine of the kingdom (Matt. xxvi. 29).

After the Ark and Mercy Seat, the Lord gave directions as to

THE TABLE OF SHEW-BREAD.

"Thou shalt also make a table of Shittim-wood: two cubits shall be the

length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof. And thou shalt overlay it with pure gold, and make thereto a crown of gold round about. And thou shalt make unto it a border of an hand-breadth round about, and thou shalt make a golden crown to the border thereof round about. And thou shalt make for it four rings of gold, and put the rings in the four corners that are on the four feet thereof. Over against the border shall the rings be for places of the staves to bear the table. And thou shalt make the staves of Shittim-wood, and overlay them with gold, that the table may be borne with them. And thou shalt make the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, to cover withal: of pure gold shalt thou make them. And thou shalt set upon the table shew-bread before me alway” (Exodus xxv. 23—30). Like the Ark of the Covenant, the Golden Table

was made of Shittim-wood, covered with pure gold, with a crown of gold round about ; and also a border of a hand-breadth, with a golden crown to the border. Upon this table were placed the twelve loaves, in two rows, called the Shew-bread, or "Bread of Faces," a loaf for every tribe ; and on each row was the pure frankincense (Lev. xxiv. 7), "for a memorial, an offering made by fire unto the Lord." This was called "the continual bread" (Numb. iv. 7), and was always before the Lord. It was made of fine flour, "taken from the children of Israel by an everlasting covenant," and renewed every Sabbath. That which was taken away was for Aaron and his sons, who ate it in the Holy Place (Lev. xxiv. 5—9). Now, both the Golden Table and the Bread were typical of Christ. He is "the Bread of God" (Jno. vi.) : and thus this bread was called "His meat," or the food of God (Mal. i. 12), as setting forth Him who was ever God's delight (Prov.

viii. 30). He is "before Him alway" in this blessed character. And is it not a precious thought, dear Christian reader, that we who believe, and are "made priests unto God," are privileged to have fellowship with God Himself in His thoughts about His precious Christ? Yet so it is. As "Aaron and his sons" fed on the Shew-bread, in the Holy Place, so we, in spirit entering into "the true Tabernacle," feed on Him who is "the true Bread," while He has fellowship in our joy, and the life which we now live in flesh, we live by faith of the Son of God, who loved us, and gave Himself for us (Gal. ii. 20). Then, again, in the twelve loaves there is plainly reference to the twelve tribes of Israel, each tribe represented before God fragrant and well pleasing in Christ, and sustained in His presence as the Golden Table sustained the loaves in the holy place. Was the Apostle thinking of "the *continual* bread" when he said, "Our twelve tribes instantly serving God

day and night" (Acts xxvi. 7), although at the moment he spoke ten of them had been lost among the nations for centuries, and the remnants of the other two had *crucified Christ*? But, though "buried among the nations," God does not forget them. "Can a woman forget her sucking child? Yea, they may forget; yet will I not forget thee." How can He, when sustained by the Great Antitype of the Golden Table, and encompassed by the sovereign power of His eternal throne, as the twelve loaves were surrounded by the "border of a hand-breadth," with its crown of pure, imperishable gold? And that Sovereign Power, we know, will yet gather His elect from the four winds of heaven, with the great sound of a trumpet in the day of Israel's jubilee (Lev. xxv. 9, 10; Matt. xxiv. 31), and present them *in Himself* a worthy and acceptable portion from the great harvest, which, in His own time, the God of the whole earth shall reap. These are precious truths,

dear young reader, and, although you may not yet be fully able to enter into them, I trust you will not be content until you can do so, because they show forth, in a wonderful manner, "the unsearchable riches of Christ." Moreover, just as Christ is here seen "instantly," representing and sustaining each of the twelve tribes, in spite of their utter failure, so He represents and sustains His believing people now. They are "accepted in the Beloved," and presented and sustained before God, a delight to Him; as seen in all the fragrance of the pure frankincense of His name, and work, and person (Lev. xxiii. 15—21; James i. 18). All the preciousness that belongs to Him in *God's* estimation is the measure of our acceptance and *God's* well-pleasing (Jno. xvii. 23). How wonderful, when for a moment we look at *ourselves*. There is just one thing more I would notice as to these loaves. Each contained "two tenth deals," so that in the twelve loaves there were twenty-four

“tenth deals,” reminding us of the twenty-four courses into which David divided the Levitical priesthood (1 Chron. xxiv.), and of the twenty-four elders who seem to represent the whole body of the spiritual priesthood, as seen in heaven (Rev. iv. 4; i. 6).

After the Golden Table for the exposition of the loaves, we have

THE GOLDEN CANDLESTICK.

“And thou shalt make a candlestick of pure gold: of beaten work shall the candlestick be made; his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same. And six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side: three bowls made like unto almonds, with a knop and a flower in one branch; and three bowls made like almonds in the



THE GOLDEN CANDLESTICK, TABLE OF SHEW-BREAD, AND THE
GOLDEN ALTAR.

other branch, with a knop and a flower :
so in the six branches that come out of
the candlestick. And in the candlestick
shall be four bowls made like unto
almonds, with their knops and their
flowers. And there shall be a knop
under two branches of the same, and a

knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick. Their knops and their branches shall be of the same: all it shall be one beaten work of pure gold. And thou shalt make the seven lamps thereof: and they shall light the lamps thereof, that they may give light over against it. And the tongs thereof, and the snuff-dishes thereof, shall be of pure gold. Of a talent of pure gold shall he make it, with all these vessels" (Ex. xxv. 31—39). The Candlestick was "all of it one beaten work of pure gold." It consisted of a central shaft, with three branches on each side, each branch having three bowls, like unto almonds, with a knop and a flower. In the shaft, which is expressly called "the Candlestick" (v. 34), were four bowls, "made like unto almonds," with their knops and their flowers. Under each pair of branches, springing from the central

shaft, there was a knop. To this Candlestick and its branches there were seven golden lamps, with tongs and snuff-dishes, the whole, including the vessels, being made out of *one* talent of pure gold.

The lamps were supplied with "pure olive oil, beaten for the light" (Exod. xxvii. 20, 21; Lev. xxiv. 1—4); and, as these golden lamps are expressly said to have given their light "over against the face of it," *i.e.*, of the Candlestick (v. 37, margin; Numb. viii. 3; comp. Jno. xvi. 14), it would seem that the shaft, or middle stem, was higher than the branches (Col. i. 18). As we shall see presently, when we come to consider the Tabernacle itself, there were no windows, nor any means by which the light of the sun could enter; the Candlestick was, therefore, a most important object, and altogether indispensable to the service of the Sanctuary. By the light given from it, by the *olive oil* in the

golden lamps, the priests ministered within the Tabernacle, unaided by the light of nature, or of the world, which was here entirely shut out (1 Cor. ii. 12; Jno. iv. 23; Rom. viii. 15; Gal. iv. 6; Eph. vi. 18; Phil. iii. 3); and it was only in the light shed from the Candlestick (Acts ii. 33) that they could see the Golden Table, with its "continual bread," or the beautiful colours of the inner curtains of the Tabernacle, of which we shall have to speak hereafter, and which were never seen but from *within* (Song of Sol. v. 9—13; Jno. x. 14; 1 Cor. ii. 10).

Christ is "the LIGHT," and they that believe in Him are "the children of light" (Jno. i. 9; xii. 36; comp. Phil. ii. 15, 16; Eph. v. 8; Rev. i. 12). Moreover, He is the LIFE, and, therefore, while the branches had only three almond bowls, the Central Shaft had *four*, "with their knops and their flowers." The olive oil in the seven golden lamps was the symbol of the divine perfections of

the Spirit (1 Jno. ii. 20; iv. 13; Rev. iv. 5). The bowls appear to have been the receptacles for the oil (Zec. iv. 3, and 12 margin), and were "made like unto almonds." Now the almond-tree is the symbol of resurrection power (Numb. xvii. 5, 8; Heb. vii. 16; viii. 4, 6), and in the Hebrew is literally "the hastening tree" (Jer. i. 11, 12), so that the *almond bowls* would seem to represent the *fruit* of resurrection, and the number, *three* on each branch, life out of death. And we know that if the believer has life, and has been made a *fit* vessel for the indwelling of the Spirit (1 Cor. vi. 19), he owes both that *condition*, and the *gift* of the Spirit too, to a risen and glorified Christ (1 Cor. xv. 45; Jno. xx. 23; 2 Cor. v. 17; and Jno. vii. 39; xv. 26; xvi. 7). Moreover he is united to Him, and sustained by "a knop," which no power can ever break (Matt. xvi. 18; Rom. viii. 38, 39); and the same divine power which for ever unites him to Christ in resurrec-

tion life unites him also to his brother, as the "knop under two branches of the same," alike sustained and united those branches to each other, and the central shaft or Candlestick. In each branch, too, a similar knop appears to have supported the "flower," or almond blossom, as all the fragrance and beauty of Christ are sustained before God for each believer, in spite of all his own failure and defects, for He and "the children which God hath given" Him are truly *one*. And in the Father's house, where He is the Light of the glory, we shall be *manifested* one with Him, when the glory shall throw its lustre on Israel (Isa. iv. 5, margin; lx. 1, 2; xl. 5), as the Candlestick did on the twelve loaves in the Tabernacle. And, going even beyond Israel, so that "the nations of them that are saved shall walk by means of the light of it" (Rev. xxi. 24), its radiance shall enlighten the whole "breadth, and length, and depth, and height" of that wondrous sphere

which *grace* shall fill through the "love of Christ." In the meanwhile, as the golden lamps on the branches gave "light over against the face of" the central shaft, causing it, and not themselves, to shine out, so is it the happy privilege of every saint of God to set forth Christ. The Spirit is here to testify of Him in us, and by us, to all around (Jno. xvi.); therefore, "let *your light* so shine," "holding forth the word of life" (Phil. ii. 15, 16; Eph. v. 8, 9).

And now, having considered the Ark, the Mercy Seat, the Golden Table, and the Candlestick, we come to the house in which they were to be placed, that "Sanctuary" of which God had spoken. It was needful that the way in which God's claims would be met and sustained *in the earth* by the *Righteous One* should first be shadowed forth, before anything else could be done. God could not have a Sanctuary in such a world as this, where sin abounds, and among a sinful people,

till His claims were met at least in type. Hence the Ark comes *first of all*, and that blessed MAN, Christ Jesus, God's own dear eternal Son, stands forth before us as the ONE who, coming into the earth, gives back to God all that sinful men had robbed Him of, and then going down to death in obedience unlimited, and, through death, becomes in resurrection the Mercy Seat, through faith in His blood, declaring GOD'S RIGHTEOUSNESS, so that He can be JUST, and the JUSTIFIER. Thus God is glorified—glorified *in the earth*, and magnified in heaven; and he can joy and rejoice in His people, as seen and presented in the perfections of His Christ, in the twelve loaves on the Golden Table: while they, in union with Him, the Golden Candlestick, are "light in the Lord." May we, by the Spirit, "walk as children of light," that He on whom all depends, and from whose preciousness all results, may be magnified in us, and by us.

THE TABERNACLE.

The description of all the parts of the Tabernacle will be found in Exodus xxvi. There you will learn that it consisted of *four sets* of coverings, placed one over the other on a frame-work of boards, overlaid with pure gold. The first, or innermost, covering was composed of ten curtains "of fine-twined linen, and blue, and purple, and scarlet, with cherubim of embroidered work." Every one of the curtains had one measure, and the ten were divided into two sets of five each, coupled together. On the edge of each of these two sets were fifty loops of blue, and they were coupled together by means of fifty taches of gold, so that the whole ten curtains, in two sets of five each, formed ONE TABERNACLE. Over this was a covering of eleven curtains of goats'-hair, in two sets, one of five and the other of six curtains, the sixth curtain being doubled in the fore-front of the Tabernacle,

and the two sets having fifty loops, and being coupled together with taches of *brass*. This was called the *Tent*, while the beautiful curtains above-mentioned were called the *Tabernacle*. As the goats'-hair curtains were longer than the others, they completely covered the Tabernacle (comp. v. 2, 8, 13). Then, for the goats'-hair tent, there was a covering made of rams'-skins, dyed red, and over that a covering of badgers'-skins. The framework of the Sanctuary was made of boards of Shittim-wood, each board being ten cubits (or fifteen feet) in length, and a cubit and a half (or 2 feet 3 inches) in breadth, and completely covered with gold. The number of these golden boards altogether was forty-eight, twenty on each side, north and south, and six for the western side, or end (v. 18—22). The two extra boards appear to have been for the *inside* of each of the two corners, and were coupled together with the corner boards to one ring above and below, so that each *corner*

consisted of *three* boards, two meeting at an angle on the outside, and one board within bracing them together, so that the *three*, when “coupled together beneath, and coupled together above the head of it to one ring,” were immoveably fixed. To make this plain in *words* is not an easy matter: in order to understand it clearly you ought to see the model made by Mr. Pressland, in which the strength and *immutability* of the CORNER has been very skilfully illustrated. The value of this we shall have to speak about presently. Each of the boards of the Tabernacle, when set up on end, was fixed by means of two “tenons,” into two sockets of silver, each of which weighed one talent, or 114 pounds (Exodus xxxviii. 27), and the whole number of boards were bound together by means of bars of Shittimwood, covered with gold, and passing through rings of gold, fixed in the boards (v. 26—29). To divide the Most Holy from the Holy Place there was a vail, made

of the same materials as the beautiful curtains of the Tabernacle. This was hung by hooks of gold upon four pillars of Shittim-wood, overlaid with gold, and set in four sockets of silver, of the same weight as the sockets of the boards. A hanging of the same materials as the vail, with the exception of the cherubim, was then suspended by hooks of gold, on five pillars of Shittim-wood, covered with gold, and set in sockets of brass. This closed the entrance, and God's Sanctuary was complete.

I dare say all these details seem very uninteresting to you, but you may rely on it that every *one* of them has a meaning, and a meaning full of importance, or God would never have occupied Himself and His servant Moses with them. This thought should lead us to regard them with *reverence*, and consider them with *caution*. We *must* not exercise our imagination about them, but try to get from God's own Word



THE HIGH PRIEST IN ROBES OF GLORY AND BEAUTY.

THE TYPICAL MEANING OF THE TABERNACLE.

As the place where *God dwelt* among the people in the wilderness, the Tabernacle was, first of all, a type of Christ. "GOD WAS IN CHRIST, reconciling the world unto Himself" (2 Cor. v. 19). How gracious! "Destroy this temple,

and in three days I will raise it up" (Jno. ii. 19), said Jesus; "but He spake of the *temple of His body*." Why did He call it "this temple?" Because it was God's dwelling-place on earth, and His *only* dwelling-place there. Again it is written: "In Him dwelleth all the fulness of the Godhead bodily," so that we can be quite sure, from God's own Word, that we may look at the Tabernacle as a figure of that blessed MAN who, though "over all, God blessed for ever" (Rom. ix. 5), "took upon Him the form of a servant," and was "made flesh, and dwelt (or *tabernacled*) among us, full of grace and truth" (Jno. i. 14). And, without doubt, this "grace and truth" are set forth in the beautiful curtains, which are especially called "*the Tabernacle*," as we have already seen. You will have noticed that the ten curtains were so coupled together as to form *two* sets of five each, and, then, that those two sets were so united by loops of blue

and taches of gold as to form ONE TABERNACLE. Here, to begin with, we surely have GRACE *and* TRUTH, the two grand features or principles, as we may call them, of Christ's character and walk on earth, yet so *united* by heavenly-mindedness and divine energy, as to form ONE perfect character. As the curtains clothed the golden boards, so Grace and Truth clothed Christ. You see it in His person, His walk, His ways, His words. You ever see *both together*, and never the one without the other. How *full* of grace in *His* eye, who opened the heavens over His head, and exclaimed, "This is MY BELOVED SON, in whom I am well pleased" (Matt. iii. 16, 17). How *true* to Him of whom He could say, "My meat is to do the will of Him that sent me, and to finish His work" (Jno. iv. 34); and "I do always those things that please Him" (Jno. viii. 29). How "*full of truth*" as to His God and Father, all through to the end, when He could say,

“He that hath seen me, hath seen the Father” (Jno. xiv.); “I have glorified Thee on the earth; I have finished the work which Thou gavest me to do;” “I have MANIFESTED Thy name;” “I have declared unto them Thy name, and will declare it” (Jno. xvii. 4, 6, 26). And what shall we say as to His ways of “grace and truth” towards men? Where shall we begin, or where shall we end? To tell it out we must copy every word of the four gospels, and then “the half would not be told” (Jno. xxi. 25). But how difficult, in such a world as this, to be *always* “full of grace,” yet never at the expense of, or even *apart* from, “truth;” to be always “full of truth,” yet never to forget grace, or cease for one moment to manifest it! Only He who, being “the Lord from heaven,” and therefore maintaining Himself under every circumstance, temptation, or trial, in the power of divine energy and heavenly-mindedness, *could* do this. “Every one of the

curtains shall have one measure." Every phase of His blessed character was perfect in itself, yet never displayed so as to interfere with, or *outdo*, another. There was a lovely CONSISTENCY in all He said or did, as a MAN, walking on earth, God's perfect Witness.

Then there is another thing you must notice. The beautiful curtains were not all of *one* colour, but consisted, or were made up, of four colours, and various materials. There was the "fine-twined linen;" this was, so to speak, the *basis* of all the rest. Now "the fine linen," clean and bright, we read, "is the righteousness (or righteousnesses) of saints" (Rev. xix. 8). To them it was *granted*, or given, but in Christ it was *essential*, innate, natural. He was "the *Righteous One*," righteousness was "the girdle of His loins," it formed, may we say, both the web and the woof of all those features of moral glory and beauty which shone out

in Him. It was this, you know, that made Him so great a CONTRAST to the first Adam, and to all other men. It marked His whole course throughout, and not His course alone, but His very nature as a Man. All was spotless, "clean, and bright." It qualified all He said, or thought, or did. In this He was *alone*; the *one* Corn of wheat which but through death and resurrection must "abide alone" (Jno. xii. 24).

But we must not linger here, for, beside the "fine-twined linen," there were the "blue, the purple, and the scarlet." On turning to the book of Esther, viii. 15, we find among the colours of the "royal apparel," in which Mordecai was arrayed, both blue and purple. In pagan countries, whether in ancient or modern times, it has always been the custom to regard the royal race or family as descended from the gods, and, therefore, of heavenly origin. It was so, until very recently, at Madagascar, and is still the case in Japan

and China, which, on this account, is sometimes called "the Celestial Empire." Thus *blue*, which is the colour of the heavens, formed one of the colours of the "royal apparel" of the King of Persia; and we are able at once to understand its meaning in the beautiful curtains of the Tabernacle. Christ "came down from heaven" (Jno. iii. 13); He "proceeded forth and came from God" (Jno. viii. 42); and in His whole course on earth, though He moved among men, and mingled with them, it was ever as He that came from God and went to God (Jno. xiii. 3)—the Heavenly Stranger, heavenly in origin, character, and way. The spring of all His joys was there, and thence, in His gracious humiliation, all His hope and expectation (Mark vii. 33; Jno. xi. 41; xvii. 1). But though He had "humbled Himself" to take upon Him the form of a servant, He was still the Royal One, David's Lord and David's Son, and His throne "for ever and ever" (Heb. i. 8);

therefore we find the *purple* among the colours of the curtains. "The purple" was well known as one of the insignia of royalty. It was a purple robe that the soldiers put on Him in bitter mockery when they hailed Him "King of the Jews." But His kingdom was not then of this world, else would His servants have fought for Him (Jno. xviii. 36); neither would He be made a King in man's way, nor according to man's carnal thoughts (Jno. vi. 15; Judges ix. 8, 9). No; His kingdom is from heaven (Dan. vii. 13, 14; Rev. xix. 11—16), and thence He will come to reign over the whole earth. Thus the *blue* is mingled with the *purple*, and those colours which the kings of Persia, and of other pagan nations, have worn in *pretence* of a heaven-born royalty, find in Him *alone* their rightful union.

" He shall come down like showers
Upon the new-mown grass ;
And joy and hope, like flowers,
Spring up where He doth pass.

Before Him, on the mountains,
Shall Peace, the herald, go,
And righteousness, in fountains,
From hill to valley flow.

“Kings shall fall down before Him,
And gold and incense bring,
All nations shall adore Him,
His praise all people sing.
Outstretched His wide dominion,
O'er river, sea, and shore,
Far as the eagle's pinion,
Or dove's light wing can soar.”

He was the Royal One from heaven itself, and although when on earth He veiled His glory, and in His deep humility sought to take the lowest place, there was a dignity truly royal—nay *divine*—in all His ways. How calmly He moves through every scene! and although so “meek and lowly of heart,” how conscious of power! See Him in the storm on the Sea of Galilee, or face to face with the wild demoniac; see Him amid the tumult in the house of Jairus, or beset by the raging mob in Gethsemane; before the Sanhedrim, Herod or Pontius Pilate;

or on His way to death, “even the death of the cross!”—a dignity surely not of earth, but heaven-born, and truly *royal*—shines out in spite of all, and clothes Him as the curtains clothed the golden framework of the Tabernacle. Yes; He was heavenly and royal in person, character, and ways.

The meaning of the “scarlet” is not so readily gathered, but, by comparing scripture with scripture, I think you will find that it is used as a symbol of *pre-eminence*, whether moral or physical, whether good or evil. For instance, Zerah, or Zarah—whose name means “a rising”—the son of Tamar, had a *scarlet* thread bound on his finger to mark him as the *first-born*. Scarlet is also mentioned as pre-eminent among the “delights” in which Saul clothed his subjects (2 Sam. i. 24); and in Isa. i. 18 scarlet is the colour employed to represent sins of the greatest possible magnitude; while in Rev. xvii. the pre-eminent wickedness of the Beast

and the Woman are shadowed forth in the same way (Comp. also Prov. xxxi. 21; Lam. iv. 5; Dan. v. 7, 16, 29). Now, it is hardly needful to say that every feature of moral glory, every excellence is found pre-eminent in the person and character of Jesus as a MAN. You cannot name any *good* quality, any excellence which properly belongs to a man (or would have done, but for sin), that is not found in a pre-eminent degree in Him.

“Pre-eminent” is a long word for young readers, but it means *chiefest*, and surely He was the “Chiefest among ten thousand, and the altogether Lovely” in nature, person, character, walk, and way; and this I believe to be symbolized in the “scarlet.” Inwrought and mingling with all the other colours, as it did, it *intensified* them all by its very *brightness*. What value this gives to His sacrifice of Himself! Hence the “scarlet” was cast into the burning of the heifer (Num. xix. 6). And what *preciousness* and *power* to

His blood; therefore *scarlet* was used when the blood was *sprinkled*, because, in sprinkling, the *power* and *value* of every *drop* is conveyed (Lev. xiv. 4—6; Heb. ix. 19; x. 22; comp. 1 Jno. i. 7; Col. i. 14, 15).

Thus these colours in the curtains seem to mark out the Lord Jesus as the Righteous, the Heavenly, the Royal One—pre-eminent, too, not only in all these qualities, but in every other excellence as a MAN in nature, person, and character; while the number of them, which was *four*, remind us that “in Him was LIFE.” The length and breadth, too, of the beautiful curtains contain the same number, multiplied in the length by *seven*, which is the number that represents divine perfection. Now, the character of divine life must be holiness and judgment, and it was perhaps for this reason that we see the cherubim embroidered in the curtains, for we always find the cherubim associated with judgment and

holiness (Gen. iii. 24; Ezek. i. ; Rev. iv. 6—8; vi. 1—8). In John v., also, where the Lord Jesus is presented as the Life and the Giver of it, you find all judgment committed unto Him. And, indeed, we may truly say that His very perfections as a MAN pronounced judgment on all around Him, telling, by *contrast*, how *very far short* all others came of the glory of God (Rom. iii. 23).

Over the "Tabernacle" was a "Tent" of goats'-hair. This, like the "rough garment" of the prophet, may symbolize the holy devotedness and separatedness of Him who was "a Nazarite from the womb," and whose walk in this character also was so "comely" (Prov. xxx. 29—31) in the sight of God. He was "holy, harmless, undefiled, separate from sinners" in *everything*. He was the "Prophet" long foretold (Deut. xviii. 18), the blessed SPOKESMAN and WITNESS for God, for whose sake He became "a stranger to His brethren, and an alien to His

mother's children" (Ps. lxxix. 8; Matt. xii. 46—50; Jno. xii. 36), wholly devoted to God, like one clad in a "rough garment." The curtains of the Tent were coupled together by taches of *brass*. This was the material of which the Brazen Altar was made, which had to *endure the fire*, and doubtless points to that *endurance* and intolerance of evil with which the Blessed Man maintained the *consistency* and *completeness* of His character, as Witness for God in the earth, wholly devoted to His glory in holy separation from all that dishonoured Him, or questioned His claims as God. This consistency, not all the power and subtlety of Satan, nor anything on earth, could shake, not even *affection* for His person (Matt. xvi. 21—23; iv. 1—11; Jno. xiv. 30). Like the sixth curtain of goats'-hair, doubled in the fore-front of the Tabernacle, this unflinching devotedness and fidelity to God was visible to all, nor could the pitiless storm which the hatred

of men and devils so unceasingly rained upon Him pierce or weaken it in the least. He was wholly given up to do the will of God at all cost, and would *not* swerve. This was in the very "fore-front" of His one purpose in coming into this earth (Ps. xl. 6—10); for this, in grace, He veiled His glories, as the "Tent" concealed the beautiful curtains of the Tabernacle. He was "clad with zeal as with a cloak;" zeal for God, onward through *all* opposition, every form of suffering, ceaseless hardships, cruelty, shame, anguish to broken-heartedness, down to death itself, "even the death of the cross" (Luke iv. 25—30; ix. 51; Isa. l. 6, 7; Ps. xxxv. 11—15; lvi. 5, 6; lxix. 19, 20; Jno. ii. 17; vii. 7; xv. 22—25; Phil. ii. 5—8), counting it His *glory*, as Son of man, to be betrayed to a death of shame, so that God might be glorified (Jno. xiii. 31). Ah! there is more beauty in this "Tent" of goats'-hair than some would suppose; is there

not ? Consecration, separation, entire devotion to God, and His glory at all cost ; Witness and Spokesman for Him in a world of sin, through all opposition, and at *any* sacrifice ; this and all that was involved in it seem to be symbolized by the goats'-hair tent.

Over this was a covering of "rams'-skins, dyed red." Now, the Ram is specially brought before us as a SUBSTITUTE, in Gen. xxii. 13, where "Abraham went and took the ram, and offered him up for a burnt-offering IN THE STEAD OF his son." Thus sacrifice and substitution appear to be both shadowed forth in the rams'-skins, while the colour "red" is used in Isa. i. as the figure of extremity. The terrible extremity of suffering into which He went of His own blessed and gracious will, as the divinely given and accepted Substitute and Sacrifice, *can* be known in all its fulness only to Himself and His Father, for God alone can comprehend that which was *infinite*. We,

dear Christian reader, may look on and wonder and adore, and evermore throughout eternity be learning out those wondrous depths of suffering expressed and shadowed forth in the "rams'-skins, dyed red;" but to grasp and fathom *all* will be impossible. To do *that* we must be *God*, and you know we are but poor sinners, saved by grace, whose greatest privilege will be to "see His face," and cast our crowns before him.

As to the "covering of badgers'-skins" there is this difficulty, that it is very doubtful whether the word rendered "Badger" means the animal commonly known to us under that name. Indeed, it is pretty certain it does not. But we have some light thrown upon the meaning of this outer covering in Ezek. xvi. 10, where this kind of skin is spoken of as a covering for the *feet*, as something to *walk* in. Now, you will notice that this "covering" was the only one that could be seen by those *outside*, and to them, like

the sixth curtain of goats'-hair, doubled in the fore-front of the Tabernacle, it was plain enough. The character of *the walk* of the Lord Jesus was unmistakable. "He hath done all things well." "I find no fault in Him." "Why, what evil hath He done?" "This Man hath done nothing amiss." "Truly this was a righteous Man." These, and such like, exclamations, sometimes *wrung* from the lips of His enemies, in spite of themselves, declare that there was no mistaking "the footsteps of the Anointed One," and that how blind soever they might be, and were, to all His moral glories, they could not *help* seeing enough of His walk to know that He was faultless.

But I think there is more than this in that covering of badgers'-skins. That it was some kind of *shoe-leather*, or employed for that purpose, is plain. Now, as contrasted with the beautiful curtains of the Tabernacle, never seen but by the priests, there is nothing *attractive* in shoe-leather;

and, as this outside covering was the *only one* that could be seen by those outside, may we not regard it as foreshadowing not only the walk of the blessed Man, Christ Jesus, but also as a result of the truth expressed in Isa. liii. 2, "He hath no form nor comeliness, and when we shall see Him, there is no beauty that we should desire Him?" I think we may. One thing is certain. His whole walk was faultless, even His enemies being judges; and, because it was so, "He was despised and rejected of men;" "despised, and esteemed not." "Which of you convicteth me of sin?" He asked, and the answer was to take up stones to stone Him!

The framework of the Tabernacle need not detain us long; that the gold-covered boards symbolized the union of the Divine and human in the person of the Lord Jesus, I think we cannot doubt. In the number of these boards, which was *four times twelve*,

we seem to have *life* and *perfection* in *Man* (Jesus) shadowed forth: while, in the sockets of *silver*, so far as the type concerns *Himself*, the purity and suffering in which He *always* stood on earth may be seen, for *silver* is used to represent both (Ps. xii. 6; Isa. xlviii. 10; Mal. iii. 2, 3; Zec. xiii. 9).

If Lot vexed his righteous soul from day to day in Sodom, what must it have been for Him who was the LIFE to be in the midst of such a scene of death?—for the pure and spotless One to be surrounded by sinners, able as He was to see through and through every soul that came near Him, and to detect the faintest approach of evil, only to recoil from it with a loathing *our* hearts can scarcely comprehend? Thus His very *purity* brought suffering, as a necessary consequence of being in such a scene, and that quite apart from and in addition to “the contradiction of sinners against Himself,” which He endured.

Between the Holy Place and the Most Holy was

THE VAIL (Exod. xxvi. 31—33).

This was made of the same four materials as the beautiful curtains—viz., blue, and purple, and scarlet, and fine-twined linen, with cherubim of embroidered work, and hung upon *four* pillars of Shittim-wood overlaid with gold, having hooks of gold, and standing in four sockets of silver. We know, from Heb. x. 20, that the Vail represented “His flesh,” which, sustained in the energy of divine life, and standing ever in purity and suffering when on earth, concealed in blessed grace the Divine Majesty from view, as the Vail hid from all eyes Him that “dwelt between the cherubim” over the Mercy Seat in the Most Holy Place. If you will read Exod. xix. 16—25, and xx. 18—21, you will see how terrible is

the presence of the Divine Majesty to poor sinful men. Even "Moses said, I exceedingly fear and quake" (Heb. xii. 18—21). Yet He whose presence on Mount Sinai then made all men tremble and the very mountain shake was *the same* who afterwards, on another mountain, "sat down and taught His disciples" (Matt. v.). What a striking contrast! What wondrous meekness, gentleness, and grace are hidden in those words, "He sat down!" And what made all the difference as to the *effect* of His presence? It was that blessed "VAIL." But for *it* the disciples would not have dared to come near the mountain; as it was, they could gather round and listen to a voice which once in awful majesty "shook the earth," but now, speaking through "the Vail," in loving tones, begins, like Himself, with "Blessed."

Following the mention of the Vail, we have

“THE HANGING FOR THE DOOR OF THE
TENT” (v. 36, 37).

This was composed of the same four materials as the Vail, with the exception of the cherubim, hung upon five pillars of Shittim-wood covered with gold, and having hooks of gold and sockets of brass. Christ is the Door. The absence of the cherubim seems to tell of *grace* to man. You know the cherubim forbade the approach of man as he is (a sinner) to the tree of life. Here they are absent, for the claims of God's justice and holiness having been met and satisfied at the Brazen Altar, as we shall see when we come to that part of our subject, there is nothing to *forbid*, but everything to *invite*, the believer to enter. For this reason also, as it would seem, there were *five* pillars sustaining the “Hanging for the Door,” as that number appears to represent *grace*.

Joseph marked his *favour* toward his

brother Benjamin by sending him a mess *five* times greater than that of his brethren, and by *five* changes of raiment (Gen. xliii. 34; xlv. 22). *Five* of the patriarchs were presented to Pharaoh's favour and acceptance (Gen. xlvii. 2); and *five* Israelites could, by the favour of Jehovah, put to flight a hundred of the enemy. Five bars on every side bound the boards of the Tabernacle together (Exod. xxvi. 26, 27), and five cubits was the length and breadth of the Brazen Altar. Five cubits was also the height of the hangings of the court, and their length and breadth was everywhere measured by *fives*, as were also the pillars and sockets. In all this, I think, we see GRACE, for surely the whole scene was one of grace throughout. "Through our Lord Jesus Christ . . . we have access into this grace wherein we stand, and rejoice in the hope of the glory of God" (Rom. v. 2). But it was only as He who was able to endure the fire and could "stand in the judgment" that Jesus

could give us access, therefore the five pillars stood in sockets of *brass*. Thus far we have looked at the Tabernacle as representing Christ Jesus personally. Besides this we may also regard it as a figure of

“THE HABITATION OF GOD THROUGH
THE SPIRIT.”

Of this we read much in the epistles of Paul, especially in that to the Ephesians. This is the Church which, though “hid in God,” we have many figures of in the Old Testament. Eve taken out of a sleeping Adam was a figure of the Church, so were Ruth and Moses’, Joseph’s, and Solomon’s Gentile brides. Now, of the whole body of saints who comprise the Church it is written, “We are members of His body, and of His flesh, and of His bones;” therefore much that has been said as to the meaning of the several materials and parts of the Tabernacle, looked at as representing the

Lord Jesus, is true also of that which is His body. "As is the heavenly, such also are they that are heavenly" (1 Cor. xv.).

"Partakers of the divine nature," "kings and priests unto God and His Father," "made the righteousness of God in Him," and having "life," the four-fold colours of the beautiful curtains, and the pure gold of the boards of the Tabernacle, apply to them also as viewed *in Him*. "The Church of the first-born" (ones) is also a witness for God in the earth, and *should* have been devoted to His glory. This, like the curtain of goats'-hair doubled in the forefront of the Tabernacle, ought to have characterized the whole body of saints, as it did Him of whom we have been speaking; and although the Church cannot be a substitute nor a sacrifice to God, yet "we are a kind of firstfruits of His creatures," while, like the blessed Jesus, it ought ever to have shared in His rejection and reproach (Heb. xiii. 13). Thus

even the coverings of rams'-skins dyed red, and the badgers'-skins, have their application to the Church, as it *should have been* and is in the eye of God. But, alas! it has failed practically as to all this, and were it not for the stability of the CORNER-STONE all would long since have tumbled into a wreck, and gone to pieces. Here our very failure magnifies the "preciousness" of that Corner-stone, and shows out the beauty and suitability of the command given to Moses as to the corner boards of the Tabernacle, which you well remember were fortified and strengthened in a peculiar manner, so that each corner consisted of *three* boards coupled together "beneath and above" to one ring. Christ is both the Foundation and the Top-stone in resurrection, and His eternal love will never cease to hold, nor His almighty power to sustain, that which He loved and gave Himself for (Eph. v. 25). As the silver sockets were made from the redemption

money of the people of Israel (Exod. xxx. 11—16; xxxviii. 25—28), so the saints are “redeemed, not with corruptible things, as silver and gold . . . but with the precious blood of Christ.” Thus the Church stands in accomplished redemption, “for we HAVE redemption, even the forgiveness of sins;” and “sanctified” (separated), “perfected for ever,” and assured by the witness of the Spirit of eternal forgiveness (Heb. x. 10, 14, 17), through the finished work of God’s dear Son, “the gates of Hades shall not prevail against” us. What solid foundations to stand in amid the ever-shifting sands of the desert! And as the five golden bars, passing through rings of gold, bound all the boards together into one Tabernacle, so we, through grace and love, are *one* in Christ Jesus.

Besides being a figure of the blessed Man, Christ Jesus, and “the habitation of God through the Spirit,” the Tabernacle was a type of heaven itself.

THE TRUE TABERNACLE WHICH THE
LORD PITCHED.

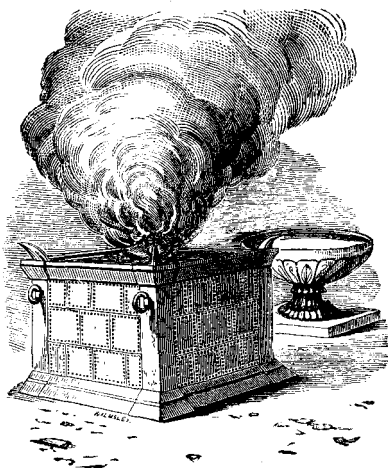
This we know from Heb. iv. 14; viii. 1, 2; ix. 11, 12, 23, 24; x. 19. As the high priest of Israel "passed through" the Tabernacle up to the Throne of God once a year with blood, which he offered for himself and the errors of the people, our Great High Priest, Jesus, the Son of God, has passed through the heavens, having obtained eternal redemption, and is "set down at the right hand of God." When He died on the cross, the vail which shut in the Most Holy Place was rent from the top to the bottom; and thus the way into the holiest of all, which until then was not made manifest (Heb. ix. 8), was opened up to all believers. Every believer, young or old, has now boldness to enter (in spirit) into the holiest of all (Heb. x. 19—22), there to worship the Father in spirit and in truth. This is our

true place of worship—the very presence of God.

Nor is this all. You will find, on reading Ephes. ii., that the Church is looked at as being *seated* there already in Christ. To be *seated* is to be *at home*. On earth the Church is a stranger, and heaven is her home. Seated there in spirit, she can see and contemplate Him in His perfections who “loved the Church, and gave Himself for it.” She sees Him who is invisible to all other eyes, and sees Him, too, in God’s own light. As Aaron and his sons (figures of the Church in its priestly character) alone could see the beautiful curtains of the Tabernacle by the light of the golden candlestick, she can see moral glories in Him, to which all other eyes are blind (1 Cor. ii. 14; 2 Cor. iii. 18). This is her blessed privilege even *now*, but the moment is at hand when she will be there not simply in spirit, but in *person*; and “then shall we know, even as we have been known.”

But there is even more than this in the Tabernacle, for we find from Rev. xxi. 2—4 that it is a figure of the New Jerusalem, the Bride in the glory. All through millennial times, and even when heaven and earth have passed away, that which is *now* the “habitation of God through the Spirit” will be His dwelling-place. As a father dwells in the bosom of his family, so God will dwell for ever in the very midst of that “family in heaven” (Eph. iii. 15) which He has “bought by the blood of His Own.” This is, indeed, wonderful, and most precious to the heart that loves God, yet not more wonderful than the gift of His own dear Son, nor more precious than He to whose perfections the whole scene of glory and blessing is owing. This we shall yet have to look at again, when we have considered the Court and the Camp, both of which, as figures, belong to and form part of the future glory.

The next thing that follows is



THE BRAZEN ALTAR AND LAVER

THE BRAZEN ALTAR.

“And thou shalt make an altar of Shittim-wood, five cubits long, and five cubits broad ; the altar shall be foursquare : and the height thereof shall be three cubits. And thou shalt make the horns of it upon the four corners thereof : his horns shall be of the same : and thou shalt overlay it

with brass. And thou shalt make his pans to receive his ashes, and his shovels, and his basons, and his fleshhooks, and his firepans: all the vessels thereof thou shalt make of brass. And thou shalt make for it a grate of network of brass; and upon the net shalt thou make four brasen rings in the four corners thereof. And thou shalt put it under the compass of the altar beneath, that the net may be even to the midst of the altar. And thou shalt make staves for the altar, staves of Shittim-wood, and overlay them with brass. And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar, to bear it. Hollow with boards shalt thou make it: as it was shewed thee in the mount, so shall they make it" (Ex. xxvii. 1—8).

This altar was *five* cubits long and broad, *three* in height, and *four-square* in form, having a horn upon each of the four corners. In all this you will see very blessed instruction, if you have borne in mind

what has been already said as to the meaning of these *numbers*. The *length* and *breadth* of the altar is that of the GRACE OF GOD. Who shall measure that? The *height* is LIFE OUT OF DEATH, and the *form* is that which shadows forth the DIVINE LIFE; while upon each of the four corners is a horn, the symbol of the *power* of that LIFE, for the horn is used as a symbol of power, whether good or evil. He who, "being in the form of God, thought it not robbery to be equal with God," yet "took upon Him the habit of a servant" (Phil. ii. 5—8), is here before us in type. As wood is capable of being scorched by fire, so He, in unspeakable grace, took flesh and suffered. "His visage was so marred more than any man, and his form more than the sons of men." But as "brass" can *endure* the fire, so He endured that most tremendous of all suffering, the full absolute trial of the fire of the judgment of God, and endured it for us. Though the "brass" might glow

in the terrible heat which tested its endurance, it did but *shine* the brighter for the fire. And, blessed truth, the very fire of Divine judgment itself *could* but bring out to view more fully His *perfections*. Have you ever thought about that solemn cry which Jesus uttered upon the cross, "My God, my God, why hast Thou forsaken me?" What mere *man*, if forsaken of God, would dare to ask *why*? Either his conscience must be seared as with a hot iron, or else it would soon give him many, many reasons *why* God should righteously forsake him. But here is One, a *Man*, too (blessed thought), who in the very midst of the all-searching fire of divine judgment, *can*, in conscious integrity, say, "My God, my God, *why* hast Thou forsaken me?" Who *but* He, "the Holy One of God," *could* thus challenge even God Himself (though in deepest subjection) to say if there were any fault in Him, any ground or cause in His pure and spotless life and person for forsaking Him?

How absolute, how perfect, beyond the power of our poor tame words to tell, must have been the subjection and obedience of His whole life, and every moment and movement of it, when He can thus call upon God as *His* God to say if there were aught in Him as cause of forsaking! And remember, dear reader, these words were uttered at the very moment when "all the waves and billows" of God's wrath were passing over Him, on account of our sin. It was "out of the depths" that He cried, such "depths" as no living man ever did or could come into and live. Yet, even *from thence*, He *could* say "*Why?*" in *conscious*, yet meekest, perfection. Jonah, when beneath the waves and billows of the ocean, only needed to cry for *mercy* (Jonah ii. 2, 3). But this awful cry is not an appeal for *mercy*, it is the utterance of conscious integrity, and that by One who Himself knew all things. The Blessed One had gone of His own free will, in obedience and love, where mercy

could not reach Him (most solemn thought!) yet, even from *thence*, He could say, "Why?" Oh, how grand is that little word! how deep and full its teaching! what "breadths, and lengths, and depths, and heights" of moral glory it reveals, when we remember to *whom* it was spoken—the *all-seeing* God; and *where*—in the very fire of *divine* judgment, searching, trying to the *uttermost*—yet finding NOTHING (Ps. xvii. 3)! How clearly this one sentence shews us the meaning of the "brass," intolerant of evil, yet *able* to endure the fire, and only the *brighter* for the test! Yet none but He who is "the Life" could thus *stand* the trial of divine judgment searching by fire, and so the altar was *four-square*. The *power* of Life, too, was there for him who laid hold on the *horns* of this altar, or was bound to them by *substitution* (Ps. cxviii. 27); and the *height* to which it lifted the believer (in type, of course) was "life *out* of death" (Ephes. ii.); while the length and breadth

of its application was according to the *grace* of God—"grace reigning in righteousness"—a righteousness that cannot tolerate, but must *consume* the evil, yet is grace without a limit to *faith*. The "grate of network of brass," in which the fire was always burning (Lev. vi. 12, 13), would preserve every particle of the sacrifice from falling through, or being lost; and on this were the four brazen rings, by which the altar was borne along with the people in all their journeyings throughout the wilderness. Christ, in this character, is ever with His people, to the end. He is the Altar, of which they are partakers all the journey through (Heb. xiii. 10). He, too, "sanctifies their gifts" (Matt. xxiii. 19), and nothing laid *there* will ever be lost, but is accepted in all the acceptability which *He* deserves, not *we*; nay, more than this, they themselves are so accepted, in spite of all their wanderings (Ephes. i. 6).

Only those sacrifices which were of "a

sweet savour" were burned on this Altar. These we must now briefly consider. To enter fully into them would occupy more space than the limits of this little book will allow, yet it is needful to give you some idea of the various sacrifices burned here, that you may be able to see the immense importance given to the Altar itself, and the blessedness of it. Indeed, without the sacrifices, the Altar, though glorifying *God*, would be in vain *for us*, "for without shedding of *blood* is no remission."

Never forget, dear young reader, that there are *two* parts in Christ's most blessed work; one is for the *glory of God*, the other for the *salvation of the sinner*. Both are intimately connected, no doubt; for surely it is to God's infinite glory to save the sinner. But God might have been glorified without saving the sinner at all; and *His glory* should ever be the *first* thought, as it surely ever was in the heart of His most precious Son. This is too

often forgotten, and the salvation of sinners is, I fear, too frequently made not simply the *leading*, but the *only*, thought, and that because our hearts are *so* selfish.

THE OFFERINGS.

Of these there were properly four distinct kinds, namely, the Burnt Offering, the Meat Offering, the Peace Offering, and the Sin Offering.

Of the Burnt Offering, you may read the particulars in Lev. i. This Offering represents the blessed Man, Christ Jesus, as the Obedient One, obedient right on to death itself (Phil. ii. 5—8). You will observe that the offerer brought the Offering, “of his own voluntary will,” to the door of the Tabernacle. Now we did not offer Christ, but He was really both the Offerer and the Victim too. He says, “Lo, I come to do Thy will, O God” (Ps. xl. ; Heb. x. 5). He presents *Himself*

“before the Lord” to do His will at all cost. All through His life on earth, as we have seen already under other types, He did the will of God perfectly, and thus was *fit* to be a Sacrifice. But all His perfect righteousnesses, however much they might glorify God, would have been of no avail to *us* if He had not *died*; and so we see the Offering killed, and the blood sprinkled round the Altar. It was sprinkled there because the Brazen Altar was the first place of approach to God, and he who came with the Offering (the worshipper) had come to *meet with God*, and needed one to make atonement for him. This *the blood* does; for “it is the blood that maketh an atonement for the soul” (Lev. xvii. 11). The person who came with the Offering represents the poor sinner who *believes*. As a sign of this, he lays his hand upon the head of the Offering, that is, he identifies himself, makes himself *one* (so to speak) by faith with the Offering, enters, by faith, into

all the value of it, "and" (we read) "it shall be accepted *for him* to make atonement for him." Then the animal, having been flayed and cut into pieces, was burned upon the Brazen Altar "a burnt sacrifice, an offering made by fire of a sweet savour unto the Lord." And here I must tell you that the word to *burn*, when used in reference to the Offerings burned on this Altar, means to "go up," to ascend; so that the Burnt Offering was wholly *taken up in fire, fed upon* (as it were) of God; delighted in as something exceedingly precious to Himself, *so* precious that the very *fire* could only bring out that which was "a sweet savour." Think over this, for it is most precious, both as magnifying the Lord Jesus, and also as giving the believer most blessed confidence before God. For you see it says that the Offering is "*accepted for him*" who (by faith) lays his hand upon its head, so that the believer is accepted according to *all the value and preciousness*, all the "sweet

savour" which God sees in His Christ! *Our* faith may be very weak, *our* intelligence of the value and preciousness of Jesus may be very little, but God accepts us according to all the infinite perfections which *He* sees in Him. Understanding *this*, the more you learn of and enter into what *He* must be in God's infinite eye, the deeper will be your peace in His presence. His "perfect love" will cast out all fear.

Thus, you see, the BURNT OFFERING presents the blessed Jesus before us in a double aspect. First as coming from heaven, having "a body prepared," and in that body doing ALL the will of God, acting in perfect obedience and glorifying Him on earth, *not* stopping short even of death itself to accomplish His purpose, a willing Offering to God's glory (Phil. ii. 5—8). Then, secondly, as accepted *for the believer*, according to all the value and preciousness that belonged to Him as the Obedient One, and making *atone-*

ment by His precious blood. (See also Exod. xxix. 38—40 ; Lev. vi. 8—13).

THE MEAT OFFERING is spoken of in Lev. ii. There you find that it is presented in several ways, but it was always of *fine flour*, either mingled or anointed with oil (sometimes both, v. 5, 6), and always *unleavened*. Frankincense was put thereon, and it was placed in the hands of the priest, who burned a portion, as the memorial of it, on the Brazen Altar with all the frankincense, after which the remainder was eaten by Aaron and his sons. This, like the Burnt Sacrifice, is also “an offering made by fire of a sweet savour unto the Lord” (v. 2), but, unlike that, *it does not make atonement*, for you see there is no shedding of blood. The Meat Offering is a type of every natural faculty of Jesus as a Man. Offered *as a Man* in His perfectness, the fragrance of grace (represented by the frankincense) ascends up to God, and all is a sweet savour.

Then, while this sweet savour and fragrance of grace is ascending, and God is thus delighting in Him, *we* feed upon Him, too, while He (our Aaron) shares our joy; for surely it is *like Him* to “rejoice with those that do rejoice.” Thus we are “partakers of the Altar” (1 Cor. x. 18).

The Oil is ever a figure of the Spirit, and Jesus as a Man was “anointed with the Holy Ghost” visibly at His baptism (Matt. iii. 16, 17). But there is more than this, for at verse 6 you read, “Thou shalt part it in pieces, and pour oil thereon,” and in Jesus there was not only the anointing with the Spirit, but also the fulness of God dwelling in flesh, as it is written, “In Him dwelleth all the fulness of the Godhead bodily;” and, as the fine flour was mingled with oil, so He was begotten of the Holy Ghost. There was *no leaven* in the Meat Offering, for leaven is the type of evil, and in Him there was no sin. (See also Lev. vi. 14—18).

THE PEACE OFFERING (Lev. iii. and vii. 11—21) partakes of the character of both the Burnt Offering and the Meat Offering. The offerer laid his hand on the head of the animal, and the blood was sprinkled round about upon the Altar. Then all the fat upon the inwards and certain other portions of the animal were burned on the Altar for a sweet savour, and called "the food of the offering made by fire unto the Lord" (v. 11). This gives the Peace Offering a very special character. How complete must be the acceptance of this sacrifice, when God can speak of it as His food! The "fat upon the inwards," too, represents all the inward energies of Jesus as a Man; and thus we learn that it was not alone the outward actings of obedience that were so precious to God, as they surely were, but that the very impulses and all the energies of His blessed mind and nature as a Man were God's delight—His food. This is very precious. And then, further, we find that the wave-

breast and heave-shoulder were for the *priest*, and the rest of the animal for the worshipper. Now, the *priest* here represents Christ, and thus we get the truly happy scene of God the Father and Christ the Son, and the worshipper (a poor sinner saved by grace) all rejoicing together! The blood has made atonement, God is glorified, the believer, "clean every whit," is without fear in His presence, nay more, "rejoices in the Lord," and Christ, in blessed sympathy and love, rejoices with him that God is glorified, and he (the sinner once) is saved by grace. Jesus, as offered unto God, is the Subject of communion between God and the worshipper, and He (Christ) rejoices with us! "Truly our fellowship is with the Father and with His Son, Jesus Christ" (1 Jno. i. 3). If you are a believer in the Lord Jesus Christ, I am sure you will say that the Brazen Altar is a very blessed thing to be "partaker of," and will thank God

that "we have (such) an altar whereof. . . to eat" (Heb. xiii. 10).

THE SIN OFFERING was of a different character to all those which we have been considering. Instead of being burned upon the Altar, it was burned outside the Camp, and the very word to *burn* is a different word. It was consumed to ashes, and no part of it was eaten. Even the priest that sprinkled the blood and he who burned the animal had to wash their clothes, and were unclean until the evening (Num. xix. 1—8). The Sin Offering is a type of Jesus, "made sin for us" (2 Cor. v. 21). "Behold" (says John the Baptist) "the Lamb of God which taketh away the sin of the world" (Jno. i. 29). To do this He went "outside the Camp" (Heb. xiii. 11, 12), where on the cross He, the Holy One, not only "His own self bare our sins in His own body" (the sins of believers), but was also "made sin"—dealt with as sin itself, bearing all

the wrath and judgment due to it, and this so fully that God forsook Him! This we know from His own lips (Matt. xxvii. 46). And if that solemn cry declares, as it surely does, and, as we have already seen, the conscious integrity and spotless purity and perfection of Jesus as a Man, how tremendously it declares also the hatefulness, "the exceeding sinfulness of SIN" in God's eye! The very perfections of Jesus only make this the more plain. Perhaps it was for this reason that the "scarlet" (type of pre-eminence) was cast into the burning of the heifer (Num. xix. 6). "The Chiefest among ten thousand, and the altogether lovely" was consumed (as it were) in the fire of wrath, so that He says, "My heart is like wax; it is melted in the midst of my bowels; my strength is dried up like a potsherd, and my tongue cleaveth to my jaws" (Ps. xxii. 14, 15). How solemnly this tells the enormity of sin in the sight of God! that *such as Jesus was* should suffer thus;

that nothing *less* than a Sacrifice so excellent could suffice to "put away sin;" and that *such* pre-eminence in every excellency should be "cast into the burning" and "forsaken" on account of it! And then, beside His perfections as a Man, we must never forget that He who "put away sin by the sacrifice of Himself" was the eternal Son, "God manifest in flesh," the Everlasting Word, Creator of all things (Jno. i.). How tremendous the cost at which sin has been put away! How unlimited the judgment those will have to bear who *reject* such a Sacrifice by unbelief (Heb. x. 29). Then there is another thing I want you to think about. On reading about the Sin Offering in Ex. xxix. 10—14; Lev. iv. 4—12; viii. 14 17; ix. 8—11, you will find that the fat, the caul (or midriff,) &c., were burned on the Brazen Altar. Now, the fat represents the energy and strength of the victim, and the midriff is that by the action of which the breath is drawn into

and expelled from the lungs. Here, then, we get a most important truth, and one which confirms all that has been said about the preciousness of Jesus. Even when "made sin" and "numbered with the transgressors," dealt with in judgment and wrath, "cast out" and forsaken of God, His infinite preciousness is still shadowed forth. All the energies of His blessed mind and nature, and *every breath that He breathed*, were "an offering and a sacrifice to God for a sweet smelling savour." Bearing in mind all the circumstances of the Sin Offering, how loudly this speaks His praise! For you must remember that this type represents Jesus as if He were SIN ITSELF; indeed, the Hebrew word for Sin and Sin Offering is the same. What can be more hateful to the Holy God, what is further removed from Him—at more infinite distance—than *Sin*? Yet even when "made sin" there is that in Jesus—in *Himself*—which is infinitely precious to God, and can be

taken up as a sweet savour ; for in Himself He “knew no sin,” and could even at that most awful moment righteously say, “Why hast Thou forsaken Me?” Again, I say, how tremendous the cost at which sin has been put away ! and what but *eternal judgment* can those expect who turn away from an Offering so divinely precious ? Thus, you see, that although the Sin Offering was burned “outside the Camp,” it was, nevertheless, connected with the Brazen Altar, because the fat, &c., were there offered unto the Lord, and there also the blood was poured out, and also put upon the horns of the Altar, in cases where communion with God’s Altar was to be maintained or restored. In Num. xix. it was sprinkled seven times “directly before the tabernacle of the congregation,” setting forth the divine perfection of that “new and living Way” by which believers have “boldness to enter” right into the very presence of God (Heb. x.). Have you, dear reader,

taken that "Way?" If *not*, you are yet "in your sins." If you *have*, *all* your sin and sins are gone, for none can cleave to him who has passed into God's presence by the blood of Christ.

After the Brazen Altar, which, in figure, sets forth Him *by whom* grace reigns in righteousness, we have the *sphere within which it reigns*, that is

THE COURT OF THE TABERNACLE.

"And thou shalt make the court of the tabernacle: for the south side southward there shall be hangings for the court of fine-twined linen of an hundred cubits long for one side: and the twenty pillars thereof and their twenty sockets shall be of brass; the hooks of the pillars and their fillets shall be of silver. And likewise for the north side in length there shall be hangings of an hundred cubits long, and his twenty pillars and their twenty sockets of brass; the hooks of the pillars and their

fillets of silver. And for the breadth of the court on the west side shall be hangings of fifty cubits: their pillars ten, and their sockets ten. And the breadth of the court on the east side eastward shall be fifty cubits. The hangings of one side of the gate shall be fifteen cubits: their pillars three, and their sockets three. And on the other side shall be hangings fifteen cubits: their pillars three, and their sockets three. And for the gate of the court shall be an hanging of twenty cubits, of blue, and purple, and scarlet, and fine-twined linen, wrought with needlework: and their pillars shall be four, and their sockets four. All the pillars round about the court shall be filleted with silver; their hooks shall be of silver, and their sockets of brass. The length of the court shall be an hundred cubits, and the breadth fifty everywhere, and the height five cubits of fine twined linen, and their sockets of brass. All the vessels of the tabernacle in all the service thereof, and all the pins

thereof, and all the pins of the court, shall be of brass" (Exod. xxvii. 9—19).

The length of this court was one hundred cubits, subdivided into *fives* by twenty pillars, and the breadth was fifty cubits, sustained by ten pillars, while the height on every side was five cubits. Thus the number *five* marked or declared the *character* of the whole court. This is the symbol of GRACE. Then, in the next place, you will observe that the hangings were fine-twined linen. This is righteousness (Rev. xix. 8).

The pillars that sustained them stood in sockets of *brass* (the same material which we have just been looking at in the Brazen Altar), having fillets of silver, and hooks of the same. The silver hooks and fillets were made from the ransom money of the children of Israel (Exod. xxx. 11—16; xxxviii. 25—28). GRACE, reigning in RIGHTEOUSNESS, secured to us and beautified by REDEMPTION, and founded in that wondrous *endurance* which alone

could "STAND in the judgment," and has endured the fire, surrounds the entire sphere of the Tabernacle and its ministrations.

THE GATE OF THE COURT was made of the same four materials as the door of the Tabernacle. Those materials we know, from Heb. x. 20, represent "His flesh," while the *number* of them declares that "in Him was life." It was *five* cubits in height, and twenty (four times five) in breadth, subdivided into *fives*, and supported by *four* pillars, in sockets of brass, with hooks, fillets, and chapiters of silver (Exod. xxxviii. 18, 19). The height and breadth of the gate appear, for reasons already given, to symbolize GRACE, and grace ministered and sustained in the power of LIFE DIVINE. The meaning of the brazen sockets and silver hooks, fillets, and chapiters, we have already considered. Here, then, we have Christ again in His blessed perfections, and that as the only

Way into the sphere of blessing shadowed forth by the Court of the Tabernacle, and all that it contained. But there is more instruction yet to be gathered from the subject before us. On either side of the gate the hangings were fifteen cubits, subdivided, as elsewhere, into fives, by *three* pillars. Three is the known symbol of resurrection, or life out of death; and it is in resurrection that our blessed Lord becomes, in grace, the Door to us. "Except a corn of wheat fall into the ground and die, it abideth alone." Because of what we were by nature, it was needful that He should first go, in blessed and unlimited obedience, right down to death, and through death, if He would be the Door of the sheep (Jno. x. 2). And this He did. *Death spent its whole force on Him*, but, in the power of that Life which is in Him, and of His own innate perfections, He conquered death for us, and "destroyed (annulled) him that had the power of it, that is the devil" (Heb. ii. 14),

and rose again. So to speak, He was *the death of Death* (Hosea xiii. 14; Isa. xxiv. 8), and His glorious resurrection is the proof of it. Thus He became, in resurrection, the DOOR of the sheep, and the SHEPHERD, too, that goes before and leads them in, as the ARK went before the people, through the Jordan (Jno. x. 7—18).

What precious grace, and life, and love, are here revealed, dear young reader!

Think of the LOVE that *could* let the whole power of DEATH, and all the malignity (hellish spite) of Satan, and worse (Oh, how far worse to this wondrous LOVER OF GOD!), the whole wrath and judgment divine against SIN spend themselves, exhaust their utmost efforts, on *Himself*, that poor sinners might be saved! This is the JESUS whom this little book is written to commend to you. This is the DOOR (*lifted* now in resurrection, and wide open to all) by which, if you have not yet done so, you are *now* invited to

enter. As the silver chapiters, shining gloriously in the sunlight of the desert, crowned the Gate, so REDEMPTION is the crowning glory of this wondrous FRIEND OF SINNERS. As those chapiters, exalted before all, declared in silver tones that the RANSOM PRICE WAS PAID, so Christ, "exalted where He was before," speaks PEACE to every troubled soul. Your eye may range the desert far and wide, only at the GATE will it see those silver CHAPITERS; and surely "there is none other name under heaven given among men whereby we must be saved" than the name of Him who says, "I am the Door; by me if any man enter in he shall be saved, and shall go in and out and find pasture" (John x. 9).

And the brazen sockets declare the judgment of our evil borne, and that evil *gone* and left behind for all who enter in. No evil crosses that brazen threshold for ever.

The next article which is mentioned is

THE GOLDEN ALTAR OF INCENSE.

“ And thou shalt make an altar to burn incense upon : of Shittim-wood shalt thou make it. A cubit shall be the length thereof, and a cubit the breadth thereof ; foursquare shall it be : and two cubits shall be the height thereof : the horns thereof shall be of the same. And thou shalt overlay it with pure gold, the top thereof, and the sides thereof round about, and the horns thereof ; and thou shalt make unto it a crown of gold round about. And two golden rings shalt thou make to it under the crown of it, by the two corners thereof, upon the two sides of it shalt thou make it ; and they shall be for places for the staves to bear it withal. And thou shalt make the staves of Shittim-wood, and overlay them with gold. And 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.

And Aaron shall burn thereon sweet incense every morning : when he dresseth the lamps, he shall burn incense upon it. And when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before the Lord throughout your generations. Ye shall offer no strange incense thereon, nor burnt sacrifice, nor meat offering ; neither shall ye pour drink offering thereon. And Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin offering of atonements : once in the year shall he make atonement upon it throughout your generations : it is most holy unto the Lord ” (Exod. xxx. 1—10).

Priesthood having been instituted in chapters xxviii. and xxix., we now have the Altar which stood where priests alone could enter, that is inside the Tabernacle. This Altar stood before the Vail which divided the Holy Place from the Most Holy, immediately opposite to the Mercy Seat, from which it was only separated by

the Vail itself. As in the Brazen Altar, its form was four-square, but, instead of brass, it was covered, like the Ark, with gold, setting forth Him by whom "the prayers of saints" ascend in all the fragrance and value of His name and intercession (Rev. viii. 3, 4; Rom. viii. 34). The incense ascended *perpetually*; and to maintain it Aaron had to burn sweet incense on this Altar both morning and evening (Exod. xxx. 8; Heb. vii. 25; ix. 24). At one and the same moment the light of the lamps was "caused to ascend" (verse 8, margin), and the sweet incense went up from the Golden Altar before the Vail, while in the Court of the Tabernacle the Morning and Evening Lamb were burning on the Brazen Altar, with their Meat Offering as a sweet savour unto God, and "a hin of wine" told out in type His joy in it who could say at all cost to Himself, "I delight to do Thy will, O God" (Exod. xxix. 38—42). Israel's high priest alone

laid the incense on this Altar, and it is by our Great High Priest that our prayers and praises are presented in *all* the fragrance and acceptability of His own name and person. But as believers in their priestly capacity are privileged to enter into the holiest, where Aaron alone, and only once a year, could enter (in type); so they can now in spirit approach, and, as it were, burn sweet incense on the Golden Altar, which is Christ. "By Him, therefore, let us offer the sacrifice of praise to God continually"—that is, the fruit of our lips giving thanks (confessing) to His name (Heb. xiii. 15). Our prayers and praises (the last especially) are often weak and low, but this Golden Altar seems made to meet our littleness, for it was only two cubits high, and one in breadth and length; the very smallest believer might approach, though but a child of less than three feet in stature, and lay his incense there! How gracious thus to encourage even a "little one"

to come and offer up his prayers, and tell out his need in prayer. How gracious, too, to reckon those prayers as *odours* (Ps. cxlii. 2; Rev. v. 7, 8). The confession of our need in prayer is the confession of our dependence upon God, and our sense (though, alas! often weak and small) of the value of the name in which we approach. But the eye of him that would "burn sweet incense" must be not on *himself*, nor on his faith, but on the GOLDEN ALTAR. There are both *power* (for the four horns are there) and infinite *preciousness* too, though it be so small that a *child may compass it*. And surely the understanding of the smallest believer may compass this gracious promise, "Whatsoever ye shall ask the Father in MY NAME, He will give it you" (Jno. xvi. 23). Here, then, is your Golden Altar. Only go to the Father in the name of His Son, the Lord Jesus Christ, and let your prayers and praises go up unto Him. He will receive

them and reckon them as "odours," because of that most precious NAME. All that Christ is in Himself and for you, and all that He has accomplished for the glory of God, ascends with your prayers, even as the sweet savour of the LAMB upon the Brazen Altar, the halo of the LIGHT, the pure frankincense on the BREAD OF GOD, and the fragrance of the INCENSE, all "went up" together "perpetually" of old.

But he who would burn incense on this Altar must be *clean*, not alone as having his sins washed away by the precious blood of Christ, but himself cleansed from the defilements of the way; therefore, after the Golden Altar, we have

THE LAVER OF BRASS.

"And the Lord spake unto Moses, saying, Thou shalt also make a laver of brass, and his foot also of brass, to wash withal: and thou shalt put it between

the tabernacle of the congregation and the altar, and thou shalt put water therein. For Aaron and his sons shall wash their hands and their feet thereat: when they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the Lord: so they shall wash their hands and their feet, that they die not; and it shall be a statute for ever to them, even to him and to his seed throughout their generations" (Ex. xxx. 17—21).

We learn from Exod. xxxviii. 8, that the Laver was made "of the looking-glasses of the women assembling, which assembled at the door of the Tabernacle of the congregation." These looking-glasses were of polished brass, but their number is not given, nor the size or form of the Laver, which was made out of them.

Now, by comparing James i. 22—25,

we learn, I think, what the Laver was a figure of.

What is meant by "the perfect law of liberty?" Suppose some rule were put before you, which you were required to keep, but which you did *not* like, then that rule would be a *law of bondage* to you; and this is just what the Law of Moses is to man in the flesh, as the whole history of Israel proves (Acts xv. 10). But, now, if a rule were given you which you *delighted* in, and found real joy and pleasure in keeping, that would be to you a "law of liberty," because it would just give you *liberty* to do the very things you liked best of all. Now, this is exactly what the whole *word of God* is to the saint as such. He can say, "I delight in the law of God after the inward man" (Rom. vii. 22); or again, "How sweet are Thy words unto my taste! yea, sweeter than honey to my mouth. Through Thy precepts I get understanding: therefore I hate every false

way" (Ps. cxix. 103, 104). The Laver, then, made out of the brazen looking-glasses, was clearly a figure or type of THE WORD OF GOD, that "law of liberty" into which the saint looks, and so learns to "hate every false way." It is by looking into a glass that you discover any soil, or stain, or defect upon your face, and it is by looking into the perfect "law of liberty" that you detect anything in *yourself*, or your ways, that is inconsistent with that spotlessness which becomes a saint of God. Then the *water* in the Laver represents the cleansing power and efficacy of the word, as it is written, "Wherewithal shall a young man cleanse his way? by taking heed thereto *according to Thy word*" (Ps. cxix. 9); or again, "Now ye are clean through the word which I have spoken unto you" (Jno. xv. 3; see also Ps. xix. 7—12; Ephes. v. 26; Jno. xvii. 17). When you discover, by means of the looking-glass, a stain or unclean spot upon your face, you wash it away with

water. So, by *taking heed to your ways according to the word of God*, that is, by the practical application of that word to all your ways, you will remove everything that is unbecoming a saint of God, and keep your whole walk clean. The priests, before entering the Tabernacle, or approaching the Altar, were required to wash their hands and feet in the Laver. We, who believe, "having boldness to enter into the holiest, by the blood of Jesus, 'the new and living Way,' which He hath consecrated for us through the vail, that is to say, His flesh," are invited to "draw near;" but, when we thus enter into the very presence of God, we must not only have "our hearts sprinkled from an evil conscience," in the power of the *blood*, but also "our bodies washed with pure water." Indeed, I question whether any one can *really* "draw near" *in spirit*, unless the *body*, that is, the whole outer man, is practically clean also. We are ever in danger of contracting defilement

by the way, for we are in a world where "sin reigns in death," and also have the flesh *in us* (though we "are not in the flesh, but in the Spirit"), and, therefore, are in constant need of "the washing of water by the word." May we "hold fast grace," ever to "take heed to our ways, according to His word." "If we would judge ourselves, we should not be judged" (1 Cor. xi.); our communion would be unhindered, and the Spirit ungrieved; and having "the word of Christ dwelling in us richly," and exercising its sound and proper effects upon our whole heart and life, we should ever "walk as children of light," giving glory to Him by whom we have been brought into privileges far beyond those enjoyed by them who ministered in the Tabernacle. Both it and they were only types of heavenly things. We enter into and possess the *realities* of which they only had the figures, we enjoy the *substance* of which they only had the *shadow*. May

our *ways* declare our *sense* of the difference. "He that hath my commandments, and keepeth them, he it is that loveth me, and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him." "If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him" (Jno. xiv. 21, 23). Looking into the perfect law of liberty, and *continuing therein*, being not forgetful hearers, but *doers of the work*, we should be blessed in our doing. This is the way to use the Laver to the glory of God, and our own blessing.

The *material* of which the Laver was made, which was *brass*, was the symbol of that righteousness which is intolerant of and cannot bear with evil. Now, the word is "sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of

the thoughts and intents of the heart” (Heb. iv. 12). It is also the weapon of our warfare against spiritual wickedness in heavenly places (Ephes. vi. 17), and “a lamp to the feet and a light to the path” (Ps. cxix. 105) of the believer down here. May the young reader learn to value increasingly the true Laver, the WORD OF GOD.

CONCLUSION.

We have now looked, in detail, at all belonging to, and connected with, the Tabernacle in the Wilderness. We have seen how everything sets forth Christ in His manifold and wondrous perfections. Entering by the Gate of the Court, which tells of Him who, risen and glorified, is the only DOOR into that blessed sphere where GRACE reigns in righteousness, the first object that meets the believer’s eye is the BRAZEN ALTAR, where the blood *has made* atonement, and whence the “sweet savour” of the Devoted One is

perpetually ascending to God. There he learns that he is "accepted in the Beloved"—accepted according to the FULL VALUE OF CHRIST, as comprehended by the infinite mind of the Father, who alone *can* comprehend His infinite preciousness.

"How dear, how very dear, to God" must the believer be if this is true! and that it *is* true we know, for God has said it. There, too, the believer sees his blessed privilege as "partaker of the Altar," even with God Himself, and that "truly our fellowship is with the Father, and with His Son, Jesus Christ."

"Clean every whit" (Jno. xiii.), he approaches the Tabernacle, and between it and the Altar (Exod. xxx. 18; xl. 30) finds the Brazen Laver, reminding him of the words of Jesus, "He that is washed (all over) needeth not save to wash his feet." Within the Tabernacle, on the north side, stands the Golden Table with its "continual bread;" and oppo-

site to it, on the south, the Golden Candlestick (Exod. xl. 22—24), both telling of Him who is at once Light and Sustenance to the believer; in whom, also, he and all who love the name of Jesus, however little, are one, and are presented and sustained ever before God in all the preciousness belonging to Himself. Before the Vail stands the Golden Altar (26), from which the sweet incense is always ascending, giving its own fragrance and acceptability to all our prayers and praises in the Spirit, even those of the smallest believer in Jesus. Beyond is the Veil, which once shut in from every eye the Holy of Holies, where Jehovah dwelt between the Cherubim. But

“The Veil is rent,
Our souls draw near;”

“having boldness to enter into the holiest, by the blood of Jesus, the new and living Way which He hath dedicated for us through the Veil, that is, His flesh;” and, while the precious blood before and

on the Throne of Grace tells of everlasting reconciliation and God's glory in it, we worship and adore both the Father and the Son, Himself our Mercy Seat, even "Jesus Christ, the righteous One." Thus to the eye of faith Christ is seen on every side. At one and the same moment the sweet savour of "THE LAMB OF GOD," and of all the preciousness of every natural faculty of Christ as Man (Exod. xxix. 38—43; Jno. i. 29—36); the odour of the pure frankincense upon the "CONTINUAL BREAD;" the sweet incense from the GOLDEN ALTAR; "and to our ears no tale more sweet," the Voice of the atoning BLOOD, "which speaketh better things than that of Abel," are all ascending up to God together. Infinite and everlasting glory to God, superabounding grace to sinners, and all that God as God can give to the believer, are declared, as with one voice, from the utmost limits of the Court of the Tabernacle to the blood-sprinkled Mercy Seat ;

the very atmosphere of the entire scene is GRACE and GLORY, for ALL IS CHRIST.

FUTURE GLORY.

That the Camp, the Court, and the Tabernacle are figures of "the breadth, and length, and depth, and height" of scenes of future glory, there can be, I think, no doubt. To go into all the details of this would require another volume. I can only refer you now to a few passages of Scripture where these things are foretold, and which, I hope, you will carefully read. First of all I shall refer you to Isa. iv. 2—6, where you read how the Lord promises to restore His ancient people Israel, and then that He "will create upon every dwelling-place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night, for OVER ALL (see margin) THE GLORY shall be for a defence" (v. 5 ; comp. also Isa. lx. 1, 2,

19, 20). Now for a description of "THE GLORY" you may turn to Rev. xxi. 10—27; xxi. 1—5, where John sees "the holy Jerusalem descending out of heaven from God, having the glory of God and her light like a jasper stone, clear as crystal." Her Light is the Lamb, the blessed Anti-type of the Golden Candlestick; and the saved nations on earth (Matt. xxv. 34—40; 46) walk in her light and bring their glory unto it. How will they do this? you ask. Well, when they go up to Jerusalem (*the earthly city*) to "worship the King Jehovah of hosts," they will come in all the earthly glory and blessing which God has graciously given them, owning Jerusalem on earth as His city, and Himself as their God; and overhead, high in the heavens, will be the holy Jerusalem, the Bride, the Lamb's wife, shining in all the wondrous beauty and perfections of God's most precious Lamb. Thus, in coming *into* the earthly city, they will come *unto* the heavenly one. And

thus, too, you will understand that while God's earthly saints reign *on* the earth, and possess the kingdom (Dan. vii. 27), the Bride will reign with Christ *over* all (Rev. xxii. 5; 2 Tim. ii. 12). Then, too, the vision which Jacob saw shall be fully realized (Gen. xxviii. 12; Jno. i. 51), and

“Jesus shall reign where'er the sun
Doth his successive journeys run,
His kingdom stretch from shore to shore,
Till moons shall wax and wane no more.

“Blessings shall flow where'er He reigns,
The prisoners leap to lose their chains,
The weary find eternal rest,
And all the sons of want be blest.

“Then all the earth shall rise and bring
Peculiar honours to its King,
Angels respond with songs again,
And earth repeat the loud Amen.”

The Land of Israel, portioned out among the Tribes according to the book of Ezekiel (chaps. xlv. to xlviii.), will be “the Camp of the Saints” (Rev. xx. 9), the antitype of that Camp in the wilderness which surrounded the Court of the Tabernacle.

Dwelling no more "in booths," they will have entered "into the rest that remaineth for the people of God" (Heb. iv.); and as, when in the wilderness, the worshippers went into the Court of the Tabernacle to meet with God at the Brazen Altar, in the power of that blood which made atonement, and were accepted according to all the value in *God's* eye of the Burnt Offering, so will the earthly saints from the Camp around and the saved nations too go up to Jerusalem to worship Jehovah. Thus we may look upon "the Beloved City" on earth as the Antitype, in the Millennial scene, of the COURT OF THE TABERNACLE, that beautiful symbol of the sphere wherein grace reigns in righteousness by Him who is in Himself both the Centre and the Circumference of the entire scene of glory and blessing. "And over all THE GLORY," too bright, indeed, for mere earthly eyes to gaze upon, but veiled by the "cloud by day," which by night will be-

come a glorious golden light like "the shining of a flaming fire;" stretching far away upward and onward, a path of life and light, which, I doubt not, the stainless feet of heavenly saints will often tread, ascending and descending by means of the Son of Man, when, as His servants, they serve Him (Rev. xxii. 3) without weariness and without fault. Beyond the cloud, high in the heavens, will be the Holy City, New Jerusalem, the dwelling-place of God—His glorious TABERNACLE, of which that in the wilderness was but a figure. We have seen how the typical Tabernacle was clothed in the four-fold coverings that shadowed forth those phases of His character and work which He, the Life, displayed and accomplished so marvellously well; and surely our hearts may well understand that to be clothed with Christ, to be "like Him," too, will be the highest glory of the Bride. There is no limit to His moral glories, and, though they have been but

faintly set forth in this little book, I trust enough has been said to lead you to desire to know *more*. "The excellency of the knowledge of Christ Jesus my Lord" was that for which His dear servant Paul "counted all things but loss" (Phil. iii. 8); and if you know Him by faith as He who loved you and gave Himself for you, I am sure you will say there is an *excellency* in *this* knowledge which surpasses all other. May you seek to *grow in* and *by* this knowledge; to delight yourself in Him; to seek His glory here, knowing that you shall shortly be with Him where He is (John xvii.), and that for ever. When heaven and earth have passed away, you and those who love Him will comprise "THE TABERNACLE OF GOD," in which He will tabernacle for ever (Rev. xxi. 1—4). How *near*, how *very dear*, to God that bosom family (may we not call it) which He has bought by the blood of HIS OWN, and in the midst of whom God

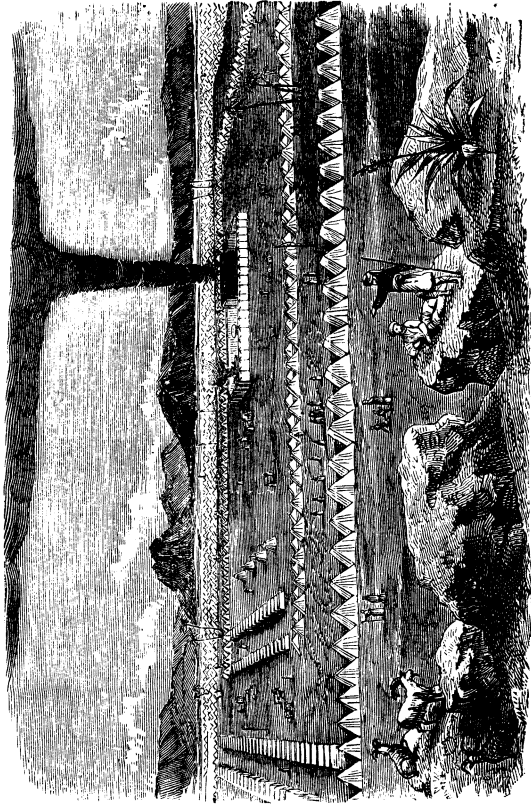
and His Christ will dwell when death shall be no more; nor sorrow, nor crying, nor pain, when former things are passed away, and "GOD IS ALL IN ALL" (1 Cor. xv. 28). Who shall tell out "the breadth, and length, and depth, and height" of the sphere of glory shadowed forth in the TABERNACLE IN THE WILDERNESS, and accomplished in Christ? "Rooted and grounded in love," may you, dear reader, seek to "comprehend WITH ALL SAINTS" what it is (Ephes. iii. 14—19). How much there is in those two little words, "all saints." From Adam (Gen. iii. 21) to Noah (Gen. vii. 1); from Noah to Abraham (Gen. xii. 1—8); from Abraham to Moses (Exod. xii.); from Moses to John the Baptist (Matt. xi. 13); from John to the Day of Pentecost (Matt. xi. 12; Acts ii.); from the Day of Pentecost till the Lord comes in the air (1 Thess. iv. 13—18); from thence till "He cometh with clouds, and every eye shall see Him" (Rev. i. 7);

from that moment to the end of the Millennium (Rev. xx.) ; and thence to the New Heavens and the New Earth (Rev. xxi.), how countless the myriads of saints, both earthly and heavenly, saved in all dispensations through that precious blood shed upon the cross ! How infinite the scene of glory and blessing when the New Earth itself shall be the Court “ wherein dwelleth righteousness ” (2 Pet. iii.), and divine, unfathomable grace will stoop to dwell in the midst, while the Church, the Bride, the Lamb’s wife, has the nearest and most blessed place for ever ! Do you not long for that “ morning without clouds,” when you shall see the face of Him to whose infinite perfections, obedience, and love *such* glory to God, *such* blessing to men, even poor sinners, is owing ? I trust you do ; if you know Him as you *may* know Him, I am *sure* you do, for such as HE is cannot be better known without being loved, and those who *love* Him will ever “ have

a desire to . . . be with Him." Thus if the affections are right, you will be looking for the coming of the Lord. "And every man that hath this hope in Him, purifieth himself even as He is pure" (1 Jno. iii. 3). He is "the bright and Morning Star." "And the Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

J. L. K.



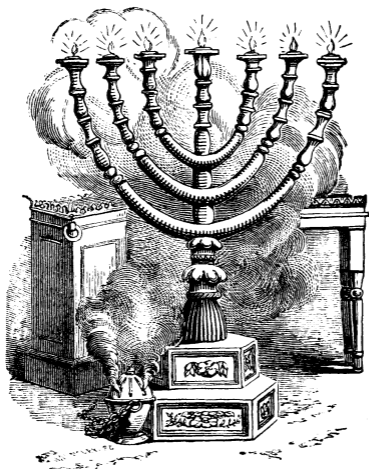


THE TABERNACLE IN THE WILDERNESS.



THE HIGH PRIEST SPRINKLING THE BLOOD ON AND BEFORE THE
MERCY SEAT.

Heb. ix. 5, namely, Mercy Seat. Thus we see that the Mercy Seat upon the Ark shadowed forth Christ Jesus. He is both the one and the other. The Ark in which the two tables were preserved was thus the basis, the foundation, of the Mercy Seat; while a crown of gold on the Ark



THE GOLDEN CANDLESTICK, TABLE OF SHEW-BREAD, AND THE
GOLDEN ALTAR.

other branch, with a knop and a flower : so in the six branches that come out of the candlestick. And in the candlestick shall be four bowls made like unto almonds, with their knops and their flowers. And there shall be a knop under two branches of the same, and a



THE HIGH PRIEST IN ROBES OF GLORY AND BEAUTY.

THE TYPICAL MEANING OF THE TABERNACLE.

As the place where *God dwelt* among the people in the wilderness, the Tabernacle was, first of all, a type of Christ. "GOD WAS IN CHRIST, reconciling the world unto Himself" (2 Cor. v. 19). How gracious! "Destroy this temple,



THE BRAZEN ALTAR AND LAVER

THE BRAZEN ALTAR.

“And thou shalt make an altar of Shittim-wood, five cubits long, and five cubits broad ; the altar shall be foursquare : and the height thereof shall be three cubits. And thou shalt make the horns of it upon the four corners thereof : his horns shall be of the same : and thou shalt overlay it