

WRITINGS OF THOMAS NEWBERRY

by Thomas Newberry

A collection of theological writings, sermons, and essays by Thomas Newberry, compiled for study and devotional reading.

85 Chapters

Table of Contents

1. 00.00. Newberry, Thomas - Library
2. 01.00.1. Notes on the Book of the Revelation
3. 01.00.2. PREFACE.
4. 01.01. CHAPTER 1.
5. 01.02. CHAPTER 2.
6. 01.03. CHAPTER 3.
7. 01.04. CHAPTER 4.
8. 01.05. CHAPTER 5.
9. 01.06. CHAPTER 6.
10. 01.07. CHAPTER 7.
11. 01.08. CHAPTER 8.
12. 01.09. CHAPTER 9.
13. 01.10. CHAPTER 10.
14. 01.11. CHAPTER 11.
15. 01.12. CHAPTER 12.
16. 01.13. CHAPTER 13.
17. 01.14. CHAPTER 14.
18. 01.15. CHAPTER 15.
19. 01.16. CHAPTER 16.
20. 01.17. CHAPTER 17.
21. 01.18. CHAPTER 18
22. 01.19. CHAPTER 19.
23. 01.20. CHAPTER 20.
24. 01.21. CHAPTER 21.
25. 01.22. CHAPTER 22.
26. 02.00.1 Solomon's Temple and It's Teachings
27. 02.00.2. Introduction
28. 02.01. Chapter One
29. 02.02. Chapter Two
30. 02.03. Chapter Three
31. 02.04. Chapter Four
32. 02.05. Chapter Five
33. 02.06. Chapter Six
34. 02.07. Chapter Seven
35. 02.08. Chapter Eight
36. 02.09. Chapter Nine
37. 02.10. Chapter Ten
38. 02.11. Chapter Eleven
39. 02.12. Chapter Twelve

40. 02.13. Chapter Thirteen
41. 02.14. Chapter Fourteen
42. 02.15. Chapter Fifteen
43. 02.16. Chapter Sixteen
44. 02.17. Chapter Seventeen
45. 02.18. Chapter Eighteen
46. 02.19. Answers to Questions
47. 03.00. Types of the Tabernacle, Types of the Temple
48. 03.01.01. Materials: Metals, Colours, Coverings.
49. 03.01.02. Oil for Light: Spices, Sweet Incense
50. 03.01.03. God's Holy Dwelling Place: Ark of Covenant
51. 03.01.04. Propitiatory & Cherubim: Table of Shewbread
52. 03.01.05. The Lampstand
53. 03.01.06. The Curtains of the Tabernacle
54. 03.01.07. The Boards
55. 03.01.08. The Bars
56. 03.01.09. The Vail
57. 03.01.10. The Brazen Altar
58. 03.01.11. The Court of the Tabernacle
59. 03.01.12. The Hangings of the Court
60. 03.01.13. The Golden Altar of Incense
61. 03.01.14. The Laver and its Foot
62. 03.01.15. Directions for setting up the Tabernacle
63. 03.01.16. The Tabernacle set up
64. 03.02.01. Introduction, God's earthly dwelling-places
65. 03.02.02. Temples of Scripture
66. 03.02.03. Preparations for the temple
67. 03.02.04. The foundation platform
68. 03.02.05. The measurements and structure
69. 03.02.06. The stones of the Temple
70. 03.02.08. The doors and vail
71. 03.02.09. Plate of the holy place and holiest of all
72. 03.02.10. The brazen sea and lavers
73. 03.02.11. Answers to questions
74. 04.00.1. Types of the Levitical Offerings
75. 04.01. INTRODUCTION
76. 04.02. THE MEAT OR GIFT OFFERING.
77. 04.03. THE PEACE OFFERING
78. 04.04. THE SIN OFFERING
79. 04.05. THE TRESPASS OFFERING
80. 04.06. THE EIGHTH DAY CONSECRATION
81. 04.07. THE DAY OF ATONEMENT

- 82.** 04.08. THE ASHES OF THE RED HIEFER
- 83.** 04.09. SHADOWS OF THE CROSS
- 84.** 04.10. QUESTIONS AND ANSWERS.
- 85.** 04.11. APPENDIX.

00.00. Newberry, Thomas - Library

Newberry, Thomas - Library
Newberry, Thomas - Notes Book of the Revelation
Newberry, Thomas - Solomon's Temple and It's Teachings
Newberry, Thomas - Types of Tabernacle, Types of the Temple
Newberry, Thomas - Types of the Levitical Offerings

01.00.1. Notes on the Book of the Revelation

Notes ON THE Book of the Revelation. BY THOMAS NEWBERRY, EDITOR OF "THE ENGLISHMAN'S BIBLE."

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01.00.2. PREFACE.

PREFACE.

About the year 1840, my attention was directed to the consideration of the return of the Lord Jesus, and especially to the Book of the Revelation. I found there were a variety of conflicting opinions on these subjects. But being desirous of ascertaining the truth from the Scriptures only, I applied myself to the study of the inspired originals; in dependence on the teaching of the Holy Spirit, and in the presence and fear of God. The following Notes on the Revelation are some of the conclusions founded on this basis, which each succeeding year has tended to mature and confirm.

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01.01. CHAPTER 1.

CHAPTER 1.

Revelation 1:1. “The Revelation of Jesus Christ, which God gave unto Him.” The Revelation of Jesus Christ, not which God gave concerning Him, but which God gave unto Him; thus removing the veil which hung over the future, both as to time and to eternity. In the Divine actings there is order, harmony, and unity. The three persons in the adorable Trinity ever act in unison, but each in their own order: everything originates with the Father, is accomplished through the Son, and by the Holy Ghost. When Jesus was on earth, He could say, “I have not spoken of [or from] Myself; but the Father which sent Me, He gave Me commandment, what I should say, and what I should speak” (John 12:49). After His resurrection it was through the Holy Ghost that He gave commandments unto the apostles whom He had chosen. Even so it is here. The Lord Jesus received the revelation from the Father, and by angelic ministry communicated it to His servant John, who wrote it under the inspiration of the Holy Spirit.

“To show unto His servants [bond-servants] things which must shortly come to pass.”

It is as bond or bought servants, the entire property of Him who has redeemed us to God by His blood, that we are prepared to enter spiritually into these things—things beginning to have their accomplishment in the symbolic history of the Church—Revelation 2:1-29 and Revelation 3:1-22, and going on to the end. The text commented on throughout is that of the Authorised Version ; and the italics, pronouns in Old English, with the emendations in brackets, is according to “The Large Print Edition of ‘The Englishman’s Bible,’” also known as “The Newberry Bible.”

“And He sent and signified it by His angel unto His servant John.”

“Signified,” that is, made known by signs or symbols. Under the Mosaic economy instruction was given by means of types, the prophets largely employed figurative language, and the Lord Jesus taught by parable. The language of this book is a language of symbols, and the objects shown are symbolic; but when the symbols are interpreted, it is in plain literal language.

Revelation 1:2. “Who bare record of [testified] the word of God, and of the testimony of Jesus Christ, and of all things that he saw.” The threefold testimony—from God, through Christ, and by the visions shown by the angel.

Revelation 1:3. “Blessed is he that readeth, and they that hear the words of this prophecy.”

There is blessing connected with the reading of the entire word of God, but there is an especial blessing pronounced on those who read this portion of it, the Spirit of God probably foreseeing how much it would be neglected—a blessing on the reader, whether in private or in public, and a blessing on the hearer; for all may not be able to read, but all may hear.

“And keep those things which are written therein.”

There is no greater mistake than to suppose that this portion of God's word is not practical. On the contrary, it is God's magnifying glass, showing principles and actions of daily experience in all their ultimate issues, and full development, of stupendous magnitude; teaching us practically what to avoid, and what to follow.

"For the time is at hand." The history of the Church on earth, which commenced at Pentecost, and will continue till the return of the Lord Jesus to receive it to Himself, is given in symbol in the second and third chapters ; and as the present dispensation advances the coming of the Lord Jesus, the great tribulation, and the manifestation of the Son of Man, the kingdom and glory, draw nearer and nearer.

Revelation 1:4. "John to the seven churches which are in Asia."

Seven is the number of completeness or perfection. Seven of the then existing churches of Asia are selected in Divine wisdom, and arranged in a certain order, that they might become symbolic representatives of the whole Church during the present dispensation.

"Grace be unto you, and peace, from Him which is, and which was, and which is to come."

"Him which is," in the Greek, the present participle with the article, signifying "He who always is;" "and which was," imperfect tense, expressing continuance in the past— "He who always was;" "and which is to come," the present participle with the article— "Ever the coming One." This is the Greek translation of the Hebrew title "Jehovah"—a title combining the past, the present, and the future in one word, and occurring about 7000 times in the Hebrew Scriptures, but only so translated about seven times in the Authorised Version.

"And from the seven Spirits which are before His throne." The usual form of benediction is as in 1 Corinthians 1:3, "Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ;" omitting the mention of the Holy Ghost. As the Holy Spirit is the inditer of the apostolic epistles, He omits His own name. Here the Lord Jesus gives the Revelation, and He mentions the Spirit before Himself; as also when on earth He gives the Holy Ghost especial honour (see Matthew 12:31-32). The Holy Ghost is not here spoken of as the Comforter, sent from the Father and the Son, to be the companion and instructor of the Church during the present dispensation, but as the seven Spirits which are before Jehovah's throne— the Eternal Spirit in all His perfectness, sovereignty, and glory.

Revelation 1:5. "And from Jesus Christ, who is the faithful witness, and the first begotten of [or from among] the dead, and the prince of the kings of the earth." The faithful witness on earth and from heaven, as to the things on the earth; the first begotten in resurrection now; and to be manifested as prince of the kings of the earth hereafter.

Thus far the benediction; now comes the Spirit-taught response.

"Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever. Amen." This reminds us of Ephesians 5:25-26 : "Christ loved the Church and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious church :." Christ's love in the past in laying down His life for us; His present action sanctifying and cleansing, not with water only, but with water and blood (1 John 5:6), and the

prospect of the future when, Christ having presented to Himself the Church in glory, will also associate her with Himself in His Melchizedek kingdom and priesthood.

Revelation 1:7. "Behold, He cometh with clouds; and every eye shall see Him and they also which pierced Him: and all kindreds of the earth shall wail because of Him. Even so [or Yea], Amen." This is not His coming for, but with, His Church; not as the Bright and Morning Star, but as the Sun of Righteousness. At the coming of our Lord Jesus Christ, and our gathering together unto Him, there is no intimation in Scripture that any eye will see Him but those who meet Him to be for ever with Him; but when He comes as Son of Man, to establish His earthly kingdom, "every eye shall see Him."

Then will be accomplished both Zechariah 12:10-14 and Revelation 6:12-17. Israel will then discover, in the Son of man manifested in glory, their once despised and rejected Messiah, whom they had crucified, but looking on Him in true and genuine repentance, a fountain will be opened for them for sin and uncleanness, through His atoning blood and sanctifying Spirit. The apostate nations of Christendom and the unbelieving portions of the world will see in the tokens of His appearing the commencement of the day of Divine wrath and of eternal ruin.

"Even so, Amen," is the language of acquiescence; not so much the language of fervent desire as in Revelation 22:20, "Even so [or Yea], come, Lord Jesus."

Revelation 1:8. "I am the Alpha and the Omega, the beginning and the ending, saith the Lord [or Jehovah], which is, and which was, and which is to come, the Almighty." The Jehovah titles.

Revelation 1:9. "I John, who also am your brother, and companion in tribulation, and in the kingdom and patience [or endurance] of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ."

Thus God overrules the malice of the enemies of the truth, as in the case of Daniel in Babylon, Bunyan in Bedford Jail, and Luther in the Wartburg, for the accomplishment of deeper purposes of wisdom and of love.

Revelation 1:10. "I was in the Spirit on the Lord's day."

We must distinguish between the Lord's Day as here, and the day of Jehovah, which is so frequently the subject of prophetic testimony. The first day of the week on which the Lord Jesus arose from the dead bears the impress of His name as the Lord's Day. And the supper which commemorates His atoning death is also stamped with His name as the Lord's Supper (1 Corinthians 11:20), both which are peculiar to the present dispensation. After the Lord has come, and received His Church to Himself, the seventh day Sabbath will again be observed, see Matthew 24:20: "Pray ye that your flight be not in the winter, neither on the Sabbath day," and also throughout the Millennial period (Isaiah 66:23). In the seventieth prophetic week of Daniel, the week of Antichrist, the daily sacrifice will take the place of the Lord's Supper (Daniel 9:27; Revelation 11:1).

During the Millennial period the sacrificial offerings according to the arrangements given in the prophecy of Ezekiel will be observed. As the seventh day, the Sabbath, is typical of Millennial rest, so the Lord's day, the eighth, is typical of heavenly, resurrection, and eternal rest. By the Holy Spirit John is lifted up above surrounding things, and carried forward into the eternal rest of

resurrection.

“And heard behind me a great voice, as of a trumpet.”

“As of a trumpet.” Giving notes, intelligible only to the initiated and instructed ear.

“Behind me.” In spirit John is in the eternal rest, but his attention is called back to the things of time.

Revelation 1:11. “Saying, I am the Alpha and the Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.” These seven churches are selected from all the assemblies of believers which were on earth at that time, arranged in a certain order, and certain things noticed in each, so as to form what is styled in verse 20 “the mystery”—the deep and hidden truth—conveyed by these symbols.

Revelation 1:12. “And I turned to see the voice that spake with me. And being turned”

John, in spirit, is in resurrection rest, and is there shown a retrospective view of the seven churches in Asia, and, through them, the history of the whole Church of God during the present dispensation; but he sees all this in spirit as things of the past, not as things to come. It is a sight of the Church’s history, as we shall see it from the glory, when we in reality take the standpoint which John in spirit took.

“I saw seven golden lampstands.” This is the Divine emblem for the Church of God on earth during the present night-time of the world’s history. In general, the term given by the Spirit is “the Church of God.” It is a Divine institution, hence represented by golden lampstands. They are never called candlesticks in the original Scriptures. The burning of a candle points rather to the thought of self-consumption, as by fasting and mental toil, which consumes the body, and is by some counted meritorious. The lampstand is a receptacle for the lamp, which can only burn as supplied with oil: an emblem of the Church of God, giving light from God, by the Spirit.

Xote the threefold expression— “heard a voice behind me,” “turned,” “and being turned, I saw;” thus, in symbol, looking back from eternity into time, upon the night scene on earth. A night scene—lampstands and stars. It is “man’s day” now (1 Corinthians 4:3, margin), but God’s night; yet “the night is far spent, the day is at hand.”

What makes it night? Jesus says, “As long as I am in the world, I am the light of the world;” but when He expired upon the cross, the light of His presence set behind Calvary. His absence makes it night. The watchers for the morning are waiting for the “Bright and Morning Star,” the harbinger of the coming Millennial day.

“The morning cometh, and also the night.” After the Morning Star has risen, and before the Sun of Righteousness ariseth with healing in His beams, there will be darkness such as never has been—a darkness of which that in Egypt was the type. “Darkness shall cover the earth, and gross darkness the people.”

Revelation 1:13. “And in the midst of the seven lampstands one like unto the Son of Man.”

Christ, the centre of the universal Church, not only of the separate assemblies gathered unto His name.

“Like unto the Son of Man” (without the article). It characterises Him as one who can be touched with the feeling of our infirmities—able to sympathise. When used as His title “the Son of Man,” there are in the Greek two articles distinguishing Him as the Word made flesh and tabernacling among us, in His sinless humanity: a title which when used in connection with His second Advent makes a distinction between His coming as Son of God from heaven to receive His own, and His manifestation as Messiah in glory to receive His kingdom.

“Clothed with a garment down to the foot.”

Probably the long blue robe of the ephod (Exodus 28:31-32); that which sets forth the perfection of His heavenly priesthood. “High Priest of our confession.”

“And girt about the paps with a golden girdle.” Not about the loins, for activity and strength in service, but about the paps or breasts: the girdle of faithfulness and truth in the activities of His heart, the divine faithfulness of His affections.

Revelation 1:14. “And His head and His hairs were white like wool, as white as snow.” A similar figure to that in Dan. vii 9, characterising Him as the Ancient of Days, whose goings forth have been of old, from everlasting.

“And His eyes were as a flame of fire.”

Piercing, penetrating, and discovering the true character of all things.

Revelation 1:15. “And His feet like unto fine brass, as if they burned in a furnace.”

“Feet,” emblematic of procedure, “brass,” of strength, and the “furnace,” of purification, showing the stability and refined purity of all His ways.

“And His voice as the sound of many waters.”

As, when standing by a mighty cataract, a united volume of sound is at first heard, but as the ear listens a vast concourse of sounds are distinguished, uniting, blending, or distinct in endless variety.

Revelation 1:16. “And He had in His right hand seven stars.”

Another figure suited to the night-time. These stars are probably planets, shining by reflected light. So the messengers of Christ to the churches, rising in spirit above the earth, and seeing Him that is invisible, reflect His light; and as the lark in early morn ascends—

“Till the unrisen sun Shines on his speckled breast.”

Such ministry is sustained by the right hand of Immanuel.

“And out of His mouth went a sharp two-edged sword.”

See Hebrews 4:12-13. His words are penetrating and all-discovering.

“And His countenance was as the sun shineth in his strength.” For He is the brightness of the Divine glory (Hebrews 1:3).

Revelation 1:17. “And when I saw Him, I fell at His feet as dead.” The manifestation of Divine glory in the person of Immanuel is withering and killing to the flesh.

“And He laid His right hand upon me, saying unto me, Fear not; am the first and the last; and I am He that liveth, and was dead: and, behold, I am alive for evermore, Amen; and have the keys of hades and of death.” When we take our place at the feet of Jesus, the flesh withered as in death, we learn the lesson, “My strength is made perfect in weakness.” This is the last of those precious “Fear nots” which occur so frequently on the inspired page, and this time it comes from the lips of Jesus in resurrection glory. There is no need for fear if we are down there, in the place of death to all that is in ourselves. It is when we are on the pinnacle of prosperity, and when the flesh is flourishing, we have need to fear.

“Fear not; E am the first and the last.” The reason for not fearing is not simply where we are, or what we are, but what He is.

“He that liveth, and was dead; and, behold, I am alive for evermore.” The Jehovah character and title of the Lord Jesus, in resurrection, redemption, and new creation glory.

“And have the keys of hades and of death.” Hades signifies unseen, or the invisible abode of the dead. Fear not premature death. The door can only be opened by the warder (John 11:25-26).

Revelation 1:19. “Write the things which thou hast seen.” That is, the vision of the seven golden lampstands, and the Lord Jesus in the midst. This is the frontispiece of the book, like as the burning bush was of Exodus. We have here the first and divinely given division of the book of Revelation.

“And the things which are.” The second division: the things noticed in the second and third chapters—the mystery of the seven golden lampstands, and the seven stars. The history of the Church in this present dispensation, and in its sevenfold aspect, from Pentecost throughout its seven stages of development, until the Lord’s return.

“And the things which shall be hereafter” [are about to be after these things]. The third division of the book. And this threefold division is the clue to the clear and unmistakable understanding of the whole. There are things which cannot take place during the present dispensation, because not in harmony with its character; but which must be fulfilled after its close. In the Church there is no distinction between Jew and Gentile, for all are one in Christ Jesus. But in the scenes which follow, the broad line of demarcation between them is distinctly marked — at the very commencement 144,000 being sealed expressly as belonging to the twelve tribes.

Revelation 1:20. “The mystery of the seven stars which thou sawest in My right hand, and the seven golden lampstands. The seven stars are the angels [messengers] of the seven churches: and the seven lampstands which thou sawest are the seven churches.”

Symbols are not to be taken literally, but to be interpreted as symbols. But the interpretation is given in plain ordinary language. It is of the utmost importance to understand this, and not to take the symbol as literal, nor the interpretation as symbolic. “The seven lampstands,” these are

symbolic; “are the seven churches,” this is the literal interpretation.

01.02. CHAPTER 2.

CHAPTER 2. THE MESSAGE TO THE CHURCH IN EPHEBUS.

Revelation 2:1. “Unto the angel [or messenger] of the church of Ephesus write.” This message was first addressed to the then existing Church of God in Ephesus, directed to an individual there, who was thus put into the place of a messenger from Christ in the glory to that church. It was doubtless an exact and faithful presentation of the truth there and then to that particular church. There is also something deeper and more lasting, as intimated by the 20th verse of the preceding chapter— “the mystery of the seven churches.”

These seven churches in Asia were selected in infinite wisdom, arranged in a certain order, certain particulars noticed, and others omitted, so as to present a complete history of the Church of this dispensation from the apostle’s time to the return of the Lord Jesus, the heavenly Bridegroom, to receive the Church, His Bride, to Himself. The more these messages to the churches are compared with the recognised facts of ecclesiastical history, and with existing things, the more will the divine perfection of these addresses be apparent. The church in Ephesus is placed at the top of the list.

There are two epistles to the church in Ephesus—one from Paul, the prisoner in Rome; the other from John, the banished one in Patmos. When Paul wrote, the church in Ephesus was in its most “desirable” condition, though Paul foresaw its danger (Acts 20:29-30). When John wrote, it was fallen from its first estate and pre-eminence. Ephesus means “Desirable;” it may also mean a “Throwing or Casting Down.” It stands here as the representative of the Church at the time immediately succeeding its first planting.

“These things saith He that holdeth the seven stars in His right hand, who walketh in the midst of the seven golden lampstands.” The Church as planted by the energy of the Spirit of God at first was in its true order. Ministry was upheld by the right hand of the Lord Jesus; He gave the evangelists, pastors, and teachers; and these gifts and their exercise were entirely under His control. Ministry had not then ceased to be that high and sacred thing which God intended it to be. These planets in this early night season, shining with unclouded splendour, received their light from the Sun of Righteousness, and reflected it clearly on the earth below. The lampstands were golden; each individual church was not distinguished by some denominational character; they were churches of God, owned of God, and witnesses for Him in the earth. The Church also as a whole was that which God designed it to be—gathered round the one exalted Lord: He was the true Church centre. The murmur which had begun to be heard, “I am of Paul,” &c., had not arisen; Jesus was the centre Sun of the whole system. In the first chapter He appears standing; here He is walking. He is as the high priest in the Temple, walking amidst the lampstands and trimming the lamps

Revelation 2:2-3. “I know thy works, and thy labour, and thy patience [or patient endurance], and how thou canst not bear them which are evil: and thou hast tried them which say they are

apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for My name's sake hast laboured, and hast not fainted."

There were works of faith, labours of love, and patience of hope. God's sanctuary was kept pure from moral and doctrinal evil and false assumption; in outward order perfect.

Revelation 2:4. "Nevertheless, I have somewhat against thee, because thou hast left thy first love." The angel or messenger is looked at throughout these epistles as the representative of the church to which he is the messenger, and the church is addressed through him.

Sad is it when an individual loses his first love—the pardoned and saved sinner's ardent love to his Redeemer and Saviour; sadder still when a church loses its first love.

What was the first love of the church in Ephesus? We learn what it was from Paul's epistle to that church. The love of her espousals; the love of the Bride to the heavenly Bridegroom, who loved her and gave Himself for her, raised her up together, and seated her in heavenly places in Himself, as members of His body, the purchase of His blood, and sealed by His Spirit—that great mystery, Christ and the Church. Has this first love of the Church ever been regained? Not only the church in Ephesus, but the Church in general, has left her first love.

Paul was jealous over the Church with a godly jealousy. He had espoused it to one Husband, that he might present it as a chaste virgin to Christ. But he had his fears that, as the serpent beguiled Eve through his subtilty, so the Church, the antitype, should be corrupted from her first simplicity—fears too truly verified. "While the Bridegroom tarried, they all slumbered and slept." The Church has adopted as her "creed," not "Behold, the Bridegroom cometh," but "He is coming to judge." True, within the last few years, the cry has again gone forth, and the slumbering virgins are being awakened to cry, "Amen. Even so, come, Lord Jesus." The addresses to the seven churches in Asia correspond with the teaching of the seven parables in Matthew 13:1-58; only in the parables it is more of the kingdom character; in the Revelation, the Church. Ephesus corresponds with the parable of the sower and the seed—the first sowing, and the first planting. The course of the seven churches also corresponds with certain stages in the history of the kings of Judah and Israel. As Israel in the wilderness is typical of the wilderness condition of the people of God now, so Israel in the land is a type of the Church as associated with a risen Christ. Looked at in this light, the church of Ephesus, first planted and in its prime, will correspond with the kingdom of Solomon in its first fair glory. The charge "thou hast left thy first love" in the Greek is not in the perfect tense, but in the aorist, and may be rendered "thou didst leave." It is not simply "because thou hast left," but "because thou didst leave." There was a period in the Church's history when this declension commenced.

Revelation 2:5. "Remember therefore from whence thou art fallen, and repent, and do the first works."

Remembrance, repentance, and doing the first works, when under the influence of the first love. This is the exhortation.

"Or else I will come unto thee quickly, and will remove thy lamp-stand out of his place, except thou repent."

He does not say, "I will extinguish thy lamp," but "remove thy lampstand out of his place"—its place of pre-eminence.

Revelation 2:6. "But this thou hast, that thou hatest the deeds of the Nicolaitanes, which also hate."

Nicolaitanes—i.e., victorious people. The Epistle of Jude may give us the character of these deeds of the victorious people; such as "turning the grace of our God into lasciviousness, and denying the only sovereign Lord God, and our Lord Jesus Christ" (Jude 1:4). To be faithful, we have not only to love what Christ loves, but to hate what He hates.

Revelation 2:7. "He that hath an ear, let him hear what the Spirit saith unto the churches." The Spirit has a voice of instruction for the individual ear, and for all the churches, as well as for each particular church.

"To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." The overcomer is he who, giving heed to the word of approval, continues in what is approved; and also, heeding the word of instruction, reproof, or exhortation, obtains the mastery over what is disapproved of. As the serpent beguiled Eve through his subtilty, so the Church has been corrupted from the simplicity that is in Christ. Right to the tree of life was forfeited at first. The promise to the overcomer is true to faith in spirit now, but the full realisation will be in eternity. As through listening to the voice of the serpent at first, Paradise was lost, and the right to the tree of life was forfeited; so by attending to the voice of the Spirit of God, the foretaste of those eternal joys which are at God's right hand for evermore are given by the Spirit, who is Himself the earnest of the inheritance which can never be forfeited or lost.

SMYRNA.

Revelation 2:8. "And unto the messenger of the church in Smyrna write."

Smyrna signifies myrrh; myrrh, bitter but fragrant. A beautiful emblem of sanctified affliction. Bitter to those who suffer; but afterwards working those peaceable fruits of righteousness which are so fragrant and well-pleasing to God. In the church in Smyrna we have the symbolic history of the Church in the period immediately succeeding the days of the apostles. The historic type is the reign of Rehoboam (1 Kings 12:1-33). And what a contrast between the bright reign of Solomon, and the turbulent reign of his son! The second parable in Matthew 13:1-58 : also corresponds with this period: the time of mingling of the tares with the wheat—false professors uniting with the true, in the outward profession of Christianity.

"These things, saith the first and the last, which was dead, and is alive."

There is beautiful harmony between the state of things in the several churches and the titles by which the Lord is distinguished in the addresses. When the Church was in its divinely appointed order, the title was: "He that holdeth the seven stars in His right hand, who walketh in the midst of the seven golden lampstands." But now that the Church is coming into the deep waters of trial and persecution, the suited title selected presents Him as the once suffering and dying, but now living One. Hebrews 12:2-3 will give us its interpretation and application: "Looking off unto Jesus, the author and finisher of faith; who for the joy that was set before Him endured the cross, despising the shame."

Revelation 2:9. "I know thy works, and tribulations, and poverty (but thou art rich)." So we read in Hebrews 10:34, they "took joyfully the spoiling of their goods, knowing in themselves that they had in heaven a better and an enduring substance." Poor indeed in this world, but rich in faith, and heirs of the kingdom. Having nothing, and yet possessing all things. In striking contrast with the church in Laodicea (Revelation 3:17-18).

"And I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan" (or the Adversary).

According to Romans 2:28-29, "He is not a Jew, which is one outwardly," &c., "but he is a Jew, which is one inwardly," &c. But here an outward profession is substituted for inward reality. The tares profess themselves to be wheat.

Originally, the Jews were God's people outwardly, and circumcision admitted to the outward privileges of the nation. And as such they were types of the Church of God, inwardly and spiritually (1 Corinthians 10:1-11). Where God has His Church, Satan has his synagogue. And there are men of the stamp of Simon Magus, duly baptized indeed, but who have neither part nor lot in the matter, for their heart is not right in the sight of God. The Church of God, "ecclesia," is a select assembly of called ones, chosen of God in eternity, redeemed by Christ in time, and quickened and indwelt by the Spirit of God. The synagogue of Satan, "sunagoge" like the "net" in Matthew 13:1-58, is a gathering together of every kind.

"Satan" signifies "the Adversary;" similar to "the enemy" in Matthew 13:39, who sows the tares among the wheat.

Revelation 2:10. "Fear none of those things which thou shalt [art about to suffer]: behold, the Devil [Diabolus] shall cast [is about to cast] some of you into prison, that ye may be tried; and ye shall have tribulation ten days." As the Adversary of God, Satan sets up his synagogue in opposition; as Diabolus, the false accuser, he stirs up persecution against the saints. This tribulation, probably though a fact in the experience of the church in Smyrna, foreshadowed the terrible persecution of the Roman Pagan emperors in the second stage of the Church's history.

"Be thou faithful unto death, and I will give thee a crown [the victor's crown] of life." The trial of faith, though it be tried with fire, will be found unto praise and honour and glory, at the appearing of Jesus Christ. The regal crown, the diadem, will be worn by every ransomed soul, for the blood of Christ has purchased it; but the victor's crown, the stephanos, will be given to the overcomer.

Revelation 2:11. "He that hath an ear, let him hear what the Spirit saith unto the churches. He that overcometh shall not be hurt of the second death."

These addresses were given by Christ in vision to John, but it is the Spirit which now speaks through them to the anointed and opened ear. A martyr's death may be the portion of the faithful witness here, but on such the second death hath no power.

PERGAMOS.

Revelation 2:12. "And to the angel [messenger] of the church in Pergamos write."

"Pergamos" may either signify "elevation," "lifted up," or "actual marriage."

It marks the third stage of decline in the history of the Church. In Smyrna we see the world coming into the Church, and the enemy erecting his synagogue there. In Pergamos we have the Church going over to the world, and seeking a home there. The corresponding parable in Matthew 13:1-58, is that of “the grain of mustard seed, which a man took, and sowed in his field: which indeed is the least of all seeds; but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.” The Christian Church was at the first lowly, like a “spreading vine of low stature;” but afterwards it became great with worldly greatness, and harboured all manner of abuses. In the history of the kingdom of Israel, the reign of Jeroboam answers to this—with his house of high places, and imitation ritual (1 Kings 12:26-33).

Pergamos marks the well-known era in history when the Church passed from under the fierce, but purifying, fires of Roman Pagan persecution, over to the enervating and corrupting patronage of Imperial Rome, at the time of Constantine the Great. Reminding us of Samson on the lap of Delilah.

Revelation 2:12. “These things saith He which hath the sharp sword with two edges.”

There is now the need of the sharp penetrating and searching power of the word, and the Lord uses it.

Revelation 2:13. “I know thy works, and where thou dwellest, even where Satan’s [the Adversary’s] throne is” Not only “thy works,” but “thy dwelling-place.” The Church had changed her residence, and removed from the valley to the mountain.

Satan had set up his rival synagogue in the Church, but his throne is in the world. He is the god of this world, and the prince of the authority of the air. His patronage is more to be feared than his persecution. His smile is more withering than his frown.

“And thou holdest fast My name, and hast not denied My faith, even in those days wherein Antipas was My faithful martyr [or witness], who was slain among you, where Satan [or the Adversary] dwelleth.” The saints had been faithful under the fiercest persecution, but now there was a threefold form of danger to which they were exposed: Satan’s synagogue—the Adversary’s imitation of religion; Satan’s throne—the Adversary’s royal patronage; and Satan’s dwelling-place—the Adversary’s companionship or neighbourhood.

Revelation 2:14. “But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.” There are three stages in the downward path to ruin, noticed in Jude 1:11; “the way of Cain”—will worship, an altar decked with flowers and laden with fruit, but without a sacrifice; “the error of Balaam”—the service of the hireling, for reward; and “the gainsaying of Korah”—democracy in the Church, the flesh asserting its rights, to the setting aside of the divinely given gifts of the Spirit for the edifying of the saints. And when the world pays the expenses of religion, what more natural than to claim the title to fellowship in the worship and the rule? And hence the danger of unhallowed communion with the world in what ought to be the spiritual worship of the Father, and loyal obedience to the Son, in the all-sufficient energy of the Spirit.

Revelation 2:15. "So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate."

It is the having in the midst those who hold false doctrine which is condemned. Here is a decline from the holy jealousy in discipline commended in the church in Ephesus (Revelation 2:2); a neglect to purge out the leaven of doctrines corrupting to the Church, and a toleration of those that held them. In connection with Ephesus, the deeds of the Nicolaitanes are mentioned as hated by the Lord; but here it is the doctrine, and the persons who hold it, and who tolerate it are condemned. For false doctrine is the root from which in due time, if allowed to remain, the evil fruits are sure to follow. Both the doctrine and the deeds are hateful in the eyes of the Lord; and those who tolerate the doctrine may be made answerable for the deeds.

Revelation 2:17. "He that hath an ear, let him hear what the Spirit saith unto the churches. To him that overcometh will I give to eat of the hidden manna." The Spirit who inspired these words alone can breathe spiritual life and power into them, and make them living words in the soul's experience. The overcomer is he that escapes the influence of the world, disowns the doctrine of Balaam, refuses democracy in the Church, and Anti-nomianism, and brings every thought into captivity to the obedience of Christ. The hidden manna recalls to mind that "golden pot having the manna" laid up in the holiest of all—the beautiful type of a once humbled but now glorified Christ. It is one thing to feed on Him as the lowly One down here, and another thing to have the soul nourished and strengthened by believing views of Him in His heavenly blessedness and glory. The overcomer has the privilege and benefit of this.

"And will give him a white stone, and in [upon] the stone a new name written, which no one knoweth saving he that receiveth it." This is the voting stone of approval and choice—the Lord's own secret heart's estimate of His servant, made known to his secret consciousness for the encouragement of His servant's heart.

THYATIRA.

Revelation 2:18. "And unto the angel [messenger] of the church in Thyatira write." The fourth church in order; the centre church of the seven. As in the seven-branched lampstand of the Tabernacle, there are three branches on each side and one in the centre; so this church occupies the central period from Pentecost to the return of the Lord Jesus, during the middle or dark ages. In Ephesus we see the Church in apostolic order, that is, as first planted by the apostles, with Jesus in the midst, the centre of the Church of God, upholding and controlling ministry by His own power and authority. In Smyrna, the Church under the persecutions of Pagan Rome. In Pergamos, under the patronage of the state. In Thyatira, the power of the state used in persecuting.

"Thyatira" signifies either perfume bruised, or from thuo, to sacrifice, and teiro, to wear away—the perfume from persecution. This church corresponds with the fourth parable in Matthew 13:33—the parable of the leaven—and also with the reign of Ahab. The first three churches succeed one another; the four last divide and subdivide, and these run on to the end. In the first three churches the exhortation to hear precedes the promise to the overcomer; in the last four the promise comes first, thus making a distinction. The four last churches contain a promise or intimation of the Lord's return; not so the first three. The last four remain in a divided form to the end; the first three succeed each other undivided.

We now come to the first great division of the Church, which hitherto in outward form was one—the time when the Western Church (the Roman) divided from the Eastern (the Greek Church). The church in Thyatira, in symbol, is the representative of the Western or Roman Church.

“These things, saith the Son of God, who hath His eyes like unto a flame of fire, and His feet are like fine brass.”

“The Son of God.” Not, as the Romish Church so persistently represents Him, merely Son of the Virgin, but the Eternal Son in the bosom of the Father; not merely the Infant Child in the arms of His Virgin Mother.

He is not one contented with a fair outward form, but His eyes penetrate and discover the secrets of the heart. And His ways are ways of purity and strength: strong as fine brass, and pure as brass refined in the furnace.

Revelation 2:19. “I know thy works, and charity [or love], and service [ministry], and faith, and thy patience, and thy works; and the last to be more than the first.” The Church of Rome is characterised by its elaborate system of work, work, work—and works as essential to salvation—so that the Reformation was called for to bring back the long-lost doctrine of justification by faith.

Yet the Lord does not overlook the works of faith, the labour of love, or the patience of hope, manifested by those who are His true disciples amidst the corruptions of the Romish Church.

Revelation 2:20. “Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce My servants [bond or bought-servants] to commit fornication, and to eat things sacrificed unto idols.” The church in Thyatira is foreshadowed by the reign of Ahab, and the wife of Ahab, who stirred him up, was Jezebel. In Revelation 2:14, it is the prophet Balaam who teaches these things; but here it is Jezebel, calling herself a prophetess, teaching the blood-bought servants of Christ, and seducing them to spiritual fornication and idolatry.

Corresponding with this is the fourth parable in Matthew 13:1-58 : “The kingdom of the heavens is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.” The leaven of Eastern countries is sour dough—meal that has undergone the first process of fermentation, before it passes to corruption—and the leaven of unsound doctrine is corrupted truth; and what are the errors of the Church of Rome but truth perverted? That dogma of the Church of Rome, “Hear the Church,” which is a perversion of the words of the Lord Jesus from their original import. If the offending brother will not listen to private admonition, nor the admonition of two or three more; and “if he also neglect to hear the

Church,” he is to be regarded “as a heathen man and a publican” (Matthew 18:17). This dogma, “Hear the Church,” perverted to mean that the Church is the centre and source of authority of doctrine rather than the Lord Jesus, lies at the foundation of all Papal error, whereas the Church’s place is to learn, and to communicate the truth received (Ephesians 5:23-24; 1 Timothy 2:11-12). _ In the “Sacrifice of the Mass,” so-called, the servant of Christ— that is, the true believer—and the mere outward professor are associated together in the same act of united fellowship. And in the homage paid to the “Host,” they are united in the same act of idolatrous worship. This mingling

together of the spiritual with the carnal is regarded in the New Testament as spiritual fornication.

Revelation 2:21-22. "And I gave her space to repent of her fornication, and she repented not. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. And I will kill her children with death."

Judicial blindness and hardness, and a giving over to the power of evil, is the judgment of unrepenting continuance in sin.

What tribulation has the Papal system brought on lands in which it is rooted! Look at Italy, Spain, Portugal, &c.

Spiritual and eternal death follows on the finally impenitent devotees of the system.

Revelation 2:23. "And all the churches shall know that I am He which searcheth the reins and hearts; and I will give unto everyone of you according to your works." The lesson for all the churches is that the Lord looketh not on the outward appearance, but on the heart. And individual believers in the Romish Church will be dealt with in strict equity, each receiving according to his own works.

Revelation 2:24-25. "But unto you I say, [and] unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden. But that which ye have already, hold fast till I come."

"Unto you." These words are not addressed to the children of Jezebel, that is, the offspring of the Papacy, but to those sincere believers in the midst, who are happily ignorant of those depths of Satan which characterise the theology of the Papal system.

There are those in the midst of this Church who, through faith in Jesus, have some sense of sins forgiven—as the old monk, who said to Luther, "I believe in the forgiveness of sins"—and who, amidst all their errors and ignorance, have saving faith in Christ. He says to them, "Hold fast that which ye have till I come," that which has been taught you by the Spirit of God. The simple truths of the Gospel—"Hold fast."

Revelation 2:26-27. "And he that overcometh, and keepeth My works unto the end, to him will I give power [authority] over the nations: and he shall rule [rule as a shepherd] them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received [have received] of My Father." Those who simply hold fast vital truths and simple faith in the midst of the Church of Rome may be safe; but they are not overcomers, they are overcome. The overcomer rises superior to the whole system. Fenelon held fast; Luther was an overcomer.

There is a distinction between "thy works" (Revelation 2:19) and "My works" (Revelation 2:26). Works of human imposition characterise the Church of Rome. "Christ's yoke is easy, and His burden is light." "Ye are My disciples," He says, "if ye do whatsoever I command you."

"Authority over the nations" is the one great object of Romish ambition. Her great ones have "reigned as kings."

Though those who spiritually overcome, may do so at the sacrifice and loss of earthly dignity and authority, yet when Christ comes, they will reign with Him. Those who obey Him now will share His

authority then.

Revelation 2:28. "And I will give him the Morning Star."

Christ will give him Himself. He is the Bright and Morning Star. Those who choose Him as their only Lord, and share His rejection and suffering here, will have Him as their portion when He comes as the Morning Star to receive His own, before He arises as Sun of righteousness on the world. And even now, through faith, the day may dawn, and the Day Star arise in their hearts. The Holy Ghost who is Himself the earnest, may so give them the foretaste of the coming joy, that they may experimentally realise the depth of meaning in those words of the apostle, "Christ in you the hope of glory."

Revelation 2:29. "He that hath an ear, let him hear what the Spirit saith unto the churches."

If we look on Popery, or on the various imitations of it, we may be in danger of "admiration," for there is much to fascinate (Revelation 17:6-7). Our safeguard is in hearing what the Spirit saith concerning it.

01.03. CHAPTER 3.

CHAPTER 3.

SARDIS.

Revelation 3:1. "And unto the angel [messenger] of the church in Sardis write."

"Sardis" signifies "Things remaining," to which allusion appears made in the second verse; "Be watchful, and strengthen the things which remain." This fifth church corresponds with the fifth parable in Matthew 13:44 — "the treasure hid in the field." The field is the world; and the treasure, those precious souls given to Christ in the eternal counsels of the Father, and purchased by Him— "Who gave Himself a ransom for all." He not only loved the Church, and gave Himself for it, as symbolised by "the pearl," but He purchased the field or world for the sake of the treasure contained in it. On the ground of redemption, He has a claim to all creation. He is "a propitiation, not for our sins only, but also for the whole world."

"These things saith He that hath the seven Spirits of God, and the seven stars." This fifth era in the Church's history brings us to the time of the Protestant Reformation. The typical foreshadowing will be found in the reign of Jehu (2 Kings 9:1-37 2 Kings 10:1-36). In the title assumed the Lord Jesus asserts His proper claims, for the fulness of the Spirit resides in Him; He is the sole depository and the sole dispenser of the gifts of the Spirit; no one but He has a right to say, "Receive ye the Holy Ghost;" and He is Lord of the harvest. Every Spirit-taught and heaven-enlightened messenger belongs to Him: sole proprietor and sole Lord.

"I know thy works, that thou hast a name that thou livest, and art dead." The Protestant Reformation, though founded on the revival of the truth of justification by faith alone, was in the main an outward reformation—like that of Jehu. A vast number of professors separated from the Church of Rome on the profession of the truth; but there was no separation between the living and the dead. They remained as treasure hid in the field, without being separated and manifested as such.

Revelation 3:2. "Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God." The grand essential truths, revived by Protestantism, are among the things which remain; but they need to be watchfully guarded, lest they languish. . The work of the Protestant Reformation was a great and glorious work, accomplished so far by the energy of the Holy Ghost; but it stopped short of full perfection. Carried far, but not far enough; trees cut down, but the roots left; outward corruption of doctrine purged, but much of the secret leaven left.

Some men may regard it as perfect; but it is not so in the estimate of Jesus, nor in the sight of God.

Revelation 3:3. "Remember therefore how thou hast received and heard; and hold fast, and repent." Not simply what thou hast received and heard, but how. See 1 Thessalonians 2:13 : "Not

as the word of men, but as it is in truth, the word of God.”

Acknowledging the supreme and only authority of the sacred word—the Bible and the Bible alone, was the religion of Protestants. Not the Bible and tradition; not the Bible and the fathers; but the Bible alone, and the Bible in its integrity, as silver tried in a furnace of earth, purified seven times. All Scripture being given by the inspiration of God, and infallibly inspired.

Hold fast, a word especially in season at the present time when the foundation truths are being assailed; and the Scriptures themselves are treated as though they were only of human authority. “And repent,” that is, of all and every departure from this principle.

“If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.” To be overtaken as by a thief, is not the proper portion of the Church. The Son of Man will come as a thief to the world that lies in darkness. “But ye, brethren, are not in darkness,” says Paul, “that that day should overtake you as a thief” (1 Thessalonians 5:4). Nevertheless, if believers refuse to watch, the coming of the Lord will take them by surprise. Every living believer will be changed and caught up when the Bridegroom comes; but the previous comfort, profit, and blessing of the hope will be lost by those who neglect to watch.

Revelation 3:4. “Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with Me in white [garments]; for they are worthy.”

There may be individual piety, and separateness of spirit, in the midst of an outward and worldly state of things. Such will have the special companionship of their Lord.

Revelation 3:5-6. “He that overcometh, the same shall be clothed in white raiment [garments]; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels. He that hath an ear, let him hear what the Spirit saith unto the churches.” The overcomer is not contented with walking blamelessly in the midst of evil, but rises superior to the evils condemned and forsakes them.

Human registers may contain the names of many spiritually dead amongst those who are registered; but the names of the overcomers remain in the Lamb’s Book of Life, never to be blotted out. And those who witness a good confession for Christ on earth, in practical separation from the evil around, Christ will confess before God and the heavenly hosts.

PHILADELPHIA.

Revelation 3:7. “And to the angel [messenger] of the church in Philadelphia write.” The church in Philadelphia corresponds to the sixth parable in Matthew 13:45-46 : “The kingdom of the heavens is like unto a merchantman seeking goodly pearls; who, when he had found one pearl of great price, went and sold all that he had, and bought it.” This is explained in Ephesians 5:25 : “Christ loved the church, and gave Himself for it;” again, in 2 Corinthians 8:9 : “Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor.” The church in Philadelphia represents a work of the Spirit of God of deep and spiritual character, foreshadowed by the reigns of Hezekiah and Josiah (2 Chronicles 29:1-36, 2 Chronicles 31:1-21, 2 Chronicles 34:1-33, 2 Chronicles 35:1-27).

Philadelphia signifies brotherly love; and brotherly love is one of the special features of the acting of the Spirit of God as formative of the Philadelphian church. The characteristic truths of the church in Philadelphia, formative of this condition, are—the person of Christ: His holiness, truth, and Lordship, and His relationship to the Church as Bridegroom; and the Church's relationship to Him as His Body and His Bride.

“What the Church is to Christ comes out especially in the parable of the pearl. It is a pearl of great price, for it is precious to Him as the purchase of His blood; pure and perfect as the workmanship of the Holy Spirit. For those who compose His body new, and will be presented to Him as His Bride hereafter, are spiritually and eternally one, having been baptized by one Spirit into one body, and made to drink into one Spirit, and are exhorted to maintain the unity of the Spirit in the bond of peace. What the Church is in the flesh as too often seen in outward manifestation, is symbolised by the corruptible flesh of the oyster, in which naturally the pearl is embedded. But what the Church is spiritually in the estimate of God, and to the heart of Christ, is typified by the exquisite beauty and purity of the pearl; and by-and-by it will be presented by Christ to Himself a holy church, not having spot or wrinkle or any such thing.

“These things saith He that is holy, He that is true, He that hath the key of David, He that openeth, and no one shutteth; and shutteth, and no one openeth.” The Lord Jesus was holy in His person, holy in His character, holy in His experience and work—and though made sin for us, Himself knowing no sin—and like the sin-offering under the law, though it was called in the abstract “sin,” yet it was also declared to be “holy of holies.”

“He that is true:” the faithful and true Witness; the truth; the centre and substance of the truth of God. The brotherly love of Philadelphia is pre-eminently “love in the truth, and for the truth's sake,” that truth centering in the person of the Lord Jesus.

“He that hath the key of David:” the rightful heir of David's royal throne; the root and the offspring of David; He who in due time will ask for and obtain the sovereignty of the whole earth (Psalms 2:1-12).

“He that openeth, and no one shutteth; and shutteth, and no one openeth:” not only King in the future, but Lord in the present; all authority being given to Him in heaven and upon earth; and, while waiting till His enemies be made His footstool, sovereign Lord in His own Church. Philadelphia owns this; and disowns all authority in the Church but His, and that which comes from Him. He alone the opener, and He alone the one who shuts.

Revelation 3:8. “I know thy works: behold, I have set before thee an open door, and no one can shut it; for thou hast a little strength, and hast kept My word, and hast not denied My name.”

“I know thy works.” The Lord Jesus not only looks for the right profession and confession of His name as the Holy, the True, and the Sovereign One, but He looks for corresponding practice, in conformity with His holiness, truth, and Lordship. And that they should not only have a name to love, but that brotherly love should be carried out in deed and in truth.

Then comes that word— “Behold.” This word only occurs once besides in these addresses to the churches, as in Revelation 3:20 : “Behold, I stand at the door.” In the address to the church in Philadelphia it occurs three or four times. It is a word calling for special notice and attention—mark

well! The first “Behold” here is a word to the Philadelphian church. It is a word to those who have love in the truth towards the whole brotherhood of faith; to those who hold the unsullied holiness of the Son of Man, His truth, present Lordship, and coming kingdom. To such He says, Take notice—“Behold, I have set before thee an open door;” they may go into all the world, and preach the glad tidings to every creature. It is remarkable, in these days especially, how in all the earth, barriers to the spread of the truth have been broken down. In former times, had the door been opened, false doctrine and human authority might have been proclaimed. Now, the Lord of the whole earth gives a free passport to His servants throughout His whole dominions. To such He says, look not at the apparent obstacles, but behold the open door which I have set before you; the way is open, enter. The reason—“For thou hast a little strength.” Not “thou art strong,” but “thou hast strength”—little, it may be, but real—the strength of Jesus made perfect in weakness through the energy of the Holy Ghost. A child’s arm is on the lever; but that lever is faith, and the fulcrum the Rock of Ages. The arm of faith lays hold on God, through Christ, and brings in omnipotence.

Archimedes in vain wished for such a fulcrum, by which to move the world; but faith through the testimony of the Spirit—the enemies themselves being witnesses—“turns the world upside down” (Acts 17:6).

“And hast kept My word, and hast not denied My name.”

Strict adherence to the word of Christ both as to doctrine and precept, and a testimony and practice which fully owns and in nowise contradicts the name of Christ, as the Holy, the True, and the Sovereign One; these are the characteristics of the Philadelphian church, composed of such concerning whom the Lord can testify that they are faithful to His truth and name.

It is a spiritual and internal work widely diffused, and carried on in the energy of the Holy Ghost, which while it honours the Head, tends at the same time to unite, harmonise, and benefit the members of the body of Christ. It is the antidote to sectarianism, and not a sect.

Revelation 3:9. “Behold, I will make [give] them [to be] of the synagogue of Satan, which say they are Jews, and are not, but do lie.” The first “Behold” directs attention to the present period, and to the open door. The second “Behold” refers to a subsequent time—the time of strong delusion, after the Lord’s coming for His Church, in the interval between His coming for her and His appearing in glory with her.

It foretells the result of that which is now going on in Christendom, under the guise of formalism and sacerdotalism. Those who now falsely take Jewish standing by returning to the weak and beggarly elements of an outward ritual, and calling themselves God’s people without regeneration of the Spirit, will be given over to form the apostate Church, Babylon the Great, the habitation of devils (Revelation 17:2).

“Behold, I will make them to come and worship before thy feet, and to know that have loved thee.” This third “Behold” refers to a further subsequent period, when, on the Lord’s manifestation, He comes to be admired in His saints, who will appear with Him in glory, and when the love wherewith He loves His own will be publicly apparent (John 17:22).

Revelation 3:10. “Because thou hast kept the word of My patience [or endurance], I also will keep thee from the hour of temptation, which shall [is about to] come upon all the [habitable] world, to try

them that dwell upon the earth.” The church in Philadelphia has fellowship with Christ in His patient expectation—first of receiving His Bride, and then His kingdom; and this on the authority of His word— “the word of My patience.” And the church in Philadelphia has the assurance, from the Lord’s own lips, of exemption from the very hour of the coming great temptation, when the signs of the man of sin—the lawless one—will be sufficient to deceive, if possible, the very elect; the promise of being kept, not merely from the craft and power, but from the hour—the time itself.

Revelation 3:11. “Behold, I come quickly.” This is the fourth “Behold.” This marks the era of the Philadelphian church: He is coming quickly; the end draws near. It is not simply the cry made “Behold the Bridegroom cometh,” arousing the Church from her slumbers, to trim the lamps and go forth to meet Him, but the announcement of the Bridegroom Himself, that He is already at the door, with His hand on the knocker (Luke 12:36).

“Hold that fast which thou hast, that no man [no one] take thy crown” [thy stephanos, or victor’s crown]. The little strength, the word, the name, the patient expectation, and the promise of exemption from the coming hour of temptation— “Hold fast.” These surrendered, the victor’s crown is forfeited. Never was there a period in which this exhortation was more needed than at the present, when not only the special hopes of the Church, but the very foundations of divine truth are assailed (2 Peter 3:1-4).

Revelation 3:12. “Him that overcometh will I make a pillar in the temple of My God; and he shall go no more out.” The overcomer in Philadelphia stands firm, and holds fast. For the characteristics being internal, real, and spiritual, the Lord finds fault with nothing.

Instead of being given over to form part of the synagogue of Satan, the overcomer is made a pillar in the temple of God: not simply a stone—all believers are living stones built up a spiritual house—but a pillar, like Peter, James, and John, conspicuous and sustaining. And his steadfastness on earth will be recompensed by a permanent abiding in the glory.

“And I will write upon him the name of My God.”

“My God:” he shall have the stamp of the God and Father of our Lord Jesus Christ upon him. The writing—the handwriting of Christ Himself, clear, legible, and apparent.

“And the name of the city of My God, which is new Jerusalem, which cometh down out of heaven from My God.”

Christ will cause the overcomer in Philadelphia to be distinctly recognised in time and in eternity as belonging to the Bride, the Lamb’s wife, which is set forth in emblem as the Holy City, the New Jerusalem; divine and heavenly in its origin, and associated with Him in His kingdom and glory.

“And I will write upon him My new name.” To the overcomer in the church in Pergamos, Christ promises to give a white stone, and upon the stone a new name written (Revelation 3:12). He Himself when He is manifested in glory, appears as having a name written “which no man knew but He Himself” (Revelation 19:12). In this honour Christ associates the overcomer with Himself.

Revelation 3:13. “He that hath an ear, let him hear what the Spirit saith unto the churches.”

Oh for the opened and anointed ear, that the faintest whisper might be distinctly heard, received, held fast, and acted on!

LAODICEA.

Revelation 3:14. "And unto the angel [messenger] of the church of the Laodiceans [or in Laodicea] write."

Laodicea probably means "righteous people." This seventh and last church corresponds with the seventh parable in Matthew 13:1-58 :—the parable of the net.

There are two things which characterise the last stage of the Church's history—outwardly, increased activity in Gospel work; inwardly, self-righteousness, spiritual pride, and lukewarmness as to the truth and authority of Christ. The historical types are Manasseh and Zedekiah (2 Chronicles 33:1-25, 2 Chronicles 36:1-23).

"These things saith the Amen, the faithful and true witness, the beginning [or head] of the creation of God." (See Colossians 1:15-18.) The Church having dispensationally failed in its testimony for God, this testimony is taken up and secured by Christ, "the faithful and true Witness," and the upholder of all things.

Revelation 3:15. "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot." The Church is placed on the earth with a solemn charge, with precious truth; and in the midst of perishing souls, lukewarmness, half-heartedness, will not do, especially as the latter end draws nigh. The world is intensely in earnest. Satan and all the powers of darkness, knowing that their time is short, are acting in concert.

God is in earnest, Christ is in earnest, the Holy Ghost is in earnest. The day for decision is come; and anything bearing the appearance of half-heartedness or lukewarmness is intolerable to the mind of the Lord Jesus.

He complains of a want of earnestness, want of life. "You are in a medium condition—not altogether indifferent to the truth of My name, yet there is no corresponding zeal. You have the banner of the truth, but it is not kept floating in the breeze. You are not altogether like the worldly ones, nor are you altogether decided for Me. You do not go to places of fashionable amusement, neither do you frequent the prayer meeting. You do not, with the sceptic, altogether deny the inspired word, neither do you maintain it in all its integrity. The cross is not altogether set aside, but the Divine glory of the work and the infinite value of the atoning sacrifice is not insisted upon. The evil of sin is not altogether denied, but the enormity of its guilt and the solemnity of its eternal doom are kept out of sight. You are not entirely ignorant of Scriptural truth, but you need life and reality put into the truth you have."

Revelation 3:16. "So then, because thou art lukewarm, and neither cold nor hot, I will [am about to] spue thee out of My mouth." This does not touch for a moment the security of individual believers in Christ, but it foretells the rejection and setting aside of the Church's dispensational testimony on earth. As the Jewish testimony was set aside, in order to bring in the witness of the Church, and the natural branches broken off that the wild olive branches might be grafted in, and the Gentiles put in the place of testimony for God, in like manner, if the Gentile Christian testimony becomes a failure through want of earnestness, this also will be set aside, and Israel again become God's

witnesses in the earth. (See Romans 11:13-25.)

Revelation 3:17. "Because thou sayest, 'I am rich, and increased with goods, and have need of nothing;' and knowest not that thou art wretched, and miserable [or pitiable], and poor, and blind, and naked :

Revelation 3:18. "I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear: and anoint thine eyes with eye-salve, that thou mayest see."

Laodicea has Philadelphian truth, without Philadelphian faithfulness and power. The principles of truth which are formative of Philadelphia are held doctrinally, and, instead of practically influencing the character and life, become the dogmas of a sect. The completeness of the Church in Christ is seen, without a corresponding sense of personal emptiness, weakness, and nothingness. "Never look within," is the watchword. The blessedness of the eighth of Romans is gloried in, but the application of the seventh of Romans to the believer is denied. In Laodicea experimental truth is at a discount. Hence the counsel of the Lord is to bring in His Divine all-sufficiency into the emptiness of the creature; to put on Christ practically, in spirit, character, and walk, so that what is natural may not be seen; and, instead of glorying in Pentecost as a thing merely of the past, to seek and to obtain from Christ the anointing with "fresh oil"—the supply of the Spirit of Jesus Christ for daily need, and the "Spirit of wisdom and revelation" for fresh discoveries of Divine truth.

Revelation 3:19. "As many as love [fondly love], I rebuke and chasten: be zealous therefore and repent." The rebukes and chastenings of the Lord are proofs of His unchanging love. They are designed to lead to repentance, and to increasing zeal, earnestness, and devotedness.

Revelation 3:20. "Behold, I stand at the door and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." This is the first and only "Behold" in the address. A solemn and important fact is called attention to—"Behold, I stand at the door." Awake to the fact that Christ Himself is outside the Laodicean system.

Instead of the open door of Philadelphia, there is a closed door, and so effectually closed that Christ Himself in His members is shut out. The three epistles of John are strikingly characteristic of the last times of the Church. In the first epistle the doctrine of Christ is clearly stated. In the second epistle the truth of Christ is guarded—the door is shut against those who bring not this true doctrine (2 John 1:10-11). This is Philadelphian faithfulness. In the third epistle the faithful holders of the truth are shut out; and not only so, but also those who would receive them (3 John 1:10). The full truth comes out in this address to the Church in Laodicea: Christ Himself is virtually excluded.

Under the profession of zeal for truth and church "ground," there may be real lukewarmness as to the person of Christ. But while Christ is outside He is knocking (see Song of Solomon 5:2); and when His voice is heard, and the door opened, He will admit the individual into the closest communion with Himself. It is not here so much Christ knocking at the door of the impenitent sinner's heart, though that may be true in its place; but it is the expression of the Lord's desire to be admitted into more intimate communion with those He loves. And this intimate communion with Christ according to the prayer in Ephesians 3:16-19, "strengthened with might by God's Spirit in the inner man," Christ dwelling in the heart by faith, and all saints admitted into this holy fellowship

of brotherly love, this the true antidote to Laodicean lukewarmness.

Revelation 3:21. "To Him that overcometh will I grant to sit with Me in My throne, even as I also overcame and am set down with My Father in His throne." The overcomer, rising superior to the lukewarmness of the age, and to the widespread indifference to vital truth, contends earnestly for the faith once delivered to the saints. He repents at the voice of Christ, and substitutes zeal for his Lord for party spirit. In the consciousness of his own emptiness he opens his heart and soul to the fulness of Christ; then opens the door to Christ Himself, and to those who are faithful to Him. Fellowship with Christ in His kingdom and glory when He sits on His own throne is the privilege of every true believer; "for it is a faithful saying, if we suffer we shall also reign with Him." But to the overcomer Christ gives the promise, and by the witness of the Holy Ghost within He gives the earnest and the foretaste, thus enabling him to realise beforehand the joy of the coming kingdom.

Revelation 3:22. "He that hath an ear, let him hear what the Spirit saith unto the churches." This still small voice of the Spirit is only heard in the silence of the soul, in the solemn presence of God, the world shut out, and the busy din of the professing Church equally excluded.

01.04. CHAPTER 4.

CHAPTER 4.

Revelation 4:1. “After this [these things] I looked, and, behold, a door was opened in heaven” [having been and being opened. Perfect participle], (See Ezekiel 1:1.) We now come to the third division of the Book of Revelation.

See Revelation 1:19. First division: “Write the things which thou hast seen.” The opening vision of the first chapter—one like unto the Son of Man, in the midst of the seven golden lampstands.

Second division: “And the things which are.” The present state of things in the churches— “the mystery of the seven golden lampstands,” as seen by John in spirit in resurrection rest, looking back on the Church’s earthly history.

Third division: “And the things which are about to be after these things.” After the Church’s earthly history is completed.

“After these things I looked.”

After John had been shown, in vision and in symbol, the failure of the Church’s testimony on earth, he looks out for what is to follow, and Seeing nothing around him, he looks up. “And, behold.” That word “behold” calls special attention to what follows. “Behold, a door opened in heaven.” Not then opened, but “having been and being opened” (perfect participle). When everything has failed on earth, then is the time to look up. So, in John 14:1-31, Christ having foretold, in the thirteenth chapter, the failure of all His disciples, and even Peter’s denial of Him, goes on to direct His disciples upwards to His Father’s house, its many mansions, and the special place lie is gone to prepare.

“Heaven opened,” not closed; no cherubim with flaming sword guarding its entrance. This is the third door to which our attention is drawn in these chapters. First, the open door of testimony for those who have kept the word, and have not denied the name of the holy, true, and sovereign Lord (Revelation 3:8). Then the closed door of party bigotry, with Christ outside (Revelation 3:20). Here, “a door opened in heaven.” Not then opened. When Jesus expired on Calvary’s cross, and the veil of the temple was rent in twain, then the way into the holiest was made manifest; and to faith it is open still.

“And the first voice which I heard was as it were of a trumpet talking with me; which said [saying], ‘Come up hither.’” A trumpet note, giving no uncertain sound to the instructed ear; not plain ordinary language, but rich symbolic teaching. And John 21:21-23 may give us the signification of it. Jesus, in answer to the inquiry of Peter, says of this self-same John who wrote the Book of Revelation, “If I will that he tarry till I come, what is that to thee?” By this the other brethren understood that that disciple should not die. But Jesus said not, “He shall not die,” but, “If I will that he tarry till I come.” These are no random words. There was deep significancy in them. And I believe this vision in the fourth of Revelation is the interpretation of them; just as the vision of the

transfiguration, as interpreted by Peter in his epistle, was the fulfilment of the promise of some standing there not tasting death until they had seen the Son of Man coming in His kingdom.

It has been often asked, "Where do we see the Church caught up in the Book of Revelation?" I answer, "Here." Not stated in plain language—that would have been out of character with the structure of the book, which is symbolic—but representatively in the person of John, and in fulfilment of the symbolic language of the Lord Jesus to him.

Here, too, I discover in symbol "the voice of the archangel and the trump of God," of 1 Thessalonians 4:1-18 :

"And I will show thee things which must be hereafter [after these things]."

Compare Revelation 1:19 : "The things which are about to be after these things." Things which cannot take place during the present dispensation, while the Comforter is here, but which must come to pass when the present Church history is completed.

Revelation 4:2. "And immediately I was [or became] in the Spirit: and, behold, a throne was set [imperfect tense] in heaven, and one sat [sitting] on the throne."

John hears the trumpet call, and immediately in spirit he is caught up. Even so, "Behold," says the apostle, "I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump" (1 Corinthians 15:51-52). "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thessalonians 4:17). So likewise in spirit we must hear the voice of the heavenly Bridegroom saying, "Rise up, my love, my fair one, and come away" (Sol. Song of Solomon 2:10), if we would see the things which are coming.

We must not seek to interpret these coming things by transactions during the present dispensation, as many do. We must not treat as untrue or irrelevant the word of the Lord Jesus before His ascension: "It is not for you to know the times or the seasons, which the Father hath put in His own power" (Acts 1:7). But as having boldness to enter into the holiest by the blood of Jesus, in spirit obey the call, "Come up hither," and, taking in spirit our place with Christ in the heavenlies, look back on the Church's earthly history, as symbolised by the seven golden lampstands, interpreted by the Lord's seven addresses, and then look forward to the things which must be after these things, as shown in vision in the succeeding chapters.

"And, behold, a throne was set in heaven, and one sitting on the throne." This is the second "Behold" in the chapter. A throne established in the heavens. One characteristic of heaven is the throne. "Heaven," says God, "is My throne, and the earth is My footstool." Heaven is the centre of authority, and the centre of power to the universe.

There is but one will in heaven. Angels never consult their own will, or plan their own pathway. "They do His commandments, hearkening to the voice of His word." One will regulates all without jar or discord.

I suspect the first discord caused in heaven was by Satan's having a will of his own, a counter will. And this discord he introduced into this world by tempting our first parents to have and to exercise a will of their own, instead of carrying out the will of Him who said, "Thou shalt not."

It is the independent will of man which fills the world with discord, and peoples the bottomless pit with millions of miserable souls.

God has no pleasure in the death of him that dieth. "He willeth not the death of the sinner." "He is not willing that any should perish, but that all should come to repentance." How comes it, then, that the broad road is thronged from age to age? Because man has a will of his own. He is not willing to come to Christ that he might have life.

What is conversion? What is salvation? What is eternal life? Letting God have His own will with us. That is it.

Why are all in heaven so eternally secure, happy, and blessed? Because there is a throne set in heaven, and One sitting upon it. No wonder the Lord Jesus put that marvellous prayer into the mouth of His disciples: "Thy will be done also on the earth, as it is in heaven." When this prayer is answered it will be "heaven begun below." The starry heavens move on in unbroken harmony. "Not one faileth." This world, it would seem, is the only province in the universe in which God's will is not fulfilled—the only part of the vast machinery which is out of gear. Man has a will of his own.

"And one sitting on the throne." There is not only sovereignty, but a Sovereign. Not only one will, but One whose will is law; and that law the law of love. So that each can say, "Oh, how love I Thy law! Yea, Thy law is within my heart."

Those who go in for democracy, chartism, equal rights, what they call liberty, are really going in for the most terrible tyranny—the tyranny of an independent, unsubject will. These are not the politics of heaven, but of hell. Satan is the god of this world, but I know not that he will be a prince in hell. I do not know that they will allow him to domineer over them there. They may stand up for equal rights. One ingredient of hell's torment will probably be every one having a will of their own; but if there should be a despot there, his dominion will not be of love, but of fear.

Revelation 4:3. "And He that sat [sitteth, or the sitter. Present participle with the article] was to look upon like a jasper and a sardine stone."

Precious stones in Scripture are emblematic of various excellences of character, various perfections. The jasper is a precious stone of various colours—cerulean, purple, green, &c.—intermingled.

It suggests to us the various excellences, attributes, and perfections of Him that sitteth on the throne, blended together and harmonised—the glory and adaptation of Him that sitteth there. The sardine stone is the colour of blood. God is not only a Being of Divine perfections harmoniously blended—a God of grace, love, wisdom, and power—but He is a God that taketh vengeance, of strict inflexible justice, a consuming fire; and the blood-red sardine stone may remind us of this. And the time of the vision is the season of the seals, trumpets, and vials.

"And there was a rainbow round about the throne, in sight like unto an emerald." In wrath God remembers mercy. The rainbow is the divinely constituted sign of covenant mercy founded on accepted sacrifice (Genesis 8:1-22). In the rainbow the three primitive colours are blended and harmonised, beginning with the blue and ending with the red, with the yellow in the centre, and in their beauteous combinations completing the perfect seven. So in God's covenant-keeping goodness every Divine perfection is harmonised and displayed.

“A rainbow round about the throne.” The circle which now appears broken, as seen from an earthly standpoint, completed. What God does we know not now, but we shall know hereafter. The whole circle then will appear complete, the mysteries of His providence will be solved, everlasting love having worked out in time on earth the purposes which will result in everlasting glory in heaven.

“In sight like unto an emerald.” The prevailing tint is green—the characteristic of the earth. So these purposes of God have especial reference to this world. The cross was set up on earth; on earth the blood of God’s spotless Lamb was shed, and in the cross God’s plans and purposes centre, and the blood of the everlasting covenant confirms them. On this earth, in Eden, the will of God was set aside. In Gethsemane the Son of Man surrendered His own will, and accepted the will of God, saying “Father, not My will, but Thine, be done.” In the millennial period the kingdom of God will be established on earth. And when the new heavens and the new earth shall appear, the will of God will be done on earth even as it is done in heaven; and because of the scenes once transacted upon it, this earth will be an object of peculiar interest to the universe throughout eternity.

Revelation 4:4. “And round about the throne were four and twenty seats [thrones]: and upon the seats [thrones] I saw four and twenty elders sitting, clothed in white raiment [garments]; and they had on their heads [victors’] crowns of gold.” This is a vision of the “kingdom of God,” for God is supreme; it is also the “kingdom of the heavens,” for others are associated with Him in the administration of the kingdom. In Daniel 4:26, we have the expression “The heavens do rule;” and in Daniel 7:18, “The saints of the Most High [or of the heavenlies] shall take the kingdom.” This is the “kingdom of the heavens,” as so called in the Gospel by Matthew alone. The term “kingdom of God” shows God to be supreme. The conviction I have come to, after many years’ consideration and investigation of the subject, is, that these four and twenty elders are the symbolic representatives of the saints of the former dispensation, from Adam and Abel to Pentecost, similar to the elders of the eleventh of Hebrews, who by faith obtained a good report, and, that they might obtain a better resurrection, were faithful unto death, and gained the victor’s crown; who also, in the twelfth chapter of Hebrews, are described as the “spirits of just men made perfect,” in distinction from the “church of the firstborn.” Their robes are white through the blood of the Lamb, and on their brows are seen the victor’s wreath, for they have fought the fight, and have finished their course, and have now sat down.

Revelation 4:5. “And out of the throne proceeded lightnings and thunderings and voices.” The aspect of the throne during this intervening period between the coming of our Lord Jesus Christ, and our gathering together unto Him, and His manifestation to the world—the last week of Daniel’s seventy weeks of years—takes the Sinai character. This is the time when “God’s judgments are on the earth”—the time of the seals, trumpets, and vials.

“And seven lamps of fire burning before the throne, which are the seven Spirits of God.” In place of the seven golden lampstands around the Son of Man, we have now seven lamps of fire burning before the throne. The Spirit of God is no longer seen as maintaining spiritual testimony in the churches on earth to the truth of God and of Christ. He is here seen in all His Divine perfection and sovereignty, and in His transcendent holiness and vehement jealousy for truth. The Comforter has completed His mission. The bride has been wooed and won. The Divine Eliezer [“God my helper”] has conducted the spiritual

Rebekali across the desert, and presented her to the heavenly Isaac, the beloved Son who has been obedient unto death and was raised again, and who has come forth to meet her.

Revelation 4:6. "And before the throne there was a sea of glass like unto crystal." In the tabernacle and the temple we have the patterns of things in the heavens; in these apocalyptic visions we have the heavenly things themselves. This sea of glass corresponds with the laver of the tabernacle, and the brazen sea of Solomon's temple. But it is no longer the provision of water for the putting away of the defilement of the wilderness or of the land, but that which represents the fixed purity of heaven, the holiness which becomes the presence of God. Holiness has its settled home there. In the temple of Ezekiel there is neither laver or brazen sea mentioned, but living water issuing from under the threshold which flows round on the south side of the altar, the place occupied by the brazen sea in Solomon's temple; flowing forth on the east, widening and deepening in its flow, diffusing life and fertility in its course. An emblem of life in the Spirit which needs no purification, for the Spirit of God is holy, and the life which He communicates is divinely pure. In Revelation 22:1 this living water is seen proceeding from the throne of God and of the Lamb.

"And in the midst of the throne, and round about the throne, were four beasts [living ones], full of eyes before and behind."

There are three positions in connection with the throne of God pointed out in Revelation. First, "before the throne" (Revelation 7:1-17). "After these things I beheld, and, lo, a great multitude, which no man could number, out of all nations, and kindreds, and peoples, and tongues, standing before the throne and before the Lamb." A position of peculiar honour, a dignity which Gabriel delights to mention as the highest honour to which an angel could aspire: "I am Gabriel, that stand in the presence of God" (Luke 1:19).

Second, "round about the throne" (Revelation 4:4). Not simply "before"—it comprehends that—but "round about," giving the idea of closer association, more intimate connection. Not simply standing to serve, but sitting on thrones, and -sharing in the reign. The position of the raised saints of the former dispensation. But here, in Revelation 4:6, we have a position of still greater privilege—"in the midst of the throne, and round about the throne." Not only sitting down with Abraham, Isaac, and Jacob in the kingdom of God, and sharing it with the saints of the heavenlies; not only privilege, honour, blessedness, but union with Him who is there.

Union with whom? See Revelation 5:6 : "And I beheld, and, lo, in the midst of the throne and of the four living ones, and in the midst of the elders, stood a Lamb as it had been slain."

These living ones not only stand before the throne and serve, as redeemed unto God by the blood of the Lamb—not only sit on thrones as the elders—they are one with the Lamb in the midst of the throne, "members of His body, of His flesh, and of His bones," raised up together and made to sit together in Him and with Him in the heavens. For when God "raised Him from the dead, and set Him on His own right hand in the heavenlies," He "gave Him to be head over all things to the Church, which is His body, the fulness of Him that filleth all in all." The elders who obtained a good report through faith looked for a city which hath foundations, and a heavenly inheritance, and they have now in the time of the vision been put in full possession; but the perfection of the kingdom was not reached when the four and twenty elders were seated on their thrones, God having

provided some better thing for us, that they without us should not be made perfect. And this better thing is the Church of the living God in its oneness with the Lamb in the midst of the throne.

“Four living ones,” as instinct with Divine, spiritual, and eternal life. “Full of eyes before and behind,” that is, full of intelligence of things coming and past.

These living ones remind us of the cherubim described in Ezekiel 1:1-28 : The leading thought, I believe, connected with the cherubim is the agency which God employs for the communication of His mind, the performance of His will, and the manifestation of His glory—first, angelic, as at the east of the Garden of Eden (Genesis 3:24); then purely spiritual and divine, as on the propitiatory of the ark (Exodus 25:18); then the whole company of the redeemed in glory, as shown by the larger cherubim in Solomon’s temple, of olive wood, covered with gold, typical of the spiritual and raised bodies of the saints in glory; then prophetic agency, as seen in Ezekiel 1:1-28, &c.; but here, in the four living ones of the Apocalypse, the Church of the firstborn written in heaven, the members of the body of Christ in resurrection glory in association with the Lamb.

Revelation 4:7. “And the first beast [living one] was like a lion.” The emblem of strength, majesty, courage, and magnanimity.

“And the second beast [living one] like a calf.” The emblem of patient continuance in service and subjection. In Ezekiel it is the ox, here the calf, suggesting the thought of eternal youth for an eternity of service.

“And the third beast [living one] had [having] a [the] face as a man.” The emblem of intelligence and sympathy.

“And the fourth beast [living one] was like a flying eagle.” The eagle is noted for its piercing vision and powerful wing—the prophetic character.

Revelation 4:8. “And the four beasts [living ones] had each of them six wings about him.” The uses of these are explained in Isaiah 6 :, speaking of the seraphim, or burning ones: “With twain he covered his face”—the token of reverence; “with twain he covered his feet”—the token of humility; “and with twain he did fly”—activity in service.

“And they were full of eyes within.” Not only having a knowledge of the past and future, as in verse 6, but also internal spiritual intelligence, knowing as they are known.

“And they rest not day and night saying, ‘Holy, holy, holy, Lord [Jehovah] God Almighty, which was [ever was], and is [ever is], and is to come [which ever is to come].’” Untiring, unceasing service, worship, praise, to the everlasting, holy, and almighty triune God.

Revelation 4:9-10. “And when those beasts [living ones] give glory and honour and thanks to Him that sat [sitteth] on the throne, who liveth for ever and ever, the four and twenty elders fall down before Him that sat [sitteth] on the throne, and worship Him that liveth for ever and ever.”

Next to the Lamb in the midst of the assembly, with whom the song originates (Psalms 22:22), are the leaders of the chorus of the skies, the church of the firstborn; then the four and twenty elders, representing the redeemed from Abel to Pentecost; and then the “great congregation” (Psalms 22:25)—that is, the heavenly hosts, take up the strain in ever widening circles, till the unlimited

universe is filled with Jehovah's praise.

"And cast their crowns [victors' crowns] before the throne, saying,

Revelation 4:11. "Thou art worthy, O Lord [Jehovah] to receive glory and honour and power: for thou hast created all things, and for Thy pleasure [or because of Thy will] they are and were created." A beautiful and expressive action, signifying "Not unto us, not unto us, but unto Thy name be the glory." A noble ascription of praise. As with God originated creation at the first, so with Him also originated the purpose to head up all things in Christ, whereby the stability and blessedness of creation is secured for all eternity.

01.05. CHAPTER 5.

CHAPTER 5.

Revelation 5:1. “And I saw in [or on] the right hand of Him that sat [sitteth] on the throne a book [or roll of a book, βιβλίον] written within and on the backside, sealed with seven seals.” For similarity of expression we will refer to Ezekiel 2:9-10 : “And when I looked, behold, a hand was sent unto me; and, lo, a roll of a book was therein; and he spread it before me; and it was written within and without: and there was written therein lamentations, and mourning, and woe.” The eternal God, the Majesty of heaven, is He that sitteth upon the throne, and especially God the Father.

“A roll of a book.” The ancient books were made of skins or parchments, sewn together and rolled up; in reading, unrolled with one hand and rolled up with the other. To understand the sealing with seven seals, we will suppose seven skins of parchment, written on both sides, and joined together, one skin rolled up and sealed, and then another, until all seven were sealed.

There are purposes in the mind of God and in the hand of the Almighty, but there are obstacles to their accomplishment; there are seven seals. Though that mind is the mind of infinite Wisdom, and that hand is the hand of Omnipotence, there is a sevenfold hindrance to their accomplishment (and seven is the number of perfection).

“For justice hath withstood The purposes of love.”

Though the roll of the book was written on both sides—everything matured, all planned and perfected, nothing left to contingency, all provided for in the mind of Him who is omniscient—still there are hindrances: hindrances on the part of man—unbelief and sin opposing a barrier to the influx of goodness, love, and grace; infinite justice, holiness, and truth to be met and satisfied. And when one obstacle is overcome, then another, and yet another, until the perfect number is accomplished.

Revelation 5:2-3. “And I saw a strong angel proclaiming with a loud voice, ‘Who is worthy to open the book, and to loose the seals thereof?’ And no man [no one] in the heaven, nor in [on the] earth, neither under the earth, was able to open the book, neither to look thereon.”

“Who? who? who?” goes forth from the voice of the mighty angel. “Who? Who? who?” comes back in echo from the universe around. No one—not simply man, but no one in heaven or earth—is found worthy or able to open the book, or to loose the seals.

Revelation 5:4. “And I wept much, because no one was found worthy to open and to read the book, neither to look thereon.”

What a disappointment to the heart of John! No one is found worthy either to open-, to read, or even to look on the book; not even the archangel Michael is worthy, whose name signifies “Who like God?” or Gabriel is able, whose name means “The Power of God;” for if it is a question of worthiness, none is worthy; and if it is a question of power, none is able.

Revelation 5:5. "And one of the elders saith unto me, 'Weep not: behold, the Lion [which is] of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.'" In this dilemma—John weeping, the universe silent, no response to the cry—one of the elders, that is, one of the spirits of just men made perfect, around the throne, one in the secret council of God, bids him dry his tears.

"Behold!" Another of those wondrous "Beholds" which gem the pages of the sacred word. "Behold, the Lion of the tribe of Judah"—of Judah, the royal tribe, whose emblem was the lion—the Shiloh that was to come. "The Root of David"—David's Lord, as well as David's Son.

"Prevailed," not simply "hath prevailed." The statement of a fact accomplished at a definite period. When did He prevail? What gave Him the title to take the book and open it? The answer is given in Revelation 5:9 : "Thou art worthy to take the book, and to open the seals thereof: for Thou wast slain, and didst redeem us to God by Thy blood."

It was at the cross of Calvary that the Lion of the tribe of Judah prevailed. Redemption through His blood as the Lamb of God gave Him title to open the book. This removes every barrier to the accomplishment of the Divine purposes of grace and love towards Israel, and towards the earth, and man.

Revelation 5:6. "And I beheld, and, lo, in the midst of the throne and of the four beasts [living ones], and in the midst of the elders, stood a [young] Lamb [as if slain]."

"Lo!" "Behold!" Another wonder before unnoticed. "A Lamb as it had been slain." Notice how the symbols change, for this is a book of symbols. The angel says, "Behold, the Lion;" John looked, and beheld a Lamb. They are both symbols of the same person—the Lion in His majestic, mighty power; the Lamb in His gentleness of atoning sacrifice. Mighty, but mighty to save; majesty, meekness, and salvation combined.

"Jesus in the midst." How the Spirit of God always put Him in the centre place! In the bosom of the Father, as the centre of Divine affection, His eternal dwelling-place; on the cross, a malefactor on either hand, and "Jesus in the midst;" in the Church, where two or three are gathered together unto His name, there He is in the midst of them; here, in the midst of the throne, in the centre of majesty, glory, dominion, and praise, and in the midst of the living ones and elders, the centre of the redeemed in heavenly glory.

"A young Lamb," in all the vigour of immortal youth.

"As having been slain." The memorials of Calvary will never be effaced; those pierced hands and feet and riven side will witness throughout eternity to redemption's completed work—everlasting monuments of redeeming grace and love. In incarnation and redemption God put His stamp upon humanity, but in resurrection, in the Person of the risen Christ, who is the image of God, the results of incarnation and redemption leave their impress upon Deity for all eternity. Every work of Almighty power throughout eternity will bear the impress of those pierced hands, every footstep of onward progress will leave the imprint of those nail-pierced feet, and that opened side will afford to an admiring and adoring universe an insight into the heart of Divine and infinite love such as was never seen before, and to be seen in such perfection nowhere else.

“Stood” [having stood and standing, perfect participle]. These figures of sitting and standing are emblematical. As to redemption’s completed work, He has for ever sat down; but when occasion calls for it He stands, as when dying Stephen saw Him.

We have here “God manifest in flesh,” the brightness of Divine glory shining in the person of Immanuel: the actings of God, the ways of God, the heart of God, revealed in redemption, and in the person of the Redeemer, as nowhere else. We may see much of the handiwork of God in creation, many of His wondrous ways in providence, much of His lovingkindness and bounty when He opens His hand and satisfies the desire of every living thing; but in Calvary’s cross under an eclipse, and on the throne of God in unveiled glory, every perfection of Godhead shines forth.

Those hands of Immanuel were ever active in His lifetime, those feet ever going about doing good, that heart beating in untiring love. But when those hands and feet were transfixed to Calvary’s cross, the love of that heart was seen as never seen before. “Having loved His own which were in the world, He loved them unto the end.” The Father’s eye in infinite love rested on those actings and walkings of obedient love on earth while He was living and serving here. Again and again comes forth the approving voice: “This is My beloved Son, in whom I am well pleased.” But never was the Father’s heart so stirred in its boundless depths, as when the beloved Son, obedient unto death, expired on Calvary’s cross. To this Jesus Himself witnessed: “Therefore doth My Father love Me, because I lay down My life.”

God has provided that these memorials of redeeming love should be seen by every eye throughout eternity.

“Having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.”

Jesus is here seen as the ascended Man in full possession of the plenitude of the Spirit in the perfection of His power and wisdom. The Holy Ghost is not represented here as the Comforter, His commission as such having been accomplished when the Church is completed. He is no longer seen as taking out of the Gentiles a people for the name of God, and forming a bride for His Son; but as sent forth into all the earth, to prepare a multitude which no man can number out of every nation, and kindred, and people, and tongue, for the scenes of the great tribulation, who being faithful unto death, and having washed their robes in the blood of the Lamb, will stand before God and share in the first resurrection. For “when the enemy shall come in like a flood, the Spirit of Jehovah shall lift up a standard against him” (Isaiah 59:19).

Revelation 5:7. “And He came, and took [hath taken] the book out of the right hand of Him that sat [sitteth] upon the throne.” The Lamb is seen in the vision as coming and taking the book. But His accomplished work in redemption has given Him the title to open it; and to take the fulfilment of the Divine purposes into His own hands.

Revelation 5:8. “And when He had taken the book, the four beasts [living ones] and the four and twenty elders fell down before the Lamb, having every one [or each] of them harps, and golden vials [or bowls] full of odours, which are the prayers of [the] saints.” The redeemed of the past and present dispensations, as seen in vision, fall down as worshippers. The harps express their capacity for praise according to the claims of redeeming love; and the golden vials (or bowls) symbolise their priestly office. And these vials are full of odours, which are interpreted to be the

prayers of the saints. What saints? Not those of the present dispensation, but the saints on earth during the last week of Daniel's seventy weeks of years; for that is the period contemplated in the vision. These saints will be pre-eminently a praying people. The Book of Psalms, with its five divisions, is especially prepared and compiled for their use ;—in spirit adapted to saints in all ages, but as to circumstances, events, and characters, peculiarly designed and adapted to those exposed to the wiles and persecution of the Lawless One in the latter times. It is only when read in this light that the Psalms can be thoroughly understood. The memorial of their prayers on earth will be presented by this raised and heavenly priesthood above. To this the Psalmist alludes in Psalms 141:2 : "Let my prayer be set forth before Thee as incense, and the lifting up of my hands as the evening oblation."

Revelation 5:9. "And they sung [sing] a new song, saying, 'Thou art worthy to take the book, and to open the seals thereof: for Thou wast slain, and hast redeemed [didst redeem] us to God by Thy blood out of every kindred, and tongue, and people and nation.'"

Though the word "us" is omitted by some MSS., the weight of evidence is in its favour. The four living ones and the four and twenty elders are the representatives of those who by the blood of the Lamb have been redeemed unto God, not from Israel only, but from all nations of the earth; and they praise God for it, and extol the Lamb.

Revelation 5:10. "And hast made [didst make] us [or them] unto our God, kings and priests, and we [or they] shall reign on the earth."

There is a difference in the reading of Greek MSS. in this verse. The Textus Receptus reads "didst make us," and "we shall reign." And this is true of all the redeemed. See Revelation 1:6, "Made us kings and priests unto God and His Father." Some MSS. read, "And didst make them," and "they shall reign." And this is true also of the saints who will be called to pass through the scenes of the last prophetic week of years, and the times of Antichrist. They too shall be kings and priests and share in the millennial kingdom.

Revelation 5:11-12. "And I beheld, and I heard the voice of many angels round about the throne and the beasts [living one's] and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands [or myriads of myriads]; saying with a loud voice, 'Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.'" The "innumerable company of angels" in "general assembly" (Hebrews 12:22-23) then unite with the redeemed in giving honour and glory to the Lamb.

They acquiesce in the Divine arrangement that the One who was once made a little lower than the angels for the suffering of death should be exalted far above all "principality, and power, and might, and dominion," and "be crowned with glory and honour."

Revelation 5:13. "And every creature which is in the heaven, and on the earth, and under [underneath] the earth, and such as are in [on] the sea, and all that are in them, heard I saying, 'Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever.'" The blessings of redemption are not confined to this present world: the whole creation shares them; not, indeed, in the way of deliverance out of the effects of sin and transgression, but in the way of preservation from them. All things are reconciled through that blood, "whether they be things on the earth, or things in the heavens" (Colossians 1:20). When the

world's history is completed, after the final outbreak of evil, at the close of the Millennium, all evil will be banished to the lake of eternal fire; there shall be no more suffering, no more death, neither sorrow nor sin, in the eternity to come; for God has purposed that in the dispensation of the fulness of times all things shall be headed up in Christ the second Adam, in Whom from henceforth the unfailing blessedness of the whole universe will be secured. Hence the entire universe joins this ascription of praise unto Him that sitteth upon the throne, and unto the Lamb.

Revelation 5:14. "And the four beasts [living ones] said, 'Amen.' And the four and twenty elders fell down and worshipped Him that liveth for ever and ever." The redeemed take up the song and complete it, and worship closes the scene.

01.06. CHAPTER 6.

CHAPTER 6.

Revelation 6:1. "And I saw when the Lamb opened one of the seals, and I heard as it were the noise of thunder, one of the four living ones saying, 'Come and see.'"

We have in this chapter the opening of the seals, thus making known to us the purposes of God; the time for the accomplishment of those purposes is yet future, awaiting the removal of the Church, and the completion of the present dispensation.

Revelation 6:2. "And I saw, and behold a white horse: and he that sat on him had [having] a bow; and a crown [a victor's crown] was given unto him: and he went forth conquering, and to conquer." The white horse is the emblem of military imperial power. And there is one to exercise it, a sitter on the horse; having a bow, not a sword, the instrument of indiscriminate slaughter, but a bow to single out and to destroy individuals who may resist his will.

Though he comes forward with authority to put any one to death, he wears no crown, but one is given to him; not a diadem, the regal crown, but a stephanos or victor's crown. It is not a diadem inherited, but a victor's crown given. So Napoleon I. and Napoleon III., after grasping the military power of the nation, each were voted Emperor of the French.

Thus in the possession of imperial power, the people's king, he goes forth conquering and to conquer, extending his empire on every hand. The interpretation of these six seals we have given us in a most clear and convincing manner in Matthew 24:4 : "And Jesus answered and said unto them, 'Take heed that no one deceive you, for many shall come in My name, saying, I am Christ: and shall deceive many.'" See also 1 John 2:18 : "Ye heard that the Antichrist shall come; even now are there many Antichrists." This coming of Antichrist to usurp, and to have given to him the empire of the world, is set before us in the first-opened seal.

Revelation 6:3-4. "And when He had opened the second seal, I heard the second beast [living one] say [saying], 'Come and see.' And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword."

Compare Zechariah 6:1-3 : "And I turned, and lifted up mine eyes, and looked, and, behold, there came four chariots out from between two mountains; and the mountains were mountains of brass. In the first chariot were red horses; and in the second chariot black horses; and in the third chariot white horses, and in the fourth chariot grisled and bay horses." This is explained in Ezekiel 14:21 : "Thus saith the Lord Jehovah, how much more when I send My four sore judgments upon Jerusalem, sword, and famine, and noisome beast, and pestilence?" The red horse is the emblem of bloodshed and carnage; as Matthew 24:6-7 : "And ye shall hear of wars and rumours of wars. . . For nation shall rise against nation, and kingdom against kingdom."

Revelation 6:5-6. "And when He had opened the third seal, I heard the third beast [living one] saying, 'Come and see.' And I beheld, and lo a black horse; and he that sat on him having a pair of balances in his hand. And I heard a voice in the midst of the four beasts [living ones] saying, 'A measure of wheat for a penny [denarius], and three measures of barley for a penny [denarius]; and see thou hurt not the oil and the wine.'" This is the emblem of scarcity and famine, while the luxuries of the rich are left untouched. So Matthew 24:7 : "And there shall be famines."

Revelation 6:7. "And when He had opened the fourth seal, I heard the voice of the fourth beast [living one] saying, 'Come and see.' And I looked, and behold a pale horse [a sallow or greenish horse]: and his name that sat on him was Death, and hell [Hades] followed with him. And power [authority] was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with [by] the wild beasts of the earth." The first result of largely extended warfare is famine: the fields left uncultivated or devastated, then follows pestilence and death. So Matthew 24:7-8 : "And pestilences, and earthquakes, in divers places. But all these are the beginning of sorrows" (or throes). The first four seals refer to the events of the first three years and a half of Daniel's last or seventieth week of years. The beginning of sorrows: afterwards come the times of great tribulation.

Revelation 6:9-11. "And when He had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, 'How long [or until when], O Lord [Sovereign Lord], holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?' And white robes were given unto every one of them [each of them]; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled." This fifth seal is largely and fully gone into by the Lord Jesus in Matthew 24:9-22.

It is the time when the Antichrist, the lawless one, having broken his covenant and taken away the daily sacrifice at Jerusalem, sets up the abomination of desolation, and also sets himself in the temple of God, as God; when the godly flee, and persecution commences; the time of the great tribulation. Those slain are divided into two classes: those who are at first slain for the word of God and for the testimony of Jesus—these are seen here as the souls under the altar; the other company are those subsequently slain because they will not worship the beast.

Revelation 6:12-17. "And I beheld when He had opened the sixth seal, and, lo, there came a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken by a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and to the rocks, 'Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be [or is] able to stand?'" This corresponds exactly with the words of the Lord in Matthew 24:29 : "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

and then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn.”

All these are premonitory signs; as yet the Son of Man Himself has not appeared. The sixth seal brings the prophecy up to this period, and there leaves it.

Thus we find that these six seals conduct us through a certain aspect of the scenes of the last seven years, till the period “immediately after the tribulation of those days.” In the next chapter the spirit of prophecy goes back and fills up the picture with another aspect of the same period.

01.07. CHAPTER 7.

CHAPTER 7.

Revelation 7:1. "And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree." This chapter comes in, parenthetically, between the sixth and seventh seal, showing us certain things that must take place during the seven years, and previous to the opening of the seventh seal. The four horses, the four winds, and the four angels are closely associated (see Zechariah 6:1-8). They represent the agency that God employs in His providential government on the earth.

Revelation 7:2-3. "And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, 'Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.'" At the commencement of the last week of Daniel's seventy weeks of years, before any of the coming providential judgments of God on the earth can take place, certain of the servants of God will be sealed for preservation.

Before the going forth of the lawless one in imperial despotic power, and before the wars, famines, pestilences, and persecutions which will follow, as symbolised by the first five seals, these servants of God must be secured from danger.

Revelation 7:4. "And I heard the number of them which were sealed; and there were sealed a hundred and forty and four thousand of all the tribes [every tribe] of the children of Israel."

Revelation 7:5-8. "Of the tribe of Juda," &c., &c.

Whether we take the number one hundred and forty-four thousand literally or symbolically, they represent the preserved of Israel, the nucleus of the coming Millennial kingdom. These, according to Psalms 91:1-16, will be preserved in the providence of God, under the especial charge of the elect angels, from all the dangers of this eventful period, and finally, with those saved of Israel, when the Deliverer comes (Romans 11:26), will compose the kingdom under the reign of the Messiah.

Revelation 7:9-10. "After this [these things] I beheld, and, lo, a great multitude, which no man [no one] could [was able to] number, out of all nations, and kindreds, and people, and tongues, stood [standing] before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried [crying] with a loud voice, saying, 'Salvation to our God which sitteth upon the throne, and unto the Lamb.'"

Just as the Levites were not numbered among the children of Israel for the land (Numbers 1:47-50), so these great multitudes are not numbered for the earth in the Millennial kingdom. They have their portion in God, and their inheritance is heavenly. And they will not be taken exclusively from Israel, as were the hundred and forty-four thousand, but from both Jews and Gentiles of

every nationality. For during this period of human activity and Satanic delusion the Holy Ghost, in the plenitude of His power “as the seven Spirits of God sent forth into all the earth,” will do a world-wide work, the results of which will be seen in this vast multitude who will not only stand firm, but will seal their testimony with their blood.

They ascribe their salvation to God in His sovereignty, and to the Lamb in His atoning sacrifice.

Revelation 7:11-12. “And all the angels stood round about the throne, and about the elders and the four beasts [living ones], and fell before the throne on their faces, and worshipped God, saying, ‘Amen. Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.’”

God is the God of angels as well as of the redeemed from among men; and angels share in the eternal results of redemption’s work. Not as being saved out of evil, but as being preserved from evil; all things in heaven as well as in earth God having headed up in Christ (Ephesians 1:10). Hence angels join in the praises of the redeemed—yet in a chorus of their own.

Revelation 7:13-17. “And one of the elders answered, saying unto me, ‘What [Who] are these which are arrayed in white robes? and whence came they?’ And I said unto him, ‘Sir, thou knowest.’ And he said to me, ‘These are they which came out of [the] great tribulation, and have washed their robes, and made them [their robes] white in the blood of the Lamb. Therefore are they before the throne of God, and serve [religiously serve or worship] Him day and night in His [inner] temple: and He that sitteth on the throne shall dwell [tabernacle] over them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed [shepherdeth] them, and shall lead them unto living fountains of waters: and God shall wipe away all tears [every tear] from their eyes.’”

One of the elders—one of those in the secret council of God—having an insight into what was passing in the mind of John, answers his mental inquiry. John had seen in symbol the Church on earth, and its course completed; he had seen the risen saints of a former dispensation in glory, and the Church of the firstborn in their place of nearness and privilege—but who are these? The elder answers by putting into words the inquiries of John’s mind. On John’s referring the question to the elder, he replies: “These are the comers out of the great tribulation.” This great tribulation will take place during the second half of the week, as foretold by Daniel and by Christ. Part will be slain at the commencement, and part during the continuance of the persecution. They, having obtained the victory, wave the palm. They have washed their robes, and stand and minister before the throne. The glory of God overshadows them, and the Lamb that redeemed them is their Shepherd for ever. On earth they had hungered and thirsted, and been imprisoned, and outcast. It is of them that the Lord speaks (in Matthew 25:35-40) as His brethren. But they will hunger and thirst no more; and a Father’s hand has for ever wiped off every tear. This chapter gives us the earthly and the heavenly aspect of the last week of the seventy weeks. On earth there are solemn judgments from God, and fierce persecution from man; but God has His sealed and preserved ones amongst it all, and specially among the tribes of Israel. In heaven there is calm, and triumph, and praise, and thanksgiving; those who have suffered on earth, and come out from it all, leading the song, in which the angel hosts in full chorus join.

01.08. CHAPTER 8.

CHAPTER 8.

Revelation 8:1. "And when he had opened the seventh seal, there was silence in heaven about the space of half an hour."

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him," though "God hath revealed them unto us by His Spirit." The contents of the seventh seal, the emblems therein presented to the dwellers in heaven, take all heaven by surprise. There is "silence in heaven about the space of half an hour," reminding us of Zechariah 2:13, Habakkuk 2:20. The choir of heaven can find no language worthy of the occasion; hence there are no symbols presented to the eye of man, no language spoken to his ear. These are among the "unspeakable words" (2 Corinthians 12:4). The opening of the sixth seal brought us to the signs as seen on earth immediately preceding the manifestation of the Son of Man (Revelation 6:12-17). The opening of the seventh seal brings us to the scenes which take place in heaven preceding His manifestation to the world. These scenes are described in Revelation 19:5-9—the marriage supper of the Lamb, with its glories and its joys.

Revelation 8:2. "And I saw the seven angels which stood before God; and to them were given seven trumpets."

Angelic ministry is connected with God's providential dealings with man. These seven trumpets show the providential judgments of God with the earth, during the first half of the last week of Daniel's seventy weeks of years—preparatory and warning judgments, previous to the pouring out of the vials in which are filled up the wrath of God, and which take place during the last half of the week.

Revelation 8:3. "And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne." The saints of God on earth during the seven years of Antichrist will be pre-eminently a praying people. A large portion of the Book of Psalms is the inspired expression of their thoughts and feelings Godward; and although these Psalms are adapted spiritually to the experience of the people of God in all ages, literally, as to their scenes and circumstances, they are designed and adapted in a peculiar manner to the wants of these servants of God, amidst the trials and persecutions of the latter days.

Revelation 8:4. "And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand." The prayers of these saints, accompanied by the sweet savour of the name of Jesus, and in the value of His atoning sacrifice, ascend up and enter into the ears of the Lord of Sabaoth (Psalms 141:2).

Revelation 8:5. "And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake." The fire of the

altar — the emblem of the searching, testing righteousness of God—not only has tested the sacrifice and found all perfect, but the same holiness and righteousness deals with sin on the earth. So, in Leviticus 9:1-25, Leviticus 10:1-20. the same fire which consumed on the altar the ascending offering and the fat, devoured the offerers of the strange fire. And the same God who accepts the prayers and praises of His people in the name of Jesus, responds in execution of righteous judgment to the cry of His oppressed.

Read Revelation 8:6-13.

These seven angels are the representatives of God's providential dealings with men in the way of judgment.

There is a striking similarity between the judgments under the first four angels and those inflicted upon the land of Egypt in the time of Moses; they are doubtless symbolic, yet they appear to be especially connected with the material elements of nature, as God's instruments for inflicting judgments upon man.

These judgments are at first partial— “the third part”—though warning is given of still heavier woes to come; under the vials they will be full and final.

01.09. CHAPTER 9.

CHAPTER 9.

Revelation 9:1-2. "And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit [pit of the abyss]. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit."

See here the righteous, retributive judgment of God. Jesus has been raised up to heaven and seated at the right hand of God, where there are pleasures for evermore. He has opened up a new and living way into the holiest, and has sent down from heaven the Holy Ghost, bringing saving, sanctifying, spiritual truth, as connected with everlasting life. Man having rejected this, God will allow Satan, a fallen angel, to bring in from the infernal depths beneath a strong delusion, leading to eternal destruction and woe.

"I saw a star fall [or fallen] from heaven unto the earth." This star appears to represent Satan as a fallen angel. (See Isaiah 14:12; Luke 10:18.) The Spirit of God, speaking of Antichrist in 2 Thessalonians 2:9-12, says, "Whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." Destructive error comes from beneath, from the place of endless woe; great and saving truths come down from above, from the place of eternal life and joy.

Revelation 9:2. When Satan has power given him to bring in strong delusion, what can the light of nature and of reason avail? (2 Corinthians 4:4.)

Revelation 9:3. "And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power."

"Out of the smoke"—that is, out of the delusion—"came forth locusts." Locusts are remarkable for their ravages of all that is fruitful and fair; such are destructive heresies, "seducing spirits, and doctrines of devils" (1 Timothy 4:1; see also 2 Peter 2:1-2).

Revelation 9:4. "And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. But not acting on nature—only on man—hence not literal or natural locusts; and those are exempted who have the seal of God.

Revelation 9:5-6. "And to them it was given" that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man. And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them." Not complete spiritual death, not total hardness of heart; still a little

feeling and consciousness of their spiritual condition, which they would gladly get rid of if they could, for the remains of conscience still torment them.

Revelation 9:7-8. "And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men. And they had hair as the hair of women, and their teeth were as the teeth of lions."

These delusions come with a power as irresistible as a charge of cavalry (as "horses prepared unto battle"); they are apparently of divine excellency ("crowns of gold"); having the appearance of reason and human intelligence ("faces of men"), combined with the attractiveness of gracefulness and beauty ("hair of women"); and taking firm hold on the mind as with the teeth of a lion.

Revelation 9:9. "And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle." Their arguments appear to be unanswerable, having "the sound" of irresistible power—a torrent of words carrying all before it.

Revelation 9:10. "And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months." The tails represent the after consequences, and the effect of the doctrines is the sting. What is said of strong drink (Proverbs 23:32) may also be said of this strong delusion: "At the last it biteth like a serpent, and stingeth like an adder." The five months suggest a limited period known to God.

Revelation 9:11. "And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon." The meaning of the name both in Hebrew and in Greek is "the destroyer," and evidently applies to Satan.

Revelation 9:12-15. "One woe is past; and, behold, there come two woes more hereafter. And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel which had the trumpet, "Loose the four angels which are bound in the great river Euphrates." And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men."

Four angels loosed having still greater power, for the four smallest portions of time—one year, one month, one day, one hour only— "to slay the third part." Spiritual death commences in time; a strong delusion is sent, "that they should believe a lie: that they all might be condemned who believed not the truth, but had pleasure in unrighteousness" (2 Thessalonians 2:11-12). All this comes in answer to prayer, as is symbolised by "a voice from the four horns of the golden altar."

Revelation 9:16. "And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them." An immense number, but not unlimited.

Revelation 9:17-19. "And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone. By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt."

“Horses,” “and them that sat on them:” this is Satan’s grand army. Contrast Revelation 19:14 : “And the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean.” “Breastplates”—for defence of the vitals. “The heads”— the seat of intellect, strong and dignified. “Their mouths” symbolise their teaching and their doctrines. “Fire” is the emblem of strong spiritual influence; “smoke,” of strong delusion; “brimstone,” of that which increases the force of the fire and its torment.

Revelation 9:20-21. “And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.”

All will not be given over to this spiritual delusion and death, yet the remainder will not learn wisdom, nor repent. The strong delusion will be sent on those who have had the Gospel and rejected it, “because they had pleasure in unrighteousness,” and no love to the truth. Meanwhile the idolatrous portion of the world will continue in their impious ways.

01.10. CHAPTER 10.

CHAPTER 10.

Revelation 10:1. "And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon His head, and his face was as it were the sun, and his feet as pillars of fire." The angel is the emblem of providential agency, inasmuch as God's providential rule over the earth is carried on under the ministration of angels. See especially the Book of Daniel. The cloud may be regarded as symbolic of mystery and majesty; the rainbow reminds us that in God's providential actings He has ever regard to His covenant with Noah (Genesis 9:12-17). God's ways are bright with heavenly glory like the sun; they are also stable and holy like pillars of fire. The tenth, and part of the eleventh chapter, comes in between the sixth and seventh trumpets, just as the seventh chapter intervenes between the sixth and seventh seals.

Revelation 10:2-3. "And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth, and cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices."

God in His providence claims possession and authority over sea and earth.

God speaks by His providence in a voice of majesty and power; the perfection of wisdom and knowledge is manifested in what His providence reveals. But His judgments are a great deep, grand, mysterious, but incomprehensible to the mind of man; "the thunder of His power who can understand" (Job 26:14).

Revelation 10:4. "And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, 'Seal up those things which the seven thunders uttered, and write them not.'"

There are things revealed by God in His providence, making known, it may be, to angels the manifold wisdom of God, but not interpreted to men. So also there is more communicated to the minister of God's word, than is proper or possible to communicate to others; necessary indeed to his own soul's establishment, and profitable for his general ministry; and yet others may not be prepared to receive it. Paul, when caught up to the third heavens, "heard unspeakable words, which it is not lawful for a man to utter" (2 Corinthians 12:4).

Revelation 10:5-7. "And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and swore by Him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time [delay] no longer: but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as He hath declared to His servants the prophets."

Compare Daniel 12:6-7 : "And one said to the man clothed in linen, which was upon the waters of the river, 'How long shall it be to the end of these wonders?' And I heard the man clothed in linen,

which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by Him that liveth for ever that it shall be for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.” These two visions are very similar, with this distinction: the vision in Revelation refers to the commencement of the great tribulation, during the last three years and a half; that in Daniel to the close of the period. During this latter time the daily sacrifice is taken away, and the abomination of desolation set up. This period of three and a half years is variously described as half of the week, “time, times, and a half” (Daniel 12:7; Revelation 12:14); “time, times, and the dividing of a time” (Daniel 7:25); “forty and two months” (Revelation 13:5); “one thousand two hundred and threescore days” (Revelation 12:6) —thus given in every variety of form, in order that it might not be wrested to mean anything else. The truth which the angel so solemnly affirms is, that from the days of the sounding of the seventh angel there should be no longer any delay in the fulfilment of the prophecies of God. Compare with this Ezekiel 12:21-28. The seventh angel brings in the crisis when Satan is expelled from the heavenlies. (See Revelation 12:7-9.) The mystery of God is then finished, that the throne of iniquity should seemingly have fellowship with Him (Psalms 94:20). Satan’s usurpation of the seat of royal power over the earth, in the heavenlies, as the god of this world, is then at an end. The establishment of the kingdom of God of which all the prophets witness then commences; it dates from that moment, although much takes place on earth during the three and a half years yet remaining before its full manifestation, at the appearing of the Son of Man.

Revelation 10:8-11. “And the voice which I heard from heaven spake unto me again, and said, ‘Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.’ And I went unto the angel, and said unto him, ‘Give me the little book.’ And he said unto me, ‘Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.’ And I took the little book out of the angel’s hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter. And he said unto me, ‘Thou must prophesy again before many peoples, and nations, and tongues, and kings.’” The study of unfulfilled prophecy may be interesting, yet the result of realising these realities of appalling judgment is bitter. Prophetic truth is sweet (Psalms 119:103) in the reception of it, yet the solemn truths are bitter to the serious and reflecting soul, and testimony to it is a weighty responsibility (Ezekiel 3:1-14).

01.11. CHAPTER 11.

CHAPTER 11.

Revelation 11:1. “And there was given me a reed like unto a rod: and the angel stood, saying, ‘Rise, and measure the temple of God, and the altar, and them that worship therein.’” The Book of Revelation, from the fourth chapter to the nineteenth, is occupied with the last week of Daniel’s seventy weeks of years. In this eleventh chapter we have another emblematic vision of the first half of this last week. In Daniel 9:26-27, we read that after the cutting off of Messiah the people of the prince that shall come (that is, the Roman people, to which empire the prince—that is, Antichrist—belongs) should destroy the city and the sanctuary; which prophecy was fulfilled in the destruction of Jerusalem under Titus.

Antichrist, when he comes, confirms a covenant with the mass of the people for one week, or seven years—the seventieth week of this prophecy; and in the midst of the week he breaks the covenant and takes away the daily sacrifice, which by his covenant he had permitted to be offered.

It is at this time he sets up the abomination of desolation in the holy place (Matthew 24:15), and sits as God in the temple of God (2 Thessalonians 2:4). From these prophecies we learn that a temple at Jerusalem, the Holy City, will again be regarded as the temple of God, and the sacrifices offered upon the altar will be owned by Him.

What is thus foretold in prophecy is in this eleventh chapter of Revelation presented in symbolic vision. A reed like a rod is given to John to measure the temple of God, and the altar, and the worshippers, signifying that these things are taken account of and recognised by God. (Compare Ezekiel 40:3-5, and Revelation 21:15-17.) It is possible that the Mosque of Omar, or Dome of the Rock, with its sacred enclosure, may be appropriated for this purpose.

Revelation 11:2. ““ But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.””

It appears that this temple, like the temple of Herod, will have its court of the Gentiles, which God disowns; indeed the presence of the Gentiles in Jerusalem during this period, when it is styled the holy city, is regarded as a profanation and as a trampling under foot. It will be observed that the term “holy city” occurs in Daniel 9:24 : “Seventy weeks are determined [cut out, or divided] upon thy people and upon thy holy city.” Again, Matthew 27:53, after the death of Christ, or cutting off of Messiah; and also here in Revelation 11:2; whereas in verse 8, after the slaughter of the two witnesses, it is spoken of as “the great city,” and “spiritually is called Sodom and Egypt, where also our Lord was crucified.”

Revelation 11:3-6. ““And I will give power unto My two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. These are the two olive trees, and the two candlesticks [lampsteads] standing before the God of the earth. And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt

them, he must in this manner be killed. These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.” When there is that on the earth that God can own, He raises up a testimony against all that is connected with it of which He disapproves. When there is a temple at Jerusalem recognised as the temple of God, and offerings presented on the altar owned as the “daily sacrifice,” God will raise up His two faithful witnesses to stand before Him, and to bear their testimony for Him as “the God of the earth”—men filled with spiritual power, as foreshadowed by the two olive trees seen in Zechariah’s vision, and shining with clear and steady light, like the lampstand in the prophecy (Zechariah 4:2-3); men acting in the spirit and power of Moses and Elijah: like Moses, having authority to smite the earth with all plagues (Exo 7:-11 :); like Elijah, calling fire from heaven to devour their adversaries (2 Kings 1:10-12); and also, like Elijah, having power to shut heaven (1 Kings 17:1; James 5:17) during the days of their prophecy, one thousand two hundred and threescore days—that is, three years and six months—testifying for God, like Moses in Egypt in the midst of the Gentile nations, and like Elijah amongst the people of Israel. The combined period of the testimony of John the Baptist and the public testimony of Christ was seven years—from a.d. 26 till A.D. 33—the first three years and a half being occupied by the testimony of John the Baptist in the spirit and power of Elijah, and the latter three years and a half with the active service and testimony of the true Christ Himself; for it was after John was cast into prison that “from that time Jesus began to preach” (Matthew 4:12; Matthew 4:17; Mark 1:14). Similarly, the last week of Daniel’s seventy, which is the subject of the Book of Revelation from the fourth chapter till the nineteenth, is divided into two halves, the first one thousand two hundred and threescore days being occupied with the prophecy of the two witnesses, and the latter three years and a half by the active persecutions of the Antichrist.

Revelation 11:7-10. “And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. And they of the people and kindreds and tongues and nations shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.” From the time that Antichrist breaks his covenant with Israel, and sets himself up as God in the temple of God, he who had previously wielded the authority of the Roman empire in its last form—an authority originally given to Nebuchadnezzar from the God of heaven—from henceforth receives his commission from the bottomless pit; the dragon gives “him his power, and his throne, and great authority” (Revelation 13:2). From this time he who before patronised now persecutes; and these two faithful witnesses for God are the first-fruits of that fearful persecution which marks the time of the tribulation such as never had been, or shall be again; their enemies exult over them, but the triumph of the wicked is but short.

Revelation 11:11-13. “And after three days and a half the Spirit of life from God entered into them, and they stood upon their feet; and a great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them, “Come up hither.” And they ascended up to heaven in a cloud; and their enemies beheld them. And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the

remnant were affrighted, and gave glory to the God of heaven.” The three days and a half during which the bodies of the two witnesses are left unburied correspond with the three years and a half of the great tribulation. And as in their slaughter the two witnesses are the first-fruits of those who will be slain for the word of God and the testimony of Jesus Christ, so in their resurrection they are the first-fruits of the slain ones who will be raised, according to Revelation 20:4 : “I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God” (the first slain remnant), and also those “which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands” (those subsequently martyred); these and the dead in Christ which rise first, and those caught up “to meet the Lord in the air” (1 Thessalonians 4:16-17), together share in the first resurrection. This manifestation of the power of God in resurrection, together with the earthquake which accompanied it, strikes temporary terror into the hearts of men, who give glory to the God of heaven.

Revelation 11:14. “The second woe is past; and, behold, the third woe cometh quickly.” The first woe refers to the judgments under the fifth trumpet (Revelation 9:12); the second woe to those under the sixth trumpet; the third woe follows under the seventh.

Revelation 11:15. “And the seventh angel sounded; and there were great voices in heaven, saying, ‘The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever.’” The seventh trumpet introduces the war in heaven, described in Revelation 12:7-9, when Satan and his angels are cast out of the heavenlies, which is the centre fact of the Book of Revelation, and the great crisis in this world’s history; for “now is the judgment of this world: now shall the prince of this world be cast out” (John 12:31). From this period, when the usurper is cast down, is dated the commencement of the kingdom of God and His Christ over the earth.

Revelation 11:16-18. “And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, ‘We give Thee thanks, O Lord God Almighty, which art, and wast, and are to come; because Thou hast taken to Thee Thy great power, and hast reigned. And the nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldest give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and shouldest destroy them which destroy the earth.’” The redeemed in heavenly glory share in the triumph, and recognise that the fulfilment of the Divine purposes and plans will follow in due course. God is recognised in His Divine glory, omnipotence, eternity of being, and sovereignty as taking to Himself that power and manifesting those perfections which will ultimately establish the kingdom of God and Messiah’s reign over the earth.

Revelation 11:19. “And the temple of God was opened in heaven, and there was seen in His temple the ark of His testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.”

All these things are in fulfilment of the determinate counsels of God, whereby He makes manifest His faithfulness, and righteousness, and power; this is symbolised by the temple opened in heaven, the ark of the covenant seen, and the accompanying signs. How different the opening and closing of this chapter! In the first verse we have the temple of God on earth, with its altar and its worship taken account of by God, during the first three years and a half; when that time is ended

another period begins, when the Antichrist having set himself up as God in this temple of God, the abomination of desolation is seen standing in the holy place (Matthew 24:15). In the closing verse of this chapter it is the temple of God in heaven which is opened, and in it is seen the ark of His covenant with its propitiatory or mercy-seat, and the cherubim of glory overshadowing it. Beautiful and expressive type of the incarnate Word, whom God hath set forth as a propitiation through faith in His blood, endued with the plenitude of spiritual power and glory! When again the nations of the earth and their rulers take counsel against Jehovah, and against His Messiah, saying, "Let us break their bands asunder. He that sitteth in the heavens shall laugh: the sovereign Lord shall have them in derision;" for He will yet set His King upon His holy hill of Zion (Psalms 2:1-12). For though the nations rage and the people imagine a vain thing, Jehovah is in His holy temple—Jehovah's throne is in the heavens. When the God of glory thundereth, well may all the earth keep silence before Him.

01.12. CHAPTER 12.

CHAPTER 12.

Revelation 12:1. "And there appeared a great wonder [or sign] in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown [victor's crown] of twelve stars."

There are various styles in which the Spirit of God has communicated the Divine mind to us in the sacred word, such as, plain statement, type, figurative language, parable, and emblem or symbol. Figurative language abounds in the Psalms and prophecies. In the Book of Revelation truth is made known by signs or symbols (Revelation 1:1), and these signs or symbols are interpreted in plain and simple language. The truth which is expressed in Isaiah 26:1-21 : in the figurative language of the prophecy is presented to us in emblematic form in Revelation 12:1-17 : When these two chapters are placed side by side, they mutually explain each other.

"A great wonder [or sign] in heaven." The facts here presented are not looked at as if seen on earth, but as shown by the light of heaven.

"A woman clothed with the sun." We have here an emblem of Israel under the new covenant. The figures representing Israel under the former covenant are Hagar the bondwoman, Sinai in Arabia, and Jerusalem as it now is (Galatians 4:24-26); the figures of Israel under the new covenant are Sarah, Mount Zion, and Jerusalem above.

Israel under the new covenant is here represented as clothed with the sun, for "this is the name wherewith she shall be called, 'Jehovah-Tsidkeenu'" — "Jehovah our righteousness" (Jeremiah 33:16). Jehovah shall be unto her, her everlasting light, and her God her glory (Isaiah 40:19).

"The moon under her feet." Just as the moon reflects the light of the sun, so the types and ordinances of the law reflect the glory of Christ; but Israel under the covenant of grace will be no longer subject to ordinances, or in bondage to the letter of the law, yet these ordinances, put in their proper place, will be employed for benefit and blessing.

"Upon her head a crown [victor's crown] of twelve stars." The twelve tribes of Israel, as overcomers by faith, will be associated with the Messiah in His Millennial reign as a royal nation, as well as a holy people.

Revelation 12:2. "And she being with child cried, travailing in birth, and pained to be delivered."

What is here presented in symbol is in Isaiah 26:1-21 : expressed in figurative language as the utterance of those godly ones in Israel who, during the first three years and a half of the reign of Antichrist, have passed through deep exercises of soul. These experiences are more fully developed in the Psalms, especially in the first book from Psa 1:-6 :, while the remnant are in the land. Their language, according to Isaiah 26:17, is "like as a woman with child, that draweth near the time of her delivery, is in pain, and crieth out in her pangs; so have we been in Thy sight, O Jehovah."

Revelation 12:3. “And there appeared another wonder [or sign] in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.”

Here the empire of Antichrist—the wild beast of Revelation 13:1-18 and Daniel 7:1-28 :—is shown in the light of heaven, as seen at this crisis of the world’s history, when the old dragon—the Devil, or Satan, will impart his own character and energy to it.

“Having seven heads and ten horns.” The seven heads represent the combination of every form of governmental power, the result of the experience of former ages in the art of government, and the ten horns represent the empire in its last form when divided into ten kingdoms.

Revelation 12:4. “And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.” The stars of heaven here symbolise the principalities and powers of wickedness in the heavenlies, under the control of Satan, and by him brought to operate on the affairs of men. The dragon or Satan will energise the kingdom of Antichrist in its last and fully developed form, with its tenfold confederacy of kingdoms aided by the wicked spirits in heavenly places. He here appears standing ready to crush the first open manifestation of resistance to his authority.

Revelation 12:5. “And she brought forth a man child [male son], who was to rule all nations with a rod of iron.” The believing portion of Israel during the times of Antichrist is here represented and elsewhere as divided into three companies. First, the man child—that is, the remnant slain at the beginning of Antichrist’s persecution, for their positive resistance to him. Second, the remnant of the woman’s seed (Revelation 12:17), who are afterwards slaughtered for their passive refusal to receive his mark. Third, those who are preserved through all the trials, and brought into the Millennial kingdom. The man child here spoken of is the representation in symbol of those who, as the result of deep exercises of soul (see Isaiah 26:1-21), will come forth in the full vigour of their zeal, and claim the kingdom for God, for Messiah, and for His people, and who at the very onset resist the assumptions of Antichrist.

Messiah according to Psalms 2:1-12 : is to rule all nations with a rod of iron; and in Revelation 2:26 the Lord Jesus promises the same privilege to the overcomer. And Jehovah speaks of Israel as His battle axe and weapons of war in Jeremiah 51:20-23, as the instrumentality by which He will bring all nations into subjection to Himself.

“And her child was caught up unto God, and to His throne.” The godly in Israel had for some time suspected the real character of Antichrist; their estimate of him is expressed in Isaiah 26:10 : “Let favour be showed to the wicked [the lawless one], yet will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of Jehovah.” They know also that, according to Daniel 7:27, “the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High.” When at length the lawless one throws off the mask, they resist him, but in vain. This is shown in vision in Daniel 7:21 : “I beheld, and the same horn made war with the saints, and prevailed against them.” So also Psalms 79:1-3 :—

“O God, the heathen are come into Thine inheritance;

Thy holy temple have they defiled;

They have laid Jerusalem on heaps.

The dead bodies of Thy servants have they given to be meat unto the fowls of the heaven,

The flesh of Thy saints unto the beasts of the earth.

Their blood have they shed like water round about Jerusalem ;

And there was none to bury them.” This is also figuratively foretold in Isaiah 26:18 :—

“We have been with child,

We have been in pain,

We have as it were brought forth wind;

We have not wrought any deliverance in the earth;

Neither have the inhabitants of the world fallen.” This is the first slain remnant, as shown in symbol under the fifth seal in Revelation 6:9 : “I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held.” These falling short, through their death, of taking their part in the Millennial reign of the Messiah on earth, will have, instead, their portion in the heavenly kingdom.

Moreover, they share in the first resurrection. Revelation 20:4 : “I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God. . and they lived and reigned with Christ a thousand years.” So also Isaiah 26:19 :—

“Thy dead men shall live,

Together with my dead body shall they arise.

Awake and sing, ye that dwell in dust:

For thy dew is as the dew of herbs,

And the earth shall east out the dead.”

Revelation 12:6. “And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.” The witnesses for God and Christ represented by the man child having been slain, the other godly ones of the nation represented by “the woman”—as many as are able—make their escape, thus obeying the command of the Lord Jesus in Matthew 24:15-16 : “When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand), then let them which he in Judaea flee into the mountains,” See. They also accept the invitation of Jehovah in Isaiah 26:20 :—

“Come, My people, enter thou into thy chambers,

And shut thy doors about thee:

Hide thyself as it were for a little moment,

Until the indignation be overpast.”

God will preserve Israel nationally from the persecuting power of Antichrist during the time of his continuance, or actings, which lasts three years and a half. (See Revelation 13:5 : “And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue [to act] forty and two months.” Also Daniel 7:25 : “And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.’) This is the period of the great tribulation. The twelve hundred and sixty days of Revelation 12:6, forty and two months of Revelation 13:5, time and times and the dividing of time (Daniel 7:25, and Revelation 12:14), all relate to the same period of three and a half years, the last half week of Daniel’s seventy weeks of years.

Revelation 12:7-8. “And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven.” This scene was presented in vision to the Apostle John as symbolic; of a future event, to take place at the great crisis of this world’s history. For long there has been a conflict going on in the heavenly places between the principalities and powers of light and the principalities and powers of darkness. The Book of Daniel has lifted the curtain and given us an insight into these transactions. Daniel 10:13 : “But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.” Daniel 10:20-21 : “Then said he, ‘Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come. But I will show thee that which is noted in the scripture of truth: and there is none that holdeth with me in these things, but Michael your prince.” At the beginning of Daniel’s supplication the angel was sent to him, but was hindered three whole weeks in his coming by these conflicts in the heavenlies. These princes of Persia and Grecia are not earthly potentates, but heavenly powers. In Ephesians 6:12 we read: “We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high -places The Church’s conflict is not with the Canaanites on earth, but with these spirits of wickedness in heavenly places; but the time is coming when the great and decisive conflict will take place; this is the subject of this vision: there is war in heaven. In striking contrast, at the same crisis, there is war on earth. The beast, energised by the dragon, makes war against the saints of God, and apparently overcomes them; but though he sheds their blood and kills their bodies, in reality they overcome him by the blood of the Lamb and the word of their testimony, and exchange an earthly kingdom for a heavenly. They had stood up for God and His Christ, and on earth had wrought no deliverance. Michael the archangel, and the angels under him, stand up for God and Christ in heaven, and obtain the victory. Satan and his hosts lose for ever their authority in the heavens, and their power for a season is transferred to the earth. Thus the witnesses for God on earth, apparently overcome, but in reality victorious, exchange an earthly kingdom for a heavenly. On the other hand, the hosts of Satan, the enemies of God and man, are effectually defeated, and obliged to exchange a position of heavenly power and dominion for one of earthly defeat.

Revelation 12:9. “And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with

him.” The titles given to the “great dragon” are significant. As the “old serpent” he deceives the whole world from Paradise to the commencement of the Millennial period, and then again at the close for a little season; as “the Devil”—that is, “Diabolus,” the false accuser— he accuses the saints before God day and night (Job 1:1-22, Job 2:1-13); and as “Satan”—that is, the adversary—he persecutes them. But from this time his influence in heaven is over; on earth he deludes, accuses, and persecutes with greater malignity than ever for a limited period. His angels share his overthrow.

Revelation 12:10-11. “And I heard a loud voice saying in heaven, ‘Now is come salvation, and strength, and the kingdom of our God and the power of His Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And then overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.’” The redeemed in heavenly glory celebrate the triumph. The resistance of the martyred remnant symbolised by the man child gained the victory, in fact; for although slain they overcame by the blood of the Lamb and the word of their testimony; and the result of this is, the accuser and his angels will be permitted no longer to carry on their opposition and their accusations in the heavenly places. Jehovah of hosts having called in the angels of light to decide the contest, thus establishing His kingdom in the heavens before He makes the foes of Messiah His footstool, and sets up His dominion on the earth. Thus “Jehovah’s sword is bathed in heaven” before it accomplishes its appointed work on earth. Isaiah 34:5. This outburst of triumph is similar to that in Revelation 11:15 on the sounding of the seventh trumpet. From this period, when Satan and his angels are expelled from the heavenlies, the kingdom of God and His Christ over this earth is dated, and from this time the accuser of the brethren is cast down.

Revelation 12:12. “Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the Devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.”

While there is joy in heaven, there is woe on earth, for though the citadel is taken the outposts have yet to be captured; from henceforth the battle-field is the world. This introduces the great tribulation of three years and a half, when the enemy, no longer opposing from a distance, comes down to wrestle hand to hand with the inhabitants of the earth.

Revelation 12:13. “And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child.”

Though the man child has been destroyed—that is, the first faithful witnesses for God and Christ have been slain—persecution still continues. In like manner, when Herod had killed James the brother of John with the sword, he proceeded further to take Peter also (Acts 12:1-3).

James, Peter, and John are three striking representatives of the three remnants of Israel—James, a type of the first slain remnant; Peter, of those afterwards put to death, or persecuted, because they would not worship the beast and his image; John, of those preserved through all the scenes of trial for the Millennial kingdom. So the souls under the altar (Revelation 6:9-11) are told to wait “until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled.” The same Herod who killed James and imprisoned Peter subsequently came under the retributive judgment of God for accepting, like Antichrist, Divine honours from man (Acts

12:21-23).

Revelation 12:14. "And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent." The wings of the eagle are in Scripture symbolical of the uplifting and sustaining power of the Holy Ghost, as in Exodus 19:4 : "I bare you on eagle's wings, and brought you unto Myself." Again, Deuteronomy 32:11-12 :—

"As an eagle stirreth up her nest,

Fluttereth over her young,

Spreadeth abroad her wings,

Taketh them,

Beareth them on her wings,

So the Lord (Jehovah) alone did lead him,

And there was no strange god with him." And Isaiah 40:31 :—

"But they that wait upon the Lord (Jehovah) shall renew their strength ;

They shall mount up with wings as eagles."

Thus spiritual strength will be imparted to the people of Israel under the new covenant, that they may be able to flee to some place of security and shelter from the storm of persecution, which will rage for three years and a half. (See Revelation 12:6; Isaiah 26:20.)

Revelation 12:15-17. "And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." The enemy, as the serpent in his subtilty, raises up the masses of the people in a flood of opposition; but God by means of some natural interposition frustrates his efforts thereupon as the dragon he persecutes. But "when the enemy shall come in like a flood, the Spirit of Jehovah shall lift up a standard against him" (Isaiah 59:19). Though the enemy may "cast out of his mouth"—that is, raise up at his commandment—a flood of persecution, God will not only give spiritual strength and sustainment, but He knows how to employ earthly agencies to frustrate the designs of the adversary.

These godly ones against whom the fury of Satan is directed combine the strictest observance of the commandments of God—for their delight is in the law of Jehovah—with the testimony for Jesus Christ; they will be, in a word, believing Israelites.

01.13. CHAPTER 13.

CHAPTER 13.

Revelation 13:1. "And I stood upon the sand of the sea, and saw a beast [wild beast] rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns [diadems], and upon his heads the name of blasphemy." In this chapter we have the New Testament aspect of that which is the subject of prophecy in Daniel 7:1-28 : To Daniel, when that vision was given, the scenes were future, with the exception of that part which refers to the Babylonian empire; but to us, the first, second, third, and fourth empires have become matters of history, up to the development of the last form of the fourth or Roman empire, which is the subject of Revelation 13:1-18 : Daniel beholds, in vision, the four winds of heaven striving upon the great sea (the Mediterranean Sea), and he saw four great beasts coming up from the sea.

John stood upon the sand of the sea, and beheld a beast rise up out of the sea. Daniel records the commencement of these empires when they first arose as the results of the conflict between the various nations of the earth, and John the scenes connected with the close. The Greek word therion, rendered beast here, is a different word to that used in Revelation 4:7, which is zoon, signifying a living being; therion means a beast of the desert, a wild, ravenous beast. This is the fourth beast of Daniel's vision, and it here appears in its last form. The first was the Babylonian, the second the Medeo-Persian, the third the Grecian, and the fourth the Roman empire, which has been in existence for upwards of 2000 years.

"Having seven heads and ten horns, and upon his horns ten crowns" (or diadems). The seven heads may be regarded as representing seven different forms of government, and the ten horns, with the ten crowns or diadems, the tenfold division of the Roman empire in its final form, with the reigning sovereigns, a confederacy of kingdoms, composing the empire of the beast or Antichrist.

"And upon his heads the name of blasphemy." The seven heads represent government in its various forms, not exercised for the glory of God and the maintenance of righteousness, peace, and order upon the earth, but in blasphemous rejection of Divine sovereignty, in contrast to Romans 13:1-5, where all authority for the repression of evil and the encouragement of good is attributed to God.

Revelation 13:2. "And the beast [wild beast] which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat [throne], and great authority."

"Like unto a leopard, and his feet were the feet of a bear." This wild beast or kingdom of Antichrist will have the outward refinement, cultivation, and taste of the Grecian empire, combined with the rapacity and encroachment of the Medeo-Persian. "His mouth as the mouth of a lion:" that is, speaking with the imperial authority of the Babylonian empire, thus uniting the characteristics of the first universal kingdoms.

“And the dragon gave him his power, and his seat [throne], and great authority.” Kingly power among the Gentiles, as it was first given by God to Nebuchadnezzar, the head of the Babylonish empire, is thus described in Daniel 2:37-38 : “Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath He given into thine hand, and hath made thee ruler over them all. Thou art this head of gold.” Corresponding with Romans 13:2 : “The powers that be are ordained of God.” Kingly authority in its first and purest form is represented by the head of gold (Daniel 2:32; Daniel 2:38). It is that which is exercised in the presence and fear of God, as maintaining His authority in the earth, for the punishment of evildoers and the reward of them that do well. “He that ruleth over men must be just, ruling in the fear of God” (2 Samuel 23:3). The laws of the Medes and Persians restrained the power of the sovereign, even when he would act for God (Daniel 6:1-28). This form of government is represented by the breast and arms of silver (Daniel 2:32; Daniel 2:39). Military power is represented by the belly and thighs of brass (Daniel 2:32; Daniel 2:39). In the feet and toes of the image iron is mingled with the miry clay (Daniel 2:33; Daniel 2:41-43). This is the lowest form of kingly rule, and is based on the theory that authority originates with the people. When this principle is universally recognised then is the opportunity for Satan to come in and to seize the reins of government, for he is the god of this world— “the prince of the power of the air, the spirit that now worketh in the children of disobedience” (Ephesians 2:2). This leads to the inversion of the entire order; instead of authority coming down from the God of heaven, for righteousness and good, it is authority, from the bottomless pit and from Satan, for iniquity and evil (Revelation 11:7; Revelation 13:2). For the first three years and a half of his reign, Antichrist is the people’s king—the people give him his authority and his crown (Revelation 6:2); for the last three years and a half he is Satan’s representative —the dragon gives him his throne.

Revelation 13:3. “And I saw one of the heads as it were wounded to [unto] death; and his deadly wound was healed: and all the world wondered after the beast.”

He that is at the head of one of these forms of government, the beast or Antichrist, receives a deadly wound by a sword (see Revelation 13:14) —a wound which, under ordinary circumstances, would be certainly mortal or unto death, and yet by some extraordinary means he recovers. This is Satan’s counterfeit of the death and resurrection of Christ! For as the Lord Jesus Christ was God manifest in flesh, so Antichrist will be Satan manifested in the flesh. The resurrection of the Lord Jesus Christ had comparatively little effect upon the nations of the earth; but when Antichrist is mortally wounded and healed there will be great wonder—it will be a miracle of Satan, known far and wide.

Revelation 13:4. “And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, ‘Who is like unto the beast? who is able to make war with him?’” The worship of the world will be transferred from God, who raised up Christ from the dead, and gave Him glory (1 Peter 1:21), and offered to the dragon, who gives his power unto the beast, and also to the beast or Antichrist, who exercises this power.

Revelation 13:5-8. “And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue [to act] forty and two months. And he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and

them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world [whose names are not written from the foundation of the world in the Book of Life of the Lamb slain.]” As the Lord Jesus spake not His own words, but the words which were given Him of His Father, whom He glorified (John 7:16; Revelation 1:1), so, on the other hand, the words spoken by Antichrist are inspired by Satanic subtilty of wondrous depth but of blasphemous tendency, and this continues during the forty and two months, or three years and a half, during which time he persecutes and puts to death all who will not worship him. His authority is world-wide, and so is his worship, except by those whose names were written from the foundation of the world in the Lamb’s Book of Life. The tabernacle or citizenship of these saints is in heaven, in contrast with those who are styled dwellers upon the earth.

Compare these verses with Daniel 7:8 : “And, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.” Daniel 7:20-22 : “Even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of Days came, and judgment was given to the saints of the Most High.” Daniel 7:25 : “And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.” Daniel 11:36 : “And the king shall do according to his will; and he shall exalt himself and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished.” See also 2 Thessalonians 2:4 : “Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God.”

Revelation 13:9-10. “If any man have an ear, let him hear. He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.” This is the word for the spiritually minded.

During this period of the kingdom of the beast, open resistance is in vain. Steadfast refusal to worship the beast or to receive his mark, faith in God, and patient endurance, is that which alone remains to God’s servants until the coming of the Son of Man and the execution of judgment, and the time when the saints possess the kingdom.

If the sword is taken, and resistance is attempted, it will prove in vain; nothing is left to the saints but faithful testimony and faithful endurance.

Revelation 13:11. “And I beheld another [wild] beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.” The first beast ariseth out of the sea, for his kingdom is the result of the tumultuous agitation of the masses; the second beast comes up out of the earth—it is the outcome of earthly wisdom, earthly science, and human progress; and, just as the lawlessness which began to work in the apostle’s times will be headed up in the lawless one, even so, scepticism, infidelity, science falsely so called, and the wisdom of the human mind which has cast off the fear of God, will be fully developed in the second beast. Professedly its strength consists in the lowliness of its pretension and the gentleness of its persuasion, but in reality it is loud, dogmatic, and overbearing—its horns are the horns of a lamb, but it speaks as a dragon.

Revelation 13:12-17. "And he exerciseth all the power of the first beast [wild beast] before him [in his presence], and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders [signs], so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and [to] cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." The lawless one opposes and exalts himself above all that is called God, and is worshipped; thus he may be styled the Antigod. At the same time he will counterfeit the incarnation, death, and resurrection of the Lord Jesus, and oppose Him; he is thus the Antichrist. And is the Holy Ghost by His miracles, wonders, and signs glorifies the Father and the Son, and maintains their authority, so the false prophet will perform his mighty acts for the establishment of the kingdom of the lawless one, who opposes both the Father and the Son. This second beast is the false prophet (Revelation 19:20) whose lying wonders are performed in the interests of the first beast, causing the inhabitants of the earth to worship him whose deadly wound was healed.

He also imitates the miracles performed by Elijah, in causing fire to come down from heaven in the sight of men—probably as the outcome of scientific discovery connected with electricity—deceiving the people of the earth by his signs and lying wonders (Matthew 24:24; 2 Thessalonians 2:8-12). He persuades men to make an image to the beast that had the wound by a sword, and did live, thus inducing them to return to idolatry in its grossest form; he also has power by some means, either supernatural or in appearance, to give life to the image of the beast, and to cause it to speak. He, moreover, enforces the worship of the beast, and the receiving of his mark, by the severest penalties, so that those who resist will be subjected either to death, or to the suffering of hunger, thirst, nakedness, imprisonment, banishment, and prevented from either buying or selling. Hence the words of the Lord Jesus to those who have befriended these persecuted ones, in Matthew 25:34-40. For those whom the Lord there acknowledges as His brethren are those who by reason of these persecutions will be scattered amongst the various nations of the earth.

Revelation 13:15. "Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred threescore and six."

Six is the number of earthly and human perfectness, but short of Divine perfection, which is symbolised by the number seven. The earth was made in six days; and on the sixth day man was created, the most perfect of earthly beings. The Lawless One, or Antichrist, will probably be an example of humanity in its fullest earthly perfection, at the same time denying the God who made him. In body, like Absalom, "from the sole of his foot even to the crown of his head" without blemish; and, like Saul, pre-eminent among his fellows, but it is fallen humanity—man without God. [6.] In soul he will probably be a philanthropist of the first order. By his human affection, sympathy, and large-heartedness attracting universal admiration, but without the love of God. [60.] In spirit, of gigantic intellect, stupendous genius, and intelligence, having the appearance of

spirituality, but destitute of the Spirit of God. [600.] There is deep wisdom here. The above is given as a suggestion; let those who have understanding examine into its truth.

01.14. CHAPTER 14.

CHAPTER 14.

Revelation 14:1. “And I looked, and, lo, a Lamb stood on the Mount Sion, and with Him a hundred forty and four thousand, having His Father’s name written in their foreheads.” In striking contrast with that anarchy, confusion, and evil, the subject of the preceding chapter, John now contemplates a far different scene.

“I looked, and, lo.” Here is another of those N.B.’s which point out subjects of peculiar interest and importance.

“A Lamb,” that is, “a young lamb” [arnion]. This is not the word for “lamb” employed by John the Baptist, which is “amnos,” when he says, “Behold the Lamb of God” (John 1:29; John 1:36). He is indeed the same person, but in a different character and position. Not the Lamb for a burnt-offering, not Jesus come to suffer, and to put away sin by the sacrifice of Himself; but as a Lamb in the resurrection power of an endless life, the same as in Revelation 5:6, the Lamb in everlasting glory; not as He is seen in type or shadow in Genesis 22:6, as the Isaac going to Mount Moriah for sacrifice; not as seen on earth setting His face steadfastly to go to Jerusalem, but as the risen One in the vigour of immortal youth.

“Stood,” perfect participle, that is, “having stood and standing,” the same designation and same position as in Revelation 5:6. “And I beheld, and, lo, in the midst of the throne stood a Lamb as it had been slain.” In Revelation 5:1-14 : He is seen surrounded by those who share in the triumphs of the skies (a heavenly scene), but in Revelation 14:1-20 : He is in the midst of those who are engaged in the fierce conflict that is going on below (an earthly scene).

“On the Mount Sion.” There are two mountains in Jerusalem which are often confounded: Mount Moriah and Mount Zion. Mount Moriah was the place where Abraham offered up his son Isaac; the mount on which the threshing-floor of Araunah the Jebusite was situated; where David built an altar, and offered sacrifice unto Jehovah, when the angel stretched out his hand over Jerusalem to destroy it (2 Samuel 24:1-25); the mount on which Solomon’s Temple was erected (2 Chronicles 3:1).

Zion, on the other hand, was the stronghold of David, and between the two mounts was that chasm, the Tyropean valley, which was spanned by the ascent which the Queen of Sheba so wondered at.

It was probably on Mount Zion that Solomon erected his royal residence. In this verse Mount Sion is symbolical. As Mount Sinai is typical of the demands and penalties of law, so Mount Sion is the emblem of the sovereignty of grace. Hebrews 12:18-24 contrasts the two: “Ye are not come unto the mount that might be touched,” that is, Mount Sinai, with its demands and penalties, but to Mount Sion, Avhere grace triumphant reigns. Grace has brought us there, as it will hereafter bring those mentioned in this first verse.

“And with Him a hundred forty and four thousand, having His Father’s name written in their foreheads.”

Here it is not the sacrificial Lamb on His way to Calvary, with His twelve disciples around Him, who afterwards forsook Him; but the Lamb in resurrection vigour, surrounded by the twelve times twelve thousand who follow Him whithersoever He goeth.

We must not confound this company with the hundred and forty- four thousand mentioned in the seventh chapter, though in some respects they are similar. Those of the seventh chapter were sealed to secure them against coming judgments, God putting His mark upon them, that the executors of His righteous judgments might pass them over (Psalms 91:7), and they are of all the tribes of the children of Israel, they are exclusively Israelites.

Here, in the fourteenth chapter, the hundred forty and four thousand have His Father’s name written on their foreheads. That is, manifestly declared to be children of God, “known and read of all men;” and they are “redeemed from among men” (Revelation 14:4), not from Israel exclusively, but from mankind generally.

Revelation 14:2. “And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder; and I heard the voice of harpers harping with their harps.” The hundred forty and four thousand standing on the ground of sovereign grace, and having the presence of the Lord of Glory with them, are on earth, but the voice of melody which John hears comes from heaven. “The voice of many waters,” that is, from the innumerable company of angels which surround the throne.

“The voice of a great thunder.” That is, the voice of praise from the surrounding universe. The music of heaven’s orchestra comes wafted down to earth, like the melody of a military band provided to animate the warriors in the conflict, and to urge them on to deeds of valour. It is God’s own provision to cheer His faithful combatants in this last struggle against the combined powers of earth and hell.

“And I heard the voice of harpers harping with their harps.”

Revelation 15:2 explains to us who these harpers are. They are those who, having been faithful unto death, have gained the victory over the beast, and in heaven join their harpings with the harmony of the skies.

Revelation 14:3. “And they sung, as it were, a new song before the throne, and before the four beasts [living ones] and the elders; and no man could learn that song, but the hundred and forty and four thousand, which were redeemed from the earth.” The old song is the song of creation, which angels sang when God laid the foundations of the earth (Job 38:7). The new song is the song of redemption (see Psalms 96:1-2), “Sing unto Jehovah a new song... show forth His salvation from day to day.” This new song is sung in the presence of God, and before the four living ones, symbolic of the Church, and before the four and twenty elders, which represent the saints of a former dispensation. In heaven

“The whole creation join in one,

To bless the sacred Name Of Him who sits upon the throne,

And to adore the Lamb.” On earth only the redeemed from among men have fellowship with the heavenly harmony; none but these can learn and sing the song of salvation, which is sung around the throne.

Revelation 14:4-5. “These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever He goeth. These were redeemed from among men, being the first-fruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God.”

These are they, who, by faith and patience, inherit the promises, and, by these exceeding great and precious promises, become “partakers of the divine nature, having escaped the corruption that is in the world through lust” (2 Peter 1:4). Our Lord speaks of those who made themselves eunuchs for the kingdom of heaven’s sake (Matthew 19:12); and in Isaiah 56:1-8, there is a wondrous and beautiful prophecy of these godly ones of the latter day, not only from among the children of Israel, but from the Gentiles, the strangers who join themselves with them, who keep God’s commandments, and take hold of His covenant, and in whom the promises of the new covenant will be fulfilled. God will write His law in their hearts, He will put a new spirit within them, and cause them to walk in His ways (Ezekiel 36:25-27). When on the one hand the transgressors are come to the full, and iniquity abounds such as it never did before, on the other hand the Spirit of Jehovah will lift up His standard, and work mightily in the hearts of the faithful. God’s saints then will be refined, but not with silver, they are chosen in the furnace of affliction. As the three Hebrew youths passing through the furnace heated seven times hotter than it was wont to be heated, came forth with every bond burnt, these, as the result of the fiery trials through which they will pass, and the sanctifying afflictions which they have endured, will come forth pre-eminent in holiness, purity, and truth, to follow the Lamb whithersoever He leadeth. They will be the work of God’s hands that He may be glorified, in whom God will show that He has not done in vain all that He hath done (Ezekiel 14:22-23).

These are redeemed from the earth and its defilement, “and from among men” and their iniquity; being a first-fruit unto God and to the Lamb, these will be a specimen beforehand of what all Israel will become under the new covenant in the Millennial kingdom, a holy nation, a peculiar people, and to these, when Israel is brought into the fulness of blessing, God will give in His house, and within His walls, a place and a name better than of sons and daughters, an everlasting name that shall not be cut off. For even them will He bring to His holy mountain, and make them joyful in His house of prayer (Isaiah 56:4-7). These are Israelites indeed in whose spirit there is no guile (Zephaniah 3:13). In the Book of Psalms we have the varied experience of these godly and tried ones in their onward progress through conviction, temptation, and conflict onward to their ultimate triumph, thanksgiving, and praise.

Revelation 14:6. “And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.”

“Another angel.” This angel follows the angel which had the seventh trumpet, who ushers in the great crisis of this world’s history. Angels are the agents of God’s providential actings on the earth, and are emblems of God’s providential rule. This angel flying in mid- heaven is a sign, setting forth that God, by His providence, will open up in a remarkable manner, and above all barriers, human

or earthly, a way for the universal spread of the Gospel. As upon the persecution which arose about Stephen, they that were scattered abroad went everywhere preaching the word, so God will over-rule the persecution of the faithful remnant symbolised by the man child, and the remnant of the woman's seed, for the universal dissemination of the truth. The everlasting gospel is the same old, old story, which is true from the beginning, redemption through the blood of the Lamb, the serpent's head crushed beneath the bruised heel of the woman's seed. As there is none other name under heaven given amongst men for salvation, so there is no other gospel but the gospel of the grace of God through faith in the atoning sacrifice of Christ.

"When the energy of Satan is put forth to the full through his strong delusions, that men might believe his lie, the counteracting energy of the Spirit of God will be brought in to resist it, so that "every nation, and kindred, and tongue, and people," will have the gospel proclaimed to them. As the result of this world-wide diffusion of the gospel, the multitude which no man can number out of every nation will come forth, having washed their robes and made them white in the blood of the Lamb, to wave their palms of victory and celebrate the triumphs of redeeming grace and love.

Revelation 14:7. "Saying with a loud voice, 'Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters.'" The proclamation of grace will be accompanied by urgent admonition to fear God and give Him the glory, rather than fear Antichrist, or give the glory to Satan; for though this will be the time of Antichrist's triumph and Satan's power, it will also be the hour of God's judgment, for the Lord Jesus is about to be revealed from heaven in flaming fire, taking vengeance on them that know not God, and obey not the Gospel. Similar in effect to the words of the Lord Jesus: "Be not afraid of them that kill the body, and after that, have no more that they can do. But I will forewarn you whom ye shall fear: Fear Him, which, after He hath killed, hath power to cast into hell; yea, I say unto you, fear Him" (Luke 12:4-5).

Instead of worshipping the beast, or his image, and receiving his mark on the forehead or in their hands, that they should worship the Creator of all things, the invisible things of whom are clearly seen, being understood by the things which are made (Romans 1:20). He will put down the worship of every strange god by His almighty power; for "the gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens" (Jeremiah 10:11).

Revelation 14:8. "And there followed another angel, saying, 'Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'"

There is another form of evil to be guarded against—not only the denying of God, but the corruption of Christian truth, "the apostasy" or "falling away" mentioned in 2 Thessalonians 2:3. Babylon is the emblem of apostate Christianity. At the beginning of the seven years—the last week—Babylon will represent the outward form of Christianity from whence the genuine salt and light has been taken out by the removal of true believers. This is the apostasy. Babylon's fall, here spoken of, is when, instead of being even professedly the bride of the true Christ, she becomes the harlot of Antichrist. Her final fall is her utter destruction by the united fury of the ten kingdoms of the beast.

Revelation 14:9-11. “And the third angel followed them, saying with a loud voice, ‘If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.’” A word of most solemn warning. The choice must now be made between God and Satan, between Christ and Antichrist, between the Spirit of truth and the spirit of error; and that choice, once made, is final and irrevocable, the results eternal and unalterable; the mark of the beast, once received, is the seal of eternal perdition. The righteous language of the godly on the earth will then be: “Be not merciful to any wicked transgressors” (Psalms 59:5). “Do not I hate them, O Jehovah, that hate Thee? And am not I grieved with those that rise up against Thee? I hate them with perfect hatred; I count them mine enemies” (Psalms 139:21-22)—language only applicable in full to these times.

“When man’s transgressions shall have come to the full, the mingled cup of God’s indignation will be full to overflowing. The result of the righteous judgment of God that will come upon these wicked transgressors, in whom God will show His wrath and His power to punish, will be an everlasting monument of the evil of sin, a beacon light of solemn import to all the universe and throughout eternity, for “the smoke of their torment ascendeth up for ever and ever.” The “everlasting fire prepared for the Devil and his angels” (Matthew 25:41) will be shared by Antichrist and his associates, for “Tophet is ordained of old; yea, for the king it is prepared; he hath made it deep and large; the pile thereof is fire and much wood; the breath of Jehovah, like a stream of brimstone, doth kindle it” (Isaiah 30:33). The fire is the righteous judgment of God, the wood is the transgression and sin which furnish the fuel for the burning, and the breath of the indignation of Jehovah, like a stream of brimstone, gives intensity to the flame.

Revelation 14:12-13. “Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus. And I heard a voice from heaven saying unto me, ‘Write, Blessed are the dead which die in the Lord from henceforth.’ ‘Yea,’ saith the Spirit, ‘that they may rest from their labours; and their works do follow them.’” As in the case of the three Hebrew youths (Daniel 3:19-20) the furnace was heated seven times hotter than it was wont to be heated, so it will be in this time of the great tribulation: the trial to which faith and patience will be put, will be fiercer than any hitherto known. This fiery trial will make manifest, without a doubt, those who “keep the commandments of God,” and who have “the faith of Jesus.” This voice from heaven, borne witness to by the Spirit of God, pronouncing a blessing on those who “loved not their lives unto the death,” is a word of strong consolation which will be specially needed and welcome in those times.

“From henceforth” marks a definite period—from the commencement of these last three and a half years of unparalleled trial; for, while there is no rest for the wicked (Revelation 14:11), there remaineth a rest for the people of God; and “verily there is a reward for the righteous: verily He is a God that judgeth in the earth” (Psalms 58:11).

Revelation 14:14-16. “And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of Man, having on His head a golden crown, and in His hand a sharp sickle. And another

angel came out of the temple, crying with a loud voice to Him that sat on the cloud, 'Thrust in Thy sickle and reap: for the time is come for Thee to reap: for the harvest of the earth is ripe [dried].' And He that sat on the cloud thrust in His sickle on the earth; and the earth was reaped."

"The harvest is the end of the age" (Matthew 13:39), and this harvest is twofold. At the coming of our Lord Jesus Christ, and our gathering together to Him, the wheat is gathered into His garner; but the tares left on the field, when fully dried, are cast into the fire (Matthew 13:1-58). The scene before us is the harvest of the earth's ripened iniquity. Instead of the Son of Man coming with the clouds of heaven with His many diadems, and the sword, to receive His kingdom (Revelation 19:1-21), He is here seen seated on a white cloud—the emblem of strict, impartial justice—and with the victor's crown and sickle, for it is the execution of righteous judgment on man's iniquity, fully ripe. Our Lord refers to this in Mark 4:26-29. The sower commits his seed to the earth, then goes to sleep, and lets the earth do her part, bringing "forth fruit of herself, first the blade, then the ear, after that the full corn in the ear." So it is with good and evil: left to the responsibility of man, whether it is the good seed or the tares of the wicked one, it reaches maturity in due time. "But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come." When the fulness of the Gentiles is come in, He putteth in the sickle, and gathers the wheat into His garner, and, when iniquity is ripe or dried, He thrusts in His sickle on the earth. This is judgment on political and moral evil headed up in Antichrist, when lawlessness comes out in bold antagonism against God.

Revelation 14:17-20. "And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.' And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs." This is the vintage of the earth, the judgment of God executed on religious evil, headed up in Babylon the Great: apostasy fully consummated. The angel (the emblem of God's providential agency) having the sharp sickle is symbolic of the fact that God in His providence will employ the agency of man for the accomplishment of His purposes (Revelation 17:16-17). The ten kings in their hatred and wrath cast the vine into the winepress. In point of time the vintage precedes the harvest; that is, the judgment of Babylon precedes the judgment of Antichrist; but the judgment of Babylon will be finally consummated by the Son of Man at His appearing, for He it is that treads the winepress (Revelation 19:15), when not only the beast, but the false prophet, come under the wrath of God to the uttermost" (Revelation 19:20). The judgment will be deep, in accordance with the enormity of the evil, and co-extensive with the spread of false religion.

01.15. CHAPTER 15.

CHAPTER 15.

Revelation 15:1. "And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up [completed] the wrath of God." The seven trumpets were, as we have seen, emblematic of the partial and premonitory judgments of God on the earth, during the first three and a half years of Daniel's seventieth week of years. The seven vials are symbolic of the execution of the fulness of Divine indignation during the last three and a half years.

Before entering on these solemn scenes of judgment on earth we have a beautiful vision of heavenly triumph and praise.

Revelation 15:2-4. "And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast [wild beast], and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses, the servant of God, and the song of the Lamb, saying 'Great and marvellous are Thy works, Lord [Jehovah] God Almighty; just and true are Thy ways, Thou King of saints. Who shall not fear Thee, O Lord [Jehovah], and glorify Thy name? for Thou only art holy: for all nations shall come and worship before Thee; for Thy judgments are made manifest.'" In connection with the Tabernacle in the Wilderness was the brazen laver supplied with water from the smitten rock, and on the south side of the Temple of Solomon stood the brazen sea. In both of these provision was made for cleansing, because it was forbidden for the priests to compass the altar, or enter the sanctuary, with defiled hands or feet. In Revelation 4:6 we read of "the sea of glass like unto crystal, "before the throne of God,—not a provision for cleansing, for all fear of defilement has passed away for ever, but an emblem of the fixed purity which characterises the worship and service of God above. In this fifteenth chapter it is a sea of glass mingled with fire— emblematic not only of purity, but of that fiery trial through which those standing on the sea of glass had passed. In the latter part of Revelation 7:1-17 : those who have come out of the great tribulation are seen with robes made white in the blood of the Lamb, and with palms of victory in their hands, and with their song of praise. Here those who, like them, have passed through that fiery trial, are seen having the harps of God, and singing the song of Moses and the Lamb. They praise God not only for their own salvation, but for His righteous judgments, and in prospect of His kingdom and His glory. The echoes of this song are heard and responded to on earth by those who are still in the furnace and passing through the fire, as we have already seen in Revelation 14:1-3 : "And I looked, and, lo, a Lamb stood on the mount Sion, and with Him a hundred forty and four thousand, having His Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the four beasts [living ones], and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth."

Revelation 15:5-6. “And after that I looked, and, behold, the temple [inner temple] of the tabernacle of the testimony in heaven was opened: and the seven angels came out of the temple [inner temple], having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.” The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men (Romans 1:18). He also sends help for His faithful ones from the sanctuary (Psalms 20:2). These judgments have not only their origin in the sovereignty of God as proceeding from the throne (Revelation 4:2), but from the holiness of God—for they proceed from the sanctuary—and also from the faithfulness of God in fulfilment of His word, for they proceed from the tabernacle of witness. The seven angels emblematic of God’s providential agency come forth from the sanctuary. Their clothing of pure and bright linen is expressive of their holiness and glory; the girded loins is the emblem of strength; but the breasts, the seat of the affections, girded with golden girdles, is suggestive of holy indignation, in fellowship with God—a zeal for the vindication of His holiness.

Revelation 15:7-8. “And one of the four beasts [living ones] gave unto the seven angels seven golden vials [bowls] full of the wrath of God, who liveth for ever and ever. And the temple [inner temple] was filled with smoke from the glory of God, and from His power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.” The redeemed in resurrection and heavenly glory have fellowship with God in the execution of His righteous judgments, as well as the holy angels who surround the throne. One of the four living ones gives the vials full of the wrath of God into the hands of the angels who are the executors of it. The temple filled with smoke reminds us of the scene in Isaiah 6:4. Its solemn import is expressed in Psalms 76:7-9 : “Thou, even Thou, art to be feared: and who may stand in Thy sight when once Thou art angry? Thou didst cause judgment to be heard from heaven; the earth feared, and was still, when God arose to judgment, to save all the meek of the earth. Selali.”

01.16. CHAPTER 16.

CHAPTER 16.

Revelation 16:1. “And I heard a great voice out of the temple [inner temple] saying to the seven angels, ‘Go your ways, and pour out the vials of the wrath of God upon the earth.’” The word of command comes from the inner temple or sanctuary of God, for these judgments are in vindication of Divine holiness and truth. The seven seals of Revelation 6:1-17 : occupy the whole of the last or seventieth weeks of Daniel’s weeks of years—the trumpets the first half week or three and a half years, and the vials (or, more properly, bowls) the last three and a half years, the time of the great tribulation.

Revelation 16:2. “And the first went, and poured out his vial [bowl] upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast [wild beast] and upon them which worshipped his image.”

There is a remarkable similarity between these seven last plagues and the plagues of Egypt. Compare Exodus 9:8-11—the plague of boils. The plagues of Egypt were literal; these are probably symbols of God’s dealings in righteous judgment with man on the earth, combined with literal interpretation and prediction. The adherents and worshippers of the beast are the first subjects of these judgments.

Revelation 16:3. “And the second angel poured out his vial [bowl] upon the sea; and it became as the blood of a dead man: and every living soul died in the sea.” The first vial may be symbolic of moral and spiritual disease; under the second vial it goes further; there is moral and spiritual death—death in the soul.

Revelation 16:4-7. “And the third angel poured out his vial [bowl] upon [into] the rivers and fountains of waters; and they became blood. And I heard the angel of the waters say, ‘Thou art righteous, O Jehovah, which art, and wast, and shalt be, because Thou hast judged thus. For they have shed the blood of saints and prophets, and Thou hast given them blood to drink; for they are worthy.’” And I heard another out of the altar say, ‘Even so, Lord [Jehovah] God Almighty, true and righteous are Thy judgments.’” The springs of life corrupted at the fountain head; also the bloodthirsty satiated with blood, as in the times of the French Revolution. The angelic agents employed in the providential dealings of God with man adore the righteousness and truth manifested in His judgments.

Compare Exodus 7:17-21—the waters turned into blood.

Revelation 16:8-9. “And the fourth angel poured out his vial [bowl] upon the sun: and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which hath power [authority] over these plagues: and they repented not to give Him glory.” The language employed in reference to those who have come out of these scenes of great tribulation, in Revelation 7:16, would seem to imply that this plague may be understood as

literal: “Neither shall the sun light on them, nor any heat.” And in striking contrast with the blasphemy of the wicked on earth is the song of triumph and praise sung by the redeemed before the throne above.

Revelation 16:10-11. “And the fifth angel poured out his vial [bowl] upon the seat [throne] of the beast [wild beast]; and his kingdom was full of darkness; and they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.”

Compare Exodus 10:21-23—the plague of darkness. But notice the alleviation to the people of God: “All the children of Israel had light in their dwellings.”

Revelation 16:12-16. “And the sixth angel poured out his vial [bowl] upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of [from] the east [sun-rising] might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast [wild beast], and out of the mouth of the false prophet. For they are the spirits of devils [demons], working miracles, which go forth unto the kings of the earth and of the whole world [habitable world], to gather them to the battle of that great day of God Almighty. (‘Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.’) And he gathered them together into a place called in the Hebrew tongue Armageddon.”

Compare Revelation 9:13-15. Under the sixth trumpet the four angels bound in the great river Euphrates were loosed, prepared for a limited period and for partial judgment. Under the sixth vial preparation is made for the last great conflict.

Compare also Exodus 8:1-7. When Jehovah smote the land of Egypt with the plague of frogs, “the magicians did so with their enchantments, and brought up frogs upon the land of Egypt.” These miracles of Satanic power will be repeated in the last days, not, how ever, in the annoying but harmless form of natural frogs, but for the widespread propagation of delusive error; “for they are the spirits of devils [demons], working miracles [signs], which go forth unto the kings of the earth and of the whole habitable world.”

“Out of the mouth of the dragon”—doctrines of Satanic subtilty, replete with supernatural infatuation.

“Out of the mouth of the wild beast;” for to him will he given “a mouth speaking great things and blasphemies” (Revelation 13:5).

“Out of the mouth of the false prophet”—the combined sophistries of scepticism, infidelity, atheism, and science falsely so called, finding their way, like the frogs of Egypt, both into the chambers of kings and into the dwellings of the poor. This is Satan’s muster-call for the battle of the great day.

Here comes in a parenthesis—the Son of Man reminding His faithful followers in these dark days that His coming is nigh at hand; and this announcement is given, not only to encourage their hearts, but that they may be found watching and ready. This is perfectly distinct from the words of the Lord Jesus to the Church, “Behold, I come quickly, “as we are distinctly told in 1 Thessalonians 5:4 : “But ye, brethren, are not in darkness, that that day should overtake you as a thief.” Yet it is equally true that to those who refuse to watch His coming will be as unexpected as that of a thief

(Revelation 3:3). In this solemn crisis of the world's history, when all things are preparing for the final and decisive conflict, the soldiers of the Cross will need a special sustainment and a special comfort; they will need not only to take the shield of faith, but for a helmet the hope of salvation.

Armageddon signifies "the mountain of a great multitude," or "the mountain of slaughter."

Revelation 16:17-21. "And the seventh angel poured out his vial [bowl] into the air; and there came a great voice out of [from] the temple [inner temple] of heaven, from the throne, saying, 'It is done.' And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nation fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great." The seventh vial brings in the great crisis of this world's history, preparatory to the establishment of the dominion of God on the earth, when the kingdoms of this world shall become the kingdoms of our God and of His Christ. The language employed in connection with the great earthquake here spoken of is worthy of note—"such as was not since men were upon the earth, so mighty an earthquake, and so great"—implying that greater convulsions might have been previously, as the discoveries of geology would seem to attest. Psalms 46:2 beautifully expresses the confidence and triumph of those who fear God, in the midst of these scenes of overwhelming commotion. "Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." The storm of hail reminds us of Exodus 9:18-33—the plague of hail in the land of Egypt; also of Job 38:22-23, and of Isaiah 28:17-20.

It is at this period that great Babylon comes in for a share of the judgment as described in Revelation 18:1-24, inflicted through the instrumentality of the ten kings who hate her, and make her desolate.

01.17. CHAPTER 17.

CHAPTER 17.

Revelation 17:1-2. “And there came one of the seven angels which had the seven vials [bowls], and talked with me, saying unto me, ‘Come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters: with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.’”

Compare Revelation 21:9 : “And there came unto me one of the seven angels which had the seven vials [bowls] full of the seven last plagues, and talked with me, saying, ‘Come hither; I will show thee the bride, the Lamb’s wife.’”

We have here the contrast shown between the true, faithful, spiritual Church, the bride of the Lamb, and the false, carnal, and apostate system, the harlot companion of the beast: the beauty, glory, and eternal blessedness of the one, and the true character and final judgment of the other.

One great advantage of the study of the Book of Revelation is, that it shows us the final form and full development of principles, slow in their progress, and insidious in their operation; and God’s judgment and retribution upon them.

We are apt to consider present appearances and present advantages, but it is well to know and ponder the issues and the end.

Revelation 17:1-18 and Revelation 18:1-24 give us not only the full development, but the final judgment, of Babylon the Great.

According to 2 Corinthians 11:2, the Church is represented as espoused to one husband, to be presented as a chaste virgin to Christ. She early- lost her first love, and was corrupted from her simplicity; but Christ loved the Church, and gave Himself for it. He is now sanctifying and cleansing it with the washing of water by the word, and will ultimately present it to Himself a glorious Church, not having spot or wrinkle, or any such thing (Ephesians 5:26-27).

Before the coming of the day of Jehovah, when the Lord Jesus will be revealed from heaven, taking vengeance, two things are predicted—the apostasy of the professing Church, and the manifestation of the wicked or lawless one (2 Thessalonians 2:8-9). So long as the Holy Ghost the Comforter remains with the Church on earth, this apostasy is prevented, and the manifestation of the lawless one is hindered (2 Thessalonians 2:7); but when true believers in whom the Spirit of God dwells—the living and remaining ones—are caught up to meet the Lord in the air (1 Thessalonians 4:17), the outward shell of professing Christianity will be left on the earth, having indeed the form of godliness, but destitute of its living power. The purport of this chapter, and the signs of our times, seem to indicate that the outward form of Christianity during the first three years and a half of Antichrist’s reign will be Babylonish in its character, glorious in its worldly splendour; but the great apostasy or utter fall from the Church’s first position will take place at the commencement of the last three years and a half. At this period, Antichrist having set himself up

as God in the temple of God, and utterly denied both the Father and the Son, that worldly system which hitherto had borne the outward name and profession of Christianity will deny its allegiance to Christ and become the harlot of the beast. This is the great apostasy, and this is the great whore. Her sitting upon many waters, as explained in Revelation 17:15, indicates the widespread prevalence of her influence and power. In the Old Testament Israel is figuratively represented as the wife of Jehovah, and Israel's connection with idolatry was regarded as spiritual adultery. In the New Testament the Church is represented as espoused unto Christ. The prostitution of Christianity to secular ends, and the Church's allegiance rendered to any other authority than that of Christ, is spiritual fornication. The union of the carnal and the spiritual, the human with the Divine, the earthly and the heavenly, —the combination of that which is attractive and fascinating to the carnal mind, appealing to the senses and passions of the natural heart, with that which is spiritual and of Divine origin, the false with the true, the truth which is of God combined with the delusion which cometh from the evil one—this is the wine of Babylon's fornication.

Revelation 17:3. "So he carried me away in the Spirit into the wilderness: and I saw a woman sit [sitting] upon a scarlet coloured beast [wild beast], full of names of blasphemy, having seven heads and ten horns."

Compare this with Revelation 21:10 : "And he carried me away in the Spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God." When the Spirit of God would show the true Church in her future excellency, He leads the soul upward to contemplate her in her heavenly and Divine glory; but when He would exhibit that which falsely professes the name of Christ in her ultimate future, it is "into the wilderness" —a scene of spiritual destitution. The woman represents apostate Christianity. The "scarlet coloured beast" is emblematic of the Roman Empire in its final form; scarlet being the emblem of earthly royal authority and dignity. "Full of names of blasphemy;" for he that is at the head of the empire blasphemes the God of heaven, and those that compose his kingdom worship him, and the dragon who gives him his power (Revelation 13:4-8). The seven heads and ten horns are more fully described hereafter.

Revelation 17:4. "And the woman was arrayed in purple and scarlet colour, and decked [gilded] with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication."

Scarlet is the emblem of human and earthly dignity; purple, the combination of scarlet and blue, is emblematic of authority, which unites the heavenly and spiritual with that which is earthly and carnal. False doctrine is for the most part a corruption of Divine truth—error overlaid with a thin layer of truth, like base metal gilded. The "precious stones and pearls" are emblematic of spiritual truths, and of those wondrous revelations of the Church's position and prospects made known in the sacred Scriptures, but corrupted by the false apostate system. The cup which she holds in her hand is of gold, which is the emblem of that which is Divine, for the false Church will possess and use for her own purposes those ordinances which are of Divine origin —baptism, the Lord's Supper, ministry, and worship; all these she employs, but not for the communication of spiritual and Divine truth and blessing, but prostituted to the basest of purposes, and used to the diffusion of the most pernicious doctrines.

Revelation 17:5. “And upon her forehead was a name written, ‘Mystery, Babylon the Great, the mother of harlots and abominations of the earth.’” The Babylon of the prophecies is the literal city; the Babylon of the Revelation is symbolic. There is a mystery, a depth of hidden meaning here, presented in a symbolic aspect. The Babylon of these chapters represents to us the corruption of Christianity, not only in its progress, but in its final form. She is “the mother of harlots and abominations of the earth.” Those evils which have characterised the different forms of corrupt ecclesiastical systems, from the commencement of the Christian dispensation, are traced up to her, in whom all are embodied and will be carried out to the full. The daughters have long appeared on the stage, and we are familiar with many of them, but the mother has not yet come forth.

Revelation 17:6. “And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs [witnesses] of Jesus.” From the beginning false ecclesiastical systems have been intolerant and persecuting in proportion to their possession of power. During the first three years and a half of Antichrist’s reign he will be occupied with the establishment of his empire—he appears to tolerate all religions; but during the last three years and a half, or time of the great tribulation, when he puts to death all who will not submit to his blasphemous assumptions, Babylon the Great will be his most efficient ally; possessing almost unlimited power, her bloodthirstiness will then be satiated to the full.

“And when I saw her, I wondered with great admiration [wonder].”

Revelation 17:7. “And the angel said unto me, ‘Wherefore didst thou marvel [wonder]? I will tell thee the mystery of the woman, and of the beast [wild beast] that carrieth her, which hath the seven heads and ten horns.’” When religion assumes a form of external worldly splendour, there is much that is fascinating to the natural mind. What is needed to counteract its enticement is the knowledge or discovery of the mystery of iniquity—the depths of depravity which are hidden beneath this attractive yet delusive exterior; the true principles of the system, whether ecclesiastical or political, which lie at the foundation.

Revelation 17:8. “The beast that thou sawest was, and is not; and shall [is about to] ascend out of the bottomless pit [abyss], and go into perdition: and they that dwell on the earth shall wonder, whose names were not written [have? not been written] in [on] the book of life from the foundation of the world, when they behold the beast [wild beast] that was, and is not, and yet is.” The wild beast is the Roman Empire in its last form. There was a time when, in the estimate of God, it assumed the same character as it will at the close. This, probably, was the case for a brief period, when Satan, having entered into Judas Iscariot, combined the Romish, Jewish, priestly, and democratic powers against the Son of God, and crucified the Lord of glory. This, according to Acts 4:25-28, was the first fulfilment of Psalms 2:1-3, but there will be a future accomplishment in the last days. The beast that John saw in vision as to its essential characteristics had its existence for a brief period at the time of the crucifixion, yet at the time that John wrote it was “not”—it did not then exist in this character—but in the last days it “shall ascend out of the bottomless pit, and go into perdition;” that is, Satan will enter into Antichrist as he entered into Judas, and the end will be swift perdition.

Such will be the magnificence and power of the empire that it will be the subject of world-wide astonishment, except on the part of those who, being predestinated unto eternal life, have the

teaching of God's Holy Spirit, enabling them to discover its real, Satanic, and evil character.

Though the beast has not yet been manifested in its final form, yet in the estimate of God all its essential principles are in existence, for Satan is even now the god of this world; thus it is "the beast that was, and is not, and yet is."

Revelation 17:9-10. "And here's the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space."

These "seven heads" or "mountains" may be taken to represent seven established forms of governmental power, headed up in one individual, as for example—

First, the Babylonian Empire, headed up in Nebuchadnezzar—the gold.

Second, the Medeo-Persian in Darius—silver.

Third, the Grecian in Alexander—brass.

Fourth, the Roman under the Caesars—iron.

Fifth, imperial and republican combined—iron mixed with miry clay

Sixth, that form which existed when John wrote.

Seventh, the empire under Antichrist during the first three years and a half, combining the various forms of government—the perfection of human wisdom in the science of rule. See Revelation 13:2, and Daniel 2:45.

Revelation 17:11. "And the beast [wild beast] that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition."

During the last three years and a half of Antichrist's reign, the kingdom will assume its eighth and final form. Then authority will no longer be from God, coming down from above, for the punishment of evildoers and the reward of them that do well; nor even human authority proceeding from the people for the establishment and fulfilment of human will. It will be Satanic and infernal, arising from the bottomless pit, for the dragon will give the beast "his power, and his throne, and great authority;" and all this for the repression of good and the encouragement of evil. When things have assumed this form, then the righteous judgment of God will be near at hand, and the retribution will be fearful and full.

Revelation 17:12. "And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power [authority] as kings one hour with the beast [wild beast]." The empire of the wild beast in its last form will consist of ten kingdoms under ten kings, corresponding with the feet and toes of Nebuchadnezzar's image—partly monarchical and partly democratic, represented by iron mixed with miry clay (Daniel 2:41-43).

Revelation 17:13. "These have one mind [or purpose], and shall give [deliver up] their power and strength [authority] unto the beast [wild beast]."

These ten kings in purpose and in politics are united, and together accept the headship of the Antichrist, represented by the little horn in Daniel's prophecy (Daniel 7:8, Daniel 7:20-24).

Revelation 17:14. "These shall make war with the Lamb, and the Lamb shall overcome them: for He is Lord of lords, and King of kings: and they that are with Him are called, and chosen, and faithful."

See Revelation 19:19-21. When the Son of Man comes to establish His kingdom, He first executes judgment on those that oppose Him, taking out of His kingdom all things which offend, and them that do iniquity (Matthew 13:41).

Revelation 17:15-17. "And he saith unto me, 'The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfil His will [mind, or purpose], and to agree [to make one mind], and give their kingdom unto the beast [wild beast], until the words of God shall be fulfilled.'" The false religious system represented by Babylon will obtain extensive popularity and widespread influence. The empire of the beast will be overthrown by the Son of Man Himself at His appearing; but previous to this, great Babylon will come to her end, through the united hostility of the ten kings against her, headed by Antichrist himself, to whom they give their power. So long as superstition, upheld by outward grandeur and priestly assumption, bears sway over the popular mind, there may be outward tranquillity; but when the hollowness of superstition is discovered, and the base and infernal wickedness of this false ecclesiastical system is found out, the natural heart and mind revolts against the whole imposition with uncontrollable disgust and fury. The buildings will be demolished, the vestments desecrated, those seeking to uphold her will be killed, and the pomp and glory given to the devouring flame.

Thus God will employ human agency for the performance of His will and the fulfilment of His word.

Revelation 17:18. "And the woman which thou sawest is that great city, which reigneth [hath a kingdom] over the kings of the earth." When John wrote, pagan, imperial Rome was the mistress of the world. In subsequent ages, papal Rome has sought to assume and maintain this position, and not without success; to this end her energies have been, and still are, perseveringly and unscrupulously applied, and the signs of the times appear to indicate a prospect of success in the future to her ambitious designs greater than any before attained. The metropolis of the empire of the beast may be in some future, literal Babylon, to be erected with Babel speed in the land of Shinar, where the ancient prophecies may find their full accomplishment; but Rome appears to be the city identified with mystic Babylon.

Mystic Babylon, the harlot associate of the beast, represents apostate Christianity in its final form under the combined emblems of a woman and a city; just as the true Church, the bride of the Lamb, is shown in Revelation 21:1-27 and Revelation 22:1-21 as the holy city, new Jerusalem, where many of the figures employed are taken from ancient Jerusalem, and from the Jerusalem of the Millennial age. See Isaiah 60:1-22 :

So, also, the language applied to mystic Babylon corresponds with the prophecies concerning ancient Babylon, and to the historic facts of papal Rome.

01.18. CHAPTER 18

CHAPTER 18.

Revelation 18:1-2. “And after these things I saw another angel come down from heaven, having great power [authority]; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, ‘Babylon the Great is fallen, is fallen, and is become the habitation of devils [demons], and the hold [ward] of every foul spirit, and a cage [ward] of every unclean and hateful bird.’” The time of this vision of the mighty angel is the beginning of the last three and a half years of Antichrist’s reign, when Satan and his angels having been cast out of the heavenlies, and Antichrist having become the incarnation of the evil one, setting himself up as God in the temple of God, will claim the homage and worship of the world. At this time what course will that false ecclesiastical system take which hitherto has professed to be the Church of God and the associate of His Christ? Will she be true to her original profession? or will she take a position totally the reverse? This vision supplies the answer. She will become the harlot associate of the beast, and instead of being what she had hitherto professed to be— “the habitation of God through the Spirit”—will “become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.” The birds of the air, or spirits of wickedness, will no longer merely lodge in the branches of the great mustard tree, but the whole system will become their habitation and home. This is the great apostasy, this is Babylon’s ignominious fall.

Revelation 18:3. ““ For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance [power] of her delicacies [luxury].”

Spiritual fornication is the combination of that which is Divine, heavenly, spiritual, and holy, with that which is Satanic, earthly, carnal and false. That which has led on to this solemn issue has been an unholy alliance with the world, for the friendship of this world is enmity with God, the outward form of religion having been assumed as a cloak of covetousness, places of dignity and authority employed for the acquisition of wealth, and the souls of men made merchandise of.

Revelation 18:4-5. “And I heard another voice from heaven, saying, ‘Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.’”

It would appear that up to this period some even of God’s people had lingered in the communion of this corrupt system—such is the fascination of outward pomp in matters of religion—but now the command for separation is imperative. Happy they who, through Scriptural intelligence of mystic Babylon’s real character and final fall, even now shun all association and joint participation with her. When her iniquities have reached their full height, vengeance will be executed, and former iniquities will not be forgotten.

Revelation 18:6-8. ““Reward her [render to her] even as she rewarded [rendered to] you, and double unto her double according to her works: in the cup which she hath filled [mixed] fill [mix] to

her double. How much she hath glorified herself, and lived deliciously [luxuriously], so much torment and sorrow give her: for she saith in her heart, "I sit a queen, and am no widow, and shall see no sorrow." Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is Jehovah God who judgeth her."

After that the Lord Jesus has come and received His people to Himself, all that which hitherto has borne the character of Christianity, and professed to be a part of the Church of Christ on the earth, but destitute of spiritual life, reality, and power, will still continue in outward form and manifestation.

Every mere system, of whatever name or denomination, uniting in one, will then constitute that outwardly prosperous and universal ecclesiastical system symbolised by Babylon the Great. Year by year increasing in influence and splendour, she will at length attain the zenith of popularity and power; but at the very time when she will appear to have reached entire security, sudden overthrow will come upon her through the ten kings, and that destruction will be full and final, for from that hour nothing of a similar character will be known on the earth, and according to the measure of Babylon's pomp and arrogance will be her degradation and her ruin.

Revelation 18:9-10. "And the kings of the earth, who have committed fornication and lived deliciously [luxuriously] with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, standing afar off for the fear of her torment, saying, "Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment come,"" The overthrow of mystic Babylon will be by the combined action of the ten kings composing the empire of the beast. The other kings of the earth will lament over the ruin they were unable to avert. So intimate will be the connection of the corrupt system and the reigning powers that her sudden destruction will be a shock to thrones and states.

Revelation 18:11-19. "And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more: the merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet; and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble; and cinnamon, and odours [incense], and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves [bodies], and souls of men. And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all. The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing, and saying, "Alas, alas that great city, that was clothed in fine linen, and purple, and scarlet, and decked [gilded] with gold, and precious stones, and pearls! for in one hour so great riches is come to nought." And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, and cried when they saw the smoke of her burning, saying, "What city is like unto this great city!" And they cast dust on their heads, and cried, weeping and wailing, saying, "Alas, alas that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.""

Such will be the outward pomp and splendour of mystic Babylon, so costly her vestments, so elaborate her ritual, so grand her buildings, so gorgeous her palaces, so vast the number of those employed and enriched by her, that her sudden ruin will affect the interests of the entire mercantile world; the shock will be felt on every exchange throughout the civilised earth.

Revelation 18:20. "Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her." The response to this call will be found in chap. 19:1-4, where the innumerable multitude who come out of the great tribulation, together with the saints of the former dispensation, and the church of the first-born, all unite in giving God the glory for the judgment executed.

Revelation 18:21-23. "And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, 'Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more [at all] in thee; and the sound of a millstone shall be heard no more at all in thee; and the light of a candle [lamp] shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.'" When mystic Babylon falls, it will not be reformation nor reconstruction: her ruin will be complete; from henceforth nothing of a like character will have any existence. The instructions given by Jeremiah to Seraiah the prince, recorded in Jeremiah 51:63-64, are somewhat similar. There the stone was bound to the book of the prophecy, and cast into the Euphrates, to signify the fulfilment of the word on literal Babylon; here the angel casts the great stone into the sea, expressive of mystic Babylon's violent and utter overthrow. No longer will the refinements of musical art be employed in her ritual, nor artistic skill be pressed into her service; no candle or lamp will shine on her altars, nor ceremonies be performed at them; her fascinations will have passed away forever.

Revelation 18:24. "And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth." To the principle of religious intolerance, exemplified fully in mystic Babylon, is attributed the persecutions for conscience sake which have for ages stained the world with blood, beginning with righteous Abel, the first martyr. For in this case he who worshipped God in the simplicity of faith was slain by the inventor and originator of will-worship.

01.19. CHAPTER 19.

CHAPTER 19.

Revelation 19:1-3. "And after these things I heard a great voice of much people [a great multitude] in heaven, saying, 'Alleluia; salvation, and glory, and honour, and power, unto Jehovah our God: for true and righteous are His judgments: for He hath judged the great whore, which did corrupt [was corrupting] the earth with her fornication, and hath avenged the blood of His servants at her hand.' And again they said, 'Alleluia.' And her smoke rose up [riseth up] for ever and ever." This outburst of praise evidently comes from the unnumbered multitude before the throne who have come out of the great tribulation. They ascribe deliverance and the glory to Jehovah, extolling Him by His name Jah, the title expressive of His eternal being (Psalms 68:4); for Hallelujah in the Hebrew signifies "Praise ye Jah." They had witnessed the corruptions of the apostate ecclesiastical system, and probably experienced her persecuting power. The judgment executed upon Babylon by the instrumentality of the ten kings had not exhausted the wrath of God towards her: there remains the undying worm, and the fire that never shall be quenched.

Revelation 19:4. "And the four and twenty elders and the four beasts [living ones] fell down and worshipped God that sat on the throne, saying, 'Amen; Alleluia.'" The saints of the former dispensation represented by the four and twenty elders, and those composing the church of the firstborn symbolised by the four living ones, in the spirit of adoring worship and in the recognition of the sovereignty of Him who sat on the throne, join their assent, and unite with the innumerable multitude in giving the glory and praise to Jehovah.

Revelation 19:5. "And a voice came [came forth] out of the throne, saying, 'Praise our God, all ye His servants, and ye that fear Him, both small and great.'" This voice evidently comes forth from the Lamb of God, the heavenly Bridegroom, calling for a burst of universal praise to God, on behalf of Himself and of His blood-bought bride. In Revelation 5:6 John writes: "And I beheld, and, lo, in the midst of the throne and of the four living ones, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes."

"Praise our God." This reminds us of the language of Christ when about to enter the holiest of all, recorded in John 20:17 : "Touch Me not; for I am not [have not] yet ascended to My Father: but go to My brethren, and say unto them, I ascend unto My Father, and your Father; and to My God, and your God." For the Church is one with Himself, being members of His body, of His flesh, and of His bones, and therefore in closest relationship with His Father and His God. Hence, in Revelation 4:6, the Church is emblematically represented by the four living ones "in the midst of the throne" as well as "round about the throne, "being one Spirit with their risen Lord.

"All ye His servants"—the innumerable company of angels; as in Psalms 103:20 : "Bless Jehovah, ye His angels, that excel in strength, that do His commandments, hearkening unto the voice of His word."

“And ye that fear Him, both small and great”—that is—every creature of God “in all places of His dominion;” corresponding with Psalms 103:21 : “Bless ye Jehovah, all ye His hosts; ye ministers of His, that do His pleasure.”

Revelation 19:6-7. “And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, ‘Alleluia; for Jehovah God omnipotent reigneth. Let us be glad and rejoice, and give honour [glory] to Him: for the marriage of the Lamb is come, and His wife hath made herself ready.’”

There are here three distinct companies—First, the white-robed, palm-bearing multitude before the throne, who have come out of the great tribulation, who commence the theme; secondly, the innumerable company of angels in general assembly, who swell the strain, as the voice of many waters; and thirdly, from the other inhabitants of the universe the echo comes back as mighty thunderings pealing from the illimitable regions of space. This is the grand hallelujah chorus of the skies, and the occasion is the marriage of the Lamb. But before the joy accompanying the marriage, the highest glory is to be given to God— “Jehovah God omnipotent”—with whose kingdom and glory this event is intimately connected. God hath made known to us the mystery of His will, “that in the dispensation of the fulness of times He might head up all things in Christ, the second Adam, the Lord from heaven (Ephesians 1:10). But He who raised Him from the dead, and set Him at His own right hand in the heavenly places, gave Him to be the head over all things to the Church, which is His body, the fulness of Him that filleth all in all” (Ephesians 1:22-23). This is the great mystery of Christ and the Church, the second Adam associated with the second Eve (Ephesians 5:30-32).

We are here come to the period symbolised by the opening of the seventh seal. The sixth seal had brought us to the signs immediately preceding the manifestation of the Son of Man. In the interval between the destruction of Babylon by the ten kings, and the manifestation of the Son of Man as the rider on the white horse to take His kingdom and to reign, comes in the marriage of the Lamb, so that when He appears it is as the “Bridegroom coming out of His chamber” (Psalms 19:5), and “out of the ivory palaces, whereby they have made Him glad” (Psalms 45:8), in that day of His espousals or marriage, and in the day of the gladness of His heart, spoken of in Song of Solomon 3:11. We have no description given of what the seventh seal unfolded, probably because the scene presented was such as no symbols could portray; but the seventh seal being opened, we read, “there was silence in heaven about the space of half an hour” (Revelation 8:1), as though all heaven were taken by surprise, and in solemn silence wonder and adore. Revelation 19:1-21 supplies us with the information of what the seventh seal presented. It is the marriage of the Lamb, and the subsequent appearing of Messiah in glory.

“Let us be glad and rejoice, and give honour to Him.” This is the response to the call from Him who is in the midst of the throne for universal praise—from all, “both small and great.” But why this universal joy? Because all creation is interested in the event celebrated. Through the blood of the Lamb all creation has been reconciled (Colossians 1:20), and in the second Adam all things, not only on earth, but in heaven, have been headed up (Ephesians 1:10), and thus secured from failure and from fall. In incarnation the Creator stooped to the creature—God was manifest in flesh; but in life Immanuel abode alone: “Except a corn of wheat fall into the ground and die, it abideth alone” (John 12:24). Then, having made peace through the blood of His cross, God raised Him

from the dead, and set Him at His own right hand on high. In resurrection the man Christ Jesus is taken up into glory. By the Holy Ghost sent down at Pentecost the link is formed between the ascended, glorified Christ and His body the Church, and thus the Church becomes “the fulness [the filling up or complement] of Him that filleth all in all” (Ephesians 1:23). Thus link by link—by incarnation, atonement, resurrection, and the Pentecostal Spirit—the union is effected between the Creator and the creature, and at the marriage of the Lamb the union will be consummated and perfected for ever.

Thus, in the dispensation of the fulness of times, when the history of this present world is finished, God, having headed up all creation in the second Adam, associated with His bride, all things will become new: “There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away” (Revelation 21:4); and God will have all the glory. He laid the plan deep in the counsels of eternity; He sent His only begotten Son into the world, a sacrifice for sin; He raised Him from the dead, and gave Him glory; He sent down the Comforter; and the Church, the bride of the Lamb, is the Father’s gift to His beloved Son, and He it is who heads up all in Christ, and thus secures the universe from failure, and for Himself the everlasting praise.

“THE MARRIAGE OF THE LAMB IS COME.”

Beautiful and striking are the foreshadowings of this great event. To begin with, Adam and Eve in Paradise, which we know is a figure of the great mystery, Christ and the Church (Ephesians 5:32). Adam, placed at the head of this lower creation, has a helpmeet provided for him by God: after his deep sleep (emblematic of the death of Christ), the rib taken from his side and woman formed; so, after Calvary, comes Pentecost, when, by the indwelling Spirit, the Church is formed as the body and the bride of Christ. A second foreshadowing of the bride is to be found in Genesis 24:1-67 in Rebekah. Isaac, the obedient son, having been offered up, and received back in figure from the dead, Eliezer (typical of the Holy Ghost) is sent to provide for him a bride, and, having won the heart of Rebekah, brings her to Isaac.

Third, Joseph, having been sold by his brethren into the hands of the Gentiles and imprisoned, is exalted to the right hand of glory and of power, and the king gives him Asenath as his bride.

Fourth, Moses, having been rejected by the people of Israel—who failed to recognise in him God’s deliverer—whilst in the far-off land, receives Zipporah for a wife. The fifth type we find in Boaz and Ruth. Ruth, the Moabitess, becomes the wife of Boaz, the mighty man of wealth, the kinsman redeemer.

Sixth, Solomon takes to wife the king of Egypt’s daughter, and, having built a house for his God and a house for the kingdom, builds also a house for her. This Gentile wife associated with Solomon in his kingdom is a beautiful foreshadowing of the Church as connected with a risen and glorified Christ; and this furnishes the theme for that most exquisite portion of Scripture, the Song of Songs.

“THE MARRIAGE OF THE LAMB IS COME.”

Christ loved the Church, and gave Himself for it. He is now sanctifying and cleansing it by the washing of water by the word, in order that He might present it to Himself a glorious Church, not

having spot, or wrinkle, or any such thing; but that it should be holy, and without blemish (Ephesians 5:25-27). This is the scene which is now before us; the marriage of the Lamb is come. He now presents her before the presence of the glory with exceeding joy, henceforth and for ever to be recognised by the whole universe as the bride, the Lamb's wife. Now will come the answer to His prayer in John 17:24 : "Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me: for Thou lovedst Me before the foundation of the world."

"And His wife hath made herself ready." A threefold work was necessary to prepare the Church for the marriage of the Lamb as His bride, and for her eternal relationship to Him as His wife. First, she had been redeemed unto God by His blood; secondly, sanctified by the Spirit; but thirdly, there was needed also that she should make herself ready.

She had already been raised and conformed to the image of her Lord in the glory, and seen Him as He is at the first resurrection. She had stood at His judgment seat, where everything had been tested in the light of God and the secrets of all hearts made manifest. And, since then, having been seven years in the presence of God in the full light of His countenance, and in the fellowship of the Lamb as one with Him who is in the midst of the throne, and in the communion of the Holy Ghost, symbolised by the seven lamps of fire that burn before the throne. Seven years in the company of the saints of the former dispensation, typified by the four and twenty elders, and in mutual intercourse together as the members of the body of Christ, as shown by the symbol of the four living ones. Seven years with the innumerable company of angels which surround the throne, and a portion of that time with the great multitude who come out of the great tribulation, conversant with the scenes that have been taking place on earth during the interval between her Lord coming to receive her unto Himself and her manifestation with Him;—profiting by all, she has made herself ready; she is now prepared as she never was before, or could have been, to enter into the thoughts, the feelings, and the actions of her heavenly Bridegroom.

Revelation 19:8. "And to her was granted that she should be arrayed in fine linen, clean and white [bright]: for the fine linen is the righteousness [righteousnesses] of saints." Their robes have been washed and made white in the blood of the Lamb, and not only is every iniquity forgiven, and every sin purged, but every service rendered, every sacrifice made, every victory gained, is kept in everlasting remembrance; for the bride is given to appear in that pure and bright raiment which is emblematic of the righteousnesses of the saints—not righteousness in the singular, as characteristic of the whole, but righteousnesses in the plural, as indicating the recognition of each and every particular.

Revelation 19:9. "And he saith unto me, 'Write, Blessed are they which are called unto the marriage supper of the Lamb.'"

Compare with Psalms 45:13-15 : "The king's daughter is all glorious within; her clothing is of wrought gold. She shall be brought unto the king in raiment of needlework; the virgins her companions that follow her shall be brought unto thee. With gladness and rejoicing shall they be brought: they shall enter into the king's palace." In Psalms 45:1-17 Solomon the bridegroom king is typical of Christ; and by the queen we may understand the earthly Jerusalem, or Israel under the new covenant. The daughter of Pharaoh whom Solomon had taken as his wife, the subject of the Song of Solomon, is typical of the Church described as "the king's daughter, all glorious within,

“internally and externally beautified. The virgins her companions who follow her, and who enter into the king’s palace, correspond with the blessed ones who are called to the marriage supper of the Lamb. The Church as the bride is there by her own right. May we not understand by these called ones the saints of the former dispensation? John the Baptist, who was one of the last of these, styles himself “the friend of the bridegroom, “and our Lord says concerning him, though one of the greatest of prophets, the “least in the kingdom of the heavens is greater than he:” for to be a member of Christ’s mystic body, and to belong to the bride, is a far higher honour. The redeemed of every age will share the blessedness and the joy of this great event.

“And he saith unto me, ‘These are the true sayings of God.’” So transcendently great and glorious are these revelations of the Church’s associations and prospects, faith requires an especial confirmation to enable it to grasp and realise them; hence the assurance here given, “These are the true sayings of God.” Seeing that we look for such things, what manner of persons ought we to be in all holy conversation and godliness?

Revelation 19:10. “And I fell at his feet to worship him. And he said unto me, ‘See thou do it not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God; for the testimony of Jesus is the spirit of prophecy.’” The Lord Jesus had sent His angel to show these things to His servant John, and Jesus speaks by him, and through him claims Divine honours. But when John would offer worship to the angel personally, this the angel refuses. He was but a fellow-servant with John and his brethren, who were witnesses for Christ. Divine worship must only be rendered to God, and to His Divine Son, to whom give all the prophets witness, and to the Eternal Spirit.

Revelation 19:11. “And I saw heaven opened, and behold a white horse; and He that sat upon him was called ‘Faithful and True,’ and in righteousness He doth judge and make war.” In Revelation 6:2 John saw a white horse with his rider, the emblem of Antichrist, the people’s king, going forth for the establishment of his kingdom. Here we have the true Christ coming forth for the overthrow of His enemies, and for the commencement of His Millennial reign.

White is the emblem of strict, impartial justice — “judgment without mercy;” the white horse is emblematic of progressive judgment. The day of salvation has lasted nearly two thousand years; similarly the day of judgment will not be confined to a brief period (2 Peter 3:8), but during the Millennium, judgment on open sin will be immediately executed (Isaiah 65:20). The judgment of the great white throne closes the scene, and will be final and for ever. The name of the rider, “Faithful and True, “reminds us that He is not only faithful to His promises to His saints, but true to His threatenings to His enemies; and when He comes it will not only be for the execution of righteous judgment, but to make war against all who oppose His rightful reign.

Revelation 19:12. “His eyes were as a flame of fire, and on His head were many crowns [diadems, or regal crowns]; and He had a name written, that no man [no one] knew, but He Himself.” The judgment which He executes is not only characterised by strict justice, but is the result of an infinite knowledge; nothing can escape Him. He would not let His servants separate the tares from the wheat (Matthew 13:1-58), but He comes with that eye which discovers the secrets of all hearts. As the Overcomer, we now see Him crowned with the stephanos or victor’s crown (Hebrews 2:9). In this vision He appears with the diadem or regal crown, the mark of universal empire—His many diadems significant of universal dominion and empire—the King of kings and Lord of lords.

He has promised to the overcomer (Revelation 2:17) the white stone and the new name which no one knows but the receiver—the token of secret and confidential approval, a joy which the stranger intermeddleth not with. In like manner He Himself, the faithful Servant, has received from His Father the secret expression of a Divine estimate, which none beside can know.

Revelation 19:13. “And He was clothed with a vesture dipped in blood; and His name is called ‘The Word of God.’”

Compare Isaiah 63:1-6 and Revelation 14:17-20. Although the judgment on Babylon was executed by the instrumentality of the ten kings, yet it was in reality the judgment of the Son of Man, for He it is who treads “the winepress of the fierceness and wrath of Almighty God” (Revelation 19:15).

He is the Word of God, not only as the One who reveals God in creation, providence, and redemption, but also in the manifestation of His righteous judgment.

Revelation 19:14. “And the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean.” This is the manifestation of the Son of Man, when every eye shall see Him; not “the coming of our Lord Jesus Christ, and our gathering together unto Him” (2 Thessalonians 2:1); not His coming to receive His saints to Himself (John 14:3), but His manifestation with them, for “when Christ, who is our life, shall appear, then shall ye also appear with Him in glory” (Colossians 3:4). For “the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power; when He shall come to be glorified in His saints, and to be admired in all them that believe” (2 Thessalonians 1:7-10). “The Lord cometh with ten thousands of His saints” (Jude 1:14); or, as saith the Prophet Zechariah, “And Jehovah my God shall come, and all the saints with thee” (Zechariah 14:5). When the Lord Jesus is thus revealed, the angels of His power accompany Him; and the redeemed of every age, who being conformed to Him in glory, will unite in the manifestation of the splendour of His coming. As the armies of the heavens, they will also be associated with Him in the execution of those righteous judgments, whereby His kingdom will be established upon the earth.

“Upon white horses, clothed in fine linen, white and clean.” Whether the saints in resurrection glory or His holy angels, those who accompany Him are all holy, and take part with Him in the execution of His righteous judgment.

Revelation 19:15. “And out of His mouth goeth a sharp sword, that with it He should smite the nations: and he shall rule them with a rod of iron: and He treadeth the winepress of the fierceness and wrath of Almighty God.” By the word of His power the judgment is executed (Psalms 2:9; Isaiah 11:4; 2 Thessalonians 2:8). It is not now the gentle rod, which comforts as well as supports the sheep of His pasture, but the iron rod of irresistible might.

Though judgment upon apostate Babylon has been executed, “His anger is not turned away, but His hand is stretched out still” against the culmination of evil.

Revelation 19:16. “And He hath on His vesture and on His thigh a name written, ‘King of kings and Lord of lords.’”

See 1 Timothy 6:14-15. "The appearing of our Lord Jesus Christ: which in His own times He shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords." Conspicuous on His vesture, and inscribed on His thigh, is His name. Thus He appears as invested with universal dominion and lordship.

Revelation 19:17-18. "And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, 'Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.'" This is emblematic of a preparation for world-wide destruction, for "the slain of Jehovah shall be many" (Isaiah 66:16); and provision is hereby made for the removal of the carcasses from the scene of slaughter. "For wheresoever the carcass is, there will the eagles be gathered together."

Revelation 19:19. "And I saw the beast [wild beast], and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse, and against His army."

Here we have Psalms 2:1-4 finally fulfilled. It is the great confederacy of the nations against Jehovah, and against His Christ. They have already put down apostate Christianity, with all its corruptions; they now conspire against the true Christ and His faithful followers. We learn from Zechariah 14:1-3 that the gathering place is around Jerusalem, and at first they appear on the highroad to success: they begin to say, "Peace and safety;" then sudden destruction comes upon them from which there is no escape.

Revelation 19:20. "And the beast [wild beast] was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone." The wild beast and the false prophet are taken, and are cast alive, having their bodies "salted with fire" (Mark 9:49), into the lake of fire burning with brimstone (Isaiah 30:33; Daniel 7:11).

Revelation 19:21. "And the remnant [rest] were slain with the sword of Him that sat upon the horse, which sword proceeded out of His mouth: and all the fowls were filled with their flesh."

Those enemies that would not have Messiah to reign over them are slain before Him (Luke 19:27), and thus the Son of Man prepares, by the execution of righteous judgment, for the establishment of His kingdom in prosperity and peace.

01.20. CHAPTER 20.

CHAPTER 20.

Revelation 20:1-3. "And I saw an angel come down from heaven, having the key of the bottomless pit [abyss] and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil [false accuser], and Satan [adversary], and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon [over] him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season." An angel had been sent to John in Patmos, to show unto him, by signs or symbols, things which were to come to pass hereafter; and the beloved disciple has written those visions and foreshadowings of future things for our instruction.

He sees an angel lay hold on the dragon, the old serpent, who has deceived the world for six thousand years, and put him under restraint for a period of one thousand years, having his place in the bottomless pit, shut up and sealed. Satan's power for a time will be at an end, in all its varied branches and ramifications, —this is implied by the variety of titles given to him. "The Dragon" is a name that describes him as the fierce, persecuting enemy of God's people. "That old Serpent;" by this title we are reminded of the scene of temptation in the Garden of Eden, as recorded in Genesis; it shows him as grown old and experienced in his deceptive wiles. "The Devil," "Diabolus, the accuser of God's saints before Him, and "Satan, "the adversary of the people of God. Henceforth there will be no more persecution, no more temptation, no more accusation, and no more evil done by him to the saints for one thousand years. It is sometimes said that the wickedness we see in the world is occasioned by priestcraft, kingcraft, false teaching, &c.; but God will try man under the best of governments, that of Messiah, taking away all the adverse circumstances which would lead man into sin, leaving him entirely unfettered, in order to prove whether, under the most favourable auspices, he will turn to God; or whether, as Scripture asserts, "the flesh profiteth nothing" (John 6:63), and that "every man at his best estate is altogether vanity" (Psalms 39:5), and that "the carnal mind is enmity against God" (Romans 8:7).

We have no evidence of death during that period, excepting as we find it written in Isaiah 65:20 : "The child shall die a hundred years old; but the sinner being a hundred years old shall be accursed." That is, if sin is committed, judgment will be speedily executed, but the offender, though a hundred years of age, will be considered only as a child, because of the Millennial length of days. And when the thousand years is ended, after man has been tried with every advantage in his favour, Satan must be loosed for a season, to see if man is prepared to admit the authority of God.

Revelation 20:4-5. "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which [those which] had not worshipped the beast [wild beast], neither his image, neither had received his mark upon their foreheads, or in [and upon] their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand

years were finished. This is the first resurrection.”

“I saw thrones, and they sat upon them, and judgment was given unto them.” In Revelation 19:14 we have seen the saints of the heavenlies following the King of kings on His white horse; when He comes for the execution of righteous judgment they also are conformed to Him, sitting on white horses, and clothed in fine linen, white and clean.

So, when He sits on the throne of His glory, they also share the kingdom with Him, for it is a faithful saying, “If we suffer, we shall also reign with Him” (2 Timothy 2:12; Daniel 7:18; Daniel 7:22; Daniel 7:27). These seen sitting on thrones are the dead in Christ who rise first, including all who have died in the faith of Christ, from Abel downward, and also those living and remaining ones who are changed and caught up to meet Him when He comes, according to 1 Thessalonians 4:14-17.

“I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, “&c.

There are three classes who share in the first resurrection. First, “they that are Christ’s at His coming” (1 Corinthians 15:23). The second class are those who are slain for their positive resistance to the claims of Antichrist, and who are spoken of in Revelation 6:9-11 as the souls under the altar (and as the man child of Revelation 12:5), who are told to wait till their companions also had been slain. The third class are those who are subsequently slain for their passive resistance, who would not receive the mark of the beast or the number of his name: the companions mentioned in Revelation 6:11, and the remnant of the woman’s seed in Revelation 12:17, who together appear as the innumerable multitude of Revelation 7:9. These are first described as “souls, “but it is added they “lived;” this expression, according to Revelation 20:5, implies and signifies their resurrection. This is the first resurrection—the resurrection of the just (Luke 14:14); the resurrection of life (John 5:29).

These three classes, though not all raised at the same time, all have part in the first resurrection; they live and reign with Christ a thousand years. But the rest of the dead live not again—that is, they are not raised until after the thousand years are completed, when they rise to the resurrection of judgment (John 5:29) and stand before the great white throne (Revelation 20:11-13). The secret of the first resurrection is referred to in Psalms 49:13-15.

Revelation 20:6. “Blessed and holy is he that hath part in the first resurrection; on such [over these] the second death hath no power [authority], but they shall be priests of God and of Christ, and shall reign with Him a thousand years.” In Luke 20:35-36, the words of the Lord Jesus are: “They which shall be accounted worthy to obtain that world [orage] and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.” They are both priests and kings, sharing in the Melchisedec reign and priesthood of the Lord Jesus. “Priests of God, “as ministering to Him in the priests’ office in the heavenly sanctuary; “and of Christ, “as under Him, the great High Priest; “and shall reign with Him, “sharing His kingdom. This is the privilege of all the risen saints, whether of the dead in Christ who rise first, of those who are raised or changed at the coming of the Lord Jesus for His Church, or of those who come out of the great tribulation.

Revelation 20:7-9. "And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters [corners] of the earth, Gog, and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them."

What a wonderful light these few verses throw on the thirty- eighth and thirty-ninth chapters of the prophecy of Ezekiel! After Israel had been gathered from all nations and restored to their own land, dwelling safely and confidently for a thousand years, during which period the glory of God had been manifested to all, and the knowledge of Jehovah had covered the earth as the waters cover the sea, and nation had not lifted up sword against nation nor had been instructed in the arts of war, at the close of this Millennial period, Satan having been again let loose, deceives the nations that are in the utmost parts of the earth, and instigates them to come up against the land of Israel "to take a spoil ... to take a prey, to carry away silver and gold, to take away cattle and goods, to take a great spoil" (see Ezekiel 38:8-13). He it is who puts it into their mind "to think an evil thought, "or "devise an evil device, "and to say, "I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely" (Ezekiel 38:10-11). The northern nations, characterised as Gog and Magog, together with other peoples from various parts, come up "against the mountains of Israel" (Revelation 20:8) "as a cloud to cover the land" (Revelation 20:9) and compass "the camp of the saints about, and the beloved city" (Revelation 20:9)—a multitude "the number of whom is as the sand of the sea" (Revelation 20:8). The weapons of their warfare will be apparently of the most primitive kind, extemporised for the occasion; hence we do not read of cannons and guns, but of shields, bucklers, bows, arrows, and handstaves, which are capable of being burnt, Ezekiel 39:9-10. But God fights against them "with pestilence, and with blood. . an overflowing rain, and great hailstones, fire, and brimstone" (Ezekiel 38:22). "Fire came down from God out of heaven, and devoured them" (Revelation 20:9). The slaughter so great, and the overthrow so complete, that, after the fowls of heaven and the beasts of the field have been filled with their flesh, seven months will be occupied with their burial and seven years in the cleansing of the land (see Ezekiel 39:9-20). This is the last trial of man in the flesh, and the last manifestation of the righteous judgment of God on the wickedness of mankind on the earth.

Revelation 20:10. "And the Devil that deceived them was cast into the lake of fire and brimstone, where the beast [wild beast] and the false prophet are, and shall be tormented day and night for ever and ever."

See Revelation 19:20. Diabolus, the false accuser and deceiver, the god of this world; the beast, the false Christ or Antichrist; and the false prophet, who is the great counterfeit and opposer of the Spirit of God—three distinct personalities—these three, the trinity of hell, have their eternal abode in the lake of fire and brimstone. Their due and righteous portion.

Revelation 20:11. "And I saw a great white throne, and Him that sat on it, from whose face the earth and heaven fled away; and there was found no place for them." When the sign of the Son of Man appears in heaven, and He comes to take His Millennial throne, then "the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every boudman, and every freeman, hide themselves in the dens and in the rocks of the mountains, and say to the mountains and rocks, 'Fall on us'" (Revelation 6:15-16). But there are no mountains and

rocks to fall on those who stand before the great white throne; they are left defenceless and exposed.

“Great white throne.” It is a “throne, “for here God sits in His absolute authority and almighty power; it is a “great” throne, for this is the “judgment of the great day” (Jude 1:6); and it is “white, “the emblem of strict, impartial righteousness, and Divine, inflexible justice. He that sits upon it is God, not in His fatherly character of grace and love, but God in the person of the Son; “for the Father judgeth no man, but hath committed all judgment unto the Son, that all men should honour the Son, even as they honour the Father” (John 5:22-23). This is not the bema or judgment seat of Christ, before which the risen saints will stand, at His appearing, to receive the estimate and reward of works done in His name (2 Corinthians 5:10); nor the throne of glory, before which the living nations of the earth will stand when the Son of Man comes to take His Millennial kingdom (Matthew 25:31-32); but the throne of strict, impartial judgment, set up when the responsibility of man on the earth will have ceased for ever and earth’s history is closed. The earth has been polluted by the iniquity of man (Isaiah 24:5), and the heavens have been contaminated by the defection of the fallen angels, and “are not clean in His sight” (Job 15:15[In the presence, therefore, of Him who is of “purer eyes than to behold evil, and cannot look on iniquity” (Habakkuk 1:13), they flee away.

While the earth remaineth, the blood of atonement had availed, and God had kept His covenant—“Seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease” (Genesis 8:22); but now the day of grace and longsuffering is over, and justice takes the throne.

Between Revelation 20:10, which speaks of Satan’s judgment, and Revelation 20:11, which speaks of the great white throne, 2 Peter 3:10-12 will receive its accomplishment: the day of God will come “in the which the heavens shall pass away with a great noise, and the elements shall melt with, fervent heat, the earth also and the works that are therein shall be burned up.”

Revelation 20:12-13. “And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell [hades] delivered up the dead which were in them: and they were judged every man according to their works.” This is not the judgment of the “quick” or living, but of the dead —of all who have no part in the first resurrection— “the dead, small and great;” not the dead in Christ who share in the first resurrection, on whom “the second death hath no power” (Revelation 20:6), but the rest of the dead who live “not again until the thousand years were finished” (Revelation 20:5); for Jehovah hath sworn, “Every knee shall bow to Me, and every tongue shall confess to God” (Romans 14:11). All therefore must give account of himself, either before the “bema” or judgment seat of Christ, or before the great white throne.

“The books were opened.” No sin or sinful thought can be forgotten; a record is kept of all, and the books will be opened; “for there is nothing covered, that shall not be revealed; and hid, that shall not be known.” (Matthew 10:26). This is the resurrection of judgment spoken of by our Lord Jesus in John 5:28-29, for all who are in the graves shall come forth, either to the resurrection of life—the first resurrection—or to the resurrection of judgment, to stand before the great white throne.

Revelation 20:14-15. "And death and hell [hades] were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." From henceforth, throughout the illimitable universe of God and throughout the boundless ages of eternity, no more separation of soul and body, no more death except in the lake of fire; and whosoever was not found written in the book of life will have their eternal portion there. On the one hand, eternal death, without the prospect or the hope of life; on the other hand, eternal life, without the fear or possibility of death.

01.21. CHAPTER 21.

CHAPTER 21.

Revelation 21:1. “And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.” In Isaiah 65:17-25 we read of a new heavens and a new earth, but that is clearly a Millennial scene; it is “the time of the restitution of all things” (Acts 3:21), the partial renovation going on to a fuller accomplishment; but there is still death (Isaiah 65:20).

Peter tells us “that one day is with Jehovah as a thousand years, and a thousand years as one day;” “but the day of Jehovah will come as a thief in the night” (2 Peter 3:8; 2 Peter 3:10), when the prophecies of the ancient Scriptures will have their accomplishment. This “day of Jehovah” continues for a thousand years: then comes the eternal state, ushered in by “the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. Nevertheless, we, according to His promise, look for ‘new heavens and a new earth, ‘ wherein dwelleth righteousness” (2 Peter 3:12-13). The former heavens and earth having passed away before the presence of Him who sat on the great white throne, out of the original elements purified by fire will come a new constitution of things, wherein the waters of the ocean will no longer occupy the position they once held, covering the larger portion of the globe.

Revelation 21:2. “And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.” From Revelation 21:9 onward the bride is described in connection with the Millennial reign. Here she is seen in association with her Lord in the post-Millennial and eternal reign; she is seen under the emblem of a city descending from heaven— “the holy city, “in harmony with the new heavens and the new earth wherein dwelleth righteousness.

“New Jerusalem.” Not the earthly Jerusalem of the past, with its long catalogue of sins and woes; not that city over which Jesus wept, where also our Lord was crucified; not the Millennial city so beautifully described in Isaiah 60:1-22, Ezekiel 48:15-35; nor even that heavenly Jerusalem which Abraham looked for—a fixed locality (Hebrews 11:10; Hebrews 12:22; Hebrews 13:14); but as a “city coming down;” for it is a descent—her proper place and her eternal inheritance is in the heavens above.

“From God.” From His immediate presence in highest glory.

“Out of the heavens, “for she is heavenly in her origin and character.

“Prepared as a bride.” In Revelation 19:7 we read that she had “made herself ready” for the marriage; now she has been prepared by God for association with the Lord Jesus in His eternal glory. She had lived and reigned with Him for a thousand years in the Millennial reign; she comes now in all the freshness of the affections of a bride to share with Him His kingdom over a renovated earth.

“Adorned for her husband.” As Bridegroom He had come to receive her to Himself; here His title is that of Husband, in token of eternal relationship. Her adornment is not for her own satisfaction, but “for her Husband, “that He may be glorified.

Descending out of heaven, not to the earth, she occupies an intermediate position.

Revelation 21:3. “And I heard a great voice out of heaven saying, ‘Behold, the tabernacle of God is with men, and He will dwell [tabernacle] with them, and they shall be His people [peoples], and God Himself shall be with them, and be their God.’” The voice of one speaking from heaven: “Behold”—take notice; there is something of wondrous import here. “The tabernacle of God;” not the temple, or the city, for it is an earthly scene.

“With men.” This teaches that there will be men on the renovated earth, not a new race of beings altogether. “And He will dwell [tabernacle] with them.” When God planted a garden in Eden, He had His walks with our first parents in the cool of the day, and He will have His Eden walks with men once more on the earth. When God brought Israel out of Egypt, His word was, “Let them make Me a sanctuary, that I may dwell among them.” This desire of God for fellowship with His favoured people will be here fully accomplished.

“And they shall be His people [peoples]. This word “peoples” in the plural implies distinct nationalities, teaching us that as the nations of them that are saved will walk in the light of the holy city during the Millennial period, so also these peoples on the renovated earth will have the tabernacle of God in the midst of them, and will continue to walk in the light of the holy city. When God brought the deluge of water upon the world, all excepting those preserved in the ark were destroyed; and Peter tells us in his second epistle (2 Peter 3:7): “The heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.” The deluge of water was a foreshadowing of the deluge of fire. Jehovah knows how to deliver His people. As He did with Noah, so He can do with Israel and the living nations, and carry them through the deluge of fire, transplanting them to the new earth, wherein dwelleth righteousness. The word “tabernacle” implies that the scene is temporary. God’s throne is in the heavens, but He will tabernacle with men. These may enjoy His presence on earth for a while, and then be translated to a heavenly sphere. Thus, it would appear, God will ultimately carry out His original design, as intimated in the case of Enoch, who, when he had completed the cycle of his earthly course—three hundred and sixty-five years, a day for a year—was translated: “he was not; for God took him” (Genesis 5:24).

Revelation 21:4. ““ And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.” The bright morning of an eternal day without a cloud now dawns; no trace left of transgression or sin, with their bitter consequences of sorrow, pain, and death; they are gone for ever.

What is spoken of in Romans 8:21, though partially fulfilled in the Millennium, will now receive its full accomplishment— “The creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.”

Revelation 21:5. “And He that sat upon the throne said, ‘Behold, I make all things new.’ And He said unto me, ‘Write: for these words are true and faithful.’” In Revelation 21:3 it is a voice from

heaven; here it is a voice from the throne—from the Triune God, Jehovah, in His sovereignty and majesty. “Behold”—take notice—He who made all things at the first now makes all things new.

“Write”—leave these things on record— “for these words are true and faithful.” As surely as John saw these visions of bliss, so, if we are redeemed, we too shall see these wondrous realities of coming glory, and share them also. If our faith grasped more fully these true and faithful words, what manner of persons should we be?

Revelation 21:6-7. “And He said unto me, ‘It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely [gratuitously]. He that overcometh shall inherit all things; and I will be his God, and He shall be My son.’” The speaker from the throne continues, “It is done.” The former verses of this chapter have brought us to the completion of all things. The prophetic portion of the book, properly speaking, ends here; what is added after is supplementary. The responsibility of the creature is over; angels have failed, and man has failed; all things are henceforth headed up in Christ, the last Adam, “the head of the creation of God, “the firstborn of every creature.” God, the Triune God, is henceforth all in all; “for of Him, and through Him, and to Him, are all things: to whom be glory for ever and ever. Amen” (Romans 11:36).

We have here the application of these truths to the present time— the promise of the Spirit of life to the thirsty, gratuitously— “without money and without price”—and the word of encouragement to the overcomer, who, though he may be called to suffer the loss of all things now, has the promise of an eternal inheritance, as an heir of God and a joint heir with Christ, not simply as one of His people (verse 3), but in the relationship of son, having God for his Father (Romans 8:17).

Jehovah is the fountain of living waters (Jeremiah 2:13). Life and every spiritual blessing originates with the Father, is treasured up in and comes to us through the Son—the “one Mediator between God and man, “in whom “dwelleth all the fulness of the Godhead bodily” (Colossians 2:9). This fulness is communicated to us by the Holy Ghost, who is Himself the living waters, coming from a glorified Christ (John 7:35, John 7:39), also symbolised by “the pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb” (Revelation 22:1). But who is the overcomer? It is he who fights the good fight of faith, and lays hold on eternal life, counting all things but dross for the excellency of the knowledge of Christ Jesus his Lord, preferring holiness to sin, heaven to earth, and God in Christ to all besides, saying with the Psalmist, “Whom have I in heaven but Thee? and there is none on earth that I desire beside Thee.”

Revelation 21:8. “But the fearful [cowardly], and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.”

What a dark background we have here to those bright and blessed promises in Revelation 21:6-7! The Old Testament closes with the voice of warning (Malachi 4:6), and the Book of the Prophet Isaiah ends with the words, “They shall go forth, and look upon the carcasses of the men that have transgressed against Me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.” The Lord Jesus used this as a symbol of the eternal torment of the lost in Mark 9:43-46; so the prophetic portion of this book closes with the solemn denunciation here recorded. The fearful or cowardly are those who would say, as in Matthew

25:24-25, "I knew thee that thou art a hard man... and I was afraid, "&c.; who are afraid to trust God, and are overcome by the world, the flesh, and the Devil: these and "the unbelieving" go together.

Faith takes God at His word as Abraham did, and is as bold as a lion. First the timid, next the unbeliever; then follow the abominable, the murderers, whoremongers, sorcerers, idolaters, and all liars. Timidity says, "If I take the position of discipleship, I am afraid of the sneer and the laugh." Those who are afraid to accept God's truth are ready to receive Satan's lie, and shall share with him his eternal portion. They inherit death. If these solemn words should meet the eye of one unprepared for eternity, may such an one, by the grace of God, through faith in Jesus, accept and drink of the living waters, whilst now is the accepted time, and whilst now it is the day of salvation.

Revelation 21:9. "And there came unto me one of the seven angels which had the seven vials [bowls], full of the seven last plagues, and talked with me, saying, 'Come hither, I will shew thee the bride, the Lamb's wife.'"

"One of the seven angels." In Revelation 15:7 we read of the giving of the seven golden bowls to the seven angels by one of the four living ones; in Revelation 16:17-19 the seventh angel is spoken of as pouring out his bowl into the air: "and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath;" in Revelation 17:1-18 we read, "there came one of the seven angels which had the seven bowls, and talked with me, saying unto me, 'Come hither, I will shew unto thee the judgment of the great whore.'" He shows to John in the desert the false, apostate Church; one of the seven angels, and probably the same now shows to John the true and faithful Church, the bride.

"And talked with me." The converse of angels, next to that of the redeemed, will form one element of heaven's blessedness; they shouted for joy when the foundations of the earth were laid; they were present when the old serpent tempted Eve; they had witnessed the violence of the antediluvian world, and the stupendous catastrophe when the world that then was was destroyed and all therein perished; they had been used by God in the destruction of the guilty cities of the plain; they had been partakers of Abraham's hospitality, and pulled out of guilty Sodom his nephew Lot; they came from heaven and sang praises to God at the birth of Immanuel, and gazed with adoring wonder at Bethlehem's manger; they ministered to Christ after His conflict with the enemy of souls, and strengthened Him in the Garden of Gethsemane. He had only to ask His Father, and twelve legions of angels were ready to avenge His cause. They had gathered awe-struck and reverent around the cross of an expiring Redeemer, and witnessed His resurrection and ascension.

"Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Hebrews 1:14). Who carry the tidings with joy of another heir of immortal glory having come into existence? These angels are the witnesses of our trials and conflicts: they minister to us times without number; they have not only wings to fly in swift obedience to the will of God, but with twain they cover their feet; they hide their numberless acts of kindness from us now, but we shall hear of them by-and-by, how they bore up our feet lest we should at any time dash them against a stone.

"I will shew thee the bride, the Lamb's wife." He does not say, I will shew thee the habitation or home of the bride, but the bride herself, under the emblem of a city. And what emblem could be

more appropriate? For what is a city but a large collection of habitations with their inhabitants? And what is the bride but the whole assembly of the redeemed of the present dispensation in their resurrection bodies, each and all clothed upon with their house which is from heaven (2 Corinthians 5:2). Mark the twofold title, “bride” and “wife,” for she is now entering upon the realisation of her new-found joy, in the fulness of bridal affection; it is the joy of marriage, not of espousals, the marriage supper has just taken place—it is the commencement of Millennial blessedness. Added to the joy and freshness of the bride, she has the stately dignity of wife; for the relationship is eternal. As she is here seen associated with Christ in His Millennial reign, so also, as shown in Revelation 21:2, she will be associated with Him in His eternal dominion over the renovated earth.

It is the self-same Lamb which, as the “lamb,” had been sacrificed on the altar, who now appears as the “lamb,” or young Lamb, in the vigour of resurrection life.

Revelation 21:10. “And He carried me away in the Spirit to a great and high mountain.”

It was on the Mount Sinai, where the law was given which had a shadow of good things to come, that Moses was shown the pattern of the Tabernacle. From the Mount of Olives the fullest and clearest view of the earthly city, Jerusalem, may be obtained; and in the visions of God the Prophet Ezekiel was set upon a very high mountain, there to be instructed in all the details of the Millennial Temple; and it is to a great and high mountain that John is carried away in the Spirit, there to contemplate the glories of that holy city which is the emblematic representation of the bride of the Lamb; and it is needful for us to rise in spirit above all carnal considerations and earthly associations, in order to form clear and adequate conceptions of these spiritual and eternal realities.

“And shewed me that great city.”

Although the Church on earth, at any given time in comparison with the rest of mankind, may appear as a little flock, yet, when all are associated together, they will form a glorious monument of redeeming love, of the value of the atoning blood, and the mighty workmanship of the Divine eternal Spirit.

“The holy Jerusalem.”

We must carefully distinguish between the holy Jerusalem here mentioned—which is the symbolic representation of the bride, the Lamb’s wife—and “the heavenly Jerusalem” mentioned in Hebrews 12:22 : the city which hath foundations, whose builder and maker is God, which Abraham looked for (Hebrews 11:10), and which we also seek (Hebrews 13:14): a fixed heavenly locality, the metropolis of “the inheritance, incorruptible, and undefiled, and that fadeth not away, reserved in heaven” for us (1 Peter 1:4). The heavenly Jerusalem is a figurative locality, where the redeemed from every country will “sit down with Abraham, Isaac, and Jacob in the kingdom of the heavens” (Matthew 8:11); whereas “the holy Jerusalem” is emblematical of the Church in glory as the bride of the Lamb.

“Descending out of heaven.” In 2 Corinthians 5:1-3 we read, “For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house

which is from HEAVEN: if so be that being clothed we shall not be found naked." The "earthly house of this tabernacle" is the present mortal body; the "house not made with hands" is the resurrection, incorruptible, immortal body. The "tabernacle" is made from the dust of the earth; the "building of God" is from heaven. The substance of the future resurrection body is not the corruptible material laid in the grave; this Paul demonstrates in 1 Corinthians 15:37-38, "Thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased Him, and to every seed his own body." A grain of wheat is sown; from thence arises, first the blade, then the ear, then the full corn in the ear. An acorn is planted, thence arises in due season the full-grown oak. The bare or naked grain, or acorn, contains the germ, and God gives it a body as it pleases Him, but to every seed its own body; a grain of wheat never produces barley, nor an acorn a cedar. In this present life the particles which compose the human frame, from infancy to old age, are undergoing an incessant change, so that during no two years are the atoms the same; yet there is a characteristic identity maintained throughout. This identity is not an identity of particles, but of personal individuality; so is the resurrection of the dead. Each individual will be raised, but the house or body with which he will be clothed will be a house from heaven, and such as God may be pleased to give.

"Descending out of heaven from God." In each case when the bride is represented under the emblem of a city, she is seen not in heaven, but descending out of heaven; she had been there, and comes from thence. The marriage of the Lamb had been celebrated in heaven. Her royal palace home, the place which the heavenly Bridegroom is now gone to prepare for her, is in heaven, amidst the many mansions of the Father's house. But when her Lord condescends to come and reign over a Millennial earth, or over a post-Millennial and eternal world, she accompanies Him.

She not only descends from heaven, where her "inheritance" is "reserved" for her (1 Peter 1:4), but from God, for she had been presented faultless before the presence of the glory with exceeding joy, and it is from His immediate presence that she comes forth to reign with Christ.

Revelation 21:11. "Having the glory of God." In that marvellous prayer of the Lord Jesus recorded in John 17:1-26 the Lord passes in spirit beyond Calvary and the tomb, and realises the hour of glory come; and as no longer on earth, but having completed the work there given Him to do, He requests of His Father to be glorified, as the obedient Son of Man, with the glory which He had in eternity with the Father as the eternal Son of God. Then He requests on behalf of those whom the Father had given Him out of the world, and for those who should afterward believe in Him through their word, a spiritual oneness even as the Father and the Son are one by one indwelling Spirit, which request was fulfilled when, by the Pentecostal Spirit, they were baptized into one body in fellowship with their risen Head. He then adds, "And the glory which Thou hast given Me (in answer to this prayer) I have given them, that they may be one, as we are one;" that is, that they may not only be one in the Spirit with the Father and the Son on earth, but one in manifested glory when the Son of God appears. Accordingly, the bride here is shown as "having the glory of God." In this vision is the prayer of the Lord answered; she has not only been with Him, and beheld the glory which the Father gave Him as the Eternal Son before all worlds (John 17:24), but, as the sharer with Him of the glory given Him as the obedient Son of Man, she now comes forth in the full manifestation of that glory.

“And her light [radiance or light-giving] was like unto a stone most precious, even like a jasper stone, clear as crystal” [Lit. crystallising]. This holy city, emblematic of the bride, has within it the glory of God, “for the glory of God did lighten it, and the Lamb is the light [lamp] thereof, “Revelation 21:23; but this glory shines forth through the jasper wall surrounding it with softened radiance and mingled beauty, like a lamp shining through variously tinted crystal. She is conformed in glory to Him that sitteth on the throne (Revelation 4:3), for “He that sat was to look upon like a jasper and a sardine stone.” The jasper is a precious stone of various colours, and appears to be emblematic of the various perfections of God, which through the eternal Spirit will be manifested in the risen saints, even as the Temple of Solomon was garnished with all manner of precious stones.

Already, “God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels” (2 Corinthians 4:6-7). These gross material bodies are unfavourable mediums for the transmission of this light; not so the resurrection bodies of the redeemed. The light that shines through them, in softened and varied beauty, will be clear as crystal. It is remarkable that in the Greek, the word here rendered “clear as crystal” is a participle—literally, crystallising. Does this imply that the radiance of this holy city will leave its impress on that on which it shines, transfiguring and conforming it to its own spirituality, purity, beauty, and glory? Even as the solar light not only irradiates with its lustre, but expands, beautifies, and fructifies, with its mingled rays of red, yellow, and blue, each having its distinctive property and leaving its permanent results. The Father is the source or fountain of light; this light is manifested in the person of the Son, but is communicated by the Divine, eternal Spirit.

Even now it may be given us to realise the transforming [or transfiguring] power of spiritual light, for “we all, with open [unveiled] face, beholding as in a glass [or mirror] the glory of the Lord, are changed into [transformed or transfigured into] the same image from glory to glory, even as by the Spirit of the Lord” (2 Corinthians 3:18).

Revelation 21:12-13. “And had [having] a wall great and high, and had [having] twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel: on [from] the east three gates; on the north three gates; on the south three gates; and on the west three gates.”

Revelation 21:17-18. “And he measured the wall thereof, a hundred and forty and four cubits, according to the measure of a man, that is, of the angel. And the building of the wall of it was of jasper.”

There is a wall surrounding the city, in measure a hundred and forty and four cubits, probably in height and breadth. The building of this wall is of jasper; and it has twelve gates.

It is said of the earthly Jerusalem, “Thou shalt call thy walls ‘Salvation,’ and thy gates ‘Praise’” (Isaiah 60:18). The dwelling is in security, the outgoings in thanksgiving and praise. The wall is also suggestive of separation and distinctness; the Church in glory will ever maintain her distinct position and relationship as the bride of the Lamb, to the honour of the Father— “unto Him be glory in the Church by Christ Jesus throughout all ages, world without end” (Ephesians 3:21). In the measurement of the wall there is a remarkable combination of the human and the angelic, for

the cubit is the forearm of a man, but the measurement is that of an angel, for these are among the things that angels desire to look into. The Church in her distinct position and calling is the revelation of a “mystery, which from the beginning of the world [ages] hath been hid in God, who created all things by [through] Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by [through] the Church the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord” (Ephesians 3:9-11). The building of the wall is of jasper, for herein is displayed not only the manifold wisdom of God, but every Divine perfection, and the combination and harmony of these Divine perfections will give to the Church’s distinct position its everlasting stability, permanence, and glory.

“Twelve gates.” This wall, great and high, while it clearly distinguishes, does not isolate; for it has twelve gates admitting free egress and ingress. Those who compose the holy city will have free access to all parts of the universe of God—for there are three gates: eastward, northward, southward, and westward, thus facilitating the going forth and returning, the carrying forth tidings of God and of the Lamb, and bringing in praise and thanksgiving.

“And at the gates twelve angels.”

Those ministering spirits who are now sent forth on behalf of the heirs of salvation will still continue to carry out the purposes of Divine love in connection with the saints in glory; they have long been familiar with the scenes of beauty and interest which abound in the material universe, and with its happy and unfallen intelligences, and they will keep themselves ready, in harmony with the Divine will, to accompany the redeemed in their blissful ministrations of love whithersoever God and the Lamb and the eternal Spirit may send them.

These gates have on them “the names of the twelve tribes of the children of Israel.” As the title “Holy. Jerusalem” is symbolical, so are the names of the twelve tribes; and as the twelve tribes of Israel constitute it one nation, so the redeemed with all their various diversities of character and qualification for service will constitute one Church, even as the different members form one body, the bride of Christ.

Revelation 21:21. “And the twelve gates were twelve pearls; every several gate was of one pearl.”

According to Matthew 13:45-46, “the one pearl of great price” is the emblem of the Church in its costliness, for it is the purchase of the blood of Christ who loved it and gave Himself for it (Ephesians 5:25-27). Also of its purity and beauty, as sanctified and cleansed and presented without spot, or wrinkle, or any such thing; and in its oneness, as being the workmanship of the one Divine, eternal Spirit. The twelve gates have one appearance, and this aspect of oneness and purity and beauty appears on every side; for those who will compose the Church in glory have all been redeemed by the same precious blood, and sanctified, perfected, and united in one by the same all- pervading and uniting Spirit.

Revelation 21:14. “And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.”

We here notice another distinction between the heavenly Jerusalem of Hebrews 12:22 and the holy city here described. The heavenly Jerusalem is spoken of as a city having foundations fixed, unmovable, eternal in the heavens. But it is the outer wall surrounding the holy city which is said in

Revelation 21:14 to have twelve foundations. As to the Church or city itself, “other foundation can no man lay than that is laid, which is Jesus Christ” (1 Corinthians 3:11). That which distinguishes the Church as the bride of the Lamb from all that went before, and from all that will follow after, is that broad line of demarcation consisting in those great truths kept hid from ages and generations, but revealed to, and made known by the apostles of the Lord and Saviour, and especially by the Apostle Paul. He writes in Ephesians 3:2-3; Ephesians 3:5 : “If ye have heard of the dispensation of the grace of God which is given me to you-ward: how that by revelation He made known unto me the mystery; which in other ages was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets by the Spirit;” and, again, in Ephesians 2:19-20 : “Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone” These eternal purposes of God concerning the Church were indeed foreshadowed from the very first, as in Adam and Eve in Paradise, and so, in other ways, again and again; but the full revelation was given by the Holy Ghost in apostolic times (see 1 Corinthians 2:7-10).

Revelation 21:19-20. “And the foundations of the wall of the city were garnished with all manner of precious stones.”

The first foundation was jasper (of various colours).

The second, sapphire (blue).

The third, a chalcedony (grey).

The fourth, an emerald (green).

The fifth, sardonyx (from “sardius” and the “nail”).

The sixth, sardius (blood-red).

The seventh, chrysolite (gold-stone).

The eighth, beryl (sea-green).

The ninth, a topaz (yellow).

The tenth, a chrysoprasus (gold and a leek).

The eleventh, a jacinth (purple).

The twelfth, an amethyst (violet).

The Greek for amethyst means “not drunken, “hence significant of temperance. The jasper wall surrounding the city studded with twelve pearls of transcendent beauty, and jewelled in its lower rim with gems of every variety of colour and lustre, forcibly reminds us of the words of the prophet concerning the earthly Jerusalem: “Thou shalt also be a crown of glory in the hand of Jehovah, and a royal diadem in the hand of thy God” (Isaiah 62:3). “For they shall be as the stones of a crown, lifted up as an ensign upon His land” (Zechariah 9:16). Such also will the Church appear when the Lord is revealed, for “He shall come to be glorified in His saints, and to be admired in all them that believe” (2 Thessalonians 1:10). The twelve precious stones in the high priest’s

breastplate of judgment were significant of the Lord's estimate of His people, His heart's secret estimate of their various characteristics and diversities of excellence. The twelve precious stones that embellish the foundations of the wall of the holy city are emblematic of these varied excellences in manifested glory, and they lie at the very foundation of that which distinguishes the Church as the bride of Christ from all beside.

David provided for the house of Jehovah "onyx stones, and stones to be set, glistening stones, and of divers colours, and all manner of precious stones" (1 Chronicles 29:2); and Solomon "garnished the house with precious stones for beauty" (2 Chronicles 3:6); typical of the fact that the whole of the redeemed in resurrection glory will be resplendent with every excellency, virtue, and perfection of the Divine, eternal Spirit; for the Temple of Solomon includes in its typical representation all the risen saints.

These excellences and manifestations of the perfections of the Spirit of God will also shine conspicuously in the Church as one in the Spirit with her glorified Lord, symbolised by these precious stones in the wall surrounding the holy city.

Revelation 21:15. "And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof." With regard to the future earthly Jerusalem, we thus read in Zechariah 2:1-5, "I lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand. Then said I, 'Whither goest thou?' And he said unto me, 'To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof.' And, behold, the angel that talked with me went forth, and another angel went out to meet him, and said unto him, 'Bun, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein: For I, saith Jehovah, will be unto her a wall of fire round about, and will be the glory in the midst of her.'" The measurements of the Millennial earthly city Jerusalem are given in Ezekiel 48:1-35 : But we have here to do with the holy city, New Jerusalem, of which the earthly city will be a type. The measurement of the temple, in which the abomination of desolation will be set up, is thus referred to in Revelation 11:1 : "And there was given me a reed like unto a rod: and the angel stood, saying, 'Rise, and measure the temple of God, and the altar, and them that worship therein.'" When the measurement of the future Millennial temple is described, the Prophet Ezekiel thus writes—(Ezekiel 40:3)— "Behold, there was a man, whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring reed." In these instances, as no material is mentioned, it would appear to have been an ordinary measuring reed; but here the angel who talked with John had a golden reed to measure the city, and the gates, and the wall, for the standard is Divine, the estimate Divine, not according to human thought, but according to the mind and thoughts of God.

Revelation 21:16. "And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed [unto], twelve thousand furlongs. The length and the breadth and the height of it are equal." Of the earthly city it is said, "Jerusalem is builded as a city that is compact together" (Psalms 122:3): and the future Millennial city will also be foursquare, four thousand five hundred reeds each way (Ezekiel 48:16)—the length as large as the breadth. But with regard to the holy city, another thing is mentioned—the length and the breadth and the height of it are equal. It is a perfect cube; in this respect it coincides with the most holy place in the tabernacle, which was ten cubits each way, and the holy of holies in the temple, which is twenty

cubits in length, breadth, and height. With regard to the measurement of the city there is one thing to be noticed: in the original it reads, "He measured the city with the reed unto [Greek, epi] twelve thousand furlongs, "as implying that he measured thus far and then ceased. And this reminds us of the apostle's prayer in Ephesians 3:14-19 : "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole [or every] family in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with [into] all the fulness of God."

We need the golden measuring reed—that is, to be strengthened with might by God's Spirit in the inner man—in order to comprehend, in some humble measure, what is the breadth, and length, and depth, and height of God's eternal purposes and plans; and to know in some small degree what is the love of Christ which passeth knowledge; what is comprehended in that word, "saved in the Lord with an everlasting salvation." Loved with a love unchangeable, from everlasting to everlasting; saved from an abyss of endless woe, raised to a height of ever-increasing blessedness and glory, exempted from every evil, and blessed with every spiritual blessing. Herein are depths unfathomable, heights unutterable, breadths and lengths immeasurably vast, the full realisation of which is beyond our power. Like some tiny shell, filled into the ocean depths, or like some little fish swimming in a shoreless ocean. Even so may the soul that receives from "the God of our Lord Jesus Christ, the Father of glory, "the Spirit of wisdom and revelation, to know what is the hope of His calling, realise something of those wondrous words, "filled into all the fulness of God;" living, moving, having our being in Him whose wisdom, love, and power are infinite, eternal, and Divine.

While every ransomed soul is loved with the same love, saved with the same salvation, secured by the same almighty power, and equally blessed with all spiritual blessings, yet the relationship of the Church to Christ as the bride of the Lamb is the deep mystery of God, and this is what is symbolised here.

Revelation 21:18. "And the city was pure gold, like unto clear glass."

Revelation 21:21. "And the street of the city was pure gold, as it were transparent glass."

Gold is the emblem of the Divine nature and glory; glass appears to be emblematic of spirituality, purity, and transparency. Thus we read in 1 Corinthians 15:43 of the resurrection body, "it is raised in glory:" and in 1 Corinthians 15:44 "it is raised a spiritual body." In the city the two emblems are combined; the saints are seen in all the purity and spirituality of their resurrection bodies, but, as conformed to the image of Christ, radiant with Divine glory. For "Christ also loved the church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish" (Ephesians 5:25-27).

How transcendently glorious and beautiful must this holy city have appeared in vision to John, rising upwards and stretching away, far as the eye could reach, in unsullied splendour! In appearance like pure light consolidated into form, with the yellow or luminous ray predominant.

The street may be regarded as emblematical of the intercourse or intercommunication of the saints in light, one with another, walking worthy of God in all transparency of character, in simplicity, and godly sincerity.

Revelation 21:22. "And I saw no temple therein: for Jehovah God Almighty and the Lamb are the temple of it." No one part more sacred than another; all the saints in glory dwell in God and in the Lamb; and God and the Lamb, by the eternal Spirit, dwells in them. They worship, serve, and abide in the immediate presence of God and of the Lamb, dwelling in the secret place of the Most High, and abiding under the shadow of the Almighty. God no longer the "little sanctuary," like the Tabernacle in the wilderness, following them in their earthly pilgrimage; but the Temple wherein they will unitedly assemble and worship God, who is a Spirit, in Spirit and in truth. So also the Millennial Temple will not be in the city of Jerusalem, but distinct from it (Ezekiel 48:1-35), on the mountain of Jehovah's house (Isaiah 2:2), unlike the Temple of Solomon, that stood on Mount Moriah. In John 17:21-23 the Lord Jesus thus prays on behalf of His blood-bought and Spirit-anointed Church: "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou didst send Me. And the glory which Thou hast given Me I have given them; that they may be one, even as We are one: I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou didst send Me, and hast loved them, as Thou hast loved Me." In the holy city we see the complete fulfilment of this prayer. The Church will not only be one as baptized by one Spirit into one body, one Spirit with their risen Lord, but one in manifested glory; as sharing in the glory given by the Father to the obedient Son of Man, made perfect in glory as one with the Father, and one with the Son, by the indwelling of the eternal Spirit.

"There no temple rose before me,

There no glory shone above;

All was temple, all was glory,

All in all was God, and love."

Revelation 21:23. "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light [lamp] thereof." The saints in glory will be independent of external sources of knowledge and enjoyment—of these they have "no need, "for God Himself and the Lamb are their all-satisfying portion; yet, while thus independent of externals, their God will give them all things richly to enjoy, for, as heirs of God and joint-heirs with Christ, all things are theirs. Like the earthly Millennial city, the pattern of the holy Jerusalem above, the name of that city from henceforth will be "Jehovah Shammah"— "Jehovah is there" (Ezekiel 48:3-5). They will for ever enjoy the manifestation of God in the face of Jesus Christ, Who is the brightness of His glory and the express image of His person; while the Holy Spirit, Who searcheth all things, even the deep things of God, will be to them the Spirit of wisdom and revelation in the knowledge of Him. In Isaiah 60:19-20, it is thus written of the future earthly Jerusalem:—

"The sun shall be no more thy light by day;

Neither for brightness shall the moon give light unto thee:

But Jehovah shall be unto thee an everlasting light,

And thy God thy glory.

Thy sun shall no more go down;

Neither shall thy moon withdraw itself:

For Jehovah shall be thine everlasting light,

And the days of thy mourning shall be ended.” In what manner this prophecy will be accomplished, we may learn from Isaiah 4:5 : “Jehovah 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 upon all the glory shall be a defence.” The cloudy pillar which accompanied the children of Israel in their wilderness wanderings, and spread itself over their camp in shade by day and light by night—the token to them of Divine protection and care—will again in fuller splendour be the emblem of the manifestation of the presence and glory of God with Israel. In the holy city, New Jerusalem, this glory will be seen in all its unclouded brightness, and without a veil between; for they shall see face to face, and know as they are known. In the holy place of the Tabernacle there was the golden lamp-stand, with its seven lamps, and in the most holy place God appeared in the cloud upon the mercy-seat, and between the cherubim of glory (Leviticus 16:2). In the Temple of Solomon, in the holy place, there were windows above, and ten golden lampstands with their seventy burning lamps; in the holiest of all there were no windows nor lampstand, for God said that He would “dwell in the thick darkness” (2 Chronicles 6:1); but at the dedication of the Temple “the glory of Jehovah filled the bouse of Jehovah” (2 Chronicles 5:14). In the Millennial Temple of Ezekiel there is no mention made of lampstands in the holy place, nor of the ark of the covenant in the most holy place; but Ezekiel in vision saw “the glory of the Elohim of Israel come from the way of the east;” and “the glory of Jehovah filled the house” (Ezekiel 43:2-5). As in the Millennial Temple the presence of the manifested and indwelling glory takes the place of all foreshadowing types, so in the holy city there will be the manifestation of the unclouded glory of the Father in the person of the Son, in the full unfolding of the Holy Ghost, “for the glory of God did lighten it, and the Lamb is the light [lamp] thereof.” And as a lamp cannot burn without oil, so neither can the glory of God be manifested in the person of Christ apart from the illumination of the Holy Spirit.

Revelation 21:24-26. “And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day; for there shall be no night there. And they shall bring the glory and honour of the nations into it.”

““When the Son of Man shall come in His glory, and all the holy angels with Him, “and when He shall sit on the throne of His glory, as entering on His Millennial reign, then will He say to those nations whom He has placed on His right hand, who have befriended the persecuted saints in the great tribulation, “Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world” (Matthew 25:34). These saved nations will walk in the light of the holy city.

Between the day when the Lord Jesus was raised from the dead and the time when He was received up into heaven, He was seen of His disciples, during forty days, instructing them in the things of the kingdom, throwing light on the sacred page, encouraging and enlightening with Divine and sacred truth; after the same pattern, we may conclude that the risen saints will be made the medium of communications to the dwellers on the Millennial earth of the light of Divine and

spiritual truth. And as the Lord Jesus in His intercourse with the two disciples, on the way to Emmaus, appeared to them “in another form, “and not in His risen glory, and hence not recognised at first, even so the glorified saints will not only veil their faces when they worship before the throne, but also veil their glories when they minister to the nations on the earth.

There is a beautiful type of this in the instructions given to the priests of the family of Zadok, in connection with the Millennial Temple, recorded in Ezekiel 44:15-19. Those priests, whose office it will be to minister in the sanctuary and in the inner court, are not to minister to the people in the outer court in the same garments wherein they minister within, but to put on other garments, and thus minister to the people. The risen and glorified ones, who are represented by the holy city, not only communicate to the saved nations of the Millennial earth the light and truth of the Spirit of God, which they themselves enjoy in all its fulness at the fountain head, but through them, as a royal and holy priesthood, the kings and nations of the earth ascribe all glory and honour to God and to the Lamb. (Compare Isaiah 60:11.) And these communications of light and blessing from above, and glory and honour from the earth, go on without intermission—for the gates shall not be shut at all by day, and there shall be no night there.

Revelation 21:27. “And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb’s book of life.”

Compare with this the earthly counterpart and type (Isaiah 52:1):—

“Awake, awake: put on thy strength, O Zion;

Put on thy beautiful garments, O Jerusalem, the holy city:

For henceforth there shall no more come into thee the uncircumcised and the unclean.”

Those who are represented in emblem as composing the city will not only be pure in themselves, but holy in all their associations, intercourse, and communication with others.

There is a distinction to be kept in mind between the citizens of a city and those visitors or others who may have inter-communion with it. As we have observed, the wall which marks off the city as distinct does not isolate it; there are three gates on each side, and those gates are open continually, and never closed. Redemption through the blood of the Lamb, the name written in the book of the slain Lamb, not only gives a title to “the tree of life, “but also to “enter in through the gates into the city” (Revelation 22:14). That holiness which becomes the house of God for ever (Psalms 93:5), is becoming also to the bride of the Lamb. On its encircling wall, and on its every gate, may well be written the inscription, “Holiness to Jehovah.” Not only is unrighteousness excluded from finding any entrance, but also falsehood in all its varied forms: for God is a God of truth as well as without iniquity.

01.22. CHAPTER 22.

CHAPTER 22.

Revelation 22:1-2. "And he showed me a pure river of water of life, clear [bright] as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations." The earthly and literal type of this river of life we have in Ezekiel 47:1-2; Ezekiel 47:12 : "Afterward he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward: for the forefront of the house stood toward the east, and the waters came down from under, from the right side of the house, at the south side of the altar. Then brought he me out... unto the utter [outer] gate by the way that looketh eastward; and behold, there ran out waters on the right side... And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed [fail]: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine."

See also Psalms 46:4 : "There is a river, the streams whereof shall make glad the city of God;" and Zechariah 14:8 : "And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea; in summer and in winter shall it be." In the vision of Ezekiel the waters are seen issuing from under the threshold of the sanctuary; the type of Divine and spiritual life in the lowliness of its origin from under the threshold, and the holiness of its character from the temple; ankle deep at first, but widening and deepening as it flows, and carrying with it life, fertility, and verdure in its course. These waters supersede the brazen sea and lavers of the Temple of Solomon, and, passing along the south side of the altar, flow out eastward and onward to Jerusalem, and, passing through the city, divide to the east and west: the type of life in the Spirit, in its holiness and purity, through the incarnation and spotless life and crucifixion of Christ the Lamb on the altar. In Revelation this life in the Spirit, in its transcendent purity and excellency, is represented as proceeding from the throne of God—from Jehovah, the fountain of living waters—in His sovereignty; and from the Lamb, now no longer the Lamb on the altar, but the Lamb on the throne—from a once crucified but a now glorified Christ; and this river flows through the street of the city, beautifully exemplifying those words of Jesus recorded in John 7:37-39 : "If any man thirst, let him come unto Me, and drink. He that believeth in Me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake He of the Spirit, which they that believe in Him should receive; for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)" In John 7:1-53 it is individual; in Revelation 22:1-21 it is collective—for those who compose the bride. "By one Spirit are all baptized into one body... and have been all made to drink into one Spirit" (1 Corinthians 12:13). The street of the city is always spoken of in the singular number (Revelation 21:21; Revelation 22:2), as though there were but one; perhaps by this street we are to understand the broad place surrounding the city, between the city and the jasper wall with its twelve gates. This pure river of water of life, clear or bright as

crystal, proceeding from the throne of God and of the Lamb, first passing onwards through the city, appears to cross this street or broad way, probably on the east in harmony with the vision of Ezekiel, and then passes forth through one of the gates.

“And on either side of the river was, there the tree of life bearing twelve manner of fruits.”

We have here a beautiful emblem of Divine and spiritual life in its heavenly and eternal manifestation. The Father, its fountain head and source; the Son, its repository and channel; and the Spirit, its life-giving stream. From God in His sovereignty, through the Lamb in His atoning sacrifice, and by the Holy Ghost received by the glorified Christ. The tree of life on either side of the river reminds us of the tree of life in the Garden of Eden, forfeited by our first parents at the Fall, and guarded by the cherubim with flaming sword. The forfeited right to eat of the tree of life has now been secured by the redemption which is in Christ Jesus (Revelation 2:7, “To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God;” Revelation 22:14, “Blessed are they that do His commandments, that they may have right to the tree of life “). The twelve fruits yielded every month are emblematic of those fruits, excellences, and perfections of the Spirit of God, which will be brought forth and manifested in all their fulness, variety, and suitability by the glorified redeemed throughout all ages. The leaves of the tree being for the healing of the nations clearly shows that this vision of the holy city is connected with Millennial times, for in the new earth there will be no need of healing; “And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain” (Revelation 21:4). Compare also Ezekiel 47:12— “the leaf thereof for medicine.” The risen saints, by the grace and teaching of the eternal Spirit, will minister to the spiritual health and blessing of the nations of the Millennial earth.

Revelation 22:3-4. “And there shall be no more curse: but [and] the throne of God and of the Lamb shall be in it; and His servants [bought or bond servants] shall serve [religiously serve] Him: and they shall see His face; and His name shall be in [on] their foreheads.”

Christ having been made a curse for them, there remains nothing but pure, unmixed, and eternal blessing, not only sin, but all the consequences of sin, having been removed for ever.

God and the Lamb the temple in which they worship, and the throne of God and of the Lamb established in their midst, they dwell in God, and God in them. This is the hope of God’s calling, which the Spirit of wisdom and revelation alone can make known to the soul, even the riches of the glory of God’s inheritance in the saints. Thus constituting the Church the body of Christ, and “the fulness of Him that filleth all in all” (Ephesians 1:15-23). The servants of God, redeemed and purchased by the blood of the Lamb, shall be for ever engaged in His holy and happy service in His immediate presence, where there is fulness of joy; no longer seeing Him by means of a mirror, obscurely, but “face to face” (1 Corinthians 13:12).

They see the glory of God in the person of Jesus Christ in fulfilment of His request in John 17:24. “Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory which Thou gavest me, for Thou lovedst Me before the foundation of the world. This glory will be fully manifested by the Spirit of all truth, “the Spirit of glory and of God;” and, as the result, they will reflect the glory on which they gaze. Thus they will be known everywhere and by all as the children of God, the bride of the Lamb, indwelt, sanctified, and blended into one by

the Spirit of the Father and the Son.

Revelation 22:5. “And there shall be no night there; and they need no candle [lamp], neither light of the sun; for the Lord [Jehovah] God giveth them light: and they shall reign for ever and ever.” With God is the fountain of life, and they that follow the Lamb shall not walk in darkness, but shall have the light of life. In God’s light they see light (Psalms 36:9); and this light is unchanging and eternal, for with Him there is “no variableness, nor shadow of a turning.”

Having God and the Lamb for their eternal portion, possessed and realised through the eternal Spirit, they are independent of external sources of satisfaction and enjoyment; to them God is all in all.

They will not only share with Christ the Millennial kingdom, but in the new heavens and the new earth they will reign with Him as long as eternal ages roll.

Revelation 22:6-7. “And he said unto me, ‘These sayings are faithful and true: and the Lord [Jehovah] God of the holy prophets sent His angel to show unto His servants the tilings which must shortly be done. Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.’”

God, Who at sundry times and in divers manners spake in time past unto the fathers by the prophets—Who in these last days spake unto us by His Son, and in the inspired epistles by His Spirit—has given us a further revelation of His mind, by the instrumentality of the angel who was employed to communicate by signs or symbols the contents of the prophecy of this book.

Thus He gives us instruction in further and fuller detail concerning those great and solemn events which will transpire in the interval between the coming of the Lord Jesus to receive His saints and His manifestation in glory with them; also the Millennial period; the passing away of former things; the new heavens and the new earth; and the commencement of the eternal state.

Jehovah God Himself puts the stamp of truth on this most sacred portion of His holy word; and then the Lord Jesus pronounces a blessing on those who keep “the words of the prophecy of this book.” He at the same time reminds us that our one and special hope is His personal return, for He would have us ever watching with girded loins and well trimmed lamps, ready to welcome Him. Meanwhile, the knowledge of the things which are coming to pass on the earth, revealed to us in their ultimate issues, will be found of infinite value in furnishing practical lessons for present guidance whilst watching and waiting for Him. The knowledge of what ritualism will become when fully developed in Babylon the Great is the best preservation from its subtle ensnarements now. The realisation of what the lawlessness of the present age will culminate in, as headed up in “the lawless one” and kingdom of the beast, may well deter us from meddling in political strife (Proverbs 24:21).

Then, again, being forewarned of what “the opposition of science, falsely so called” will lead to, when perfected by the false prophet, will assuredly keep us steadfast and immovable in abiding by the truth of God as contained in the sacred and inspired Scriptures.

Revelation 22:8-9. “And John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. Then saith he unto me, ‘See thou do it not: for I am thy fellow-servant, and of thy brethren the prophets, and of

them which keep the sayings of this book: worship God.” An angel was sent to show John the visions which are recorded in this book, and through him, and by him the Lord Jesus spake. This angel was only an instrument employed, and also a fellow servant of those who obey the word of God. He therefore utterly disclaims the worship proffered to him. The Triune God—Father, Son, and Spirit, the one true God—is the only rightful object of religious worship.

Revelation 22:10-12. “And he saith unto me, ‘Seal not the sayings of the prophecy of this book: for the time is at hand. He that is unjust [unrighteous], let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be.’” In the time of Daniel prophecy was shut up and sealed until the time of the end, except to such as were taught of God (Daniel 12:4; Daniel 12:9-10). But the Book of the Revelation is not a sealed book; it is plain and simple, and the emblems employed are, for the most part, easily intelligible. The night is far spent and the day is at hand. As the coming of the Lord draws nearer and nearer, the light of the coming dawn grows brighter. “Coming events cast their shadows before,” so that we see the day approaching. The three first chapters of the Revelation have been expounded to us by the history of the Church and its present condition; and the character of coming events is clearly foreshadowed by what we see and hear from day to day. When the Lord Jesus shall come, and “in a moment, in the twinkling of an eye,” shall take to Himself those who have the earnest and seal of the Spirit, that moment will be a solemn and decisive period in the experience of thousands, fixing unalterably their future state. Then those who “received not the love of the truth, that they might be saved,” up to that time, “but had pleasure in unrighteousness” (2 Thessalonians 2:10-11), will be given over to the delusions of Antichrist and the belief of his lie, and to share his judgment. The coming of the Lord will also terminate the time of service here, giving emphasis to the exhortation to “work while it is called to-day;” for when He comes it will not only be to receive His people to Himself, to set them in His presence, but also to place them before His judgment-seat. He will come not only as Bridegroom to receive His bride, but as Lord to take account of His servants. Then, when the secrets of all hearts are made manifest, shall every one receive his own reward, according to his own labour.

Revelation 22:13. “I am Alpha and Omega, the beginning and the end, the first and the last.” The Scriptures are the word of God, the testimony of the Father concerning the Son, written by the inspiration of the Holy Spirit. The summing up and the substance of that word is to be found in Christ: all its promises are Yea and Amen in Him; its various types and shadows find their accomplishment and reality in Him—the true and living Word—Who, coming forth from the bosom of the Father, hath declared [told out] God.

Revelation 22:14. “Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city.” The Book of the Revelation opens with a blessing (Revelation 1:3)—“Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.” This blessing is repeated in Revelation 22:7—“Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.” Again in the verse before us—“Blessed are they that do His commandments.” There is another Greek reading here—“Blessed are they that wash their robes.” The first reading appears more in harmony with the structure of the book, yet both are true, for “God commandeth all men everywhere to repent,” and to “believe on the name of His Son Jesus

Christ;” and “blessed are they that wash their robes,” but this can only be done by repenting and believing in Jesus. The right to the tree of life in Paradise was forfeited through disobedience at the first, and the flaming sword of the cherubim guarded the way of return; but faith in the Lord Jesus Christ, according to the will of God, gives a title to everlasting life, and admits into association with the redeemed in glory—the church of the firstborn written in heaven.

Revelation 22:15. “For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.”

What a contrast between within the city and without. Within all is bright, all is pure, all is holy, all is true; “without” all is dark, all is unholy, all is false. Faith in God’s testimony of truth admits within; the rejection of God’s truth, and the reception of Satan’s lie, leaves the soul without, in the blackness of darkness forever.

Revelation 22:16. “I Jesus have sent Mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and [the] morning star.” In the epistles to the seven churches in Asia (Revelation 2:1-29, Revelation 3:1-22) the Lord Jesus assumes a distinct title when addressing each particular church, but to each address is added the exhortation, “He that hath an ear, let him hear what the Spirit saith unto the churches;” for the instruction given is for the benefit of the whole Church. At the same time it is for individual warning, exhortation, and profit; but in order to this there must be the hearing ear—that is, the spiritual mind and understanding, the capacity to hear the Spirit’s voice (see 1 Corinthians 2:9-16). Human intellect is insufficient, the opinions of men mainly mislead; the Spirit’s voice must be listened to, as well as the words which He has written carefully pondered. The written word is not sufficient without the Spirit’s voice. The titles here assumed by the Lord Jesus in addressing the churches are “the Root and the Offspring of David,” and “the Bright and the Morning Star.” He is David’s Lord, as well as David’s Son (Psalms 110:1). This title expresses His Divine glory, and also His human condescension, as both “the Root and the Offspring of David.” As David’s Lord, universal empire is His; as David’s Son, He claims the throne of Israel and of the world (Psalms 72:1-20). As the Root and the Offspring of David, His manifestation in glory will be universally apparent: He will come with clouds, and every eye shall see Him. Upon a sleeping and benighted world that day will come as a thief in the night; but unto them that fear the name of Jehovah, the godly remnant of Israel in that day, “shall the Sun of Righteousness arise with healing in His wings” (Malachi 4:2).

“And what a sunrise will that advent be!” But unto His waiting and expectant Church He will previously have appeared as the Bright and the Morning Star; and, as the morning star cannot be seen after the sun is risen, we are thus instructed and warned not to confound together the coming of the Lord Jesus to receive His saints to Himself with the appearing of the Son of Man when He will be manifested with them. When He arises on the world as the Sun of Righteousness, His raised, changed, and glorified saints will appear with Him in glory.

Revelation 22:17. “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.” On the announcement of the title, “I am the Bright and the Morning Star,” the Spirit in the Church responds to Him who makes it, “Come.” Those composing the Church on earth who realise their position and relationship as the bride of the Lamb respond, “Come.” At the same time they are desirous that those believers who have not known their relationship as such should join with them

in their invitation—that the slumbering virgins should be awakened to welcome the returning Bridegroom: that the response from the universal Church to their common Lord should be, “Come, Lord Jesus.”

Meanwhile, a sense of the nearness of His approach, of the shortness of the time, and of the stupendous issues involved, under the leadings of the Spirit, will prompt every earnest believer to desire that the thirsting should come to the waters of life; and not only that the anxious should be decided, but that whosoever will might be a partaker of eternal life; realising in fellowship with their Lord that the apparent slackness in fulfilling His promise is really in mercy, and that the long-suffering of their Lord is salvation.

Revelation 22:18-19. “For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.”

There is no portion of the sacred Scriptures which requires to be handled with more holy caution and godly fear. It is specially needful for him who would expound the Book of Revelation neither to add to or take from the things which are written therein, but in simplicity and godly sincerity seek to commend himself unto God as a workman needing not to be ashamed, but by manifestation of the truth commending himself to every man’s conscience in the sight of God.

Revelation 22:20. “He that testifieth these things saith, ‘Surely I come quickly.’ Amen. Even so, come, Lord Jesus.” The Lord Jesus would ever keep the hope of His return before the eye of His believing people as the one bright object of their expectation and desire. It is by no means a question of time. Astronomy teaches that there are ninety-five millions of miles between the sun and the spectator; but so long as there is nothing between, its full brightness and warmth are experienced, notwithstanding the distance; but any object intervening, whether large or small, will intercept the brightness and diminish the warmth. Even so with the hope of the Lord’s return: so long as it is regarded as the Lord ever presents it—as the next thing to be expected, and the first object of desire—the brightness and the power of the hope are experienced; but anything whatever put between, whether Antichrist or the tribulation, takes off the brightness and nullifies the power.

We notice that in this closing testimony of the Lord Jesus, “Surely I come quickly,” the word of promise is in the present tense, not in the future— “I come,” not “I will come;” and it is ever so. In John 14:3 His words are, “I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto Myself” (see Greek). He ever puts but the twinkling of an eye between His going away and His coming to receive His saints, as the next object of expectation and desire; although the Lord foresaw the interval, and would have His people prepared for patient waiting. This is intimated in those words of the parable, “After a long time the lord of those servants cometh, and reckoneth with them” (Matthew 25:19). His word to each and all is, “Watch;” “Be as men that wait for their lord.” It is the evil servant that saith in his heart, “My lord delayeth his coming” (Matthew 24:48). And it is the strange woman that puts off the expectation of the return to a future and calculated period, saying, “The goodman is not at home, he is gone a long journey: he hath taken a bag of money with him, and will come home at the day appointed”

(Proverbs 7:19-20). The true-hearted disciple, to these last and closing words of the Saviour, "Surely I come quickly," responds, "Even so, come, Lord Jesus."

Revelation 22:21. "The grace of our Lord Jesus Christ be with you all. Amen."

02.00.1 Solomon's Temple and It's Teachings

SOLOMON'S

TEMPLE

AND IT'S TEACHINGS

THOMAS NEWBERRY

02.00.2. Introduction

Introduction Solomon's Temple on Moriah Interior of Solomon's Temple When the Lord God-Jehovah-Elohim, the Triune God—had planted the garden of Eden, and filled it with everything that could delight the senses, he placed man there. Adam and Eve having sinned, and hearing the voice of God, walking in the garden in the cool of the day, they hid themselves from His presence amongst the trees. God asked, "Adam, where art thou? "And he said, "I heard Thy voice... and I was afraid" (Genesis 3:10).

Concerning Enoch, the seventh from Adam, it is recorded that "he walked with God" (Genesis 5:21-24). The word is the same as is used of Jehovah walking in the garden. It is implied that before the Fall, God walked with man and man with God. "Enoch walked with God. "When he struck out on that path he was not the inventor of it. God had set the example. He desires companionship with us more than we do with Him. The walk begun in Eden, broken off by sin, was renewed with Enoch, amid the evils of a fallen world, continued with Noah and all the children of faith onward to the Cross. A Sunday-school teacher, explaining the translation of Enoch to her class, thus expressed herself:— "God was in the habit of taking long walks with Enoch, and one evening, when they had gone far and talked so long, it was too late for Enoch to go back to his home, so God took him home with Him. "Thus shall it be with all who walk with God. That walk begun in Paradise before the Fall, renewed in grace, taken up in resurrection by the Lord Jesus, will be continued in the Paradise of God through eternity, in that eternal day which knows no shadow and no evening. "In a moment, in the twinkling of an eye" (1 Thessalonians 4:16-17) the Lord will come and take His pilgrim people who walk with Him down here to be forever with Himself at home up there. "The Lamb which is in the midst of the throne shall feed them and shall lead them" (Revelation 7:17). According to His own words, "I go to prepare a place for you...I come again, and will receive you unto Myself." (John 14:2-3).

—Our Daily Homily

02.01. Chapter One

Chapter One God's earthly dwelling-places

There are three structures mentioned in the Word of which God was pleased to give patterns and particular instructions:—First, the Tabernacle in the Wilderness; next, the Temple of Solomon, on Mount Moriah; and, thirdly—yet in the future—the Temple spoken of by Ezekiel—the Millennial Temple.

God, in the condescendence of His grace, has caused His Word to be written, so that His children may not be ignorant. He has given His Spirit also to guide them into all the truth. The Word of God is an illustrated Book, full of object-lessons conveying spiritual truths. Of these the chief are the Tabernacle and the Temple. Creation has its voice to man. “The heavens declare the glory of God, and the firmament showeth His handiwork” (Psalms 19:1), so that men are without excuse (Romans 1:20) as to the acknowledgment of His eternal power and Godhead. In the two structures of which He is the designer and the architect, “every whit speaks His glory” (Psalms 29:9). This makes them of eternal interest to us. The Tabernacle in the Wilderness When the children of Israel were brought out from Egypt under shelter of the blood of the paschal lamb, on their way to Canaan, God could speak to them, as a redeemed people, concerning a sanctuary for Himself—God's dwelling-place with man on earth. He gave Moses a pattern of the Tabernacle; He revealed to him upon Mount Sinai His own thoughts about it, and directed him to make all things according to the pattern shown him (Exodus 25:8-9). The Tabernacle in the wilderness, which was thus made in accordance with God's command, is an appropriate and expressive type of the Church of God in its present wilderness condition during this dispensation—the dwelling-place of God in His redeemed, according to the Word—“I will dwell in them and walk with them; and I will be their God, and they shall be My people” (2 Corinthians 6:16). “But will God in very deed dwell with men on the earth? Behold, the heaven and heaven of heavens cannot contain Him” (2 Chronicles 6:18). What a vivid idea Solomon gives us of the infinitude of God in that expression! All created things are finite, unlimited as the spaces occupied by them may appear to us—heavens stretching beyond heavens in apparently interminable succession, but, in the nature of things, limited. Not so God; He is infinite. The Apostle John writes of the holy Jerusalem:

“I saw no temple therein: for Jehovah God Almighty and the Lamb are the temple of it” (Revelation 21:22). When the Lord Jesus was on earth, He was God's dwelling-place (John 1:14). The redeemed are God's temple in which He dwells (Ephesians 2:22); but God Himself is the temple in which they worship. Creation cannot contain His fulness; but those who love Him and abide in Him are filled with all the fulness of God (Ephesians 3:19). God says, “Heaven is My throne, and earth is My footstool. ““I dwell in the high and holy place, with him also that is of a contrite and humble spirit” (Isaiah 57:15; Isaiah 66:1-2). Marvellous condescension of Divine and infinite love! God seeking the companionship of men! He desired to renew it with Israel, and, through them, with the rest of mankind. Broken by sin, He longed to renew it. and this He has done through redemption, as is here set forth in type. No sooner was the sanctuary provided, and everything accomplished

according to God's word, than "the glory of Jehovah filled the tabernacle" (Exodus 40:34).

—Our Daily Homily

02.02. Chapter Two

Chapter Two Temples of Scripture

There are five temples mentioned in Scripture. The first is the Temple of Solomon, built on Mount Moriah, connected with Israel in the land, a type of all the redeemed who have part in the first resurrection—not alone the saints of the present dispensation, but including all from Adam and Eve and Abel, on to the coming of our Lord Jesus Christ, and our gathering together to Him, the true King of kings. The Temple of Solomon, because of the transgression of the children of Israel, was given over into the hands of their enemies. It was destroyed by the Chaldeans because Israel had defiled it, and the holy vessels were carried away to Babylon. The second is the Temple of Ezra. When Israel had completed the seventy years of captivity, God in fulfilment of His promise, stirred up Cyrus to give commandment for the rebuilding of the Temple on its ancient site (Ezra 1:6), God using His prophets Haggai and Zechariah to strengthen the hands of the children of Israel who returned from the Babylonish captivity. Though this temple was inferior to that of Solomon, it was built on the same site, and God was pleased to own it with the manifestations of His presence. The third Temple was that of Herod the Great, the Idumean king, which was forty-six years in building; and whilst, no doubt, it retained some portions of the original structure, it differed from both Solomon's and Ezra's, especially in the arrangement of the courts. From the account given by Josephus, it seems to have been larger than Solomon's, and was built according to his own taste, much being added. There were added the Court of the Gentiles and the Court of the Women, of which the Word of God says nothing. This is the Temple which was in existence when our Lord was upon earth. There is much confusion in the minds of some as to the place where our Lord and His disciples worshipped. They could not enter the Courts of the Priests or draw near to the altar. When we read of the Lord and His disciples going up to the Temple, we are not to suppose that they entered beyond the exterior courts. The Holy Ghost has employed two distinct words in the original Greek of the New Testament in speaking of the Temple: one is Hieron (from hieros, sacred or priestly), which refers to the whole Temple, its courts and other buildings—the external structure. The other word, Naos (from nais, to dwell) signifies the inner building, embracing the porch, the holy and most holy places—the sanctuary. It was into the external courts our Lord went, for, not being of the tribe of Levi, He could not enter the inner Temple. "Christ is not entered into holy places made with hands" (Hebrews 9:24). Into the holy place the priests entered to trim the lamps in the morning and light them in the evening; to burn incense, morning and evening, on the golden altar; and to arrange, once a week, the shewbread on the tables. Consequently, Zacharias (Luke 1:8-10) was alone in the Temple, while the people prayed without, at time of incense. This Temple of Herod was destroyed by the Roman army under Titus, Anno Domini 70. The destruction was foretold by our Lord Himself when He said to His disciples that not one stone should be left upon another (Matthew 24:1-2). It had also been foretold by the Spirit of God through the prophet Daniel in that wondrous vision of the seventy weeks of years (Daniel 9:24-27). The Jews reckoned years by periods of weeks (from shebang, seven) as well as days. In Daniel 10:2 it is weeks of days. The angel Gabriel informed Daniel, "Seventy

weeks (of years) are determined (cut out) upon thy people and upon thy holy city. "These seventy weeks commenced "from the going forth of the commandment to restore and build Jerusalem" (Nehemiah 2:1-20)—from the date of that commandment from Artaxerxes "unto Messiah the prince" (not the Sacrifice, thus taking in the whole period) "shall be seven weeks" (that is, forty-nine years), during which the wall and the street shall be built "in troublous times. "After the "threescore and two weeks" (making up, with the previous seven weeks, sixty-nine weeks—four hundred and eighty-three years) "shall Messiah be cut off, "mark "but not for Himself "—literally, "and nothing to Him, "or, as some render it "He shall have nothing. "Thus sixty-nine weeks are accounted for. The seventieth week is in abeyance. The present dispensation fills up the gap—that period during which Israel is in rejection because she rejected the Messiah—a time of mercy to the Gentiles, for God is taking out of them a people for His name, and a remnant of Israel according to the election of grace. As Daniel foretold, after the cutting off of Messiah, "the people of the prince that shall come shall destroy the city and the sanctuary. "The "prince that shall come "is Antichrist, the Lawless One, the Man of Sin, the head of the Roman Empire in its final form. The Romans were "the people of the prince. "The cutting off of Messiah was to be a preliminary fact to the destruction of the city and Temple. All this has come to pass as God had said.

Now we come to the fourth Temple mentioned in the Sacred Scriptures. Read Daniel 9:26-27; Daniel 12:11; Matthew 24:15-22; 2 Thessalonians 2:1-8; Revelation 11:1-2. Our Lord says Jerusalem shall be trodden down of the Gentiles till the times of the Gentiles are fulfilled (Luke 21:24). Israel has been carried away and scattered among the nations. There is no temple of God, no earthly house in which He has placed His name now, but, in order that the Word of God may be fulfilled, there will be a temple on earth called by His name in which the Antichrist will appear. At the time of the end the prince shall come, of whom our Lord foretells, "Another shall come in his own name; him ye will receive. "When he comes he will make a covenant with the Jews of "one week" (seven years). Here we get the missing week of years, thus completing the seventy. The prince, the head of the Roman Empire, in the midst of the week, according to another prophecy, breaks the covenant, and takes away the daily sacrifice. The "abomination of desolation "is to be set up in the Holy Place, as we read in 2 Thessalonians 2:4, "He as God sitteth in the temple of God, showing himself that he is God. "The moment that sign appears, the Lord warns His people to flee, and in His tender grace to pray that their flight may not be in the winter nor on the Sabbath Day. There must be a temple of God (Revelation 11:1-19) in which Antichrist is to show himself thus, an altar recognised as an "altar of God, "a daily sacrifice which can be taken away, a Sabbath Day observed. Thus we have the last week of Daniel divided into two portions, three and a half years from the time the covenant begins until the taking away of the daily sacrifice. Then comes the time of great tribulation (Matthew 24:21). The Mosque of Omar or "Dome of the Rock "stands on that marble platform which was the firm foundation of the former temples, on the spot which David bought of Araunah the Jebusite, and where Abraham offered up his son Isaac. For centuries it has been kept sacred in the hands of the Mohammedans, and thus preserved from the idolatries of the Romish and the Greek Church. The fifth will be the Millennial Temple, as fully described in the last nine chapters of the Prophet Ezekiel. It will be built in the land of Israel during the millennial period, and will be the centre of worship for Israel and all the inhabitants of the earth. According to Isaiah 66:23; Isaiah 56:7, "My house shall be called a house of prayer for all nations. ""All nations shall flow into it" (Isaiah 2:2). This temple will be erected in the midst of the priests' portion of the holy oblation (Ezekiel 14:1-5).

—Our Daily Homily

02.03. Chapter Three

Chapter Three Preparations for the Temple David's First Thought

After David had been established on the throne and his kingdom at peace, he set his heart on building a house for Jehovah. That which at first led David to think of building the Temple, doubtless under Divine guidance, was a desire to provide a suitable resting-place for the Ark of the Covenant, as connected with the manifestation of God's presence with Israel. "David said to Nathan the prophet, Lo, I dwell in a house of cedars, but the Ark of the Covenant of Jehovah remaineth under curtains" (1 Chronicles 17:1. See also Psalms 132:1-18). But Jehovah told David that Solomon his son was to build the house to His name. The Ransom Money

We read in Exodus 30. God's commandment concerning the numbering of the children of Israel in the wilderness, that, when the people were taken account of, from twenty years old and upwards, each one numbered among the people of God was to bring a ransom for his soul, a bekah or twenty gerahs, the half shekel of the sanctuary (the didrachma of the New Testament, value about fifteen pence) (see Matthew 17:24-27), "that there might be no plague"; the ransom price being paid into the treasury of God, they were numbered as a ransomed or redeemed people. In Exodus 38:1-31. we find it amounted to one hundred talents and one thousand seven hundred and seventy-five shekels of silver, each talent being about 114 lbs. of our weight, or £343 3s. 9d. in value. Of these, one hundred talents of silver were cast for the sockets of the tabernacle, ninety-six for the sockets of the boards, and four for the pillars of the veil; the remainder of the silver was for the hooks, chapiters, and connecting rods of the pillars. What was all this a type of? The Spirit of God through the Apostle Peter throws the light of Heaven on this subject, in the words, "Ye were not redeemed with corruptible things, as silver or gold,... but with the precious blood of Christ" (1 Peter 1:18-19). This is "the redemption which is in Christ Jesus. "It is the blood that maketh atonement for the soul" (Romans 3:21. This typical tabernacle of God in the wilderness, pitched on the sands of the desert, each board of shittim wood fixed in their sockets of silver, was founded on the redemption, foreshadowing the redemption price of God's own spotless Lamb, on which alone our souls can rest, as builded together for a habitation of God through the Spirit.

David's Temptation

God permitted Satan tempt David, and David acting under the instigation of the adversary, requested Joab to number the children of Israel, for, it would appear, his own gratification, "that I may know the number of the people. "They were not numbered as God's redeemed, but as the people of David, consequently judgment followed. There is no mention of the redemption price having been paid. The angel of God went forth in judgment, and seventy thousand in Israel in three days fell. On David's confession of his sin, God, in His tender mercy and longsuffering, abundant in goodness, as well as in truth, commanded by the prophet Gad that David should build an altar to Jehovah on the threshing-floor of Oman (or Arauna) the Jebusite. David obeyed. He purchased the threshing-floor for fifty shekels of silver, with the oxen and implements (2 Samuel

24:24), paying its full value, the legal price; but he gave for the surrounding place, or land, six hundred shekels of gold, a place for the courts of Jehovah's house, a site for the Temple. David there erected an altar, offered sacrifice, a burnt or ascending offering, and a peace offering, and God showed His acceptance by answering David by fire from Heaven, accepting the sacrifice as a savour of rest to Himself. silver is the emblem of redemption; therefore for the site on which atonement was made silver was paid. gold is the emblem of Divine glory, and gold was given for the site of the Temple. Christ redeemed us from the curse of the law, having been made a curse for us, thus satisfying justice to the full, but He has redeemed us to everlasting glory; and the glory which the Father gives Him He shares with His people (John 17:22). The demands of law have been met, and the atonement price fully paid in the blood of the Lamb; but, over and above all this, glory has been given in the riches of Divine grace. In Matthew 13:1-58, the field was purchased for the sake of the treasure hid in it; the pearl for its own preciousness and beauty.

David's Provision For The Temple

David, in his trouble, "before his death, "prepared abundantly for the house of his God (1 Chronicles 22:1-19). He considered that the house to be built to Jehovah should be "exceeding magnificent of fame and of glory throughout all countries, "and he made provision accordingly. He provided "a hundred thousand talents of gold. "A talent of gold is considered to be of about 114 lb. weight, and is computed to be worth £5,475 of English money. Thus a hundred thousand talents would amount to five hundred and forty-seven millions five hundred thousand pounds sterling. And he also provided "a thousand thousand talents of silver. "This, at £342 the talent, amounts to three hundred and forty-two millions of pounds. These together, gold and silver, eight hundred and eighty-nine million five hundred thousand pounds sterling! He provided also of brass and iron without weight, for it was in abundance, and timber and stone also, all manner of precious stones and marble stones! Moreover, "because he had set his affection to the house of his God, "he gave of his own proper good, over and above what he had prepared, three thousand talents of gold of the gold of Ophir, "amounting in value to £16,425,000, "and seven thousand talents of refined silver, "amounting to £2,394,000, "to overlay [plaster] the walls of the houses withal" (1 Chronicles 29:3-4). David in the first instance (1 Chronicles 22:1-19) provides with all his might, in the second instance (1 Chronicles 29:1-4) because he had set his affection on the house of his God; the former we may say was a work of faith, the latter a labour of love. Faith works with all its might, Love impoverishes itself to enrich its object, provides its utmost and its best. David, not content with emptying the exchequer of his kingdom, so to speak, throws in his own private property over and above, not only gold, but gold of Ophir; not only silver, but refined silver; reminding us of Him who, though He was rich, yet for our sakes became poor (2 Corinthians 8:9). In addition to this, the chiefs, princes, and captains of Israel contributed five thousand talents of gold and ten thousand drams, ten thousand talents of silver, eighteen thousand talents of brass, and one hundred thousand talents of iron. "And they with whom precious stones were found gave them to the treasure of the house of Jehovah. ""Then the people rejoiced, for that they offered willingly. "This was a matter of joy. "David the king also rejoiced with great joy" (1 Chronicles 29:6-22). In noticing the contributions, we may observe that the Spirit of God not only mentions the talents but the drams; so, whatever is done for God in the name of the Lord Jesus, be it ever so little in man's estimation, has a value set upon it, Even a cup of cold water is not overlooked. The magnificence of the house consisted, not so much in its size as in its structure and material. God was its

architect, so planning it that it might be a pattern of spiritual and heavenly realities; and its materials were designed to be emblematical of excellencies and glories which are spiritual, heavenly, and divine. When we consider the enormous value of the gold and silver contributed for the Temple, unbelieving atheism may ask, "To what purpose was this waste? "But that which was expended on the house of God and devoted to His glory was not wasted. There is such a thing as laying up "treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. "

Solomon's Preparation

"Solomon determined to build a house for the name of Jehovah" (2 Chronicles 2:1). David may be regarded especially as a type of Jesus in His humiliation and sufferings on earth; Solomon of Christ in resurrection and heavenly glory. Solomon sends to Hiram or Hiram, king of Tyre, informing him of his design, in these remarkable words, "Behold, I build a house to the name of Jehovah my God, to dedicate it to Him. ""And the house which I build is great for great is our God above all gods. But who is able to build Him a house, seeing the heaven and heaven of heavens cannot contain Him? Who am I, then, that should build Him a house, save only to burn sacrifice [incense] before Him?" (2 Chronicles 2:1-18). And reminding Hiram that he had sent cedars to David his father, Solomon requests him to send a skilled workman, cedar trees, fir or cypress trees, and algum trees out of Lebanon. To this Hiram consents, promising to send the cedar and fir trees by floats to Jaffa; and Solomon was to give to the workmen wheat and oil (1 Kings 6:1-12; 2 Chronicles 2:1-18).

Solomon's Workmen

He raised a levy out of Israel of thirty thousand, whom he sent to Lebanon: ten thousand a month by courses, so that they were a month in Lebanon and two months at home. Adoniram was over this levy. And of the strangers that were in Israel he sent seventy thousand to be bearers of burdens, eighty thousand to be hewers in the mountains, and three thousand and six hundred officers and overseers (2 Chronicles 2:2; 2 Chronicles 2:17-18). It was under Solomon that we see this remarkable combination of Jew and Gentile in the work; so it is Christ Jesus, risen and glorified, of whom Solomon was a type, who builds the Temple of God, and having reconciled both Jew and Gentile unto God in one body by the Cross, employs those who are His own, called out from both, in His service.

Christ incarnate was God's living Temple while He was on earth. When He spake of the Temple of God, it was "the temple of His body" (John 2:19-21). But Christ, risen and glorified, is the chief cornerstone of the heavenly Temple, uniting Jew and Gentile in Himself, "in whom all the building, fitly framed together, groweth unto a holy Temple in the Lord" (Ephesians 2:20-21). When the present dispensation is past, Jew and Gentile will again be recognised and dealt with separately by God; but all such distinctions are unknown in the Church, which is His body and His temple.

—Our Daily Homily

02.04. Chapter Four

Chapter Four The Foundation Platform In order to raise the surrounding mount to a level with the floor, the place of the altar on its summit, a foundation platform of stupendous structure was built. To was to form this foundation platform that the Lord gave commandment, as we read in 1 Kings 5:17, "And the king commanded, and they brought great stones, costly stones, and hewed stones, to lay the foundation of the house. "This broad platform level and secure, was for the erection of the Temple, its courts, and other buildings. And the foundation was of costly stones, even great stones, stones of ten cubits and stones of eight cubits (1 Kings 7:10—in plain language, about twenty feet and sixteen feet in length. These firm foundation stones remain intact beneath the surface to the present day. One of the great services which the Palestine Exploration Fund Committee has rendered to the Church of God is the investigation which they have so skilfully carried on in respect to this foundation platform, it is an oblong structure, in round numbers about one thousand five hundred feet long, and about one Thousand feet in breadth it is known as the Haram-ash-Sherreff or Noble Sanctuary of the Mohammedans. The surface is nearly level, carpeted with grass; cypresses are found there, and oratories and mosques. About the centre of the enclosure is a platform nearly square, about sixteen feet in height, formed in part of masonry, in part of the native rock, and paved with stone slabs, on which stands that which is now known as the Mosque of Omar, which the Mohammedans call Kubbet-es-Sakhra, or "Dome of the Rock. "Above the surface of this platform time has done its work; siege after siege has committed ravages; but below the surface, to a depth of sixty, seventy, or one hundred and twenty feet, there have been discovered those vast stones of which we read in the Sacred Record, so closely joined that scarcely a pen-knife could be put between the joints; without cement, firm and immovable. On some of them may be seen the marks of the builders, in red vermilion.

Foundation Truths This foundation platform is built upon Mount Moriah-Moriah, the vision or manifestation of Jah or Jehovah; as it was said, "In the mount of Jehovah it shall be seen. "In that wondrous twenty-second chapter of Genesis, we have not only foretold God's own Lamb which He has provided, but we have there the mount of Jehovah-Jehovah Jireh. Solomon as a wise master-builder, went deep, and laid the foundations upon a rock: hence their security. Let us learn from it afresh the lesson of our Lord in Matthew 7:1-29, that, however "well builded, "however skilfully erected, our house may be, if built on sand, when the hour of trial comes and the overwhelming scourge passes through, it must come down. When God lays judgment to the line and justice to the plummet, He will sweep away every refuge of lies. "It is on GOD that the firm foundations of our faith for time and God eternity must rest. If our faith is in Christ, it must be in the Christ of God, founded upon the character, the perfections, and the attributes of the unchanging, eternal God. "Trust ye in Jehovah for ever: for in Jah (Jehovah) is the Rock of Ages" (Isaiah 26:4). Jah—the title of God in the eternity of His existence, "inhabiting eternity, "to whom past, present, and to come is one eternal now. Jehovah—the title of God as the everlasting one, "that is, and was, and is to come. "God's purposes and plans connected with the ransom of man in time, and the monument of His eternal glory to be erected thereupon in eternity, were laid deep in the

counsels of eternity; the work was according to the eternal purpose, the purpose of the ages, which He purposed in our Lord Jesus Christ (Ephesians 3:11). The father in eternity laid the stupendous plan. The son laid down His life to accomplish it. The eternal Spirit renders the work effectual in each believing soul. “Other foundation can no man lay than that is laid, which is Jesus Christ” (1 Corinthians 3:9-11). “This is the stone which was set at nought of [by] you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men whereby we can be saved” (Acts 4:11-12). If faith is to be steadfast and secure, it is not to be forever laying and relaying the foundation. “Not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment” (Hebrews 6:1-2). Let these vast truths be taught as the rudiments and foundations of our knowledge of Divine things—unchanging, immovable. There can be no glory to God, no salvation to men, where there is no Divine foundation. It is no building of God, no habitation of God through the Spirit, if the divinity of Christ is denied. The rock foundation of our faith must be “God manifest in the flesh. “As the Apostle says, “To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also as lively [living] stones, are built up a spiritual house...

Wherefore also it is contained in the Scripture, Behold, I lay in Zion a chief corner-stone, elect, precious: and he that believeth on Him shall not be confounded [ashamed]” (1 Peter 2:4-8). Christ Himself, in His person and work, is the chief corner-stone of the whole. The rock is the truth of God which He reveals to the soul, as in the case of Peter (see Matthew 16:15-18), when he confessed, “Thou art the Christ, the Son of the living God. “And Jesus answered and said unto him, “Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but My Father which is in heaven. And I say unto thee, That thou art Peter [a stone] and upon this rock I will build My church. “Then we also read, “built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner “[foundation corner] (Ephesians 2:20). The apostles and prophets of the New Testament dispensation, through whom the truth of God was revealed and given to us, built upon those great and grand foundation truths contained in the inspired Scriptures of the New Testament in full confirmation, dovetailed in, and builded together with the massive truths of the Old; resting upon the same foundation. Every doctrine of revealed truth is truth as it is in Jesus—all centering in His blessed person, all in harmony with His work, accomplished at no less a cost than the incarnation, sufferings, and death of the Son of God.

Then, again, where there is no divine, eternal spirit, there can be no Christ. Who is the Christ? The Christos in the Greek, which means the anointed— “The Spirit of Jehovah is upon Me, because He hath anointed Me” (see Luke 4:16-21)—is the answer. You cannot have Christianity without Christ; you cannot have Christ without the Spirit; you cannot have the Son without the Father, nor the Father apart from the Son. To take away or deny one of these foundation truths is to disturb the whole, for these things, like those great massive stones of the Temple foundation, are embedded together.

—Our Daily Homily

02.05. Chapter Five

Chapter Five The Measurements and Structure

It is by combining the statements in 1 Kings 6:1-38. (2 Chronicles 3:1-17 and Ezekiel 40:41., etc.), that we ascertain the dimensions and details of the Temple and its courts; some particulars being given in one place, some in another; but, wherever the measurements are repeated in the different books, they perfectly coincide, or differ only in a manner which helps to ascertain the truth. In general the internal measurements are given rather than the external. The measure generally employed is that of the cubit or forearm, respecting the exact length of which there is diversity of opinion. According to some eighteen inches, to others twenty-one, while others make it 21.888 inches, or nearly one foot ten, and some even twenty-five inches. It will be generally sufficient, in order to form an idea of the various dimensions, to adopt some easy measurement, say one foot ten, or two feet. The cubit of Ezekiel is one-sixth larger, being a cubit and a handbreadth (Ezekiel 40:5), the handbreadth being reckoned as one-sixth of the ordinary cubit.

Ezekiel's reed of six great cubits is therefore equal to seven ordinary cubits. But when the scale is larger, the number of cubits where the measurements coincide is the same seven being the Scriptural number for completeness or perfection, it is interesting to observe that the measurements of the Temple of Ezekiel, or the millennial Temple, are thus brought up to the scale of perfectness. The Measurements of the Holy and Most Holy Place The length (of the house) by cubits, after the first measure (that is, as I understand it, after the ordinary cubit), was threescore cubits, and the breadth twenty cubits (1 Kings 5:2; 1 Kings 5:17; 2 Chronicles 3:3). This is internal measurement, and inclusive both of the Holy and Most Holy places. This is distinctly stated in Ezekiel 41:2; Ezekiel 41:4. "He measured the length thereof, forty cubits: and the breadth, twenty cubits" (Ezekiel 41:2), that is, of the Holy Place. "So he measured the length thereof, twenty cubits; and the breadth, twenty cubits, before the Temple: and he said unto me 'This is the most holy' [holy of the holies]. "

"The height thereof thirty cubits" (1 Kings 6:2), the internal height of the wall of the Holy Place, while the height of the Oracle, or Most Holy Place, was twenty cubits (1 Kings 6:20). The Porch The Porch before the house in internal measurement was twenty cubits in length, ten cubits in breadth, twenty cubits in height (1 Kings 6:3.) It is well to remember that in the Tabernacle in the Wilderness the Holy Place was twenty cubits long by ten cubits broad, but ten cubits internal Height. In 2 Chronicles 3:4 the Porch is described as a hundred and twenty cubits High, but this is acknowledged to be a mistake arising from a transposition of letters; the Alexandrian copy of the Septuagint reads "twenty cubits. "In Ezekiel 40:49 the breadth is from the door of the Holy Place one cubit deeper, eleven cubits. The Windows

"Windows of narrow lights "[broad within, narrow without] (see 1 Kings 6:4, margin).. These appear to be for the Holy Place; whilst in Ezekiel 41:26 we read, "And there were narrow windows and palm trees [artificial palms] on the one side and on the other side, on the sides of the porch, and upon the side-chambers of the house. "These were the windows of the porch and of the side-

chambers on either side. The Floors, Chambers, And Galleries

“And against the walls of the house he built chambers [floors or stories] round about “[on either side] (1 Kings 6:5). The Hebrew word *sahbib* rendered “round about” is to be interpreted according to the connection. Sometimes it means “on either side, “as in Exodus 7:24, where it first occurs; and sometimes “round about. “These floors were formed of rafters of cedar, in three storeys, on which the side chambers and galleries were, and they extended the whole length of the house.

“And he made chambers [side-chambers] round about: the nethermost chamber [floor or storey] was five cubits broad. “The word is floor, but it is true both of the floors and chambers. Compare Ezekiel 41:7. “The middle was six cubits broad, and the third was seven cubits broad: for without in the wall of the house he made narrowed-rests [narrowings or rebatements] round about [on either side], that the beams should not be fastened in the walls of the house” (1 Kings 6:6; 1 Kings 6:10). This is further explained in Ezekiel 41:5-8. The wall of the house, at the foundation of the side-chambers, was six cubits; the thickness of the wall for the LOWER side-chamber was five cubits (Ezekiel 41:9); as the side-chambers of the second and third storeys enlarged one cubit each, the wall decreased in proportion. The side-chambers were in three storeys, fifteen on either side in each storey, making ninety in all, four cubits broad each (Ezekiel 41:5), five cubits high (1 Kings 6:10). They seem hinted at in 1 Chronicles 28:11. David gave to Solomon the pattern of the treasuries, probably the side-chambers on the first floor; and of the upper chambers, or the second and third storeys; and of the inner parlours, or the innermost side-chambers toward the west.

It appears there was but one door of entrance from the galleries, on each side of the Temple, so that the passage was from one to another into the innermost (1 Kings 6:8; Ezekiel 41:11). And from the whole building being said to be seventy cubits broad (Ezekiel 41:12), these galleries appear to have extended ten cubits on either side; for the width of the house was fifty cubits. I might suggest that the chambers reached by ascending stairs were for the use of the priests and Levites, who day and night served in the Temple, watch by watch, that they might wait on God continually. The Typical Import

We read in 2 Corinthians 12:2 of the third heaven, implying a first and second; so the threefold division of the Temple, the Porch, the Holy Place, and the Holiest of all, may be figures of these three heavens; while the side-chambers in three storeys, becoming larger as they ascend, and leading one into another from east to west, and still ascending higher and higher, is strikingly suggestive of thoughts of enlargement and progress in heavenly glory, of higher heights, of fuller conformity to God and fellowship with Him. Not only do these chambers ascend higher and grow larger, but there is a progress from east to west, from one chambers to another, until the innermost chamber is reached, the nearest to “the Holiest of all, “the nearest to the manifested glory of God. Thus shall the saints have increasing capacity to enjoy and serve God in the countless ages of eternity to come. Their progress also from the sun-rising towards the Holiest of all is suggestive of thoughts of that eternal day, having a morning without clouds, a sacred, high, eternal noon, “without an evening or night, still—

“Nearer, our God, to Thee,

Nearer to Thee. “ The variety and number bring forcibly to our remembrance the words of Jesus to His disciples, “In My Father’s house are many mansions” (John 14:2). The galleries in front of the

side-chambers, on their three stories, afford a wider range, an increasingly higher and more extensive prospect. We can scarcely imagine that a million ages spent in the presence and service of God will leave us the same at the end as we were at the beginning. Surely we shall rise higher and higher, and yet higher in our enjoyment, our acquaintance, and communion with God in that eternal day. As we rise in our apprehension of God, our capacities for knowing Him will proportionately expand. What heart can conceive, what tongue can tell, what God and the Lamb have in reserve for the redeemed in glory in the ages to come, which stretch onward before us in ever-widening and brightening anticipation! There to be nearer and yet nearer, to worship, admire, adore. No standing still, but an ever-growing acquaintance with God, and an ever-increasing capacity for the enjoyment of, and communion with, Him whom we adore.

—Our Daily Homily

02.06. Chapter Six

Chapter Six The Stones of the Temple

“And Solomon’s builders and Hiram’s builders did hew [them], and the stonesquarers: so [and] they prepared timber and stones to build the house” (1 Kings 5:18). “And the house, when it was building, was built of stone made ready [perfect] before it was brought thither: so that there was neither hammer nor axe, nor any tool of iron heard in the house, while it was in building” (1 Kings 6:7). Stone placed upon stone, each fitted into its appointed place, and all these white marble stones were polished after the similitude of a palace—

“Like some tall palm the noiseless fabric sprung. “ In 1 Chronicles 29:2, we read that David provided “marble stones in abundance. “The Hebrew word employed shows that the marble was white. These stones were doubtless used for the paving of the court, for the structure of the wall, and for the building of the Temple, “according to the measures of hewed stones” (1 Kings 7:9; 1 Kings 7:11). The Spirit of God interprets in one portion of the Scriptures the figures He uses in another. The Apostle Peter says, “Ye also, as living stones, are built up a spiritual house “1 Peter 2:5). Each stone represents the individual believer, once dead in trespasses and sins, but now quickened by the Spirit of the living God; hence we are called upon to “look unto the rock whence ye are hewn” (Isaiah 2:1). The evangelist is God’s quarryman, used by Him to detach these stones from the world in which they are embedded according to nature. This is often hard work, requiring great skill. Then follows the work of the pastor, leading them to a deeper experience of Divine truth, bringing them into the communion of saints below, preparatory to their being built by the true Solomon in resurrection glory into an everlasting habitation for God. Then these stones must be “polished after the similitude of a palace. “This is the work of the teacher, who unfolds the mysteries of God, and leads souls upward, onward, Godward, into closer conformity to Christ. The present world is God’s workyard, in which there is fellowship of labour. The Lord Jesus is not only making use of the gifts of the Spirit, but also of the trials and temptations which come upon Christians, for all things are under His skilful hand, therefore “all things work together for good to them that love God. “Well may the Apostle Paul write that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed, that “our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory” (2 Corinthians 4:17). Being thus polished and made ready, the spirits of just men made perfect” (Hebrews 12:23) are waiting for the time when they shall be presented faultless before the presence of His glory. “There the sound of the hammer shall no more be heard, for there shall be no sorrow nor sighing, only the sound of thanksgiving and blessing; glory, honour, praise, and power unto Him that sitteth on the throne, and to the Lamb forever and ever. The Roofs So he built the house and finished it; and covered [cielled] the house with beams [vault-beams] and boards [ceiling boards] of cedar” (1 Kings 6:9). “And the greater house he ceiled with [covered above with] fir [cypress] tree” (2 Chronicles 3:5). These vault-beams, as the Hebrew word informs us (geibirn from gab, an arch), were semi-circular, thus forming a dome for the covering. The vault-beams and the ceiling boards (probably the internal rafters) were of cedar, both for the Holy and Most Holy house; while the

greater house, constituting the Holy Place and side-chambers, was covered again externally with fir (or cypress, as Hesenius considers, as being exceedingly firm and durable, and employed where strength and durability were especially required). These domed roofs covered with cedar and cypress, in contrast with the shittim wood and the badgers'-skin covering of the Tabernacle, are in keeping with the heavenly character of the Temple—the Tabernacle in the Wilderness being the type of the Church of God on earth, the Temple the type of the redeemed, as called with a heavenly calling and perfected in heavenly glory. The Woodwork Of The Temple The whole of the Temple was covered within and without with wood. The walls within were wainscotted with cedar, and all the exterior was covered with cedar or cypress, including the galleries (see 1 Kings 6:15-16, 1 Kings 6:18; Ezekiel 41:16-17; Ezekiel 41:25-26); the floor of the Holy Place with planks of cypress; and cedar covered the whole of the Most Holy Place.

Four kinds of wood are mentioned in the Word in connection with Jehovah's dwelling-places: Shittim Wood, of which the Ark of the Covenant was constructed, an emblem of humanity. In the Ark it sets forth the sinless humanity of the Lord Jesus Christ.

Cedar, being from its incorruptible nature an emblem of the incorruptible resurrection body. A piece of worm-eaten cedar was never seen. The sap of the cedar is death to the worm; so that, instead of the worm destroying the cedar, the cedar destroys the worm.

Fir or Cypress, employed where strength and durability were required, typical of resurrection strength.

Olive, or oily wood, is emblematic of resurrection spirituality, or the "spiritual body." "All these seem to be dealt with in that wonderful passage, 1 Corinthians 15:42; 1 Corinthians 15:44; 1 Corinthians 15:53, where the resurrection bodies of the saints are so fully described. "it is sown a natural body (the shittim wood), it is raised a spiritual body (the olive or oily wood); it is sown in corruption, it is raised in incorruption (the cedar); it is sown in weakness, it is raised in power" (the cypress). "For this corruptible must put on incorruption, and this mortal must put on immortality. " The Carvings The cedar was carved with knops [gourds] and open flowers, cherubim and palm trees, similar to the carving on the doors (1 Kings 6:18-29; Ezekiel 41:18-20). Christ says of Himself, "I am the Door. "The cedar boards, being carved in conformity with the doors, represents the bodies of saints conformed in resurrection glory to the glorified body of the great Redeemer; for, "as we have borne the image of the earthly, we shall also bear the image of the heavenly" (1 Corinthians 15:49). He shall change the body of our humiliation, that it may be fashioned like unto the body of His glory (Php 4:21). "When He shall appear, we shall be like Him" (1 John 3:2). As melted wax takes the impress of the seal, so, the moment the saints are caught up to meet the Lord in the air, these bodies will take the impress of His glorious body; thus we shall be conformed to the glorious pattern of the Divine Redeemer. Capacities for service may be typified by the cherubim; dignity, fruitfulness, and triumph by the palm trees; the germs and unfoldings of every spiritual grace by the seed vessels and open flowers. All these were seen in their beauty and excellency in Jesus, and the risen saints will be conformed to Him in resurrection glory. The Overlaying with Silver and Gold The reason given for David's contribution of silver, in 1 Chronicles 29:4, was to overlay—literally, to plaster—the walls of the house. It would appear that the stone walls were first plastered with silver, then covered with Cedar, and afterwards overlaid with gold—the whole house within and without, including the roof, walls, floor, doors (1 Kings 6:20-22; 1 Kings 6:30; 1

Kings 6:32; 1 Kings 6:35; 2 Chronicles 3:5-9)—not gilded, but covered with gold, fitted upon the carved work, bringing the whole into surpassing splendour. Silver is the emblem of atonement, for the typical redemption price was paid in silver (Exodus 30:11-16). Gold, the most precious of metals, appears to be the emblem of that which is Divine—divinely excellent and glorious, a faint foreshadowing of the glory of God which the redeemed will forever share. So also the Holy City, New Jerusalem, the emblem of the Church as the Bride of the Lamb (Revelation 21:11; Revelation 21:18), was seen of John in vision as “pure gold, ““having the glory of God. ““The glory which Thou hast given Me, “says Jesus, “I have given them” (John 17:22). The bodies of the saints, sown in dishonour, will be raised in glory (1 Corinthians 15:43). As the gold fitted on the carved work did not obliterate, but added perfection to the carvings of the cedar, so the Divine glory put upon the redeemed will display more fully those excellencies of the Redeemer which they will reflect, into whose image they will have been transformed. The weight of gold is enormous, reminding us of that expression, our light affliction which is but for a moment, “these chisellings and carvings so painful now, “worketh for us a far more exceeding and eternal weight of glory” (2 Corinthians 4:17). Not only will glory given to them press upon the spirits of the redeemed, constraining to gratitude and praise, but redemption wrought for them will press with still heavier burden. Oh, for more of that faith which is the substance of things hoped for in eternity, to bring the pressure of these obligations to bear on our hearts in time! These afflictions will soon be past, these clouds shall give place to one unclouded day, encircling with perpetual spring the everlasting year. The Precious Stones

David provided for the house of his God “onyx stones and stones to be set, glistening stones, and of divers colours, and all manner of precious stones” (1 Chronicles 29:2; 1 Chronicles 29:8). Solomon “garnished the house with precious stones for beauty” (2 Chronicles 3:6). So also the light of the Holy Jerusalem, seen of John in vision, “was like unto a stone most precious, even like a jasper stone, clear as crystal “[crystallising] (Revelation 21:11). Paul appears to have had these things in his mind when he wrote, “If any man build upon this foundation gold, silver, precious stones. “For he is speaking of believers as being God’s Temple, in which the Spirit of God dwelt (1 Corinthians 3:12; 1 Corinthians 3:16-17). These precious stones aptly set forth those spiritual excellencies and perfections which will be conspicuous in the redeemed in glory, the workmanship of the eternal spirit, those graces of the Spirit of God which will be there in full bloom— “open flowers, “not simply graces in the bud and embryo, but in growth and perfection, which shall there appear in the clear radiance of the Divine presence in all their spiritual beauty.

—Our Daily Homily

02.07. Chapter Seven

Chapter Seven The Doors and Vail

First, of the Most Holy Place.— “For the entering of the oracle [speaking-place] he made doors of olive tree [oil trees]: the lintel and side-posts were a fifth part, “that is, of the width of the house. The Most Holy Place, being twenty cubits wide, a fifth part is four cubits. “The two doors also were of olive tree [oil trees]; and he carved upon them carvings of cherubim and palm trees and open flowers [openings of flowers], and overlaid them with gold, and spread gold upon the cherubim, and upon the palm trees” (1 Kings 6:31-32; Ezekiel 41:23-25).

Second, of the Temple, or Holy Place.— “So also made he for the door of the Temple side-posts of oil trees, from the fourth part” (1 Kings 6:33 [Hebrew]). The fourth part of the width of the house is five cubits. The posts of the door of oil tree two cubits, and the door six cubits (Ezekiel 41:3). “And the two doors were of fir [cypress] tree: the two leaves of the one door were folding, and the two leaves of the other door were folding. And he carved thereon cherubim and palm trees and open flowers [openings of flowers]: and covered them with gold fitted upon the carved work” (1 Kings 6:34-35). The doors were divided in the centre into two folding leaves, reminding us of the rent vail—Christ crucified. They appear to be typical of Christ Jesus, by whom we draw near to God; and through Him, by faith in Him, we have boldness of access, not only into the Holy Place but also into the Holiest of all (Hebrews 10:19-22) The one of oil tree, type of Christ risen in His spiritual body; the other of fir or Cypress, in His resurrection strength; while the carvings and the gold set forth the various perfections and Divine glory. The Vail

There are significant variations in the colour and materials of the vails of the Tabernacle and Temple. In the vail of the Tabernacle it is scarlet (tolahath-shanee), which means “the splendour of a worm “), typical of the royal dignity of the Son of Man, as born King of the Jews. In the Temple it is crimson (Hebrews Carmel), the emblem of fruitfulness and excellency (see Isaiah 36:2), and of the glory of Christ in resurrection, In the vail of the Tabernacle fine linen is Sheesh, white, the emblem of pure human nature; in that of the Temple it is another Hebrew word Butz, But, white and glistening, as the raiment of Christ was on the Transfiguration Mount.

It was the vail of Herod’s Temple that was rent in twain at the death of Christ. “Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new (newly-slain) and living way, which He hath consecrated (or inaugurated) for us, through the vail, that is to say, his flesh” (Hebrews 10:19) In the Tabernacle there was only a vail between the Holy and Most Holy Place; in Solomon’s Temple there was a two-leaved, olivewood, gold-covered door as well as a vail. In the Temple of Ezekiel there is no vail, only a turning door, divided in the centre, making manifest the way into the Holiest. The Tabernacle vail is typical of the spotless humanity of the Lord Jesus—“The Word made flesh, who tabernacled among us. “The vail of the Temple is the type of the same humanity in resurrection dignity, fruitfulness, and glory. Not only was Jesus the Son of David, but also the Son of God: not only the heir of David’s throne, but the One who has sat down on the right hand of the throne of the Majesty on high.

—Our Daily Homily

02.08. Chapter Eight

Chapter Eight The Cherubim The word “cherub” is of doubtful interpretation; it probably signifies “like the majesty. “The plural is “cherubim”—I believe emblematic of those whom God employs to communicate His mind or to perform His will. We first read of the cherubim in Genesis 3:24— “He placed at the east of the garden of Eden cherubim... to keep the way of the tree of life “—here evidently emblematic of angelic ministry. Next they are seen on the mercy-seat of the Ark of the Covenant (Exodus 25:20), of pure gold, a continuation of the golden propitiatory, therefore Divine—an emblem of the Eternal Spirit. The Mercy-seat, or Propitiatory, represents the mercy or loving-kindness of God, which is from everlasting to everlasting. The cherubim were beaten out of the two ends of the mercy-seat, and their wings, meeting above, formed a complete circle. Their faces were towards the mercy-seat, setting forth the fact that the atoning work of Christ was the centre purpose of God, the Eternal Spirit foretelling and foreshadowing it before its accomplishment, and keeping up the remembrance of it throughout eternity. In Incarnation the Spirit of Jehovah rested on the Man Christ Jesus, fitting Him for His earthly service; and “through the Eternal Spirit He offered Himself without spot to God” (Hebrews 9:14). Then, as the Priest in resurrection, He received the anointing of the Holy Spirit for His priestly and eternal service in Heaven. The various emblems used in Scripture to describe the operations of the Spirit of God are exceedingly beautiful and significant.

First, there is the overshadowing or fluttering wing— “The Spirit of God moved (or fluttered) upon the face of the waters” (Genesis 1:2). “As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings” (Deuteronomy 32:11). When the Spirit descended on Christ at His baptism, it was in the form of a dove (Luke 3:22). Christ risen and exalted has received the gifts of the Spirit, which He has distributed for the work of the ministry and for the edifying of His body (Ephesians 4:11-12).

Divine And Spiritual Agency The Cherubim again figure largely, and are minutely described, in the prophecy of Ezekiel, as the living creatures of the vision. Here they appear to symbolise the various characteristics of prophetic ministry—the face of a man, showing sympathy and intelligence; the ox, patient perseverance; the keen eye, lofty flight, strong wing of the eagle; the lion emblem of boldness and courage. The four beasts, or living ones, in Revelation 4:6-8, represent the Church in resurrection glory, as God’s agency for earth and Heaven, for time and for Eternity. When John was caught up into Heaven, in fulfillment of the word of the Lord in John 21:22, he saw a throne and One seated on it. Four-and-twenty elders were seated round about the throne, representing those of a former dispensation, who, having died in Christ, rise first when Jesus comes: all who have departed in the faith of Christ from Abel downwards, previous to the Pentecostal dispensation.

Then we read— “In the midst of the throne and round about the throne were four living ones. “In chapter five, the Lamb as it had been slain is seen standing in the midst of the throne, and these four living ones are connected with Him. They are symbolic of the Church of the Firstborn, written

in Heaven—those who by the Pentecostal Spirit are baptised into one body, one spirit with the Lord. When to these we add the multitude that no man can number, we see the whole of those who share the first resurrection. The two large cherubim in the Holiest of the Temple of Solomon (1 Kings 6:23-28; 2 Chronicles 3:10-13) represent, I believe, the ministry of all the redeemed in its heavenly exercise. They were of olive tree or oily wood, type of the spiritual body, serving in the power of the Spirit of God; of image work, as conformed to the image of the risen Christ. Overlaid with gold, as partakers of a glory which is Divine; their height, ten cubits; the wings reach from wall to wall, meeting in the centre, over the mercy-seat of the Lord. The ministry of the redeemed in glory will be extensive, having the mystery of redeeming love in Christ Jesus for its centre, filling all Heaven, and continuing through all eternity. The Chariot Of The Cherubim

David gave to Solomon “gold for the pattern of the chariot of the cherubim, that spread out their wings, and covered the Ark of the Covenant of Jehovah” (1 Chronicles 28:18). Psalms 68:17, appears to throw light on this subject— “The chariot (singular) of God is twenty thousand [two myriads], even thousands of angels [or changed ones]: the Lord [Adonahy] is among them, as in Sinai, in the holy place. “We may compare with this Deuteronomy 33:2— “Jehovah came from Sinai, and rose up from Seir unto them; He shined forth from Mount Paran, and He came with ten thousands of saints “[holy myriads]. Also in Jude 1:14, the prophecy of Enoch— “Behold, the Lord cometh with ten thousands [myriads] of His saints “[holy ones]. The chariot of the cherubim and the two cherubim in the Most Holy Place appear to be the same, and to represent those holy ones whom God employs as the vehicle of His visitation to His creatures, the ministers of His will, and the manifesters of His glory. The whole illimitable universe of God will be filled with the manifestation of Divine grace and glory, and God will make His redeemed ones the especial ministers of this manifestation. For God will “head up together all things in Christ, both which are in the heavens and which are on the earth “; and the Church is the fulness of Him that filleth all in all (Ephesians 1:9-10; Ephesians 1:21-22).

—Our Daily Homily

02.09. Chapter Nine

Chapter Nine The Ark of the Covenant At the dedication of the Temple it was brought up out of the city of David, and carried into the oracle of the house, the Most Holy Place, even under the wings of the cherubim (2 Chronicles 5:7-10). This was the Ark which was in the Tent of the Congregation in the Wilderness (Exodus 25:10-17). It is a complete type of the Lord Jesus Christ—a full-length representation of Immanuel—of His incarnation, as typified by the shittim wood (John 1:14), of His divine nature by the gold (1 Timothy 3:16), of His perfect obedience by the unbroken tables of the law within (Psalms 40:8), His atoning death, the foundation of God's merciful actions, by the blood-stained mercy-seat (Exodus 12:13), His risen glory by the crown of gold round about (Hebrews 2:9), and the fulness of the Spirit received in ascension by the cherubim on the mercy-seat (Acts 2:33). There were rings of gold and staves of shittim wood overlaid with gold. These staves were put into the rings, never to be taken out so long as Israel continued a wandering people (Exodus 25:12-15), reminding us of the promise, "Lo, I am with you always, even unto the end of the age, "never leaving, never forsaking. "Where two or three are gathered together in My name, there am I in the midst of them" (Matthew 18:20). There He is, in the tenderness of His humanity and the glorious perfection of His Godhead—shittim wood overlaid with pure gold. When that Ark was brought to its resting-place under the shadow of the larger cherubim, these staves were drawn out of the rings and placed behind the Ark, so that the heads of the staves were seen from before the oracle; the staves were hidden behind the Ark; wilderness wanderings will soon be over, but God will have His abiding presence with His people to be kept in everlasting remembrance. We should look back with thanksgiving and praise to Him who was always with us here below. The Crown Of Gold

"And thou shalt make upon it a crown of gold round about. "Beautiful type of the exaltation of the Lord Jesus in resurrection and ascension; in the presence of God "crowned with glory and honour, "the sufferings of death forever past. The Tables Of The Law In the Ark were placed the two unbroken tables of the law on which God wrote with His own finger when Moses went up to the mount a second time. The first tables were provided by God Himself, but broken by Moses owing to Israel's transgression. These tables were typical of the covenant of works, by which no man can be justified before God. The second tables, having been prepared by Moses and written again by God, were deposited in the Ark, and are typical of the New Covenant in Christ Jesus. They also remind us of the words of Him who said, "In the volume of the Book it is written of Me, I delight to do Thy will, O My God. Yea, Thy law is within My heart" (Psalms 40:8). The Lord Jesus, made of a woman, made under the law, in His life of perfect obedience, doing the will of God, magnified the law, and made it honourable. The Propitiatory

Above the two tables was the Propitiatory, upon which the blood of atonement was sprinkled by the high priest once a year, when he entered into the holiest. First, with incense beaten small, which he put on the censer, from which a cloud covered the Propitiatory, a type of Christ entering the Holiest in the memorial of His life and character and walk and work on earth.

Then the high priest dipped his finger in the blood of the bullock, which had been slain without, and sprinkled it on the mercy-seat eastward. Why eastward? Because that was the line in which the worshippers must draw nigh as they entered. When God sees that blood of atonement, the way is clear for the worshippers to draw near. It seems to say, "Though your sins be as scarlet, they shall be white as snow; though they be red like Crimson, they—shall be as wool" (Isaiah 1:18). Scarlet seen through crimson appears white to view; so God looks upon the approaching worshipper through the crimson light of Christ's atoning blood. Having sprinkled the blood once eastward beneath the eye of God, the priest sprinkles it seven times before the mercy-seat, for the eye of the worshipper drawing near. Thus we come right with God in full assurance of faith, knowing that we are welcome through the way of redemption there. The Propitiatory, therefore, sets forth Christ in His atoning death, as the tables in the Ark tell of His perfect life of obedience.

—Our Daily Homily

02.10. Chapter Ten

Chapter Ten The Altar of Incense

David provided “for the altar of incense refined gold by weight. “And with this the whole altar of cedar was overlaid (1 Kings 6:20; 1 Kings 6:22; 1 Chronicles 28:18). The altar stood before the veil. Cedar is the type of the Lord Jesus Christ in resurrection, overlaid with gold, setting forth the Divine glory of His person, the One in whose name we worship, who said, “Hitherto have ye asked nothing in My name; ask, and ye shall receive, that your joy may be full” (John 16:24). Not only is He the one Mediator between God and man in time, but He is the One through whom throughout eternity all praise, honour, and glory, in the power of the Holy Ghost, will be given to God the Father. “God also hath highly exalted Him, and given Him a name which is above every name: that at [in] the name of Jesus every knee should bow, of things in heaven, and things in [on] earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father” (Php 2:9-11). Worship in the ages past was paid direct to the Triune God, as in Isaiah 6:1-13, where the thrice holy, Three in One, Jehovah, is the object of adoration. But now there is One to whom a Name has been given above every name, and in that Name every knee must bow. From that time a new order of worship has been established in the universe; and throughout the countless ages of eternity the hosts of Heaven will render all thanksgiving, glory, honour, and power to the Triune God in the name of Jesus Christ. This is what the Golden Altar in the sanctuary of God signifies.

All these varied types are shadows, the substance of which is to be found in the Person, Work, and Offices of the Lord Jesus Christ. It was God who gave the commandment, “Thou shalt make. “They are the embodiment of Divine thought concerning His beloved Son.

—Our Daily Homily

02.11. Chapter Eleven

Chapter Eleven The Tables of Shewbread In the Tabernacle in the wilderness there was one table of shittim wood overlaid with gold, representing God's provision for His ransomed people in this dispensation. The twelve loaves upon that table tell of full provision for the whole family of God throughout all their wilderness days. The table sets forth the Lord Jesus as the centre and ground of communion with God, in the power of the Spirit, for the redeemed while here on earth. In the Temple of Solomon there were ten tables of gold, five on the one side and five on the other (1 Kings 7:48; 2 Chronicles 4:8). The table is a type of the Lord Jesus Christ as the centre and ground of communion in the power of the Holy Ghost. The BREAD thereon is God's provision in Christ for all His ransomed ones when safely brought home to glory. He is the true bread which endureth unto everlasting life (John 6:32-58). The Tables Of Silver

Silver for the tables of silver" (1 Chronicles 28:16). The silver tables were probably in use in the side-chambers of the Temple and elsewhere. silver is not only a type of redemption, but of communion on the ground of redemption, for it was the chief circulating medium.

—Our Daily Homily

02.12. Chapter Twelve

Chapter Twelve The Golden Lampstands

“And the candlesticks [lampstands] of pure gold, five on the right side, and five on the left, before the oracle [speaking-place] with the flowers, and the lamps, and the tongs of gold, and the bowls, and the snuffers, and the basons, and the spoons, and the censers [fire-pans or snuff-dishes] of pure gold” (1 Kings 7:49-50; 2 Chronicles 4:7; 2 Chronicles 4:20-22). In the Temple there were ten golden lamp-stands, with their seventy lamps. The word is generally rendered “candlestick,” but the word “candle” never occurs in the sacred Scriptures, neither in the Hebrew nor in the Greek; it is always “lamp” and “lampstand.” The lampstand is a type of the Lord Jesus Christ as the centre, source, and subject of testimony in the power of the Holy Ghost. The centre shaft is typical of His own personal ministry; the branches of ministry in the Church by the evangelist, pastor, teacher. The candle is self-sufficient and self-continuing; you have only to light it, and it burns from beginning to end. Not so the lamp, which is dependent on the oil, typical of the Holy Spirit. There lies the difference between that ministry which is in the words which the Holy Ghost teacheth, and that ministry which is the result of man’s wisdom and intellect. Real ministry is dependent on the presence and power of the Holy Spirit, who has come to testify of Jesus, to take of the things of Christ in the glory of the Father, and reveal them to us, and to show us things to come. In Revelation 21:23, we read, “And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light [lamp] thereof.” Christ is not only the centre and source and subject of truth in the present time, but He will continue to be so throughout eternity; light in the glory tenfold; in beauty, splendour, and truth revealed, there we shall bask in His full light. The Silver Lampstands

“And for the candlesticks [lampstands] of silver by weight” (1 Chronicles 28:15). The silver lampstands were probably for the use of the priests in the side-chambers of the sanctuary, and express spiritual truth held in the communion of saints, by the teaching of the Spirit of God.

—Our Daily Homily

02.13. Chapter Thirteen

Chapter Thirteen The Golden and Silver Vessels

“Also pure gold for the flesh-hooks, and the bowls, and the cups: and for the golden basons he gave gold by weight for every bason; likewise silver by weight for every bason of silver” (1 Chronicles 28:17; 1 Kings 7:48; 1 Kings 7:50; 2 Chronicles 4:8; 2 Chronicles 4:11; 2 Chronicles 4:19). In the flesh-hooks, bowls, and covered bowls, some precious thoughts are suggested by the roots of the Hebrew words. These vessels of gold and silver were probably among the treasures of the House of God, laid up in the lower side-chambers of the Temple. Even so, God’s holy priesthood are stewards of sacred mysteries, the antitypes of these, to be the themes of adoring wonder and grateful praise to countless myriads throughout all eternity above. What more precious to the saints on earth or to the redeemed in glory than thoughts of the sufferings of Christ, His precious blood, His complete atonement! These are some of the things set forth by these instruments and vessels. The root of the Hebrew word for flesh-hook is “to draw out”—suggestive of the thought of the blood-shedding of Immanuel.

“The very spear that pierced His side, Drew forth the blood to save. “ The root of the word for bowl is “to sprinkle. “These bowls or basons were probably employed in carrying the blood into the Holiest when the blood of atonement was sprinkled there. It is the blood of Jesus which gives boldness of access within the vail. That rich atoning blood Which, sprinkled round, we see Provides for all who come to God An all-prevailing plea. “ The root of the word Cup—or, more properly, “cover “—is “to be hard, “and, when repeated, is employed to express the scales of a fish and scale armour, giving the thought of security and defence. What a shelter for the soul is the precious blood of Jesus! Over the blood-sprinkled habitations in Egypt the destroying angel passed. What an impenetrable scale armour it affords, combining freedom of action with perfect security. The word rendered basons here properly signifies “covered bowls. “The root of the word is “to cover, to expiate, to make atonement. “This suggests atonement fully made. What treasures for the treasuries of God! What memorials for eternity! What things for angels to look into! to be explained and unfolded by those who have been the subjects of redeeming grace in the ages of eternity to come.

—Our Daily Homily

02.14. Chapter Fourteen

Chapter Fourteen The Two Pillars: Jachin and Boaz The pillars of brass which stood by the porch of the Temple, one on either side, are mentioned in seven places in the Scriptures—1 Kings 7:13-22; 1 Kings 7:41-46; 2 Kings 25:16-17; 2 Chronicles 3:15-17; 2 Chronicles 4:12-13; Jeremiah 52:20-23; Ezekiel 40:49. On the surface these accounts appear to vary; it requires prayerful waiting upon God, and pondering His Holy Word, to harmonise the whole. It has been found with this as with other apparent discrepancies of Scripture, that they are, in fact, Divine perfections. and the seeming diversities tend to the elucidation of the truth.

“Blind unbelief is sure to err, And scan His work in vain;

God is His own interpreter, And He will make it plain. “ The Height In two or three places the height is given as eighteen cubits apiece, the chapter on the top of each pillar was five cubits, making the entire height twenty-three cubits. In 2 Chronicles 3:15, we read;

“He made before the house two pillars of thirty and five cubits high. “In the margin you will find the Hebrew word rendered “high “should be “long “; the Hebrew word used for “pillar “signifies “round pillar “; the length of the round shaft was seventeen and a half cubits each pillar, the two together making thirty-five cubits long; if we add half a cubit for the pedestal we have eighteen as the height of each. With regard to the position of the pillars, the word which in 1 Kings is rendered “in “signifies “by “— “He set up the pillars by the porch of the Temple “; and this corresponds with 2 Chronicles 3:17, “He reared up the pillars before the Temple. They were cast “in the clay ground between Succoth; and Zarthan (1 Kings 7:46); they were hollow, and the thickness of the brass was four fingers” (Jeremiah 52:21). Brass is the emblem of strength; hallow expresses emptiness. Those skilled in these questions say that the proportions of thickness and size here given are those whereby the greatest amount of strength is secured with the smallest quantity of metal. That is just like God in His perfect wisdom. The Chapters, Or Crowns In 1 Kings 7:16, the chapters—or crowns, as the Hebrew word Cotharoth signifies—are said to be five cubits high; in verse 19 the lily work is said to be four cubits; and in 2 Kings 25:17, “the height of the chapter was three cubits. “The truth is, I apprehend, that each of these chapters consisted of four parts—(1) a square ledge on the top, half a cubit thick, on which were the pomegranates; (2) a similar ledge at the bottom; (3) a bowl of pommel of one cubit deep (1 Kings 7:41); and (4) a belly of protuberance of three cubits (1 Kings 7:20); the two last together, covered with lily work, would make the four cubits, and two ledges would complete the height of five cubits. The chapters also were covered with a network or chequer work, expressive of temperance and self-control (1 Kings 7:17-18). The Pomegranates The number is variously given; the pomegranates were in two rows, twelve in a row, twenty-four on the upper ledge of each pillar, and twenty-four on the lower ledge, fronting the four winds (Jeremiah 52:23)—that is, fronting the east, west, north, and south—forty-eight on each pillar, ninety-six together, one pomegranate at each corner of the ledges, making one hundred round about on each ledge, two hundred on each pillar. The number on the two pillars was four hundred. The pomegranates and lily work speak of the fruits and graces of the Spirit. The Chains

The seven chains of wreathen work on each pillar tell of entire subjection, and that which it results in, fulness of honour. In the English translation there is a constant confusion between the network or chequer work and the chain work or wreaths—seven chains suspended on each pillar. The confusion is not in the Hebrew Scriptures, which are perfectly clear and distinct—but in the translation. It is only from the Hebrew originals it is possible to harmonise these various discrepancies.

Position and Names

Solomon “reared up the pillars before the Temple, one on the right hand, and the other on the left; and called the name of that on the right hind Jachin [‘He will establish’], and the name of that on the left Boaz [‘In Him is strength’] (2 Chronicles 3:17). They are silent but eloquent testimony-bearers of the great truths of establishment by God and strength in Christ. God truths thus declared are expressed by the Holy Ghost in 2 Corinthians 1:21— “Now He which stablisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts. “

We learn from the sacred Scriptures that God foresaw that the creature could not stand in its own strength, could not sustain itself by its own strength, and for this He made provision from all eternity. As He foresaw, so it came to pass. Angels, and one evidently of the mightiest order, fell and kept not their first estate. Man, placed at the head of the lower creation, made in the image of God, tempted by Satan, likewise fell. Thus corruption and defilement entered the creation of God, through angels into its height, and through man into its depth. It is in this sense that, as we read in Job 15:15, “The heavens are not clean in His sight. “The same infinite wisdom which foresaw all this provided a remedy in the Son of God Incarnation, redemption, resurrection, the gift of the Holy Spirit received by Christ in ascension, and bestowed on men, are God’s means. This is a chain linking time with eternity and God with man. The first wondrous link we find in the incarnation, God manifest in flesh. On that emptied and dependent One the Holy Ghost rested, the Spirit of Jehovah was poured without measure. In Heaven there is a throne set, and One sitteth on the throne. Man lost Paradise by having a will of his own. In Gethsemane we see the surrender of he will of the Perfect Man, who said, “Not My will, Let Thine be done” (Matthew 26:36-44). So, as sin entered by man having a will of his own, God counteracted it by a perfect and surrendered will. “It pleased the Father that in Him should all fulness dwell; and, having made peace through the blood of His cross, by Him to reconcile all things unto Himself; through Him, I say, whether they be things in earth or things in heaven” (Colossians 1:19-20). Thus a link has been formed, by the atoning work of Christ, between the reconciled creature and the Creator. He “became obedient unto death, even the death of the cross; wherefore God also hath highly exalted Him, and given Him a name above every name; that in the name of Jesus every knee should bow” (Php 2:9-11). Henceforth every ascription of honour and glory and power must be given to the Father through the Son, in (Greek) His name must every knee bow. Since Jesus Christ has been constituted the Head of the creation of God, and is the firstborn from among the dead, the security of the universe is headed up in Christ, the second Man, the Lord from Heaven (see Ephesians 1:9-10). Here is at once the foundation Cornerstone and the Head-stone of universal security. It is laid deep, low in Bethlehem’s manger, deeper still at Calvary’s cross and Joseph’s new tomb. In the finished work of Christ is laid the deep foundation of the security of the creation of God; and in a risen and glorified Christ is seen the keystone of the arch—God the Father establishing in Christ the Son,

and crowning the whole with the graces, gifts, and perfection of the Divine Eternal Spirit.

—Our Daily Homily

02.15. Chapter Fifteen

Chapter Fifteen The Brazen Sea The Brazen Sea in the court of the Temple took the place of the Laver of the Tabernacle. All these vessels are the embodiment of Divine thought connected with the person and work of the Lord Jesus Christ. As in the altar we see Christ as our redemption, so in the Laver we have Christ as our sanctification. One beautiful title by which God is made known in the Old Testament is Jehovah-Mekaddesham, which means “I am Jehovah that doth sanctify you. “How does Jehovah sanctify? In Christ Jesus through the truth (John 17:17). The Word of God is the means, and the Word is effectually applied by the Spirit. This is the truth set forth in the Tabernacle Laver. The larger reservoir, the Brazen Sea, suggests the idea of a greater fulness and more abundant supply. It was thirty cubits in circumference, ten in diameter, five in height, a handbreadth in thickness. It was constructed to hold three thousand baths; it generally contained two thousand (1 Kings 7:23-26; 2 Chronicles 4:2-5; 2 Chronicles 4:10; 2 Chronicles 4:15)—each bath being calculated to be equal to seven gallons and four pints of our measure. It stood upon twelve oxen, three looking toward the north, three toward the west, three toward the south, three toward the east, their hinder parts inward. The Brazen Sea made by Hiram for Solomon, standing by the Temple of God, reminds us of the words of the Psalmist, “With Thee is the fountain of life. “It is said concerning the Laver— “Aaron and his sons shall wash their hands and their feet thereat” (Exodus 30:19). The Hebrew expression is “there from, “teaching that the water was drawn from it; the water in the Laver remained uncontaminated. The same explanation will apply to the Brazen Sea: it was for the use of the priests; they could not reach up to dip their hands into it. In some old drawings water is represented as flowing from the mouths of the oxen; the oxen were probably hollow. The brim was wrought like the brim of a cup, with flowers of lilies, and knops or gourds in two rows, ten knops to a cubit. This Brazen Sea, with its vast collection of water, presents to us the idea of unlimited supply; it is emblematic of Jesus in resurrection and in ascended glory, in whom dwells all fulness of spiritual life, power, and blessing. The water is typical of the Spirit as given from the risen and glorified Christ. In John 7:37-38, we read, “In the last day, that great day of the feast, Jesus stood and cried, saying If any man thirst, let him come unto Me and drink. He that believeth in Me, as the Scripture hath said, out of his belly shall flow rivers of living water. “Then follows the interpretation, “But this spake He of the Spirit which they that believe in Him should receive, “when He was glorified. God the Father, the Source of all. The Brazen Sea is the Fountain-head. But “it pleased the Father that in Him (the Son) should all fulness dwell. “He is the vast Reservoir; the Father the Source. In Christ all fulness dwelleth; and the fulness of the Father which is in the Son is communicated to us by the Holy Spirit sent from a glorified Christ. The water in the Brazen Sea, as interpreted by the Lord Jesus, signifies the Holy Spirit descending from a glorified Christ, as at Pentecost, remaining in the Church until that Church as the body and bride of Christ, is made meet for Him to come and receive her to Himself. The Twelve Oxen

We have a beautiful embodiment of Divine thought connected with ministry, of which the ox in Scripture is the emblem of patient, laborious service. This figure is applied by the Apostle Paul to those who minister the Word— “Thou shalt not muzzle the mouth of the ox that treadeth out the

corn. “The ox treading out the corn for the household represents that servant whom his Lord has set over His household, to give them their portion of meat in due season, and who, by going over the Sacred page with unmuzzled mouth, feeds as he treads it out for others. The oxen through which the water flowed may be typical of those who, abiding in Christ, and drawing out of His fulness, minister the Spirit to others, according to that word, “He that ministereth to you the Spirit” (Galatians 3:5). This is true ministry—drinking into the Spirit of Christ, receiving out of His fulness, speaking out of the abundance of the heart, ministering the Spirit, so ministering grace unto the hearers.

Living Waters In the Temple of Ezekiel neither Laver nor brazen sea are mentioned; the waters that issue from under the threshold take their place. They flow down eastward, at the south side of the altar (Ezekiel 47:1-23). These waters are emblematic of life in the Spirit small in its commencement in the new birth, it goes on deepening and widening as it flows, leading to purity of walk, as symbolised in the water reaching to the “ankles. “A patient continuance in holy walking leads to a spirit of worship; this is indicated by the waters reaching to the “knees. “The prophet was conducted from the south side—the side of loving-kindness and grace—back to the north—the side of righteousness and judgment—a further progress, that of “worshipping God in the Spirit, “realising the holiness of Him whom we worship. “Our Father which art in the heavens, hallowed be Thy name. “The waters now reach unto the “loins, “for worship leads to service, the bent knee to the girded loins, occupied with the service of the Master in the hope of His return. “Waters to swim in. “Patience continuance in well-doing leads the soul into a richer and fuller acquaintance with God, the enjoyment of His manifested presence, and the communion of the Holy Ghost. Strengthened with might by God’s Spirit in the inner man, Christ dwelling in the heart by faith, rooted and grounded in love, the believer is led to comprehend, with all the saints, what is the length and breadth and depth and height of love Divine; and, knowing the love of Christ which passeth knowledge, the soul is “filled into all the fulness of God” (Ephesians 3:19,—an ocean of boundless blessedness, without a bottom and without a shore. “God is love; and he that dwelleth in love dwelleth in God, and God in him “—like a fish in ocean depths, drinking in from the boundless fulness which surrounds it, and enjoying unlimited freedom in the activity of its happy existence— “a river that could not be passed over. “ The River from the Throne of God and of The Lamb The river in Revelation 22:1-21 is traced up to its source in God, the fountain of living waters, and reveals the sovereignty of His grace, founded on the atoning work of His beloved son.

Ezekiel 47:1-23 gives the literal and earthly view, Revelation 22:1-21 the spiritual and heavenly; while both are millennial. The Bases and Lavers

There were ten bases and layers of brass (1 Kings 7:27; 1 Kings 7:38), five placed on the south or right side or shoulder of the Temple, and five on the north or left side (1 Kings 7:39). The bases were square, four cubits wide, three cubits high, with ledges, borders, or sides, and certain additions, and undersettors or supports for the layer. They stood on wheels, one and a half cubits high, and had gravings of lions, oxen, and cherubim. There are two Hebrew words both rendered “base “in 1 Kings 7:1-51. A base under the Laver—keen, the word rendered “foot “in connection with the Laver in the Tabernacle; and the larger base, meeonah, of four cubits by three. The lavers were circular, four cubits in diameter; each one contained forty baths (1 Kings 7:38). Altogether they appear to have stood about eight cubits in height. Such things as they offered for the burnt [ascending] offering they washed in them” (2 Chronicles 4:6). The inward and legs of the burnt

offerings were washed; thus they became typical of Him whose inward thoughts, feelings, purposes, and desires were ever pure and holy; whose walk and ways were blameless and undefiled, and who “offered Himself without spot to God. “

“The pots, and the shovels, and the basons: and all these vessels, which Hiram made to King Solomon for the house of the Lord, were of bright brass” (1 Kings 7:45).

—Our Daily Homily

02.16. Chapter Sixteen

Chapter Sixteen The Brazen Altar

It was twenty cubits square, ten cubits in height (2 Chronicles 4:1-22), commensurate in length and breadth with the Holiest of all (the atonement is coextensive with the holiness of God), equal in height to the cherubim, which stood ten cubits high, whose wings met over the propitiatory. The fire was to be ever burning (Leviticus 1:7-13; Leviticus 4:12-13). Upon this the daily lamb was to be laid in order (Exodus 29:39). The other sacrifices were laid upon the burnt offering (Numbers 28.). The immense size of Solomon's altar, the orderly disposition of the wood and sacrifices, would render it necessary that the approach should be on the four sides. In connection with the altar of Ezekiel, steps or stairs are mentioned (Ezekiel 43:17). The prohibition of steps in Exodus 20:26, refers to the primitive altar of earth or of unhewn stone, concerning which it was also said that the lifting up of a tool upon it would pollute it. The priestly garments afterwards provided obviated the need of the prohibition (Exodus 28:42). The vast number of sacrifices at the dedication of the altar of Solomon was an ineffectual attempt to give expression to faith's apprehension of the infinite value of the one atoning sacrifice of Immanuel. The various offerings were a foreshadowing of those realities of which Christ Himself is the substance. The Altar of Ezekiel

It is intermediate in size between that of the Tabernacle and that of the Temple of Solomon (Ezekiel 43:1-27). The "bottom, "bosom, or ashpit, on the ground, is a square of sixteen cubits, and one cubit high. The lesser settle or ledge is fourteen cubits square, and two cubits in height; the altar itself twelve cubits square, four cubits high. The sacrifices offered previous to Christ's offering of Himself were foreshadowings of the work accomplished on the cross; the only thing which in the Christian Church takes their place is the Lord's Supper, commemorative of His broken body and shed blood. Sacrifices will come again into observance during the last week of Daniel's seventy weeks, and in the millennium (Ezekiel 43:18), with significant alterations. In the millennial period there is no mention of the evening lamb, only of the morning (Ezekiel 46:13). The evening sacrifice has received its accomplishment in the Cross of Calvary; the morning lamb is the memorial, or the bringing to remembrance, of the same. Neither any mention of the Feast of Weeks, or Pentecost; it has received its accomplishment in the present Church dispensation. Neither of the Day of Atonement; the High Priest of our profession is now in the Holiest, presenting in antitype the blood of the bullock on behalf of Himself and the Church, His house. The sacrifice on behalf of Israel is foreshadowed by Aaron going the second time into the Holiest with the blood of the goat. The sacrifices to be offered on the millennial altar will be commemorative remembrances of the one great sacrifice offered once for all, complete and perfect for eternity.

—Our Daily Homily

02.17. Chapter Seventeen

Chapter Seventeen The Courts and Gates The Courts of the Temple were three in number, as follows:—First, the Great or Outer Court, five hundred cubits square, where the people assembled to worship God. It was open to all.

Second, the Court of the Priests, three hundred cubits square. It was for the priests and their servants, the Levites, alone.

Third, the Court of the Altar, one hundred cubits square, with the altar of burnt offering in its centre. The Separate Place, whereon the Temple stood, one hundred cubits square. The Court of the Altar and the Separate Place formed what was named the Inner Court, which was surrounded by a wall five cubits thick, built of three rows of hewn stones, with cedar beams on the top. The Outer Court was elevated above the surrounding ground by flights of seven steps in front of the three gates, and the Court of the Priests was elevated above the Outer Court by flights of eight steps. The walls of the Outer Court and Court of the Priests were six cubits broad and six cubits high.

There were three gates to the Outer Court—the North Gate, the East Gate, and the South Gate. There was no gate to the west. There were three gates to the Court of the Priests, over against and corresponding to the three gates of the Outer Court. 4 These gates had two porches each. The Typical Teaching of the Courts

These courts are only mentioned in 1 Kings 6:36, and 2 Chronicles 4:9; their dimensions are fully given in Ezekiel 40:1-49. The Court of the Gentiles and the Court of the Women, said to have been connected with Herod's Temple, were an innovation of Herod himself. There is nothing said about them in the Word of God. The Outer Court, with its flight of seven steps, may be regarded as a type of earthly and millennial rest. The Court of the Priests and the Inner Court, ascended by flights of eight steps, we may regard as typical of resurrection and heavenly rest. The arrangement of the courts also affords much valuable instruction regarding our approach to God and our nearness of communion with Him. As worshippers in the Outer Court, we simply know and realise ourselves as belonging to the people of God, the redeemed of the Lord. As ministering in the Court of the Priests, the believer is reminded of his heavenly calling, his priestly standing and privileges, by virtue of his anointing by the Spirit. The Court of the Altar, with its ever-ascending sacrifices, reminds him of the ground of his acceptance with, and access to, God.

While the Separate Place, with the sanctuary erected upon it, teaches the necessity of separation from evil, and of the need of that holiness which becometh God's house forever, in all who draw near to commune with a holy God, in whose sight evil cannot dwell. The Cooking Places The prophet is shown a place in the priests' court, on the "two sides westward "or "hinder part, "where the priests are to boil the trespass and sin offering and bake the meat offering [gift offering] is next brought into the outer court, in each of the four corners of which he is shown a smaller court, forty cubits long by thirty broad, in which were places for boiling the sacrifices of the people (Ezekiel 46:19-24). Sometimes the word "joined "or "attached- chamber "is rendered "parlour, "as when

Samuel took Saul into the parlour and gave him the portion set for him (1 Samuel 9:22). These attached-chambers of the outer court are for the use of those who come up to worship, either for retirement, prayer, conference, or as a place in which to partake of the peace offering. In the peace offering, God accepted a part, “the food of the offering made by fire unto Jehovah” (Leviticus 3:2). All the fat that covered the inwards was burnt as incense on the altar; this was God’s portion. The priest who sprinkled the blood, and who is typical of Christ, has his portion out of the accompanying meat or gift offering; the wave breast, emblematic of sympathy and affection, and the heave shoulder, the emblem of strength and service, were given to Aaron and his sons, from off the sacrifices of the peace offerings, by a perpetual covenant (Leviticus 7:28-34). The remainder is the portion of the worshipper who offers his sacrifice of peace offering unto Jehovah. Thus we get a beautiful type of fellowship with the Father and with His Son Jesus Christ, and with the whole priestly family, in the one offering of Him who hath made peace through His blood.

Gallery Against Gallery in Three Storeys In the outer court, probably on the west, behind the Temple, Ezekiel was shown in vision a building consisting of attached-chambers, in three storeys, with galleries in front (Ezekiel 42:1-8). These galleries, it appears, were over against, and corresponding with, the galleries of the Temple on the north and south sides. The attached, or joined, chambers were entered from one into another, from north to south. The breadth of the Temple on the west, including the sanctuary and the side chambers on the north and south, was fifty cubits. The length of the walls of this structure, including the attached-chambers, was also fifty cubits (42:7). Before the side-chambers of the Temple, on either side, were galleries in three storeys, extending outward ten cubits north and south. Similarly, before the attached-chambers of this building, north and south, were galleries in three storeys, extending outward ten cubits on either side. Thus the galleries of the building, in three storeys, were over against the galleries in three storeys of the Temple. The expression gallery against gallery in three storeys (Ezekiel 42:3) may thus be explained. The attached-chambers connected with this building in the outer court, in contrast with the side-chambers of the Temple, decreased in size as they ascended, being probably seven, six, and five cubits respectively. The doors leading into them, from one to another, faced the north—the galleries taking out a cubit from the attached-chambers on each storey, similar to the way in which each storey of the side-chambers took out a cubit from the walls of the Temple. These attached-chambers, proceeding from north to south, from the side emblematic of justice and judgment to that of mercy and loving-kindness, and diminishing in size as they ascend upward, teach us that, in proportion to deeper views of Divine love, and higher contemplation of Heavenly glories, self, and the space occupied by self, will diminish in equal proportion. The Priests The priests, the Levites, the sons of Zadok, that kept the charge of My sanctuary when the children of Israel went astray from Me, they shall come near to Me to minister unto Me, and they shall stand before Me to offer [bring near] unto Me the fat and the blood, saith the Lord God [Sovereign-Lord Jehovah]: they shall enter into My sanctuary, and they shall come near to My table, to minister unto Me, and they shall keep My charge” (Ezekiel 44:15-16). These priests appear to be typical of those who believe in Jesus in the present dispensation, when Israel as a nation have gone astray from God.

“When they enter in at the gates of the inner court, they shall be clothed with linen garments” (Ezekiel 45:17-18). In all their ministrations, whether at the altar or within the sanctuary, nothing of woollen is to come upon them. In the worship and service of the sanctuary above, there will be the

absence of all that is carnal or exciting; all will be spiritual and holy. "And when they go forth into the utter [outer] court, even into the utter court to the people, they shall put off their garments wherein they ministered, and lay them in the holy chambers [attached-chambers], and they shall put on other garments" (Ezekiel 45:19). As those who ministered in the court of the priests were required to change their apparel when they went out to the people in the outer court, even so the risen saints, the heavenly priesthood, in their intercourse with earth during the millennial period, will not be seen in the same glory in which they minister in the heavenly courts above. No high priest is mentioned; the prince (not a king) takes a prominent part in providing the sacrifices (Ezekiel 45:1-25, Ezekiel 46:1-24). The Lord Jesus will unite the Kingship and High Priesthood in His own Meichisedec office. The Holy Portion of the Land

"The land is Mine, and ye are strangers and sojourners with Me, "saith Jehovah to Israel (Leviticus 25:23). "Moreover, when ye shall divide by lot the land for inheritance, ye shall offer an obligation unto Jehovah, a holy portion of the land" (Ezekiel 45:1). This holy portion is twenty-five thousand reeds square, or about sixty miles; and is divided into three parts. For the Priests and Sanctuary The first portion, towards the north, is about sixty miles long and twenty-four miles broad. "It shall be for the priests, the ministers of the sanctuary, which shall come near to minister unto Jehovah: and it shall be a place for their houses, and a holy place for the Sanctuary" (Ezekiel 45:2-4). For the Levites

Adjoining this portion is that of "the Levites, the 192 Types of the Temple ministers of the house, "about sixty miles by twenty- four (Ezekiel 45:5). For the prince On either side of this oblation for the priests, the Levites, and the City, the prince has his portion, east and west, extending as far as the portions for the tribes extend. The Millennial Division of the Land Ezekiel 47:1-23, Ezekiel 48:1-35. In the division of the land among the twelve tribes, Levi has no part; he has his inheritance in the holy oblation belonging to Jehovah. The Levites are saints, and of the household of God, heirs of God, and joint-heirs with Christ. Seven of the tribes of Israel—Dan, Asher, Naphtali, Manasseh, Ephraim ("Joseph shall have two portions "[Ezekiel 47:13]) Reuben, and Judah—have their portions on the north of the holy oblation; and five tribes on the south—namely, Benjamin, Simeon, Issachar, Zebulon, and Gad. The sanctuary is thus in the very centre of Immanuel's land. Reckoning from the north seven tribes, the portion for the priests with the SANCTUARY Sanctuary in the midst is the eighth; reckoning from the south five tribes, which with the City portion and that of the Levites make seven, the priests' portion is again the eighth. In the very centre of the sanctuary portion is the altar of burnt offering. When, in the millennial age, the mountain of Jehovah's house shall be established upon the top of the mountains (Isaiah 2:2-3; Isaiah 66:23; Zechariah 14:16), and exalted above the hills, and all nations shall flow into it, then the altar in the midst of the land shall not only be God's centre for Israel, but His centre for worship for the whole earth; The Lamb on the throne is, and ever will be, God's centre for Heaven and the universe.

God will cause the Gentiles to bring from all parts gold, silver, etc., to make the place of His feet glorious (Isaiah 60:9-14). The City Portion

Next to the portion of the Levites towards the south is the possession for the City, about twelve miles in breadth and sixty miles in length; the suburbs enlarge the City to a square of five thousand reeds. In the City of David, where Solomon had his royal palace, will probably be the residence of

the prince. who will be the earthly representative of Messiah the King; Mount Zion, in Jerusalem, the centre of government and rule. "For the law shall go forth of Zion, and the word of Jehovah from Jerusalem" (Micah 4:2). The gates of the City are called after the names of the tribes of Israel—three gates northward, and three at the east, the south, and the west sides (Ezekiel 48:30-35)—twelve gates. This city is literal; it may be instructive to compare with the symbolic city of the Revelation, the holy Jerusalem, the emblem of the Church in resurrection glory. The City of Ezekiel formed a square of four thousand five hundred reeds; the City of Revelation is described as foursquare, the length, breadth, and height equal; it, too, was measured by the reed, but the reed of Revelation is a golden one, the emblem of an estimate which is Divine. Also twelve gates, according to the twelve tribes of Israel (Revelation 21:9-22). Concerning the earthly City it is said, "The name of the city from that day shall be "The Lord is there "[Jehovah Shammah] (Ezekiel 48:35). So, also, of the holy Jerusalem of Revelation it is said, "The throne of God and of the Lamb shall be in it; and His servants shall serve Him: and they shall see His face; and His name shall be on their foreheads. And they shall reign forever and ever. "

—Our Daily Homily

02.18. Chapter Eighteen

Chapter Eighteen The Temple of Solomon filled with Glory When God had planted Israel in the land which He had promised, and settled them there, David desired to find a Tabernacle for the God of Jacob. But Solomon built Him a house. No sooner was the house built and prepared according to the pattern, than the glory of Jehovah filled the house of God (1 Kings 3:10-13; 2 Chronicles 5:11-14; 2 Chronicles 7:1-4).

There are three particulars to notice in connection with the glory filling the Temple:—First, the bringing in of the ark into its place in the Holy of Holies, and under the shadowing wings of the larger cherubim. In the Ark we have seen a beautiful type of the person of our Immanuel. God has given to His beloved Son a central place of authority and glory. For Him there was no place in His own world, or on the throne of His father David; but there was a place for him on high. To Him God the Father said, “Sit Thou on My right hand, until I make Thine enemies Thy footstool. “When the Ark of the Covenant was brought into its proper place, “the cloud filled the house of Jehovah, so that the priests could not stand to minister because of the cloud: for the glory of Jehovah had filled the house of Jehovah. “When the Lord Jesus came, after His resurrection, into the midst of the disciples—the doors being shut for fear of the Jews—He stood in their midst. On the first Lord’s Day evening, and on the second Lord’s Day evening, He takes His own proper place in the midst. Let us give the Lord Jesus Christ His proper place, gathering unto His name and around Him now. Secondly, when Solomon had prayed, and the sacrifices were offered “the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of Jehovah filled the house. And when all the children of Israel saw how the fire came down, and the glory of Jehovah upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised Jehovah, saying, For He is good; for His mercy [loving-kindness] endureth for ever. “The value and acceptability of the sacrifice upon the altar was attested by the fire descending and consuming it. So Christ, having presented Himself as an offering and sacrifice to God, for a sweet-smelling savour, God the Father showed His acceptance thereof by raising Him from the dead and setting Him at His own right hand, and also by the descent of the Holy Spirit, filling the Church of God with the glory of His presence (Acts 2:1-4).

Thirdly, after the Ark was in its place, and the sacrifices had ascended as a sweet savour unto God, then, when the priests were come out of the Holy Place, “it came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking Jehovah... the priest could not stand to minister by reason of the cloud for the glory of Jehovah had filled the house of God. “ So now, if we would have the house of God filled with the glory of God, we must observe the lessons here taught us; for these things are foundation principles. A crucified, risen, and glorified Christ; a Christ having His own proper place of authority, in gathering and rule; the hearts of His people as one in rendering thanksgiving, praise, and blessing—then shall the glory of the presence of the Lord be known amongst us. The first disciples (Acts 1:2) had been gathered around His person; they were one in heart and mind, perfectly joined together, determined to give the Lord Jesus Christ His own place (as David’s servants were of one heart to

make David king). Then we read, "There came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. "The glory of Jehovah and His presence was manifested when the Divine Eternal Spirit came into the midst of the gathered disciples, filling all the house, and resting in tongues of fire upon each of them. Is not He "the same yesterday, today, and for ever "? Is not He who sought of old the companionship of man still desirous of renewing His Edenic walks with man? Will He not walk with every Enoch who seeks to please God? If we make for Him a sanctuary, a holy habitation, will He not dwell with us? If we are of one mind and one heart to make Jesus King, to accept His authority, and give Him the glory due unto His name, will He not fulfil His own promise, and manifest Himself to us? What we want in our assemblies is the realised presence of God in Christ; the glory of the Father in the person of the Son, manifested by the ungrieved Holy Spirit, as the quickener of dead souls and sanctifier of the believer unto increasing meetness for the glory yet to be revealed. Three things are essential to the manifested presence of God. The first is that we are all ready to hear and are able to say, "Now, therefore, are we all here present before God, to hear all things that are commanded thee of God" (Acts 10:33), to hear God's voice speaking to us from off the mercy-seat, out of the Holiest of all. Are we listening for the voice of God, desiring communion with God, who has said to the scattered ones, "I will be to them as a little sanctuary in the countries whither they shall come" (Ezekiel 11:16). We may find the presence of God wherever we are—

"Where'er we seek Him He is found, And every place is holy ground. " The next essential is Jesus in the midst, the supreme authority of the Lord Jesus Christ in His own Church. Do we recognise the Lordship of Christ? Further, there must be the unhindered power of the Holy Ghost. Is our ministry carried on, not in the words which man's wisdom teacheth, but in the words which the Holy Ghost teacheth? God is waiting to come in; Christ is willing to occupy His proper place. The Spirit of God has not lost His majesty and might; He is as ready as ever to take of the things of Christ, in the glory of the Father, and reveal them unto us. When the Temple of God shall be erected in the millennial reign; when the mountain of Jehovah's house shall be established in the top of the mountains, exalted above the hills, and all nations shall flow into it; then shall the glory of God once more fill the house. Jehovah shall be in His holy Temple; His glory shall be revealed: and all flesh shall see it together. When we, as living stones, are builded together in resurrection perfectness a holy house for God, a habitation of God through the Spirit, then shall the presence of God and of the Lamb and of the Eternal Spirit fill it with everlasting glory. Turn to Revelation 21:22, to that wondrous description of the Holy City, the New Jerusalem, the Church, the Bride, the Lamb's Wife— "I saw no temple therein; for Jehovah God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it for the glory of God did lighten it, and the Lamb is the light [lamp] thereof. "lamp is the word used in the original by the Spirit of God. The word "lamp "reminds us of those lamps which, supplied with oil, illuminated the sanctuary of old with brilliancy and light. So the glory of God will forever be seen in the face of Jesus Christ, manifested and made known by the Eternal Spirit of our God. The presence of the Holy Ghost here on earth is a constant witness of the exaltation and glory of Jesus Christ at the right hand of the Majesty on high (John 14:16-20). By the Pentecostal Spirit were all believers baptised into one body, and made to drink into one Spirit in union with the Head in glory, one Spirit with the risen Lord. O to realise this according to the prayer of the Apostle in Ephesians 3:14-19— "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole [every] family in heaven and upon earth is named, that He would grant you, according to the riches

of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge, that ye might be filled with [into] all the fulness of God “! O wondrous word! Can we be so filled? Filled into all His infinite, eternal, boundless love, like some tiny shell in ocean’s depths, or like a little fish swimming in a boundless ocean. Blessed with all spiritual blessings in heavenly places in Christ; upheld by the power of Omnipotence; supplied by the bounty of Him whose fulness is inexhaustible, and whose love is shed abroad in our hearts by the Holy Ghost given unto us. “God is love; and he that dwelleth in love dwelleth in God, and God in him. “

—Our Daily Homily

02.19. Answers to Questions

Answers to Questions

on Points of Interest Connected with

The Temples of Solomon and Ezekiel Given by Mr. Newberry in connection with his Lectures. Is there a difference between the “threshing-floor” (2 Samuel 24:24) and “the place” (1 Chronicles 21:25)! The price is said to be “fifty shekels of silver” in the one case and “six hundred shekels of gold” in the other! The threshing-floor and oxen were bought for fifty shekels of silver—the ransom-money of a hundred souls (see Exodus 30:13)—their full legal value, meeting the requirements of law. This was the place for the altar, according to 2 Samuel 24:25. But we further learn from 1 Chronicles 21:25 that David gave for the whole place or field six hundred talents of gold by weight. This was the site of the Temple. silver, the emblem of redemption, was paid for the threshing-floor connected with the altar and sacrifice gold, the emblem of glory, was given for the field connected with the Temple and the glory.

What would the value in English money be, of “the enormous quantities of gold and silver prepared by David” (1 Chronicles 22:14)?

One hundred thousand talents of gold at £5,475 the talent of 114 lb—£547,500,000; and a thousand thousand talents of silver at £342 the talent equals £342,000,000: together £889,500,000. Part of this silver and gold was used for the gold and silver vessels of the sanctuary; but by far the greater portion was employed, as we are informed in 1 Chronicles 29:4, to overlay (literally, to plaster) the walls of the houses. the stones being encased in solid silver, then overlaid with cedar or cypress, and afterwards overlaid with gold. The whole building, including the porch, roof (2 Chronicles 3:4), walls, floor, posts, beams, and doors (1 Kings 6:22-23; 1 Kings 6:30), was not gilded, but covered with gold, the gold being fitted upon the carved work (1 Kings 6:35), thus—not obliterating—but setting forth the exquisite carving on the wood in surpassing splendour. The silver plastering of the stones tells of redemption, the living stones of the spiritual house being redeemed by the blood of the Lamb; while the gold covering all faintly foreshadows the glory of God which the redeemed will forever share. In Revelation 21:1-27, the New Jerusalem is seen in resurrection perfectness and glory, having the glory of God: “the city itself was pure gold, like unto transparent glass. “ Did the Temple built by Herod stand on the site of Solomon’s Temple? When the Idumean king came to the kingdom, he found the Temple erected in Ezra’s time after the fashion and on the site of Solomon’s Temple, but inferior in splendour and glory. This did not meet his taste. He took it down, and on its site erected another Temple, which was forty-six years in building. This was the Temple which was in existence at the time of our Lord. It was made after his own design; and while, no doubt, he retained some parts of the original structure, as a whole it was entirely different from the Temple of Solomon. If we are to accept the testimony of Josephus and other writers, the Temple of Herod seems to have been built on a much larger scale and higher than the original. The stones of which it was built were white and wonderfully great: some say twenty-five cubits by twelve cubits. Whether we may take this as

correct or not, it is certain, from the expression used by the disciples in Mark 13:1, that the stones used were conspicuous for their size. When it is said that Peter and John went up to the Temple at the hour of prayer (Acts 3:1-26), are we to understand that they entered as worshippers there?

There is confusion in the minds of some regarding the place where our Lord and His disciples prayed and taught. Not being of the tribe of Levi, they could not enter into the court of the priests, nor draw near to the altar, nor enter the Holy Place. The Holy Ghost, in speaking of the Temple, uses two distinct words in the original Greek. One is Hieron (from hieros, sacred), which refers to the entire Temple, its courts and other buildings, the whole external structure. The other word is Naos (from naio, to dwell), and signifies the inner building, the Holy and Most Holy Places, the sanctuary. Where our Lord and His apostles prayed and taught was in Hieron, the external courts alone.

What Temple is referred to in 2 Thessalonians 2:6, and there called the Temple of God? The fourth Temple which will be built and in use, according to Daniel 9:26-27; Daniel 12:11; Matthew 24:15-22; 2 Thessalonians 2:1-8; Revelation 11:1-2. There will be a Temple acknowledged as the Temple of God on earth, and daily sacrifices offered on its altar, during the first three and a half years of Daniel's seventieth week, The prince who is the head of the Roman Empire of that time will confirm a covenant for one week, or seven years with the people of Israel; but in the midst of the week—at the end of three and a half years—according to the prophecy, he breaks the covenant, takes away the daily sacrifice, and sets up the abomination of desolation in the Holy Place. There is, therefore, a “temple of God “which is shown in Revelation 11:1, and measured by John, and also an altar, recognised as the Temple and Altar of God, with a daily sacrifice which can be taken away. The Antichrist occupies the place of God, and “showing himself that he is God, “and claiming all worship to himself. Then commences that period of unparalleled woe called “the great tribulation, “such as never before has been on earth.

Wherein do the types of the Temple differ from those of the Tabernacle? In comparing the Tabernacle with the Temple, we learn from the New Testament application that the Tabernacle in the Wilderness is a type of the Church in the present dispensation. During the period of our Lord's sojourn on earth, He was the dwelling-place of God with man. “The Word was made flesh, and tabernacled among us. “But that will not exhaust the full significance of the Tabernacle type. It is further explained to us by that Word— “In whom (Christ) ye also are builded together an habitation of God through the Spirit” (Ephesians 2:21). Thus, the Church on earth, in its wilderness condition, becomes a habitation of God, a sanctuary wherein He may dwell. The Temple is another type of God's presence with His redeemed people. “Ye are the temple of God, and the Spirit of God dwelleth in you” (1 Corinthians 3:1-23). And again, “In whom all the building fitly framed together groweth into an holy temple in the Lord” (Ephesians 2:20). I take the Temple, therefore, to be a type of the whole of the redeemed going on growing; living stones being added from time to time to the holy temple of the Lord—living stones, built up a spiritual house. And this not only in its present wilderness condition, but of all the redeemed as associated with the risen Christ in resurrection and heavenly glory, clothed upon with their house from Heaven, the eternal glory of the redeemed, monuments erected to the praise of God's redeeming grace and love. The Temple described in Ezekiel will be an earthly reflection of all the redeemed in heavenly glory. The Holy Jerusalem of Revelation 21:1-27, is an emblem of the Church as the Bride of the Lamb in resurrection and heavenly glory, the earthly reflection of which will be the literal, earthly Jerusalem

under the new covenant in the millennial rest. From whence was the water derived that was used in the Temple? The laborious investigations of the persons employed by the Palestine Exploration Committee have discovered many extensive cisterns, series of arches, and watercourses under the vast Temple platform upon which it stood. A special exploration of one about 45 feet deep, 63 feet long, and 57 feet broad, has been made. Full investigation would, doubtless, throw much light on the arrangements for the supply of water for the brazen sea, the layers, and other uses of the Temple.

If the present time is the period of preparation, when will the building of the spiritual temple take place? The whole work of preparation belongs to the present time and scene. The time of the erection of the heavenly Temple will be at the first resurrection when the Lord comes, when the dead in Christ, from Abel downward, shall rise first, and the living ones shall be changed and caught up, and all will together be built up as an everlasting monument of redeeming grace and love.

What was the position of the two Pillars, Jachin and Boaz?

It is said in 1 Kings 7:21— “He set up the pillars in the porch of the temple “; but this should be rendered “BY the porch. “In harmony with this we read, in 1 Chronicles 3:17— “He reared up the pillars before the temple, one on the right hand and the other on the left. “In Ezekiel 40:19, we read— “There were pillars by the posts (of the porch), one on this side, and another on that. “Thus all these Scriptures are found to be in harmony.

What is the significance of the absence of the Brazen Sea and Lavers in the description of the Temple as given by Ezekiel? In connection with the Temple of Ezekiel, neither Brazen Sea nor Brazen Laver are mentioned: the waters that issue from under the threshold take their place. These waters flow eastward from the right side of the house, at the south side of the altar, the exact position occupied by the Brazen Sea in Solomon’s Temple. These waters are emblematical of life in the Spirit, in its origin and progress, deepening and widening as it flows, carrying with it and diffusing healing and life, verdure and fertility. This life, having its source in God, is spiritually and divinely pure, and needs no cleansing such as is typified by the Laver or the Brazen Sea. The pure river of water of life proceeding from the throne of God and the Lamb (Revelation 22:1) is a figure corresponding to that of Ezekiel 47:1-23. Its lowly and holy origin is set forth in its issuing from the threshold of the sanctuary; the sovereignty of God’s grace, founded on the atoning work of Christ, is revealed in its proceeding from the throne of God and of the lamb. Ezekiel 47:1-23 gives the literal and earthly view of it; Revelation 22:1-21, gives the spiritual and heavenly; and both are millennial.

What is to be learned from the varied degrees of value of the materials used in making the vessels?

All the vessels of the Holy Places within were of gold. The lampstands and tables for use in the side-chambers were of silver. The vessels in the inner and outer courts were of Brass. The iron was used to make nails for the doors and for the joinings; and the brazen vessels were cast in clay (2 Chronicles 4:17). Thus we see a gradual decrease of value in order from within: gold, silver, brass, iron, clay. With this we may contrast the great image shown to King Nebuchadnezzar (Daniel 2:31-35)—head of gold, breast of silver, thighs of Brass, legs of iron, feet of iron and clay.

In the decreasing value of the materials in the image we see the declension of authority originally received from God downward; while in the Temple vessels we perceive the increase of the value and glory of the worship and service rendered as the worshippers draw nearer and yet nearer into the presence of God.

What is the virtue of the sacrifices to be offered in connection with Ezekiel's Temple, and of what are the feasts to be kept symbolic? As all the sacrifices offered previous to Christ's offering of Himself were foreshadowings of the work to be accomplished on the Cross. even so will all the sacrifices to be offered on the millennial altar be commemorative remembrances of His one great sacrifice offered once for all, complete and perfect for eternity. In connection with Ezekiel's altar there is no mention of the evening sacrifice, that having been accomplished when Christ offered Himself on Calvary; nor is there any mention of the Day of Atonement being observed in the future, that having had its answer when Christ entered into the Holiest with "His own blood, "once for all.

Likewise are the feasts remembrances of grace and glory. The passover is the memorial of Israel's deliverance from Egypt (Exodus 12:1-51); it is also a memorial remembrance of Christ, our passover sacrifice for us, as the Lord's Supper is in this dispensation. The Feast of Tabernacles, or booths, was a memorial of Israel's wilderness wanderings (Leviticus 23:39-43); it is also named the "feast of ingathering "at the year's end (Exodus 34:22), and was a foreshadowing type of millennial rest and restoration which Israel will be then enjoying.

It is specially worthy of notice that there is no mention made of Pentecost or the Feast of Weeks, which is typical of the present dispensation and having its fulfilment now. Who is "the prince "mentioned in Ezekiel 46:11-12, who prepares a voluntary burnt offering? The prince is evidently a lineal descendant of the royal house of David, in whom the promises concerning the Kingdom will be literally fulfilled. He is not said to be the King. Messiah is King, and the prince appears to be His earthly representative. He is permitted to sit in the porch of the outer east gate, and to eat bread before Jehovah (Ezekiel 44:3) The priests prepare His burnt offering and peace offering: he being of the royal and not the priestly line, though he worships at the threshold, does not enter into the court of the priests as a worshipper there. Is the New Jerusalem as seen by John in Revelation 21:1-27 a figure of Heaven, or of the earthly Jerusalem during the Millennium?

It is necessary to a right understanding of Scripture to distinguish between Figurative and Emblematic or symbolic language. The language used by the Apostle in Hebrews 11:10; Hebrews 12:22, is Figurative, whereas the structure of the Book of Revelation is Emblematic. The truth is made known, as we are told in Revelation 1:1, by signs or symbols. The city which Abraham looked for, and which we too are expecting, is a figurative representation for a fixed heavenly habitation, a contrast to the pilgrim, earthly condition. The Holy Jerusalem of Revelation 21:1-27, is an Emblem of the Bride, the Lamb's wife. The resurrection body of the saint is compared to "a house not made with hands, eternal in the heavens. "A city is a collection of houses; and as the many members of Christ form one body, what more appropriate emblem of the Bride, the Lamb's wife, can we conceive, when each individual member will be clothed upon with his house from heaven, than that here employed? The city described in Ezekiel is the earthly Jerusalem, the metropolis of the nation of Israel, when brought into possession of the land, during the Millennium. This city is literal, and not symbolic, as the city of Revelation 21:1-27. The Temple of Ezekiel is

situated in the midst of the priests' portion, which is distinct from the city; while of the Holy Jerusalem it is said, "I saw no temple therein, for the Lord God Almighty and he Lamb are the temple of it. "The redeemed in glory dwell in God, and God dwells in them.

—Our Daily Homily

03.00. Types of the Tabernacle, Types of the Temple

Thomas Newberry

(1881-1901)

Books 01 Types of the Tabernacle 02 Types of the Temple Types of the Tabernacle by Thomas Newberry 01.01 Introduction: Materials: Metals, Colours, Coverings.

01.02 Oil for the Light: Spices, Sweet Incense 01.03 God's Holy Dwelling Place: Ark of Covenant 01.04 Propitiatory and the Cherubim: Table of Shewbread 01.05 The Lampstand 01.06 The Curtains of the Tabernacle 01.07 The Boards

01.08 The Bars

01.09 The Vail 01.10 The Brazen Altar 01.11 The Court of the Tabernacle 01.12 The Hangings of the Court 01.13 The Golden Altar of Incense 01.14 The Laver and its Foot 01.15 Directions for setting up the Tabernacle 01.16 The Tabernacle set up (The Overshadowing Cloud and the Indwelling Glory) <http://www.newblehome.co.uk/newberry/tabernacle.html> Types of the Temple by Thomas Newberry 02.01 Introduction, God's earthly dwelling-places 02.02 The temples of scripture 02.03 Preparations for the temple 02.04 The foundation platform 02.05 The measurements and structure 02.06 The stones of the temple 02.07 The woodwork and carvings The overlaying and garnishing 02.08 The doors and vail The cherubim The ark of the covenant 02.09 Plate of the holy place and holiest of all The altar of incense The tables of shewbread The golden lampstands The golden and silver vessels The two pillars 02.10 The brazen sea and lavers The brazen altar and the sacrifices The courts and gates The holy portion of the land The temple of Solomon filled with glory 02.11 Answers to questions <http://www.newblehome.co.uk/newberry/temple.html> -----

03.01.01. Materials: Metals, Colours, Coverings.

INTRODUCTION.

(Exodus 25:1-9).

It is not here Israel seeking to provide a dwelling-place for God, as in David's case (Psalms 132:1-5), but God desiring a dwelling-place for Himself amongst them. Man naturally desires not the presence of God with him here on earth, but God in the riches of His grace seeks to dwell with men. We must remember when this request from God was made. In Exodus 20:1-26, we have the giving of the law, in Exodus 21:1-36, Exodus 22:1-31, Exodus 23:1-33 further precepts, then in Exodus 24:1-18, Moses, Aaron, Nadab, Abihu, and seventy of the elders were called up unto mount Sinai. "And the glory of Jehovah abode upon mount Sinai, and the cloud covered it six days: and on the seventh day He called unto Moses out of the cloud. And the sight of the glory of Jehovah was like devouring fire. And Moses was in the mount forty days and forty nights." There, shut in with God, he receives directions concerning the Tabernacle. Thus the law includes within itself "a shadow of good things to come," and patterns of things in the heavens were given on mount Sinai.

It is in the heart of man God desires His dwelling-place, hence it was from those who offered "willingly with the heart" His offering was to be taken. Where there is first a willing mind, it is accepted according to that a man hath. The widow's two mites given out of her penury, were more acceptable to God than the offerings of the rich out of their abundance. THE MATERIALS.

Exodus 25:3. "And this is the offering (heave-offering) ye shall take of them."

There are two kinds of offerings frequently mentioned. The wave-offering which was made to pass and re-pass before the eye of Jehovah, and the heave-offering which was lifted up to God and presented to Him. In this case it is the "heave-offering" (see margin of The Englishman's Bible). In the original there are two distinct terms employed for tent and tabernacle; in our Authorized Translation these terms are frequently confused, but the Spirit of God always uses them with precision. The tent (ohel) is the ordinary term for transitory habitations in the desert; hence "to dwell in tents" is characteristic of pilgrimage. The Tabernacle mishcahn, from shahcan, "to dwell," is more immediately connected with the presence of God. As God says in Exodus 25:8, "Let them make Me a sanctuary that I may dwell among them." God's dwelling-place among men must be holy, for holiness becometh God's house for ever. In the original Scriptures the term employed is "The Tent of the congregation." It is never written "Tabernacle of the congregation," although frequently so translated. The term "Tent of the congregation" is connected with the assemblage of God's people, at the door or entrance, where God promised to meet with them. The children of Israel were to encamp far off, round about the Tabernacle, thus leaving ample space in front and around, for the congregation to assemble. Those who brought a sacrifice entered the court, and killed and cut it into its pieces on the north side of the altar; the priests only were allowed to enter into the Sanctuary. THE METALS.

GOLD is the emblem of that which is divine, divinely excellent and precious, and reminds us of GOD THE FATHER. SILVER is typical of atonement and atonement price. "Ye were not redeemed with corruptible things such as silver or gold but with the precious blood of Christ" (1 Peter 1:18-19). The children of Israel when numbered, were required to give a half shekel of silver as a ransom for the soul, unto Jehovah (Exodus 30:11-16). This brings the SON OF GOD to our remembrance.

BRASS is the emblem of stability and enduring strength, as iron is the emblem of overcoming strength. "Thy shoes shall be iron and brass, and as thy day thy strength shall be" (Deuteronomy 33:25), reminding us of the divine, eternal SPIRIT. "Not by might nor by power, but by My Spirit, saith Jehovah of hosts" (Zechariah 4:6). And "strengthened with might by His Spirit in the inner man" (Ephesians 3:16). The boards of the Tabernacle were overlaid with GOLD. The sockets of the Tabernacle were of SILVER. And the sockets for the Court were of BRASS. In Nebuchadnezzar's image there was the same order - gold, silver, brass. In light there are three primary colours - yellow, red, and blue. The gold corresponds with the yellow, as emblematic of God the Father; the silver with the red, as typical of the Son of God, His incarnation and atoning blood; the brass corresponds with the blue, as emblematic of the Holy Spirit, and His regenerating and resurrection power. First, divine sovereignty; second, redemption by Christ Jesus; third, sanctification by the Spirit. THE COLOURS.

Exodus 25:4. "And blue, and purple, and scarlet."

BLUE, according to the root of its Hebrew name, signifies "perfection"; it is also the colour of the heavens above, typical of that which is spiritual, heavenly, and perfect.

SCARLET, Hebrew tôlahath shanee, or the splendour a worm, typical of earthly dignity and glory, as Jesus Christ was born King of the Jews, and heir of David's royal throne.

PURPLE is a combination of scarlet and blue, reminding us of the union of the earthly dignity and the heavenly perfectness in the Melchisedec priesthood of the Lord Jesus, who will sit as a priest upon His throne.

What is symbolized by the Tabernacle in the wilderness? The first explanation is given in John 1:14, "The Word was made flesh and tabernacled among us." We have seen that in the Hebrew, the terms "tent" and "tabernacle" are distinct, but in the Greek one word is used for both, so the Lord Jesus was at once the Tabernacle in which God dwelt, and the Tent in which He sojourned among men, during the thirty-seven years of His life on earth. (For we must not leave out of account the four years of His infancy, before A.D. commenced). In a secondary sense, the Tabernacle in the wilderness is a type of the Church of the present dispensation from Pentecost to the return of the Lord Jesus. In Christ Jesus, Jew and Gentile are now builded together for a habitation of God through the Spirit (Ephesians 2:22). The Temple of Solomon is the type not only of the Church, but of the whole of the redeemed in resurrection and heavenly glory. THE COVERINGS.

"And fine linen, and goat's hair, and rams' skins dyed red, and badgers' skins and shittim wood." Exodus 25:4-5. In these materials we have symbolically presented God's estimate of the human nature of the Lord Jesus Christ as Son of Man.

First, fine linen, Hebrew, sheesh, signifying white, corresponding with the fine flour of the meat or gift-offering, nothing coarse or uneven. The pure, sinless humanity of the Lord Jesus, the Woman's seed, the Virgin's son, "that holy thing" begotten of the Holy Ghost, and called the Son of God. Though made in all points like unto His brethren, yet without sin; holy, harmless, undefiled. The finest texture woven in God's loom.

Second, the goat's hair. In the parable of the sheep and goats in Matthew 25:32, the sheep represent the righteous, and the goats the wicked. In the sin-offering, it was generally the kid of the goats that was to be offered. Romans 8:3, beautifully explains this. "God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." It was not in sinful flesh but "in the likeness of sinful flesh" that Jesus came. "He knew no sin." He was "found in fashion as a man ;" hence he experienced hunger and thirst, sat weary at the well, fell asleep in the storm after the labours of the day. God never suffered His Holy One to see corruption, neither by disease in life nor decay after death. God not only numbered Him with transgressors on the tree, and made His soul an offering for sin, but in the person of Him who was Made in the likeness of sinful flesh though Himself sinless, God condemned and executed judgment on sin in the flesh. Hence there is "no condemnation to them which are in Christ Jesus," neither because of actual transgression, nor of duty omitted, nor for that inward depravity which they are conscious of. For the judgment of "sin in the flesh" has been borne in the sinless person of Immanuel on the Cross. On the great day of atonement, the sacrifice of the bullock, whose blood was brought into the Holiest, was for Aaron and his house, typical of Christ and the Church. (See Hebrews 3:6). The goat was on behalf of Israel, and the scape-goat prefigured the putting away of Israel's sins nationally, on the ground of the new covenant. (See Jeremiah 50:20).

Third, "Rams' skins dyed red." The bullock represents Christ in service, the lamb in His meekness and gentleness, and the ram in His public testimony. As the lamb He increased in wisdom and stature and in favour with God and man; but as the ram, the world hated Him, because He testified of it that the works thereof were evil. It was to be "rams' skins dyed red," because He was not only the Faithful Witness in life, but sealed the testimony with His blood. The "coats of skin" with which God clothed our first parents in Eden, foreshadowed this. And Joseph's coat of many colours, which his brethren took and dipped in the blood of a kid of the goats and presented to their father, was likewise typical. The rider on the white horse in Revelation 19:1-21, is clothed with "a vesture dipped in blood," which probably has a twofold meaning; symbolical at once of His own atoning death, and of judgment which He executes on His foes.

Fourth, "And badgers' skins." The term badgers' skins occurs elsewhere only in Ezekiel 16:10, "And shod thee with badgers' skins," hence used where strength and durability were required. It was the external covering of the Tabernacle. This suggests the outward appearance of Jesus of Nazareth, the Son of Joseph, who, whilst the foxes had holes, and the birds of the air had nests, had not where to lay His head; having no form nor comeliness, but despised and rejected of men. His outer garments were divided among the soldiers who nailed Him to the tree. He was a stranger and a pilgrim here.

Fifth, "And shittim wood." Wood from the wilderness of Shittim, typical of human nature; in the case of Christ, of sinless humanity. The children being partakers of flesh and blood, "He Himself likewise took part in the same" (Hebrews 2:14). "He was made in all points like unto His brethren,

yet without sin" (Hebrews 4:15). The Tabernacle and Tent may also be regarded as typical of the Church in its present wilderness condition. "For whatsoever things were written aforetime were written for our learning" (Romans 15:4).

First, the "fine linen," typical of the Church, looked at in the Spirit, regenerated and sanctified by the Holy Ghost, and conformed to the example of Christ.

Second, the "goats' hair," emblematic of what we truly are in the flesh, whilst Christ was only made in the likeness of it. It is also similar to the two wave loaves baked with leaven (Leviticus 23:17), representing the Church of the present dispensation, composed of Jew and Gentile, not sinless according to the flesh, but conscious of and confessing the law of sin which is in their members. (Romans 7:1-25.)

Third, "Rams' skins dyed red." As in Leviticus 23:1-44, the two wave loaves were accompanied by various sacrifices, so here the goats' hair curtains were covered over with the rams' skins dyed red. Thus while we confess our sinfulness, we realize that the blood of Jesus Christ, God's Son, cleanseth us from all sin; that our iniquity is forgiven, our sin covered.

Fourth, the "badgers' skins." Whilst seeking a city yet to come, we confess that we are strangers and pilgrims here.

Fifth, "Shittim wood." Though now by divine grace children of God, yet having been born in sin, shapen in iniquity, and by nature children of wrath even as others, there was need of the regenerating power of the Holy Ghost, and of redemption through the blood of the Lamb. The Church is composed of sinners saved by grace.

03.01.02. Oil for Light: Spices, Sweet Incense

Oil for the light.

Exodus 25:6) The word "light" here, signifies "light-giver"; that is, the lampstand with its seven lamps which stood in the Tabernacle. In the Sanctuary natural light was in a measure shut out. Light during the night was supplied by the golden lampstand. The lamps were ordered by Aaron and his sons from evening to morning before Jehovah (Exodus 27:20-21). The children of Israel were commanded to bring the pure oil olive beaten for the light, to cause the lamp to burn continually (Leviticus 24:1-4).

Primarily, the lampstand represents Christ, who, whilst He was in the world, was the light of the world; on Him the Spirit of God rested in all its fulness. He was anointed to teach and preach (Isaiah 11:2-3; Isaiah 61:1). And even after His resurrection, it was through the Holy Ghost that He gave commandment to His apostles whom He had chosen (Acts 1:2). Now believers are exhorted to shine as lights in the world, holding forth the word of life (Php 2:15-16), bearing their testimony, not in the words which man's wisdom teacheth, but in the words the Holy Ghost teacheth (1 Corinthians 2:13). It was for this purpose the apostle Paul besought the saints to pray on his behalf, for the supply of the Spirit of Jesus Christ (Php 1:19). The Greek word here used implies "additional supply." Testimony for God in the Church and in the world, can only be kept up in its spirituality and efficiency, by the continual communication of grace from God through the Holy Ghost, out of the sufficiency which is in Christ Jesus. In Acts 2:1-47. we read, the Spirit was given at Pentecost; and in Acts 4:1-37., in answer to prayer, the disciples were again filled with the Holy Ghost, and with great power gave their testimony. The lamp is provided for the night season. It is during the present night-time of the world that the Church is called upon to hold forth the Word of life in the power of the Spirit of God. Whilst Christ was in the world He was the light of it, but that sun set behind the hill of Calvary when the Son of Man bowed His head upon the Cross. From that time till the appearing of "The Morning Star" the word of Christ to His disciples is, "Ye are the light of the world." "Let your light so shine" (Matthew 5:14-16) that God may be glorified. And Pentecost supplied the oil for the light, that the lamp might burn continually. What is now needed is the continual additional supply. In Exodus 27:20, the word to Moses is, "Thou shalt command the children of Israel, that they bring thee pure oil olive beaten for the light, to cause the lamp to burn always." The supply of the Spirit of God is to be kept up in answer to prayer; and if the people of God were diligent in seeking that supply, would there not be additional power in the ministry of the Word?

Ministry should not be haphazard talk, but the result of careful study of the Word in dependence on the Holy Ghost. When Stephen, full of the Holy Ghost, spake in the council, they were not able to resist the wisdom and the spirit by which he spake (Acts 6:10). The secret of effective speaking is said to be "prepared unpreparedness," being thoroughly up in the subject, but leaving to the Spirit of God to direct the utterance. Then after the feast there may be twelve baskets left, and there is always a fresh supply, for God's truth is never exhausted. The lamp in the Tent of the

Congregation was to be ordered by Aaron and his sons continually "BEFORE JEHOVAH." It is a matter of great importance, that ministry should be exercised consciously in the presence of God. The divine presence not only realized by the assembly according to Acts 10:33, "Now therefore are WE all here present before God, to hear all things commanded thee of God," but also by the speaker as delivering God's message, and with the ability which God giveth, that God in all things may be glorified (1 Peter 4:10-11). Remembering that God hears every word, and that He is his most discriminating listener. If preaching before an earthly potentate would call for such care and circumspection, how much greater should it be, when speaking in the presence of the Majesty of heaven and earth.

Spices for Anointing Oil.

(Exodus 25:6; Exodus 30:22-23).

"Moreover Jehovah spake unto Moses, saying 'Take THOU also unto thee principal spices, of pure myrrh five hundred shekels, and of sweet cinnamon half so much, even two hundred and fifty shekels, and of sweet calamus two hundred and fifty shekels, and of cassia five hundred shekels, after the shekel of the Sanctuary, and of oil olive a hin: and thou shalt make IT an oil of holy ointment, an ointment compound after the art of the apothecary: it shall be a holy anointing oil.'"

"PRINCIPAL SPICES." The anointing oil was to be composed of the chief or most excellent spices.

"PURE MYRRH ;" literally, freely-flowing myrrh - a fragrant spice, bitter to the taste, but sweet to the scent. The ordinary kind was obtained from the tree by lacerating the bark, but that which flowed freely and spontaneously without laceration was considered the most excellent and valuable. This is the kind here indicated by the Hebrew word.

What do these four spices represent? They are all the produce of trees, the result of vegetation and life. They represent the excellencies and perfections of Christ as Son of Man, the chiefest among ten thousand and the altogether lovely. His humanity was so excellent and perfect, that infidels can but admire His portrait as drawn in the Gospels. The Bride in Canticles (Song of Solomon 5:13) says, "His lips are like lilies, dropping sweet-smelling myrrh." His townsmen at Nazareth marvelled at "the gracious words which proceeded out of His mouth," and the officers which were sent to take Him returned with the report, "Never 'man spake like this Man." And even His laceration on the Cross only brought out the words, "Father, forgive them; for they know not what they do." Myrrh is also a soother of pain, and the sympathy of Jesus how comforting!

"SWEET CINNAMON" is the inner bark, sweet and also fragrant. Expressive of the sweetness and excellency of the character of Jesus, as witnessed by those who were familiar with His private walk.

"SWEET CALAMUS" is the pith. Emblematic of the sweetness of the Spirit of Christ in all His internal thoughts, feelings, and affections; similar to the fat of the inwards, burnt as incense on the altar, which was for God alone, and only fully estimated by Him.

"CASSIA" is the outer bark. Expressive of the sweetness and excellency of the external character and conduct of the Lord Jesus in His daily walk.

Pure Myrrh - - 500 shekels - - Bitter.

Cinnamon - - 250 ,, - - Sweet.

Calamus - - 250 ,, - - Sweet.

Cassia - - 500 ,, - - Sweet.

500 shekels bitter, 1000 sweet; such is the composition.

"After the shekel of the Sanctuary." Not man's estimate, but God's holy estimate of the graces of the Spirit of His Christ, which is here set forth.

"AND OF OIL OLIVE A HIN." This pure olive oil symbolizes the Holy Ghost, the eternal Spirit of the Triune God. It was to be a full hin, for the Father gave not the Spirit by measure unto Him.

"IT SHALL BE A HOLY ANOINTING OIL." "A COMPOUND COMPOUNDED." Two things strike us here.

First, its holiness. This is twice mentioned, for the Spirit of Christ was a Holy Spirit.

Secondly, the tempering of the precious spices together. Expressive of the incomparable excellency of the Spirit of Christ, produced by the exquisite blending of the various graces of His character, in perfect and harmonious oneness. It should be observed that the pure OIL OLIVE represents the Spirit of God apart from the Incarnation. The ANOINTING OIL with the spices added, is typical of the Spirit of Christ and the various graces of His Spirit, which are communicated to believers, and shared by them through the anointing of the Holy Ghost sent down from Christ exalted. "Like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments" (Psalms 133:2). Thus they become Christ-like. Thus the character and graces of Christ as the anointed Son of Man are reproduced in those who drink into His Spirit. Not only under the law were almost all things sprinkled with blood (Hebrews 9:18-22), but we may say that almost all things also were anointed with oil. THE TABERNACLE TO BE ANOINTED.

"And thou shalt take the anointing oil, and anoint the Tabernacle, and all that is therein." (Exodus 40:9). For believers "are builded together for a habitation of God THROUGH THE SPIRIT" (Ephesians 2:22). So on the day of Pentecost, the Spirit from Christ risen and glorified, constituted the assembled believers the dwelling-place of God, and by that one Spirit are we all baptized into one Body. THE TENT OF THE CONGREGATION.

"And thou shalt anoint the tent of the congregation therewith." (Exodus 30:26). When believers are gathered together in the presence of God, and in the Name of the Lord Jesus, that which is of all importance is the power of the Spirit unquenched. This makes the assembly of believers the place of power, and joy, and blessing. THE ARK ANOINTED.

"And the ark of the testimony." (Exodus 30:26).

Christ risen, exalted, anointed, having received of the Father the promise of the Holy Ghost, is the centre of gathering to the Church of God. He is the subject of testimony, and in Him all the promises of God are, Yea and Amen. THE TABLE ANOINTED.

"And the table and all his vessels" (Exodus 30:27). The communion of saints, in the sacred remembrance of the sufferings and death of their divine Saviour, must be in the present power of the Spirit of Christ, and all things connected therewith should be done by the unction of the Holy Ghost. THE LAMPSTAND ANOINTED.

"And the lampstand and his vessels" (Exodus 30:27).

Testimony to Jesus and the ministration of God's Word is to be in the exercise of the gifts of the Spirit given by Christ exalted, and by His present guidance and grace, and everything connected with this ministry is to be in the power of the Spirit of Christ. THE GOLDEN ALTAR ANOINTED.

"And the altar of incense" (Exodus 30:27). The worship of the Father in truth, can only be by the Spirit of Adoption - the Spirit of an ascended Christ. He helps our infirmities, He makes intercession, He causes our prayers and praises to ascend accompanied with all the fragrance of the Name of Jesus. THE BRAZEN ALTAR ANOINTED.

"And the altar of burnt offering, with all his vessels" (Exodus 30:28).

It was through the Eternal Spirit, that Jesus offered Himself without spot to God; and it is by the Holy Ghost sent down from heaven, that testimony is to be borne to the value of His blood, and to the fact of His resurrection, as the ground of communion between God and the soul. THE LAVER.

"And the laver and his foot" (Exodus 30:28). The Spirit of God reveals Jesus in the holiness of His Person and walk down here, and makes Him practical sanctification to us. He also reveals to us a glorified Christ, and conforms us to Him, changing us into the same image from glory to glory (2 Corinthians 3:18). THE ANOINTING OF AARON AND HIS SONS.

"And thou shalt anoint Aaron and his sons" (Exodus 30:30). The risen Jesus was anointed to His heavenly priest-hood, and it is the Spirit of the ascended Christ, received by the believer, which constitutes him one of God's holy and royal priesthood (1 Peter 2:5; 1 Peter 2:9). A HOLY ANOINTING OIL.

Exodus 30:31-33. This unction of the Holy One is not to be imitated. In Acts 5:1-42. we have a solemn illustration of this, when the graces of the Spirit of Christ manifested in the church as received in Acts 4:1-37., were imitated by Ananias and Sapphira, they were cut off from the people of God. The substitution of the energy of the flesh for the power of the Spirit, cuts off from real spiritual communion with the people of God. God and Christ are most jealous for the honour of the Holy Ghost. All manner of sin and blasphemy may be forgiven unto men, but the blasphemy against the Holy Ghost hath no forgiveness (Matthew 12:31-32). The Sweet Incense (Exodus 25:6; Exodus 30:34-38).

"And for sweet incense." "And Jehovah said unto Moses, Take unto thee sweet spices."

These sweet spices express the divine estimate of the excellencies of the character of the Lord Jesus as Son of Man, "whose Name is as ointment poured forth" (Song of Solomon 1:1-17; Song of Solomon 3:1-11). The name of the first spice, "stacte", comes from a Hebrew word signifying to drop, to fall in drops, to distil, similar to the freely flowing myrrh used in the composition of the holy anointing oil.

"Onycha" in Hebrew means also a lion, and suggests the thought of the uncompromising faithfulness, firmness, and decision of the character of Christ, setting His "face like a flint," boldly acting for God and reproofing all manner of evil. He was not only the Lamb of God, but also the Lion of the tribe of Judah (Revelation 5:5-6).

"Galbanum." The root of the word signifies "milk," or "fat," and connects the thought with the "fat which covered the inwards" - God's portion of the sacrifices, and emblematical of the internal preciousness of Jesus.

"With pure frankincense." The Hebrew word signifies white. The richness and abundance of its perfume suggested the English word, meaning frank or liberal incense. It reminds us of the purity, piety, and acceptability of Him who was holy, harmless, undefiled, and separate from sinners.

"Of each shall there be a like weight."

How expressive of the character of Christ! What an even balance do we there discover! His grace, His firmness, His internal excellency and outward piety how exactly proportioned!

"And thou shalt make IT a perfume, a confection after the art of the apothecary, tempered together (salted together), pure and holy" (Exodus 30:35).

Perfume and incense are the same. There is but one word in the original. The graces and virtues which compose and make up the character of Jesus, how exquisitely tempered together! Not only equal, but harmonized, blended, and combined. "Tempered;" Hebrew, "salted," or seasoned. The art of the apothecary so combining as to bring out the perfume in its exquisite perfection. "Pure and holy." What purity and holiness also are seen in the character and ways of Jesus!

"And thou shalt beat some of it very small, and put it before the testimony in the tabernacle (tent) of the congregation, where I will meet with thee: it shall be unto you most holy" (Exodus 30:36).

These sweet spices, beaten very small, may suggest the thought that the various excellencies and perfections of the Lord Jesus are to be searched out and discovered in His minutest recorded action and word, as well as in the more important occasions of His life. Some of it was to be put before the testimony in the tent of the congregation, where God promised to meet with His people. And when the people of God are gathered together in His presence, then the preciousness of the name of Jesus gives a perfume to their prayers and praises. And this is there for the encouragement of faith, and for the comfort and joy of our souls before God, "for ointment and perfume rejoice the heart."

"And as for the perfume which thou shalt make, ye shall not make to yourselves according to the composition thereof: it shall be unto thee holy for Jehovah. Whosoever shall make like unto that, to smell thereto, shall even be cut off from his people" (Exodus 30:37-38). This preciousness of Jesus is inimitable, and must not be counterfeited. Self-conceit through supposed resemblance will put the soul out of communion. Strange fire is natural, or fleshly excitement. Strange incense is Nature's imitation of the peerless preciousness of Christ. Both are alike forbidden of God. But fire from God's altar, and the sweet perfume of the excellency of Jesus, are provided for the true worshippers of the Father through the Son, and in the power of the Holy Ghost.

03.01.03. God's Holy Dwelling Place: Ark of Covenant

GOD'S HOLY DWELLING PLACE

"And let them make Me a sanctuary, that I may dwell among them. According to all that I show THEE, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it."

(Exodus 25:8-9).

GOD having redeemed the people of Israel out of Egypt, desired to have a dwelling-place among them in the wilderness. So God now desires that sinners redeemed by the blood of the Lamb should be builded together for a habitation of God through the Spirit (Ephesians 2:22), and be built up a spiritual house composed of living stones (1 Peter 2:5). When Jesus was here upon the earth, He Himself was the sanctuary and dwelling-place of God. In Him the glory of the Godhead dwelt. "The Word was made flesh and dwelt (tabernacled) among us, and we beheld His glory" (John 1:14). Before His death, in this respect, He abode alone (John 12:24). But having finished His work, and ascended up on high, He built the church of the living God, as a habitation for God (Matthew 16:15-18). Upon this foundation, upon Himself, and on the confession of His name as the Christ, the Son of the living God, made known to the soul by the revelation of the Father, He built His Church, as the house of God, to be the pillar and ground of the truth (1 Timothy 3:15).

How perfect, how suggestive are the words of God! He does not say, "Let them make themselves a tabernacle, or meeting-place, that I may come and visit them." It is natural to man to think of himself first, and to begin from himself. But God's thoughts and ways are the opposite of man's. God begins from Himself - "Let them make ME a sanctuary! that I may dwell among them."

O for grace to learn this lesson perfectly! so that in meeting together in church fellowship our first thought may be, not of our own comfort and convenience, nor even our edification - God will take care of that - but that God may have a dwelling place among us, and that God, through Christ, may be glorified. "That I may dwell among them," not as a wayfaring man that turneth aside to tarry for a night, but to be at home there. And Jesus has told us the secret of this (John 14:23). And the secret is love and obedience - love to Christ and obedience to 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." The VISIT of Divine grace, in a Father's love and a Saviour's pity, to the abodes of the saints in the midst of their unworthiness and self-will, is one thing; the HOME-DWELLING of Divine love, where holiness is cultivated, truth maintained, and obedience sought, is another, and far more blessed. Again the Lord adds, "He that loveth Me not, keepeth not My sayings: and the word which ye hear is not Mine, but My Father's which sent Me." One proof of love to the Lord Jesus, and of regard to the authority of God, is keeping, retaining, and guarding the words of the Lord Jesus which He spake on earth, even those words which were given Him by His Father to make known to us. Surely it becomes us to be careful, lest on the authority of some two or three Arian manuscripts of the fourth and fifth centuries, we blot out large numbers of these inspired

utterances from the sacred page. The Lord's message of commendation to the messenger to the church in Philadelphia was, "Thou hast a little strength, and hast kept My word, and hast not denied My name" (Revelation 3:8).

SANCTUARY.

God does not say, "Let them make Me a tabernacle, or a tent," as though anything would do for God; but "Let them make Me a SANCTUARY," a holy habitation, "that I may dwell." Yes, "holiness becomes God's house for ever." In the Gospel, God comes down to sinners; it is grace abounding amidst the abounding of sin. But the truth for the saint is the doctrine which is according to godliness. To the sinner, by the gospel, God says: "Though your sins be as scarlet, they shall be white as snow: though they be red like crimson, they shall be as wool." But to the believer He says, "What fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? And what part hath he that believeth with an unbeliever? And what agreement hath the temple of God with idols? Wherefore come out from among and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you: I will dwell in them, and walk in them; and I will be their God, and they shall be My people" (2 Corinthians 6:14-18).

"Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Corinthians 7:1). THE PLAN. In the things of God no place is left for human reason, and no margin for self-will. God has arranged everything according to infinite wisdom, and the word of God contains full instructions.

These earthly types were the "example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, see, saith He, that thou make all things according to the plan showed to thee in the mount" (Hebrews 8:5). Weighty and important words? May they be brought to bear upon our consciences, and tell upon our hearts!

Thee assembly of believers on earth should be the reflection down here, of what the Church of the first-born is in Christ above. Is the Church above redeemed to God from an evil world? Church on earth is to be separate to God, as not of the world, even as Christ is not of it. Is the Church above one in Christ its glorious Head? Church on earth should exhibit this oneness. Is the Church above a holy and true church? The Church on earth should be conspicuous for holiness and truth, "the epistle of Christ known and read of all men," the pillar and ground of the truth." And just as Christ on earth was "God manifest in flesh ;" so the Church should exhibit Christ manifest in His people. In that marvellous prayer of the Lord Jesus recorded in John 17:1-26., this separateness, holiness, and oneness of the Church are the main subjects of His petitions. The Lord distinctly said, "I pray not for the world," neither is Israel mentioned, but His prayer is for those whom the Father had given Him out of the world. Of these He said, "They are not of the world, even as I am not of the world. I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil. Sanctify them through Thy truth; Thy word is truth."

Three times He prays for their oneness. First, that they may be one after a Divine model (John 17:11), "That they may be one as We are." Second, that they may be all one in the Spirit from Pentecost till His return, "That they all may be one; as Thou Father, art in Me, and I in Thee, that they also may be one in Us" (John 17:21). And this oneness in the Spirit, notwithstanding their

outward divisions, might be a proof to the world that He was the sent One of God, "That the world might believe that thou didst send Me." Third, that they might be one in the glory, "And the glory which Thou hast given Me I have given them: that they may be one, even as We are one" (John 17:22). That when thus manifested with Him in glory, it may be a proof to the World that He was not only the sent One, but that they also were loved with the same love. The answer to this prayer commenced at Pentecost, when the Holy Ghost came to sanctify them, and to baptise them into body, and He has continued in the world ever since to carry on the work, and will not cease until whole body is complete, and until He has established them, "unblamable in holiness before God, even Father, at the coming of our Lord Jesus Christ all His saints" (1 Thessalonians 3:13). THE ARK OF THE COVENANT (Exodus 25:10-22).

Exodus 25:10. "And they shall make an ark of shittim 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."

NOAH was commanded to make "an ark" for the saving of his house; the Hebrew word there used is "tebah," as also in the "ark" of bulrushes in which Moses was laid. But the Hebrew word here employed is "ahrohn," which signifies a chest. This ark of the covenant is one of the most complete and comprehensive types of the Lord Jesus, a full length portrait. In the instructions given for the vessels of the tabernacle, the first mentioned is the ARK. As to worship, service, and testimony, God's centre is Christ. The SHITTIM WOOD IS a type of the sinless humanity of the Lord Jesus. And its dimensions being fixed by God, reminds us of the words of the Lord Jesus, "A body hast Thou prepared Me" (Hebrews 10:5).

Exodus 25:11. "And thou shalt overlay IT with pure gold, within and without shalt thou overlay it."

Pure gold is the emblem of that which is divine, divinely excellent and holy. It typifies the Word which was in the beginning with God, and was God, made and tabernacling among us, the great mystery of God manifest in flesh. To the carnal mind human was conspicuous, He was Jesus the Nazarene. The badger's skin hid the glory of the tabernacle, but to the spiritually minded the gold hid the shittim wood, such could say, "And we beheld His glory, the glory as of the only begotten of the Father." And "The God shone glorious through the man." At foot of the Mount of Transfiguration, Jesus was seen in contact with sinners, and in conflict with Satan; but to the disciples on the mount He appeared in glory, and the Father Himself bare witness to Him. The ark was. to be overlaid within as well as without old. Every internal thought, feeling, and affection of the Lord Jesus was not only perfect as human, but spiritually and divinely excellent; like the fat of inwards burnt upon the altar which was for God alone. In Him dwelt all the fulness of the Godhead bodily, and in Him the Church of God is blessed with every Spiritual blessing. This ark of the covenant is the treasure chest of the family of God, in which all the title deeds and promises of God in Him, Yea and Amen, are contained.

"And thou shalt make upon it a crown of gold round about." This crown of gold surrounding the ark and surmounting it, kept the propitiatory or mercy-seat in its place; even so was it with Jesus, He for the joy that set before Him endured the cross, despising the shame; and, though for a season, made a little lower than the angels, He is now crowned with glory and honour. The obedient and humbled Son of man is now seated on the right hand of majesty and power, and glorified with the glory He had with the Father before the world was.

Exodus 25:12-15. "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."

These rings and staves adapted the ark to the wilderness condition of God's people, ready at all times, not only to accompany them in their journeyings, but also in their wanderings. The rings were to be of gold, but the staves of shittim wood, overlaid with gold. The divine grace and human sympathy of the Lord Jesus renders Him sufficient to meet our every need. The staves were never to be taken from the rings; even so Jesus assures us, "Lo, I am with you alway"; "I will never leave you nor forsake you." The three families of Levites, Gershonites, Merarites, and Kohathites, may represent the evangelists, pastors and teachers of the Christian ministry. The Gershonites and Merarites, when the camp set forward, went before and set up the tabernacle, for these six wagons and twelve oxen were provided; but none were given to the sons of Kohath, because the service of the sanctuary belonging unto them was that they should bear it on their shoulders (Numbers 7:9). To the charge of the Kohathites was committed the and other sacred vessels of the sanctuary. The teacher is specially thrown upon his individual responsibility before God in treating on those subjects which pertain to the person, offices, and perfections of the Son of God; he needs, in an especial manner, the unction from the Holy One. God is especially jealous of human interference in regard to the glory of His Son. When David put the ark upon a new cart, and Uzzah put forth his hand to steady it, God made a breach upon Uzzah. What is needed is not human intellect, invention, nor imagination, but the teaching and revealing of the Holy Ghost.

Exodus 25:16. "And thou shalt put into the ark the testimony which I shall give thee."

Whilst Moses was on the Mount, receiving these instructions from God, respecting the tabernacle and its vessels, the children of Israel were impatient at his delay, had made the golden calf, and worshipped it. The law which they had undertaken to keep they had broken in its most essential parts. Thereupon Moses, on his coming down from the Mount, with the two tables of the testimony in his hand, which he had received from God, written with the finger of God, moved with holy indignation, brake the tables at the foot of the Mount. And Jehovah said unto Moses, "Hew thee two tables of stone like unto the first: and I will write upon these tables the words that were in the first tables, which thou brakest." These two tables of the testimony Moses was commanded to put into the ark. This type was fulfilled in Christ, who is the Mediator of the New Covenant, whose language was, according to Psalms 40:8, "I delight to do Thy will, O My God: yea, Thy law is within My heart." Made of a woman, born under the law, He magnified that law, and made it honourable. And it is by abiding in Him that the righteousness of the law is fulfilled in us, who walk, not after the flesh, but after the Spirit.

03.01.04. Propitiatory & Cherubim: Table of Shewbread

THE PROPITIATORY AND THE CHERUBIM.

(Exodus 25:17-22).

Exodus 25:17. "And thou shalt make a mercy-seat [propitiatory] of pure gold: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof." THE spiritual import of this is clear from Romans 3:24-25, where there is a manifest allusion to it by the Holy Ghost. "Christ Jesus, whom God hath set forth to be a propitiation [a propitiatory, or mercy-seat] through faith in His blood"- the word rendered "propitiation," in Romans 3:25, being the same word that is used in Hebrews 9:5, and there translated "mercy-seat." This is the import of the publican's prayer in Luke 18:13 -"God be merciful [propitious on the ground of reconciliation made] to me a sinner." The Hebrew word rendered "mercy-seat" signifies "to cover over;" to make atonement; to appease, or pacify. The material is of "pure gold," the emblem of that which is divine, or divinely pure and excellent. No shittim wood is in the propitiatory, therefore nothing human or angelic is symbolized, neither Church nor angels. This is a consideration too often overlooked. The propitiatory formed the lid of the ark in which were deposited the unbroken tables of the testimony; for the exercise of divine mercy towards guilty sinners, can only be on the ground of atonement made, and righteousness established. On this propitiatory the blood was sprinkled on the great day of atonement (Leviticus 16:1-34.) The propitiatory was of the same dimensions and extent as the ark of the covenant. The exercise of divine mercy and grace is founded on the Person and work of the Lord Jesus Christ Himself, and is coextensive therewith. It has for its basis and foundation the incarnation, obedience, life, and death of Him who was eternally God, and is now the risen and glorified Christ, at God's right-hand above.

Exodus 25:18-20. "And thou shalt make two cherubim of gold, of beaten work shalt thou make THEM, in [from] the two ends of the mercy seat. And make one cherub on [from] the one end, and the other cherub on [from] the other end: even of [from] the mercy-seat [propitiatory] shall ye make the cherubim on the two ends thereof. And the cherubim shall stretch forth their wings on high, covering the mercyseat with their wings, and their faces shall look one to another; toward the mercy-seat shall the faces of the cherubim be."

Cherubim is the plural of cherub, as we say ox, oxen; the "s" at the end is incorrect. The forms of these cherubim appear to be simpler than those described in Ezekiel 1:10., which have four faces fronting four different directions; whereas here, the expression "toward the mercy-seat shall the faces of the cherubim be," implies but one face to each. These cherubim of glory represent the fulness of the Spirit, received by the ascended Christ, on the completion of His atoning work. As we read in Psalms 68:18, "Thou hast on high, Thou hast led captivity captive: hast received gifts for men [Heb. in the man]; for the rebellious also." Acts 2:33, "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear." And in Ephesians 4:10-11, "He that descended, is the same also that ascended up far above all heavens, that He might fill all things. And He gave some,

apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." The ascended Son of Man has received the Holy Ghost in His own person, He has given gifts to the Church, and He has also received the Spirit for the rebellious children of Israel, to be communicated in due time, when Jehovah will again dwell among them. The propitiatory and cherubim were of one solid piece, of wrought or beaten gold. The cherubim formed the extension of the propitiatory from either end, and represent the provision made by God, through the Spirit, for the extension of divine mercy and grace, founded on the finished work of Christ. The wings of the cherubim, from the propitiatory on either side, meeting in the centre form a complete circle, and overshadow the mercy-seat. According to Psalms 103:17, "The mercy [loving kindness] of Jehovah is from everlasting to everlasting." The three Persons in the Godhead, in the counsels of eternity, laid the plan of redeeming love; the eternal Spirit from the beginning, in promise, type, and prophecy, foretold and foreshadowed it; the incarnate Son of God, by His atoning death, accomplished the work; and the Holy Spirit is now making it known, and will continue to manifest it, long as eternal ages roll.

Exodus 25:21-22. "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." The throne of divine grace is founded on the Person and work of the Lord Jesus; and all God's purposes, promises, and covenant blessings centre in Him. He is the true ark of the covenant, and the ark of the testimony also. All the lines of divine truth centre in Him, and radiate from Him. This is the meeting-place and place of communion between God and those who, like Moses, receive the word from God's mouth, and give testimony from Him (Ezekiel 3:17); those who stand in the secret counsel of Jehovah, who perceive and hear His word, who mark His Word and hear it (Jeremiah 23:18). The secret of ministry in the power of the Holy Ghost is communion with God, over His own Word, in spirit in the holiest, God occupying the mercy-seat, Jesus Himself our meeting-place; while from Him who has received the fulness of the Spirit for testimony, gift is not only received at first, but is replenished for constant exercise. the table or Shewbread. (Exodus 25:23). "Thou shalt also make a table of shittim wood." The table presents Christ as the centre and ground of communion to the Church of God. THE TABLE OF SHEWBREAD Exodus 30:23 "Thou shalt make a table of shittim wood" The table presents Christ as the centre and ground of communion to the Church of God. "A table," not tables; for there is but one. Where believers are gathered together unto the Name of Jesus, it is God's will that His dying love should be commemorated among them.

"Of shittim wood." The incarnation and humanity of the Lord Jesus lies at the foundation, and an incarnate Saviour - God manifest in the flesh - is the centre of our communion in church fellowship. THE DIMENSIONS OF THE TABLE.

"Two cubits shall be the length thereof, and a cubit the is the breadth thereof, and a cubit and a half the height thereof."

God has fixed the dimensions of His own table, and man is not at liberty to extend or limit it. In length and breadth it extends to all believers, while walking worthily, yet excluding the unconverted, and the defiled. Its height also is of divine appointment.

It is on a level with the propitiatory, for it is for those who through atonement have their iniquities forgiven, their sins covered. The length and breadth of the table is half a cubit less than the ark and propitiatory; for their are more saved by Christ, than actually and worthily sit at His table. THE OVERLAYING.

Exodus 25:24. "And thou shalt overlay IT with pure gold."

Gold is the emblem of divine excellency, and pure gold of the purity and holiness of the divine nature, That is not the Lord's table, according to the mind of God, where the divinity of Christ, and His divine excellency and glory, is not held and maintained. The Christ in whose Name we meet is Immanuel - God with us. THE GOLDEN CROWN.

"And make thereto a crown of gold round about." He who was once made a little lower than the angels for the suffering of death, that He by the grace of God should taste death for every man, is now crowned with glory and honour. While we commemorate therefore His dying and redeeming love, we do it also in the apprehension of His glory where He now is, at God's right-hand. And we do this "until He come," in the expectation of His return to receive us to Himself. THE BORDER.

Exodus 25:25. "And thou shalt make unto it a border of a hand-breadth round about." The table which was extended and limited by divine grace and infinite wisdom, was also guarded. There as to be a border to the table of a handbreadth. here are four fingers to a handbreadth, and there are four things indispensable to real and right communion the Lord's table, according to God and His Word, there is to be real and full blessing. First, saving faith in Christ, which admits into the family of God, are all the children of God by faith in Christ Jesus" (Galatians 3:26; John 1:12). Secondly, the HOLINESS and consistency of walk which becomes the confession of the Name of the Lord Jesus (1 Corinthians 5:1-13.) Thirdly, soundness in holding and maintaining the Person of Christ (1 John 1:10). Fourth SUBJECTION to the Lordship of Christ. For we meet at the Lord's table as believers, in brotherly love, and in the Name of Him that is holy, Him that is true, and of Him that hath the key of David, that openeth no man shutteth (Revelation 3:7). It should be observed that the Lord Jesus, at the Passover, previous . to His instituting the Lord's Supper, having first washed His disciples feet (John 13:1-11), then led His disciples into the closest self-examination (Matthew 26:20-25; John 13:12-30); the result of which was that Judas, having received the sop, went immediately out. Then, and not till then, could Jesus divide the bread among them, and also the cup, saying, "Drink ye all of it." In Luke's account, who states things in their moral order and connection, and not always in their historical order, it would appear otherwise; but a careful examination of all the passages will confirm the fact. THE BORDER CROWNED.

"And thou shalt make a golden crown to the border there of round about." This is very striking! There is not only a divine glory connected with the Person of the Lord Jesus as the ground of communion, as shewn by the golden crown to the table, but also God has put divine honour on the jealousy which guards the communion of saints because it is connected with the glory of the Person of His Son. And as the border extends all round, so does the crown: for it is the jealousy that guards the Person of Jesus in every point, in the matter of communion, that has this divine honour put upon it by God Himself. THE RINGS AND STAVES.

Exodus 25:26. "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." Thus adapting the table to the wilderness condition of God's

people. And God also has provided for His people now, so that wherever two or three are gathered to the Name of the Lord Jesus, there they might break the bread, and drink of the cup in remembrance of Him.

Exodus 25:27. "Over against the border shall the rings be for places of the staves to bear the table." Thus especially connecting the rings and staves with the border. And are we not thus reminded that our exposed condition in such a wilderness as this, renders the border of great importance and necessary in every? The border was to extend all round the table, from the middle, dividing loaf from loaf.

"And thou shalt make the staves of shittim wood, and overlay THEM with gold." the human tenderness and sympathy of the Lord Jesus, as shewn by the shittim wood; and His divine grace and all sufficiency, as shewn by the gold, adapt Him to the wilderness need of His people in church communion here.

"That the table may be borne with them."

Neither the ark nor the table were to be carried, after the example of the Philistines, on a new cart. that is, both testimony to the Person of Christ, and union together in His Name, are to be matters of dual responsibility to God. THE VESSELS OF THE TABLE.

Exodus 25:29. "And thou shalt make the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, to cover [pour out] withal: of pure gold shalt thou make THEM."

All that is connected with the communion of saints, on the ground of the Person of the Lord Jesus, is to be of God, and done in the power of divine grace. Human will, human authority, human wisdom, have no place here. "If any man speak, let him speak as Oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all may be glorified through Jesus Christ" (1Pe 4:-11). Let all things be done, not only decently and in order, but also by the grace of God, and to God's glory. And however important these directions are in all manner of service, they are never more so than. in things connected with the table of the Lord. THE SHEWBREAD.

Exodus 25:30. "And thou shalt set upon the table shewbread [Heb. bread of faces) before Me alway." Leviticus 24:5-9. "And thou shalt take fine flour, and bake twelve cakes [pierced cakes] thereof: two-tenth deals shall be in one cake." The fine flour is typical of the pure and sinless humanity of Jesus, for it was without leaven. The twelve pierced cakes, for so the Hebrew expresses, foreshadowed Christ as the Man of Sorrows and acquainted with grief, for "His visage was so marred more than any man, and His form more than the sons of men" (Isaiah 52:14); and likewise His sufferings on the Cross. The Hebrew expression for shewbread is literally "bread of faces," for these twelve cakes were the representation and remembrance of the twelve tribes of Israel before God continually; and they also typify Christ as God's provision for all His people, the whole Israel of God (John 6:1-71.).

Two-tenth deals, or two omers to each cake. A double portion; a portion for time, and for eternity. As the provision of manna made on the sixth day, which was for that day, and also for the Sabbath. (See Exodus 16:22-26).

Leviticus 24:6. "And thou shalt set them in two rows, six on a row, upon the pure table before Jehovah."

Christ, the bread of life, set forth a full provision believers. But it must be on a PURE table. A pure and holy Christ the basis of communion; and the Le guarded from defilement. And "before Jehovah," :foe eye of a jealous and holy God is ever resting on the communion of saints.

Leviticus 24:7. "And thou shalt put frankincense upon each row, that it may be on the bread for a memorial, even an offering made by fire unto Jehovah." The frankincense, which is white and fragrant, is emblematic of the purity and excellency of the Lord Jesus, both in His life and in His death, especially in estimate of God His Father, so that His language the contemplation of Him was, "This is My beloved Son, in Whom I am well pleased." It was to be an offering made by fire." From this we learn that the shewbread was to be unleavened, for in Leviticus 2:11, we read, "Ye shall burn no leaven, nor any honey, in any offering of Jehovah made by fire."

Leviticus 24:8. "Every Sabbath he shall set it in order before Jehovah continually, being taken from the children of Israel by an everlasting covenant."

Renewed weekly. So on the first day of the week the disciples came together to break bread (Acts 20:7). And on the day of Christ's resurrection, and the following Lord's Day, Jesus Himself allowed His disciples to handle, in His own precious body, the sacred memorials of His sufferings and death (John 20:1-31). To the Church, the weekly period is not the seventh day, the token of creation rest; but the eighth day, the emblem of resurrection rest, and the rest of completed redemption, being the first day of the week, on which day also the Comforter was given.

"BEFORE JEHOVAH CONTINUALLY." This is repeated for it is important. The feast is not provided for the guests only, but in honour of the Father and of the Son. The table is not spread for the children alone; the Father takes His seat at the head. His language is, "Bring hither the fatted calf, and kill it; and let us eat and be merry." For the full joy of communion is in the Father's presence. We are but partakers at the altar: the first and best portion belongs to God.

Leviticus 24:9. "And it shall be Aaron's and his sons'; and they shall eat it in the holy place." "Aaron's and his sons'." The High Priest and His house. That is, to us, "Christ as a Son over His own house, Whose house are we" (Hebrews 3:6). By virtue of the anointing as a holy priesthood, our fellowship is not only with the Father, but also with His Son Jesus Christ. "If any man hear My voice," says Jesus, "and open the door, I will come in to him, and will sup with him, and he with Me" (Revelation 3:20). At the Lord's table we have fellowship with Jesus, our High Priest above, in the remembrance of His sufferings and death.

"For IT is most holy unto Him of the offerings of Jehovah made by fire."

How God guards the holiness of this feast of love! The very atmosphere of the place where it is eaten must be holy, for that which is here set forth, and on which the believer feeds, is "most holy."

"A perpetual statute."

"As often as ye eat this bread, and drink this cup," says the Apostle, "ye do shew the Lord's death till He come." It is of perpetual obligation till then. It is an ordinance peculiar to the present dispensation. After this, Jesus will drink the new wine with us in His Father's kingdom. In the

millennial period, the divinely appointed and restored sacrifices, which till then will never have fully accomplished their original intention, will take the place of the present simpler but grand memorials of a Saviour's sufferings; and then "the mountain of Jehovah's house" will be the centre of communion to the whole earth.

While in heaven the Lamb in the midst of the Throne - "a Lamb as it had been slain, having seven horns and seven eyes"- will be God's memorial for the Universe, and for eternity.

03.01.05. The Lampstand

THE LAMPSTAND "And thou shalt make a lampstand of pure gold." (Exodus 25:31). THE golden lampstand, with its seven lamps and centre shaft, is the type of ministry according to God in the power of the Holy Ghost, in its various branches of testimony, having Christ for its centre, source, and subject. In the CHERUBIM, on the mercy-seat, we have ministry in its heavenly and divine source; in the LAMPSTAND, ministry in its exercise on earth. THE MATERIAL That which is here signified by the "pure gold" is ministry according to God, and not according to the principles and practices of men - ministry after a divine model, maintained in the power of divine grace. "If any man speak," says Peter, "let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ" (1 Peter 4:11). Not cultivated intellect, putting forth its strongest efforts to the credit of the preacher, and to the honour of the ministry, but divine grace, manifested to the glory of God. This ministry looks to no earthly source for its authority, but has its sanction and its strength in God. It is GIFT received from the Lord Jesus Christ, risen and glorified; distributed by the Holy Ghost according to His own will, and exercised in subjection to the supreme authority of Christ (1 Corinthians 12:11). There are diversities of gifts, but the same Spirit; differences of administration (or services), but the same Lord; diversities of operations, but it is the same GOD which worketh all in all (1 Corinthians 12:4-6). THE WORKMANSHIP.

"Of beaten work shall the lampstand be made." "Beaten work" for the lampstand, and "beaten oil" for the light (Exodus 27:20). The lampstand was not cast by one simple operation, but wrought. This shews the labour, care, and skill which is required in ministry according to God. It is not simple gift, but gift stirred up, laboriously fulfilled, and strengthened by its exercise. (See 1 Timothy 4:13-16; and 2 Timothy 1:6). THE CENTRE SHAFT AND BRANCH. His shaft, and his branch (not branches, see Exodus 37:17), "his bowls, his knops, and his flowers, shall be of of the same." This is the centre shaft and branch, which is called, by way of pre-eminence, "the lampstand," in Exodus 25:34, and is typical of the Lord Jesus Christ Himself, the centre and source of testimony in the power of the Spirit, and the great example and pattern of it in His personal ministry on earth. As to fruit bearing, He is the true vine, and His disciples are the branches. As to testimony-bearing, He is the true Lampstand, and His servants are branches of the same. In either case, without Him we can do nothing. THE SIX BRANCHES

Exodus 25:32. "And six branches shall come out of the sides of it; three branches of the lampstand out of one side and three branches of the lampstand out of the other side." The apostles and prophets of the present dispensation, having laid the foundation, and all the fundamental points, whether of truth or practice, being settled, and contained in the inspired Scriptures, the three standing branches of ministry in the Church, and for its adding to, and building up, until it is complete, are those of the EVANGELIST, the PASTOR, and the TEACHER (Ephesians 4:1-32.). The six branches proceed from the main shaft in PAIRS, expressing fellowship and concurrence in testimony. They proceed from the sides, and not the front; for the object of ministry is not to make it or the minister prominent, but for the exhibition of Christ. "We preach not ourselves, but Christ

Jesus the Lord, and ourselves your servants for Jesus' sake." Standing aside that He may be visible to all, and thus giving Him in testimony His own proper place. "Jesus in the midst"

These branches, as the original implies, are hollow. In Zechariah 4:1-14 we have a lampstand of gold; the representation of ministry in the power of the Spirit, in the latter day, in connection with Israel. This lampstand had a bowl on the top, and seven pipes leading to the seven lamps. While two olive trees supply the oil to the bowl - and thence to the seven branches and lamps. The two Olive trees are representations of Zerubbabel and Joshua; but these are typical of the Lord Jesus in his Melchisedek character as priest and king. The great lesson is -"Not by might, nor by power, but by my Holy Spirit, saith Jehovah of hosts." "Branches," hollow, thus adapted to receive and convey the oil. The import is expressed by the apostle, "Not that we are sufficient of ourselves to think anything of ourselves; but our sufficiency is of God." "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." The SOURCE of supply for ministry is in Christ, the POWER for all testimony is the Spirit of God. Three branches on either side. The EVANGELIST begins the work, and lays the foundation, which is Christ Jesus; his sphere is the widest, his parish is the world. The PASTOR carries on the work in caring for the blood-bought flock of God. The TEACHER leads the soul yet higher into the truth of God, and the apprehension of the divine glories of the person of Christ. THE BOWLS

Exodus 25:33 "Three bowls made like unto almonds, with a knop and a flower in one branch, and three bowls made like unto almonds in the other branch, with a knop and a flower; so in the six branches that come out of the lampstand" The oval form "made like unto almonds" is significant. The root of the Hebrew word for "Almond" signifies to WATCH, also TO BE EARLY, READY or PREPARED. The almond tree was noted for its early blossoming. See Jeremiah 1:11-12, "Moreover, the word of Jehovah came unto me, saying, Jeremiah, what seest thou? And I said, I see a rod of an almond tree. Then said Jehovah unto me, Thou hast well seen: for I will hasten [am watching over] My word to perform it." So also 2 Timothy 2:21, "If a man, therefore, purge himself for these, he shall be a vessel unto honour, sanctified, and meet for the Master's use, prepared unto every good work." And 2 Timothy 4:5, "But watch thou in all things, . . . do the work of an evangelist, make full proof of thy ministry." These bowls, therefore, made like almonds, express watchfulness, readiness, and preparedness for the Christian ministry. But this preparedness consists in an acquaintance with divine truth; the Word of Christ dwelling richly in the heart, in all wisdom.

Like the scribe instructed unto the kingdom of heaven, bringing forth out of His treasure things new and old (Matthew 13:52). So Paul wrote to Timothy, "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all" (1 Timothy 4:15). "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Timothy 2:15). THE KNOPS AND FLOWERS.

"Knop." Round, the original word signifies, and smaller in size than the bowls. These knops I understand to be typical of GIFT, such as that of the evangelist, pastor, or teacher.

"AND A FLOWER." The Septuagint says, a lily. As the bowls express PREPAREDNESS for ministry, through a deep acquaintance with the Word of God; and the knops, distinct GIFT for its ministration; so by the flower is expressed the FULL UNFOLDING of divine truth - in actual testimony. This suggests an instructive lesson, that God would have His truth presented in

attractive form. "The preacher sought to find out acceptable words," or words of delight (Ecclesiastes 12:10). "The sweetness of the lips increaseth learning" (Proverbs 16:21). On the lips of the great Teacher, the people hung, and marvelled at the gracious words that proceeded from Him; and no wonder, for "never man spake like this Man."

Three bowls, one knop, and one flower in each branch. Significant of a threefold capacity or preparedness, a general acquaintance with each branch of divine truth - "three bowls." One distinct gift, as that of evangelist, pastor, or teacher - "a knop." And one manifestation of gift - "a flower." Every EVANGELIST should not only be acquainted with the truth of the gospel, but with other truths of God's Word, so as to be prepared to give the word of exhortation and instruction as needed, though his distinct work be that of preaching the gospel. So the PASTOR'S especial call may be, to deal with souls experimentally, "To reprove, rebuke, exhort with all long-suffering and doctrine," but he should be ready also to present the gospel of the grace of God to perishing sinners, and to instruct the souls he deals with. And while the TEACHER makes full proof of his own ministry, he will find it profitable to "do the work of an evangelist" as God gives him opportunity (2 Timothy 4:5). Experimental dealings with souls in secret, will tend to increase the richness and value of his ministry in teaching. THE CENTRE SHAFT.

Exodus 25:34. "And in the candlestick four bowls made like unto almonds, with their knops and their flowers."

"The Lampstand." This is the centre shaft and branch, the type of the Lord Jesus, the great Pattern, Centre, and Source of ministry in the Spirit. "Four bowls." All treasures of wisdom and know-ledge are in Him. "Four knops." He was the great Evangelist, the Good Shepherd, and the perfect Teacher, and the great Apostle and Prophet of our profession.

"And their four flowers." The very perfection of beauty and excellency shone out in His ministry. When He PREACHED THE GOSPEL, all the publicans and the sinners drew near unto Him for to hear Him. And what can equal the rich unfoldings of grace contained in the fifteenth of Luke? When He FEEDS HIS SHEEP, what green pastures and still waters do His cheering words provide! When He INSTRUCTS HIS DISCIPLES, what rich unfoldings of divine truth! what revelations of a Father's love! And when He UNFOLDS THE FUTURE, how distinct the prophetic visions stand before the eye! How vivid the brightness of His coming! How gorgeous the mansions of His Father's House appear! and that ONE place which He is gone to prepare for us! In Exodus 25:31 we have noticed "His BRANCH," for He too was the empty and dependent One in ministry on earth. His language was, "I can of Mine own self do nothing. As I hear I judge," and "My doctrine is not Mine, but His that sent Me." And when, from the height of His glory, He gives the revelation to His servant John, He writes upon it the title, "The Revelation of Jesus Christ, which God gave unto Him." What an example for us! THE KNOPS UNDER THE BRANCHES.

Exodus 25:35. "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 lampstand." The word "AND" shews that this is additional. There are four knops in the centre BRANCH above, and three in the SHAFT below the six branches, making seven in all, the perfect number; for the PERFECTION OF GIFT IS IN CHRIST; He has received gifts, all gifts for men And it is beautiful to see how each several branch of ministry is sustained, as it were, by the corresponding office and grace of the Lord Jesus, as we read, "A knop under two

branches of the same," &c. The evangelist, the pastor, and the teacher all fall back on Him, that, out of His fulness, they may receive grace for grace in the exercise of their several gifts. THE ONENESS OF THE LAMPSTAND.

Exodus 25:36. "Their knops and their branches shall be of the same: all of it shall be one beaten work of pure gold."

How beautifully expressive of the oneness of His ministry, and labour, and patience! "He that planteth, and he that watereth are one," and one in Christ. Howsoever diversified the gift, the labour, the characters, and service of each; and though each one will receive his own reward according to his own labour; yet, in the end, he that soweth and he that reapeth will rejoice together. By the grace of God they are one in the service, and, when the whole shall result in the glory of God, they shall share in the joy. "There are diversities of gifts, but the same Spirit; differences of administrations, but the same Lord; diversities of operations, but it is the same God which worketh all in all" (1 Corinthians 12:4-6). THE LAMPS.

Exodus 25:37. "And thou shalt make the seven lamps thereof: and they shall light the lamps thereof, that they may give light over against [Heb. the face of] it."

"Seven lamps" - the perfection of testimony to divine truth. Six in the side branches, and one in the centre shaft, making the seven. For all testimony is incomplete apart from Christ. He gives it its perfection. That ministry alone is complete, according to God, which has Christ for its central subject. "And they shall light the lamps thereof." Where God has given the gifts, it is that they may be exercised. "No man lighteth a lamp and putteth it under a bushel, but on a lampstand."

"That they may give light over against it." The design of testimony in the power of the Spirit, is the manifestation of the glory of God in the Person of the Lord Jesus. The whole circle of truth is to be connected with Him, that it may not merely be truth, but "as the truth is in Jesus."

How beautifully the Lord Jesus has taught this in speaking of the Comforter, through whom it is that this ministry is exercised! He shall glorify Me: for He shall receive of Mine, and shall shew it unto you. All things that the Father hath are Mine: therefore said I, that He shall take of Mine, and shall shew it unto you" (John 16:14-15). THE OIL. In Exodus 27:20, we read, "And thou shalt command the children of Israel, that they bring thee pure oil olive beaten for the light [light-giver] to cause the lamp to burn always."

How this oil - that is, the supply of the Spirit - is to be obtained, we learn from the example of the early disciples, recorded in Acts 4:23-31 : "They lifted up their voice to God with one accord, and said, . . . And now, Lord, . . . grant unto Thy servants, that with all boldness they may speak Thy word. . . . And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost." Paul says: "Brethren, pray for us," "and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel . . . that therein I may speak boldly, as I ought to speak" (Ephesians 6:19). "Through your prayer, and the supply of the Spirit of Jesus Christ" (Php 1:19).

If the lamp of testimony should burn dim in the sanctuary, the real cause may not be so much on the part of the testimony-bearers, as that those ministered to may have neglected to seek from above, the needful supply of spiritual unction and power, in order that the lamp of God may burn

with continual and increasing brightness. THE VESSELS BELONGING TO THE LAMPSTAND Exodus 25:38. "And the tongs thereof, and the snuff dishes thereof, shall be of pure gold." In Revelation 1:1-20, Revelation 2:1-29, Revelation 3:1-22 we have a beautiful example of the use of these golden instruments by the Lord Jesus, where He is seen in the midst of the seven golden lampstands, trimming the lamps. So also in the ministry of the apostle Paul, as seen in his Epistles to Timothy and Titus. And how, when needed, ministry is to be regulated, not by human authority, nor on human principles, but on those which are of God, and according to God, by godly counsel and admonition, exercised in spiritual wisdom and grace. A TALENT OF GOLD.

Exodus 25:39. "Of a talent of pure gold shall he make it, with all these vessels." A talent of gold is computed to be about 114 lbs. in weight, and about £5,475 in value.

Ministry according to God, in the exercise of the gifts of His Spirit, and in connection with Christ, is a very Great and VALUABLE thing. That which gave the lampstand its weight and value was the pure gold of which it was composed. The highest order of natural ability, however cultivated, is but as inferior metal. It is the GRACE OF GOD, and the GIFTS OF CHRIST, exercised in the POWER OF THE HOLY GHOST, which gives to ministry its true dignity and real value. THE EXHORTATION.

Exodus 25:40. "And look that thou make them after their pattern, which was shewed thee in the mount." God has given us a divine and heavenly pattern for the ministration of His own Word; and our true wisdom will be, to seek conformity to this pattern in all the details, and this will secure to us the richest and finest blessing.

03.01.06. The Curtains of the Tabernacle

CURTAINS OF THE TABERNACLE (Exodus 26:1-6).

Exodus 26:1 " Moreover thou shalt make the tabernacle with ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubim of cunning work shalt thou make THEM."

HAVING considered the principal vessels of the sanctuary, we now come to the consideration of the Tabernacle itself. In this Tabernacle of Witness, there are two sets of CURTAINS and two COVERINGS. The ten curtains of fine twined linen, and blue, purple, and scarlet, with cherubim, form the TABERNACLE; and the eleven curtains of goats' hair, form what is called the TENT over the Tabernacle.

Then the COVERING of the TENT was of rams' skins dyed red, and the COVERING above that was of badgers' skins (Exodus 36:8; Exodus 13:14; Exodus 13:18-19).

It is of importance to keep the Tabernacle and Tent distinct in our minds, for although the translators often confound the terms "Tabernacle" and "Tent" ("Mishcahn" and "Ohel"), the Holy Ghost employs the most exact and beautiful precision; and it is by attention to it that we may hope, through Divine grace, to ascertain the mind of God. The TABERNACLE, as the Hebrew word "Mishcahn" signifies (which is from "shahcan" to dwell) is God's DWELLINGPLACE, according to Exodus 25:8, "Let them make Me a sanctuary, that I may dwell among them," and is more immediately connected with God's abiding presence. The TENT ("Ohel") is connected with the congregation, because in the open space before the door or entrance of the tent the congregation of Israel assembled therefore the Holy Ghost never uses the expression "tabernacle of the congregation ;" but in the Authorized Version the terms are frequently confounded. In the "Englishman's Bible" the distinction is invariably shown. "THOU SHALT MAKE THE TABERNACLE." A dwelling-place for God with men. Oh, marvellous, condescending grace! "Will God in very deed dwell with men on the earth? Behold, heaven and the heaven of heavens cannot contain Thee" (2 Chronicles 6:18).

Christ Himself, whilst He was on the earth, was God's tabernacle, and as such He abode alone (John 1:14; John 12:24). "The Word was made flesh, and dwelt (or tabernacled) among us." He was God manifest in flesh: the Godhead and the glory dwelt in Him. But Christ having died, and being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, and sent down the Comforter: by that One Spirit all believers are now baptized into one body, in union with their glorified Head. The Church on earth forms the tabernacle or dwelling-place of God, as we read in Ephesians 2:22, "In whom (Christ) YE also are builded together for an habitation of God through the Spirit." In this sense the Tabernacle represents the whole Church of God, looked at in the Spirit, not in the flesh, composed of all true believers in Jesus throughout the world. I speak not of any manifest oneness, but of that which exists in the Spirit, notwithstanding all the outward failure and division. It was for this spiritual unity the Lord Jesus prayed in John 17:1-26., and this unity we are exhorted "to keep," that is, to recognize and

manifest (see Ephesians 4:3-6). As to the MATERIALS of which these curtains are composed. "OF FINE TWINED LINEN." Let it be borne in mind, that here the Church is not looked at only as the purchase of the blood of the Lamb - the ram's skins, dyed red, will give us that thought in due time - but as the workmanship of the Eternal Spirit. "The new man, which is renewed in knowledge after the image of Him that created him" (Colossians 3:10). "God's workmanship, created in Christ Jesus unto good works" (Ephesians 2:10). "The new man, which after God is created in righteousness and true holiness" (Ephesians 4:24).

"The fine linen is the righteousness of saints" (Revelation 19:8), is expressive of conformity, through the Spirit, to the image of Christ as the Holy One. For he that is begotten of God sinneth not (1 John 3:9). "The righteousness of the law is fulfilled in us, who walk not after the flesh, but after the Spirit" (Romans 8:4). When the Tabernacle is regarded as a type of the Lord Jesus during His earthly sojourn, the fine linen represents His pure, sinless humanity.

"AND BLUE." Blue is the colour of the heavens, and the root of the Hebrew word rendered "blue" signifies PERFECTION. Therefore BLUE is the emblem of heavenly perfectness. And how beautifully these two thoughts of righteousness and heavenly perfectness are expressed by the Lord Jesus in His sublime prayer in John 17:1-26! "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil." "Sanctify them through Thy truth: Thy Word is truth" (John 17:17). Here is the FINE LINEN. And, again: "They are not of the world, even as I am not of the world" (John 17:16). Here is the BLUE. "And for their sakes I sanctify Myself" (set Myself apart from the world to God), "that they also might be sanctified through the truth" (John 17:19). Here is the fine linen and the blue combined. For by the Holy Ghost, sent down from heaven, uniting the believer with a glorified Christ at God's right hand, just so far as his soul enters by faith into the truth, is he in heart separated from the world, and brought into fellowship with God. And thus the holiness and the heavenliness of Jesus are wrought by the Holy Ghost into the saint's spiritual being. When on earth, Christ was the heavenly Man, as He Himself said, "No man hath ascended up to heaven, but He that came down from heaven, even the Son of Man which is in heaven" (John 3:13).

"AND PURPLE." The emblem of earthly and heavenly glory combined. For through the indwelling of the Holy Spirit the believer is identified with the Lord Jesus, in whom the earthly glories of the SON OF DAVID, and the divine and heavenly glories of the SON OF GOD, meet and centre.

"AND SCARLET." The emblem of earthly glory. Jesus as the offspring of David was born King of the Jews, and as King of the Jews He was crucified, witness the title written over Him on the cross. At present Jesus is rejected as King both by Jew and Gentile, and believers share with Him in that rejection. But "it is a faithful saying, that if we suffer with Him we shall be also glorified together." PURPLE is the combination of scarlet and blue, and Christ in His Melchizedek character unites the earthly glories of the kingdom with the heavenly glory of His eternal priesthood. And "till He comes" believers, like John, share in "the kingdom and patience of Jesus Christ" (Revelation 1:9).

"WITH CHERUBIM OF CUNNING WORK SHALT THOU MAKE THEM." The Cherubim inwrought with these various materials beautifully express the gifts of the Spirit for service to God, for the building up and knitting together of the Church as the body of Christ in the Spirit. While Jesus was on earth, these various gifts of the Spirit were manifested in His personal ministry.

"TEN CURTAINS." We have hitherto looked at the Church in the Spirit, in its unity; we now contemplate it as composed of various parts or assemblies. Thus, in the apostles' time, there were the churches of Galatia, the church in Corinth, Ephesus, etc. And so now believers, though one in the Spirit, are dispersed in various localities. True, in the times of the apostles, there was an outward expression of local oneness which no longer exists. Yet, nevertheless, in Spirit and in truth, all believers in a given place are one as God sees them. THE TABERNACLE.

Exodus 26:2. "The length of one curtain shall be eight and twenty cubits, and the breadth of one curtain four cubits; and every one of the curtains shall have one measure." The length and breadth of every curtain was fixed by God. God's measure of the Church, in Spirit, in any one place, takes in every real believer in that place; but no more. It is inclusive of every quickened soul, but exclusive of every unconverted person. The Church of God, in Spirit, as here represented, in any given place, is composed of every real believer in that place - of every converted sinner, of every true-born child of God. Wherever the Spirit of God has come as a quickening Spirit, there He remains as an indwelling Spirit. And every one in whom He dwells, is, by Him, baptized into the one body, of which Christ is the risen and glorified Head. And God's principles are the same everywhere. He has not one measure for one place and another for another. "Every one of the curtains shall have one measure."

Exodus 26:3. "The five curtains shall be coupled together one to another; and other five curtains shall be coupled one to another." When the different local assemblies of believers were outwardly, as well as spiritually one, as in the Church at Ephesus, or at Philippi, composed of all believers in Christ in those cities, how real and sweet the fellowship of churches! How close and intimate the fellowship between Colosse and Laodicea! Hence, writes the Apostle Paul, "When this epistle is read among you, cause that it be read also in the Church of the Laodiceans; and that ye likewise read the epistle from Laodicea" (Colossians 4:16). And so writes the Apostle Peter, to the elect strangers "The church that is at Babylon, elected together with you, saluteth you" (1 Peter 5:13). But even now, while the outward oneness is gone, the fellowship of God's churches, in the Spirit, remains,- hindered, hampered, and feeble though it be. And where two or three are gathered together unto the Name of Jesus in different localities, a little of the sweet fellowship of the early churches may still be enjoyed. Then, again, the vital interests of believers, though sundered by distance of place, are inseparably connected. One member cannot suffer without all the members with it, little as they may healthfully sympathize the one with another. The membership of the body, in Spirit, is the all-important point. Denominational membership, is a thought entirely unknown to Scripture.

Five of these curtains together covered the outer Sanctuary, the other five the Holiest of all. The saints above, and those below, But one communion make; All join in Christ, their living Head, And of His grace partake.

They are worshippers in one holy Temple, the rent veil alone being between them, whether they serve here in the shadow, or there in the light Divine.

Exodus 26:4-6. "And thou shalt make loops of blue upon the edge of the one curtain from the selvedge in the coupling; and likewise shalt thou make in the uttermost edge of another curtain, in the coupling of the second. Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that is in the coupling of the second; that the loops may take hold

one of another. And thou shalt make fifty taches of gold, and couple the curtains together with the taches: and it shall be one tabernacle." The marvellous prayer of the Lord Jesus, recorded in John 17:1-26., gives us, I believe, in the Lord's own words, the precious truth set forth by the loops of blue and taches of gold, uniting the whole into one tabernacle, the dwelling-place of God. This prayer of Jesus is occupied with the Church of God; it takes in neither Israel nor the world (John 17:9), neither the Old Testament, nor the millennial saints; but those who were then the disciples of Christ, and those who should believe in Him through their word - the Church, as built upon the foundation of the apostles and prophets. Having first reminded His heavenly Father of His earthly obedience, and asked to be glorified, as the obedient God-man, with the glory which, as the Eternal Son, He had with the Father before the world was, He then prays for His disciples. He had given to them eternal life, for they had known both Him and the Father, and now, taking His place in spirit, as no longer in the world, but as ascended to His Father - He at the right hand of God, above, and they still on the earth - He prays that they may be ONE, as the Father and the Son are one, through the one Eternal Spirit who unites the Father and the Son in a divine and eternal Oneness. And this prayer was accomplished when, being by the right hand of God exalted, having received the promise of the Father, He sent down the Holy Ghost at Pentecost, who baptized into one body all believers in Jesus, in union with their glorified Head.

Then setting Himself apart to the Father from the world which crucified and rejected Him, thus sanctifying Himself for their sakes, He prays for them, that they, being one with Him risen, and thus no more of the world, than He is of the world, through the knowledge and apprehension of this truth in the power of the Holy Ghost, that they might be practically sanctified, and separated, through the Spirit, from the world to God.

He next proceeds to include all those who should believe on Him, during the present dispensation, through faith in the inspired Word previous to His return to receive the Church' that they ALL, through the Holy Ghost, might be ONE in this divine, perfect, eternal oneness. And so they are. And this oneness is the proof to the world of the mission and Messiah-ship of Jesus.

He is not here contemplating their outward manifested oneness, but their inward oneness in the Spirit. (John 17:20-21). Then, making them the sharers of His given glory, He asks that they might be ONE as the Father and Himself are one, in that glory.

Marvellous grace! Glorious and blissful prospect! And when associated with Him in that resurrection glory, their bodies fashioned into the likeness of His own, they shall be MADE PERFECT IN ONE, and the perfection of the oneness will be manifest. (John 17:22-23). And when Christ, who is their life, shall appear, and every eye shall see Him, and they also appear with Him in glory, then will the world know that Jesus is the sent One of the Father, and that they also are loved with the same love as that with which the Father loves the Son. (John 17:23).

Then, as not having yet exhausted the desires of His loving heart, He asks that they may not only be associated with Him in His manifested glory to the world, but that they also may be with Him and near Him in His own eternal dwelling-place with the Father, there to gaze on His divine glories, and share His everlasting love (John 17:24). This divine, heavenly, perfect oneness of the Church is beautifully typified by these "taches of gold" and "loops of blue." Gold is the emblem of that which is DIVINE; BLUE of that which is. HEAVENLY, PERFECT. Their oneness is of God. It is even as the Father and the Son are one, effected by the indwelling of the divine Spirit, the Spirit of

the Father and the Son. This oneness is PERFECT, although the glorious perfection of it will only fully appear when the one Church, having no spot, wrinkle, nor any such thing, shall descend out of heaven from God, having the glory of God, and shining with a light clear as crystal (Revelation 21:10-11). And this DIVINE, HEAVENLY, and PERFECT ONENESS still exists, and nothing can touch it. The loops of blue and taches of gold, never let go their holdfast. The prayer of Christ secures it. A prayer heard and answered. THE TENT.

Exodus 26:7."And thou shalt make curtains of goats' hair to be a covering [tent] upon the tabernacle: eleven curtains shalt thou make them." The TEN curtains of fine twined linen formed the TABERNACLE; these ELEVEN curtains of goats' hair composed the TENT. Looking on the tent as typical of the Lord Jesus while on earth, it presents Him as taking upon Him the form of a servant, and made in the likeness of men (Php 2:7). Yea, more; Oh marvellous stoop of condescending love, as made in the likeness of sinful flesh (Romans 8:3). For the goat in Scripture was especially selected for the sin-offering, as typical of Christ; though it was only on the Cross that He was "made sin for us." And the parable in Matthew 25:31 to the end, shews the marked distinction in the figure between the sheep and the goat. We know that He personally "knew no sin;" yet, in outward form and appearance, He was found in fashion as a man. At the same time, like the tent enclosing the tabernacle, He was the habitation of God, the glory of the Godhead dwelt within. In the second place, looking at the tent as typical of the Church of God on earth, it presents the Church as composed of individuals living in the world; not as the Church inwardly in Spirit, but the Church outwardly in the flesh; not as to standing, for in that sense we are not in the flesh but in the Spirit (Romans 8:9), but being as yet in the body.

It is called "the Tent of the CONGREGATION," as representing those who are associated, or gathered together, to the confession of the Name of Jesus - the assembly, or assemblies, of the saints. And the "Tent of WITNESS," as representing them as the witnessing company for Christ in the earth.

"I am black, but comely," said the bride (Song of Solomon 1:5), "as the tents of Kedar," such is the Church's outward appearance in the flesh; "as the curtains of Solomon," such she is within, as the workmanship of the Divine and Eternal Spirit. THE DIMENSIONS OF THE CURTAINS.

Exodus 26:8. "The length of one curtain shall be thirty cubits and the breadth of one curtain four cubits: and the eleven curtains shall be all of one measure." The length of the curtains of the TABERNACLE was twenty-eight cubits, the curtains of the tent were thirty cubits long, two cubits extra, and there was one curtain more to the tent, thus entirely covering the tabernacle. "Whosoever shall call upon the Name of the Lord shall be saved." This is true of all who compose the Tabernacle, or Church of God in Spirit. And, "Let every one that nameth the name of Christ depart from iniquity." This is the precept which is imperative on all who form part of the Tent of the congregation - the witness to the Name and truth of Christ on the earth. THE COUPLING TOGETHER OF THE CURTAINS.

Exodus 26:9. "And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain in the forefront of the tabernacle [tent]."

How beautifully and expressively this sets forth the happy fellowship of assemblies, where holiness, and truth, and subjection to Jesus has been maintained! And God would have this

fellowship experimentally and practically realised. And does not this also express the communion together which God would have enjoyed by assemblies of believers in any particular district, more or less extended?- such as between the Churches of Galatia, or the seven Churches of Asia; while provision is made, as we shall see presently, that ALL may be one. THE LOOPS AND BRAZEN TACHES.

Exodus 26:10-11. "And thou shalt make fifty loops on the edge of the one curtain that is outmost in the coupling, and fifty loops in the edge of the curtain which coupleth the second. And thou shalt make fifty taches of brass, and put the taches [hooks] into the loops, and couple the tent together, that it may be one." The Spirit of God baptizes into one body all believers in Jesus, as the tabernacle or dwelling-place of God; and the apostles and their fellow-labourers, under the direct guidance and control of the Spirit, carried out the Divine thought in the original formation of the outward Church; for it was one, in a manifest and unbroken outward unity, - one tent. And God had made full provision for the continuance of this oneness, in the one doctrine of His Word, the one teaching of His Spirit, and the supreme Lordship of His Son. But human traditions having been permitted to mingle with, and to supersede the pure doctrines of the Word; and the teachings of the so called Church to interfere with the teaching of the Spirit; and the authority of man to set aside the SOLE Lordship of Christ in His Church, the outward oneness which once existed, exists no longer. This was wonderfully foreshadowed in the outward garments of the crucified Redeemer, divided among the four Roman soldiers that crucified Him, while the inner coat, woven from the top throughout, remained intact. But God's principles are unchangeably the same. The Word of God continues to be the depository and criterion of revealed truth; the Comforter remains, and the Lord Jesus retains His supremacy. And the blessing, the privilege, and the profit, are to be realized and enjoyed still, whenever two or three are found to carry into practice God's original instructions, by meeting on God's principles. The testimony of the Lord Jesus to the Church in Philadelphia is the witness of this (see Revelation 3:7-13). And the five disciples seen at the last, gathered around the Cross of the expiring Redeemer, furnish the standing type of this special and sacred fellowship. THE TENT COVERING THE TABERNACLE.

Exodus 26:12-13. "And the remnant that remaineth, of the curtains of the tent, the half curtain that remaineth, shall hang over the backside of the tabernacle. And a cubit on the one side, and a cubit on the other side of that which remaineth in the length of the curtains of the tent, it shall hang over the sides of the tabernacle on this side and on that side, to cover it." By this arrangement, the beautifully wrought curtains forming the tabernacle were entirely enclosed and hidden by the curtains of the tent; the tabernacle, as we have shewn, representing the Church inwardly in Spirit, and the tent the Church in outward manifestation. THE RAMS' SKIN COVERING.

Exodus 26:14. "And thou shalt make a covering for the tent of rams' skins died red. And a covering above of badgers' skins."

It is not called a covering for the TABERNACLE, though, in one sense, that is true, but a covering for the TENT; for it is not the Church in Spirit, but the Church in testimony, that especially needs this covering. The curtains of goats' hair formed a tent upon the Tabernacle. These rams' skins dyed red form a covering for the Tent. The LAMB was the type of the Lord Jesus in the meekness, gentleness, and lowliness of His character; the RAM the type of Him in the strength, firmness, and decision of His testimony. The rams' skins being dyed RED add another thought; that of the

atoning death and precious blood of Him who was "The faithful and true Witness." The tent under the covering of the rams' skins dyed red shews the Church as accepted in the Person, and under the cover and shelter of the blood of the Lamb. When the first intimation of gospel grace was given by God Himself to our first parents in the garden of Eden, in those words, "The seed of the woman shall bruise the serpent's head," Adam, on the part of himself and of his wife, made his confession of faith, by calling his wife's name Eve, the mother of all LIVING, though the sentence of death had just been pronounced on himself and his posterity on account of sin. Yet he calls her not the mother of all dying, but of all living, for faith laid hold on the promise, and associated in life and victory with the Virgin's Seed who was to come, all who should believe in Him. Thereupon God made, as a substitute for the aprons of fig leaves, which unbelief had sewn together, COATS OF SKIN, and clothed them. Thus Adam and Eve no longer appeared in their nakedness and shame, but clothed and covered by God Himself in the skin of that victim which probably was the first sacrifice, foreshadowing the bruising of the heel, and the atoning death of the woman's promised seed. In like manner the tent, covered with this covering of rams' skins dyed red, shews the Church in its testimony as seen in Christ, "in Whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace." And, as THUS SEEN, notwithstanding all the failure in testimony of those composing it, and their unworthiness in themselves, what was said of Israel may be applied to them, "He hath not beheld iniquity in Jacob, neither hath He seen perverseness in Israel" (Numbers 23:21). While, at the same time, we know that there was no iniquity nor perverseness that God did not discover and deal with, as walking in their midst.

It is important to remember this, that the Church's completeness in Christ above, does not exempt her from God's fatherly discipline, and the judgment of the Lord Jesus down here. Totally the reverse. We are called to "walk worthy of God unto all well pleasing," and to "adorn the doctrine of God our Saviour in all things." And we are dealt with on the ground of this high responsibility. "You only have I known," said God to Israel, "of all the families of the earth; therefore I will punish you for all your iniquities" (Amos 3:2). The more God's presence is manifested in the assembly, the more will be felt that He is of purer eyes than to behold iniquity, and cannot look on sin. THE BADGERS' SKIN COVERING. This covering typifies the Church in its outward appearance, as seen by man. "As the tents of Kedar"

1 Corinthians 6:12 tells us that we are not to "be brought under the power" or to be controlled by anything. The only exception is the Holy Spirit (Ephesians 5:18) (Song of Solomon 1:5). "I clothed thee also with brodered work, and SHOD THEE WITH BADGERS' SKIN" (Ezekiel 16:10). It is the PILGRIM ASPECT of the church, which is thus presented, in which it is conformed to the lowly appearance of Jesus of Nazareth when on earth. Therefore, whilst walking in conformity with the pattern thus set us by our Lord, "the world knoweth us not, because it knew Him not" (1 John 3:1).

SOLOMON'S TEMPLE was "exceeding magnifical," for it was the type of all the redeemed in glory. The TABERNACLE, though all glorious within, was covered with a covering of badgers' skins: for it is the figure of the Christ in the wilderness.

SUMMARY OF THE CURTAINS.

Looking on the Lord Jesus while on earth as typified by the tabernacle (John 1:14), the inner wrought curtains of Fine Linen, answer to Him as the SON OF God in His spiritual excellency and beauty. "Declared to be the Son of God with power, according to the Spirit of holiness" (Romans

1:4). The Goats' Hair Curtains, as the SON OF MARY (Luke 1:35), made in the likeness of sinful flesh (Romans 8:3), yet personally "that holy thing" born of the Virgin. The Rams' Skins dyed red present Him as the SON of Man in testimony, both in life and in death. And the Badgers' Skin covering, as Jesus of Nazareth, the supposed SON OF JOSEPH, the stranger here, to whom the world was a wilderness, and life a pilgrimage from the manger to the Cross. But regarding the Tabernacle and Tent, with its coverings, as typical of the Church of God, the curtains of Fine Linen represent the Church in Spirit as the workmanship of the Holy Ghost. The Goats' Hair curtains, the Church in outward responsibility. The Rams' Skins dyed red, the Church in testimony, as seen of God in Christ, under the shelter of His atoning blood. And the Badgers' Skin, the Church as seen by the world in her pilgrimage character, and her outward condition here. In RESURRECTION GLORY, however, the internal workmanship of the Holy Spirit, as typified by the curtains of the tabernacle, will appear in all its Divine perfection and beauty. The FLESH, with all its imperfections, will be done away for ever, these vile bodies fashioned like Christ's glorious body, this mortal will have put on immortality, and this corruptible, incorruption. The goats' hair tent will be exchanged for the "building of God, a house not made with hands, eternal in the heavens" (2 Corinthians 5:1). But the Church will ever appear as accepted in God's Beloved Son, with robes washed and made white in the BLOOD OF THE LAMB.

While the PILGRIM garb will be exchanged for the becoming robes of royalty and triumph, the priestly garments of glory and beauty. No longer the badgers' skin covering externally visible, but "having the glory of God" (Revelation 21:11).

03.01.07. The Boards

THE BOARDS "And thou shalt make boards for the tabernacle of shittim wood standing up" (Exodus 26:15).

REGARDING the Tabernacle as typical of Christ, these boards of shittim wood overlaid with gold, the framework of the Tabernacle, represent Him in the combination of the human and divine natures in His blessed Person, the foundation truth of Christianity, "God manifest in flesh." But, taking the Tabernacle as typical of the Church, these boards represent the individual believers of whom the Church of God is composed. THEIR POSITION.

Boards of shittim wood "standing up." This intimates that they had been previously cut down. Believers were once the children of wrath, even as others, growing wild in nature's forest; but they had been selected by divine grace, and had been brought low by the convictions of the Spirit, and they are here seen standing in grace (Romans 5:2). THE DESIGN. This is stated in Exodus 25:8, "Let them make Me a sanctuary; that I may dwell among them." These boards represent believers in Christ, builded together for a habitation of God through the Spirit (Ephesians 2:22). This is God's ideal of the Church as a whole, according to the pattern shewn in the Mount (Hebrews 8:5). It is also designed to be a model for believers gathered together in Church fellowship on earth. THE DIMENSIONS OF THE BOARDS.

"Ten cubits shall be the length of a board, and a cubit and a half shall be the breadth of one board" (Exodus 26:16).

Taking the cubit to be nearly one foot ten inches in length, the height of each board would be about eighteen feet three inches, and the breadth two feet nine inches. Thus, ten cubits was the height of the Tabernacle, one third of the height of the holy place in Solomon's Temple, which was thirty cubits, and half the height of the most holy place there, which was twenty cubits.

Though every regenerate soul is born into the family of God, and as such has his place in the Church of God, yet, in order to fill that place profitably in the assembly of believers, three things are requisite - faith, hope, charity. Faith in the atonement, hope of the glory, and love to all saints. Faith, hope, charity, these three - depth, height, and breadth. DEPTH - down to the sockets of silver, FAITH in redemption. HEIGHT - up to the rings of gold, HOPE of coming glory. BREADTH - extending to the other boards on either side. "Love in the truth" to all them that have known the truth, for the truth's sake which dwelleth in us (2 John 1:2). THE TENONS.

"Two tenons [hands] shall there be in one board, set in order one against another [made parallel one to another]; thus shalt thou make for all the boards of the Tabernacle" (Exodus 26:16).

According to their Hebrew name, they appear to represent the HANDS of faith, laying hold of the redemption which is in Christ Jesus; and according to their position at the bottom of the boards, they suggest the idea of the FEET of faith, standing firm on redemption, and the redemption price.

"Set in order." So as to fit exactly into the sockets. No slackness, no wavering, but steadfast and unmovable, stablished, strengthened, settled. THE BOARDS ON THE SOUTH AND NORTH SIDES

"And thou shalt make the boards for the Tabernacle, twenty boards on the south side southward. And for the second side of the Tabernacle on the north side there shall be twenty boards" (Exodus 26:18, Exodus 26:20).

Twenty boards, of a cubit and a half, measure thirty cubits, which would be about fifty-five feet long. The length of the holy place and of the most holy together, of the Temple, was sixty cubits, or double the length of the Tabernacle. THE SOCKETS OF SILVER.

"And thou shalt make forty sockets of silver under the twenty boards; two sockets under one board for his two tenons [hands], and two sockets under another board for his two tenons" (Exodus 26:19).

"The comparison of Exodus 30:11-16; Exodus 38:25-28, with 1 Peter 1:18-19, will give us most clearly and beautifully the spiritual import of these sockets of silver. Every Israelite passing among them that were numbered, whether rich or poor, was required to give a ransom for his soul, of half a shekel, after the shekel of the sanctuary, in value about fifteen pence. Peter explains this, "Forasmuch as ye know that ye were not redeemed with such corruptible things, as silver and gold . . . but with the precious blood of Christ, as of a lamb without blemish and without spot."

All God's people are numbered as a RANSOMED people; to be reckoned among them on the ground of profession merely, is to come under judgment. This 'is illustrated by the numbering of Israel by David, as recorded in 2 Samuel 24:1-25., where no mention is made of the redemption price having been paid. In the instance recorded in Matthew 17:24, the tribute required was not the tribute to Caesar, but the half shekel of the sanctuary; the Son of Man required no ransom for His soul. But from the abundance of the sea, the piece of money, "the stater," value two shillings and sixpence - was provided, double the ransom price, as Christ said to Peter, "For Me and thee." In Exodus 38:25-27, we read, "And the silver of them that were numbered of the congregation was a hundred talents, and a thousand seven hundred and threescore and fifteen shekels after the shekel of the sanctuary.. And of the hundred talents of silver were cast the sockets of the sanctuary, and the sockets of the vail; a hundred sockets of the hundred talents, a talent for a socket." A talent of silver is computed at £342 3s 9d; a talent being about 114 lbs. weight.

Each board had two tenons, and under each tenon there was socket of silver, each weighing a talent. What an idea this gives us of the security of every believer as founded on the atoning work of Christ; securing at once a firm foundation for the foot of faith, for it is redemption from the wrath to come; and a firm grasp to the hand of faith in laying hold of eternal life, and hope of everlasting glory. THE BOARDS FOR THE WEST SIDE.

"And for the sides of the Tabernacle westward, thou shalt make six boards. And two boards shalt thou make for the corners of the Tabernacle in the two sides. And they shall be coupled [twinned] together beneath, and they shall be coupled together [perfected together] above the head of it unto one ring: thus shall it be for them both; they shall be for the two corners. And they shall be eight boards, and their sockets of silver, sixteen sockets; two sockets under one board, and two sockets under another board" (Exodus 26:22-25). The corner boards were coupled or twinned

beneath. So believers are one in the confidence of FAITH. Each board standing firm in the sockets of silver, and each believer established in the faith of the gospel. The corner boards were also coupled or perfected together to one ring above. Believers are one in the rejoicing of HOPE. We have "ONE FAITH" and "ONE HOPE OF OUR CALLING." Christ crucified is the foundation of our FAITH, and Christ glorified the substance and centre of our HOPE, Christ Himself being "the chief CORNER STONE," uniting the Jew and the Gentile in one, on earth beneath. And He is also the HEAD STONE of the corner, uniting them together in one in heaven above. Thus we read in Hebrews 3:6, "Christ as a Son over His own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." And again, Hebrews 3:14, "For we have been made partakers of Christ, if we bold the beginning of our confidence steadfast unto the end."

03.01.08. The Bars

THE BARS

"And thou shalt make bars of shittim wood; five for the boards of the one side of the Tabernacle, and five bars for the boards of the other side of the Tabernacle, and five bars for the boards of the side of the Tabernacle for the two sides westward. And the middle bar in the midst of the boards shall reach from end to end" (Exodus 26:26-28).

We have considered the BOARDS fitly framed together, firmly fixed in the sockets of silver, as typical of believers standing in redemption. We have now to consider the BARS of shittim wood overlaid with gold - God's provision for compacting together and securing the whole. In the first six verses of Ephesians 4:1-32. the sevenfold unity of the Church is mentioned: One body, one Spirit, one hope, one Lord, one faith, one baptism, one God and Father of all. From Ephesians 4:7-11, the FIVE gifts given from an ascended and glorified Saviour are noticed; apostles, prophets, evangelists, pastors and teachers. The object for which they are given is stated from Ephesians 4:12-16 : "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into Him in all things, which is the head, even Christ. From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." The FIVE BARS answer strikingly to these FIVE GIFTS from a risen Christ, and the object and the end is the same, both in the Tabernacle and the Church: the "perfecting," "edifying," and "compacting of the whole together." THE MATERIAL.

They were to be of SHITTIM WOOD; reminding us that those who have received gifts for service to the Lord and to His saints, are men of like passions with others. They have this treasure in earthen vessels, that the excellency of the power may be of God, and not of them. Not sufficient of themselves to think anything as of themselves, their sufficiency is of God. THE ARRANGEMENT OF THE BARS.

God's arrangements and provisions for ministry are simple, perfect, and uniform, adapted to the need of the Church of God throughout the whole world. All believers everywhere have need of all the gifts of the Spirit for their compacting and edifying; and according to God's arrangements, whatever gifts there may be, are designed for all. The leading of the Spirit, or the providence of God, may place some in certain localities; all believers have a title to their service, and they are debtors, according to their ability and opportunity, to all. Two of the bars were placed near the bottom of the boards; one in the centre extending from end to end; and two near the top, thus Pastors and Teachers.

Evangelists.

Apostles and Prophets. The two UNDER bars may be taken to represent the gifts of the APOSTLES and PROPHETS. These, as to doctrine and practice, according to the ability given them of God, have laid the foundation. The Church is said to be "built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone." They laid the foundation by their labours, example, and teaching in their lifetime; and in the inspired Scriptures in the New Testament which they have left, the Church has still the benefit of their gifts. The MIDDLE bar in the centre of the boards was entire, extending the whole length of the Tabernacle, from end to end; beautifully suggestive of the widely extended sphere of the labours of the EVANGELIST; whose commission is, "Go ye into all the world, and reach the gospel to every creature." The two bars near the top, represent the ministry of PASTOR and TEACHER: the PASTOR watching over souls of the converted, feeding the flock of God; the TEACHER leading the children of God onward and upward into further and higher acquaintance with 'divine truth, and of the love, person, and ways of the Lord Jesus. THE OVERLAYING OF THE BOARDS WITH GOLD.

"And thou shalt overlay the boards with gold, and make their rings of gold for places for the bars; and thou shalt overlay the bars with gold" (Exodus 26:29).

It is remarkable that the direction for OVERLAYING the boards does not occur in the portion which treats of the BOARDS (Exodus 26:15-25), but in connection with the BARS; doubtless, this is significant. The boards were of shittim wood: representing believers, IN THEMSELVES partakers of HUMAN NATURE in its weakness and frailty. But overlaid with gold: signifying that, as one in Spirit with Jesus, believers are also partakers of the DIVINE NATURE (2 Peter 1:4). As we are by the grace of God - as seen by Him in the Son of His love - such we ought to be practically, experimentally, at all times; especially when gathered in the Name of Jesus, under the searching eye of Him with whom we have to do; that as builded together for a habitation of God through the Spirit, there may be nothing to grieve or quench that Holy Spirit of God, or hinder the full flow of blessing from our God and Father. As the shittim wood in the Tabernacle was nowhere to be seen, so the flesh, or that which is merely natural, should never be manifest in the assembly of God's saints. But putting off the old man, and putting on the new, as the elect of God, holy and beloved, the divine nature should appear, and divine charity be ever in full exercise. The distinctions which cannot be overlooked with impunity in the outward walks of life, would disappear when believers are assembled in the Church; and all as children of God, members of Christ, dwelt in by the Spirit, would hold the faith of our Lord Jesus Christ, the Lord of glory, without respect of persons (James 2:1). Whilst the gold glittered on the surface, the shittim wood existed within. So it becomes us to remember that, notwithstanding all that divine grace has made us in Christ, in ourselves we are nothing at all. The true circumcision, worshipping God in the Spirit, rejoicing in Christ Jesus, but having no confidence in the flesh. This is no excuse for sin or failure; the grace of God is sufficient; His strength is made perfect in weakness. But why is this direction inserted here with the instructions respecting the bars? Does it not intimate a connection between the exercising of the gifts for ministry, and the fuller realization and manifestation of the divine nature? Thus holding the Head, "all the body, BY JOINTS AND BANDS, having nourishment ministered, and knit together, increaseth WITH THE INCREASE OF GOD." Whilst God, according to His divine power, has given unto us all things that pertain unto life and godliness, whereby are given unto us exceeding great

and precious promises, THAT BY THESE WE MIGHT BE PARTAKERS OF THE DIVINE NATURE - is it not through the exercise of the gifts of the Spirit, in the ministry of the Word, that individually and collectively these great and precious promises are realized and this growth in grace is experienced? (2 Peter 1:3-4). THE GOLDEN RINGS.

"Rings of gold for places for the bars." There is a divinely given place for ministry in the exercise of the gifts of the Spirit in the Church of God.

There is a place appointed of God for each kind of ministry. A place for the APOSTLES and PROPHETS, which none else can occupy: a place of authority and power. A place for the EVANGELIST, a work of vast importance and responsibility; having to do with souls and eternity. A place for the PASTOR and TEACHER, in watching over and instructing the souls of the redeemed, with which the saints' well-being, and the honour of the Lord Jesus is connected. THE OVERLAYING OF THE BARS.

Real ministry is the exercise of a gift received from God through Jesus Christ, in the power of the Holy Ghost, according to the ability which God giveth, and for God's glory. "As every man hath received the gift, even so minister the same one to another, as good A stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ" (1 Peter 4:10-11). To sum up these various figures of ministry. In the CHERUBIM OF the mercy-seat in the holiest of all, we have set forth MINISTRY IN ITS HEAVENLY ORIGIN AND SOURCE. In the golden LAMPSTAND in the holy place, over against the Table, by the Altar of incense, MINISTRY IN THE ASSEMBLY, IN CONNECTION WITH COMMUNION AND WORSHIP. In these BARS uniting the BOARDS, we see MINISTRY FOR THE BUILDING UP AND COMPACTING of the Church of God. THE CHARGE.

"And thou shalt rear up the Tabernacle according to the fashion thereof, which was showed thee in the Mount" (Exodus 26:30).

Whether as to Church gathering and constitution, or as to ministry, God's pattern, and that alone, is to be followed; a pattern not earthly and human, but heavenly and divine.

God has condescended to arrange everything for us in His Word in type in the Old Testament, in example in the Gospels and the Acts, and in express directions in the inspired Epistles of the apostles. May we esteem all God's commandments concerning all things to be right: and hating every false way, be fully persuaded that His plans are the best, and that in keeping His commandments there is great reward.

03.01.09. The Vail

THE VAIL Exodus 26:31-33.

"And thou shalt make a vail of blue, and purple, and scarlet [worm scarlet], and fine twined linen of cunning work; with cherubim shall IT be made" (Exodus 26:31). THE spiritual signification of the vail is given us by the apostle in the following words: "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new [newly-slain] and living way, which He hath consecrated for us, through the vail, that is to say, His flesh" (Hebrews 10:19-20). This vail represents the flesh of Jesus, and, in connection with His atoning sacrifice, it shows Him as the way of entrance, through the Spirit, by faith, into the holiest of all. Before the death of Jesus, "the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: the Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing" (Hebrews 9:6-8). But when Jesus expired on the cross at Calvary, "The vail of the temple was rent in twain, from the top to the bottom" (Matthew 27:51). God by this act distinctly intimating that the way of access was clear - the glory could shine out, and the believer in Jesus could enter in. God could be just, while He justified - and manifest Himself as glorious in holiness, whilst the pardoned sinner was accepted and brought nigh by the blood of Jesus. The Lord Jesus told His disciples, "If I go not away, the Comforter will not come; but if I depart, I will send Him unto you" (John 16:7). The way was thus opened for the Comforter to come down from the ascended Christ, at Pentecost; and it is through Him, upborne by His eagle wings, we enter the Holiest, and draw near to God. The word "new" in Hebrews 10:20, is literally in the Greek "newly-slain," a beautiful illustration of which we get in the north gate of the temple of Ezekiel (Ezekiel 40:35-43), where there were eight stone tables on which the victims were slain, and the instruments were laid, and the flesh hung up on hooks on either side, so that the priests on entering passed through the flesh of the slaughtered victim, which was also the Eastern mode of ratifying a covenant (Genesis 15:1-21.). THE MATERIALS OF THE VAIL.

We may trace in the materials, the various excellencies combined in the Person of Christ. The "BLUE," His perfection as Man, and the heavenly beauty of His character, "the Son of Man which is in heaven."

"And PURPLE." The combination of the heavenly and earthly dignities in Him who was at once, Son of David and Son of God. "And SCARLET." He was born "King of the Jews," and, though rejected of His own, He yet shall reign. The Materials of the Vail. And FINE TWINED LINEN." He was "that holy thing" born of the Virgin, and "separate from sinners" during His whole life and conversation here.

"Of CUNNING" or skilful "WORK." What beauteous blendings, what exquisite harmonies may be discovered in the character of Jesus! How each grace tempers the others, and enhances the glory of the whole. The "CHERUBIM" on the vail represent the various kinds of service to God, which

were seen in perfection in Jesus, who came down from heaven to do the will of the Father, and in whom the apostle and prophet, the evangelist, the pastor, and the teacher were combined and manifested in all their excellency. THE PILLARS OF THE VAIL

"And thou shalt hang IT upon four pillars of shittim wood overlaid with gold: their hooks shall be of gold, upon the four sockets of silver" (Exodus 26:32). This beautiful and significant vail, representing the Incarnate Saviour, Immanuel, God with us, was to be suspended on four pillars of shittim wood, overlaid with gold. Can we be at a loss to ascertain the fact which answers to this foreshadowing? Did not God employ FOUR individuals, men of like passions with ourselves, but divinely qualified by the inspiration of the Holy Ghost, to hold up to view the great mystery of godliness - God manifest in the flesh? In the four inspired records of the life and death of Jesus as given by the FOUR evangelists, the whole truth of His Person is exhibited as the Incarnate One. Their HOOKS were to be of gold. The capacity to take hold of, to select, and to arrange, the various incidents in the life and death of the Man of sorrows, His words and teachings, so as to bring out the truth of His Person in all its fulness, was of God. So that those apparent discrepancies between the narratives of the four inspired historians which so puzzle the natural mind, and so often render futile the attempt to form a harmony of the FOUR GOSPELS - these seeming blemishes are, in fact, the marks and proofs of the handiwork of a Divine Editor.

Under His all-wise guidance and control - MATTHEW selects and arranges those materials which present the Lord Jesus especially as Son of David and of Abraham, in connection with the kingdom, and with the promises made of God unto the fathers. This corresponds with the SCARLET.

MAKE presents Him especially as the Son of God and Son of Man, in His untiring service. The PURPLE. LUKE shows Him as the sociable Son of Man, in connection with mankind at large. The FINE TWINED LINEN. And JOHN testifies to Him as the Divine and heavenly stranger, in all the perfection of His character and ways. Answering to the BLUE. The full-length portrait - the perfection of the truth of the Person of our precious Immanuel, is the result of the whole combined. These pillars stood on four SOCKETS OF SILVER. For while the four inspired historians were employed and capacitated of God to exhibit the truth of the Person of Jesus, they themselves reposed on His redeeming work, and on His precious and atoning blood. THE POSITION OF THE VAIL.

"And thou shalt hang up the vail under the taches [hooks], that thou mayest bring in thither within the vail the ark of the testimony: and the vail shall divide unto you between the holy place and the most holy" (Exodus 26:33).

These taches connected together the two larger curtains, composed of five smaller ones each, thus forming one Tabernacle (Exodus 26:3-6). The vail was to be hung immediately beneath these taches, dividing the Tabernacle into two parts: twenty cubits for the holy place, and ten cubits for the most holy.

Into the first tabernacle, or the holy place, the priests went continually, accomplishing the service of God; setting forth the ordinary privilege of believers in their priestly service and worship. But into the second, or most holy place, the high priest alone entered once every year. For while the first tabernacle was yet standing, the Holy Ghost signified that the way into the holiest was not made

manifest. The veil DIVIDED UNTO ISRAEL between the holy and most holy place. But the true light now shineth; the veil has been rent; the glory of God's grace has shone out; and the believer has boldness to enter in through faith in the blood of Jesus (Hebrews 10:19-23).

03.01.10. The Brazen Altar

THE BRAZEN ALTAR THE BRAZEN ALTAR OR, THE ALTAR OF BURNT OFFERING.

Exodus 27:1-8. Exodus 27:1. "And thou shalt make an altar (the altar]." THE SIN OFFERING was burnt, or consumed, without the camp: the BURNT, or ASCENDING OFFERING, was converted into a sweet savour on the altar of burnt offering by the fire which came originally from God, and which was kept always burning in it. In the SIN offering we see Jesus, who knew no sin, made sin for us, suffering without the gate, and putting sin away by the sacrifice of Himself. In the other, Jesus, the spotless Victim, offering up Himself as a sweet savour unto God, and His acceptance manifested by His resurrection from the dead, and ascension to the right hand of the Father.

Outside the camp it is wrath CONSUMING, and for ever setting aside the sins which Jesus bore. At the brazen altar it is justice and holiness, FEEDING with complacency on the excellency of the victim. The altar of burnt offering, cleansed, anointed, sanctified - an altar most holy, on which the fire was always burning, and the sacrifice always consuming, was the place of communion between God and His people, and between the people and their God (see Exodus 29:36-46) strikingly exemplified. There we see Jesus, the BELOVED SON of the Father, whose dwelling-place eternally was the Father's bosom; that HOLY One, who knew no sin, and that blessed One, "God over all, blessed for ever," drawing hack from, and deprecating the enduring of God's WRATH, the imputation of sin, and the infliction of the CURSE. Yet the cords of love and obedience bound Him - love and obedience to the Father, love and compassion to us. So that, in the end, we see the willing Victim passing through the three long hours of darkness, made SIN for us, and nailed to the accursed tree. This as to the VICTIM; then as to the SINNER, or the WORSHIPPER. In 1 Kings 1:50 we read, "And Adonijah feared because of Solomon, and arose, and went, and caught hold on the horns on the Altar." Again, 1 Kings 2:28, "And Joab fled unto the Tabernacle of Jehovah, and caught hold on the horns of the altar." What strong consolation is provided for the poor sinner who flies for refuge, to lay hold on the hope set before him in the Gospel, founded on the perfect and accepted sacrifice of the sinner's Saviour, and the sinner's Friend! And the believer, too, finds here a refuge and a rest. The SHITTIM wood and the BRASS - emblems of the tender SYMPATHY and the Divine Almighty POWER of the Saviour of the lost, and the Sustainer of the saved - give faith its firm holdfast. The WOOD and the BRASS - the SYMPATHY and the POWER of Him who is thus set forth, giving faith its grasp of undying tenacity. The sinner and the saint find in Jesus, who is here set forth, one ABLE TO SYMPATHIZE and MIGHTY TO SAVE. But what a solemn lesson is read out to us from these horns of the brazen altar! In Exodus 21:14, God says, "But if a man come presumptuously upon his neighbour to slay him with guile, thou shalt take him from mine altar, that he may die." For the PRESUMPTUOUS sinner, and the hypocritical DECEIVER, the atonement of Jesus itself provides no shelter, while he continues such. It is of no avail for a person to say, "I am trusting in the blood of Jesus," while presumptuously continuing in sin, or hypocritically professing repentance. "Thou shalt take him from Mine altar, that he may die," is the stern command of Divine inflexible justice. Solemn thought! How many a soul has gone on for years, clinging with vain hope to a mere profession of

faith in Jesus, lulled into a false peace, with a spirit unsanctified and a soul unsaved, to perish at last. Thus was it in type with Adonijah. "And Solomon said, "If he will show himself a worthy man, there shall not a hair of him fall to the earth: but if wickedness shall be found in him, he shall die" (1 Kings 1:52). So it turned out. "King Solomon sent by the hand of Benaiah the son of Jehoiada: and he fell upon him that he died" (1 Kings 2:25). THE STAVES.

Exodus 27:6-7. "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." The staves adapted the brazen altar to the wilderness condition of God's people, so that the altar accompanied them in all their journeyings. Wherever the camp pitched, the altar rested; wherever the court was enclosed, the altar was placed at the entrance; wherever the tent of the congregation was set up, the altar stood at the door. The daily sacrifice on the altar of burnt offering, was the standing link of communion between God and His people typically. The taking away of the daily sacrifice was a national calamity. The fire was always burning in this altar, never permitted to go out. The victim always consuming on it day and night, the sweet savour of it was always ascending. Thus the ground of communion was at all times prepared, the way of communion at all times open. On this perpetual burnt offering, the other special sacrifices (as on the Sabbaths, new moons, etc.) were burnt, and the sin and trespass offerings presented. So now, though our God is a consuming fire (and the apprehension of this is ever to be kept alive in our hearts), the sacrifice of Jesus has met, and for ever satisfies, all the demands of holiness and justice on our behalf. On this account, "If we confess our sins, He (God) is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." The ground of communion has been made good, the way of access is ever open, the fragrance of the sacrifice of Jesus is ever before God. Wherever we are, whatever our circumstances, communion with God may be maintained unbroken, our walk down here may be an Enoch walk - a walk with God. The STAVES of the TABLE of shewbread were connected with the BORDER (Exodus 25:27); for the guarding of COMMUNION is important in connection with our wilderness state. The STAVES of the GOLDEN ALTAR are connected with the GOLDEN CROWN; for it is a GLORIFIED CHRIST through whom we worship. The STAVES of the BRAZEN ALTAR are connected with the GRATE of BRASS; for it is a SUFFERING Saviour who laid the foundations of our constant communion with God. THE DIVINE PATTERN.

Exodus 27:8. "Hollow with boards shalt thou make IT: as it was shewed THEE in the mount, so shall they make it."

Jesus, though mighty to suffer, and Almighty to save, was the EMPTY and dependent One. "He was crucified through weakness."

How different is the appearance of Calvary, and of Him who suffered there, when seen on earth's low level, and with human thoughts and feelings, to what it is when looked at in the light of God - as God Himself reveals the marvellous scene! In spirit raised above surrounding things, and upon the MOUNT with God, looking down on Calvary's Cross! Thus are we to form our conceptions of it; thus shall we learn its mysteries and its uses, its value and its power; and thus shall our souls experience the blessing which God has provided. Communion with God on the ground of sacrifice must be according to God's order and thoughts, and not according to the plans and opinions of men.

03.01.11. The Court of the Tabernacle

THE COURT OF THE TABERNACLE Exodus 27:9. "And thou shalt make the court of the tabernacle."

WHATSOEVER things were written afore - the things which happened unto Israel, time, were written for our learning," and "happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come" (1 Corinthians 10:11). Thus the children of Israel, redeemed out of Egypt, are the types of the redeemed people of God. In the Scriptures we have Israel presented to us, in their history, and in the Divine arrangements respecting them, in various degrees of nearness to God.

First, we see them in Egypt, groaning under the bondage of Pharaoh. This is typical of the experience of the soul, under the first convictions of the Spirit, feeling the evil of sin, its bitter bondage, and heavy guilt, "labouring and heavy laden," from which deliverance is only obtained by taking shelter under the blood of the Lamb. "Christ our Passover sacrificed for us."

Secondly, we see them IN THE WILDERNESS, having crossed the Red Sea, wherein all the power of the oppressor has been overwhelmed. Typical of the soul realising the triumph of the Cross. Principalities and powers spoilt and made a show of; and death, and hell and the power of it, destroyed. And the believer, no longer at home in the world, but become a pilgrim a stranger here.

Thirdly, we see them IN THE CAMP, occupying there - in the various positions assigned them by God. Typical of believers in their different callings, ordinary occupations, and their social relationships. OUTSIDE the camp the sin-offering was consumed. OUTSIDE the camp the lepers and the defiled were obliged to remain.

WITHIN the camp the people of God were required to be a holy people to the Lord their God, who walked up and clown in their midst - to be holy in all manner of conversation, and in all the callings and relationships of life.

Fourthly, we see them assembled IN THE COURT OF THE TABERNACLE. Here the people of God are represented in their RELIGIOUS character. This is the especial subject of our present consideration.

Fifthly, the PRIESTS are seen entering daily through the door of the tent into the first tabernacle, or holy place, accomplishing the service of God. Typical of BELIEVERS in their PRIESTLY character and Church association, engaged in the worship and service of God.

Sixthly, the HIGH PRIEST is seen entering THROUGH THE VAIL into the Holy of Holies. Typical of JESUS, the HIGH PRIEST of our profession, entered for us into heaven itself; and of the BELIEVER in Him having boldness to enter through the rent veil into the holiest of all (Hebrews 10:19-22).

Seventhly, we see Israel IN THE LAND, having crossed the Jordan. Typical of believers as in spirit raised up together, and made to sit together in Christ Jesus in the heavenly places (Ephesians 2:6).

1, Egypt; 2, the wilderness; 3, the camp; 4, the court; 5, the holy place; 6, the most holy; 7, the land.

Divided by - 1, the blood of the Paschal Lamb; 2, the Red Sea; 3, the sin-offering; 4, the hanging of the court; 5, the door of the tent; 6, the veil; 7, the Jordan. This is the Scriptural "Pilgrim's Progress," written "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." But to return to the court of the tabernacle. The children of Israel seen in this court represent the people of God in their RELIGIOUS character. Not as associated in Church fellowship - this is typified by the boards of the tabernacle - but in their general religious aspect. Not only seeking to maintain and to exhibit holiness in the assemblies of God's saints, and in Church relationship, but also in the wider sphere of ordinary and everyday life.

These curtains of fine-twined linen formed a court around the tabernacle, and kept it separate. As the table of shewbread has a border, so the tabernacle of God has a court - a court with hangings of fine-twined linen all around, marking separation to God in righteousness and true holiness. Such is God's plan. As a TABLE without a BORDER is not according to God's pattern so a TABERNACLE without a COURT is contrary to God's order. There must be consistency without, as well as holiness and fellowship within; separation from the world in daily life, as well as in Church fellowship, and in the devotional exercises of the assembly. The COURT contained the ALTAR of burnt offering and the LAVER, and had the tabernacle, or dwelling-place of God in the midst. And the Israelites collected there, and in the open space before it, represents believers, realising atonement and acceptance through the sacrifice of Jesus, sanctification in Christ Jesus, by the Holy Ghost, and walking and acting in the presence of God.

03.01.12. The Hangings of the Court

THE HANGINGS

Exodus 27:9. "For the south side southward there shall be hangings for the court of fine-twined linen of a hundred cubits long for one side." THE FINE LINEN IS the righteousness of saints" (Revelation 19:8). "I counsel thee to buy of Me white raiment, that thou mayest be clothed," says Christ (Revelation 3:18). "Put ye on the Lord Jesus Christ," is the exhortation of the Apostle (Romans 13:14). The COURT of the Tabernacle, surrounded by these hangings of fine-twined linen, represents believers in their ordinary Christian character and intercourse, walking in the presence of God in holiness and righteousness before Him, keeping their garments undefiled by sin, putting on and living out Christ, and exhibiting Him before men. THE PILLARS AND SOCKETS.

Exodus 27:10. "And the twenty pillars thereof and their twenty sockets shall be of brass."

Or, as expressed in Exodus 38:10 : "Their pillars were twenty, and their brazen sockets twenty." The PILLARS fixed in SOCKETS of BRASS, representing individual believers in their religious character, and firm standing. There were twenty pillars on the north and south, corresponding with the twenty boards of the Tabernacle on those sides The BOARDS representing believers associated in Church fellowship, and the PILLARS of the court, believers in their wider and ordinary Christian walk.

Each PILLAR stood firmly fixed in a SOCKET of brass, as expressing the firm and decided stand which is requisite in living out the Christian character. As united in Church fellowship, in the sight of God, we stand in redemption, like the boards of the Tabernacle on the sockets of silver. But as walking before God, and living before men, in our daily course, we need a holy decision of character, standing strong in the Lord, and in the power of His might, as the pillars of the court in their sockets of brass. "Having done all, to stand," says the Apostle. "Stand therefore" (Ephesians 6:13-14).

If "the Church of the living God" is to be "the pillar and ground of the truth," individual believers in their Christian character and ordinary conduct should seek, to maintain the truth, by walking in it with firmness and decision, like James, Cephas, and John, who seemed to be pillars in their day, and especially like the Apostle Paul. THE HOOKS AND FILLETS.

Exodus 27:10. "The hooks of the pillars and their fillets

CONNECTING-RODS. These silver rods connected the pillars together, and formed the rods on which the linen curtains hung. The hooks and connecting-rods were to be of silver, and SILVER is typical of REDEMPTION; for the Atonement money was in silver (Exodus 30:11-16). And SILVER is also typical of communion; for it was the ordinary medium for monetary transactions. And the hooks fixed in the pillars were always in readiness to receive the connecting-rods.

Thus these pillars, standing in the brazen sockets, with their hooks and connecting-rods of silver, sustaining the curtains of fine-twined linen, and forming together the COURT of the Tabernacle, most strikingly and beautifully represent the people of God, in their ordinary religious character, established and settled, walking in righteousness and holiness, always prepared for, and constantly maintaining communion together, on the ground of their common redemption by the Blood of the Lamb, in their intercourse one with another, and in the presence of God.

It is a sweet and happy thought, affording some consolation in the present state of things, that even now, in the outwardly divided conditions of the Church of God, when Church FELLOWSHIP with the majority of Christians may be sought in vain, we may still maintain communion and love in our intercourse one with another on the ground of our common redemption, by the same precious Blood, and of our agreement together in the same fundamental truths of salvation, as taught and united by the same Holy Spirit. THE LENGTH OF THE COURT.

Exodus 27:11. "And likewise for the north side in length there shall be hangings of a hundred cubits long, and his twenty pillars and their twenty sockets of brass; the hooks of the pillars and their fillets [connecting-rods] of silver."

One hundred cubits NORTH and SOUTH. "Awake, O north wind, and come, thou south," is the language of the Bride in the Song of Solomon (Song of Solomon 4:16). Whether the chill north wind of adversity blows, or the genial south wind of prosperity breathes, there should be the same FIRM STANDING, and decided walk, the same maintenance of RIGHTEOUSNESS and holiness, the same manifestation of Christ, and the same readiness for FELLOWSHIP with all saints, on the ground of our common Christianity. THE BREADTH OF THE COURT.

Exodus 27:12-15. "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." In LENGTH - namely, one hundred cubits - the court of the TABERNACLE was one HALF the LENGTH of the INNER court of Ezekiel's TEMPLE, which will be two hundred cubits; and in BREADTH - namely, fifty cubits - HALF the BREADTH of the INNER court of the TEMPLE, which will be one hundred cubits. THE GATE OF THE COURT.

Exodus 27:16. "And for the gate of the court shall be a hanging of twenty cubits, of blue, and purple, and scarlet [worm scarlet], and fine-twined linen, wrought with needlework." The hanging for the door of the tent and the vail, were both ten cubits by ten - one hundred cubits square; and the gate of the court twenty cubits by five in height - one hundred cubits square also; each representing CHRIST in different aspects. The GATE OF THE COURT being typical of CHRIST, by the faith of whom alone any really become Christians, and have a title to be regarded as such, and power in the Spirit for true fellowship in the Gospel. THE DOOR OF THE TENT representing CHRIST, through whom alone there is access into the Church of God. And the VAIL representing Him as the way by whom only there is access by faith into the holiest of all. THE PILLARS OF THE GATE.

Exodus 27:16. "Their pillars shall be four, and their sockets four." By these FOUR PILLARS, corresponding with the four pillars which sustain the vail, are represented, I believe, the four

divinely inspired historians of the life of Jesus. There are some differences, however, which are significant. The PILLARS of the VAIL have their HOOKS of Gold, and their SOCKETS of SILVER; while the PILLARS of the GATE have their HOOKS of SILVER, and their SOCKETS of brass. The HOOKS of GOLD being significant of a DIVINELY-given ability for laying HOLD of and exhibiting the perfection of Immanuel, as the way of access faith into the Holiest; and the SOCKETS of SILVER significant of their STANDING in REDEMPTION. The HOOKS of SILVER, and the silver connecting-rods of the PILLARS of the GATE, expressive of a capacity for communicating the truth of Christ; and the SOCKETS of BRASS, of decision and steadfastness. It is interesting to trace in the four inspired histories of the "Word made flesh," the various beauties and perfections of Immanuel, as signified by the BLUE, PURPLE, SCARLET, and FINE-TWINED LINEN, Composing the GATE OF THE COURT. In John's account, the BLUE, or HEAVENLY PERFECTION and glory of the Lord Jesus, is manifest. In MARK, the PURPLE, or the combination of HEAVENLY PERFECTNESS with the EARTHLY GLORY. And hence it is worthy of notice, that, in Mark 15:17, the robe in which, in mockery, Jesus was arrayed, is by the leading of the Spirit said to be of "PURPLE." In MATTHEW, the EARTHLY DIGNITIES of the Son of David, as typified by the SCARLET, appear; and Matthew says, they "put on Him a scarlet robe" (Matthew 27:28).

Whereas, in LUKE, the WHITE, or PURE and SPOTLESS, yet exquisitely beautiful humanity of the Son of Man is prominent, as typified by the FINE-TWINED LINEN. And Luke says, they "arrayed Him in a gorgeous robe." Gorgeous, "Lam pros," meaning also, shining, resplendent, dazzling, white. Compare Acts 10:30; -Revelation 15:6; Revelation 19:8, in the Greek.

Exodus 27:17-19. "All the pillars round about the court shall be filleted with silver [connected with rods of silver] their hooks shall be of silver, and their sockets of brass. The length of the court shall be a 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."

All the pillars of the court were connected together by the SILVER RODS, and all were furnished with HOOKS for attaching them; teaching us, that all believers should maintain fellowship together in redemption, truth, and brotherly love, and all be prepared for it as occasion presents.

All the PILLARS stood on SOCKETS of BRASS; and all believers have need of enduring strength in Jesus, by the Spirit, to maintain, in such a world as this, their religious character and standing; that strengthened by God's Spirit in the inner man, Christ dwelling in the heart by faith, they may be rooted and grounded in love. (Ephesians 3:16-17).

All the VESSELS of the Tabernacle for all the service of it, and even the PINS of the tabernacle and court, were to be of BRASS; for the same enduring spiritual strength is needed for all manner of service, down to the minutest particulars, in work connected with the Name of Jesus, and the presence of God. In Exodus 38:17, we read: "The overlaying of their chapiters [tops or heads] of silver; and all the pillars of the court were filleted with silver [connected with rods of silver] ," showing that the chapiters, or heads of the pillars, and the fillets or connecting-rods, are distinct; though both were of silver, and all formed part of the redemption money. "And of the thousand seven hundred and seventy and five shekels, he made for the pillars, and overlaid their chapiters, and filleted THEM" (Exodus 38:28). The redemption which is in Christ Jesus, is not only the

foundation of the Christian's FAITH, as shown by the silver sockets of the Tabernacle: it is also the ground of Christian LOVE and communion, as signified by the silver hooks and connecting-rods. And it is also the crown and joy of the Christian's HOPE, as signified by the silver chapiters, or crowns of the pillars. His faith, his love, and his hope, having each its ground and centre in Jesus, and in His mighty work.

03.01.13. The Golden Altar of Incense

Altar of Incense The Golden Altar of Incense.

Exodus 30:1-9.

Exodus 30:1. "And thou shalt make an altar to burn [burn as incense] incense upon: of shittim wood shalt thou make IT."

THERE were two altars, the brazen altar of burnt offering and the golden altar of incense. They are both typical of the Person and work of the Lord Jesus Christ, but in distinct aspects. At the BRAZEN altar, we see Christ in death and resurrection, offering Himself without spot to God, and accepted in all the sweet savour of His perfect sacrifice - the ground of the believer's acceptance and communion with God. At the GOLDEN altar, we see Christ in all the excellency of His character and ways before God, through whom the children of God draw near and worship with confidence and joy.

Both the brazen and the golden altar were made of shittim wood within, as showing that the Incarnation of Christ lies at the foundation of His whole work on behalf of His people; for the children being partakers of flesh and blood, He Himself likewise took part of the same. THE DIMENSIONS.

Exodus 30:2. "And a cubit shall be the length thereof, and a cubit the breadth thereof; four square shall it be: and two cubits shall be the height thereof." The table of shewbread was two cubits in length, and one in breadth, and one cubit and a half in height. This altar was one cubit square, and two in height. The TABLE was on a level with the mercy-seat, and the brazen grate of the altar of burnt offering; for the table sets forth COMMUNION on the ground of atonement made, and in the remembrance of the death of Jesus. The GOLDEN ALTAR was half a cubit higher, because we draw nigh to God in the Name of Him who, though once humbled, is now risen and glorified. THE HORNS OF THE ALTAR.

"The horns thereof shall be of the same." The HORN IS the emblem of strength; and there is power in Jesus, on which faith can lay hold in drawing nigh to God; while the human tenderness and sympathy of Jesus give sweet encouragement to faith. THE OVERLAYING.

Exodus 30:3. " thou shalt overlay IT with pure gold, the top [roof] thereof, and the sides [walls] thereof round about, and the horns thereof." The Divine glory and excellency of the Lord Jesus, as well as His humanity, and in combination with it, is thus set forth. But in the type before us, the same Saviour is represented as present in Spirit in the midst of His worshipping people on earth, by whom the sacrifice of praise is offered up to God continually. It is the vivid setting forth of those invaluable words in Matthew 18:19-20. The altar stands before, not within the veil in the holy place; for it tells of Jesus in the assembly, and yet it stands before the ark and propitiatory, from whence God holds fellowship with His servants. And in Jesus who is present in Spirit with us on earth, and present in Person for us above, all the promises of God are yea, and amen, to the glory of God by

us.

All this is true to the believer individually, as well as to the saints collectively. THE PERPETUAL USE OF THE ALTAR

Exodus 30:7-8. "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 [between the two evenings] he shall burn incense upon it, a perpetual incense before Jehovah throughout your generations." So Christ, the High Priest of our profession, ever liveth to make intercession for us. In John 17:1-26. we have the reality and substance of these Divine foreshadowings. We there see Jesus on earth, surrounded by His disciples; but in Spirit entering into the Holiest, His work finished, and the crown of glory won. In ACT it was the High Priest at the golden altar - IN ANTICIPATION, the High Priest on the day of Atonement entering into the holiest.

Let us look at Him as at the golden altar, and listen to His words, "Father, I glorified Thee on the earth, I finished the work which Thou gavest Me to do." "I manifested Thy Name."

He thus presented before His Father, as sweet and fragrant incense, the memorial of what He had been in His character and life on earth; and then claiming for Himself the just recompense of reward, He obtains on behalf of His disciples, and of believers through their word, the richest, choicest, highest blessings. And these words He spake in the world, that we might have His joy fulfilled in ourselves, in being thus enabled to enter into His thoughts concerning us, through this magnificent specimen of His present and perpetual intercession, in the knowledge of the glory which He has, and which He will share with us. THE TIME OF INCENSE.

We have considered the LAMPSTAND with its seven lamps, as the type of ministry or testimony in connection with Christ, and in the power of the Spirit. Christ Himself PREPARES His servants for this ministry in the Word, and He gives grace and power for its EXERCISE. Just as Aaron dressed the lamps in the morning; and caused the flame to ascend at even, or between the two evenings. In Revelation 1:1-20; Revelation 2:1-29; Revelation 3:1-22, the Lord Jesus is shown as one like unto the Son of Man in the midst of the seven golden lampstands, giving and directing the testimony which was to be borne in His Name.

Testimony to Christ is a sweet savour unto God, as says the Apostle in 2 Corinthians 2:15-16, "For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish." This is not all: the type before us beautifully and expressively shows, the connection between the preparation and exercise of ministry, in fellowship with Jesus, and the fragrance of His own intercession. When the servant is preparing, or being prepared for testimony, the intercession of Jesus is ascending on his behalf; and when he is giving his testimony, the sweet savour of the Name of Jesus is going up before God.

Exodus 30:9. "Ye shall offer up no strange incense thereon, nor ascending-offering, nor gift-offering; neither shall ye pour drink-offering thereon."

Thus the altar of incense was kept perfectly distinct from the altar of burnt or ascending-offering. We do well to remember this in drawing nigh to God. No strange incense was permitted, any more than strange fire. Jesus pleads no other excellency than His own, as the ground for the acceptance of our prayers and praises. The believer's priestly access to God is a progressive

thing. We go from strength to strength. In the SIN-OFFERING consumed without the camp, we see Jesus "delivered for our offences," and the question of sin settled. At the BRAZEN ALTAR, we see Jesus "raised again for justification, and realise acceptance in Him, and the joy of God's salvation." At the LAVEN we recognise Christ as our SANCTIFICATION, through the Holy Ghost the Comforter sent down from heaven. At the GOLDEN ALTAR He is presented as the High Priest of our profession, appearing in the presence of God for us, in all the value of His living service, personal excellency, and atoning work, which He pleads, and we plead for our acceptance before God. As guilty sinners, we find acceptance at the brazen altar, through the accepted sacrifice of a crucified and risen Saviour. At the laver we find provision made for our sanctification in Christ, through the Holy Ghost. At the golden altar we have fellowship with God, and nearness of access to Him, in all the preciousness of the life and person of Jesus, as He was, and as He is. In the ark of the covenant within the vail we see every promise of God yea and amen, to us in Christ, and full security for every blessing, for time and for eternity. THE BLOOD ON THE HORNS OF THE ALTAR OF INCENSE.

Exodus 30:10. "Aaron shall make an atonement upon the horns of it once 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 Jehovah." The foundation of our acceptance is laid in atonement, and we know from Hebrews 10:1-39 that this yearly act was a type of the one offering of Jesus, whereby He hath perfected for ever them that are sanctified. And this act of atonement was two-fold, for on the tenth day of the seventh month, Aaron entered within the vail; first, with the blood of the bullock for himself and for his house, typical of Christ and the Church (Hebrews 3:6); and then with the blood of the goat for all Israel and the sanctuary. At the same time he put the blood on the horns of the golden altar (Leviticus 15:1-33). And while no burnt sacrifice nor gift-offering was to be offered on this altar, yet the blood of atonement on the horns of it speaks of peace once made, and the remission of sins once for all, through the sacrifice of Christ.

03.01.14. The Laver and its Foot

THE LAVES The Laver and its Foot.

Exodus 30:17-21.

Exodus 30:17-18. "And Jehovah spake unto Moses, saying, Thou shalt also make a layer of brass, and his foot [base] also of brass, to wash withal: and thou shalt put IT between the tabernacle [tent] of the congregation and between the altar, and thou shalt put water therein."

THESE Scriptures are "the Word of God ;" this I gives them their importance and authority. They are also "the testimony of Jesus Christ ;" this gives them their interest to us as redeemed sinners, and their value to our souls, as containing God's testimony concerning His Son.

God's thoughts about Christ are embodied in type, and given us in the Scriptures, that we might have fellowship with the Father in His own estimate of His Son, through the Spirit. In the layer and his foot, we have the divinely given figure or shadow of CHRIST as our SANCTIFICATION. "Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption" (1 Corinthians 1:30). In this chapter in Exodus, typically the believer is regarded, first, REDEEMED BY THE BLOOD (Exodus 30:11-16); secondly, SANCTIFIED with the washing of WATER (Exodus 30:17-21); thirdly, ANOINTED with the OIL (Exodus 30:22-33); fourthly, ACCEPTED in the PERFUME (Exodus 30:34-38). "The Spirit, the water, and the blood" (1 John 5:6-8). In Solomon's Temple there were TEN LAVES, standing on their TEN BASES, and ONE MOLTEN SEA, standing on twelve oxen (1 Kings 7:23-26). In Ezekiel's Temple there will be no laver nor sea, but a RIVER, whose waters will issue out from under the threshold of the house eastward, deepening and widening as it flows. In Revelation 4:6, we read of a SEA OF GLASS like unto crystal before the throne, emblematical of the fixed purity which becomes the presence of God. In Revelation 15:2, of a SEA OF GLASS mingled with FIRE, indicative of the fiery trial through which those who come out of the great tribulation, will have passed. In Revelation 22:1, of a PURE RIVER OF WATER OF LIFE, clear as crystal, proceeding out of the throne of God and of the Lamb. All these are figures of Christ, and of the cleansing, sanctifying, life-giving, life-sustaining power of the Spirit of God. The word "laver," in the Hebrew, signifies "like a river." The laver consisted of two parts, "the laver and his foot." The upper part or layer, being a large reservoir of water, from which, when required, the water poured down "like a river" into the foot or basin at its base. The lower part being alone used for bathing or washing, so that the water in the laver remained always pure and undefiled, reminding us of Titus 3:1-15.

Titus 3:5-6, "The washing [literally layer] of regeneration, and renewing of the Holy Ghost; which He shed on us abundantly through Jesus Christ our Saviour." Also of "the supply of the Spirit of Jesus Christ," given for the ministry of the Word through the evangelist, pastor, and teacher, at the present time. The laver presents Christ in two aspects; the FOOT, Christ in HUMILIATION on earth; and the upper part, the laver proper, Christ in His exaltation in heaven. In His life on earth, Christ left us an example that we should follow in His steps. On the Cross, from His pierced side

came forth the water and the blood. But it is from Christ crucified, risen, and exalted, that the Holy Ghost, the Comforter, the Spirit of purity and life, is now given. "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this spake He of the Spirit, which they that believe on Him should receive; for the Holy Ghost was not yet given; because that Jesus was not yet glorified"

(John 7:37-39). We read in Ephesians 5:25-26, "Christ loved the Church, and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the Word." This is His present action, "that He might (ultimately) present it to Himself, a glorious Church, not having spot, or wrinkle, or any such thing" (Ephesians 5:27). ITS MATERIAL.

"A laver of brass, and his foot [base] also of brass."

Brass is the emblem of strength, and Christ, as our sanctification, is the Strong One, mighty to sanctify as well as "mighty to save." Many trust in Christ for their salvation, but have recourse to their own efforts, or to the law, for sanctification. Justification by faith of Christ is the doctrine of the Reformation; but sanctification by the faith of Christ, how little apprehended!

There is POWER in the example of His life; constraining power in His dying and redeeming love; power in looking unto Jesus glorified at God's right hand above. Stephen found it so (Acts 7:1-60). Power in the Spirit sent down from this ascended One. The secret of power in the Christian experience is having Christ "all" as our object, "and in all" as our life. In Exodus 38:8, we read, "And he made the laver of brass and the foot [base] of it of brass, of the looking-glasses [brazen mirrors], of the women assembling, which assembled at the door of the tent of the congregation." This is significant, and intimates a connection between self-examination and sanctification. The Apostle James wrote, "But be ye doers of the Word, and not hearers only, deceiving your own selves. For if any be a hearer of the Word, and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful bearer, but a doer of the Word, this man shall be blessed, in his deed" (James 1:22-25). The foot of the laver was made of burnished brass.

Sanctification to the believer is especially and effectually connected with the contemplation of Christ, once crucified, but now risen and glorified, as exhibited in the mirror of the Word, through the power of the Holy Ghost sent down from heaven. This is real and divine photography. "Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. But we all, with open [unveiled] face beholding as in a glass [mirror] the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." THE POSITION OF THE LAVER.

"And thou shalt put IT between the tabernacle [tent] of the congregation and between the altar." The progress of the soul in drawing near to God is that set forth. The soul first realising PARDON at the sin-offering - without the camp.

Secondly, ACCEPTANCE at the brazen altar within the court.

Thirdly, SANCTIFICATION at the brazen layer.

Fourthly, NEARNESS IN WORSHIP at the golden altar.

Fifthly, ENTRANCE INTO THE HOLIEST through the value of the blood, and of the sweet incense from the golden censer, carried by the High Priest within the veil. THE WATER.

Exodus 30:18. "And thou shalt put water therein."

Christ loved the Church, and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the Word" (Ephesians 5:26). "Sanctify them through Thy truth; Thy Word is truth," is His prayer to the Father (John 17:17). "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are Spirit and they are life" (John 6:63). Not the Word apart from the Spirit, nor the Spirit apart from the Word. It is the truth that sanctifies, and the Spirit is truth. But it is the truth of Christ, "as the truth is in Jesus." The water which filled the laver in the wilderness came first from the smitten rock (Exodus 17:1-16.); the type of Christ crucified, from whose pierced side flowed forth the water and the blood. For "that rock was Christ" (1 Corinthians 10:4).

Secondly, it came from the rock which was to have been spoken to, at the end of the wilderness wanderings, in connection with the blooming, blossoming, and fruit-bearing rod (Numbers 20:1-29.). Typical of Christ glorified, and sending down the Spirit in answer to prayer (Acts 2:1-47; John 7:1-53). THE USE OF THE LAVER.

Exodus 30:19. "For Aaron and his sons shall wash their hands and their feet thereat [therefrom]." The laver sets forth Christ, made of God Unto the believer SANCTIFICATION, practically (1 Corinthians 1:30).

It is the action of the Lord Jesus in John 13:1-38. embodied in type. The washing of the laver was twofold.

First, of the entire person, as at the consecration of the priests (Exodus 29:4), where it should be translated, "bathe them in water." This washing, or bathing in water, at their consecration was not repeated. To this the Lord refers John 13:10, "He that is washed [bathed] needeth not save to wash his feet, but is clean every whit." The signification of this bathing is given in Romans vi., Colossians 2:1-23. etc. It sets forth the death, burial, and resurrection of the believer with Christ, and faith's apprehension of it.

Secondly, this washing was partial, the washing of the hands and feet; and it is this which is here specially mentioned - its constant use. "Aaron and his sons" typify Christ and the Church in their priestly character (Hebrews 3:6). The sanctification is one: "For their sakes I sanctify Myself, that they also might be sanctified through the truth" (John 17:19). He is our sanctification. The HANDS and FEET express the whole character of the believer's ACTION and CONDUCT. In John 13:1-38. the feet only are mentioned, as including the whole course of the believer's walk. "Thereat," literally, therefrom. It was not sufficient to wash elsewhere. It is the practical, conscious cleansing which flows from faith's apprehension of Christ, which fits for God's tent, and God's altar, and not that which comes from mere moral considerations or precepts.

Exodus 30:20. "When they go into the Tabernacle [tent] 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 Jehovah." This cleansing by the faith of Jesus, is essential to living fellowship with the Father and the Son in the Spirit, and to true fellowship with the saints. "Holiness becometh God's

house for ever." "If I wash thee not, thou hast no part with Me." Holiness becomes God's service, as well as God's house. "Be ye clean that bear the vessels of the Lord." "I will wash mine hands in innocency; so will I compass Thine altar, O Lord."

"That they die not," is repeated in Exodus 30:21. It may be taken as a warning. "If ye live after the flesh ye shall die." Spiritual deadness is the inevitable consequence of the foot defiled, and sanctification through personal intercourse with Christ neglected. Exodus 30:21. "So they shall wash their hands and their feet, that they die not: and it shall be a statute for ever for them, even to him and to his seed throughout their generations."

"It shall be a statute for ever;" a principle from which God never departs. "Without holiness no man shall see the Lord." Christ ever lives, the source of life, holiness, and power, to all who draw nigh to God by Him. Thus full provision is made in Christ, that the blood-bought heirs of glory, and the royal priests of our God, might ever worship Him in the beauties of holiness, as well as in the confidence of faith and love.

03.01.15. Directions for setting up the Tabernacle

THE SETTING UP Directions for Setting up, in the Tabernacle

Exodus 40:1-8.

Exodus 40:1-2. "And Jehovah spake unto Moses, saying, On the first day of the first month shalt thou set up the tabernacle of the tent of the congregation." THE first day of the first month is significant of a beginning, or beginning anew. A type of the commencement of the Christian dispensation at Pentecost. On the first day of the month the moon began to shine afresh on the earth with light reflected from the sun: so the Church, during the present night-time of the world, is appointed to shine in the light of an absent Christ. A dispensation altogether new; characterised by Messiah rejected, and the Comforter present, to communicate to the Church the truth of Christ, and to maintain His Lordship.

"The tabernacle of the tent of the congregation."

Both titles are here combined; the tabernacle being the type of a dwelling-place for God through the Spirit, and the tent of the congregation, typical of believers assembled in the Name of the Lord Jesus. THE ARK.

Exodus 40:3. "And thou shalt put therein the ark of the testimony, and cover the ark with the veil." The ark is first mentioned, for it sets forth Jesus, God's centre of gathering to His own people, and in whom they are builded together for a habitation of God through the Spirit (Ephesians 2:22). The veil was to be hung up before the ark, the Holy Ghost thus signifying that the way into the Holiest was not then made manifest; but to us, since Calvary, the veil is rent, and the way into the Holiest is open; for we gather to the name of a risen and glorified Christ.

It is here called "the Ark of the Testimony," for the purpose for which the Church is gathered is, that it should be a testimony to Him, and especially to the great "mystery of godliness, God manifested in flesh, justified in the Spirit, seen of angels, preached among the nations, believed on in the world, received up into glory." THE TABLE.

Exodus 40:4. "And thou shalt bring in the table, and set in order the things that are to be set in order upon it." Where believers are gathered unto the Name of the Lord Jesus, and builded together for a habitation of God through the Spirit, there in God's presence, the sweet and sacred memorials of a Saviour's sufferings and death are to be observed.

It is remarkable that after the ark, the table is first mentioned; and at Troas, on the first day of the week, the disciples came together to break bread (Acts 20:7).

If the communion of saints in the presence of God, and in the remembrance of the sacrifice of Christ, is to be observed, it must be in God's order. "God is not the author of confusion." He has His order, and this must be maintained. The table is to be a pure table, and all things which are done in connection with it, must be done decently and in order, as in the presence and fear of God.

THE LAMPSTAND.

"And thou shalt bring in the lampstand, and light the lamps thereof."

Ministry, according to God, in the exercise of the gifts of the Spirit, and in testimony to the truth of Christ, has its place in connection with God's dwelling place. It is to be brought in, and its light maintained. Ministry in the power of the Spirit of God, is to be in God's order, according to His mind and will; and the gifts of an ascended Saviour are "for the perfecting of the saints, for the work of the ministry, for the edifying of the Body of Christ." THE ALTAR OF GOLD.

Exodus 40:5. "And thou shalt set the altar of gold for the incense before the ark of the testimony."

Teaching us that the worship of the Father in the Spirit and in truth, is connected with Christ risen and glorified within the veil, through whom the believer has boldness and access with confidence by the faith of Him. THE HANGING OF THE DOOR.

"And put the hanging of the door [entrance] to the tabernacle."

Christ said, "I am the door, by Me if any man enter in he shall be saved." Faith in, and confession of the name of Jesus, living, dying, risen and glorified, is the way, no mere ordinance, nor anything else, is to take the place of Christ. THE ALTAR OF BURNT OFFERING.

Exodus 40:6. "And thou shalt set the altar of the burnt offering [ascending offering] before the door [entrance] of the tabernacle of the tent of the congregation."

Christ, in death and resurrection, in His atoning and accepted sacrifice, is to be set forth as the only ground of communion and acceptance with God. And only through faith in Him can the communion of saints be enjoyed. THE LAVER.

Exodus 40:7. "And thou shalt set the laver between the tent of the congregation and the altar, and shall put water therein."

Christ is also to be set forth as made of God, SANCTIFICATION to the believer, as well as redemption; and the full provision of the Spirit of God for the sanctification of the believer through the truth, is to be testified to. THE COURT AND THE GATE.

Exodus 40:8. "And thou shalt set up the court round about, and hang up the hanging at the court gate."

Consistency of character and conduct with the confession of the name of Christ is to be maintained, and the exercise of fervent charity one towards another, with separation from the world, is to be manifested even when not assembled together in Church fellowship.

03.01.16. The Tabernacle set up

THE TABERNACLE REARED UP

Exodus 40:9-19. IN Exodus 40:9-16, we have the anointing of the Tabernacle and all therein, its vessels, the altar, and layer. Also the clothing and anointing of Aaron and his sons; but as we have had this subject previously, we now proceed at Exodus 40:17. THE PERIOD WHEN THE TABERNACLE WAS REARED.

Exodus 40:17. "And it came to pass in the first month in the second year, on the first day of the month, that the tabernacle was reared up." The first day of the second year of Israel's experience as a redeemed people, was an important period in their history. On this day the Tabernacle was set up. On the day of the SECOND month, in the second year after they were come out of the land of Egypt, the commandment was given for the numbering of the children of Israel from twenty years old and upward; all that were able to go forth to war in Israel (Numbers 1:1-2). And on the day that Moses had FULLY SET up the Tabernacle, and anointed it and sanctified it, and all the vessels thereof, the princes of Israel that were over them that were numbered, presented their offering to Jehovah of six covered wagons, twelve oxen, with twelve silver chargers, and spoons of gold full of incense, with the ascending offerings, sin offerings, and peace offerings, and twelve days were occupied with the presentation (Numbers 7:1-89.).

During the FIRST year the lessons of the wilderness were learnt: What the wilderness was; what the flesh was, both under grace (Exodus 19:4-6), and under law; and what God was in the various manifestations of His character. With the SECOND year, Israel's experience in connection with the Tabernacle commences, and to this period the books of Leviticus and Numbers apply. The FIRST year is typical of the Christian's individual experience; the SECOND, of his experience in connection with the Church of God, and in association with others professing Christianity. THE TABERNACLE SET UP.

"And Moses reared up the Tabernacle." The Tabernacle is first mentioned before the tent of the congregation; for the first thought in the mind of the Spirit is a habitation for God, before that which represents the assembly of God's saints is spoken of.

"And fastened his sockets." The sockets of silver composed of the redemption money of the children of Israel. Thus, typically, the foundations of God's Tabernacle are laid in redemption.

"And set up the boards thereof." Typical of those believers who are gathered together to the confession of the name of Jesus, individually, standing firm on redemption, and collectively forming God's Tabernacle or dwelling-place (Ephesians 2:22).

"And put in the bars thereof." For the compacting and establishment of the whole. Like the joints and bands, the gifts of the Spirit for the edifying of the Body of Christ (Ephesians 4:1-32.).

"And reared up his pillars." The four pillars which held up the vail, corresponding with the four inspired historians of the life and death of Jesus; and the five pillars which supported the hanging

of the door; answering to the apostles and prophets, the evangelists, pastors, and teachers, who exhibit Jesus as the way of entrance into the Tabernacle of God. And thus the Church becomes not only the house of God, and Church of the living God, but also the pillar and ground of the truth, for the manifestation and maintenance of the truth of God in the world. THE TENT OF THE CONGREGATION SPREAD.

Exodus 40:19. "And he spread abroad the tent over the Tabernacle, and put the covering of the tent above upon it; as Jehovah commanded Moses." The tent over the Tabernacle, or the tent of the Congregation, represents the assembly of believers, meeting in the Name of Jesus, who, in Spirit also, compose the habitation of God. The covering of the tent was twofold. First, the covering of Ram's skins dyed red, typical of the atoning work of the Lord Jesus, under the shelter of which the Church is seen by God.

Secondly, the covering of badger's skins, above and over all, significant of the external lowly form and pilgrim character of the Church on earth. All done according to the Will and Word of God. The Overshadowing Cloud and the indwelling Glory.

Exodus 40:34-35.

MOSES having set up the ARK in the most holy place, and brought the ALTAR OF INCENSE, the LAMP-STAND, and the TABLE into the sanctuary or holy place; and having reared up the COURT, and brought in the LAVER, and the BRAZEN ALTAR, "as Jehovah commanded Moses."

Exodus 40:34. "Then the cloud covered the tent of the congregation, and the glory of Jehovah filled the Tabernacle." The EXTERNAL and INTERNAL manifestation of the Divine presence, protection and glory; Divine and almighty protection above, and Divine glory within. For "he that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty." God Himself is "a wall of fire round about His people, and the glory in the midst." "The Spirit of glory and of God resteth upon them." "The eternal God is their refuge, and underneath are the everlasting arms." This overshadowing cloud and this indwelling glory was a prefiguring of what took place at Pentecost, when the Church of God first commenced its history and its course, and when believers were first builded together for a habitation of God, through the Spirit.

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each one of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." See also the inspired prayer of the Apostle in Ephesians 3:1-21., that being strengthened by God's Spirit in the inner man, Christ dwelling in the heart by faith, believers might be filled into all the fulness of God. Seven times the Word of God testified that Moses had done each particular as Jehovah commanded. Then, and not till then, the cloud covered the tent, and the glory filled the Tabernacle.

There is a principle of the utmost importance which throws a Divine light on many a perplexing question. Jude said unto the Lord, "How is it that Thou wilt manifest Thyself unto us, and not unto the world? Jesus answered and said 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" (John 14:22-23). So when Solomon had finished the house of Jehovah, according to the Divine will and pattern,

then "the cloud filled the house of Jehovah, so that the priests could not stand to minister because of the cloud, for the glory of Jehovah had filled the house of Jehovah" (1 Kings 8:10-11).

Isaiah prophesies of the future blessing to Israel, when "Jehovah 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 upon all the glory shall be a defence" (Isaiah 4:5).

Ezekiel, who saw in a vision the glory taking its gradual departure from the first Temple (Ezekiel 10:1-22; Ezekiel 11:1-25), afterwards also in a vision saw the glory returning to the millennial Temple. "And, behold, the glory of Jehovah filled the house of Jehovah" (Ezekiel 44:4).

John, in the apocalyptic vision of the Church's future blessedness, as the Bride of the Lamb, saw that great city, the holy Jerusalem, but "saw no Temple therein, for Jehovah, God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon to shine in it, for the glory of God did lighten it, and the Lamb is the lamp thereof" (Revelation 21:22-23).

There no Temple rose before him, There no glory shone above;

All was Temple, all was glory, All in all was God and love. The saints in glory will dwell in God, and God in them. His glory is their overshadowing cloud; His presence is their indwelling glory.

Exodus 40:35. "And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of Jehovah filled the Tabernacle." And so on the Mount of Transfiguration, when Moses and Elijah appeared with Jesus in glory, there came a bright cloud and overshadowed them, and the disciples feared as they entered into the cloud. And there came a voice out of the cloud, saying, "This is My beloved Son, hear Him." And when the voice was past, Jesus was found alone (Luke 9:34-36). Thus, whether it be Moses the servant of God, or the priests in Solomon's Temple in their priestly ministry, or the two men on the Mount of Transfiguration, all give place to the glory of God and of the Lamb. THE GUIDANCE OF THE CLOUD.

Exodus 40:36-38. "And when the cloud was taken up from over the Tabernacle, the children of Israel went onward in all their journeys; but if the cloud were not taken up, then they journeyed not till the day that it was taken up. For the cloud of Jehovah was upon the Tabernacle by day, and fire was on it by night, in the sight of all the House of Israel throughout all their journeys." The people of God are a journeying people, yet He will never leave them nor forsake them. The great thing is to walk with God, so as ever to enjoy the light and guidance of His presence. Moses said, "If Thy presence go not with us, carry us not up hence" (Exodus 33:15). Who that values that presence, but will often be presenting the same petition? The PRESENCE OF GOD with us - How seasonable! How suitable! Shade in sunshine! Light in darkness! Abiding with us while we tarry !.. Going before us when we move.

There is one thing of all-importance taught us here. God's guidance of His people, and the manifestation of His presence with them, is connected with the Tabernacle, His dwelling-place among them. It was "when the cloud was taken up FROM OVER THE TABERNACLE, the children of Israel went onward." Their individual movements were controlled by God's acting in connection with the Tabernacle. So with us, if our individual actions are not influenced by the manifestation of God's presence and actings with the assembly, no wonder if we miss His guidance, and walk in

darkness. Not only were the children of Israel to pitch round about the Tabernacle, having it as their centre, the very place of their tents being regulated by the position of the Tabernacle, because it was God's dwelling-place; but their every movement was to harmonise with God's movements in connection with it.

Oh, for grace ever to remember and to act on this! We are so prone to make self our centre, and our individual interests and comforts, temporal or spiritual, the guides of our actions, that we need every now and then to be broken off from them, and to be brought back to God, and to the things of God. May we value the presence of God with us, and the unclouded sunshine of His smile in our individual pathway. But may we also seek the manifestation of His presence in the assembly of His saints, so as ever to see His power and His glory as we have seen it in the sanctuary. May the chill and the darkness, occasioned by the loss of His smile, be to us a warning of our wandering, if we turn aside to the right hand or to the left; whether it be in our individual course, or in our Church associations. May we walk, O God, in the light of Thy countenance, the confident language of our hearts being this, "Thou shalt guide us with Thy council, and afterward receive us to glory."

03.02.01. Introduction, God's earthly dwelling-places

Introduction When the Lord God-Jehovah-Elohim, the Triune God - had planted the garden of Eden, and filled it with everything that could delight the senses, he placed man there. Adam and Eve having sinned, and hearing the voice of God, walking in the garden in the cool of the day, they hid themselves from His presence amongst the trees. God asked, "Adam, where art thou?" And he said, "I heard Thy voice . . . and I was afraid" (Genesis 3:10).

Concerning Enoch, the seventh from Adam, it is recorded that "he walked with God" (Genesis 5:21-24). The word is the same as is used of Jehovah walking in the garden. It is implied that before the Fall, God walked with man and man with God. "Enoch walked with God." When he struck out on that path he was not the inventor of it. God had set the example. He desires companionship with us more than we do with Him. The walk begun in Eden, broken off by sin, was renewed with Enoch, amid the evils of a fallen world, continued with Noah and all the children of faith onward to the Cross. A Sunday-school teacher, explaining the translation of Enoch to her class, thus expressed herself :-"God was in the habit of taking long walks with Enoch, and one evening, when they had gone far and talked so long, it was too late for Enoch to go back to his home, so God took him home with Him." Thus shall it be with all who walk with God. That walk begun in Paradise before the Fall, renewed in grace, taken up in resurrection by the Lord Jesus, will be continued in the Paradise of God through eternity, in that eternal day which knows no shadow and no evening. "In a moment, in the twinkling of an eye " (1 Thessalonians 4:16-17) the Lord will come and take His pilgrim people who walk with Him down here to be for ever with Himself at home up there. "The Lamb which is in the midst of the throne shall feed them and shall lead them " (Revelation 7:17). According to His own words, "I go to prepare a place for you. . . . I come again, and will receive you unto Myself" (John 14:2-3).

God's earthly dwelling-places

THERE are three structures mentioned in the Word of which God was pleased to give patterns and particular instructions:-First, the Tabernacle in the Wilderness; next, the Temple of Solomon, on Mount Moriah; and, thirdly - yet in the future - the Temple spoken of by Ezekiel - the Millennial Temple.

God, in the condescendence of His grace, has caused His Word to be written, so that His children may not be ignorant. He has given His Spirit also to guide them into all the truth. The Word of God is an illustrated Book, full of object-lessons conveying spiritual truths. Of these the chief are the Tabernacle and the Temple. Creation has its voice to man. "The heavens declare the glory of God, and the firmament showeth His handiwork" (Psalms 19:1), so that men are without excuse (Romans 1:20) as to the acknowledgment of His eternal power and Godhead. In the two structures of which He is the designer and the architect, " every whit speaks His glory " (Psalms 29:9). This makes them of eternal interest to us. The Tabernacle in the wilderness When the children of Israel were brought out from Egypt under shelter of the blood of the paschal lamb, on their way to Canaan, God could speak to them, as a redeemed people, concerning a sanctuary for Himself -

God's dwelling-place with man on earth. He gave Moses a pattern of the Tabernacle; He revealed to him upon Mount Sinai His own thoughts about it, and directed him to make all things according to the pattern shown him (Exodus 25:8-9). The Tabernacle in the wilderness, which was thus made in accordance with God's command, is an appropriate and expressive type of the Church of God in its present wilderness condition during this dispensation - the dwelling-place of God in His redeemed, according to the Word - "I will dwell in them and walk with them; and I will be their God, and they shall be My people" (2 Corinthians 6:16). "But will God in very deed dwell with men on the earth? Behold, the heaven and heaven of heavens cannot contain Him" (2 Chronicles 6:18). What a vivid idea Solomon gives us of the infinitude of God in that expression! All created things are finite, unlimited as the spaces occupied by them may appear to us - heavens stretching beyond heavens in apparently interminable succession, but, in the nature of things, limited. Not so God; He is infinite. The Apostle John writes of the holy Jerusalem:

"I saw no temple therein: for Jehovah God Almighty and the Lamb are the temple of it" (Revelation 21:22). When the Lord Jesus was on earth, He was God's dwelling-place (John 1:14). The redeemed are God's temple in which He dwells (Ephesians 2:22); but God Himself is the temple in which they worship. Creation cannot contain His fulness; but those who love Him and abide in Him are filled with all the fulness of God (Ephesians 3:19). God says, "Heaven is My throne, and earth is My footstool." "I dwell in the high and holy place, with him also that is of a contrite and humble spirit" (Isaiah 57:15; Isaiah 66:1-2). Marvellous condescension of Divine and infinite love! God seeking the companionship of men! He desired to renew it with Israel, and, through them, with the rest of mankind. Broken by sin, He longed to renew it. and this He has done through redemption, as is here set forth in type. No sooner was the sanctuary provided, and everything accomplished according to God's word, than "the glory of Jehovah filled the tabernacle" (Exodus 40:34).

03.02.02. Temples of Scripture

Temples of Scripture There are five temples mentioned in Scripture. The FIRST is the Temple of Solomon, built on Mount Moriah, connected with Israel in the land, a type of all the redeemed who have part in the first resurrection - not alone the saints of the present dispensation, but including all from Adam and Eve and Abel, on to the coming of our Lord Jesus Christ, and our gathering together to Him, the true King of kings. The Temple of Solomon, because of the transgression of the children of Israel, was given over into the hands of their enemies. It was destroyed by the Chaldeans because Israel had defiled it, and the holy vessels were carried away to Babylon. The SECOND is the Temple of Ezra. When Israel had completed the seventy years of captivity, God in fulfilment of His promise, stirred up Cyrus to give commandment for the rebuilding of the Temple on its ancient site (Ezra 1:6), God using His prophets Haggai and Zechariah to strengthen the hands of the children of Israel who returned from the Babylonish captivity. Though this temple was inferior to that of Solomon, it was built on the same site, and God was pleased to own it with the manifestations of His presence. The THIRD Temple was that of Herod the Great, the Idumean king, which was forty-six years in building; and whilst, no doubt, it retained some portions of the original structure, it differed from both Solomon's and Ezra's, especially in the arrangement of the courts. From the account given by Josephus, it seems to have been larger than Solomon's, and was built according to his own taste, much being added. There were added the Court of the Gentiles and the Court of the Women, of which the Word of God says nothing. This is the Temple which was in existence when our Lord was upon earth. There is much confusion in the minds of some as to the place where our Lord and His disciples worshipped. They could not enter the Courts of the Priests or draw near to the altar. When we read of the Lord and His disciples going up to the Temple, we are not to suppose that they entered beyond the exterior courts. The Holy Ghost has employed two distinct words in the original Greek of the New Testament in speaking of the Temple : one is Hieron (from hieros, sacred or priestly), which refers to the whole Temple, its courts and other buildings - the external structure. The other word, Naos (from nais, to dwell) signifies the inner building, embracing the porch, the holy and most holy places - the sanctuary. It was into the external courts our Lord went, for, not being of the tribe of Levi, He could not enter the inner Temple. "Christ is not entered into holy places made with hands" (Hebrews 9:24). Into the holy place the priests entered to trim the lamps in the morning and light them in the evening; to burn incense, morning and evening, on the golden altar; and to arrange, once a week, the shewbread on the tables. Consequently, Zacharias (Luke 1:8-10) was alone in the Temple, while the people prayed without, at time of incense. This Temple of Herod was destroyed by the Roman army under Titus, Anno Domini 70. The destruction was foretold by our Lord Himself when He said to His disciples that not one stone should be left upon another (Matthew 24:1-2). It had also been foretold by the Spirit of God through the prophet Daniel in that wondrous vision of the seventy weeks of years (Daniel 9:24-27). The Jews reckoned years by periods of weeks (from shebang, seven) as well as days. In Daniel 10:2 it is weeks of days. The angel Gabriel informed Daniel, "Seventy weeks (of years) are determined (cut out) upon thy people and upon thy holy city." These seventy weeks commenced "from the going forth of the commandment to restore and build

Jerusalem" (Nehemiah 2:1-20.) - from the date of that commandment from Artaxerxes "unto Messiah the Prince" (not the Sacrifice, thus taking in the whole period) "shall be seven weeks" (that is, forty - nine years), during which the wall and the street shall be built "in troublous times." After the "threescore and two weeks" (making up, with the previous seven weeks, sixty-nine weeks - four hundred and eighty-three years) "shall Messiah be cut off," mark "but not for Himself " - literally, "and nothing to Him," or, as some render it "He shall have nothing." Thus sixty-nine weeks are accounted for. The seventieth week is in abeyance. The present dispensation fills up the gap - that period during which Israel is in rejection because she rejected the Messiah - a time of mercy to the Gentiles, for God is taking out of them a people for His name, and a remnant of Israel according to the election of grace. As Daniel foretold, after the cutting off of Messiah, "the people of the prince that shall come shall destroy the city and the sanctuary." The "prince that shall come" is Antichrist, the Lawless One, the Man of Sin, the head of the Roman Empire in its final form. The Romans were "the people of the prince." The cutting off of Messiah was to be a preliminary fact to the destruction of the city and Temple. All this has come to pass as God had said.

Now we come to the FOURTH Temple mentioned in the Sacred Scriptures. Read Daniel 9:26-27; Daniel 12:1-13; Daniel 11:1-45; Matthew 24:15-22; 2 Thessalonians 2:1-8; Revelation 11:1-2. Our Lord says Jerusalem shall be trodden down of the Gentiles till the times of the Gentiles are fulfilled (Luke 21:24). Israel has been carried away and scattered among the nations. There is no temple of God, no earthly house in which He has placed His name now, but, in order that the Word of God may be fulfilled, there will be a temple on earth called by His name in which the Antichrist will appear. At the time of the end the prince shall come, of whom our Lord foretells, "Another shall come in his own name; him ye will receive." When he comes he will make a covenant with the Jews of "one week" (seven years). Here we get the missing week of years, thus completing the seventy. The prince, the head of the Roman Empire, in the midst of the week, according to another prophecy, breaks the covenant, and takes away the daily sacrifice. The "abomination of desolation" is to be set up in the Holy Place, as we read in 2 Thessalonians 2:4, "He as God sitteth in the temple of God, showing himself that he is God." The moment that sign appears, the Lord warns His people to flee, and in His tender grace to pray that their flight may not be in the winter nor on the Sabbath Day. There must be a temple of God (Revelation 11:1-19.) in which Antichrist is to show himself thus, an altar recognised as an "altar of God," a daily sacrifice which can be taken away, a Sabbath Day observed. Thus we have the last week of Daniel divided into two portions, three and a half years from the time the covenant begins until the taking away of the daily sacrifice. Then comes the time of great tribulation (Matthew 24:21). The Mosque of Omar or "Dome of the Rock" stands on that marble platform which was the firm foundation of the former temples, on the spot which David bought of Araunah the Jebusite, and where Abraham offered up his son Isaac. For centuries it has been kept sacred in the hands of the Mohammedans, and thus preserved from the idolatries of the Romish and the Greek Church. The FIFTH will be the Millennial Temple, as fully described in the last nine chapters of the Prophet Ezekiel. It will be built in the land of Israel during the millennial period, and will be the centre of worship for Israel and all the inhabitants of the earth. According to Isaiah 66:23; Isaiah 56:7, "My house shall be called a house of prayer for all nations." "All nations shall flow into it" (Isaiah 2:2). This temple will be erected in the midst of the priests' portion of the holy oblation (Ezekiel 14:1-5).

03.02.03. Preparations for the temple

Preparations for the Temple DAVID'S FIRST THOUGHT.

AFTER David had been established on the throne and his kingdom at peace, he set his heart on building a house for Jehovah. That which at first led David to think of building the Temple, doubtless under Divine guidance, was a desire to provide a suitable resting-place for the Ark of the Covenant, as connected with the manifestation of God's presence with Israel. "David said to Nathan the prophet, Lo, I dwell in a house of cedars, but the Ark of the Covenant of Jehovah remaineth under curtains" (1 Chronicles 17:1. See also Psalms 132:1-18). But Jehovah told David that Solomon his son was to build the house to His name. THE RANSOM MONEY.

We read in Exodus 30:1-38. God's commandment concerning the numbering of the children of Israel in the wilderness, that, when the people were taken account of, from twenty years old and upwards, each one numbered among the people of God was to bring a ransom for his soul, a bekah or twenty gerahs, the half shekel of the sanctuary (the didrachma of the New Testament, value about fifteen pence) (see Matthew 17:24-27), "that there might be no plague"; the ransom price being paid into the treasury of God, they were numbered as a ransomed or redeemed people. In Exodus 38:1-31. we find it amounted to one hundred talents and one thousand seven hundred and seventy-five shekels of silver, each talent being about 114 lbs. of our weight, or £ 343 3s. 9d. in value. Of these, one hundred talents of silver were cast for the sockets of the tabernacle, ninety-six for the sockets of the boards, and four for the pillars of the veil; the remainder of the silver was for the hooks, chapiters, and connecting rods of the pillars. What was all this a type of? The Spirit of God through the Apostle Peter throws the light of Heaven on this subject, in the words, "Ye were not redeemed with corruptible things, as silver or gold, . . . but with the precious blood of Christ" (1 Peter 1:18-19). This is "the redemption which is in Christ Jesus." "It is the blood that maketh atonement for the soul" (Romans 3:21. This typical tabernacle of God in the wilderness, pitched on the sands of the desert, each board of shittim wood fixed in their sockets of silver, was founded on the redemption, foreshadowing the redemption price of God's own spotless Lamb, on which alone our souls can rest, as builded together for a habitation of God through the Spirit.

DAVID'S TEMPTATION.

Acting under the instigation of the adversary, requested Joab to number the children of Israel, for, it would appear, his own gratification, "that I may know the number of the people." They were not numbered as God's redeemed, but as the people of David, consequently judgment followed. There is no mention of the redemption price having been paid. The angel of God went forth in judgment, and seventy thousand in Israel in three days fell. On David's confession of his sin, God, in His tender mercy and longsuffering, abundant in goodness, as well as in truth, commanded by the prophet Gad that David should build an altar to Jehovah on the threshing-floor of Oman (or Arauna) the Jebusite. David obeyed. He purchased the threshing-floor for fifty shekels of SILVER, with the oxen and implements (2 Samuel 24:24), paying its full value, the legal price; but he GAVE

for the surrounding place, or land, six hundred shekels of GOLD, a place for the courts of Jehovah's house, a site for the Temple. David there erected an altar, offered sacrifice, a burnt or ascending offering, and a peace offering, and God showed His acceptance by answering David by fire from Heaven, accepting the sacrifice as a savour of rest to Himself. SILVER is the emblem of redemption; therefore for the site on which atonement was made silver was paid. GOLD is the emblem of Divine glory, and gold was given for the site of the Temple. Christ redeemed us from the curse of the law, having been made a curse for us, thus satisfying justice to the full, but He has redeemed us TO everlasting glory; and the glory which the Father gives Him He shares with His people (John 17:22). The demands of law have been met, and the atonement price fully paid in the blood of the Lamb; but, over and above all this, glory has been GIVEN in the riches of Divine grace. In Matthew 13:1-58. the FIELD was purchased for the sake of the TREASURE hid in it; the PEARL for its own preciousness and beauty.

DAVID'S PROVISION FOR THE TEMPLE.

David, in his trouble, "before his death," prepared abundantly for the house of his God (1 Chronicles 22:1-19). He considered that the house to be built to Jehovah should be "exceeding magnificent of fame and of glory throughout all countries," and he made provision accordingly. He provided "a hundred thousand talents of gold." A talent of gold is considered to be of about 114 lb. weight, and is computed to be worth £5,475 of English money. Thus a hundred thousand talents would amount to five hundred and forty-seven millions five hundred thousand pounds sterling. And he also provided "a thousand thousand talents of silver." This, at £342 the talent, amounts to three hundred and forty-two millions of pounds. These together, GOLD and SILVER, eight hundred and eighty-nine million five hundred thousand pounds sterling! He provided also of brass and iron without weight, for it was in abundance, and timber and stone also, all manner of precious stones and marble stones! Moreover, "because he had set his affection to the house of his God," he gave of his own proper good, over and above what he had prepared, three thousand talents of gold of the gold of Ophir," amounting in value to £16,425,000, "and seven thousand talents of refined silver," amounting to £2,394,000, "to overlay [plaster] the walls of the houses withal" (1 Chronicles 29:3-4). David in the first instance (1 Chronicles 22:1-19.) provides with all his MIGHT, in the second instance (1 Chronicles 29:1-4) because he had set his AFFECTION on the house of his God; the former we may say was a work of faith, the latter a labour of love. Faith works with all its might, Love impoverishes itself to enrich its object, provides its utmost and its best. David, not content with emptying the exchequer of his kingdom, so to speak, throws in his own private property over and above, not only gold, but gold of Ophir; not only silver, but refined silver; reminding us of Him who, though He was rich, yet for our sakes became poor (2 Corinthians 8:9). In addition to this, the chiefs, princes, and captains of Israel contributed five thousand talents of gold and ten thousand drams, ten thousand talents of silver, eighteen thousand talents of brass, and one hundred thousand talents of iron. "And they with whom precious stones were found gave them to the treasure of the house of Jehovah." "Then the people rejoiced, for that they offered willingly." This was a matter of joy. "David the king also rejoiced with great joy" (1 Chronicles 29:6-22). In noticing the contributions, we may observe that the Spirit of God not only mentions the talents but the drams; so, whatever is done for God in the name of the Lord Jesus, be it ever so little in man's estimation, has a value set upon it, Even a cup of cold water is not overlooked. The magnificence of the house consisted, not so much in its size as in its structure and material. God

was its architect, so planning it that it might be a pattern of spiritual and heavenly realities; and its materials were designed to be emblematical of excellencies and glories which are spiritual, heavenly, and divine. When we consider the enormous value of the gold and silver contributed for the Temple, unbelieving atheism may ask, "To what purpose was this waste?" But that which was expended on the house of God and devoted to His glory was not wasted. There is such a thing as laying up "treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."

SOLOMON'S PREPARATION.

"Solomon determined to build a house for the name of Jehovah" (2 Chronicles 2:1). DAVID may be regarded especially as a type of Jesus in His humiliation and sufferings on earth; SOLOMON of Christ in resurrection and heavenly glory. Solomon sends to Hiram or Hiram, king of Tyre, informing him of his design, in these remarkable words, "Behold, I build a house to the name of Jehovah my God, to dedicate it to Him." "And the house which I build is great for great is our God above all gods. But who is able to build Him a house, seeing the heaven and heaven of heavens cannot contain Him? Who am I, then, that should build Him a house, save only to burn sacrifice [incense] before Him?" (2 Chronicles 2:1-18.). And reminding Hiram that he had sent cedars to David his father, Solomon requests him to send a skilled workman, cedar trees, fir or cypress trees, and algum trees out of Lebanon. To this Hiram consents, promising to send the cedar and fir trees by floats to Jaffa; and Solomon was to give to the workmen wheat and oil (1 Kings 6:1-12; 2 Chronicles 2:1-18.).

SOLOMON'S WORKMEN.

He raised a levy out of Israel of thirty thousand, whom he sent to Lebanon: ten thousand a month by courses, so that they were a month in Lebanon and two months at home. Adoniram was over this levy. And of the strangers that were in Israel he sent seventy thousand to be bearers of burdens, eighty thousand to be hewers in the mountains, and three thousand and six hundred officers and overseers (2 Chronicles 2:2; 2 Chronicles 2:17-18). It was under Solomon that we see this remarkable combination of JEW and GENTILE in the work; so it is CHRIST JESUS, risen and glorified, of whom Solomon was a type, who builds the Temple of God, and having reconciled both Jew and Gentile unto God in one body by the Cross, employs those who are His own, called out from both, in His service.

Christ incarnate was God's living Temple while He was on earth. When He spake of the Temple of God, it was "the temple of His body" (John 2:19-21). But Christ, risen and glorified, is the chief cornerstone of the heavenly Temple, uniting JEW AND GENTILE in Himself, "in WHOM all the building, fitly framed together, groweth unto a holy Temple in the Lord" (Ephesians 2:20-21). When the present dispensation is past, Jew and Gentile will again be recognised and dealt with separately by God; but all such distinctions are unknown in the Church, which is His body and His temple.

03.02.04. The foundation platform

The Foundation Platform In order to raise the surrounding mount to a level with the floor, the place of the altar on its summit, a foundation platform of stupendous structure was built. To was to form this foundation platform that the Lord gave commandment, as we read in 1 Kings 5:1-18; 1 Kings 17:1-24, "And the king commanded, and they brought great stones, costly stones, and hewed stones, to lay the foundation of the house." This broad platform level and secure, was for the erection of the Temple, its courts, and other buildings. And the foundation was of costly stones, even great stones, stones of ten cubits. and stones of eight cubits (1 Kings 7:10 - in plain language, about twenty feet and sixteen feet in length. These firm foundation stones remain intact beneath the surface to the present day. One of the great services which the Palestine Exploration Fund Committee has rendered to the Church of God is the investigation which they have so skilfully carried on in respect to this foundation platform, it is an oblong structure, in round numbers about one thousand five hundred feet long, and about one Thousand feet in breadth it is known as the Haram-ash-Sherreff or Noble Sanctuary of the Mohammedans. The surface is nearly level, carpeted with grass; cypresses are found there, and oratories and mosques. About the centre of the enclosure is a platform nearly square, about sixteen feet in height, formed in part of masonry, in part of the native rock, and paved with stone slabs, on which stands that which is now known as the Mosque of Omar, which the Mohammedans call Kubbet-es-Sakhra, or "Dome of the Rock." Above the surface of this platform time has done its work; siege after siege has committed ravages; but below the surface, to a depth of sixty, seventy, or one hundred and twenty feet, there have been discovered those vast stones of which we read in the Sacred Record, so closely joined that scarcely a pen-knife could be put between the joints; without cement, firm and immovable. On some of them may be seen the marks of the builders, in red vermilion.

FOUNDATION TRUTHS. This foundation platform is built upon Mount Moriah-Moriah, the vision or manifestation of Jah or Jehovah; as it was said, "In the mount of Jehovah it shall be seen." In that wondrous twenty-second chapter of Genesis, we have not only foretold God's own Lamb which He has provided, but we have there the mount of Jehovah-JIREH. Solomon as a wise master-builder, went deep, and laid the foundations upon a rock : hence their security. Let us learn from it afresh the lesson of our Lord in the seventh chapter of Matthew, that, however " well builded," however skilfully erected, our house may be, if built on sand, when the hour of trial comes and the overwhelming scourge passes through, it must come down. When God lays judgment to the line and justice to the plummet, He will sweep away every refuge of lies." It is on GOD that the firm foundations of our faith for time and for eternity must rest. If our faith is in Christ, it must be in THE CHRIST OF GOD, founded upon the character, the perfections, and the attributes of the unchanging, eternal God. "Trust ye in Jehovah for ever: for in Jah (Jehovah) is the Rock of Ages" (Isaiah 26:4). Jah—the title of God in the eternity of His existence, "inhabiting eternity," to whom past, present, and to come is one eternal NOW. Jehovah—the title of God as the everlasting one, "that is, and was, and is to come." God's PURPOSES and PLANS connected with the ransom of man in time, and the monument of His eternal glory to be erected thereupon in eternity, were laid

deep in the counsels of eternity; the work was according to the eternal purpose, the purpose of the ages, which He purposed in our Lord Jesus Christ (Ephesians 3:11). The FATHER in eternity laid the stupendous plan. The SON laid down His life to accomplish it. The eternal Spirit renders the work effectual in each believing soul. "Other foundation can no man lay than that is laid, which is Jesus Christ " (1 Corinthians 3:9—11). " This is the stone which was set at nought of [by] you builders, which is become the head of the corner. Neither is there salvation in any other : for there is none other name under heaven given among men whereby we can be saved " (Acts 4:11-12). If faith is to be steadfast and secure, it is not to be for ever laying and relaying the foundation. "Not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment" (Hebrews 6:1-2). Let these vast truths be taught as the rudiments and foundations of our knowledge of Divine things - unchanging, immovable. There can be no glory to God, no salvation to men, where there is no Divine foundation. It is no building of God, no habitation of God through the Spirit, if the DIVINITY of Christ is denied. The rock foundation of our faith must be "God manifest in the flesh." As the Apostle says, "To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also as lively [living] stones, are built up a spiritual house.

Wherefore also it is contained in the Scripture, Behold, I lay in Zion a chief corner-stone, elect, precious: and he that believeth on Him shall not be confounded [ashamed] " (1 Peter 2:4-8). Christ Himself, in His person and work, is the chief corner-stone of the whole. The ROCK is the truth of God which He reveals to the soul, as in the case of Peter (see Matthew 16:15-18), when he confessed, "Thou art the Christ, the Son of the living God." And Jesus answered and said unto him, "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but My Father which is in heaven. And I say unto thee, That THOU art Peter [a stone] and upon this rock I will build My church." Then we also read, "built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner" [foundation corner] (Ephesians 2:20). The apostles and prophets of the New Testament dispensation, through whom the truth of God was revealed and given to us, built upon those great and grand foundation truths contained in the inspired Scriptures of the New Testament in full confirmation, dovetailed in, and builded together with the massive truths of the Old; resting upon the same foundation. Every doctrine of revealed truth is truth as it is in Jesus - all centering in His blessed person, all in harmony with His work, accomplished at no less a cost than the incarnation, sufferings, and death of the Son of God.

Then, again, where there is no DIVINE, ETERNAL SPIRIT, there can be no Christ. Who is the Christ? The Christos in the Greek, which means the ANOINTED - " The Spirit of Jehovah is upon Me, because He hath anointed Me" (see Luke 4:16-21)----is the answer. You cannot have Christianity without Christ; you cannot have Christ without the Spirit; you cannot have the Son without the Father, nor the Father apart from the Son. To take away or deny one of these foundation truths is to disturb the whole, for these things, like those great massive stones of the Temple foundation, are embedded together.

03.02.05. The measurements and structure

The Measurements and Structure.

IT is by combining the statements in 1 Kings 6:1-38. (2 Chronicles 3:1-17. and Ezekiel 40:41., etc.), that we ascertain the dimensions and details of the Temple and its courts; some particulars being given in one place, some in another; but, wherever the measurements are repeated in the different books, they perfectly coincide, or differ only in a manner which helps to ascertain the truth. In general the INTERNAL measurements are given rather than the external. The measure generally employed is that of the cubit or forearm, respecting the exact length of which there is diversity of opinion. According to some eighteen inches, to others twenty-one, while others make it 21.888 inches, or nearly one foot ten, and some even twenty-five inches. It will be generally sufficient, in order to form an idea of the various dimensions, to adopt some easy measurement, say one foot ten, or two feet. The cubit of Ezekiel is one-sixth larger, being a cubit and a handbreadth (Ezekiel 40:5), the handbreadth being reckoned as one-sixth of the ordinary cubit.

Ezekiel's REED of six GREAT cubits is therefore equal to seven ordinary cubits. But when the SCALE is larger, the number of cubits where the measurements coincide is the same. SEVEN being the Scriptural number for completeness or perfection, it is interesting to observe that the measurements of the Temple of Ezekiel, or the MILLENNIAL Temple, are thus brought up to the scale of perfectness. THE MEASUREMENTS OF THE HOLY AND MOST HOLY PLACE. The length (of the house) by cubits, after the first measure (that is, as I understand it, after the ordinary cubit), was threescore cubits, and the breadth twenty cubits (1 Kings 5:2; 1 Kings 5:17; 2 Chronicles 3:3). This is internal measurement, and inclusive both of the Holy and Most Holy places. This is distinctly stated in Ezekiel 41:2; Ezekiel 41:4. "He measured the length thereof, forty cubits: and the breadth, twenty cubits" (Ezekiel 41:2), that is, of the Holy Place. "So he measured the length thereof, twenty cubits; and the breadth, twenty cubits, before the Temple: and he said unto me 'This is the most holy' [holy of the holies]."

"The height thereof thirty cubits" (1 Kings 6:2), the internal height of the wall of the Holy Place, while the height of the Oracle, or Most Holy Place, was twenty cubits (1 Kings 6:20). THE PORCH. The Porch BEFORE THE HOUSE in internal measurement was twenty cubits in length, ten cubits in breadth, twenty cubits in height (1 Kings 6:3.) It is well to remember that in the Tabernacle in the Wilderness the Holy Place was twenty cubits long by ten cubits broad, but TEN cubits internal HEIGHT. In 2 Chronicles 3:4 the Porch is described as a hundred and twenty cubits HIGH, but this is acknowledged to be a mistake arising from a transposition of letters; the Alexandrian copy of the Septuagint reads "twenty cubits." In Ezekiel 40:49 the breadth is from the door of the Holy Place one cubit deeper, eleven cubits. THE WINDOWS.

"Windows of narrow lights" [broad within, narrow without] (see 1 Kings 6:4, margin).. These appear to be for the Holy Place; whilst in Ezekiel 41:26 we read, "And there were narrow windows and palm trees [artificial palms] on the one side and on the other side, on the sides of the porch, and upon the side-chambers of the house." These were the windows of the porch and of the side-

chambers on either side. THE FLOORS, CHAMBERS, AND GALLERIES.

"And against the walls of the house he built chambers [floors or stories] round about" [on either side] (1 Kings 6:5). The Hebrew word *sahbib* rendered "round about" is to be interpreted according to the connection. Sometimes it means "on either side," as in Exodus 7:24, where it first occurs; and sometimes "round about." These FLOORS were formed of rafters of cedar, in three storeys, on which the side chambers and galleries were, and they extended the whole length of the house.

"And he made chambers [side-chambers] round about: the nethermost chamber [floor or storey] was five cubits broad." The word is floor, but it is true both of the floors and chambers. Compare Ezekiel 41:7. "The middle was six cubits broad, and the third was seven cubits broad: for without in the wall of the house he made narrowed-rests [narrowings or rebatements] round about [on either side], that the beams should not be fastened in the walls of the house" (1 Kings 6:6; 1 Kings 6:10). This is further explained in Ezekiel 41:5-8. The wall of the house, at the foundation of the side-chambers, was six cubits; the thickness of the wall for the LOWER side-chamber was five cubits (Ezekiel 41:9); as the side-chambers of the second and third storeys enlarged one cubit each, the wall decreased in proportion. The side-chambers were in three storeys, fifteen on either side in each storey, making ninety in all, four cubits broad each (Ezekiel 41:5), five cubits high (1 Kings 6:10). They seem hinted at in 1 Chronicles 28:11. David gave to Solomon the pattern of the TREASURIES, probably the side-chambers on the first floor; and of the UPPER CHAMBERS, or the second and third storeys; and of the INNER PARLOURS, or the innermost side-chambers toward the west.

It appears there was but one door of entrance from the galleries, on each side of the Temple, so that the passage was from one to another into the innermost (1 Kings 6:8; Ezekiel 41:11). And from the whole building being said to be seventy cubits broad (Ezekiel 41:12), these galleries appear to have extended ten cubits on either side; for the width of the house was fifty cubits. I might suggest that the chambers reached by ascending stairs were for the use of the priests and Levites, who day and night served in the Temple, watch by watch, that they might wait on God continually. THE TYPICAL IMPORT.

We read in 2 Corinthians 12:2 of the third heaven, implying a first and second; so the threefold division of the Temple, the Porch, the Holy Place, and the Holiest of all, may be figures of these three heavens; while the side-chambers in three storeys, becoming larger as they ascend, and leading one into another from east to west, and still ascending higher and higher, is strikingly suggestive of thoughts of enlargement and progress in heavenly glory, of higher heights, of fuller conformity to God and fellowship with Him. Not only do these chambers ascend higher and grow larger, but there is a progress from east to west, from one chambers to another, until the innermost chamber is reached, the nearest to "the Holiest of all," the nearest to the manifested glory of God. Thus shall the saints have increasing capacity to enjoy and serve God in the countless ages of eternity to come. Their progress also from the sun-rising towards the Holiest of all is suggestive of thoughts of that eternal day, having a morning without clouds, "a sacred, high, eternal noon," without an evening or night, still - "Nearer, our God, to Thee, Nearer to Thee." The variety and number bring forcibly to our remembrance the words of Jesus to His disciples, "In My Father's house are many mansions" (John 14:2). The GALLERIES in front of the side-chambers, on their three stories, afford a wider range, an increasingly higher and more extensive prospect. We can

scarcely imagine that a million ages spent in the presence and service of God will leave us the same at the end as we were at the beginning. Surely we shall rise higher and higher, and yet higher in our enjoyment, our acquaintance, and communion with God in that eternal day. As we rise in our apprehension of God, our capacities for knowing Him will proportionately expand. What heart can conceive, what tongue can tell, what God and the Lamb have in reserve for the redeemed in glory in the ages to come, which stretch onward before us in ever-widening and brightening anticipation! There to be nearer and yet nearer, to worship, admire, adore. No standing still, but an evergrowing acquaintance with God, and an ever-increasing capacity for the enjoyment of, and communion with, Him whom we adore.

03.02.06. The stones of the Temple

The Stones of the Temple.

"AND Solomon's builders and Hiram's builders did hew [them], and the stonesquarers: so [and] they prepared timber and stones to build the house" (1 Kings 5:18). "And the house, when it was building, was built of stone made ready [perfect] before it was brought thither: so that there was neither hammer nor axe, nor any tool of iron heard in the house, while it was in building" (1 Kings 6:7). Stone placed upon stone, each fitted into its appointed place, and all these white marble stones were polished after the similitude of a palace - "Like some tall palm the noiseless fabric sprung." In 1 Chronicles 29:2, we read that David provided "marble stones in abundance." The Hebrew word employed shows that the marble was WHITE. These stones were doubtless used for the paving of the court, for the structure of the wall, and for the building of the Temple, "according to the measures of hewed stones" (1 Kings 7:9; 1 Kings 7:11). The Spirit of God interprets in one portion of the Scriptures the figures He uses in another. The Apostle Peter says, "Ye also, as living stones, are built up a spiritual house" (1 Peter 2:5). Each stone represents the individual believer, once dead in trespasses and sins, but now quickened by the Spirit of the living God; hence we are called upon to "look unto the rock whence ye are hewn" (Isaiah 2:1). The EVANGELIST is God's quarryman, used by Him to detach these stones from the world in which they are embedded according to nature. This is often hard work, requiring great skill.

Then follows the work of the PASTOR, leading them to a deeper experience of Divine truth, bringing them into the communion of saints below, preparatory to their being built by the true Solomon in resurrection glory into an everlasting habitation for God.

Then these stones must be "polished after the similitude of a palace." This is the work of the TEACHER, who unfolds the mysteries of God, and leads souls upward, onward, Godward, into closer conformity to Christ. The present world is God's workyard, in which there is fellowship of labour. The Lord Jesus is not only making use of the gifts of the Spirit, but also of the trials and temptations which come upon Christians, for all things are under His skilful hand, therefore "all things work together for good to them that love God."

Well may the Apostle Paul write that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed, that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (2 Corinthians 4:17). Being thus polished and MADE READY, the spirits of just men made perfect" (Hebrews 12:23) are waiting for the time when they shall be presented faultless before the presence of His glory." There the sound of the hammer shall no more be heard, for there shall be no sorrow nor sighing, only the sound of thanksgiving and blessing; glory, honour, praise, and power unto Him that sitteth on the throne, and to the Lamb for ever and ever. THE ROOFS. So he built the house and finished it; and covered [cielled] the house with beams [vault-beams] and boards [ceiling boards] of cedar" (1 Kings 6:9). "And the greater house he ceiled with [covered above with] fir [cypress] tree" (2 Chronicles 3:5). These vault-beams, as the Hebrew word informs us (gebirn. from gab, an arch),

were semi-circular, thus forming a DOME for the covering. The vault-beams and the ceiling boards (probably the internal rafters) were of cedar, both for the Holy and Most Holy house; while the greater house, constituting the Holy Place and side-chambers, was covered again externally with fir (or cypress, as Gesenius considers, as being exceedingly firm and durable, and employed where strength and durability were especially required). These domed roofs covered with cedar and cypress, in contrast with the shittim wood and the badgers'-skin covering of the Tabernacle, are in keeping with the heavenly character of the Temple - the Tabernacle in the Wilderness being the type of the Church of God on earth, the Temple the type of the redeemed, as called with a heavenly calling and perfected in heavenly glory. THE WOODWORK OF THE TEMPLE. The whole of the Temple was covered within and without with wood. The walls within were wainscotted with cedar, and all the exterior was covered with cedar or cypress, including the galleries (see 1 Kings 6:15-16, 1 Kings 6:18; Ezekiel 41:16-17; Ezekiel 41:25-26); the floor of the Holy Place with planks of cypress; and cedar covered the whole of the Most HOLY Place.

Four kinds of wood are mentioned in the Word in connection with Jehovah's dwelling-places : - Shittim Wood, of which the Ark of the Covenant was constructed, an emblem of humanity. In the Ark it sets forth the sinless humanity of the Lord Jesus Christ.

CEDAR, being from its incorruptible nature an emblem of the incorruptible resurrection body. A piece of worm-eaten cedar was never seen. The sap of the cedar is death to the worm; so that, instead of the worm destroying the cedar, the cedar destroys the worm.

FIR or CYPRESS, employed where strength and durability were required, typical of resurrection strength.

OLIVE, or oily wood, is emblematic of resurrection spirituality, or the "spiritual body." All these seem to be dealt with in that wonderful passage, 1 Corinthians 15:42; 1 Corinthians 15:44; 1 Corinthians 15:53, where the resurrection bodies of the saints are so fully described. "it is sown a natural body (the shittim wood), it is raised a spiritual body (the olive or oily wood); it is sown in corruption, it is raised in incorruption (the cedar); it is sown in weakness, it is raised in power" (the cypress). " For this corruptible must put on incorruption, and this mortal must put on immortality." THE CARVINGS. The cedar was carved with knops [gourds] and open flowers, cherubim and palm trees, similar to the carving on the doors (1 Kings 6:18, 1 Kings 6:29; Ezekiel 41:18-20). Christ says of Himself, "I am the Door." The cedar boards, being carved in conformity with the doors, represents the bodies of saints conformed in resurrection glory to the glorified body of the great Redeemer; for, "as we have borne the image of the earthly, we shall also bear the image of the heavenly" (1 Corinthians 15:49). He shall change the body of our humiliation, that it may be fashioned like unto the body of His glory (Php 4:21). "When He shall appear, we shall be like Him" (1 John 3:2). As melted wax takes the impress of the seal, so, the moment the saints are caught up to meet the Lord in the air, these bodies will take the impress of His glorious body; thus we shall be conformed to the glorious pattern of the Divine Redeemer. Capacities for service may be typified by the CHERUBIM; dignity, fruitfulness, and triumph by the PALM TREES; the germs and unfoldings of every spiritual grace by the SEED VESSELS and OPEN FLOWERS. All these were seen in their beauty and excellency in Jesus, and the risen saints will be conformed to Him in resurrection glory. THE OVERLAYING WITH SILVER AND GOLD. The reason given for David's contribution of silver, in 1 Chronicles 29:4, was to overlay - literally, to PLASTER - the walls of the

house. It would appear that the stone walls were first plastered with SILVER, then covered with CEDAR, and afterwards overlaid with GOLD - the whole house within and without, including the roof, walls, floor, doors (1 Kings 6:20-22, 1 Kings 6:30, 1 Kings 6:32, 1 Kings 6:35; 2 Chronicles 3:5-9) - not gilded, but covered with gold, fitted upon the carved work, bringing the whole into surpassing splendour. SILVER is the emblem of atonement, for the typical redemption price was paid in silver (Exodus 30:11-16). Gold, the most precious of metals, appears to be the emblem of that which is Divine - divinely excellent and glorious, a faint foreshadowing of the glory of God which the redeemed will for ever share. So also the Holy City, New Jerusalem, the emblem of the Church as the Bride of the Lamb (Revelation 21:11; Revelation 21:18), was seen of John in vision as "pure gold," "having the glory of God." "The glory which Thou hast given Me," says Jesus, "I have given them" (John 17:22). The bodies of the saints, sown in dishonour, will be raised in glory (1 Corinthians 15:43). As the gold fitted on the carved work did not obliterate, but added perfection to the carvings of the cedar, so the Divine glory put upon the redeemed will display more fully those excellencies of the Redeemer which they will reflect, into whose image they will have been transformed. The weight of gold is enormous, reminding us of that expression, our light affliction which is but for a moment," these chisellings and carvings so painful now, "worketh for us a far more exceeding and eternal weight of glory" (2 Corinthians 4:17). Not only will glory given to them press upon the spirits of the redeemed, constraining to gratitude and praise, but redemption wrought for them will press with still heavier burden. Oh, for more of that faith which is the substance of things hoped for in eternity, to bring the pressure of these obligations to bear on our hearts in time! These afflictions will soon be past, these clouds shall give place to one unclouded day, encircling with perpetual spring the everlasting year. THE PRECIOUS STONES.

David provided for the house of his God "onyx stones and stones to be set, glistening stones, and of divers colours, and all manner of precious stones" (1 Chronicles 29:2; 1 Chronicles 29:8). Solomon "garnished the house with precious stones for beauty" (2 Chronicles 3:6). So also the light of the Holy Jerusalem, seen of John in vision, "was like unto a stone most precious, even like a jasper stone, clear as crystal" [crystallising] (Revelation 21:11). Paul appears to have had these things in his mind when he wrote, "If any man build upon this foundation gold, silver, precious stones." For he is speaking of believers as being God's Temple, in which the Spirit of God dwelt (1 Corinthians 3:12; 1 Corinthians 3:16-17). These precious stones aptly set forth those spiritual excellencies and perfections which will be conspicuous in the redeemed in glory, the workmanship of the ETERNAL SPIRIT, those GRACES of the Spirit of God which will be there in full bloom - "open flowers," not simply graces in the bud and embryo, but in growth and perfection, which shall there appear in the clear radiance of the Divine presence in all their spiritual beauty.

03.02.08. The doors and vail

The Doors and Vail.

FIRST, of the MOST HOLY PLACE.—

"For the entering of the oracle [speaking-place] he made doors of olive tree [oil trees] : the lintel and side-posts were a fifth part," That is, of the width of the house. The Most Holy Place, being twenty cubits wide, a fifth part is four cubits. "The two doors also were of olive tree [oil trees]; and he carved upon them carvings of cherubim and palm trees and open flowers [openings of flowers], and overlaid them with gold, and spread gold upon the cherubim, and upon the palm trees" (1 Kings 6:31-32.; Ezekiel 41:23-25).

Second, of the TEMPLE, or HOLY PLACE. - " So also made he for the door of the Temple side-posts of oil trees, from the fourth part" (1 Kings 6:33 [Hebrew]). The fourth part of the width of the house is five cubits. The posts of the door of oil tree two cubits, and the door six cubits (Ezekiel 41:3). "And the two doors were of fir [cypress] tree: the two leaves of the one door were folding, and the two leaves of the other door were folding. And he carved thereon cherubim and palm trees and open flowers [openings of flowers]: and covered them with gold fitted upon the carved work" (1 Kings 6:34-35). The doors were divided in the centre into two folding leaves, reminding us of the rent vail - Christ crucified. They appear to be typical of Christ Jesus, by whom we draw near to God; and through Him, by faith in Him, we have boldness of access, not only into the Holy Place but also into the Holiest of all (Hebrews 10:19-22 The one of OIL tree, type of Christ risen in His Spiritual body; the other of fir or CYPRESS, in His resurrection STRENGTH; while the carvings and the gold set forth the various perfections and Divine glory. THE VAIL.

There are significant variations in the colour and materials of the vails of the Tabernacle and Temple. In the vail of the Tabernacle it is SCARLET, which means "the splendour of a worm "), typical of the royal dignity of the Son of Man, as born King of the Jews. In the Temple it is CRIMSON (Heb. Carmel), the emblem of fruitfulness and excellency (see Isaiah 36:2), and of the glory of Christ in resurrection, In the vail of the Tabernacle FINE LINEN is Sheesh, white, the emblem of pure human nature; in that of the Temple it is another Hebrew word, But, white and glistening, as the raiment of Christ was on the Transfiguration Mount.

It was the vail of Herod's Temple that was rent in twain at the death of Christ. "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new (newly-slain) and living way, which He hath consecrated (or inaugurated) for us, through the vail, that is to say, his flesh" (Hebrews 10:19) In the Tabernacle there was only a vail between the Holy and Most Holy Place; in Solomon's Temple there was a two-leaved, olivewood, gold-covered door as well as a vail. In the Temple of Ezekiel there is no vail, only a turning door, divided in the centre, making manifest the way into the Holiest. The Tabernacle vail is typical of the spotless humanity of the Lord Jesus - "The Word made flesh, who tabernacled among us." The vail of the Temple is the type of the same humanity in resurrection dignity, fruitfulness, and glory. Not only was Jesus the Son of David, but

also the Son of God: not only the heir of David's throne, but the One who has sat down on the right hand of the throne of the Majesty on high. The Cherubim. THE word "cherub" is of doubtful interpretation; it probably signifies "like the majesty." The plural is "cherubim" - I believe emblematic of those whom God employs to communicate His mind or to perform His will. We first read of the cherubim in Genesis 3:24 - "He placed at the east of the garden of Eden cherubim . . . to keep the way of the tree of life" - here evidently emblematic of ANGELIC ministry. Next they are seen on the mercy-seat of the Ark of the Covenant (Exodus 25:20), of pure GOLD, a continuation of the golden propitiatory, therefore Divine - an emblem of the Eternal Spirit. The Mercy-seat, or Propitiatory, represents the mercy or loving-kindness of God, which is from everlasting to everlasting. The cherubim were beaten out of the two ends of the mercy-seat, and their wings, meeting above, formed a complete circle. Their faces were towards the mercy-seat, setting forth the fact that the atoning work of Christ was the centre purpose of God, the Eternal Spirit foretelling and foreshadowing it before its accomplishment, and keeping up the remembrance of it throughout eternity. In Incarnation the Spirit of Jehovah rested on the Man Christ Jesus, fitting Him for His earthly service; and "through the Eternal Spirit He offered Himself without spot to God" (Hebrews 9:14). Then, as the Priest in resurrection, He received the anointing of the Holy Spirit for His priestly and eternal service in Heaven. The various emblems used in Scripture to describe the operations of the Spirit of God are exceedingly beautiful and significant.

First, there is the overshadowing or fluttering wing - "The Spirit of God moved (or fluttered) upon the face of the waters" (Genesis 1:2). "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings" (Deuteronomy 32:11). When the Spirit descended on Christ at His baptism, it was in the form of a dove (Luke 3:22). Christ risen and exalted has received the gifts of the Spirit, which He has distributed for the work of the ministry and for the edifying of His body (Ephesians 4:11-12).

DIVINE AND SPIRITUAL AGENCY. The Cherubim again figure largely, and are minutely described, in the prophecy of Ezekiel, as the LIVING CREATURES of the vision. Here they appear to symbolise the various characteristics of PROPHETIC ministry - the face of a MAN, showing sympathy and intelligence; the ox, patient perseverance; the keen eye, lofty flight, strong wing of the EAGLE; the LION emblem of boldness and courage. The four beasts, or LIVING ONES, in Revelation 4:6-8, represent the CHURCH in resurrection glory, as God's agency for earth and Heaven, for time and for Eternity. When John was caught up into Heaven, in fulfillment of the word of the Lord in John 21:22, he saw a throne and One seated on it. Four-and-twenty elders were seated round about the throne, representing those of a former dispensation, who, having died in Christ, rise first when Jesus comes: all who have departed in the faith of Christ from Abel downwards, previous to the Pentecostal dispensation.

Then we read - "In the midst of the throne and round about the throne were four living ones." In chapter five, the Lamb as it had been slain is seen standing in the midst of the throne, and these four living ones are connected with Him. They are symbolic of the Church of the Firstborn, written in Heaven - those who by the Pentecostal Spirit are baptised into one body, one spirit with the Lord. When to these we add the multitude that no man can number, we see the whole of those who share the first resurrection. The TWO LARGE cherubim in the Holiest of the Temple of Solomon (1 Kings 6:23-28; 2 Chronicles 3:10-13) represent, I believe, the ministry of ALL THE REDEEMED in its heavenly exercise. They were of olive tree or OILY wood, type of the spiritual

body, serving in the power of the SPIRIT of God; of image work, as conformed to the image of the risen CHRIST. Overlaid with GOLD, as partakers of a glory which is Divine; their height, ten cubits; the WINGS reach from wall to wall, meeting in the centre, over the mercy-seat of the Lord. The ministry of the redeemed in glory will be extensive, having the mystery of redeeming love in Christ Jesus for its centre, filling all Heaven, and continuing through all eternity. THE CHARIOT OF THE CHERUBIM.

David gave to Solomon "gold for the pattern of the chariot of the cherubim, that spread out their wings, and covered the Ark of the Covenant of Jehovah" (1 Chronicles 28:18). Psalms 68:17, appears to throw light on this subject - "The chariot (singular) of God is twenty thousand [two myriads], even thousands of angels [or changed ones]: the Lord [Adonahy] is among them, as in Sinai, in the holy place." We may compare with this Deuteronomy 33:2 - " Jehovah came from Sinai, and rose up from Seir unto them; He shined forth from Mount Paran, and He came with ten thousands of saints" [holy myriads]. Also in Jude 1:14, the prophecy of Enoch - " Behold, the Lord cometh with ten thousands [myriads] of His saints" [holy ones]. The CHARIOT OF THE CHERUBIM and the two cherubim in the Most Holy Place appear to be the same, and to represent those holy ones whom God employs as the vehicle of His visitation to His creatures, the ministers of His will, and the manifesters of His glory. The whole illimitable universe of God will be filled with the manifestation of Divine grace and glory, and God will make His redeemed ones the especial ministers of this manifestation. For God will "head up together all things in Christ, both which are in the heavens and which are on the earth"; and the Church is the fulness of Him that filleth all in all (Ephesians 1:9-10, Ephesians 1:21-22). The Ark of the Covenant. AT the dedication of the Temple it was brought up out of the city of David, and carried into the oracle of the house, the Most Holy Place, even under the wings of the cherubim (2 Chronicles 5:7-10). This was the Ark which was in the Tent of the Congregation in the Wilderness (Exodus 25:10-17). It is a complete type of the Lord Jesus Christ - a full-length representation of Immanuel - of His INCARNATION, as typified by the shittim wood (John 1:14), of His DIVINE nature by the gold (1 Timothy 3:16), of His PERFECT OBEDIENCE by the unbroken tables of the law within (Psalms 40:8), His atoning DEATH, the foundation of God's merciful actions, by the BLOOD-Stained mercy-seat (Exodus 12:13), His RISEN glory by the crown of gold round about (Hebrews 2:9), and the FULNESS of the SPIRIT received in ascension by the cherubim on the mercy-seat (Acts 2:33). There were RINGS of GOLD and STAVES of SHITTIM WOOD overlaid with GOLD. These staves were put into the rings, never to be taken out so long as Israel continued a wandering people (Exodus 25:12-15), reminding us of the promise, "Lo, I am with you always, even unto the end of the age," never leaving, never forsaking. "Where two or three are gathered together in My name, there am I in the midst of them" (Matthew 18:20). There He is, in the tenderness of His humanity and the glorious perfection of His Godhead - shittim wood overlaid with pure gold. When that Ark was brought to its resting-place under the shadow of the larger cherubim, these staves were drawn out of the rings and placed behind the Ark, so that the heads of the staves were seen from before the oracle; the staves were hidden behind the Ark; wilderness wanderings will soon be over, but God will have His abiding presence with His people to be kept in everlasting remembrance. We should look back with thanksgiving and praise to Him who was always with us here below. THE CROWN OF GOLD.

"And thou shalt make upon it a CROWN OF GOLD round about." Beautiful type of the exaltation of the Lord Jesus in resurrection and ascension; in the presence of God "crowned with glory and

honour," the sufferings of death for ever past. THE TABLES OF THE LAW. In the Ark were placed the two unbroken tables of the law on which God wrote with His own finger when Moses went up to the mount a second time. The first tables were provided by God Himself, but broken by Moses owing to Israel's transgression. These tables were typical of the covenant of works, by which no man can be justified before God. The second tables, having been prepared by Moses and written again by God, were deposited in the Ark, and are typical of the New Covenant in Christ Jesus. They also remind us of the words of Him who said, "In the volume of the Book it is written of Me, I delight to do Thy will, O My God. Yea, Thy law is within My heart" (Psalms 40:8). The Lord Jesus, made of a woman, made under the law, in His life of perfect obedience, doing the will of God, magnified the law, and made it honourable. THE PROPITIATORY.

Above the two tables was the Propitiatory, upon which the blood of atonement was sprinkled by the high priest once a year, when he entered into the holiest. First, with incense beaten small, which he put on the censer, from which a cloud covered the Propitiatory, a type of Christ entering the Holiest in the memorial of His life and character and walk and work on earth.

Then the high priest dipped his finger in the blood of the bullock, which had been slain without, and sprinkled it on the mercy-seat eastward. Why eastward? Because that was the line in which the worshippers must draw nigh as they entered. When God sees that blood of atonement, the way is clear for the worshippers to draw near. It seems to say, "Though your sins be as scarlet, they shall be white as snow; though they be red like Crimson, they - shall be as wool" (Isaiah 1:18). Scarlet seen through crimson appears white to view; so God looks upon the approaching worshipper through the crimson light of Christ's atoning blood. Having sprinkled the blood ONCE eastward beneath the eye of God, the priest sprinkles it SEVEN TIMES before the mercy-seat, for the eye of the worshipper drawing near. Thus we come right with God in full assurance of faith, knowing that we are welcome through the way of redemption there. The Propitiatory, therefore, sets forth Christ in His atoning death, as the tables in the Ark tell of His perfect life of obedience.

03.02.09. Plate of the holy place and holiest of all

The Altar of Incense

DAVID provided "for the altar of incense refined gold by weight." And with this the whole altar of cedar was overlaid (1 Kings 6:20, 1 Kings 6:22; 1 Chronicles 28:18). The altar stood before the veil. CEDAR is the type of the Lord Jesus Christ in resurrection, overlaid with GOLD, setting forth the Divine glory of His person, the One in whose name we worship, who said, "Hitherto have ye asked nothing in My name; ask, and ye shall receive, that your joy may be full" (John 16:24). Not only is He the one Mediator between God and man in time, but He is the One through whom throughout eternity all praise, honour, and glory, in the power of the Holy Ghost, will be given to God the Father. "God also hath highly exalted Him, and given Him a name which is above every name: that at [in] the name of Jesus every knee should bow, of things in heaven, and things in [on] earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Php 2:9-11). Worship in the ages past was paid direct to the Triune God, as in Isaiah 6:1-13, where the thrice holy, Three in One, Jehovah, is the object of adoration. But now there is One to whom a Name has been given above every name, and IN that Name every knee must bow. From that time a new order of worship has been established in the universe; and throughout the countless ages of eternity the hosts of Heaven will render all thanksgiving, glory, honour, and power to the Triune God in the name of Jesus Christ. This is what the Golden Altar in the sanctuary of God signifies.

All these varied types are shadows, the substance of which is to be found in the Person, Work, and Offices of the Lord Jesus Christ. It was God who gave the commandment, "Thou shalt make." They are the embodiment of Divine thought concerning His beloved Son. The Tables of Shewbread. IN the Tabernacle in the wilderness there was one table of shittim wood overlaid with gold, representing God's provision for His ransomed people in this dispensation. The twelve loaves upon that table tell of full provision for the whole family of God throughout all their wilderness days. The table sets forth the Lord Jesus as the centre and ground of communion with God, in the power of the Spirit, for the redeemed while here on earth. In the Temple of Solomon there were TEN TABLES OF GOLD, five on the one side and five on the other (1 Kings 7:48 2 Chronicles 4:8). The TABLE is a type of the Lord Jesus Christ as the centre and ground of COMMUNION in the power of the Holy Ghost. The BREAD thereon is God's provision in Christ for all His ransomed ones when safely brought home to glory. He is the true bread which endureth unto everlasting life (John 6:32-58). THE TABLES OF SILVER.

Silver for the tables of silver" (1 Chronicles 28:16). The silver tables were probably in use in the side-chambers of the Temple and elsewhere. SILVER is not only a type of REDEMPTION, but of COMMUNION on the ground of redemption, for it was the chief circulating medium.

Temple Interior The Interior of the temple - Artist's impression (John Ritchie) The Golden Lampstands.

"AND the candlesticks [lampstands] of pure gold, five on the right side, and five on the left, before the oracle [speaking-place] with the flowers, and the lamps, and the tongs of gold, and the bowls, and the snuffers, and the basons, and the spoons, and the censers [fire-pans or snuff-dishes] of pure gold" (1 Kings 7:49-50; 2 Chronicles 4:7, 2 Chronicles 4:20-22). In the Temple there were TEN GOLDEN LAMP-STANDS, with their SEVENTY LAMPS. The word is generally rendered "candlestick," but the word "candle " never occurs in the sacred Scriptures, neither in the Hebrew nor in the Greek; it is always "lamp" and "lampstand." The LAMPSTAND is a type of the Lord Jesus Christ as the centre, source, and subject of testimony in the power of the Holy Ghost. The CENTRE SHAFT is typical of His own personal ministry; the BRANCHES of ministry in the Church by the evangelist, pastor, teacher. The candle is self-sufficient and self-continuing; you have only to light it, and it burns from beginning to end. Not so the lamp, which is dependent on the OIL, typical of the HOLY SPIRIT. There lies the difference between that ministry which is in the words which the Holy Ghost teacheth, and that ministry which is the result of man's wisdom and intellect. Real ministry is dependent on the presence and power of the HOLY SPIRIT, who has come to testify of Jesus, to take of the things of Christ in the glory of the Father, and reveal them to us, and to show us things to come. In Revelation 21:23, we read, "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light [lamp] thereof." Christ is not only the centre and source and subject of truth in the present time, but He will continue to be so throughout eternity; light in the glory tenfold; in beauty, splendour, and truth revealed, there we shall bask in His full light. THE SILVER LAMPSTANDS.

"And for the candlesticks [lampstands] of silver by weight" (1 Chronicles 28:15). The SILVER lampstands were probably for the use of the priests in the side-chambers of the sanctuary, and express spiritual truth held in the COMMUNION of saints, by the teaching of the Spirit of God. The Golden and Silver Vessels.

"ALSO pure gold for the flesh-hooks, and the bowls, and the cups: and for the golden basons he gave gold by weight for every bason; likewise silver by weight for every bason of silver" (1 Chronicles 28:17; 1 Kings 7:48, 1 Kings 7:50; 2 Chronicles 4:8, 2 Chronicles 4:11, 2 Chronicles 4:19). In the flesh-hooks, bowls, and covered bowls, some precious thoughts are suggested by the roots of the Hebrew words. These vessels of gold and silver were probably among the treasures of the House of God, laid up in the lower side-chambers of the Temple. Even so, God's holy priesthood are stewards of sacred mysteries, the antitypes of these, to be the themes of adoring wonder and grateful praise to countless myriads throughout all eternity above. What more precious to the saints on earth or to the redeemed in glory than thoughts of the sufferings of Christ, His precious blood, His complete atonement! These are some of the things set forth by these instruments and vessels. The root of the Hebrew word for FLESH-HOOK is "to draw out " - suggestive of the thought of the blood-shedding of Immanuel.

"The very spear that pierced His side, Drew forth the blood to save." The root of the word for BOWL is "to sprinkle." These bowls or basons were probably employed in carrying the blood into the Holiest when the blood of atonement was SPRINKLED there. . It is the blood of Jesus which gives boldness of access within the veil. That rich atoning blood Which, sprinkled round, we see Provides for all who come to God An all-prevailing plea." The root of the word Cup - or, more properly, "cover " - is "to be hard," and, when repeated, is employed to express the scales of a fish and scale armour, giving the thought of security and defence. What a shelter for the soul is the

precious blood of Jesus! Over the blood-sprinkled habitations in Egypt the destroying angel passed. What an impenetrable scale armour it affords, combining freedom of action with perfect security. The word rendered BASONS here properly signifies "covered bowls." The root of the word is "to cover, to expiate, to make atonement." This suggests ATONEMENT fully made. What treasures for the treasuries of God! What memorials for eternity! What things for angels to look into! to be explained and unfolded by those who have been the subjects of redeeming grace in the ages of eternity to come. The Two Pillars: Jachin and Boaz.

THE pillars of brass which stood by the porch of the Temple, one on either side, are mentioned in seven places in the Scriptures - 1 Kings 6:13-21; 2 Kings 25:16-17; 2 Chronicles 3:15-17; 2 Chronicles 4:12-13; Jeremiah 52:20-23; Ezekiel 40:49. On the surface these accounts appear to vary; it requires prayerful waiting upon God, and pondering His Holy Word, to harmonise the whole. It has been found with this as with other apparent discrepancies of Scripture, that they are, in fact, Divine perfections. and the seeming diversities tend to the elucidation of the truth.

"Blind unbelief is sure to err, And scan His work in vain;

God is His own interpreter, And He will make it plain." THE HEIGHT. In two or three places the height is given as EIGHTEEN cubits apiece, the chapter on the top of each pillar was FIVE cubits, making the entire height twenty-three cubits. In 2 Chronicles 3:15, we read,

"He made before the house two pillars of THIRTY and FIVE cubits high." In the margin you will find the Hebrew word rendered "high" should be "long"; the Hebrew word used for "pillar" signifies "round pillar"; the length of the round shaft was seventeen and a half cubits each pillar, the two together making THIRTY-FIVE cubits long; if we add half a cubit for the pedestal we have eighteen as the height of each. With regard to the POSITION of the pillars, the word which in 1 Kings is rendered "in " signifies "by " - " He set up the pillars by the porch of the Temple"; and this corresponds with 2 Chronicles 3:17, "He reared up the pillars before the Temple. They were cast "in the clay ground between Succoth; and Zarthan (1 Kings 7:46); they were hollow, and the thickness of the brass was four fingers" (Jeremiah 52:21). BRASS is the emblem of strength; HOLLOW expresses emptiness. Those skilled in these questions say that the proportions of thickness and size here given are those whereby the greatest amount of strength is secured with the smallest quantity of metal. That is just like God in His perfect wisdom. THE CHAPTERS, OR CROWNS. In 1 Kings 7:16, the chapters - or crowns, as the Hebrew word Cotharoth signifies - are said to be five cubits high; in 1 Kings 7:19 the lily work is said to be four cubits; and in 2 Kings 25:17, "the height of the chapter was three cubits." The truth is, I apprehend, that each of these chapters consisted of four parts - (1) a square ledge on the top, half a cubit thick, on which were the pomegranates; (2) a similar ledge at the bottom; (3) a bowl of pommel of one cubit deep (1 Kings 7:41); and (4) a belly of protuberance of three cubits (1 Kings 7:20); the two last together, covered with LILY WORK, would make the FOUR cubits, and two ledges would complete the height of FIVE cubits. The chapters also were covered with a NETWORK or CHEQUER work, expressive of TEMPERANCE and SELF-CONTROL (1 Kings 7:17-18). THE POMEGRANATES. The number is variously given; the pomegranates were in two rows, TWELVE in a row, TWENTY-FOUR on the upper ledge of each pillar, and TWENTY-FOUR on the lower ledge, fronting the four winds (Jeremiah 52:23) - that is, fronting the east, west, north, and south---- forty-eight on each pillar, ninety-six together, one pomegranate at each corner of the ledges,

making ONE HUNDRED round about on each ledge, two hundred on EACH pillar. The number on the two pillars was four hundred. The pomegranates and lily work speak of the FRUITS and GRACES of the SPIRIT. THE CHAINS. The SEVEN CHAINS of WREATHEN work on each pillar tell of entire subjection, and that which it results in, fulness of honour. In the English translation there is a constant confusion between the network or chequer work and the chain work or wreaths - seven chains suspended on each pillar. The confusion is not in the Hebrew Scriptures, which are perfectly clear and distinct - but in the translation. It is only from the Hebrew originals it is possible to harmonise these various discrepancies.

POSITION AND NAMES.

Solomon "reared up the pillars before the Temple, one on the right hand, and the other on the left; and called the name of that on the right hand Jachin ['He will establish'], and the name of that on the left Boaz ['In Him is strength'] (2 Chronicles 3:17). They are silent but eloquent testimony-bearers of the great truths of ESTABLISHMENT BY GOD and STRENGTH IN CHRIST. The truths thus declared are .expressed by the Holy Ghost in 2 Corinthians 1:21 - " Now He which stablisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts."

We learn from the sacred Scriptures that God foresaw that the creature could not stand in its own strength, could not sustain itself by its own strength, and for this He made provision from all eternity. As He foresaw, so it came to pass. Angels, and one evidently of the mightiest order, fell and kept not their first estate. Man, placed at the head of the lower creation, made in the image of God, tempted by Satan, likewise fell. Thus corruption and defilement entered the creation of God, through angels into its height, and through man into its depth. It is in this sense that, as we read in Job 15:15, " The heavens are not clean in His sight." The same infinite wisdom which foresaw all this provided a remedy in the Son of God Incarnation, redemption, resurrection, the gift of the Holy Spirit received by Christ in ascension, and bestowed on men, are God's means. This is a chain linking time with eternity and God with man. The first wondrous link we find in the INCARNATION, God manifest in flesh. On that emptied and dependent One the Holy Ghost rested, the Spirit of Jehovah was poured without measure. In Heaven there is a throne set, and One sitteth on the throne. Man lost Paradise by having a will of his own. In Gethsemane we see the surrender of :he will of the Perfect Man, who said, " Not My will, but Thine be done" (Matthew 26:36-44). So, as sin entered by man having a will of his own, God counteracted it by a perfect and surrendered will. "It pleased the Father that in Him should all fulness dwell; and, having made peace through the blood of His cross, by Him to reconcile all things unto Himself; through Him, I say, whether they be things in earth or things in heaven" (Colossians 1:19-20). Thus a link has been formed, by the atoning work of Christ, between the reconciled creature and the Creator. He "became obedient unto death, even the death of the cross; wherefore God also hath highly exalted Him, and given Him a name above every name; that in the name of Jesus every knee should bow" (Php 2:9-11). Henceforth every ascription of honour and glory and power must be given to the Father through the Son, IN (Greek) His name must every knee bow. Since Jesus Christ has been constituted the Head of the creation of God, and is the firstborn from among the dead, the security of the universe is headed up in Christ, the second Man, the Lord from Heaven (see Ephesians 1:9-10). Here is at once the foundation Cornerstone and the Head-stone of universal security. It is laid deep, low in Bethlehem's manger, deeper still at Calvary's cross and Joseph's new tomb. In th, finished work of

Christ is laid the deep foundation of the security of the creation of God; and in a risen and glorified Christ is seen the keystone of the arch - God the Father establishing in Christ the Son, and crowning the whole with the graces, gifts, and perfection of the Divine Eternal Spirit.

03.02.10. The brazen sea and lavers

The Holy Portion of the Land.

"THE land is Mine, and ye are strangers and sojourners with Me," saith Jehovah to Israel (Leviticus 25:23). "Moreover, when ye shall divide by lot the land for inheritance, ye shall offer an obligation unto Jehovah, a holy portion of the land" (Ezekiel 45:1). This holy portion is twenty-five thousand reeds square, or about sixty miles; and is divided into THREE parts. FOR THE PRIESTS AND SANCTUARY. The first portion, towards the north, is about sixty miles long and twenty-four miles broad. "It shall be for the priests, the ministers of the sanctuary, which shall come near to minister unto Jehovah: and it shall be a place for their houses, and a holy place for the Sanctuary" (Ezekiel 45:2-4). FOR THE LEVITES.

Adjoining this portion is that of "the Levites, the 192 Types of the Temple. ministers of the house," about sixty miles by twenty-four (Ezekiel 45:5). FOR THE PRINCE. On either side of this oblation for the priests, the Levites, and the City, the PRINCE has his portion, east and west, extending as far as the portions for the tribes extend. THE MILLENNIAL DIVISION OF THE LAND.

Ezekiel 47:1-23, Ezekiel 48:1-35. In the division of the land among the twelve tribes, Levi has no part; he has his inheritance in the holy oblation belonging to Jehovah. The Levites are saints, and of the household of God, heirs of God, and joint-heirs with Christ. Seven of the tribes of Israel - Dan, Asher, Naphtali, Manasseh, Ephraim ("Joseph shall have two portions" [Ezekiel 47:13]) Reuben, and Judah - have their portions on the north of the holy oblation; and five tribes on the south - namely, Benjamin, Simeon, Issachar, Zebulon, and Gad. The sanctuary is thus in the very centre of Immanuel's land. Reckoning from the north seven tribes, the portion for the priests with the SANCTUARY IN THE MIDST is the eighth; reckoning from the south five tribes, which with the City portion and that of the Levites make seven, the priests' portion is again the eighth. In the very centre of the sanctuary portion is the altar of burnt offering. When, in the millennial age, the mountain of Jehovah's house shall be established upon the top of the mountains (Isaiah 2:2-3; Isaiah 66:23; Zechariah 14:16), and exalted above the hills, and all nations shall flow into it, then the altar in the midst of the land shall not only be God's centre for Israel, but His centre for worship for the whole earth; THE LAMB ON THE THRONE is, and ever will be, God's centre for Heaven and the universe.

God will cause the Gentiles to bring from all parts gold, silver, etc., to make the place of His feet glorious (Isaiah 60:9-14). THE CITY PORTION

Next to the portion of the Levites towards the south is the possession for the City, about twelve miles in breadth and sixty miles in length; the suburbs enlarge the City to a square of five thousand reeds. In the City of David, where Solomon had his royal palace, will probably be the residence of the prince. who will be the earthly representative of Messiah the King; Mount Zion, in Jerusalem, the centre of government and rule. "For the law shall go forth of Zion, and the word of Jehovah from Jerusalem" (Micah 4:1-13). The GATES of the City are called after the names of the tribes of

Israel - three gates northward, and three at the east, the south, and the west sides (Ezekiel 48:30-35) - twelve gates. This city is literal; it may be instructive to compare with the symbolic city of the Revelation, the holy Jerusalem, the emblem of the Church in resurrection glory. The City of Ezekiel formed a square of four thousand five hundred reeds; the City of Revelation is described as foursquare, the length, breadth, and height equal; it, too, was measured by the reed, but the reed of Revelation is a golden one, the emblem of an estimate which is Divine. Also twelve gates, according to the twelve tribes of Israel (Revelation 21:9-22). Concerning the earthly City it is said, "The name of the city from that day shall be "The LORD is there" [Jehovah Shammah] (Ezekiel 48:35). So, also, of the holy Jerusalem of Revelation it is said, " The throne of God and of the Lamb shall be in it; and His servants shall serve Him: and they shall see His face; and His name shall be on their foreheads. And they shall reign for ever and ever." The Temple of Solomon filled with Glory. WHEN God had planted Israel in the land which He had promised, and settled them there, David desired to find a Tabernacle for the God of Jacob. But Solomon built Him a house. No sooner was the house built and prepared according to the pattern, than the glory of Jehovah filled the house of God (1 Kings 3:10-13; 2 Chronicles 5:11-14; 2 Chronicles 7:1-4).

There are three particulars to notice in connection with the glory filling the Temple : - First, the bringing in of the ARK into its place in the Holy of Holies, and under the shadowing wings of the larger cherubim. In the Ark we have seen a beautiful type of the person of our Immanuel. God has given to His beloved Son a central place of authority and glory. For Him there was no place in His own world, or on the throne of His father David; but there was a place for him on high. To Him God the Father said, "Sit Thou on My right hand, until I make Thine enemies Thy footstool." When the Ark of the Covenant was brought into its proper place, "the cloud filled the house of Jehovah, so that the priests could not stand to minister because of the cloud: for the glory of Jehovah had filled the house of Jehovah." When the Lord Jesus came, after His resurrection, into the midst of the disciples - the doors being shut for fear of the Jews - He stood in their midst. On the first Lord's Day evening, and on the second Lord's Day evening, He takes His own proper place IN THE MIDST. Let us give the Lord Jesus Christ His proper place, gathering unto His name and around Him now. Secondly, when Solomon had prayed, and the sacrifices were offered "the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of Jehovah filled the house. And when all the children of Israel saw how the fire came down, and the glory of Jehovah upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised Jehovah, saying, For He is good; for His mercy [loving-kindness] endureth for ever." The value and acceptability of the sacrifice upon the altar was attested by the fire descending and consuming it. So Christ, having presented Himself as an offering and sacrifice to God, for a sweet-smelling savour, God the Father showed His acceptance thereof by raising Him from the dead and setting Him at His own right hand, and also by the descent of the Holy Spirit, filling the Church of God with the glory of His presence (Acts 2:1-4).

Thirdly, after the Ark was in its place, and the sacrifices had ascended as a sweet savour unto God, then, when the priests were come out of the Holy Place, " it came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking Jehovah . . . the priest could not stand to minister by reason of the cloud for the glory of Jehovah had filled the house of God." So now, if we would have the house of God filled with the glory of God, we must observe the lessons here taught us; for these things are foundation principles. A

crucified, risen, and glorified Christ; a Christ having His own proper place of authority, in gathering and rule; the hearts of His people as one in rendering thanksgiving, praise, and blessing - then shall the glory of the presence of the Lord be known amongst us. The first disciples (Acts 1:2) had been gathered around His person; they were one in heart and mind, perfectly joined together, determined to give the Lord Jesus Christ His own place (as David's servants were of one heart to make David king). Then we read, "There came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting." The glory of Jehovah and His presence was manifested when the Divine Eternal Spirit came into the midst of the gathered disciples, filling all the house, and resting in tongues of fire upon each of them. Is not He "the same yesterday, today, and for ever"? Is not He who sought of old the companionship of man still desirous of renewing His Edenic walks with man? Will He not walk with every Enoch who seeks to please God? If we make for Him a sanctuary, a holy habitation, will He not dwell with us? If we are of one mind and one heart to make Jesus King, to accept His authority, and give Him the glory due unto His name, will He not fulfil His own promise, and manifest Himself to us? What we want in our assemblies is the realised presence of God in Christ; the glory of the Father in the person of the Son, manifested by the ungrieved Holy Spirit, as the quickener of dead souls and sanctifier of the believer unto increasing meetness for the glory yet to be revealed. Three things are essential to the manifested presence of God. The first is that we are all ready to HEAR and are able to say, "Now, therefore, are we all here present before God, to hear all things that are commanded thee of God" (Acts 10:33), to hear God's voice speaking to us from off the mercy-seat, out of the Holiest of all. Are we listening for the voice of God, desiring communion with God, who has said to the scattered ones, "I will be to them as a little sanctuary in the countries whither they shall come" (Ezekiel 11:16). We may find the presence of God wherever we are - "Where'er we seek Him He is found, And every place is holy ground." The next essential is JESUS IN THE MIDST, the supreme authority of the Lord Jesus Christ in His own Church. Do we recognise the Lordship of Christ? Further, there must be the unhindered power of the Holy Ghost. Is our ministry carried on, not in the words which man's wisdom teacheth, but in the words which the Holy Ghost teacheth? God is waiting to come in; Christ is willing to occupy His proper place. The Spirit of God has not lost His majesty and might; He is as ready as ever to take of the things of Christ, in the glory of the Father, and reveal them unto us. When the Temple of God shall be erected in the millennial reign; when the mountain of Jehovah's house shall be established in the top of the mountains, exalted above the hills, and all nations shall flow into it; then shall the glory of God once more fill the house. Jehovah shall be in His holy Temple; His glory shall be revealed: and all flesh shall see it together. When we, as living stones, are builded together in resurrection perfectness a holy house for God, a habitation of God through the Spirit, then shall the presence of God and of the Lamb and of the Eternal Spirit fill it with everlasting glory. Turn to Revelation 21:22, to that wondrous description of the Holy City, the New Jerusalem, the Church, the Bride, the Lamb's Wife - "I saw no temple therein; for Jehovah God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it for the glory of God did lighten it, and the Lamb is the light [lamp] thereof." LAMP is the word used in the original by the Spirit of God. The word "lamp" reminds us of those lamps which, supplied with oil, illuminated the sanctuary of old with brilliancy and light. So the glory of God will forever be seen in the face of Jesus Christ, manifested and made known by the Eternal Spirit of our God. The presence of the Holy Ghost here on earth is a constant witness of the exaltation and glory of Jesus Christ at the right hand of the Majesty on high (John 14:16-20). By

the Pentecostal Spirit were all believers baptised into one body, and made to drink into one Spirit in union with the Head in glory, one Spirit with the risen Lord. O to realise this according to the prayer of the Apostle in Ephesians 3:14-19 - "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole [every] family in heaven and upon earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge, that ye might be filled with [into] all the fulness of God" ! O wondrous word! Can we be so filled? Filled INTO all His infinite, eternal, boundless love, like some tiny shell in ocean's depths, or like a little fish swimming in a boundless ocean. Blessed with all spiritual blessings in heavenly places in Christ; upheld by the power of Omnipotence; supplied by the bounty of Him whose fulness is inexhaustible, and whose love is shed abroad in our hearts by the Holy Ghost given unto us. "God is love; and he that dwelleth in love dwelleth in God, and God in him."

03.02.11. Answers to questions

ANSWERS TO QUESTIONS ON POINTS OF INTEREST CONNECTED WITH THE TEMPLES OF SOLOMON AND EZEKIEL.

Given by Mr. Newberry in connection with his Lectures. Is there a difference between the "threshing-floor" (2 Samuel 24:24) and "the place" (1 Chronicles 21:25)! The price is said to be "fifty shekels of silver" in the one case and "six hundred shekels of gold" in the other! The threshing-floor and OXEN were BOUGHT for fifty shekels of silver - the ransom-money of a hundred souls (see Exodus 30:13) - their full legal value, meeting the requirements of law. This was the place for the altar, according to 2 Samuel 24:25. But we further learn from 1 Chronicles 21:25 that David GAVE for the whole place or field six hundred talents of gold by weight. This was the site of the Temple. SILVER, the emblem of REDEMPTION, was PAID for the threshing-floor connected with the altar and sacrifice.

GOLD, the emblem of GLORY, was GIVEN for the field connected with the Temple and the glory.

What would the value in English money be, of "the enormous quantities of gold and silver prepared by David"(1 Chronicles 22:14)?

One hundred thousand talents of gold at £5,475 the talent of 114 lb - £547,500,000; and a thousand thousand talents of silver at £342 the talent equals £342,000,000: together £889,500,000. Part of this silver and gold was used for the gold and silver vessels of the sanctuary; but by far the greater portion was employed, as we are informed in 1 Chronicles 29:4, to overlay (literally, to plaster) the walls of the houses. the stones being encased in solid silver, then overlaid with cedar or cypress, and afterwards overlaid with gold. The whole building, including the porch, roof (2 Chronicles 3:4), walls, floor, posts, beams, and doors (1 Kings 6:22-23, 1 Kings 6:30), was not gilded, but COVERED with gold, the gold being fitted upon the carved work (1 Kings 6:35), thus - not obliterating - but setting forth the exquisite carving on the wood in surpassing splendour. The silver plastering of the stones tells of REDEMPTION, the living stones of the spiritual house being redeemed by the blood of the Lamb; while the gold covering all faintly foreshadows the GLORY of God which the redeemed will for ever share. In Rev. xxi. the New Jerusalem is seen in resurrection perfectness and glory, having the GLORY OF GOD: "the city itself was pure gold, like unto transparent glass." Did the Temple built by Herod stand on the site of Solomon's Temple? When the Idumean king came to the kingdom, he found the Temple erected in Ezra's time after the fashion and on the site of Solomon's Temple, but inferior in splendour and glory. This did not meet his taste. He took it down, and on its site erected another Temple, which was forty-six years in building. This was the Temple which was in existence at the time of our Lord. It was made after his own design; and while, no doubt, he retained some parts of the original structure, as a whole it was entirely different from the Temple of Solomon. If we are to accept the testimony of Josephus and other writers, the Temple of Herod seems to have been built on a much larger scale and higher than the original. The stones of which it was built were white and wonderfully great: some say twenty-five cubits by twelve cubits. Whether we may take this as

correct or not, it is certain, from the expression used by the disciples in Mark 13:1, that the stones used were conspicuous for their size. When it is said that Peter and John went up to the Temple at the hour of prayer (Acts 3:1-26), are we to understand that they entered as worshippers there?

There is confusion in the minds of some regarding the place where our Lord and His disciples prayed and taught. Not being of the tribe of Levi, they could not enter into the court of the priests, nor draw near to the altar, nor enter the Holy Place. The Holy Ghost, in speaking of the Temple, uses two distinct words in the original Greek. One is Hieron (from hieros, sacred), which refers to the entire Temple, its courts and other buildings, the whole external structure. The other word is Naos (from naio, to dwell), and signifies the inner building, the Holy and Most Holy Places, the sanctuary. Where our Lord and His apostles prayed and taught was in Hieron, the external courts alone.

What Temple is referred to in 2 Thessalonians 2:6, and there called the Temple of God? The fourth Temple which will be built and in use, according to Daniel 9:26-27; Daniel 12:11; Matthew 24:15-22; 2 Thessalonians 2:1-8; Revelation 11:1-2. There will be a Temple acknowledged as the Temple of God on earth, and daily sacrifices offered on its altar, during the first three and a half years of Daniel's seventieth week, The prince who is the head of the Roman Empire of that time will confirm a covenant for one week, or seven years with the people of Israel; but in the midst of the week - at the end of three and a half years - according to the prophecy, he breaks the covenant, takes away the daily sacrifice, and sets up the abomination of desolation in the Holy Place. There is, therefore, a "temple of God" which is shown in Revelation 11:1, and measured by John, and also an altar, recognised as the Temple and Altar of God, with a daily sacrifice which can be taken away. The Antichrist occupies the place of God, and "showing himself that he is God," and claiming all worship to himself. Then commences that period of unparalleled woe called "the great tribulation," such as never before has been on earth.

Wherein do the types of the Temple differ from those of the Tabernacle? In comparing the Tabernacle with the Temple, we learn from the New Testament application that the Tabernacle in the Wilderness is a type of the Church in the present dispensation. During the period of our Lord's sojourn on earth, He was the dwelling-place of God with man. "The Word was made flesh, and TABERNACLED among us." But that will not exhaust the full significance of the Tabernacle type. It is further explained to us by that Word - "In whom (Christ) ye also are builded together an habitation of God through the Spirit" (Ephesians 2:21).

Thus, the Church on earth, in its wilderness condition, becomes a habitation of God, a sanctuary wherein He may dwell. The Temple is another type of God's presence with His redeemed people. "Ye are the temple of God, and the Spirit of God dwelleth in you" (1 Corinthians 3:1-23). And again, "In whom all the building fitly framed together groweth into an holy temple in the Lord" (Ephesians 2:20). I take the Temple, therefore, to be a type of the whole of the redeemed going on growing; living stones being added from time to time to the holy temple of the Lord - living stones, built up a spiritual house. And this not only in its present wilderness condition, but of all the redeemed as associated with the risen Christ in resurrection and heavenly glory, clothed upon with their house from Heaven, the eternal glory of the redeemed, monuments erected to the praise of God's redeeming grace and love. The Temple described in Ezekiel will be an earthly reflection of all the redeemed in heavenly glory. The Holy Jerusalem of Revelation 21:1-27 is an emblem of the

Church as the Bride of the Lamb in resurrection and heavenly glory, the earthly reflection of which will be the literal, earthly Jerusalem under the new covenant in the millennial rest. From whence was the water derived that was used in the Temple? The laborious investigations of the persons employed by the Palestine Exploration Committee have discovered many extensive cisterns, series of arches, and watercourses under the vast Temple platform upon which it stood. A special exploration of one about 45 feet deep, 63 feet long, and 57 feet broad, has been made. Full investigation would, doubtless, throw much light on the arrangements for the supply of water for the brazen sea, the layers, and other uses of the Temple.

If the present time is the period of preparation, when will the building of the spiritual temple take place? The whole work of preparation belongs to the present time and scene. The time of the erection of the heavenly Temple will be at the first resurrection when the Lord comes, when the dead in Christ, from Abel downward, shall rise first, and the living ones shall be changed and caught up, and all will together be built up as an everlasting monument of redeeming grace and love.

What was the position of the two Pillars, Jachin and Boaz?

It is said in 1 Kings 7:21 - "He set up the pillars in the porch of the temple"; but this should be rendered "BY the porch." In harmony with this we read, in 1 Chronicles 3:17 - "He reared up the pillars before the temple, one on the right hand and the other on the left." In Ezekiel 40:19, we read - "There were pillars by the posts (of the porch), one on this side, and another on that." Thus all these Scriptures are found to be in harmony.

What is the significance of the absence of the Brazen Sea and Lavers in the description of the Temple as given by Ezekiel? In connection with the Temple of Ezekiel, neither Brazen Sea nor Brazen Laver are mentioned: the waters that issue from under the threshold take their place. These waters flow eastward from the right side of the house, at the south side of the altar, the exact position occupied by the Brazen Sea in Solomon's Temple. These waters are emblematical of life in the Spirit, in its origin and progress, deepening and widening as it flows, carrying with it and diffusing healing and life, verdure and fertility. This life, having its source in God, is spiritually and divinely pure, and needs no cleansing such as is typified by the Laver or the Brazen Sea. The pure river of water of life proceeding from the throne of God and the Lamb (Revelation 22:1) is a figure corresponding to that of Ezek. 47. Its LOWLY and HOLY origin is set forth in its issuing from the THRESHOLD of the SANCTUARY; the SOVEREIGNTY of GOD's GRACE, founded on the atoning work of Christ, is revealed in its proceeding from the THRONE of God and of the LAMB. Ezekiel xlvii. gives the LITERAL and EARTHLY view of it; Revelation 22:1-21 gives the SPIRITUAL and HEAVENLY; and both are millennial.

What is to be learned from the varied degrees of value of the materials used in making the vessels?

All the vessels of the Holy Places within were of GOLD. The lampstands and tables for use in the side-chambers were of SILVER. The vessels in the inner and outer courts were of BRASS. The IRON was used to make nails for the doors and for the joinings; and the brazen vessels were cast in CLAY (2 Chronicles 4:17). Thus we see a gradual decrease of value in order from within: gold, silver, brass, iron, clay. With this we may contrast the great image shown to King Nebuchadnezzar

(Daniel 2:31-35) - head of GOLD, breast of SILVER, thighs of BRASS, legs of IRON, feet of iron and clay. In the decreasing value of the materials in the image we see the DECLENSION of authority originally received from God downward; while in the Temple vessels we perceive the INCREASE of the value and glory of the worship and service rendered as the worshippers draw nearer and yet nearer into the presence of God.

What is the virtue of the sacrifices to be offered in connection with Ezekiel's Temple, and of what are the feasts to be kept symbolic? As all the sacrifices offered previous to Christ's offering of Himself were FORESHADOWINGS of the work to be accomplished on the Cross. even so will all the sacrifices to be offered on the millennial altar be COMMEMORATIVE remembrances of His one great sacrifice offered once for all, complete and perfect for eternity. In connection with Ezekiel's altar there is no mention of the evening sacrifice, that having been accomplished when Christ offered Himself on Calvary; nor is there any mention of the Day of Atonement being observed in the future, that having had its answer when Christ entered into the Holiest with "His own blood," once for all.

Likewise are the feasts remembrances of grace and glory. The PASSOVER is the memorial of Israel's deliverance from Egypt (Exodus 12:1-51); it is also a memorial remembrance of Christ, our passover sacrifice for us, as the Lord's Supper is in this dispensation. The FEAST OF TABERNACLES, or booths, was a memorial of Israel's wilderness wanderings (Leviticus 23:39-43); it is also named the "feast of ingathering" at the year's end (Exodus 34:22), and was a foreshadowing type of millennial rest and restoration which Israel will be then enjoying.

It is specially worthy of notice that there is no mention made of Pentecost or the FEAST OF WEEKS, which is typical of the present dispensation and having its fulfilment now. Who is "the prince" mentioned in Ezekiel 46:11-12, who prepares a voluntary burnt offering? The prince is evidently a lineal descendant of the royal house of David, in whom the promises concerning the Kingdom will be literally fulfilled. He is not said to be the King. Messiah is King, and the prince appears to be His earthly representative. He is permitted to sit in the porch of the outer east gate, and to eat bread before Jehovah (Ezekiel 44:3) The priests prepare His burnt offering and peace offering: he being of the royal and not the priestly line, though he worships at the threshold, does not enter into the court of the priests as a worshipper there. Is the New Jerusalem as seen by John in Rev. xxi. a figure of Heaven, or of the earthly Jerusalem during the Millennium ?

It is necessary to a right understanding of Scripture to distinguish between FIGURATIVE and EMBLEMATIC or symbolic language. The language used by the Apostle in Hebrews 11:10; Hebrews 12:22, is FIGURATIVE, whereas the structure of the Book of Revelation is EMBLEMATIC. The truth is made known, as we are told in Hebrews 1:1, by signs or symbols. The CITY which Abraham looked for, and which we too are expecting, is a figurative representation for a fixed HEAVENLY habitation, a contrast to the pilgrim, earthly condition. The Holy Jerusalem of Revelation 21:1-27, is an EMBLEM of the Bride, the Lamb's wife. The resurrection body of the saint is compared to "a HOUSE not made with hands, eternal in the heavens." A city is a collection of houses; and as the many members of Christ form one body, what more appropriate emblem of the Bride, the Lamb's wife, can we conceive, when each individual member will be clothed upon with his house from heaven, than that here employed? The city described in Ezekiel is the EARTHLY Jerusalem, the metropolis of the nation of Israel, when brought into possession of the

land, during the Millennium. This city is LITERAL, and not SYMBOLIC, as the city of Revelation 21:1-27. The Temple of Ezekiel is situated in the midst of the priests' portion, which is distinct from the city; while of the Holy Jerusalem it is said, "I saw no temple therein, for the Lord God Almighty and he Lamb are the temple of it." The redeemed in glory dwell in God, and God dwells in them.

04.00.1. Types of the Levitical Offerings

TYPES OF THE LEVITICAL OFFERINGS

04.01. INTRODUCTION

INTRODUCTION

GOD, who knows our frame and remembers that we are dust, has, in His fatherly condescension, from the earliest times, instructed the children of faith by means of pictures, or object lessons. It is so difficult for man, who is a complex being, composed of body, soul, and spirit, to form purely abstract or spiritual ideas; they need, more or less, to be clothed in a material form.

Beginning with the first victim offered in Paradise, in the skin of which our first parents were clothed by the hand of God, onward by Abel's offering, and the long succession of sacrifices through the following ages, the Father was making known by type and symbol the deep things of God, and the precious things of Christ, which could only be spiritually apprehended by the teaching of the Holy Ghost. Sight is threefold - physical, mental, and spiritual. The eye gazes on the type, reason may form its conclusions, but the Holy Ghost alone can communicate the mind of God concerning the truths contained in it. In these types we have the embodiment of the thoughts of God concerning the person, work, and offices of the Lord Jesus Christ. But as the spirit of man alone knows the inward thoughts of man, so these deep and wondrous thoughts of God can only be communicated to us by the Spirit of God Himself (1 Corinthians 2:11).

Moreover, as the Word of God endureth forever, and the heavens and earth may pass sooner than one jot or tittle of the law may fail, we have in these types, in all their minuteness of detail, a record for eternity, imprinted by the Spirit of God on the pages of the eternal Word, for the instruction of the inhabitants of heaven and the universe, throughout the countless ages of eternity, concerning the incarnation, sufferings, atoning death, and priestly office of the Lord Jesus Christ. THE OFFERINGS

Leviticus 1:1-2. "And Jehovah called unto Moses, and spake unto him out of the tent of the congregation, saying, Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto Jehovah, ye shall bring your offering of the cattle, even of the herd, and of the flock." THE law was given from Mount Sinai. The patterns of things in the heavens having a shadow of good things to come were shown to Moses on the mount, when he was there with Jehovah forty days and forty nights. When the tabernacle was pitched, and everything arranged according to the commandment of God, "then the cloud covered the tent of the congregation, and the glory of Jehovah filled the tabernacle. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of Jehovah filled the tabernacle" (Exodus 40:34-35).

Leviticus 1:1-17 : is a continuation of Exodus 40:35, informing us that Jehovah called to Moses out of the tent of the congregation. In Numbers 7:89 we read, "And when Moses was gone into the tabernacle [tent] of the congregation to speak with Him, then he heard the voice of One speaking unto him from off the mercy seat [propitiatory] that was upon the ark of testimony, from between the two cherubims: and He spake unto him." From this we learn that whether Moses was standing

without, or, as subsequently, entered within the tent, the voice which spake with him was the voice of sovereign grace speaking from off the mercy-seat - that is, speaking in grace - founded on redemption, showing on what terms the unworthy sinner might draw nigh to a righteous and holy God, and find acceptance with Him.

Man is a guilty transgressor, and needs forgiveness. Leviticus 5:1-19 : THE TRESPASS OFFERING.

He is a sinner, and needs an atoning sacrifice. Leviticus 4:1-35 : THE SIN OFFERING.

He is in heart alienated from God, and needs reconciliation. Leviticus 3:1-17 : THE PEACE OFFERING.

He is fallen and depraved in nature, and needs as a substitute One who is holy, harmless, undefiled, and separate from sinners. Leviticus 2:1-16 : THE MEAT, or The OFFERING.

He is utterly unworthy in himself, without anything of his own to recommend him to God; he needs, therefore, to be identified with One who is altogether worthy, and an object of Divine favour, that he might be accepted in God's Beloved. Leviticus 1:1-17 : THE BURNT or ASCENDING OFFERING.

IN the earlier chapters of Leviticus the provisions of Divine grace, meeting the requirements of man in these five particulars, are stated in their inverse order. In Leviticus 1:1-17 : it is the voice of love and mercy speaking from off the propitiatory. The ground of acceptance is stated, as shown in the BURNT or ASCENDING OFFERING.

COMMUNION WITH GOD.

Father, we come into Thy presence now,
And in the Saviour's name before Thee bow;
We gather round the person of Thy Son!
And His supremacy would gladly own.
We meet dependent on Thy Spirit's power,
To lift our souls above in this blest hour;
To bring us into fellowship with Thee,
To feel Thy presence, and Thy glory see.
We want to hear Thee speaking in Thy Word,
O let Thy voice therein be clearly heard;
That it may not in letter only come,
But to each heart in living power speak home.
Grant us to realize our Saviour's grace,

To gaze upon our heavenly Father's face;

Communion with the Comforter to know,

Imparting heavenly joys to hearts below.

T. NEWBERRY.

Provision is here made for the individual's approach with acceptance before God: whether that individual be the sinner on his first approach, or the believer in his constant intercourse with God. The word here rendered "offering" is Korban, from Kahrab, to draw nigh, hence styled the approach offering. In coming to the Cross as sinners for pardon and salvation, it is quite right to say, "Nothing in my hand I bring"; But in drawing nigh to God, the Object of worship, the Divine statute is, "None shall appear before Me empty" (Exodus 23:15). In ourselves we are utterly unworthy; it is through Christ we have boldness and access with confidence before God by the faith of Him (Ephesians 3:12).

"For through Him we both [Jew and Gentile] have access by one Spirit unto the Father" (Ephesians 2:18). The threefold division of this chapter is - from the HERD, from the FLOCK, and from the FOWLS. The first is of the herd, and for a burnt or an ascending offering, so called because the victim, entirely consumed by fire, ascended as incense or perfume, a sweet savour, or savour of rest, unto God. The Hebrew word rendered "burnt offering" is Holah, from the root Hahlah, to ascend. The word rendered "offer" does not mean burn on the altar, but let him bring, or BRING NEAR; this is the offerer's part, the priest laid it on the altar. The male offering from the herd represents Christ in His life of active and personal service, and obedience altogether perfect, even unto death itself - the death of the cross. The context shows that instead of "He shall offer it of his own voluntary will," it is better to render it, "He shall bring it for his acceptance," for the word here employed is the same as in Leviticus 1:4, and there rendered, "It shall be accepted for him." The expression, which is correct, "The entrance of the tent of the congregation," refers to the space in front of the tabernacle where stood the brazen altar, and the layer, the appointed place of communion between God and His people (see Exodus 29:42-43). It is here the question of drawing nigh to God, hence he brings his offering "before Jehovah." The laying of the hand on the head of the victim is not so much expressive of the transfer of guilt as in the case of the sin offering (Leviticus 4:29), though that may be included; it is rather the identification of the offerer with the victim presented, whether accepted or refused. So Jacob sent his offering to Esau, whom he had offended. This principle is well understood in other countries in the present day. If a gift sent to a chief is accepted, the offerer may reckon on a favourable reception; if it be rejected, it is his policy to retire as quickly as possible. Cain and Abel both presented their offerings to God. Abel's was accepted, but Cain's was refused. "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh" (Hebrews 11:4).

Notice, the promise is not he - the offerer - shall be accepted because of the offering, though that is true; it is even stronger - IT, THE OFFERING, shall be accepted for him. The offering being presented according to the appointment of God, and perfectly meeting all His requirements, could not be otherwise than accepted; and God has shown His acceptance of the offering of Christ by raising Him from the dead; and the believer in Christ who draws nigh through Him is accepted in

God's beloved (Ephesians 1:6).

Sooner or later the question of sin must be settled, and provision is made for this here; the victim was not only to be without blemish, but its blood was to be shed, and "without shedding of blood is no remission" of sin. So God has not only made the believer "accepted in the Beloved," that is, in Christ, but in Him "we have redemption through His blood, even the forgiveness of sins" (Ephesians 1:6-7); that is, we are accepted, not only on the ground of His perfect obedience, but in the value of His atoning blood.

Leviticus 1:3-4. "If his offering [approach offering] be a BURNT SACRIFICE [or ascending offering] of the herd, let him offer [or bring near] a male without blemish: he shall offer [bring it near] IT of his own voluntary will [or for his acceptance] at the door [or entrance] of the tent of the congregation before Jehovah. And he shall put his hand upon the head of the burnt offering [ascending offering] ; and it SHALL be accepted for him to make atonement for him." In the expression "It SHALL be accepted" the word "SHALL" in the original is not in the future tense, but it is in the short or aorist tense, expressive of decision and certainty; for "all the promises of God in Christ are yea and amen, to the glory of God by us." We have God's answer in the resurrection of Christ. The assurance of acceptance comes from the throne of God, on which the Risen One is seated. In that acceptance the believer is included. "For He made Him to be sin for us, who knew no sin; that we might become the righteousness of God in Him" (2 Corinthians 5:21).

Leviticus 1:5. "And he shall kill the bullock [son of the herd] before Jehovah: and the priests, Aaron's sons, shall bring the blood, and sprinkle the blood round about upon the altar that is by the door of the tent of the congregation." The BULLOCK, as we have seen, is typical of the Lord Jesus Christ in His life of perfect SERVICE, as well as in His atoning death. The bullock ploughed the land, brought home the sheaves from the harvest field, trod out the corn for the household - type of Him who was the pattern Evangelist, Pastor, and Teacher. "Son of the herd." One in outward appearance made like unto His brethren, yet without sin, and set apart both for service and sacrifice to Jehovah.

It is the offerer who slays the victim; it is an act done by him, not for him, and this teaches an important truth. In drawing nigh to God, on the ground of the atoning sacrifice of Christ, it is well to realize, not only that He died for our sins, but that it was our sins and our transgressions that were the guilty causes of His death: for had we not sinned, He had not died. This is beautifully expressed in the well-known hymn by John Newton, beginning "In evil long I took delight." And the victim was to be slain before Jehovah: faith not only apprehending that the eye of God rested on our sins, but that the same eye rests on the sacrifice for sin. So that the enormity of the transgression was met by the value of the sacrifice; thus "The very spear that pierced His side Drew forth the blood to save." The sprinkling of the blood was a priestly act; the place was the entrance of the tent of the congregation, where stood the brazen altar, and the layer filled with water from the smitten rock. Here God promised to meet with the children of Israel, and to sanctify the meeting-place with His glory. The blood was to be sprinkled round about upon the altar: on every side - east, west, north, and south.

It pleads to God on every account, and has a voice of invitation to sinners of every clime. But it not only speaks to earth, but also to heaven - "Jesus' blood through earth and skies, Mercy, free boundless mercy, cries."

God, through the blood of Christ's cross, has reconciled all things unto Himself, not only things on earth, but things in heaven (Colossians 1:20).

Defilement had entered into the heavens above, through the fall of angels, before it had entered into the earth through the fall of man. The work of atonement is not only the ground on which God can forgive sinners, but it lies at the foundation of universal security. The question of sin and creature responsibility has been settled for ever at the cross. He who descended first into the lower parts of the earth has also ascended up far above all heavens, that He might fill all things. His atoning work is not only the basis of stability below, but the keystone of universal security above, throughout all ages. God "having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself: that in the dispensation of the fullness of times He might gather together in one [head up] all things in Christ, both which are in the heavens, and which are on earth; even in Him (Ephesians 1:9-10).

Leviticus 1:6. "And he shall flay the burnt offering [ascending offering], and cut IT into his pieces." The offerer was to do this. He first removed the outward skin, and thus showed that there was no defect nor blemish beneath the surface; and he then cut the victim into its various parts, laying open its internal perfectness. First, he satisfied himself that the offering he brought was faultless and perfect, and then laying all naked and opened before the eye of God with whom he had to do (Hebrews 4:13).

Thus it is that our confidence in the sacrifice of Christ depends on the depth of our acquaintance with His perfections made known to us by the Word of God, which is as the dissecting knife.

Leviticus 1:7. "And the sons of Aaron the priest shall put fire upon the altar, and lay the wood in order upon the fire."

Observe the action of the offerer and of the priest alternates. The priest is priest by virtue of the anointing. It is as having "an unction from the Holy One" that we act as priests and apprehend the spiritual truths here set forth. The fire is emblematic of the righteousness and holiness of God. "For our God is a consuming fire" (Hebrews 12:29). The fire of the altar came originally from God, and was ever to be kept burning on it; it was never to go out (Leviticus 6:13). By the priest putting fire on the altar, therefore, we may understand his spreading the burning embers over that portion of the altar on which the victim was to be laid. The wood is emblematic of sin, which provokes the righteous indignation of God. The priest laying the wood in order upon the fire typifies the setting forth of sin in the presence of a holy and a righteous God, as expressed in that word of the Psalmist: "Thou hast set our iniquities before Thee, our secret sins in the light of Thy countenance" (Psalms 90:8).

Leviticus 1:8. "And the priests, Aaron's sons, shall lay the parts, the head, and the fat, in order upon the wood that is on the fire which is upon the altar." Thus the sin of the offerer, in all its variety and detail, is met also in detail by the value and excellency of the offering; the parts, the head, and the fat, being symbolic of the perfectness of Christ, both in His person, and in the internal purity and preciousness of every thought and feeling, as He presented Himself without spot to God. The fire was the lire of the altar, the wood was laid upon the fire, and the sacrifice was laid upon the wood. This symbolized the holiness of God, dealing with sin on the ground of redemption, and satisfied by the perfect sacrifice of Christ.

Leviticus 1:9. "But his inwards and his legs shall he wash in water." The offerer was to do this. And by this washing is set forth the internal purity of the thoughts, affections, and desires of the Lord Jesus, and also the sinlessness of His ways and walk through a defiled and defiling world, in His whole progress from the manger to the cross. Without this twofold washing the victim would not have been a fit type of Him who was in all points holy, harmless, undefiled, and separate from sinners. As a ray of sunlight remains pure, whatever objects it might shine upon, so the pathway of the Lord Jesus was unsullied by any of the scenes through which He passed.

"And the priest shall burn [burn as incense] all on the altar, to be a burnt sacrifice [ascending offering], an offering made by fire, of a sweet savour [savour of rest] unto Jehovah."

It is important to notice that in Hebrew there are three or four words which signify to BURN.

First, SAHRAPH, to "consume by burning" as in the sin offering, outside the camp (Leviticus 4:12).

Second, MOKDAH, "to consume by slow process," as the ascending offering was burning all night until the morning upon the altar (Leviticus 6:9).

Third, HIRTEER, "to convert by fire into incense," from Kahtar, to burn incense, which is the word here employed.

This, again, is a priestly act, and by this is symbolized that Christ, in His entire service, person, experience, and walk, tested by the infinite holiness and righteousness of God, was found perfect and acceptable, a sweet savour unto God; and not only so, but also a savour of rest, for so the Hebrew word implies, being that on which God could rest with full satisfaction and delight, every attribute and perfection having been manifested, harmonized, and glorified thereby. To all this God has set His seal by raising Him from the dead, and setting Him on His own right hand. Thus the so-called burnt sacrifice is, properly speaking, the ascending offering, as it sets forth Christ, not only in life and death, but in resurrection and ascension. And in Hebrews 3:4 : the Spirit of God invites the believer to have fellowship with God in His sabbatic rest.

Leviticus 1:10. "And if his offering [approach offering] be of the flocks, namely, of the sheep, or of the goats, for a burnt sacrifice [ascending offering] ; he shall bring [bring near] it a male without blemish [perfect] ." In the offerings from the FLOCK, Christ as the Son of God is presented especially in the excellency and perfection of His CHARACTER. First, as the LAMB of God without blemish and without spot, holy, harmless, undefiled, and separate from sinners, the meek and the lowly One; or, secondly, under the figure of a GOAT, according to Romans 8:3, in the likeness of sinful flesh, though Himself sinless - that is, made in all points like unto His brethren, yet without sin. The offerer or worshipper, in drawing nigh to God, conscious of his own imperfection in character and conduct, approaches Him in the name of One in whom every human virtue and excellence was seen in full perfection, the chiefest among ten thousand, and the altogether lovely. To be accepted in the sweet savour of what Christ was in the estimate of God His Father, in the perfection of His life as well as in the value of His atoning death, this is signified by the offering of SHEEP.

Under the figure of a GOAT for a burnt offering Christ is presented in another aspect, and as meeting a deeper need. The offerer in the apprehension of the sinfulness of his nature, his innate depravity, and that in him - that is, in his flesh - dwells no good thing, approaches God on the

ground of the sacrifice of One in whom, though Himself sinless, God “condemned sin in the flesh” (Romans 8:3). For not only was sin laid upon Him as the spotless Lamb, but, under the emblem of a goat, sin was imputed to Him so that on the cross, whilst He bare and put away the iniquity of our outward transgressions, He also met our deeper need in atoning, not simply for what we have done, but for what we are; or, as Scripture expresses it, “He made HIM sin for us, who knew no sin; that we might become the righteousness of God in Him” (2 Corinthians 5:21).

Leviticus 1:11. “And he shall kill IT on the side of the altar northward before Jehovah: and the priests, Aaron’s sons, shall sprinkle his blood round about upon the altar.” The offerer slays the victim on the NORTH side of the altar, the side of judgment, as meeting the requirements of Divine justice. And in the presence of Jehovah, for the question is not so much am I satisfied, but is God? Angels gazed on Christ at Calvary, but the most interested spectator was the Father when Christ through the eternal Spirit offered Himself without spot to God. The sprinkling of the blood is a priestly act, as setting forth the ground on which alone we can draw near to a righteous and holy God.

Leviticus 1:12. “And he shall cut IT into his pieces, with his head and his fat: and the priest shall lay THEM in order on the wood that is on the fire which is upon the altar.” The internal perfectness and excellency of the victim are thus by the offerer laid open before the eye of God. The fire on the altar was to be forever burning. Fresh wood was added from time to time. The pieces were laid upon the wood by the officiating priest, beautifully setting forth how the righteousness of God in redemption, dealing with man’s sin, is met and satisfied by the perfect and precious sacrifice of Christ. God’s holy priesthood, by virtue of the anointing that is, by the teaching of the Spirit of God - are enabled to apprehend and set forth this.

Leviticus 1:13. “But he shall wash the inwards and the legs with water: and the priest shall bring it all, and burn [burn with incense] it upon the altar: IT is a burnt sacrifice [an ascending offering], an offering made by fire, of a sweet savour [savour of rest] unto Jehovah.” The washing of the INWARDS and the LEGS by the offerer Sets forth the INTERNAL purity of the THOUGHTS, and the EXTERNAL purity of the WALK, of the Lord Jesus whilst He was here on earth. The whole victim was burnt as incense by the priest upon the altar.

Leviticus 1:14. “And if the burnt sacrifice [ascending offering] for his offering [approach offering] to Jehovah be of fowls, then he shall bring his offering [approach offering] of turtle doves, or of young pigeons.” In the turtledove or young pigeon Christ is foreshadowed in His internal thoughts, affections, and desires. When at His baptism the Holy Ghost descended on Him, it was in a bodily shape like a dove (Luke 3:22), and this dove-like spirit pervaded every thought, feeling, and desire. In our approaches to God, when conscious of our own imperfections in thought, purpose, and desire Godward, it is blessed to realize our acceptance in One who was divinely perfect in every internal feeling.

Leviticus 1:15. “And the priest shall bring it unto the altar, and wring off his head, and burn [burn as incense] it on the altar; and the blood thereof shall be wrung out at the side of the altar.” The priest brought it to the altar; so Christ, through the eternal Spirit, offered Himself without spot to God, and we, through Christ by the Spirit, draw nigh to God. The wringing off the head, and the wringing out of the blood, fore shadow the death and blood-shedding of Jesus on the cross.

Leviticus 1:16. "And he shall pluck away his crop with his feathers, and cast IT beside the altar on the east part, by the place of the ashes." This was the action of the offerer, and corresponds with the washing of the inwards and legs of the other offerings, thus constituting the victim a fit emblem of Christ in His external and internal purity.

Leviticus 1:17. "And he shall cleave IT with the wings thereof, but shall not divide it asunder." The thoughts, purposes, and desires of Christ, both in their substance and outgoing, though surrendered, were undivided. He served His Father with unswerving fidelity; it was His meat and drink to do His will and finish His work. His love to His Father was pure and undivided, and admitted no rival. In thought, purpose, and desire He was single and undistracted, there was nothing of a double mind in Him.

"And the priest shall burn [burn as incense] IT upon the altar, upon the wood that is upon the fire: IT is a burnt sacrifice [an ascending offering], an offering made by fire, of a sweet savour [savour of rest] unto Jehovah." When our secret thoughts, purposes, and desires are seen in the light of God's countenance, and tested by His searching holiness, we may well say, "Woe is me! for I am undone"; but we draw nigh to God through One whose offering was found in every respect an offering and a sacrifice to God of a sweet-smelling savour, on which God could rest with perfect satisfaction and delight.

04.02. THE MEAT OR GIFT OFFERING.

THE MEAT OR GIFT OFFERING. The Meat or Gift Offering.

Leviticus 2:1-16

Leviticus 2:1. "And when any will offer (bring) a meat offering [an approach offering of a gift offering] unto Jehovah, his offering shall be of fine flour; and he shall pour oil upon it, and put frankincense thereon." THE so-called MEAT offering is, properly speaking, a "GIFT offering," the Hebrew word *minkhah* being derived from a root signifying to give. It is a beautiful type, similar to that of the manna, representing Christ as the GIFT of God in a threefold point of view.

First, as the gift of the FATHER. "For God so loved the world, that He gave His only begotten Son" (John 3:16); again, "My Father giveth you the true bread from heaven" (John 6:32).

Secondly, as CHRIST'S gift for the Church, for "Christ also loved the Church, and gave Himself for it" (Ephesians 5:25). Thirdly, the gift of the HOLY GHOST, for He takes of the things of Christ and reveals them unto us; He makes Christ ours, so that the individual believer can say, "He loved me, and gave Himself for me" (Galatians 2:20). "Thanks be unto God for His unspeakable gift" (2 Corinthians 9:15). When we approach God in the name of Christ, presenting Him as the ground of acceptance, we may say with David, "Of Thine own have we given Thee" (1 Chronicles 29:14); the gift of God's providing, faith presents before Him. The FINE FLOUR IS an emblem of the pure, perfect, sinless humanity of the Lord Jesus - the woman's seed, the Virgin's Son. The OIL poured upon it represents Him as the Messiah, the Anointed One, according to the word of Isaiah (61:1), quoted by Christ in the synagogue of Nazareth, "The Spirit of Jehovah is upon Me, because He hath anointed Me" (Luke 4:18). The Hebrew word for FRANKINCENSE signifies WHITE, conveying the idea of purity. The whole of Christ's spotless life was a sweet savour to God. To this the Father heareth witness again and again, "Thou art My beloved Son, in whom I am well pleased."

Leviticus 2:2. "And he shall bring it to Aaron's sons the priests: and he shall take there out his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn [burn as incense] the memorial of it upon the altar, to be an offering made by fire, of a sweet savour [savour of rest] unto Jehovah." As an offerer the believer draws nigh to God on the ground of the perfectness and preciousness of Christ; and as a priest he presents his offering on God's altar. The offerer takes a handful of fine flour, and of the oil, with all the frankincense. This represents the believer by faith apprehending to the utmost of his capacity the purity, spirituality, and perfect acceptability of Christ before God, the soul's grasp of the truth concerning Christ. As a priest by virtue of the anointing, he apprehends that everything connected with Christ, as subjected to the searching holiness of God, is infinitely well pleasing to God, and that on which He can rest with Divine complacency and delight. It is faith's memorial before God of all that Jesus was in the days of His flesh, as well as of what He now is in the presence of God for us, for He is "the same yesterday, to-day, and forever."

Leviticus 2:3. "And the remnant [remainder] of the meat [gift] offering shall be Aaron's and his sons': it is a thing most holy [holy of holies] of the offerings of Jehovah made by fire."

Fellowship in feeding together on Christ. The offerer, representing the believer, takes his handful of the gift offering: this is faith's portion. The memorial burnt upon the altar is God's portion. Aaron also and his sons, representing Christ as upon the altar is God's portion. Aaron also and his sons, representing Christ as 9), have their portion also; for Christ "shall see of the travail of His soul, and shall be satisfied" (Isaiah 53:11), and in this satisfaction His believing people join. The humanity of Christ, that holy thing that was born of the virgin (Luke 1:35), tested by the righteousness and holiness of God, was found to be "holy of holies," of all holy things most holy; purity and excellency of the highest order in the estimate of God is found there.

Leviticus 2:4. "And if thou bring an oblation of a gift offering baken in the oven, it shall be unleavened cakes [pierced cakes] of fine flour mingled with oil, or unleavened wafers anointed with oil." This is faith's memorial of Christ on Calvary, when drawing nigh to God in the value of His sacrifice and work. It is the realization of Christ's sufferings on the cross in their most solemn aspect. The sufferings of Jesus in accomplishing His atoning work were from three different sources. First, FROM GOD. In the secret experience of His soul, shut in with God, an experience unrecognized by outward sight. This is symbolized by the gift offering BAKEN IN THE OVEN. This inward experience is expressed in Psalms 22:1-5, especially during those three solemn hours of awful darkness. Then the sun was darkened and became invisible, not only throughout the whole land, but it may be, as a telegraphic signal, flashed from star to star, and from world to world, throughout the universe, as the sign that then was being accomplished the most stupendous event in the annals of eternity. This was redemption through the blood of the Lamb, thus making provision at once for the putting away of sin, and laying the foundation for peace and security to the whole creation of God for time and for eternity (Colossians 1:20). As the appearance of the star in the East was the sign of the birth of Immanuel, so the disappearance of the sun at noonday was the signal of His death. This darkness continued from the sixth to the ninth hour, and about the ninth hour the pent-up feelings of Immanuel gave vent in those impassioned accents, "My God, My God, why didst Thou forsake Me?" The "fine flour" is emblematic of the pure, holy humanity of the Son of man, the woman's seed, the virgin's Son. "Unleavened," for, though made in all points like unto His brethren, and "in the likeness of sinful flesh," He was perfectly without sin - "holy, harmless, undefiled, and separate from sinners." The Hebrew word here rendered "cakes" is from a root which signifies to PIERCE, to WOUND, to AFFLICT. It points to Christ as the "Man of sorrows, and acquainted with grief"; "His visage was so marred more than any man, and His form more than the sons of men."

"Mingled with oil." This was expressed by the angel in those words concerning His virgin mother, "That which is conceived in her is of the Holy Ghost" (Matthew 1:20); and again, in his words to Mary, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God (Luke 1:35). As every particle of the fine flour was saturated with oil, so every thought, every feeling, of the Man Christ Jesus was pervaded by the Holy Ghost. He was in every respect TRULY human, but in no one respect was He MERELY human: it was, if we may so express it, a spiritualized humanity. He was full of the Holy Ghost even from His infancy, and as He increased in years we read, "And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was

upon Him" (Luke 2:40). The root of the Hebrew word for "wafer" signifies "empty". This typifies Jesus, who, though He was in the form of God, and thought it not robbery to be equal with God, yet EMPTIED Himself when He took upon Him the form of a servant (Php 2:6-7); so that He could truly say, "I can of Mine own self do nothing"; "My doctrine is not Mine, but His that sent Me"; "The words that I speak unto you I speak not of Myself: the Father that dwelleth in Me, He doeth the works." But while thus dependent on the Father's will, and upon the Spirit's power, He could say, and did say, "The Spirit of Jehovah is upon Me, because He anointed Me" (Luke 4:18-19). Thus He was truly the Messiah, the Christ, the Anointed One, as His name both in Hebrew and Greek signifies. In His title "Jesus Christ," the name "Jesus" - that is, Jehovah the Saviour - connects Him with the Triune God Jehovah, and especially with the Father. The title "Christ" identifies Him with the Holy Ghost. The manhood which the Son of God took when He became incarnate was a manhood which was subservient to the will of God, and dependent on the wisdom and power of the Spirit of God. But this very, Kenosis, or emptying of Himself as Son of Man, made way for the bringing in of the will of the Father who sent Him, so that it became His meat and drink to do it; and it also made way for the wisdom and power of the Holy Ghost, in whose energy He taught and acted.

Herein He was an example for us, according to His own words, "As the living Father sent Me, and I live by the Father: so he that eateth Me, even he shall live by Me" (John 6:57). Jesus thus lived a life of dependence on His heavenly Father, so the believer is called to live a life of dependence on the Son of God. Our truest wisdom is to say with Paul, "I live; yet not I, but Christ liveth in Me: and the life which I now live in the flesh I live by the faith of the Son of God" (Galatians 2:20). So that, whilst we are empty and insufficient in ourselves, we are complete in Him, whose grace is sufficient for us, and whose strength is made perfect in weakness.

Leviticus 2:5. "And if thy oblation be a meat [gift] offering baken in a pan [the flat plate], it shall be of fine flour unleavened, mingled with oil." In drawing nigh to God in the remembrance and apprehension of Christ as God's gift, and the One through whom we have boldness of access to God, we may contemplate Him, especially in His atoning sacrifice and sufferings on Calvary's cross. These sufferings were from various sources. GOD laid on Him the iniquity of us all, and hid His face from Him, as typified by the offering BAKEN IN THE OVEN (v 4); He also suffered FROM MAN, for His crucifixion was a public spectacle. He was exposed to the gaze, taunts, and reviling of the multitude. The superscription over His cross was in Hebrew, Greek, and Latin; and priests, scribes, people, and Roman soldiers united in their cruel scoffing's. This was typified by the gift offering BAKEN ON THE FLAT PLATE, exposed to open view. This also was the prophetic testimony of Psalms 22:6-18 : "They gaped upon me with their mouths.

I am poured out like water: . . . 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. . . . I may tell all my bones: they look and stare upon me." It was by the wicked hands of man He was crucified and slain; they pierced His hands and His feet, and cast lots upon His vesture. But it was the sinless One that they crucified, for the gift offering was to be of "fine flour unleavened"; It was He who knew no sin that was made sin for us; it was the just One who there suffered for the unjust, that He might bring us to God. He was the Christ, the holy One of God; for the fine unleavened flour was "mingled with oil."

Leviticus 2:6. "Thou shalt part IT in pieces, and pour oil thereon: it is a meat [gift] offering." There is a beautiful significancy in this act of parting in pieces the unleavened cake, or unleavened wafer. The action of the Lord Jesus on the night of His betrayal throws a clear and instructive light on this, when He took the bread and brake it, and gave it to the disciples, and said, "Take, eat; this is My body" (Matthew 26:26). And the truth, which is foreshadowed by the oil poured upon the broken pieces, is explained by Heb. ix .14, concerning the Lord Jesus, "Who through the eternal Spirit offered Himself without spot to God." We recognize the Eternal Spirit in the conception and birth of Immanuel, and also in His anointing for living testimony and service. But do we equally realize the presence, grace, and actings of the eternal Spirit in the solemn scenes of the crucifixion? It was by the Holy Spirit that Jesus lived, and served, and testified; it was no less through Him that He offered Himself a sacrifice on the altar of the cross, for a sweet-smelling savour (Ephesians 5:2), as the expression before the world and the universe of His love and obedience to His God and Father (John 14:31). The Lord Jesus in incarnation was God's GIFT to man, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16).

Leviticus 2:7. "And if thy oblation be a meat [gift] offering baken in the frying pan, it shall be made of fine flour with oil." That which is baken in the OVEN is concealed from sight; that on the FLAT PLATE is entirely open to view; whereas on the FRYING-PAN it is partly concealed and partly open.

We have the THIRD aspect of Christ's sufferings on the cross, in which the wrath of God, the malice of man, and the enmity of Satan are combined. This is expressed in Psalms 22:19-21 - "But be not Thou far from me, O Jehovah: O my strength, haste Thee to help me. Deliver my soul from the sword; my darling [only one] from the power [paw] of the dog. Save me from the lion's mouth" wherein the Lord Jesus prays to be delivered from the overwhelming confluence of evil - from the sword of Jehovah (Zechariah 13:7), from the power of profane and wicked men, and from Satan, the roaring lion (1 Peter 5:8). The gift offering, made of fine flour with oil, is typical of the sinless humanity of the Lord Jesus as begotten of the Holy Ghost.

Leviticus 2:8-10. "And thou shalt bring the meat [gift] offering that is made of these things unto Jehovah: and when it is presented unto the priest, he shall bring it unto the altar. And the priest shall take from the meat [gift] offering a memorial [memorial portion] thereof, and shall burn [burn as incense] it upon the altar: it is an offering made by fire, of a sweet savour [savour of rest] unto Jehovah. And that which is left of the meat [gift] offering shall be Aaron's and his sons': it is a thing most holy [holy of holies] of the offerings of Jehovah made by fire." The believer, in his priestly character, when drawing nigh before Jehovah in worship, presents before Him by faith the memorial of what Jesus experienced on the cross, as thus typified. All that Jesus was in person, character, experience, and atoning sufferings, being tested by the holiness and righteousness of God, is found to be most holy and acceptable, and such on which every divine perfection can feed with infinite satisfaction and delight. In this holy fellowship the believer also, in his priestly character, through the fellowship of the Holy Spirit, has his share; he, too, can feed, and triumph, and repose. The priestly family, in fellowship with the High Priest of their profession, Christ Jesus, through the communion of the Holy Spirit, thus partake together with the eternal Father in this holy feast of love divine.

Leviticus 2:11. "No meat [gift] offering, which ye shall bring unto Jehovah, shall be made with leaven: for, ye shall burn [burn as incense] no leaven, nor any honey, in any offering of [to] Jehovah made by fire."

LEAVEN is the emblem of malice, wickedness, and falsehood (1 Corinthians 5:6-8), in perfect contrast to the nature and character of God, who is loving, holy, and true. It is absolutely necessary, therefore, in drawing nigh to God, through faith in the Lord Jesus Christ, that we should present Him our gift offering as perfectly without sin, holy, harmless, undefiled, even in His very humanity, that, though He was truly and properly man, yet He was sinless. That which was burnt as incense upon the altar was subject to the testing fire of the altar, emblematic of the holiness and righteousness of God. Nothing, therefore, which could not stand that test might be offered there.

HONEY appears to represent that sweetness and amiability of disposition which might be simply natural affection; but this sweetness - precious and excellent as it is in its place - will not bear the test of divine holiness in any individual born after the flesh. That human excellency which was manifested in Christ, and constituted Him the chiefest among ten thousand and altogether lovely, was not merely human, it was also spiritual and divine. In Him divine affections were manifested in human form. As every atom of the fine flour in the gift offering was permeated with oil - emblem of the eternal Spirit - so all that was natural in Christ was also spiritual.

Leviticus 2:12. "As for the oblation [approach-offering] of the first fruits, ye shall offer [bring] THEM unto Jehovah: but they shall not be burnt on the altar for a sweet savour [savour of rest]." The oblation of first fruits here referred to is that mentioned in Leviticus 23:17, "Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven; they are the first fruits unto Jehovah." This Pentecostal offering is typical of the Church of the present dispensation. It is composed of Jews and Gentiles, by nature sinful, though redeemed to God by sacrifice (Leviticus 23:18-19), and dwelt in by the Holy Ghost. It comprises all believers from the coming of the Comforter to the return of the Lord Jesus to receive His Church to Himself, who, being "a kind of first fruits of God's creatures" (James 1:18), constitute "the church of the firstborn written in heaven" (Hebrews 12:23). These, in their own nature, cannot bear the test of divine holiness. In the estimate of God they can lay no claim to perfection in the flesh. The language of each one, as taught by the Spirit, will be, "Enter not into judgment with Thy servant: for in Thy sight shall no man living be justified" (Psalms 143:2).

Leviticus 2:13. "And every oblation [approach offering] of thy meat [gift] offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat [gift] offering: with all thine offerings thou shalt offer [bring] salt."

Salt is the emblem of incorruption and perpetuity. In our estimate of the humanity of Christ both these truths are to be borne in mind. Death and corruption are the results of sin, and although Christ was made a sin offering and suffered death for us, yet, being in nature sinless, God did not suffer His Holy One to see corruption (Psalms 16:10); and as the omer of manna in the golden pot was laid up in the holiest for a memorial, so also "the Lamb as it had been slain, in the midst of the throne" (Revelation 5:6) will ever occupy its centre position, as the lasting memorial of that sinless humanity in which Jesus lived, died, and rose again, and ever lives, whilst the ceaseless song from His ransomed ones goes up, "Salvation unto our God which sitteth upon the throne, and to

the Lamb.” On the other hand, there is a solemn truth suggested in Mark 9:47-49 respecting those bodies that shall be cast into Gehenna, into the fire which shall never be quenched, “where their worm dieth not, and the fire is not quenched,” that “everyone shall be salted with fire,” which seems to imply that those bodies shall be so attempored to the action of fire as to continue unconsumed and unconsumable, even as the resurrection bodies of the redeemed shall be fitted for an eternity of ceaseless service and unending joy (See Romans 9:22-24). “What if God, willing to show His wrath, and to make His power known, endured with much longsuffering the vessels of wrath fitted to destruction; and that He might make known the riches of His glory on the vessels of mercy, which He had afore prepared unto glory, even us, whom He hath called, not of the Jews only, but also of the Gentiles ?”

Leviticus 2:14. “And if thou offer [bring near] a meat [gift] offering of thy first fruits unto Jehovah, thou shalt offer [bring near] for the meat [gift] offering of thy first-fruits green ears of corn dried by the fire, even corn beaten out of full ears.”

“Who shall lay anything to the charge of God’s elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God” (Romans 8:33-34). This is the attitude that faith takes in drawing nigh to God according to this type, presenting and pleading Christ in resurrection as the first- fruits of them that slept, and as the first-begotten from the dead. There is at the same time a full remembrance of what He suffered, even unto death: it is corn dried by the fire; the Lamb in the midst of the throne appears as it had been slain, the memorials of His past sufferings still there; and “green ears,” for though “His visage was more marred than any man, and His form than the sons of men,” yet He Himself was sinless, as Christ Himself intimates in these words: “If they do these things in the green tree, what shall be done in the dry?”

“Even corn beaten out of full ears.” “For He was cut off out of the land of the living” whilst in the prime of life.

Leviticus 2:15. “And thou shalt put oil upon it, and lay frankincense thereon: IT IS a meat [gift] offering.” Christ was not only anointed by the Holy Ghost for testimony and service here on earth, but in resurrection also, “being by the right hand of God exalted,” He has received the fullness of the Spirit, for His heavenly priesthood, and for His Melchisedec kingship.

“And lay frankincense thereon.” Not only was Jesus well pleasing to God the Father whilst here on earth—His beloved Son in whom His soul delighted - but in resurrection also Christ will be His everlasting joy.

“It is a gift offering.” As He was to us God’s gift in humiliation to meet our earthly need, even so He will be God’s gift to the redeemed in resurrection glory for their eternal blessing.

Leviticus 2:16. “And the priest shall burn [burn as incense] the memorial [memorial portion] of it, part of the beaten corn thereof, and part of the oil thereof, with all the frankincense thereof: it is an offering made by fire unto Jehovah.” The believer, in his priestly character by virtue of the anointing - that is, by the teaching - of the Holy Ghost, realizes and keeps in remembrance the perfectness and preciousness of Christ in life and death and resurrection, as tested by the infinite righteousness and holiness of God. He is taught to realize the fact that God so estimates the person and work of Christ, thus furnishing the ground for unbounded confidence in drawing nigh to

God; and, as all the frankincense was burnt, he is instructed to give God all the glory.

04.03. THE PEACE OFFERING

THE PEACE OFFERING Leviticus 3:1-17

Leviticus 3:1. "And if his oblation [approach offering] be a sacrifice of peace offering, if HE offer [bring] it of the herd; whether it be a male or female, he shall offer [bring] it without blemish [perfect] before Jehovah."

IT is still a question of APPROACH with confidence before Jehovah, and the ground on which a sinful man can draw near with boldness unto God. The name JEHOVAH is a title expressive of everlastingness, and it always combines the three persons in the ever-blessed Trinity - the everlasting Father, which implies the everlasting Son, and the eternal Spirit - in one undivided Godhead. In Leviticus 1:1-17 it is a question of ACCEPTANCE, here it is a question of PEACE; there can be no approach to God by sinful man apart from sacrifice, hence it is the sacrifice of peace offering - and "peace" is in the plural in the Hebrew - for in this near approach with confidence before God the mind, heart, and conscience must be in perfect repose: the blood of Jesus Christ, God's Son, is ever speaking, ever proclaiming, PEACE, PEACE, PEACE, and God will keep him in perfect peace whose mind is stayed on Him. The sacrifice of the HERD, or BULLOCK, is that which represents Christ in His perfect SERVICE and obedience both in life and death. In the consciousness of our own imperfectness and shortcoming in our service to God, we need to realize in His presence the ground for confidence and peace which this sacrifice affords. The offering might be male or female, as typical of the active and passive obedience of Christ as meeting our need, both in the path of practical obedience or in passive subjection to the divine will. The law of God concerning that which was offered - or, literally, "brought near" before Him was, "It shall be perfect to be accepted" (Leviticus 22:21); but as none of our services can be of this character, it is well for us that we can plead before the throne of grace the perfect service of Him who in obedience and suffering active and passive, was without a blemish and without a spot.

Leviticus 3:2. "And he shall lay his hand upon the head of his offering [approach offering], and kill it at the door [entrance] of the tabernacle [tent] of the congregation."

Christ is our peace. God proclaims peace through Jesus Christ. Christ has made peace not only between Jew and Gentile, but between God and man. The believer, in drawing nigh to God through faith, apprehends this, realizes it, and identifies himself with Christ as our peace. This is signified by the laying on of the hand of the offerer upon the head of the peace offering. But this peace with God is not secured by the living obedience of Christ only, something more than this was needed. He "made peace through the blood of His cross" (Colossians 1:20); hence the offerer kills the victim before the door of the tent of the congregation, the appointed place of meeting and communion with God (Exodus 29:42-43), thus confessing that it was his own sinfulness which caused the death of the innocent sufferer, and it was only on the ground of the atoning sacrifice of Christ that he could have peace with God, or draw near with acceptance before Him.

“And Aaron’s sons the priests shall sprinkle the blood upon the altar round about.” This is a priestly act, and may be regarded as setting forth the action of the believer, in his priestly character, pleading that blood before God; or as setting forth that blood as the ground of approach to God, “preaching peace through Jesus Christ.”

Leviticus 3:3-4. “And he shall offer [bring] of the sacrifice of the peace offering an offering made by fire unto Jehovah; the fat that covereth the inwards, and all the fat that is upon the inwards, and the two kidneys [reins], and the fat that is on them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away.”

“We which have believed do enter into rest” - God’s REST - and have fellowship with God in that perfect repose wherein He is resting; even so it is with PEACE. Through faith in Christ we enter into God’s peace; not only peace with God, but the peace of God which passeth all understanding. The sacrifice of Christ in its internal excellency, having been tested by the righteousness and holiness of God, has given Him entire satisfaction. The words employed in Hebrew to designate these inwards parts are beautifully significant. The word “fat” expresses that which is most excellent, and is sometimes rendered BEST. The Hebrew word *f* or “kidneys” signifies PERFECTION; and the word for “flanks” expresses CONFIDENCES; while the words “the caul above the liver” may be rendered THE SUPERABUNDANCE OF THE GLORY. These inwards of the victim, which were taken away and burnt as incense upon the altar, represent the internal thoughts, feelings, affections, purposes, and desires of Christ, whilst making peace with God for us on Calvary’s cross. Every inward thought and feeling, tested by the infinite purity of a holy God, was all found a sweet savour, or savour of rest to God.

Leviticus 3:5. “And Aaron’s sons shall burn [burn as incense] IT on the altar upon the burnt sacrifice [ascending offering], which is upon the wood that is on the fire: it is an offering made by fire, of a sweet savour [savour of rest] unto Jehovah.” The fire was ever burning on God’s altar. The wood was ever consuming upon it, but the sweet savour of the daily burnt offering was ever ascending up, and it was upon this burnt, or ascending offering, that the fat of the peace offering was laid; for Christ not only presented Himself as the ground of our acceptance, but as the foundation of our perfect peace with God.

Leviticus 3:6-7. “And if his offering [approach offering] for a sacrifice of peace offering unto Jehovah be of the flock; male or female, he shall offer [bring] it without blemish [perfect] .If HE offer [bring] a lamb for his offering [approach offering], then shall he offer [bring] IT before Jehovah.” In the sacrifice of peace offering before Jehovah of the flock, male or female, provision is made for perfect peace in drawing nigh to God, not only with regard to SERVICE, as represented by the BULLOCK, but also as to CHARACTER, as by the LAMB.

Conscious as we must be of our imperfections in character, active and passive, in our spirit, temper, and disposition, it is well for us that we can present and plead for our acceptance the name of Him who was altogether perfect - the Lamb of God without a blemish and without a spot; seeking meanwhile increasing conformity to Him, in obedience to His gracious invitation, “Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls” (Matthew 11:29).

Leviticus 3:8-11. "And he shall lay his hand upon the head of his offering [approach offering], and kill IT before the tabernacle [tent] of the congregation: and Aaron's sons shall sprinkle the blood thereof round about upon the altar. And he shall offer [bring] of the sacrifice of the peace offering an offering made by fire unto Jehovah; the fat thereof, and the whole rump, it shall he take off hard by the back bone; and the fat that covereth the inwards, and all the fat that is upon the inwards, and the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, It shall he take away. And the priest shall burn [burn as incense] it upon the altar: it is the food of the offering made by fire unto Jehovah." The blood of atonement was not only required to meet man's necessity as to outward transgression, it was equally needful to meet his inward condition as to feeling and disposition, for in heart he is alienated from God: the carnal mind is enmity against God; it is not subject to His law, neither indeed can be. But the sacrifice of the Lamb which God has provided for a peace offering furnishes the basis for perfect, lasting, and eternal peace. For it was when we were ENEMIES that we were reconciled to God by the death of His Son (Romans 5:10). When we contemplate the scenes of the judgment hall and of Calvary we gaze on the exterior, but the eye of God penetrated beneath the surface. The inward thoughts, feelings, experiences, of Him who was led as a lamb to the slaughter, and who on Calvary prayed for the forgiveness of His murderers - all this, and infinitely more, far beyond what the intelligence of men or angels will ever know, in all its human preciousness, spiritual perfection, and divine excellence, furnished "the food of the offering made by fire unto Jehovah." In Numbers 18:29-32 "the fat that covereth the inwards" is three times rendered "the best," and this is God's estimate of the internal preciousness of Him who hath reconciled us to God by the blood of His cross, and who is Himself in the presence of God our peace. The fat tail of the eastern sheep has ever been regarded as a peculiar delicacy, and it was this which was taken off entirely and burnt as incense upon the altar, as a portion for God.

Leviticus 3:12-16. As the LAMB represents the Lord Jesus in His personal character as the meek, lowly, and gentle One; so the GOAT sets Him forth, according to Romans 8:3, as made "in the likeness of sinful flesh," although Himself sinless. And in His atoning sacrifice on Calvary's cross, He not only bore and put away the guilt of our actual and outward transgressions as the spotless LAMB, but also as the GOAT; our sin in the flesh in its internal springs, was judged and condemned by God, and full atonement made by the sinner's Substitute and full and perfect Saviour. Whilst as to Himself, His inward thoughts and feelings were divinely pure and perfect, and infinitely acceptable to God. Thus, in drawing nigh to God in the full consciousness of what we are in character and conduct, outward and inward, through Him we have boldness and confidence, for HE IS OUR PEACE.

Leviticus 3:17. "It shall be a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood." As the prohibition of BLOOD (Genesis 9:4) teaches man that as a sinner he has forfeited his claim to life, so the prohibition of "the fat of the beast, of which men offer an offering made by fire unto Jehovah"(Leviticus 7:25), teaches him that he cannot present his internal thoughts and feelings apart from atonement, as being acceptable to God, for in the estimate of God every thought and imagination of man's heart is only evil, and that continually (Genesis 6:5).

04.04. THE SIN OFFERING

THE SIN OFFERING

for Sins of Ignorance (Leviticus 4:1-35).

Leviticus 4:1-2. "And Jehovah spake unto Moses, saying, Speak unto the children of Israel, saying, If a soul shall sin through ignorance against any of the commandments of Jehovah concerning things which ought not to be done, and shall do against any of them." IN is the transgression of the law" (1 John 3:4), or, more literally, "sin is lawlessness"; it is as the original term implies, a missing of the mark, or a coming short of the divine requirements, either as to the whole or in any one of its particulars, for he that offendeth in one point is guilty of all (James 2:10). According to this, "All have sinned, and come short of the glory of God" (Romans 3:23). The sentence of the law is, "The soul that sinneth, it shall die" (Ezekiel 18:20); but God, in the riches of His grace, has provided a remedy. He has given the blood of His own spotless Lamb upon the altar to make an atonement for the soul, and that blood "cleanseth from all sin" (1 John 1:7). But it is for sins of ignorance that the provision here is made. So said the Apostle Paul, "I obtained mercy, because I did it ignorantly in unbelief" (1 Timothy 1:13); and it is for such that Jesus made intercession on the cross, "Father, forgive them; for they know not what they do" (Luke 23:34). For willful continuance in sin after the truth is known there is no remedy, for "there remaineth no more sacrifice for sin" (Hebrews 10:26). It is the sin-stricken, penitent soul that pleads the sacrifice and obtains a full salvation.

Leviticus 4:3. "If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto Jehovah for a sin offering."

Here provision was made for the whole PRIESTLY FAMILY, including the high priest, for Aaron and his house; for the law made men high priests which had infirmity, who needed to offer sacrifice, first for their own sin, and then for the people (Hebrews 7:27-28). in contrast to the "High Priest of our profession" (Hebrews 3:1), who was sinless, but who, when made sin for us, once for all, offered up Himself. And thus the high priest, on the great day of Atonement, presented a young bullock for a sin offering, and brought its blood within the veil to make an atonement for himself and for his house (Leviticus 16:1-34 :).

Leviticus 4:4. "And he shall bring the bullock unto the door of the tabernacle [tent] of the congregation before Jehovah; and shall lay his hand upon the bullock's head, and kill the bullock before Jehovah." The door of the tent of the congregation was the place of communion with God (Exodus 29:42-43). There stood the altar, and there stood the layer; and the personal act of the priest in killing the victim was typical of Christ when He offered up Himself; and the laying on of hands on the head of the sacrifice was expressive of the identification of the offerer with his offering.

Leviticus 4:5-7. "And the priest that is anointed shall take of the bullock's blood, and bring IT to the tabernacle [tent] of the congregation: and the priest shall dip his finger in the blood, and sprinkle of the blood seven times before Jehovah, before the veil of the sanctuary. And the priest shall put some of the blood upon the horns of the altar of sweet incense before Jehovah, which is in the tabernacle [tent] of the congregation; and shall pour all the blood of the bullock at the bottom [foundation] of the altar of the burnt offering [ascending offering], which is at the door of the tabernacle [tent] of the congregation." As it was only on the great day of Atonement the blood could be carried within the veil, and sprinkled before and on the ark of the covenant, on other occasions that which came nearest to it was to be done: the blood was to be sprinkled seven times before Jehovah before the veil of the sanctuary. As it was against Jehovah that the sin was committed, satisfaction was made first, and above all, to Him. The blood was also to be put upon the horns of the altar of sweet incense, as on the day of Atonement. The remainder of the blood was to be poured out at the bottom [foundation] of the brazen altar, teaching us that atonement by blood lies at the foundation of all our approach to God, our worship of God, and our communion with Him.

Leviticus 4:8-10. "And he shall take off from it all the fat of the bullock for the sin offering; the fat that covereth the inwards, and all the fat that is upon the inwards, and the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he takeaway, as it was taken off from the bullock of the sacrifice of peace offerings: and the priest shall burn [burn as incense] them upon the altar of the burnt offering [ascending offering]."

Reminding us, as in the peace offering, that when Jesus presented Himself on the cross "an offering and a sacrifice to God as a sweet-smelling savour" (Ephesians 5:2), the inward experiences of His soul were infinitely precious in the sight of God, who alone could fully know and adequately appreciate them.

Leviticus 4:11-12. "And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung, even the whole bullock shall he carry forth without the camp unto a clean place, where the ashes are poured out, and burn HIM on the wood with fire: where the ashes are poured out shall he be burnt." With the exception of the blood, which was sprinkled and poured out, and the fat of the inwards, which was burnt as incense on the altar, the whole bullock was carried forth without the camp, and there consumed or burnt up on the wood with fire; so Jesus, who suffered for us without the gate, by that one offering has forever and entirely put away sin, and to them that look for Him shall He appear the second time without sin unto salvation (Hebrews 13:11-13; Hebrews 9:27-28). The ashes which were left after the consuming of the burnt offering were to be taken and put beside the altar, and then carried forth to a clean place (Leviticus 6:10-11). This was typical of the taking down from the cross the sacred remains of the Lord Jesus, and the burial of the body in Joseph's tomb, where never man before had laid, and hence undefiled by death. The connection between the place of Sacrifice and of burial is beautifully expressed in the words of John 19:41-42 : "Now in the place where He was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet lain. There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand."

Thus we see the wonderful coincidence between the type and the antitype. FOR THE WHOLE CONGREGATION, OR FOR THE ASSEMBLY.

Leviticus 4:13-14. "And if the whole congregation of Israel sin through ignorance, and the thing be hid from the eyes of the assembly, and they have done somewhat against any of the commandments of Jehovah concerning things which should not be done, and are guilty; when the sin, which they have sinned against it, is known, then the congregation [assembly] shall offer [bring near] a young bullock for the sin [sin offering], and bring him before the tabernacle [tent] of the congregation."

"The WHOLE CONGREGATION of Israel" is typical of the entire Church of God, composed of all God's people, everywhere on earth. "THE ASSEMBLY" is typical of a portion of the Church in any locality. In Leviticus 4:13 both terms, CONGREGATION and ASSEMBLY, are correctly employed as in the Hebrew, though in the Authorized Version they are often misplaced. "Sin through ignorance." Something in Church order or practice which may be contrary to the Word of God and the commandments of the Lord Jesus. The universality of a practice is no excuse if it be contrary to the Word of God; it "should not be done." When the sin is known, then the local assembly have to deal with it as the sin of the whole, yet recognizing their own part in it. For the putting away of the sin, the obedience of Christ the perfect Servant, who never transgressed God's Word, and His atoning sacrifice, must be realized by faith, and pleaded in prayer, in the presence of God, and where He meets with His people.

"THE ELDERS" (Leviticus 4:15) confess the sin and plead the sacrifice; the HIGH PRIEST of our profession (Leviticus 4:16) presents before God His own blood, which makes perfect reconciliation and full atonement. As the BLOOD was to be poured OUT at the bottom, or FOUNDATION, of the altar (Leviticus 4:18), so the blood of atonement lies at the very foundation of all our worship and communion with God, whether individual or collective.

Leviticus 4:19-21. The internal preciousness of Christ gives its value to His atoning sacrifice, and the offering of Him who suffered without the camp has entirely and forever put away the sin He bore. THE SIN OFFERING FOR THE RULER.

Leviticus 4:22-26. There are those whom the Lord has made RULERS over His household, to give them their portion of meat in due season; for such to do anything contrary to the commandments of the Lord and Saviour, even though done through ignorance, it is sin which can only be forgiven on the ground of atonement. But for this sin provision is made through faith in Him who, though made in the likeness of sinful flesh, was Himself sinless, and offered Himself a sacrifice for sin, combining in Himself that which was typified by the sin offering (Leviticus 4:24), the burnt or ascending offering (Leviticus 4:25), and the peace offering (Leviticus 4:26). As the communion of the assembly in this case was not affected as in the two former instances, the blood of the sin offering is not brought into the sanctuary, nor put on the altar of incense, nor sprinkled before the veil; but upon the HORNS of the BRAZEN altar and poured out at the FOUNDATION (Leviticus 4:25), the place of INDIVIDUAL communion with God. THE SIN OFFERING FOR ONE OF THE COMMON PEOPLE, OR ONE OF THE PEOPLE OF THE LAND.

Leviticus 4:27-35. This is similar to the sin offering for the ruler, with this exception that the GOAT was to be a FEMALE, whilst that for the RULER was to be a MALE. In the case of the ruler, though his sin was in ignorance, he was culpable, for he ought to have known the will of the Lord, and what was commanded or prohibited in His Word; but in regard to one of the people of the land he might have acted more under the influence of others, or have been led astray by erroneous

teaching. The MALE offering contemplates the ACTIVE character, the FEMALE more the PASSIVE aspect of the offence. The OFFICIATING PRIEST is CHRIST, who was in life the OFFERER, in death the SACRIFICE, in resurrection the PRIEST, in ascension the HIGH PRIEST entered within the veil. When faith pleads His person and work, and He Himself makes intercession for us, the assurance comes concerning any sin confessed before God with the stamp of immutable truth upon it "it shall be forgiven him." The GOAT for a sin offering, whether male or female, was typical of Christ, who was made in the likeness of sinful flesh, and who made atonement for sin in the flesh, whether active or passive, Himself sinless. The LAMB (Leviticus 4:32) represents Christ in the meekness and lowliness of His character, who was holy, harmless, undefiled, and separate from sinners, the Lamb of God, without a blemish and without a spot.

04.05. THE TRESPASS OFFERING

THE TRESPASS OFFERING Leviticus 5:1-19

“TRESPASS” is the transgression of law. There may be sin, but “where no law is, there is no transgression” (Romans 4:15). The transgression of known law is willful or presumptuous sin, and this would require for its remission a male offering. But law may be transgressed inconsiderately or inadvertently, and it is for such that provision is made according to this chapter; hence the female sacrifice (Leviticus 5:6).

Concealment of evil is sin, if a person sees or knows of evil, and is called upon to bear witness, if he does not declare it “he shall bear his iniquity.” If one were called upon in a court of justice to give evidence on oath, so far from its being wrong for him. to do so, it appears from this scripture it would be sinful for him to refuse. When Christ was adjured by the high priest, He at once responded (Matthew 26:63-64).

Leviticus 5:2-3. “If a soul touch any unclean thing, he also shall be unclean, and guilty.” Association with evil is defiling. It is not enough for a person to say, “I did not know evil was there” he ought to have inquired. Contact with spiritual death is deadening and defiling to the soul.

Leviticus 5:4. Inconsiderate speech may involve the soul in sin, especially when we speak to God (Ecclesiastes 5:1-9; James 3:2-6).

Leviticus 5:5. When sin is known in any particular case, the confession of it is not sufficient; the offence might be against man, but the sin is against God; and nothing but the blood of atonement can put away its defilement.

Leviticus 5:6. The atoning sacrifice of Christ, the Lamb of God, pleaded by faith before God, avails to put away the defilement of transgression, as well as the sense of sin from the conscience.

Leviticus 5:7-10. There may be instances, as from infancy, feebleness of mind or faith, or want of instruction, when faith may fail in its full apprehension of the person of Christ. In such cases divine grace condescends to human infirmity. Jesus may be simply known in the kindness and tenderness of His feelings, as represented by the two turtle doves, or two young pigeons - the “gentle Jesus, meek and mild.” He requires to be recognized not only as the perfect Example in life, but also in His sin-atonement sacrifice and death. The birds were not only to be brought, but killed, and the blood sprinkled and poured out - the one for a sin offering, and the other for an ascending offering. For Christ was not only delivered for our offences, but raised again for our justification - the One who in life and death was in thought, purpose, affection, and desire undivided towards God.

Leviticus 5:11-13. The apprehension of some as to the person, character, and work of Christ may be exceedingly limited and imperfect; yet, if the faith of such be real, divine grace condescends to their infirmity. The tenth deal of fine flour without oil or frankincense represents the Son of Man in His sinless humanity, but made sin, and through His atoning death putting sin away. The omer of

manna, the daily portion of Israel in the wilderness, was of the same quantity.” The omer is the tenth part of the ephah” (Exodus 16:36); and it was an omer full of manna that was laid up in the golden pot (Exodus 16:32-34), typical of Christ in His humiliation and in His glory. Faith applies to Christ the officiating priest, and Christ presents before God the memorial of His sinless life and atoning death; and on this ground the sin confessed, being atoned for, is forgiven.

Leviticus 5:14-16. If a trespass against a neighbour requires confession, atonement, and forgiveness, much more does transgression in things pertaining to the worship, service, or testimony for God. The RAM is the type which represents Christ in His public, living TESTIMONY, and also in His atoning death.

The TRANSGRESSOR brings the offering.

The PRIEST makes atonement.

And GOD assures the forgiveness.

“If any man sin, we have an Advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins”(1 John 2:1-2). Spiritual offences need to be estimated and weighed in the balances of the sanctuary, and it must be a priestly estimate - that is, the estimate of one who has an unction from the Holy One - not simply according to human valuation. The discovery of error, failure, or shortcoming in service or testimony should lead to increasing diligence and more devoted service, so that not only amends may be made, but that the cause of God may be even furthered thereby. But the amendment made with the fifth part added does not make the atonement; the ram for the trespass offering was requisite.

Leviticus 5:17-19. Ignorance regarding any of those things which God has forbidden or required in His service does not leave a person guiltless; and when the sin is known God requires amendment should be made, and the blood of atonement pleaded for forgiveness and acceptance. The Consecration of the Priests (Leviticus 8:1-36).

Leviticus 8:1-2. “And the Lord spake unto Moses, saying, Take Aaron and his sons with him, and the garments, and the anointing oil, and a bullock for the sin offering, and two rams, and a basket of unleavened bread.” THE priesthood of believers with the Risen Christ, and the qualifications for their office are typified in this chapter. From Hebrews 3:1, we learn that Moses was a type of Christ as the APOSTLE, communicating the mind and will of God, and Aaron a type of Christ as the HIGH PRIEST of our profession; while the sons of Aaron represent the priestly family, the children of God, as a royal priesthood (1 Peter 2:1-25 :), the words “with him” expressing close association. “And the garments, and the anointing oil, and a bullock for the sin offering, and two rams, and a basket of unleavened bread” - a provision for the consecration.

Leviticus 8:3. God would have all His ransomed people to know that which, according to His mind, is essential to true priestly service and worship. The door, or open space in front of the TENT of the congregation, was the appointed place of communion between God and His people (see Exodus 29:42-44). The expression “tabernacle of the congregation,” never occurs in the original Scriptures; it conveys a different thought.

Leviticus 8:4-5. All were thus present before God, to hear all things commanded of God (Acts 10:33). Leviticus 8:6. The signification of this washing or BATHING is, I believe, taught us in

Romans 6:1-23 : - the death, burial, and resurrection of Christ, and of His people in association with Him, through the Pentecostal Spirit; for it is only in resurrection that the Lord Jesus truly entered on His High-priestly office, and it is only as dead and risen with Him that we can enter the holiest as a spiritual priesthood to offer up spiritual sacrifices acceptable to God.

All descended from Aaron were priests by BIRTH, but it was only after their CONSECRATION, as here set forth, that they could enter on the performance of their priestly office. So all the children of God by faith in Jesus are priests by birth; but do all, as a royal priesthood, recognize and enjoy the privilege? Are we all a consecrated priesthood?

There are two Hebrew words rendered "consecrated" in the Authorized Version which are never to be confounded. The one word signifies "set apart," or "SEPARATED AS HOLY TO GOD." The other word signifies "having the HAND FILLED," and it is this latter word which is employed in this chapter. All believers are saints, but all have not their hands filled for priestly service.

Leviticus 8:7-9. These garments, which are described at large in Exodus 28:1-43 ;, set forth the various particulars in which the Lord Jesus is fully qualified for the High Priesthood, with which He is invested. "Coat," typifying the pure, sinless humanity of Christ. "Girdle," of righteousness and faithfulness. The "Robe" of the ephod was blue, the emblem of heavenly perfection - heavenly from its colour, and perfection from the Hebrew word. "Breastplate" of judgment (Exodus 28:29), the Lord's estimate of His people. "Urim and Thummin," the LIGHTS and PERFECTIONS of the Divine mind. "Mitre": this was a token of subjection; "The head of Christ is God." The priests wore "Bonnets" in token of subjection to Aaron. "Golden plate," - ."Holiness to Jehovah"; Christ in His Divine separation from evil, is our righteousness to God.

Leviticus 8:10-11. The anointing oil is the type of the Pentecostal Spirit, and everything connected with the service and worship of God should be in the unction and power of the Spirit of the ascended Christ.

Leviticus 8:12. Typical of the Lord Jesus receiving the fullness of the Spirit in resurrection as the head of the priestly family, and also as the head of His body, the Church (see Psalms 133:2). Aaron's sons were virtually anointed in the anointing of Aaron, and each member of the mystic body of Christ receives from the fullness of the Head, as one Spirit with the Lord in glory.

Leviticus 8:13. The priestly family also invested with their priestly office. Leviticus 8:14. Priesthood is founded on atonement, and for acceptable priestly service there must be the putting away of sin.

Leviticus 8:15. Aaron slays the victim, so Christ laid down His life, and no man took it from Him.

Without shedding of blood is no remission of sin; the blood of atonement lies at the very foundation of all acceptable worship or priestly service to God. Leviticus 8:16. Even when made sin and suffering for sinners, there was that in the internal experience of Christ which went up as a sweet-smelling savour to God. Leviticus 8:17."Burnt with fire without the camp."

"Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate" (Hebrews 13:12).

Leviticus 8:18-21. The burnt or ascending offering. Christ was not only delivered for our offences, but was raised again for our justification. And as a royal and holy priesthood, we are not only

pardoned through the blood of Christ, but stand accepted and complete in Him who was raised from the dead.

Leviticus 8:22."Aaron and his sons laid their hands upon the head of the ram." The ram of CONSECRATION or FILLINGS. Not only is priesthood founded upon sacrifice, but with the preciousness of that sacrifice the hands of the priests are filled. This is true not only of the High Priest, but of the priests. The Lord Jesus within the veil presents before God the remembrance of the same precious offering which His people plead on earth.

SANCTIFIED BY BLOOD.

Leviticus 8:23. "He slew it; and Moses took of the blood of it, and put it on the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot."

Thus Aaron was set apart, or sanctified by blood. So Christ through His atoning death sanctified Himself, or set Himself apart, becoming a Nazarite; as He said to His disciples, "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father's kingdom." So also in His prayer to the Father, He said, "For their sakes I sanctify Myself, that they also might be sanctified through the truth," linking them in association with Himself.

Leviticus 8:24. So also the blood was put upon Aaron's Sons; it is the blood of atonement which separates the believer in his priestly character from sin; for Christ died to redeem him from all iniquity, setting apart the entire man for God, from head to foot.

Well for us if the blood of atonement stands sentinel at the ear, challenging every word that would pervert the truth, or defile the mind. Well if a sense of redeeming love keeps us from engaging in any evil work, or walking in any evil way; as well as being that blood which we plead in our approaches to a throne of grace.

Leviticus 8:25-27. Moses took the fat, the kidneys, the right shoulder, one unleavened cake, a cake of oiled bread, and one wafer, "and he put all upon Aaron's hands, and upon his sons' hands, and waved them for a wave offering before Jehovah" - thus causing, as it were, all that Jesus was on earth, in the internal preciousness of His atoning sacrifice, His devoted service, His pure, undefiled, and excellent humanity, with which the hands of Christ and His people are filled, to pass and repress before the eyes of God.

Leviticus 8:28. "Moses took them from off their hands, and burnt them [as incense] on the altar, upon the burnt offering [ascending offering]: they were consecrations [fillings] for a sweet savour [savour of rest]: it is an offering made by fire unto Jehovah."

Those spiritual sacrifices which the believer in his priestly character presents, whose hands are filled with the preciousness of Christ, being tested by the searching holiness of God, are found to be a savour of rest unto Jehovah. In the altar of burnt offering the fire was ever burning, and from that altar the sweet savour of the morning or evening lamb was ever ascending. Upon that altar all the sacrifices of the day were burnt.

Leviticus 8:29 ."Moses took the breast, and waved it for a wave offering before Jehovah; for of the ram of consecrations [fillings] it was Moses' part." In Hebrews 3:1 we are exhorted to consider the APOSTLE as well as the High Priest of our profession, Christ Jesus. Of Christ as the APOSTLE,

or communicator to us of the mind and will of God, Moses was a striking foreshadowing type. And the AFFECTIONS of Christ's heart, as typified by the BREAST, while engaged in this work were ever before the eye of God.

Leviticus 8:30. BLOOD SEPARATES; OIL UNITES. The oil here used was not simple olive oil, as in the cleansing of the leper, but the ANOINTING oil, in which the sweet spices were incorporated. "Olive oil" is the emblem of the Spirit of God, but the anointing oil shows not only the Holy Spirit's testimony to Christ, but Christ anointed at the right hand of God in resurrection, as the risen Son of Man. It is the Spirit of the ascended Christ, and the blood of His atoning sacrifice, which have sanctified, or set apart, the Lord Jesus in His priestly office - and the believer as associated with him alike in their persons and in their offices - as a holy priesthood unto God.

Leviticus 8:31. Those portions of the sacrifice and of the gift-offering with which the hands of the priestly family were filled, were burnt as incense upon the altar, as "the food of the offering made by fire unto Jehovah." The rest was for food for the priestly family, to be partaken of in the place of communion with God (Exodus 29:42-44). God's holy priesthood are not only provided with that on the ground of which they could draw nigh to God, but also on which their souls may feed in unbroken communion with Him.

Leviticus 8:32. Whatever remained was to be consumed with fire, lest it should be put to any profane use. Leviticus 8:33. These seven days, the complete or perfect number, stand for the whole period of the present dispensation, during which time God's royal and holy priesthood, fully furnished, are to abide in fellowship with God.

Leviticus 8:34-36 ."That ye die not." Spiritual life in its vigour can only be maintained by unbroken communion with God (See Romans 8:6-13).

04.06. THE EIGHTH DAY CONSECRATION

THE EIGHTH DAY CONSECRATION Leviticus 9:1-24

Leviticus 9:1-4. "On the eighth day." THIS is additional to Exodus 29:1-46 ;, where no eighth day is mentioned. The eighth day is typical of resurrection, and of heavenly rest. When Israel is keeping her earthly and millennial seventh-day Sabbath on earth, the redeemed in heavenly and resurrection glory will enter on their eternal and eighth day Sabbath above. Not only is it on the ground of sacrifice and redemption that the throne of grace is founded, where grace triumphant reigns; but the MANIFESTATION OF GLORY rests on the same basis. The same atoning work which secures mercy and grace now, secures millennial and eternal glory hereafter. It is on the ground of accomplished redemption that the Lord Jesus will appear in glory with His ransomed ones; and it is on the ground of redemption accomplished and peace made, that Israel will behold that manifested glory.

Leviticus 9:5-6. All this is preparatory to the manifestation of Jehovah in glory to His people Israel.

Leviticus 9:8-21. Without entering on the details of these verses, we may simply say that atonement having been accomplished, acceptance being secured, and peace made; the curse was cancelled, and complete provision made for fullness of blessing to be pronounced.

Leviticus 9:22-23. The same gracious Lord who was taken away from His disciples in the act of blessing them, and carried up into heaven, having been hidden there for a season, will again appear in the glory of Jehovah, with unbounded blessings for Israel and the world.

Leviticus 9:24. The righteousness of Jehovah having been fully vindicated, satisfied, and glorified by the sacrifice of Christ, provision has been made for Israel, and the earth's unlimited joy, and acceptable adoring worship. The Cleansing of The Leper (Leviticus 14:1-57).

Leviticus 14:1-2. "This shall be the law of the leper in the day of his cleansing." LEPROSY is the emblem of sin. There are no instructions in this chapter for the healing of the leper, but for his cleansing. The healing of leprosy was entirely in the hand of God. The officiating priest here primarily represents Christ, but in a secondary sense one employed by Christ. When the leper had been seen by the priest, and pronounced unclean, his place was without the camp - his clothes rent, a covering on his upper lip, and with the cry, "Unclean, unclean!" (Leviticus 13:45). A striking picture of a convicted sinner when by the Holy Spirit convinced of his real condition in the sight of God. What he then needs is such a presentation to the eye of faith of the person and atoning work of the Lord Jesus, that he might realize the putting away of sin, his standing in grace, and hope of glory (Romans 5:1-3). At first it was a work done for him.

Leviticus 14:3. "He shall be brought unto the priest: and the priest shall go forth out of the camp." The priest is a priest by virtue of the anointing. The spiritual mind alone can discern in the convicted sinner the evidence of salvation by the grace of God. Leviticus 14:4. The leper to be cleansed was not required at first to bring the offerings, but "Then shall the priest command to take

for him that is to be cleansed two birds alive and clean, and cedar wood, and scarlet [worm scarlet] and hyssop.” So on the return of the prodigal the father commands the servants to bring hither the fatted calf, and to put the best robe upon the returning son. Two birds are to be taken, in order to show forth both death and resurrection. The typical import of the cedar wood, the worm scarlet, and the hyssop is best explained by Php 2:6-8. The CEDAR WOOD is significant of HIGHEST DIGNITY, the HYSSOP that grows on the wall of DEEPEST HUMILIATION, and the WORM SCARLET of the EARTHLY DIGNITY of the Son of Man who was born of the seed of David, who in the form of God and of the Royal line of David humbled Himself even to the death of the cross. The birds here mentioned are in the Hebrew “sparrows,” and strikingly remind us of Him who could say, “Foxes have holes, and birds of the air have nests; but the Son of Man hath not where to lay His head” (Luke 9:58). Of little esteem among men, but ever the objects of His Father’s care. “Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father” (Matthew 10:29).

Leviticus 14:5. “The priest shall command that one of the birds be killed.” In general the offerer kills the victim, but here the priest commands that one of the birds should be killed in or over an EARTHEN vessel, emblem of the pure HUMANITY of the Lord Jesus; over “running - literally LIVING - WATER,” type of Him who “through the eternal SPIRIT offered Himself without spot to God” (Hebrews 9:14). It is important to see the part the Holy Ghost takes in the crucifixion, this is too much overlooked. The bird being killed over the living water contained in the earthen vessel, the water would have become saturated with the blood.

Leviticus 14:6-7. “As for the living bird, “etc. The living bird, connected with the cedar wood, scarlet, and hyssop, and dipped in the blood of the slain bird, and let free in the open field, is a type of the risen and ascended Saviour, who, like the high priest of the day of Atonement, entered the holiest in the value of the sprinkled blood, so our High Priest ascended into the presence of His God and Father, His divine glory, human excellency, and lowly obedience unto death giving their united value to His atoning work. On the ground of these perfectly applied (sprinkled seven times), and fully apprehended, the pardoned sinner is pronounced “CLEAN,” the blood of Jesus Christ, God’s Son, cleansing him from all sin.

Leviticus 14:8. “He that is to be cleansed shall wash his clothes.” The washing of the clothes signifies the laying aside all in outward character and conduct which is not consistent with his profession. The shaving off of the hair expresses the renunciation of nature’s comeliness and strength, having “no confidence in the flesh” (Php 3:3). The washing or bathing in water is shown by Romans 6:4 to set forth fellowship through the Holy Ghost in the death, burial, and resurrection of the Lord Jesus. Are there not many who while they take their place among the people of God, and are recognized by them, yet for a season fail to enter into full rest and peace in their own souls, not at rest nor at home as to their inward experience. In the camp, but not in their own tent (Job 3:26).

Leviticus 14:9. “It shall be on the seventh day.” We now come to the SEVENTH day cleansing, that is, to a more thorough renunciation of the comeliness and strength of the flesh. The shaving of the HEAD is the renunciation of his natural reason, of the BEARD his experience, of the EYEBROWS his powers of observation; and in the washing or bathing is set forth the realization of the fact that he is dead indeed unto sin, and alive unto God in Christ Jesus, through the indwelling Spirit.

Leviticus 14:10-13. "And on the EIGHTH day." The EIGHTH day is the day on which Jesus AROSE from the dead, and the day on which, seven weeks after, the Comforter came. The eighth day cleansing sets forth the believer's apprehension, through faith in the death and RESURRECTION of Christ, that he is RAISED up together and made to sit together in heavenly places in Christ Jesus, being through the Holy Ghost one in Spirit with the RISEN, ascended, and glorified Lord.

Leviticus 14:14-20. In the cleansing of the leper much the same line is gone over as in the consecration of the priest, but with some exceptions. First, some of the blood of the trespass offering is put upon the ear, the hand, and the foot of the leper to be cleansed, and then the oil is put UPON the blood of the trespass offering. But secondly, it will be noticed that in the case of the leper it is not called AN ANOINTING. Thirdly, it is the pure olive oil which is applied, and not, as in the consecration of the priests, the anointing oil, which associates the priest with Christ in His priestly office, for he is "a priest by virtue of the anointing." This is accompanied with the fresh realization of the atoning sacrifice and resurrection of the Lord Jesus. Thus he is pronounced clean. "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us" (Romans 8:33-35). THE PROVISION FOR THE POOR.

Leviticus 14:21-32. These verses show the goodness of God in thus meeting the poverty of the offerer when he is not able to bring all that was at first required, and expresses the condescension of divine grace towards those who are not able fully to comprehend the completeness and blessedness of their standing in Christ before God according to the Scriptures. Yet for the putting away of sin, the complete atonement of Christ in all its details, and the work of the Holy Spirit, were necessary IN THE SIGHT OF GOD; though the pardoned sinner may not be able fully to enter into the entire subject, yet the apprehension of the sacrifice of Christ is necessary for the soul's peace.

04.07. THE DAY OF ATONEMENT

THE DAY OF ATONEMENT Leviticus 16:1-34.

Leviticus 16:1-2. Although Jehovah appeared in glory upon the mercy-seat or propitiatory, His throne of grace, yet He was not to be approached without reverence, and it was to be in a way of His own prescribing; He would be sanctified in them that came nigh unto Him, and before all people He would be glorified, as He had reminded the children of Israel in the case of Nadab and Abihu (Leviticus 10:1-3).

Leviticus 16:3 . The YOUNG BULLOCK for a sin-offering was a type of; Christ the perfect SERVANT in every detail of His life, who became obedient unto death, even the death of the cross, as the sin-atoning sacrifice. The RAM for a burnt or ascending offering reminds us of Jesus Christ the faithful and true witness, on whose testimony God set His seal by raising Him again from the dead.

Leviticus 16:4. The HOLY LINEN GARMENTS typical of the pure and sinless humanity of the Lord Jesus, who was in all respects holy, harmless, undefiled, and separate from sinners. The LINEN GIRDLE as faithful in all things as Son of Man; and attired with the LINEN MITRE as subject throughout His life to the will of His heavenly Father.

Aaron BATHING his flesh in water before he put on the linen clothing rendered him a fit representative of the eternal Son of God, who was essentially pure and holy before He assumed humanity.

Leviticus 16:5. The TWO KIDS of the GOATS for a sin-offering, and ONE RAM for a burnt or ascending offering, were to be taken of the congregation of the children of Israel, and were presented on behalf of that people as testifying Israel's participation in the atonement.

Leviticus 16:6. But Jesus not only died for that nation, but that He might gather together in one the children of God which are scattered abroad (John 11:51-52). Jesus was the propitiation for the whole world, for "God so loved the world that He gave His only begotten Son" as the sinner's Substitute provided in the infinite mercy of God, on whom God laid the iniquity of us all. It was in this sense He made atonement for Himself, though in His OWN PERSON perfectly SINLESS and pure, without a blemish and without a spot (Hebrews 7:26-27).

"Christ also loved the CHURCH, and gave Himself for it" (Ephesians 5:25), "as a Son over His own house; whose house are we" (Hebrews 3:6), including all who, as members of His body, are in living union with Him who is the Head of the body the Church, through the one Spirit uniting all in one.

Hence, in Leviticus 23:27-28, this day is twice spoken of in the Hebrew as the day of ATONEMENTS in the plural, because there is a threefold provision made for the world, for the Church, and for the children of Israel.

Leviticus 16:7-10. In the TWO GOATS for a sin-offering we have a twofold representation of the Lord Jesus; first as putting away sin, and especially the sin OF Israel, by the sacrifice of Himself. Secondly, as removing sin FROM Israel in the latter day, in fulfillment of the word of the prophet Jeremiah (chap. 1. 20), "The INIQUITY OF ISRAEL shall be sought for, and there shall be none; and the SINS OF JUDAH, and they shall not be found: for I will pardon them whom I reserve." "And so ALL ISRAEL shall be saved: as it is written, there shall come out of Zion the DELIVERER, and shall turn away ungodliness from Jacob: for this is My covenant unto them, when I shall take away their sins" (Romans 11:26-27).

Leviticus 16:11. Aaron was to kill the bullock for the sin-offering which was for HIMSELF, and for his HOUSE, as a type of the Lord Jesus who, through the eternal Spirit, offered HIMSELF without spot to God, as He said, "I lay down My life, . . . No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again" (John 10:17-18).

Leviticus 16:12-13. It is to be noticed that in Hebrews 9:4, where the vessels of the sanctuary are particularized, no mention is made of the golden altar which stood opposite the ark in the holy place, but without the vail, though the golden censer in the Holiest is spoken of. It was this CENSER Aaron was to fill with the fire which was taken from off the altar of burnt offering. The FIRE of the altar is a type of the HOLINESS and JUSTICE of God, whereas the sin of Nadab and Abihu was that they took strange or ordinary fire typical of fleshly excitement, instead of fire from the altar, and hence they died before Jehovah. The SWEET INCENSE beaten small is described in Exodus 30:34-38, composed of STACTE or freely-flowing myrrh, emblem of grace; the root of the word signifying LION, the emblem of STEADFASTNESS; GALBANUM or FAT, the type of the inward PURITY of Christ; and the FRANKINCENSE, the root of which means WHITE, the type of PURITY, together the emblem of the excellency of the Son of Man in His character and life on earth, which subjected to the holiness of God was found of sweet savour, the beloved Son in whom the Father delighted, for Jesus when He ascended to His Father and our Father appeared before Him in all the preciousness of His human life, before He pleaded the blood of the atonement. As the CLOUD OF FIRE INCENSE covered the MERCY-SEAT or propitiatory, which was upon the ark of the testimony, so the preciousness of Christ in every minute particular, tested by the holiness of God, met all the requirements of divine glory. So that the Lord Jesus entered on His heavenly priesthood in all the power of an endless life.

Leviticus 16:14. Aaron sprinkled of the BLOOD of the BULLOCK with his finger upon the face of the MERCY-SEAT EASTWARD, thus putting the blood of atonement upon the propitiatory in a line with the eye of Him who dwelt between the cherubim and the worshipper in his approach, for the forefront of the Tabernacle was toward the east; the crimson blood thus covering the scarlet sins of him who approached, according to Isaiah 1:18, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." The scarlet geranium looked at through the crimson glass of a conservatory door in strong sunlight, appearing white, gives a forcible illustration of this. One drop of the precious blood of Jesus beneath the eye of a gracious and holy God is sufficient to cover all sin; but the worshipper in drawing nigh to God, conscious of the enormity of his sin, needs the blood to be presented SEVEN TIMES in order to give him boldness of access.

Leviticus 16:15. Aaron entered the Holiest in the sweet savour of the incense, and sprinkled the blood of the bullock for himself and for his house; so Christ entered once for all into the Holiest, having obtained eternal redemption both for Himself as Sin-bearer, and for the Church, and He is now appearing in the presence of God for us who now believe in His name. Hence, in His prayer in John 17:1-26 : He distinctly says, "I pray not for the world, but for them which Thou hast given Me . . . and those who shall believe in Me through their word" (John 17:9-20). In this prayer He makes no mention of Israel whatever, but Jesus died for the nation of Israel also, and the time will come when He will plead the same precious blood for the people of Israel. This is symbolized by the blood of the GOAT which was for the people, which was sprinkled on and before the mercy-seat in the same manner as was the blood of the bullock. This looks forward to ISRAEL in the latter day, and then all Israel will be saved, in fulfillment of God's covenant with them. There is no mention again of the incense because the sweet savour in which he first entered still remained. The atoning work is one, but there are two aspects of that atonement, for the Church now, and for Israel in due time.

Leviticus 16:16-17. The blood of the New Covenant not only made atonement for the sin of the people of Israel, but also for their TRANSGRESSIONS in connection with the service and WORSHIP OF GOD, in the tabernacle, in the wilderness, and the temple in the land; so that when the MOUNTAIN of JEHOVAH'S HOUSE shall be established in the top of the mountains, and all nations shall flow unto it (Isaiah 2:2-3), the temple rebuilt, and the altar and sacrifices reinstated according to Ezekiel's prophecy, the glory of Jehovah will fill the temple, which will be the house of prayer for all nations, and the sacrifices as a memorial of the once offered sacrifice of Christ will be accepted on behalf of Israel, and on behalf of all who come up to worship with them (see Isaiah 56:6-7). And as there was no ONE in the TENT of the congregation whilst Aaron went in until he had completed the work, so in the work of atonement the Lord Jesus stands perfectly alone, and to Him be all the glory.

Leviticus 16:18-19 . It is a fact little apprehended but amply attested in the Word of God, that when Israel are restored again to their land in the LATTER DAY, their holy CITY and the TEMPLE rebuilt, then the ALTAR of Jehovah and its memorial sacrifices, with certain important alterations, will be reinstated according to Ezekiel 43:13-27, and after its dedication with the BLOOD of the GOAT and of the BULLOCK, strikingly coinciding with the portion in Leviticus under consideration; then God says,

"Upon the eighth day and forward, the priests shall make your ascending offerings upon the altar, and your peace offerings; and I will accept you, saith Adonahy Jehovah."

Leviticus 16:20-22. The word translated SCAPEGOAT is ill the Hebrew composed of two words, the one signifying "goat," the other "departure," that is the goat that is sent away. On the HEAD of this goat Aaron was to LAY BOTH his HANDS "and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins," and "send him away by the hand of a fit man into the wilderness," or land of separation. The best interpretation of this type, so far superior to man's perversion of it, will, I believe, be found in Jeremiah 50:20, "In those days, and in that time, saith Jehovah, The iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve." And as the Psalmist says (Psalms 103:12), "As far as the east is from the west, so far hath He removed our

transgressions from us.” And according to the New Covenant Jehovah says, “I will forgive their from us.” And according to the New Covenant Jehovah says, “I will forgive their sin”.

Leviticus 16:23-25. In the expression “holy place,” where the word “place” is printed in italics, it signifies the SANCTUARY; but when the word “place” is printed in Roman characters the COURT of the Tabernacle is intended. Aaron went into the SANCTUARY and there left the HOLY LINEN GARMENTS which he had put on at the commencement. And after he had bathed his flesh in water he put on other garments, in which he appeared, and then prepared his ASCENDING OFFERING, and the ascending offering for the people. And the FAT of the SIN OFFERING he burnt as incense upon the altar. In this we have a foreshadowing of the Lord Jesus on the day of His resurrection, when He appeared in another form to two of His disciples on the way to Emmaus (Mark 16:12), and afterwards in the upper room where the disciples were assembled. It was the same body, but in another condition to that in which He had formerly appeared. Previously it was a natural or soullish body, but now it was a spiritual body (see 1 Corinthians 15:42-46); for Him to eat of the portion of the broiled fish and honeycomb previously would have been a natural act, but now it was supernatural, an action performed by spiritual power. The BATHING of the flesh in water was typical of His death, burial, and resurrection; but the ASCENDING OFFERING represents Him as going back to the Father, entering the holiest of all, and there making atonement both for Himself and for Israel, in all the SWEET SAVOUR of His internal PERFECTNESS whilst suffering for sin, as signified by the FAT of the SIN OFFERING burnt as incense.

Leviticus 16:26-28. He that SENT AWAY the SCAPEGOAT, and he that BURNT the bodies of the SIN OFFERING were to WASH THEIR CLOTHES and BATHE their FLESH; not till then could they come into the camp, showing that contact with that which bears sin rendered them ceremonially defiled, and this defilement needed to be put away. “For the bodies of THOSE beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate. Let us go forth therefore unto Him without the camp, bearing His reproach”(Hebrews 13:11-13).

Leviticus 16:29-31. The apprehension of the full atonement, which is in Christ Jesus, leads to the deepest humiliation, repentance, and sorrow for sin, together with the entire renunciation of all human effort for salvation. This looks forward prophetically to that day when God “will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication: and they shall look upon Me whom they pierced, and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his firstborn. In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness” (Zechariah 12:10; Zechariah 13:1).

Leviticus 16:32-34. The return of every fresh year brought to Israel a fresh remembrance of their sins, for it was not possible that the blood of bulls and goats should take away sins (Hebrews 10:3-4). The high priesthood could not be continuous by reason of death, but the High Priest of our profession when He had offered one sacrifice for sins forever, sat down on the right hand of God, having obtained eternal redemption for all who believe in Him, whether Jew or Gentile; and because He continueth ever hath an unchangeable priesthood, a high priest forever after the order

of Melchisedec. "Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation."(Hebrews 9:28).

04.08. THE ASHES OF THE RED HIEFER

THE ASHES OF THE RED HIEFER Numbers 19:1-22.

WE have the divine comment on this chapter in those words of the inspired Apostle (Hebrews 9:13-14), "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?" The subject of this chapter is the DEFILEMENT of DEATH, and how it is to be put away. The application of the ASHES of the HEIFER had only a value as rendering a defiled person CEREMONIALLY CLEAN, but it could not "make the corners there unto perfect" (Hebrews 10:1-2) as pertaining to the conscience.

"God is a Spirit: and they that worship Him must worship Him in Spirit and in truth" (John 4:24). Dead works bring defilement to the conscience, and render one unfit for LIVING service to a LIVING God. What is man's condition till he is born of the Spirit? Spiritual death. Death reigned from Adam to Moses (Romans 5:12-14), and to the present time, and men are "dead in trespasses and sins"; hence the words of Christ, "Ye must be born again" (John 3:7). When the Triune God created man in His own image and after His likeness (Genesis 1:26-27) He made him spirit, soul, and body, three natures in one person, "Jehovah Elohim formed man of the dust of the ground, and breathed into his nostrils the breath of life and man became a LIVING soul" (Genesis 2:7). The inferior creatures became living souls by an act of CREATIVE POWER, MAN by the BREATH of the LIVING GOD. Life is in the blood, mortal life is sustained by breathing the atmospheric air; DEATH IS ceasing to breathe. A powerless soul is a dead soul; as the soul of man became living by the inbreathing of life FROM the Father, Triune; God, the Son and the Holy Ghost, when Adam and Eve ate the fruit of the forbidden tree they ceased to breathe spiritually, communion with God ceased; and the word was fulfilled, "in the day that thou eatest thereof thou shalt surely die" (Genesis 2:17). "Their eyes were opened," but their mouths were closed to communion with God, their SOULS DIED and their ronies became MORTAL. Communion lost is PARADISE LOST: Communion restored is PARADISE REGAINED. A picture of Paradise is graphically drawn by the Spirit of God in the first chapters of Genesis. How much is enfolded in those words (ch. 3:8, 9). "They heard the voice of Jehovah Elohim [the Triune God] walking in the garden in the cool [breeze] of the day."

How did they know the voice of God? When God put our first parents in the Garden of Eden, He gave them occupation for the body in dressing and keeping it, food for the mind in the study of natural history, but reserved the evening hour for Himself. The evening BREEZE which refreshed the body was a type of the SPIRIT who maintained their communion with God. In the evening of that day when Adam and Eve had sinned, the footfall of God was heard as usual. Where was the response? Communion was gone. "Adam, where art thou?" Out of communion with God, hid behind the trees of the garden. This condition of spiritual death could only be met by atonement, as suggested by those words, "the seed of the woman shall bruise the serpent's head"; and by the

action of God, Who clothed our first parents in the skin of the slaughtered victim. In the type of the RED HEIFER we have God's provision for putting away the defilement of spiritual death, "Jehovah spake UNTO MOSES AND UNTO AARON," not to them separately as before; and ELEAZAR was to carry out the ordinance. The "red heifer" was a type of the Lord Jesus Christ INCARNATE, "God manifest in flesh." The name "Adam" signified RED EARTH, out of which man was formed, and the word "red" here employed conveys in the original that thought. Typically there is a distinction between the male and female offerings the male was offered for actual sin, the female for passive defilement, such as by contact or the contamination of nature, It was to be a red heifer on "which never came yoke," emblem of the sinless obedience of the Lord Jesus, Who was never subject to the will of man, but to His heavenly Father.

Leviticus 19:1-3. The children of Israel were to GIVE the RED HEIFER to ELEAZAR the priest. AARON was a type of the Lord Jesus in His humiliation on earth who offered Himself without spot to God. ELEAZAR is a type of the Lord Jesus NOW in His RESURRECTION PRIESTHOOD, bringing to remembrance the sacrifice already offered. In MELCHISEDEC the kingly and priestly offices were united, and in the MILLENNIUM CHRIST will be a priest after the order of Meichisedec. As Eleazar brought the heifer without the camp, and one slew her before his face; even so Jesus, that He might sanctify the people with His own blood, once for all suffered without the gate (Hebrews 13:12). This action of Eleazar is like the Lord's Supper, the memorial of an action once accomplished, whereas the mass is a fictitious repetition of it.

Leviticus 19:4. On the day of atonement the blood was carried within the veil, but in this case Eleazar with his finger sprinkled the blood towards the face of the tent of the congregation seven times, to show that the blood had efficacy to restore communion in its sevenfold perfection.

Leviticus 19:5. The entire victim was carried without the camp and consumed. The Lord Jesus was treated by God as made sin, though Himself sinless. Leviticus 19:6. As the cedar wood, hyssop, and scarlet were cast into the midst of the burning, so the divine glory, human humiliation, and earthly dignity of the Lord Jesus gave their value to His atoning work.

Leviticus 19:7-8; Leviticus 19:10. The priest, he who burnt the heifer, and also he that gathered the ashes, were all three to wash their clothes, and be unclean until the evening; showing that, as these things represented realities, there was need for ceremonial purification.

Leviticus 19:9. The ashes of the heifer, which included the blood, were to be laid up in a clean place, and by a clean man without the camp to be KEPT. They were to be treated as holy, and not to be counted an unclean thing (see Hebrews 10:28-29). The place of keeping was to be without the camp, so as to be available for those who could not enter into the camp. It was to be for a water of separation or cleansing; for its antitype, the blood of Jesus Christ, God's Son, cleanseth us from all sin. But the BLOOD of CHRIST not only cleanses the heart from all unrighteousness, and from the contamination of sin, but it also, THROUGH THE ETERNAL SPIRIT, purges the conscience from the guilt of sin, and "from DEAD WORKS TO SERVE THE LIVING GOD." In Hebrew the words "it is a purification for sin," are, literally, "it is a sin offering," because it is that which has made atonement for it.

Leviticus 19:10. "A statute forever." An everlasting statute; there is no cleansing in any other way, for any, either saint or sinner (Acts 4:12).

Leviticus 19:11-13. God has graciously shown us the danger of defilement in such a world of sin and spiritual death as this. Also, the secret cause of hindered communion through its defilement, and the remedy in Christ Jesus. The BURNING of the HEIFER and GATHERING the ASHES showed the crucifixion and burial of Jesus; the THIRD DAY typified His resurrection, it was therefore on the third day it was to be applied, that is, the soul should realize not only His death but His resurrection for His cleansing. "He was delivered for our offences, and was raised again for our justification" (Romans 4:25). The SEVENTH DAY, or day of rest, when the cleansing was complete, typified the perfect atonement of Jesus, and the consequent REST into which the soul enters by faith in Him.

"He shall purify himself with it." There is no true purification by any other means. "Purifieth not himself." It is remarkable that this in Hebrew really is, make one's self sin, because the only way to purify is by taking the guilt, confessing it, and then applying to the sacrifice of Christ by faith we are cleansed.

"Defileth the tabernacle of Jehovah." If through the influence of surrounding evil, or evil things, our souls have got into a dead and carnal state, without applying the remedy as here set forth, we bring in the withering power of spiritual death when we meet the assembled saints, and lose the blessing of living communion; and until by the Holy Spirit the truth of the death and resurrection of Jesus is applied, the soul continues in this sad condition.

Leviticus 19:14-16. This the defiling influence of spiritual deadness in one professing the name of Christ in his ROUSE and around him, and those who are not GUARDED, but open to the influence, as many are; yet the soul in the lively exercise of faith and watchfulness may escape. The heart should be kept carefully CLOSED to the influence of dead, carnal profession.

"Seven days." It is not temporary, which will pass off in a time, but SEVEN DAYS is put for continuance, and it can only be removed in God's appointed way.

Leviticus 19:16-22. In the twelfth verse the command was "He shall purify himself with it"; a personal application by faith in Christ. In these verses it is an action to be done by another who is CLEAN; as said the apostle, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness" (Galatians 6:1); it is by way of discipline, one dealing with the sin of another, that it may be put away; and the spiritual man may have need to cleanse himself from the defiling influences with which he has to deal. The ASHES of the burnt heifer were the memorial of the sacrifice of Christ; the running or LIVING WATER, a type of the Holy Spirit giving divine and spiritual efficacy to that atoning blood when applied to the heart and conscience. The Hyssop may remind us of that deep contrition and humiliation in which the blood of atonement should be applied and apprehended, so that we may well say with the psalmist, "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow" (Psalms 51:7).

04.09. SHADOWS OF THE CROSS

SHADOWS OF THE CROSS THE cross of Calvary throws its shadow back through the long ages. We may trace it in the Garden of Eden. See that innocent victim whose skin formed a covering for the nakedness of our first parents. It was one skin - for the word is in the singular - with which our first parents were arrayed by the hand of God in substitution for the fig- leaf covering which they had themselves devised. We see in that victim the first shadow of the cross. The firstling of the flock, which was Abel's offering, forms another part of the shadow of Calvary's cross. In the altars erected by the patriarchs that shadow is lengthened out. The altar erected by Abraham on Mount Moriah, on one of the mountains which God told him of, is a marvellous shadow of the cross of Calvary. If we wanted a proof of the inspiration of Scripture, that twenty-second chapter of Genesis would furnish it. We see there an unmistakable shadow of the cross, clear in all its outlines, sharply cut, accurate, and true in every detail. Let us connect the altar in the centre of Solomon's court with that Abraham erected on the spot pointed out by the finger of God on Mount Moriah. It may be that Solomon's altar stood on the very self-same spot. At the present day, on the crest of that mountain, there is a remarkable projection of limestone, a few feet above the surface of the surrounding platform of marble, on which the Dome of the Rock now stands. That irregular limestone projection is regarded by the Mohammedans to the present day as the sacred site where their father Abraham built an altar on which to offer up his son Isaac. The Dome of the Rock, or Mosque of Omar, is, so to speak, a monument erected over that sacred spot.

What a wondrous shadow of the cross of Calvary is given in this twenty-second chapter of Genesis, which describes the sacrifice that Abraham offered. We are told that God did tempt Abraham - that is, put him to the test. Satan's temptations act upon the evil of our nature to bring out evil. God's testings are rather the actings of His own grace to bring out that grace to the full. God tried Abraham in the most severe manner. He put the gold into a crucible at white heat. He tried him at the tenderest point. How it reminds us of that wondrous fact: "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16).

Abraham takes the wood and lays it on his son Isaac. This brings Isaiah 53:1-12 to our remembrance - another deep shadow of the cross - where we learn that "Jehovah laid on Him the iniquity of us all."

Abraham and Isaac, we read, "went both of them together." How instructive and full of deep meaning is this expression. It was the grace of God that caused Him to give His only begotten Son; it was the grace of the Son that led Him to give Himself up to the fulfillment of the Father's will - "they went both of them together." Isaac said, "Behold the fire and the wood: but where is the lamb for a burnt offering?" How suggestive was Abraham's reply: "My son, God will provide Himself a lamb for a burnt offering." Did Isaac understand it? Perhaps he did. If there was in Abraham the spirit of the Father's surrender of the Son, there was also in Isaac the spirit of the Son's surrender to the Father's will. "So they went both of them together."

Let us transfer the question of Isaac to the altar of burnt offering. In the centre of Israel's camp in the wilderness was the altar of burnt offering - five cubits square, and three cubits high. At the dedication of the tabernacle the fire of God descended and consumed upon the altar the sacrifice. Henceforth, the command of God was that the fire should ever be burning upon the altar; it should never go out. So also, when Solomon's temple was dedicated, the fire again descended and consumed the sacrifice upon the altar, that the same ordinance might be observed - "The fire shall ever be burning on My altar"; "It shall never go out"; "It shall never be put out."

What is the fire that came from God, which consumed the victim on the altar, and caused it to ascend as a sweet savour, or savour of rest - that fire which, when the rebels presented strange fire, came forth and consumed them. What is that fire the emblem of? "Behold the fire." It was in the very centre of Israel's encampment; there was the smoke ever ascending, the fire ever burning. "Our God is a consuming fire." The fire is the emblem of God's righteousness and holiness. God never ceases to be the righteous and holy God, of purer eyes than to behold iniquity, and who cannot look upon sin. Never for one single moment or twinkling of an eye, in time, or for one single moment throughout eternity, will that fire cease to burn. It shall never go out. In the glory above God will be ever righteous and holy; and in the bottomless pit, the lake that burns with fire and brimstone, His righteousness shall forever be manifested. That fire shall never cease to burn. There the fire is not quenched, and there the worm dieth not. "For Tophet is ordained of old; yea, for the King it is prepared; He hath made it deep and large: the pile thereof is fire and much wood; the breath of Jehovah, like a stream of brimstone, doth kindle it" (Isaiah 30:33). When the lake of fire is open to receive the lost, all the sin of a guilty world will be cast into it, as fuel for the everlasting burnings. It shall never go out. "Behold the fire."

"Behold the wood." It was the occupation of the Gibeonites to be hewers of wood for God's altar. Daily the priests were to lay the wood in order upon the fire. What is the wood? The wood is the emblem of sin.

"Thou hast set our iniquities before Thee; our secret sins in the light of Thy countenance." The wood was each day set in order upon the fire. God is righteous; behold the fire. Man is a sinner: behold the wood. Look round upon the world. Look at London: behold the wood. Oh! what heavy faggots will be carried down to the everlasting burnings. Men's sins will follow them; every sin that man hath committed, and that goes unconfessed and unpardoned, unwashed in Emmanuel's blood, will be a faggot for the burning.

"Behold the fire and the wood: but where is the lamb for a burnt offering?" Behold the holiness and righteousness of God, for "our God is a consuming fire." Behold the wood. From all parts of the world the echo comes back: Behold the wood! From heathendom, Popedom, Christendom, comes the echo: Behold the wood!

"But where is the lamb for a burnt offering?" Let us send up the challenge to the heavens above: "Where is the Lamb?" Angels, where is the Lamb? Gabriel, will you step forward? The echo comes back: "Where is the Lamb?" Where? Where? Ah beloved friends, that was the cry for ages and ages, till one day John the Baptist pointed with his finger to a man walking along, and said, "Behold the Lamb of God, which taketh away the sin of the world." "My son, God will provide Himself a lamb for the burnt offering." That is He.

See "the carpenter's son," despised and rejected of men, led as a lamb to the slaughter, and dumb before its shearers - behold the Lamb that God has provided.

"None other can by any means redeem his brother, nor give to God a ransom for him" (Psalms 49:7). God could see none amongst the ranks of the angels mighty enough, and worthy enough, to be laid on His altar. But God has Himself provided a Lamb. He looked round upon a sinful world; God is holy: "behold the fire." "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men": "behold the wood." Oh, blessed thought: "Behold the Lamb of God, which taketh away the sin of the world!" The fire ever burning, the wood ever consuming, the sweet savour of the Lamb ever ascending. God always holy, man ever a transgressor, but the sweet savour of the Lamb of God ever ascending from God's altar.

Look down now to the cave below, and see in Tophet the fire and the wood. People want to know what the brimstone is (Isaiah 30:33); it is the wrath of God. The breath of Jehovah, like a stream of brimstone, doth kindle it, and adds intensity to the flames. Look down and say: Behold the fire, and behold the wood, but where is the Lamb? And these caves of darkness utter back the sorrowful echo: Where? Where! WHERE? Behold the fire; it shall never go out. Behold the wood; but no lamb for a burnt offering there.

Look up to the regions of light above, and say, Behold the fire. Yes, He Who sits upon the throne of the universe - God the Judge of all - is a God of infinite justice, infinite holiness, infinite purity: behold the fire. Where is the Lamb? Behold, in the midst of the throne, "a Lamb as it had been slain." But where is the wood? From those regions of light, and from the midst of the throne, there comes the echo back:

Where? Where? WHERE? There is no evil there, no wood there, no sin there. The lamb on the altar was God's centre for Israel's camp; the lamb on the altar was God's centre of Israel's kingdom under Solomon; the lamb on the altar - not the evening lamb, but the morning lamb - will be God's centre for Israel and for the earth in the millennial period. But God's centre for heaven, for the universe, and for eternity, will be "the Lamb as it had been slain," in the midst of the throne of God - no longer led as a lamb to the slaughter, but reigning for ever and ever.

04.10. QUESTIONS AND ANSWERS.

QUESTIONS AND ANSWERS. The following questions, which were primarily answered by Mr. Newberry for the benefit of a Bible-class consisting of several hundreds of young believers, being of general importance, and intimately connected with the subject of Christ's sacrifice and Priesthood as set forth in the "Types" of the foregoing pages, have, with their answers, been here given a permanent place, in the hope that they may yield help on the points which are acknowledged difficulties with many students of the sacred Word.

QUESTION 1. With what object were the Sacrifices of Antediluvian and Patriarchal times instituted? The purpose of God from the beginning, in the institution of sacrifices, appears to have been to convey to the eye of man, by object-lessons, His plan for the putting away of sin through the atoning sacrifice of His beloved Son, during the entire period from the fall of man, until, in the fullness of times, the Son of Man appeared, and the atonement was made. Hence, on the entrance of sin into the world, He announced His purpose in that wondrous prophecy concerning the woman's seed (see Genesis 3:15), and this He illustrated by the introduction of the first sacrifice, which is implied by those words, "Jehovah-God made coats of skin, and clothed them" (Genesis 3:21).

If we apply the law of the offerings as laid down in the book of Leviticus to these words, a beautiful and striking light is thrown upon them. We there learn that the offerer himself killed the victim; the offerer in this case must have been Adam acting as the patriarchal priest, the victim appears to have been, a lamb, suggested in Abel's offering "of the firstlings of his flock." From Leviticus 7:8 we learn, "The priest that offereth any man's burnt offering, even the priest shall have to himself the skin of the burnt offering which he hath offered." Therefore "Jehovah-God made coats of skin, and clothed them." In the Hebrew the word SKIN here is in the singular number. It will be observed that the first death after man's sin was the death of atonement, and the first blood that stained the ground was the blood of the innocent victim that was shed for the guilty.

"It was not possible that the blood of bulls and of goats should take away sin," hence the law had only a "shadow of good things to come," of which the body and substance is Christ. But when the Spirit of God explained and applied to the mind and heart of the children of faith the spiritual import of these things, they were enabled to lay hold of and embrace them, to rejoice in present grace, and in prospect of future glory, confessing they were strangers and pilgrims on the earth (see Hebrews 11:1-40 :).

QUESTION 2. Will Sacrifices be resumed in Millennial times? If so, where, by whom, and for what purpose? The pattern of the TABERNACLE and its ALTAR was given to MOSES on the MOUNT. The pattern of SOLOMON'S TEMPLE and its courts was given to DAVID by God. So in like manner the pattern of the MILLENNIAL TEMPLE and its altar was given to EZEKIEL in the visions of God. We have the records of this in Ezekiel 40:1-49; Ezekiel 41:1-26; Ezekiel 42:1-20; Ezekiel 43:1-27; Ezekiel 44:1-31; Ezekiel 45:1-25; Ezekiel 46:1-24; Ezekiel 47:1-23; Ezekiel 48:1-35. The TEMPLE will be erected on the MOUNTAIN of JEHOVAH'S house (Isaiah 2:2-3), and not on

Mount Moriah as the former temples were, whilst the city of Jerusalem will occupy its former site. The directions for the Millennial temple and altar are given with instructions for the SACRIFICES in Ezekiel 43:10-27. This altar will be intermediate in size between the one of the tabernacle and the one of Solomon's temple. The Millennial temple will be the house of prayer for all nations, all flesh will worship there, and their SACRIFICES shall be accepted (Isaiah 60:7; Isaiah 66:23; Psalms 2:8-9; Zechariah 14:16-17). In the ordinances connected with the altar, etc., it will be observed there are significant and striking alterations. There will be the DAILY MORNING lamb (Ezekiel 46:13-15); but no evening sacrifice is mentioned. This type was fulfilled at the crucifixion of Jesus. The FEAST OF THE PASSOVER will be observed (Ezekiel 45:21-24); but not the feast of Pentecost, that is being fulfilled in the present dispensation. The FEAST OF TABERNACLES will be kept (Ezekiel 45:25; Zechariah 14:16), but not the Day of Atonement. The type of the bullock for the household is being fulfilled now, and the type of the goat for Israel will be fulfilled then. There is no mention of the Lord's day; but the NEW MOONS and SABBATHS will be observed (Isaiah 66:23; Ezekiel 46:1-7). There is no mention of the high priest; but the PRINCE who will be the earthly representative of the KINGLY and PRIESTLY MELCHISEDEC offices of the Lord Jesus, occupies a prominent place. The former SACRIFICES looked FORWARD to Calvary; the LORD'S SUPPER, as a MEMORIAL of the sufferings of Christ, looks UPWARD to Him, risen and glorified. The MILLENNIAL SACRIFICES will look BACK and be a MEMORIAL of the atoning work of Jesus on the cross.

QUESTION 3. Are the Levitical Offerings as types restricted in their application to believers, or may they be used as gospel types for the unconverted? They were intended for the profit of all, and are written "for our admonition, upon whom the ends of the ages are come" (1 Corinthians 10:1-12). They pointed to Christ, the Lamb of God, THE TAKER AWAY of the sin of the world (John 1:29). And it is written, "He is the propitiation for our sins: and not for ours only, but also for the whole world" (1 John 2:2). And again, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that WHOSOEVER believeth in Him should not perish, but have eternal life" (John 3:14-15).

QUESTION 4. What is the meaning of the words in Hebrews 2:12 : "After He had offered one sacrifice for sins forever, sat down" and ought the comma to be after "sins" or "forever" In Hebrews 10:10-12 the CONTRAST is between the former priests, who stood DAILY offering OFTENTIMES the SAME SACRIFICES, and Jesus Christ, who, when He had offered ONE sacrifice of INFINITE value for sins, which was effective ONCE FOR ALL, then sat down, which shows that the work was finished. I prefer placing the pause after the word "ever," because the Greek phrase expresses COMPLETENESS. Standing and sitting are figurative expressions, and must not always be taken as expressing CONTINUATION of posture.

Stephen saw "Jesus standing on the right hand of God" (Acts 7:55); and in Revelation 5:6 we read, "In the midst of the throne . . . stood a Lamb as it had been slain."

QUESTION 5. What do the words, "We have an altar" (Hebrews 13:10) mean? To the true believer JESUS is both SACRIFICE and ALTAR, and also PRIEST, and it is only those who, by receiving Him, are "born not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:13), who have a right or title to feed on Him "whose flesh is meat indeed." It was only those who were born of the tribe of Levi and of the family of Aaron who were permitted to feed on the victims

offered on the altar of burnt-offering. But their being born into the family of Aaron gave them no title to feed at the altar which is Christ Himself; so now neither a pious ancestry, nor outward ceremonies, can give a title to feed on the true and living Bread. Hence the exhortation, "Let us go forth therefore unto Him without the camp, bearing His reproach...By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name" (Hebrews 13:13; Hebrews 13:15).

QUESTION 6. Was the Lord Jesus a Sin-bearer all His life, or only on the cross? The words of 1 Peter 2:24 are given in the margin of the Revised Version, "carried up . . . to the tree." Is this correct? The Lord Jesus in His life was holy, harmless, undefiled, and separate from sinners; He Himself knew no sin. He could say to the last, "My Father hath not left Me alone, for I do always those things that please Him"; and His Father's repeated testimony was, "This is My beloved Son, in whom I am well pleased." As stated in 1 Peter 2:24, "Who His own self bare our sins in His own body ON the tree." The reading given by the revisers in the margin of the R.V. (like many other of their alterations) is absolutely false. It was ONLY ON THE CROSS that He, the sinless One, was made sin for us, it was there and then only that He, the blessed One, was made a curse, but not accursed. It was our death He died; He Himself (though as incarnate He was capable of dying) was not liable to death. It was OUR transgressions, which were laid on Him, that hid God's face from Him. This is beautifully expressed in Psalms 22:24, when rightly translated:

"For He (Jehovah) did not despise nor abhor the affliction of the afflicted; neither did He hide His face from Him; but when He cried unto Him, He heard."

QUESTION 7. What is the difference between Priesthood and Advocacy as exercised by the Lord Jesus? ADVOCACY is a part of the PRIESTLY office of the Lord Jesus. The word ADVOCATE is only so translated in 1 John 2:1. In other places it is translated "COMFORTER," and applied to the Holy Ghost (John 14:16; John 14:26; John 15:26; John 16:7). The Greek word PARACLETOS signifies "one acting on behalf of those who are called." The Holy Ghost acts on their behalf on earth, instructing, counseling, and comforting them, while the Lord Jesus acts on their behalf before His Father in heaven.

QUESTION 8. Does the Lord Jesus exercise His Melchisedec Priesthood at present, or does it belong to the future? Both now and forever. In Hebrews 5:5-10 it is applied to the Lord Jesus, when having become "Author of eternal salvation unto all them that obey Him," He is addressed by God "High Priest after the order of Melchisedec."

Then in Hebrews 6:20, when He is spoken of as "Forerunner" within the veil, "Jesus, having become [margin, Newberry Bible] High Priest forever after the order of Melchisedec." Hebrews 7:1-28 continues the subject; Hebrews 8:1 begins, "Now of the things which we have spoken this in the sum: WE have SUCH AN HIGH PRIEST, Who is set on the right hand of the throne of the Majesty in the heavens."

QUESTION 9. To what cleansing do the words "The Blood of Jesus Christ His Son cleanseth us from all sin" (1 John 1:7) apply? If we walk in the light as God is in the light, we shall be conscious of many evils which otherwise may not be realized; so Job experienced when he said, "I have heard of Thee by the hearing of the ear: but now mine eye seeth Thee. Wherefore I abhor myself, and repent in dust and ashes" (Job 42:5-6). That which keeps the soul in conscious peace and

confidence, is the apprehension of the infinite value and efficacy of the blood of Jesus Christ, God's Son. The word "cleanseth" is not in the aorist or past tense, "cleansed"; nor as some explain it as the present participle, "is cleansing"; but it is in the PRESENT tense. It "CLEANSETH" moment by moment. And when the Word is applied by the Holy Ghost, it purges the conscience and purifies the heart, leading to a holy walk and conversation.

QUESTION 10. What is the "fountain opened" for "sin and for uncleanness" in Zechariah 13:1? We read in John 19:34, "One of the soldiers with a spear pierced His side, and forthwith came there out blood and water." And when applied by the Spirit of grace (Zechariah 12:10), "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication: and they shall look upon Me whom they pierced." In Zechariah 13:1, we read, "In that day there shall be a fountain opened to the house of David and the inhabitants of Jerusalem for sin and for uncleanness."

I believe the lines by Toplady—

Let the water and the blood,

From Thy wounded side which flowed

Be of sin the double cure;

Cleanse me from its guilt and power. express the true meaning.

QUESTION 11. What are the "things in heaven" (Colossians 1:20) said to be reconciled by Christ? and for what cause was their reconciliation necessary? In Ephesians 1:9 we read that God has "made known unto us the mystery of His will, that in the dispensation of the fullness of times He might head up in one all things in Christ, both which are in THE HEAVENS, and which are on earth, even in Him." When God created man in His own image as His earthly representative, He put all things in subjection under his feet, and with Adam He associated Eve. In their fall creation was made subject to vanity. The purpose of God now is in the fullness of times to head up together in the second Adam, together with the second Eve, the Church, not only things on earth, but THINGS IN THE HEAVENS, making Him the Head of the creation of God, the keystone of the arch of universal security, "and put all things under His feet, and gave Him to be the Head over all things to the Church, which is His body, the fullness of Him that filleth all in all" (Ephesians 1:22-23). The fall of Satan and his angels had brought sin into the heavens, before, through his temptation, sin had entered into the world. But God, through the cross of Christ, has reconciled THINGS IN HEAVEN as well as things on earth; so then, when God's present dealing with the earth is finished, in the new heavens and the new earth everlasting security and peace will be established, for by Christ were not only ALL THINGS CREATED that are IN THE HEAVENS, and that are on earth, visible and invisible, whether thrones, or dominions, or principalities, or powers, but also by the blood of His cross ALL THINGS ARE RECONCILED and set on an established basis (Colossians 1:16; Colossians 1:20), whether they be things on earth, or things IN THE HEAVENS.

QUESTION 12. What is the force of the words "The times of the restitution of all things" (Acts 3:21)? It is asserted by some that all men and things shall be finally redeemed and restored to God, as a result of the cross of Christ. The times of the restitution of all things will probably be the

period of millennial blessedness under the new covenant, when Israel will be restored to their own blessedness under the new covenant, when Israel will be restored to their own land, under the rule of the Prince of peace, which shall be finally established in the new heavens and the new earth (Revelation 21:1-27 :). The eternal condition, both of the saved and unsaved, is asserted in a variety of scriptures, which must not be set aside, for the Scripture cannot be broken. The Judge of all the earth will do right, a God of truth, and without iniquity, just and right is He. And the equity of His dealings, God Himself in due time will make manifest to all the universe (Romans 3:4).

Blind unbelief is sure to err, And scan God's work in vain, God is His own Interpreter, And He will make it plain.

04.11. APPENDIX.

APPENDIX. The following words, with their significations and use, are all intimately connected with the sacrifice of Christ.

Atonement. THE English word ATONEMENT signifies “at-one ment,” setting AT ONE, or reconciliation, as in Acts 7:26. It occurs once in the New Testament (Romans 5:11). In Hebrew the root of the word means to COVER OVER; we get the same signification in Genesis 6:14, “PITCH it within and without with PITCH.” It also means RECONCILIATION, as in Daniel 9:24. The word rendered MERCYSEAT or PROPITIATORY is from the same root. It was the COVERING lid of the Ark of the Covenant, containing the two unbroken tables of the law. Propitiation. This signifies RECONCILIATION. In Romans 3:25, and Hebrews 9:5, it means the mercy-seat or propitiatory. In 1 John 2:2, and 1 John 4:10, it is “a propitiatory offering,” or sacrifice for sin. In Luke 18:13, “God be merciful” should be “God be propitious,” on the ground of reconciliation made, as in Hebrews 2:17, “To make reconciliation [propitiation] for the sins of the people.”

Substitution.

We have a beautiful example of SUBSTITUTION in Genesis 22:13, where we read, “And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for an ascending offering IN THE STEAD OF his son.” In Leviticus 1:4, in the case of the burnt or ascending offering, we have the promise, “And it shall be accepted for him, to make atonement for him.”

Sin-bearing. In the Scriptures SIN is looked at in three aspects.

First, as INIQUITY; sin the nature, or bud.

Second, as SIN which in both Hebrew and Greek signifies “missing the mark,” or “coming short” of God’s requirements - the omission of righteousness. Third, TRANSGRESSION, the breach of a positive commandment, for “where no law is, there is no transgression” (Romans 4:15). First the bud, then the ear, then the full corn in the ear.

Thus we read in Psalms 32:1-2; Psalms 32:5, “Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom Jehovah imputeth not iniquity, and in whose spirit there is no guile. I acknowledged my sin unto Thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto Jehovah; and Thou forgavest the iniquity of my sin.” See also Exodus 34:7. In Isaiah 53:5-6, the Lord Jesus is presented as bearing and putting away sin. “He was wounded for our transgression, He was bruised for our iniquity; . . . and Jehovah laid on Him the iniquity of us all”

Righteousness. This means rectitude of character or conduct; what is right, just, and proper. “Abraham believed God, and it was counted unto him for righteousness” (Romans 4:3); that is, God reckoned him righteous - “through the redemption which is in Christ Jesus”; for on the ground of His atoning sacrifice God is just, while He “justifieth the ungodly” (Romans 3:21-26; Romans

4:5).

Holiness. In the Hebrew holiness signifies SEPARATION, especially separation from evil to God, as was expressed on the golden plate of the mitre of the high priest, "Holiness to Jehovah." In the Greek it means "NOT OF THE WORLD." This is beautifully shown in what is said of Christ. He was "holy, harmless, undefiled, separate from sinners, and made higher than the heavens" (Hebrews 7:26).

Sanctification. Sanctification means "a setting apart" from that which is evil and worldly for the service and glory of the God of heaven. This may be best accomplished practically -First, by living, thinking, acting in the presence of God. The holiest human life on record is that of Enoch, whose name signified DEDICATED and INITIATED, of whom it is said, "Enoch walked with God: and he was not; for God took him" (Genesis 5:24).

Second, by abiding in Christ, for he that "abideth in Him sinneth not" (1 John 3:6), and he who abideth in Christ, and Christ in him, the same "bringeth forth much fruit" (John 15:5). Third, by living and walking in the Spirit, for the righteousness of the law is fulfilled in us, who walk not after the flesh, but after the Spirit (Romans 8:4).

Covenant and Testament. The Hebrew word "Berith" is COVENANT. The Greek word "Diatheke" is TESTAMENT, or WILL.

Hence in Hebrews 9:15-20, the words may have a double sense. Words or titles must always be considered in the connection where they are found.

Many more synonymous words and titles, with their meanings, will be found in "The Companion to the Englishman's Bible," by Thomas Newberry. THE END

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