

Ransford Ackah

**Dwelling in His
Presence:
The Tabernacle and the
Christian Life**

Copyright © 1996, 2026 Ransford Ackah

Scripture quotations from various versions of the
Bible.

Contact Person:

Bro Charles Ako-Nai

WhatsApp: +233247547946

Tel: +233247547946

Second Edition, August 2026

Dedication

This book is dedicated to Mrs. Johanna Ackah (Mama Jo), a unique servant of the Lord. Thank you for ministering to Brother Ransford as he ministered to the saints across the world.

To his four dear sons; Paul, Titus, Timothy, and Ransford Jnr. You were his joy and his focus. Continue to serve in whatever capacity the Lord leads you.

To the spouses of the sons, and to his grandchildren; the lines have fallen for you in good places; you undoubtedly have a godly heritage. Keep the legacy.

To his co-workers in full-time service, who have continued serving the churches to this day, He who sees in secret will reward you openly.

To the elders of the local churches, God is not unjust to forget your labor for His church.

And to all the saints, you are precious to the Lord.

Finally, to God be all the glory, forever and ever. Amen.

Contents

Chapter	Page
Foreword	
1. Preface	
2. Praface to the 1996 Edition	
3. Introduction.....	xi
4. The Tent—Its Materials.....	17
5. The Brasen Altar.....	33
6. The Sanctuary.....	55
7. The Coverings.....	65
8. The Holy Place	79
9. Furnishings of the Holy Place	97
10. The Most Holy Place	121
11. The Meaning of the Holiest of All	133
12. Conclusion.....	136

FOREWORD TO THE NEW EDITION

I didn't know what I was getting into when I first sat under Brother Ransford's teaching. I was young, and I thought I was simply going to learn something interesting about the Old Testament. What happened instead was that I met God in a way I hadn't before, not a new God, but a deeper encounter with the One I thought I already knew well enough. That is what this book does to you.

Brother Ransford Ackah was not the kind of man who taught to impress. He taught because he had been somewhere, somewhere in God's presence, and genuinely wanted you to come with him. When he opened the scriptures on the Tabernacle, it never felt like a history lesson. It felt like someone was handing you a map and saying, this is the way in. And you believed him, because you could see he had walked that road himself.

This new edition carries what I believe is the title his work always deserved: **Dwelling in His Presence: The Tabernacle and the Christian Life**. Not just a study of a tent but a study of how God draws near, and how we are invited to draw near to Him.

I think about the moment we are living in, and I believe this book could not have arrived at a better time. We are not short of content. We are not short of Christian activity, conferences,

programmes, or voices. What many believers are quietly short of is presence, a real, settled sense that God is near, that they are truly known by Him, that the faith they practice is not just a framework but a living, breathing thing. The Tabernacle speaks to that hunger. It was always designed to.

From the brazen altar, where there is no entering God's courts without the Cross, to the laver, where the Word of God does its quiet, necessary cleansing work. The lampstand, lit not by clever ideas or personal ambition, but by the Spirit's own oil. The table of showbread reminds you that your strength is not your own, and never was. The altar of incense, turning the inner life, even its aches, into something fragrant before Heaven. And then the Ark. Mercy and justice meeting in one place, and God simply saying: I will be here, with you. Brother Ransford walked through all of it.

My own work on this edition was careful, but intentionally modest. I touched only what needed touching, some matters of syntax, a few expressions brought into clearer light, so that his voice might reach you the way it once reached me. Nothing of what he believed, argued, or concluded has been changed. This is his work. I am only honouring it, and praying it finds the readers it was always meant for.

If you are coming to these pages for the first time, good. You are in the right place. Read slowly. Let it settle. You are not merely being introduced to a biblical structure; you are being invited into a divine experience.

If you have read this before, come again. The Tabernacle does not exhaust itself on a first reading, and neither does the God it reveals.

Brother Ransford has gone on ahead. But the thing about men who live close to God is that their going never quite feels like disappearance, it feels more like graduation. His words are still here. And they still carry the weight of a man who found what he was looking for, and spent his life helping others find it too.

I pray this book opens that door for you.

Charles Ako-Nai

January 2026

Preface

There is a hunger in many believers that activity alone cannot satisfy; a quiet longing for something deeper, something more real. This book; **Dwelling in His Presence: The Tabernacle and the Christian Life**, speaks directly to that hunger. It takes the ancient Tabernacle of Moses and opens it not as a museum piece but as a living, breathing guide to the journey every Christian is invited to make; from the outer courts of first faith, through the place of consecrated service, and into the breathtaking nearness of God Himself.

Every court, every curtain, every piece of sacred furniture has something to say. This book is for those saints pursuing the heart and glory of the Lord; it is written for those who worship in spirit and in truth. Read it with an open heart. It will take you on the way of Life into His Presence.

Preface to the 1996 Edition

Brother Alfred J. Flack is a great servant of the Lord. He is still alive and presently living in England. His study of the Tabernacle is very thorough and extensive. He is a simple servant of the Lord.

Many servants of God become proud due to some insight they received from God's word, but not so with Brother Flack. He said in his book, *The Tent of His Splendor*, "I have not finished

learning myself, and do not want to go beyond my present spiritual and practical apprehension into fanciful or doubtful interpretation." He further said, "I recommend this book to my readers not because I am in any way an authority on this subject, but rather in the hope that in sharing together what the Lord has taught us, we may together come closer to His thought and purpose in our calling."

I pray to God that as we study this subject together we will cultivate a strong desire to press on to know Him and experience Him in every detail of this study.

Ransford Ackah October 1996 Accra, Ghana

Introduction

A Study of the Tabernacle

Scripture Reading: Exodus chapters 25, 26, 27; Leviticus chapter 4; Numbers chapter 2. "And let them make Me a sanctuary that I may dwell among them" (Exo 25:8).

In this tabernacle God plans to cover Himself, to be behind a veil so that although He is truly near, He is not there to terrify but to talk to His people; not near to harass but to bless them. Therefore every covering, curtain, cord, board, and even the smallest pin — everything encountered from the gate of the outer court to the Holiest of All — speaks of Christ; and at each entrance, the gate, the door, or the veil all speak of Christ. Apart from Him God cannot be near to us, and without Him we cannot be brought to God. In Christ, we are near to God as Christ is. God's desire is to be near to His people, and yet it was not that easy to get near to Him. It was not that easy for a fallen man to approach a Holy God. God wanted to hide and be with His people. He wants to be God among His people; therefore He said, "... let them make me a tabernacle that I may dwell among them."

In Christ, we are accepted; we reach the Holiest of All and may abide there. This is the place He has prepared for us, the place of unveiled glory and grace, the place of unspeakable and unclouded holiness and eternal splendour. Christ is all and in all.

He is the Beginning and the End, the Author and the Perfecter. This blessed Son of God is not only the Creator and Maintainer of the universe, but He is also the Head of the church, His body, and gives it law-fulfilling power. He is the tabernacle of the eternal fullness; He is the one with whom the most needy and destitute must start and continue from step to step until the fullness of God's thought for man is reached and fulfilled. Christ pervades all scripture, as salt pervades all waters of the sea, as light pervades the brightest day. Who will deny that the happiest man on earth, is the one who is most enriched with the enlightened views of Christ. Without Christ, religion is a sunless firmament; public service is a casket without a jewel; life is a dreary passage to a dreary end. Christ must be all in all to us. God's answer to every problem is Christ. God's provision for every need is Christ, and God's remedy for every failure is Christ. He is the substance of every shadow, the reality of every type and figure. Remove Him from His place in Scripture, and the whole is a meaningless jumble, a dry and valueless history. But our Bible is not so. Every page, every chapter, every line is precious and indispensable because it is impregnated with Christ.

The church in the world today is like Israel in the Wilderness. She is in need of the Lord, in desperate need of Him. The God who made man and placed him in the garden is the God who came down and walked and talked with him there. He has created us for Himself. He wants us to know Him, to love Him, to be near to Him, and to delight in Him and in His presence. The hand and heart that made us long for us with an intensity of affection that is truly divine. God wants to fellowship with man. This surely lies behind His words, "Let them make me a sanctuary that I may dwell among them" (Exo 25:8).

God's Dwelling Place

First, the burning bush; second, the tent; and third, the church. These are three illustrations of God's desire to fellowship with man.

Burning Bush

Exo 3:3-4 "3. Then Moses said, 'I will now turn aside and see this great sight, why the bush does not burn.' 4. So when the Lord saw that he turned aside to look, God called to him from the midst of the bush and said, 'Moses, Moses!' And he said, 'Here I am.'" God has had several dwelling places. The first was the burning bush (Exo 3:3-4). He said to Moses, "I have come down to deliver." He was dwelling in the bush. The burning bush was a foreshadowing of God in Christ for the reconciling and redeeming of man to Himself. The burning thorn bush typifies God coming into man not to consume but to purify. The bush was burning but was not being consumed. God typifies the fire, and man typifies the bush. The scripture says, "... all flesh is like grass," yet our God is a consuming fire. God's desire is not to destroy us but to prepare and purify us for whatever work He has for us. Hence, with Moses seeing the burning bush, the Lord was teaching him this principle: that He has come to purify him. For us to be useful in the hand of God, everything about us needs to be purified, and then He can send us to fulfill the divine task.

This is also seen in the life of Isaiah the prophet. When God's call came to him, "whom shall I send, and who will go for us...?" Isaiah, even though willing to do God's will, recognized his uncleanness and impure condition (Isa 6). God sent forth the seraphim with coals of fire to cleanse his lips. Again, fire was mentioned for his purification. Now he can respond to God's calling.

Then came the three testings. God asked Moses, "What do you have in your hand?" Moses said, a rod, and God asked him to cast it on the ground, and it turned into a serpent. This shows that natural strength cannot be used by God. God wants a man to use,

but not the natural man. If God will use us, He will have to purify all our naturalness. Secondly, God asked Moses to put his hand into his bosom. The bosom stands for our intimate part, our private life. When he brought out his hand, it turned leprous. Leprosy in the Bible stands for sin and uncleanness. If God will use you, He will have to purify you. Thirdly, God asked Moses to pour down the water, and it turned into blood. Blood signifies death. For this reason God needs to purify us. This is the significance of the burning thorn bush without being consumed. Even though we are under a curse, God did not come to consume us, but to cleanse and purify us.

The Tent

Isa 53:2 "For He shall grow up before Him as a tender plant, and as a root out of dry ground. He has no form or comeliness; and when we see Him, there is no beauty that we should desire

Him."

God's second dwelling place in scripture was the tent. If it could be said that to the natural eye of man, Christ, who is God's repository of all His glory, and the sum of all His virtue and grace, had no beauty that we should desire Him (Isa 53:2), then equally the same should be said of this tent which is in the wilderness. Its outer covering was of badgers' skins, and whatever else was seen would hardly do more than excite curiosity, certainly not admiration.

The Bush, the Tent, the Son

Jn 1:14 "And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth."

Heb 1:1-3 "1. God, who at various times and in various ways spoke in time past to the fathers by the prophets, 2. has in these

last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds; 3. who being the brightness of His glory and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high," God's first dwelling place in the New Testament was with His Son (Jn 1:14; Heb 1:1-3).

The Church

Eph 2:20-22 "20. having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone, 21. in whom the whole building, being fitted together, grows into a holy temple in the Lord, 22. in whom you also are being built together for a dwelling place of God in the Spirit."

I Cor 3:17 "If anyone defiles the temple of God, God will destroy him. For the temple of God is holy, which temple you are."

God has a spiritual house also, a dwelling place of God — "... in whom the whole building, being fitted together, grows into a holy temple in the Lord, in whom you also are being built together for a dwelling place of God in the Spirit" (Eph 2:20-22). Both Paul and Peter speak of this dwelling place. The body of believing people constituting the church is spoken of as God's dwelling place (I Cor 3:17). The collective body of believers forming the church is God's house.

Every local church, wherever it may be assembled, is an expression of the spiritual house of God. What we find in the Old Testament are shadows and copies of the heavenly things that must engage our attention and affection. The tent set up in the wilderness is a beautiful and instructive figure of the church in the wilderness during her sojourn and service in this world.

God tabernacling among His people surely emphasizes that they are a people of "destiny"; they have a future. They have been

the subject of eternal counsels. God is working to a plan, and His people have a vital place in it. The fulfillment of their part depends so much upon their knowing Him, and it is not to be a superficial knowledge. The wilderness with its trials and hardships is a necessary phase in their experience, that they may experimentally prove the Lord and increase that knowledge of which they were to be stewards to others

Chapter 1

The Tent—Its Materials (Exo. 25:1-7)

Exo 25:1-7 "1. Then the Lord spoke to Moses, saying: 2. 'Speak to the children of Israel, that they bring Me an offering. From everyone who gives it willingly with his heart you shall take My offering. 3. And this is the offering which you shall take from them: gold, silver, and bronze; 4. blue, purple, and scarlet thread, fine linen, and goats' hair; 5. ram skins dyed red, badger skins, and acacia wood; 6. oil for the light, and spices for the anointing oil and for the sweet incense; 7. onyx stones, and stones to be set in the ephod and in the breastplate.'"

In the verses above, God detailed the materials suitable for His sanctuary and said such should be brought if the people had willing hearts. He left nothing to man's mind but Himself prescribed everything that was required. God will not force His people to serve Him. In these materials specified, we see all

— underlying at the beginning the universality of Christ, for Christ is all and in all. He is eternal and universal. These varied and precious materials that are taken for the sanctuary are blessed emblems of deity, holiness, grace, and love, and when they are put together, they will declare how God can be known and what is the result of knowing Him. God is blending us together to have one expression. We might wonder how these people will be expected to have and provide gold, silver, and precious stones, etc., for the sanctuary. To get the answer, it is good to remember first who they are and where they are.

Who They Are? — They Are Israelites.

Gen 32:26-28 "26. And He said, 'Let Me go, for the day breaks.' But he said, 'I will not let You go unless You bless me!' 27. So He said to him, 'What is your name?' He said, 'Jacob.' 28. And He said, 'Your name shall no longer be called Jacob, but Israel, for you have struggled with God and with men, and have prevailed.'"

The Lord said, "speak unto the children of Israel," v.2. So here, the Lord is not taking an offering for His house from the heathen, nor does He request them from the children of Lot or Esau. It is not even all the sons of Abraham that can give for this purpose. Rather, it is those who are willing among the children of Israel. It is from those whom God has blessed (Gen 32:26-28). It is those who have been blessed that are called upon to give. God will not receive directly from the heathen but from those who are His.

Where They Are? — In the Wilderness

Exo 3:21 "And I will give this people favor in the sight of the Egyptians; and it shall be, when you go, that you shall not go empty-handed."

Did they find the gold, the silver, and the precious stones in the wilderness? No — it was the blessing and wealth that God gave them before they left Egypt. When they came forth from Egypt, they were not poor. Before He began to deliver them, He promised they should not go out empty. "I will give this people favour in the sight of the Egyptians, and it shall come to pass that when ye go, ye shall not go empty" (Exo 3:21).

Exo 12:36 "And the Lord had given the people favor in the sight of the Egyptians, so that they granted them what they requested. Thus they plundered the Egyptians."

Secondly, "speak now in the ears of the people, and let them ask every man of his neighbour jewels of silver, jewels of gold, and the Lord gave the people favour in the sight of the Egyptians" (Exo 12:36). This is the source of their wealth with which they emerged from Egypt. They were not unlawful gains but only the legitimate wages for which they had waited so long. This is not an uncommon experience of God's people even today.

In the places of their employment, their promotions are withheld and what is really due to them is long deferred, but the Lord watches and is no man's debtor. It has happened again and again that, ultimately, the righteous have been vindicated and the injustice has been made right, and that which has been held back. The "back pay," as it is called — is paid up and promotion given. This was Israel's experience. They had been blessed, and those years of rigour had not been altogether unfruitful. Each brought what they had, and provided it was within the requirements of the Lord, it was acceptable to the sanctuary. They were gifts of willing and thankful hearts. They were not in Egypt any longer. They could not have sacrificed to the Lord in Egypt and built His house there.

Exo 8:25-26 "25. Then Pharaoh called for Moses and Aaron, and said, 'Go, sacrifice to your God in the land.' 26. And Moses said, 'It is not right to do so, for we would be sacrificing the abomination of the Egyptians to the Lord our God. If we sacrifice the abomination of the Egyptians before their eyes, then will they

not stone us?"

Psa 137:1-4 "1. By the rivers of Babylon, there we sat down, yea, we wept when we remembered Zion. 2. We hung our harps upon the willows in the midst of it. 3. For there those who carried us away captive asked of us a song, and those who plundered us requested mirth, saying, 'Sing us one of the songs of Zion!' 4. How shall we sing the Lord's song in a foreign land?"

Pharaoh, not willing to lose the service of his slaves, said, "Go ye, sacrifice to your God in the land," but Moses refused that offer and said, "We shall sacrifice the abomination of the Egyptians before their eyes, and they shall come and stone us" (Exo 8:25-26). While we are slaves to the world, the flesh, and the devil, we cannot serve the Lord or provide a dwelling place for Him in a strange land (Psa 137:1-4). God gave them these gifts so that when they are in the wilderness, He could require it from them for the building up of His house. Unfortunately, many Christians, if God prospers them and they become rich with material things, forget that God gave it to them so that they could give it back to Him when they are in the wilderness for the building up of His house. In other words, whatever we have now has been given to us with His building in view. If you are a pastor, teacher, etc., it is for the building up of the church.

God's Workmen

Exodus 31:1-6 "[1] Then the Lord spoke to Moses, saying: [2] 'See, I have called by name Bezalel the son of Uri, the son of Hur, of the tribe of Judah. [3] And I have filled him with the Spirit of God, in wisdom, in understanding, in knowledge, and in all manner of workmanship, [4] to design artistic works, to work in gold, in silver, in bronze, [5] in cutting jewels for setting, in carving wood, and to work in all manner of workmanship. [6] And I, indeed I, have appointed with him Aholiab the son of Ahisamach, of the tribe of Dan; and I have put wisdom in the hearts of all the gifted artisans, that they may make all that I have commanded you.'"

Acts 6:1-3 "[1] Now in those days, when the number of the disciples was multiplying, there arose a complaint against the Hebrews by the Hellenists, because their widows were neglected in the daily distribution. [2] Then the twelve summoned the multitude of the disciples and said, 'It is not desirable that we should leave the word of God and serve tables. [3] Therefore, brethren, seek out from among you seven men of good reputation, full of the Holy Spirit and wisdom, whom we may appoint over this business.'"

The materials for the tent have been described. The people had responded to Moses' request with a willing offering. Now we come to the matter of workmen. The materials in themselves do not constitute a tent. The coloured fabrics have to be woven. The wood has to be sawn. The gold, silver, and brass must be melted, the stones must be set, and the spices crushed for the incense. Much patience, diligence, and wisdom would be needed for this. There was a need for gifted men. God chose those who should serve Him in this work. The materials were given by a willing heart, but the workmen were chosen by a righteous God (Exo 31:1-6; Acts 6:1-3; Heb 5:4). Bezaleel and Aholiab are first mentioned, and later, in Exo 35:25-26, we read that the "women that were wise-hearted did spin." They made the curtains. It was all skilled labour — the service not only of skillful hands but also of devoted hearts. The fact that you have the materials does not mean that the work is done. If the whole world gets saved, God's purpose is not fulfilled. God's purpose is fulfilled in the building up of the tabernacle. There are many Christians today, but no building up.

Whatever gift the Lord has given us is for the building up of the church.

I Corinthians 1:4-7 "[4] I thank my God always concerning you for the grace of God which was given to you by Christ Jesus, [5] that you were enriched in everything by Him in all utterance and all knowledge, [6] even as the testimony of Christ was confirmed in you, [7] so that you come short in no gift, eagerly

waiting for the revelation of our Lord Jesus Christ," I Corinthians 14:26 "[26] How is it then, brethren? Whenever you come together, each of you has a psalm, has a teaching, has a tongue, has a revelation, has an interpretation. Let all things be done for edification."

Matthew 16:18 "[18] And I also say to you that you are Peter, and on this rock I will build My church, and the gates of Hades shall not prevail against it."

The workmen and women were called, chosen, and gifted by the Lord. God assumed full responsibility here, not only for the pattern but also for the putting together of all those essential gifts. The workmen and women came from different tribes. Bezaleel was from Judah and Aholiab from Dan. It was indeed a great privilege that the people should be able to give and that they should be gifted in putting together those materials which were symbols of Christ's deity, humanity, royalty, and purity. In I Cor 1:4-7, Paul referred to the believers as being gifted, and also said that every gift must be rightly used in order to edify and build up the church (I Cor 14:26). We all have responsibilities towards the sanctuary. We are to be workers together with God.

On the day of Pentecost there were not only the twelve apostles in the upper room; there were about one hundred and twenty. This number included some women. Later there were Paul, Timothy, Lydia, and Priscilla. Also Euodias and Syntyche. But these two were not of the same mind in the Lord, so they were not spinning together — they were rather rending apart. We find this in almost every local church: those whose influence and activity tend to division rather than unity, whether this be the conduct of a brother or of a sister, damage and do not align with our calling or the purpose of the gift with which we have been endowed. Therefore, let us with reverence and awe continue to look into the things before us here in this tent, so that, like those workmen of old, we may put together those things which bear witness to Christ and provide the Lord His place among His people on earth today. The workmen are the instrument God has used, but the

workmanship is His. The same is true of God's spiritual house, of which this tent is a figure. The Lord Jesus said, "I will build my church" (Matt 16:18). As He goes about in His ministry making disciples, He is doing no more than gathering the materials.

Ephesians 4:11 "[11] And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers,"

Ephesians 2:10 "[10] For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them."

Isaiah 29:22-23 "[22] Therefore thus says the Lord, who redeemed Abraham, concerning the house of Jacob: 'Jacob shall not now be ashamed, nor shall his face now grow pale; [23] but when he sees his children, the work of My hands, in his midst, they will hallow My name, and hallow the Holy One of Jacob, and fear the God of Israel.'"

Isaiah 60:21 "[21] Also your people shall all be righteous; they shall inherit the land forever, the branch of My planting, the work of My hands, that I may be glorified."

The apostles, prophets, shepherds, pastors, and teachers (Eph 4:11) are His tools, but the fitting and building together unto completion is His own work, so that the church, perfected, will indeed be His workmanship and to His glory and praise. "We are His workmanship, created in Christ Jesus for good works" (Eph 2:10; Isa 29:22-23, 60:21).

The Tent Set Up

Exodus 40:17, 33-34 "[17] And it came to pass in the first month of the second year, on the first day of the month, that the tabernacle was raised up____ [33] And he raised up the court all around the tabernacle and the altar, and hung up the screen of the court gate. So Moses finished the work. [34] Then the cloud covered the tabernacle of meeting, and the glory of the Lord filled the tabernacle."

Exodus 19:17-19 "[17] And Moses brought the people out of the camp to meet with God, and they stood at the foot of the mountain. [18] Now Mount Sinai was completely in smoke, because the Lord descended upon it in fire. Its smoke ascended like the smoke of a furnace, and the whole mountain quaked greatly. [19] And when the blast of the trumpet sounded long and became louder and louder, Moses spoke, and God answered him by voice."

Exodus 25:22 "[22] And there I will meet with you, and I will speak with you from above the mercy seat, from between the two cherubim which are on the ark of the Testimony, about everything which I will give you in commandment to the children of Israel."

Exodus 29:42 "[42] This shall be a continual burnt offering throughout your generations at the door of the tabernacle of meeting before the Lord, where I will meet you to speak with you."

"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. So Moses finished the work. Then a cloud covered the tent of meeting, and the glory of the Lord filled the tabernacle" (Exo 40:17, 33-34). Now God has what He has asked for. His requirements and specifications have been fulfilled. He has all the conditions which meet the need of His holiness, and serve the intentions of His love and grace. He is glorified by all and satisfied by every part. He can take possession. It must have been a wonderful moment for Israel in the wilderness when Jehovah descended in the cloud and filled the tent. He is no longer on the distant mountain (Exo 19:17-19). God is in their midst and at once available to them. He is there to unite, to support, to guide, to protect them. He is there, above all, to commune with them (Exo 25:22; 29:42). This was His purpose and the main object of all these arrangements.

The Curtain of the Court — Exo 27:9-13

Exodus 27:9-13 "[9] 'You shall also make the court of the tabernacle. For the south side there shall be hangings for the court made of fine woven linen, one hundred cubits long for one side. [10] And its twenty pillars and their twenty sockets shall be bronze. The hooks of the pillars and their bands shall be silver. [11] Likewise along the length of the north side there shall be hangings one hundred cubits long, with its twenty pillars and their twenty sockets of bronze, and the hooks of the pillars and their bands of silver. [12] And along the width of the court on the west side shall be hangings of fifty cubits, with their ten pillars and their ten sockets. [13] The width of the court on the east side shall be fifty cubits.'"

Between God's Tent and the tents of all His people there hangs a curtain of fine twined linen, five cubits in height. No Israelite could go straight from his own tent to Jehovah's tent. This curtain does three things:

It guards — There should be no careless or casual crossing of His court. Levity (lack of seriousness, lightness) or carnal curiosity is unsuited to the threshold of His holy place. This curtain is a guard, a protection to the sanctuary against all that is unsuitable to it.

It is a witness — This curtain is white, made of fine twined linen. White linen is a symbol of God's righteousness, purity, and holiness. This white curtain surrounding His tent witnesses to His holiness. It is to a Holy God that they come. It is with the Holy One of Israel that they have to do. **It is a guide** — From whatever direction an Israelite must come, they must follow round the outside of that curtain till they find the gate. If we have realised that the God whom we need is holy, then we may be more easily guided to the only means of approach or entrance to His court.

The Gates — Exo 27:16

Exodus 27:16 "[16] 'For the gate of the court there shall be

a screen twenty cubits long, woven of blue, purple, and scarlet thread, and fine woven linen, made by a weaver. It shall have four pillars and four sockets."

Genesis 3:14 "[14] So the Lord God said to the serpent: 'Because you have done this, you are cursed more than all cattle, and more than every beast of the field; on your belly you shall go, and you shall eat dust all the days of your life.'"

II Peter 1:19 "[19] And so we have the prophetic word confirmed, which you do well to heed as a light that shines in a dark place, until the day dawns and the morning star rises in your hearts;"

The gate faced east and was at the east end of the court. So much reference is made to the east in scripture. The gate to the garden of Eden was at the east, because there the cherubim were placed to guard the way to the tree of life (Gen 3:24). In Ezekiel it is mentioned that the glory came from the east to fill the temple. The scripture says the wise men said, "we have seen His star in the east..." Peter referred to the Lord Jesus as the Daystar (2 Pet 1:19). The day star appears in the east and announces the dawn of a new day.

John 14:6 "[6] Jesus said to him, 'I am the way, the truth, and the life. No one comes to the Father except through Me.'"

Acts 4:12 "[12] Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved."

Only one gate — To the court of the sanctuary there was only one gate. God didn't give us

many options to come to Him. He gave us only one way to come to Him — Jesus (Jn 14:6; Acts 4:12).

It's an easy gate — It is a wide and easy gate to enter. It measured about 30 feet in width altogether and was covered by a curtain. The entrance could not have been easier. Whosoever will may come. No lengthy catechism had to be learned before admission was granted. No keeping of the whole law was required.

The gate was wide, easy, and accessible.

John 10:9 "[9] I am the door. If anyone enters by Me, he will be saved, and will go in and out and find pasture."

Numbers 3:26 "[26] the screen for the door of the court, the hangings of the court which are around the tabernacle and the altar, and their cords, according to all the work relating to them."

Mark 5:25-34 "[25] Now a certain woman had a flow of blood for twelve years, [26] and had suffered many things from many physicians. She had spent all that she had and was no better, but rather grew worse. [27] When she heard about Jesus, she came behind Him in the crowd and touched His garment. [28] For she said, 'If only I may touch His clothes, I shall be made well.' [29] Immediately the fountain of her blood was dried up, and she felt in her body that she was healed of the affliction. [30] And Jesus, immediately knowing in Himself that power had gone out of Him, turned around in the crowd and said, 'Who touched My clothes?' [31] But His disciples said to Him, 'You see the multitude thronging You, and You say, "Who touched Me?"' [32] And He looked around to see her who had done this thing. [33] But the woman, fearing and trembling, knowing what had happened to her, came and fell down before Him and told Him the whole truth. [34] And He said to her, 'Daughter, your faith has made you well. Go in peace, and be healed of your affliction.'"

It was an attractive gate — The covering of this gate was a beautifully embroidered curtain in which four colours were woven together: the threads of blue, purple, scarlet, and fine white linen combined to make this a most attractive and beautiful entrance. Blue is the colour of heaven; it is the heavenly colour and speaks of heavenliness. Purple is the colour of kings; it is the colour and symbol of royalty. Scarlet is a distinctive colour, often associated with suffering in the Bible — thus the suffering of Christ. White linen speaks of purity and righteousness. Thus the gate speaks of Christ as the only way to God (Jn 14:6; 10:9; Num 3:26). If any man will come to God, he must come through Jesus Christ. The Lord is truly available to all, just as the gate was so accessible. The

woman who had an issue of blood could come and touch His garment (Mk 5:25-34). The leper could come near enough for Christ to lay His hands upon him. It is so easy to get to Him if we have an earnest and good heart. He said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt 11:28).

The attractiveness of Christ — The colours were woven together with great skill, and this reminds us of the wonderful variety and diversity that were to be found in such perfect combination in the person of Christ. He was strong, yet He was tender. He was great, yet He was humble. He was heavenly, yet He was human. He was wealthy, yet He was simple. He was Holy, yet He was merciful. He was righteous, yet He was compassionate. He combines in perfect proportions in His person all that is divine. The four colours of the curtain speak of Him — of His heavenliness, His royalty, His sufferings, and His purity.

The Four Pillars at the Gate

Matthew 2:2 "[2] saying, 'Where is He who has been born King of the Jews? For we have seen His star in the East, and have come to worship Him.'"

Psalms 37:35 "[35] I have seen the wicked in great power, and spreading himself like a native green tree."

The curtain that formed the gate was held by four pillars of acacia wood. Wood in the Bible is the symbol of humanity. For example, the righteous are likened to a tree in Psalm 1, and the

wicked are spoken of as trees in Psalm 37:35. These wooden pillars supporting the curtain at the gate are likened to the four evangelists of the gospel — Matthew, Mark, Luke, and John. Through their record, we see His heavenliness, royalty, humility, and purity. They each give a particular and different portrait of Him. The entrance to the tree of life in the Bible faces the east. When God drove man from the garden, He put the cherubim there at the east. If you miss this divine way, you are lost. When

you enter the gate, the first thing you meet is the cross; then you come to the laver.

Matthew gives us a picture of His royalty, because that gospel begins with reference to Him as born King of the Jews (Matt 2:2). His humility is the emphasis in Mark's record, where we see the Son as Jehovah's servant, suffering. His manhood is the chief emphasis in the gospel of Luke; there, many examples are given concerning Him praying. This is the necessity of a man, showing how much He depends upon God for His strength. His heavenliness is the point stressed by John. He is the Son, yet He is from above and above all.

Jottings:

Jottings:

Jottings:

Chapter 2

The Brasen Altar—Exo. 27:1-2

Exodus 27:1-2 "[1] 'You shall make an altar of acacia wood, five cubits long and five cubits wide — the altar shall be square — and its height shall be three cubits. [2] You shall make its horns on its four corners; its horns shall be of one piece with it. And you shall overlay it with bronze.'"

Judges 16:21 "[21] Then the Philistines took him and put out his eyes, and brought him down to Gaza. They bound him with bronze fetters, and he became a grinder in the prison."

The Materials — The brasen altar is between the gate and the sanctuary. It was made of acacia wood overlaid with brass. Brass in scripture is often a symbol of judgement. When Samson was disobedient to his Nazarite vow, the Spirit of the Lord left him, with the result that we find him in the prison house of the Philistines, chained with fetters of brass. He is truly under judgment there (Jud 16:21).

The Measurements — It was foursquare: five cubits on each side and three cubits high. Four is the universal number; it is the number that represents all men, from all corners of the earth — north, south, east, and west. Five is the number of grace; the Lord will not send the hungry multitudes away — He received five loaves and two fishes and fed the multitude. Five is the number of God's grace. Three is the number of the Trinity — Father, Son, and the Holy Spirit. So in this brasen altar there are these numbers — four, five, and three: $4 \times 5 \times 3$ — fallen man receiving God's grace, that they may be one with the Triune God. (The significance of numbers in scripture may be assumptions, so please do not be too dogmatic about them.)

The Burnt Offering — Exo 29:38-42

Exodus 29:38-42 "[38] 'Now this is what you shall offer on the altar: two lambs of the first year, day by day continually. [39] One lamb you shall offer in the morning, and the other lamb you shall offer at twilight. [40] With the one lamb shall be one-tenth of an ephah of flour mixed with one-fourth of a hin of pressed oil, and one-fourth of a hin of wine as a drink offering. [41] And the other lamb you shall offer at twilight; and you shall offer with it the grain offering and the drink offering, as in the morning, for a sweet aroma, an offering made by fire to the Lord. [42] This shall be a continual burnt offering throughout your generations at the door of the tabernacle of meeting before the Lord, where I will meet you to speak with you.'"

Luke 1:80 "[80] So the child grew and became strong in spirit, and was in the deserts till the day of his manifestation to Israel."

Luke 2:40-52 "[40] And the Child grew and became strong in spirit, filled with wisdom; and the grace of God was upon Him. [41] His parents went to Jerusalem every year at the Feast of the Passover. [42] And when He was twelve years old, they went up to Jerusalem according to the custom of the feast. [43] When they

had finished the days, as they returned, the Boy Jesus lingered behind in Jerusalem. And Joseph and His mother did not know it; [44] but supposing Him to have been in the company, they went a day's journey, and sought Him among their relatives and acquaintances. [45] So when they did not find Him, they returned to Jerusalem, seeking Him. [46] Now so it was that after three days they found Him in the temple, sitting in the midst of the teachers, both listening to them and asking them questions. [47] And all who heard Him were astonished at His understanding and answers. [48] So when they saw Him, they were amazed; and His mother said to Him, 'Son, why have You done this to us? Look, Your father and I have sought You anxiously.' [49] And He said to them, 'Why did you seek Me? Did you not know that I must be about My Father's business?' [50] But they did not understand the statement which He spoke to them. [51] Then He went down with them and came to Nazareth, and was subject to them, but His mother kept all these things in her heart. [52] And Jesus increased in wisdom and stature, and in favor with God and men."

Hebrews 10:5-7 "[5] Therefore, when He came into the world, He said: 'Sacrifice and offering You did not desire, but a body You have prepared for Me. [6] In burnt offerings and sacrifices for sin You had no pleasure. [7] Then I said, "Behold, I have come — in the volume of the book it is written of Me — to do Your will, O God." "'

Leviticus 1:3 "[3] 'If his offering is a burnt sacrifice of the herd, let him offer a male without blemish; he shall offer it of his own free will at the door of the tabernacle of meeting before the Lord."

Only the burnt offering was burned upon the brasen altar. Night and day the fire was kept burning; it was not allowed to go out. The perpetual fire was always feeding upon the perpetual sacrifice. The lambs of the first year were demanded for a continual burnt offering — that is, young animals in the vigour of their strength were needed for this sacrifice (Lk 1:80; 2:40-52). The burnt offering is a beautiful type of the Lord Jesus Christ in His

utter devotion to His Father's will. He is the only one who has done the will of God utterly, from beginning to end.

Never among the sons of men, nor among the sons of Abraham, was found even one perfect man. It was a vain search, for more than 4,000 years, for even one wholly devoted to the will of God without regard for the cost. But ... "when He cometh into the world He said, sacrifice thou wouldst not, but a body thou didst prepare for me... lo, I come to do Thy will, O God!" (Heb 10:5-7). The brasen altar needed a continual sacrifice, but Christ offered Himself once and for all as the one perfect sacrifice that pleased the Father (Lev 1:3).

The Sin Sacrifices

There are a variety of sacrifices brought to the altar in the court. It was brought by a variety of persons (Lev 4). The three most important things in the sin sacrifices were the blood, the fat, and the carcass.

Leviticus 17:11 "[11] For the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls; for it is the blood that makes atonement for the soul."

Ephesians 2:13-14 "[13] But now in Christ Jesus you who once were far off have been brought near by the blood of Christ. [14] For He Himself is our peace, who has made both one, and has broken down the middle wall of separation," Romans 5:8-9 "[8] But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us. [9] Much more then, having now been justified by His blood, we shall be saved from wrath through Him."

The blood (Lev 17:11) was taken within the sanctuary and sprinkled upon the mercy seat before the Lord. It was the blood that made atonement, and thereby God's holiness was satisfied. It was the blood that made peace, because sin was covered. God's holiness is only satisfied when the sentence upon the guilty is carried out, because the blood is a witness to death — the death of the one who has been accounted sinful. Jesus

took our place and died for us (Eph 2:13-14). So now God is satisfied, and Satan can no longer accuse, so there is peace (Rom 5:8-9). So from the altar in the outer court, the priest carries the blood within the veil and then returns again to the outer court. This is a witness to the value of the blood. Man has entered the presence of God and did not die. He has come out again living. Hallelujah!

Leviticus 4:8, 10 "[8] He shall take from it all the fat of the bull as the sin offering. The fat that covers the entrails and all the fat which is on the entrails, [10] as it was taken from the bull of the sacrifice of the peace offering; and the priest shall burn them on the altar of the burnt offering."

Leviticus 3:11 "[11] and the priest shall burn them on the altar as food, an offering made by fire to the Lord." Leviticus 26:39 "[39] And those of you who are left shall waste away in their iniquity in your enemies' lands; also in their fathers' iniquities, which are with them, they shall waste away."

The fat (Lev 3:17) — Much importance is attached to the fat in the sin sacrifice. It must not be eaten. We should notice what was done with it (Lev 4:8,10; 3:11). The fat, along with the blood, is for God. The fat is called the "food" of the offering. It is the only part of the sin offering that was burnt upon the brazen altar. The fat is the richest and most excellent portion; it is God's share. It suggests something about the Son and His sacrifice which is beyond all human comprehension; therefore man cannot eat it. It is that upon which God can feed with special delight. "Not my will, but Thy will" (Matt 26:39). In these words of the devoted Son, there is something beyond our comprehension. This is the "fat," and it is for God alone. The blood is for atonement, but only the fat satisfied the Father. It is something deeper, which only God can estimate its true worth.

Do we have some fat to offer? "... Though in tears I am obeying, yet I will not change my standing..." If you have never gone through any testing in your life, you can never enjoy the fat. When you talk about the fat, it is not how much has been drunk

but how much has been poured out. Paul said that he was willing to be poured out as a drink offering. This is fat. In Acts 7,

Stephen's experience was a fat to be enjoyed. When the fat is burned on the altar, it will rise up to God as food. Therefore fat symbolizes something of you under a painful situation, and yet you can say, "not my will, but Thy will be done."

Leviticus 4:11-12 "[11] But the bull's hide and all its flesh, with its head and legs, its entrails and offal — [12] the whole bull he shall carry outside the camp to a clean place, where the ashes are poured out, and burn it on wood with fire; where the ashes are poured out it shall be burned."

Romans 6:6 "[6] knowing this, that our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin."

John 1:29 "[29] The next day John saw Jesus coming toward him, and said, 'Behold! The Lamb of God who takes away the sin of the world!'"

II Corinthians 5:21 "[21] For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him."

Galatians 6:14 "[14] But God forbid that I should boast except in the cross of our Lord Jesus Christ, by whom the world has been crucified to me, and I to the world."

The Carcass (Lev 4:11-12) — This was carried and burned outside the camp. It means we need not only forgiveness but deliverance. The experience of forgiveness is wonderful, but we need deliverance; otherwise we shall sin again. It is not only our acts that are wicked, but our lives that are sinful. The fruit is bad because the tree is bad. So the tree has to be cut down and removed. We have a sinful nature; therefore we commit sins. Paul, writing to the Romans, speaks about the body of sin. So it is not only sins that have to be dealt with, but also the whole body of sin. This was foreshadowed in the carcass of the sin offering in Leviticus 4. It means that we have not only to see our sins laid on Jesus, but we have also to see our old man crucified with Him, that

the body of sin might be done away with, so that we should no longer be in bondage to sin (Rom 6:6). It is not only the forgiveness of our sins but also deliverance from ourselves that we need. The carcass had to be taken away from the Holy Place (Jn 1:29). The sin in this verse signifies Satan, the very source of evil.

In prophecy, Jesus was a friend of sinners. He was at the temple, at the market place, taking care of the lepers, etc. He was outside the temple fulfilling God's purpose. When Jesus was hanging on the cross, the Father saw the totality of this dark evil world hanging upon Him. He became sin for us (2 Cor 5:21). The blood secures our forgiveness, but the cross is necessary for our deliverance. We must die; that is the only way of deliverance, and that is God's way. Paul boasted in the cross when he saw its spiritual value and significance and its practical value to his own life (Gal 6:14). A dead man is delivered from all the cravings, lust, and characteristics of the old life. Death is the only way of deliverance.

Leviticus 4:12 "[12] the whole bull he shall carry outside the camp to a clean place, where the ashes are poured out, and burn it on wood with fire; where the ashes are poured out it shall be burned."

Hebrews 13:11-12 "[11] For the bodies of those animals, whose blood is brought into the sanctuary by the high priest for sin, are burned outside the camp. [12] Therefore Jesus also, that He might sanctify the people with His own blood, suffered outside the gate."

I Corinthians 15:45 "[45] And so it is written, 'The first man Adam became a living being.' The last Adam became a life-giving spirit."

Romans 6:11 "[11] Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord." Galatians 2:20 "[20] I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me."

Outside the Camp (Lev 4:12; Heb 13:11-12) — Nothing unholy must be in the camp, because that was the Lord's place. The unclean must be banished to a place outside. This was terrible because, first, it meant no relationship with God, and secondly, it meant that the society of lepers must henceforth be the lot of those who were thus banished. It was to the place "outside" to which Christ went in His death. He knew no sin, but was made sin for us. The Holy Son of God was treated as an unclean thing. Why did He go there? It was that He might sanctify the people. The whole Adamic race was an unclean thing, and when Christ is referred to as the last Adam (I Cor 15:45), we see Him in the figure of this carcass carried outside the camp for burning there. We may say with relief, "there goes the last of the Adamases!" Or, better still, I may say, "Thank God that is the end of me — there I go, Ransford, old man, to my right place" (Rom 6:11). If I reckon on this, then I can also reckon myself as alive to God. But have we seen ourselves in that death? Herein lies the secret of our deliverance. "I have been crucified with Christ" (Gal 2:20). We have to see ourselves in the "carcass." It is our old man coming under judgment at the cross. God put the whole Adamic race in His Son, to save it by judgement. Our old man cannot be reformed or sanctified. He must die. Deliverance is by death.

Hebrews 13:11-13 "[11] For the bodies of those animals, whose blood is brought into the sanctuary by the high priest for sin, are burned outside the camp. [12] Therefore Jesus also, that He might sanctify the people with His own blood, suffered outside the gate. [13] Therefore let us go forth to Him, outside the camp, bearing His reproach."

Galatians 3:13 "[13] Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, 'Cursed is everyone who hangs on a tree'),"

His Reproach (Heb 13:11-13) — Many kings of Judah died in the city and were buried in the "sepulchres of the kings," but the Holy Son of God suffered the greatest ignominy and

shame. Those who were outside Judaism were regarded as unclean; therefore those who died by crucifixion outside the gates of the city were accursed (Gal 3:13). The reproach of Christ is inevitable if we will accept Jesus as the way. This way is a way of reproach, and yet is a way of deliverance and a way of peace.

Leviticus 4:12 "[12] the whole bull he shall carry outside the camp to a clean place, where the ashes are poured out, and burn it on wood with fire; where the ashes are poured out it shall be burned."

Leviticus 13:12-13 "[12] 'And if leprosy breaks out all over the skin, and the leprosy covers all the skin of the one who has the sore, from his head to his foot, wherever the priest looks, [13] then the priest shall consider; and indeed if the leprosy has covered all his body, he shall pronounce him clean who has the sore. It has all turned white. He is clean.'"

Psalms 32:3-5 "[3] When I kept silent, my bones grew old through my groaning all the day long. [4] For day and night Your hand was heavy upon me; my vitality was turned into the drought of summer. Selah [5] I acknowledged my sin to You, and my iniquity I have not hidden. I said, 'I will confess my transgressions to the Lord,' and You forgave the iniquity of my sin. Selah"

A Clean Place (Lev 4:12) — The place both for the burning of the carcass of the sin offering and for the depository of the ashes is described as a clean place. We will naturally think otherwise, but not so. When the righteous wrath of God has spent itself in dealing with sin, with the whole of fallen man, then and there holiness is found. This seems paradoxical (Lev 13:12-13). As soon as the sinner is in his true place before God — that is, admitting that he is not good at all, confessing "just as I am, without one plea" — then the whole question of sin, uncleanness, and cleansing is settled. This means his real character is fully brought out. There is no longer any difficulty. However, we often take so long to get to this place (Psa 32:3-4). How long is it before all that is working inwardly comes fully to the surface? Not until this happens can we ever be free (Psa 32:5). The grace of God in

the cross of Christ deals with sinners. And when I know myself as such — hopeless and helpless — then I know myself as one for whom Christ died.

Isaiah 6:10-11 "[10] 'Make the heart of this people dull, and their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and return and be healed.' [11] Then I said, 'Lord, how long?' And He answered: 'Until the cities are laid waste and without inhabitant, the houses are without a man, the land is utterly desolate,'"

Luke 23:50-53 "[50] Now behold, there was a man named Joseph, a council member, a good and just man. [51] He had not consented to their decision and deed. He was from Arimathea, a city of the Jews, who himself was also waiting for the kingdom of God. [52] This man went to Pilate and asked for the body of Jesus. [53] Then he took it down, wrapped it in linen, and laid it in a tomb that was hewn out of the rock, where no one had ever lain before."

The Ashes (Lev 4:12; Isa 6:10-11) — Concerning the death and burial of our Lord, Isaiah foretold, "They shall make His grave with the wicked and with the rich in His death" (Isa 53:9).

This was eventually fulfilled. A grave was dug for Christ's body, as was the custom for those who die by crucifixion — just a common, rough hole for His crucifixion, and Christ would be of no difference to those of the malefactors who died with Him. But the rough hole was not for Him. It was replaced, that the scripture might be fulfilled (Lk 23:50-53). How wonderfully everything was fulfilled concerning Him. Where never man had been laid was indeed a "clean place." It was the place reserved for Him who fulfilled all the Old Testament shadow in the sin sacrifices.

The Court Around the Tent (Exo 27:9-19)

Exodus 27:9-19 "[9] 'You shall also make the court of the tabernacle. For the south side there shall be hangings for the court made of fine woven linen, one hundred cubits long for one side. [10] And its twenty pillars and their twenty sockets shall be bronze. The hooks of the pillars and their bands shall be silver. [11] Likewise along the length of the north side there shall be hangings

one hundred cubits long, with its twenty pillars and their twenty sockets of bronze, and the hooks of the pillars and their bands of silver. [12] And along the width of the court on the west side shall be hangings of fifty cubits, with their ten pillars and their ten sockets. [13] The width of the court on the east side shall be fifty cubits. [14] The hangings on one side of the gate shall be fifteen cubits, with their three pillars and their three sockets. [15] And on the other side shall be hangings of fifteen cubits, with their three pillars and their three sockets. [16] For the gate of the court there shall be a screen twenty cubits long, woven of blue, purple, and scarlet thread, and fine woven linen, made by a weaver. It shall have four pillars and four sockets. [17] All the pillars around the court shall have bands of silver; their hooks shall be of silver and their sockets of bronze. [18] The length of the court shall be one hundred cubits, the width fifty throughout, and the height five cubits, made of fine woven linen, and its sockets of bronze. [19] All the utensils of the tabernacle for all its service, all its pegs, and all the pegs of the court, shall be of bronze."

The court around the tent was rectangular, twice as long as it was broad, namely 100 cubits by 50; sixty wooden pillars fitted in sockets of brass supported the fine linen curtain that formed the boundary of the court. Each pillar had a cap and a hook of silver, upon which hung the curtain. Between the pillars there was a rod or fillet of silver, which served to connect the pillars and keep them in position. Cords attached to brass pins hammered into the ground made secure and correct the stands of these pillars. Each pillar supported five cubits of white linen. In all, the curtains measured 280 cubits in length (Exo 27:9-19).

Romans 12:2 "[2] And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God."

The Pillars of the Court — These pillars of the court speak of the saints in public testimony. Having come under the influence of the altar, or the cross, we cannot any longer tolerate sin. We must live now for the will of God; the sinner is

transformed into a saint. In the world, every man boasts in his own will, but the Christian has learned that the will of lawless man has come under judgement at the cross. He has seen the will of God established through suffering and death. The will of God is now for him, good and acceptable and perfect (Rom 12:2). He has repudiated his own will for the will of God. He stands now with his own will under judgement, which may be suggested by these pillars standing in sockets of brass. It is often painful to repudiate our own will in favour of God's will, but when my will is under judgement, I am able to stand to God's glory in the world. We cannot expect to be righteous in the world without suffering. And some of that suffering is saying, "Not my will, but Thine be done."

Revelation 7:13-15 "[13] Then one of the elders answered, saying to me, 'Who are these arrayed in white robes, and where did they come from?' [14] And I said to him, 'Sir, you know.' So he said to me, 'These are the ones who come out of the great tribulation, and washed their robes and made them white in the blood of the Lamb. [15] Therefore they are before the throne of God, and serve Him day and night in His temple. And He who sits on the throne will dwell among them.'"

Ephesians 4:22-24 "[22] that you put off, concerning your former conduct, the old man which grows corrupt according to the deceitful lusts, [23] and be renewed in the spirit of your mind, [24] and that you put on the new man which was created according to God, in true righteousness and holiness."

The White Curtains — From the outside, these white curtains speak of the holiness of God, but on the inside, they speak of those who, through sufferings, have put on the holiness of God (Rev 7:13-15). The saints are in moral accord with the righteousness of God and of His Son, as seen at the altar. His righteousness is imputed to His believing people, and the activity of their faith is to put it on as the new man (Eph 4:22-24). They are now in moral accord with Him. This is their witness in the world — white robes, white garments. Holding up five cubits of fine white linen before men and principalities means that practical holiness is seen in their conduct and relations.

The Silver Hooks and Fillets — These serve to support the curtain. Silver is a symbol of redemption, a token of the value that God sets upon every soul. In redemption, the Redeemer has acquired rights over us; we call them redemption rights. We are no longer our own; He has the right to put us where He chooses, and thereby to decide our relationship with others. These silver rods or fillets connect one pillar with another and hold them in right position with one another. This reminds us that there is no place in the divine plan for independence, or for voluntary associations of believers with one another in accordance with their own thoughts.

Christ is entitled, by redemption, to connect all saints together as He wills. He has redemption rights not only with regard to us individually, but also with regard to our links with our brethren. So if God puts me here, who am I to say, "I don't like him"? He is entitled to put us in line with one another, so that our standing becomes a witness to our redemption through Him. This excludes the will of man. The way for the saints to get into line with one another is for each one to depart from iniquity and to follow righteousness, faith, love, and peace. What a blessed privilege it is to stand in line with the saints in public witness, adorning with the true expression of God our Saviour.

Psalms 103:14 "[14] For He knows our frame; He remembers that we are dust."

II Corinthians 12:9 "[9] And He said to me, 'My grace is sufficient for you, for My strength is made perfect in weakness.' Therefore most gladly I will rather boast in my infirmities, that the power of Christ may rest upon me."

Colossians 1:27 "[27] To them God willed to make known what are the riches of the glory of this mystery among the Gentiles: which is Christ in you, the hope of glory."

Jeremiah 10:20 "[20] My tent is plundered, and all my cords are broken; my children have gone from me, and they are no more. There is no one to pitch my tent anymore, or set up my curtains."

II Corinthians 6:14-18 "[14] Do not be unequally yoked together with unbelievers. For what fellowship has righteousness with lawlessness? And what communion has light with darkness? [15] And what accord has Christ with Belial? Or what part has a believer with an unbeliever? [16] And what agreement has the temple of God with idols? For you are the temple of the living God. As God has said: 'I will dwell in them and walk among them. I will be their God, and they shall be My people.' [17] Therefore 'Come out from among them and be separate, says the Lord. Do not touch what is unclean, and I will receive you.' [18] 'I will be a Father to you, and you shall be My sons and daughters, says the Lord Almighty.'"

The Pins and Cords — The pins and cords gave additional support to the pillars. The pins were firmly hammered into the desert sand, and the cords connected the pillars with them, thus maintaining them in their correct position. The pins speak of strength in the midst of weakness. The desert "dust" is a symbol of man, and always reminds us of what we are in ourselves (Psa 103:14). There is no strength in us, but His strength is made perfect in our weakness (2 Cor 12:9). Christ in you is the hope of glory (Col 1:27), as suggested by this pin in the desert sand. The cords connecting the pins to the pillars are also important; it was by them that the needed strength was communicated to the pillars, and everything was maintained for God's glory. The Lord, by Jeremiah, complained, "My tabernacle is spoiled, all my cords are broken" (Jer 10:20). We must beware of anything that will weaken or break these cords. Paul, writing to the Corinthians, showed them how important it is to have a close relationship with God by dealing with every other unholy association (2 Cor 6:14-18). The spiritual cords must be maintained, and nothing allowed to endanger them.

The Brasen Laver — Exo 30:18-21

Exodus 30:18-21 "[18] 'You shall also make a laver of bronze, with its base also of bronze, for washing. You shall put it between the tabernacle of meeting and the altar. And you shall put

water in it, [19] for Aaron and his sons shall wash their hands and their feet in water from it. [20] When they go into the tabernacle of meeting, or when they come near the altar to minister, to burn an offering made by fire to the Lord, they shall wash with water, lest they die. [21] So they shall wash their hands and their feet, lest they die. And it shall be a statute forever to them — to him and his descendants throughout their generations."

Romans 6:1-6 "[1] What shall we say then? Shall we continue in sin that grace may abound? [2] Certainly not! How shall we who died to sin live any longer in it? [3] Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? [4] Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. [5] For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection, [6] knowing this, that our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin."

Psalms 24:3-4 "[3] Who may ascend into the hill of the Lord? Or who may stand in His holy place? [4] He who has clean hands and a pure heart, who has not lifted up his soul to an idol, nor sworn deceitfully."

I Timothy 2:8 "[8] I desire therefore that the men pray everywhere, lifting up holy hands, without wrath and doubting;"

I Peter 2:9 "[9] But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light;"

This was in the path of the priest who moved back and forth from the altar to the sanctuary. Whether they were going in to stand before God, or coming out from God to men at the altar, they had to halt at this brasen laver to wash both hands and feet. This is a solemn reminder of the will of God for our lives. In I Thess 4:3,7, we see the matter of our sanctification. Sanctification

is just as important as justification. Rom 6:1-11 shows the way of justification, and from verses 12-22, the way of sanctification. Therefore, in the scriptures, it is not only our hearts that need to be sanctified, but our hands and our feet must also be sanctified for our priestly service. The feet walk the court of God and stand in the Holy Place (Psa 15:1-2). The hands are to be engaged in holy service (Psa 24:3-4; I Tim 2:8). Every believer must be a holy priest, and therefore must wash his hands and feet regularly, in accordance with the divine will of God, by maintaining a holy life for the priestly service (I Pet 2:9).

John 1:51 "[51] And He said to him, 'Most assuredly, I say to you, hereafter you shall see heaven open, and the angels of God ascending and descending upon the Son of Man.'"

John 13:6-10 "[6] Then He came to Simon Peter. And Peter said to Him, 'Lord, are You washing my feet?' [7] Jesus answered and said to him, 'What I am doing you do not understand now, but you will know after this.' [8] Peter said to Him, 'You shall never wash my feet!' Jesus answered him, 'If I do not wash you, you have no part with Me.' [9] Simon Peter said to Him, 'Lord, not my feet only, but also my hands and my head!' [10] Jesus said to him, 'He who is bathed needs only to wash his feet, but is completely clean; and you are clean, but not all of you.'"

This is the calling and privilege of every believer — to go into the presence of God on behalf of men, and to come out to men on behalf of God (Jn 1:51). The Lord Jesus Christ girded Himself with a towel, and with water began to wash the disciples' feet (Jn 13:6-10). In the scriptures, water does not always mean the same thing.

John 4:14 "[14] but whoever drinks of the water that I shall give him will never thirst. But the water that I shall give him will become in him a fountain of water springing up into everlasting life."

John 7:37-38 "[37] On the last day, that great day of the feast, Jesus stood and cried out, saying, 'If anyone thirsts, let him come to Me and drink. [38] He who believes in Me, as the

Scripture has said, out of his heart will flow rivers of living water."

Genesis 7:20-22 "[20] The waters prevailed fifteen cubits upward, and the mountains were covered. [21] And all flesh died that moved on the earth: birds and cattle and beasts and every creeping thing that creeps on the earth, and every man. [22] All in whose nostrils was the breath of the spirit of life, all that was on the dry land, died."

John 2:7 "[7] Jesus said to them, 'Fill the waterpots with water.' And they filled them up to the brim."

Psalms 119:9 "[9] How can a young man cleanse his way? By taking heed according to Your word."

John 15:3 "[3] You are already clean because of the word which I have spoken to you."

Ephesians 5:25-26 "[25] Husbands, love your wives, just as Christ also loved the church and gave Himself for her, [26] that He might sanctify and cleanse her with the washing of water by the word,"

Sometimes it is a figure of life (Jn 4:14; 7:37-38), and other times it is a symbol of judgement or even death (Gen 7:20-22; Jn 2:7). But water is also a figure of the word of God (Psa 119:9; Jn 15:3; Eph 5:25-26). In this passage, water in the laver speaks of the word of God. It is a symbol of the word and reminds us of the work of the word. These references show us the functions of the word of God, and its action is like that of water. In the Bible we see that the blood cleanses but the water washes. The blood does not wash. The blood of the cross cleanses and justifies, and the water of the word washes and sanctifies; therefore the water in the laver speaks of the word and its work to maintain us in sanctification and true holiness. Rev 1:5 is a mistranslation when it says, "wash us from our sins in his own blood." It should be rendered, "loose us from our sins by his own blood." This is a strong proof that the blood does not wash, but cleanses.

The Brass of the Laver (Exo 38:8; James 1:22-25)

James 1:22-25 "[22] But be doers of the word, and not hearers only, deceiving yourselves. [23] For if anyone is a hearer of the word and not a doer, he is like a man observing his natural face in a mirror; [24] for he observes himself, goes away, and immediately forgets what kind of man he was. [25] But he who looks into the perfect law of liberty and continues in it, and is not a forgetful hearer but a doer of the work, this one will be blessed in what he does."

Psalms 119:48, 59, 105, 133 "[48] My hands also I will lift up to Your commandments, and I will meditate on Your statutes. [59] I thought about my ways, and turned my feet to Your testimonies. [105] Your word is a lamp to my feet and a light to my path. [133] Direct my steps by Your word, and let no iniquity have dominion over me."

I Corinthians 5:5-7 "[5] deliver such a one to Satan for the destruction of the flesh, that his spirit may be saved in the day of the Lord Jesus. [6] Your glorying is not good. Do you not know that a little leaven leavens the whole lump? [7] Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover, was sacrificed for "us.

Galatians 5:9 "[9] A little leaven leavens the whole lump."

Ephesians 4:29-32 "[29] Let no corrupt word proceed out of your mouth, but what is good for necessary edification, that it may impart grace to the hearers. [30] And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption. [31] Let all bitterness, wrath, anger, clamor, and evil speaking be put away from you, with all malice. [32] And be kind to one another, tenderhearted, forgiving one another, even as God in Christ forgave you."

In James 1:22-25, we read of two kinds of mirror. One is the mirror used for viewing our natural face, and another is a mirror used to see the "perfect law of liberty." The word of God is our

mirror for knowing the "spiritual man." It is only as we look into that, that we are maintained in sanctification. In relation to the service of God, it is our members in particular that need to be constantly subjected to the word of God. How easily we become forgetful and defiled. We need the word every day for our washing and enlightening. Defilements cannot be tolerated if we are in the service of God. We must have the same resolution as the Psalmist in relation to his hands and feet in the great psalm concerning the word of God (Psa 119:48, 59, 105, 133; I Cor 5:5-7; Gal 5:9; Eph 4:29-32). Therefore, whether it is when going to stand before God on behalf of others, or when going on God's behalf to men, this sanctification is indispensable if we are not to come under God's judgement.

Jottings:

Jottings:

Jottings:

Chapter 3

The Sanctuary

Ephesians 2:19 "[19] Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God,"

Hebrews 3:6 "[6] but Christ as a Son over His own house, whose house we are if we hold fast the confidence and the rejoicing of the hope firm to the end."

From the gate of the court to our present position at the door of the sanctuary, we have seen outlined the initial experience of the Christian. As soon as we accepted Christ as the way, we came to know Him too as the Saviour and Justifier and as the Deliverer and Sanctifier. We have, at the altar, put off the old man and put on the new man, who after God is created in righteousness and true holiness. Christ is now our peace; therefore we have access by one Spirit unto the Father. Eph 2:19 says, "we are no longer strangers and foreigners, but fellow citizens with the saints and of the household of God." We now approach the house of God, of

which this tent is a figure. It is the house of which the Son is the Head. In Heb 3:6, Christ is the Son over His own house. From the outside of the sanctuary we can see only the door and the coverings above. By these we may learn something of what the Son is to the house of God, or of what Christ is to His church. So here we shall now consider the door and then the coverings before we enter in.

The Door of the Sanctuary — Exo 26:36-37

Exodus 26:36-37 "[36] 'You shall make a screen for the door of the tabernacle, woven of blue, purple, and scarlet thread, and fine woven linen, made by a weaver. [37] And you shall make for the screen five pillars of acacia wood, and overlay them with gold; their hooks shall be gold, and you shall cast five sockets of bronze for them.'"

These verses describe the door of the sanctuary. It has some similarities with the gate. First, the curtain here is of the same four colours as were there in the gate; and secondly, the area of both the door and the gate is the same. The gate of the court was twenty cubits broad by five cubits high. The door is ten cubits broad and ten cubits high. Therefore both have the same area of

one hundred square cubits. It is indeed the same person, Christ, who says "come unto me," who says "I am the way," who is now the Head over all things to the church, which is His body. The gate was only five cubits high, but this door is ten cubits high. Here, then, we are seeing a more exalted view of Christ. Our first view of Christ has been as humbled among men, identifying

Himself with the needy, fallen race. He was born of woman, He took upon Himself the form of a servant, and was obedient unto death. At the gate and the altar we have seen Him in His lowly form, but now He is risen, exalted, and honoured. When we come to the sanctuary, the house of God, we come to the sphere where the Son has preeminence and authority. The church is the sphere and embodiment of His Lordship. We are coming to higher and holier ground now, before we cross the door into His church.

The Five Pillars

The curtain forming the door was hung upon five pillars of acacia wood overlaid with gold. Here we have reference to humanity and divinity. Gold is always a symbol of divinity. Jesus is both the Son of Man and the Son of God. The Son is not an angel, nor even the prince of the angels. The Son is God Himself. These five pillars may suggest to us the course of this blessed God-man.

Luke 1:35 "[35] And the angel answered and said to her, 'The Holy Spirit will come upon you, and the power of the Highest will overshadow you; therefore, also, that Holy One who is to be born will be called the Son of God.'"

His Incarnation — The angel testified to both His deity and humanity: "That holy thing that shall be born of thee shall be called the Son of God" (Lk 1:35).

I Timothy 3:16 "[16] And without controversy great is the mystery of godliness: God was manifested in the flesh, justified in the Spirit, seen by angels, preached among the Gentiles, believed on in the world, received up in glory."

His Human Living — In this there is so manifestly something more than the human, yet the human is truly there. It was God manifest in the flesh (I Tim 3:16).

John 10:17-18 "[17] 'Therefore My Father loves Me, because I lay down My life that I may take it again. [18] No one takes 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. This command I have received from My Father.'"

His Death — He did not commit suicide. "I lay it down of myself; no man taketh it from me" (Jn 10:17-18). "He dismissed His spirit." This, man cannot do. He is the Son of God, yet His sufferings were human and natural while they were also divine.

His Resurrection — The scripture says, "He arose" — that is God. Another passage says, "God raised Him from the dead" — this shows that as a man, God raised Him. Another passage says, "I take it again" — only God can do that. He is God.

Thus, in resurrection, the two facts are emphasized: His deity and His humanity — gold and the wood.

Acts 7:55-56 "[55] But he, being full of the Holy Spirit, gazed into heaven and saw the glory of God, and Jesus standing at the right hand of God, [56] and said, 'Look! I see the heavens opened and the Son of Man standing at the right hand of God!'"

Philippians 2:7-9 "[7] but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men. [8] And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross. [9] Therefore God also has highly exalted Him and given Him the name which is above every name,"

His Exaltation — "Of the Son He said, Thy throne, O God, is forever and ever." Stephen saw Him at the right hand of God, exalted (Acts 7:55-56). And He has been given a name above every name — the highest name in the universe (Phil 2:7-9). This fact reminds us that we cannot know anything of the house of God, its privileges and services, until Christ is Lord over us. As we approach the sanctuary, the first thing we surely realise is this: that here, Christ is Lord. There is the sphere of His lordship and government. We should come with awe and reverence and remove from our feet those shoes of carnal curiosity or thoughts of personal advantage, and allow Him to be all and in all to us.

Five Golden Hooks

Isaiah 9:6-7 "[6] For unto us a Child is born, unto us a Son is given; and the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace. [7] Of the increase of His government and peace there will be no end, upon the throne of David and over His kingdom, to order it and establish it with judgment and justice from that time forward, even forever. The zeal of the Lord of hosts will perform this."

These held up the curtain that formed the door. He who is Lord was the King long foretold. It was prophesied that "of the increase of His government there shall be no end" (Isa 9:7). Here we see His great and glorious name in its fivefold splendour. The illustrious, incomparable, and all-conquering Son of God adds title and lustre to His throne. For "unto us a child is born, unto us a Son is given, and the government shall be upon His shoulders. His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace" (Isa 9:6). These titles depict the five golden hooks.

Five Sockets of Brass

Matthew 16:18, 21 "[18] And I also say to you that you are Peter, and on this rock I will build My church, and the gates of Hades shall not prevail against it. [21] From that time Jesus began to show to His disciples that He must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised the third day."

Ephesians 1:20-22 "[20] which He worked in Christ when He raised Him from the dead and seated Him at His right hand in the heavenly places, [21] far above all principality and power and might and dominion, and every name that is named, not only in this age but also in that which is to come. [22] And He put all things under His feet, and gave Him to be head over all things to the church,"

Colossians 2:15 "[15] Having disarmed principalities and powers, He made a public spectacle of them, triumphing over them in it."

These are under the feet of the wooden pillars. We have said that brass speaks of strength and judgement in the scriptures. The sufferings and triumphs of the Son are indispensable to the foundation of the church. We see how the Lord links the two together in the first reference to the church in the New Testament: "I will build my church, and the gates of Hades shall not

prevail against it" (Matt 16:18) — "... and be killed, and the third day be raised up" (Matt 16:21). The birth and existence of the church are due to the personal victory of the Lord Jesus over all the powers of darkness. That victory is so complete that He now has a singular and unique position in this universe (Eph 1:20-22). How illustrious and unique is the present position of the Son of God. How utter and glorious His victory over all the forces of darkness and evil (Col 2:15). All His enemies, and ours, are now beneath His feet and subject to Him who is far above all.

Jottings:

Jottings:

Jottings:

Jottings:

Chapter 4

The Coverings

Exodus 26:1-14 "[1] 'Moreover you shall make the tabernacle with ten curtains of fine woven linen and blue, purple, and scarlet thread; with artistic designs of cherubim you shall weave them. [2] The length of each curtain shall be twenty-eight cubits, and the width of each curtain four cubits. And every one of the curtains shall have the same measurements. [3] Five curtains shall be coupled to one another, and the other five curtains shall be coupled to one another. [4] And you shall make loops of blue yarn on the edge of the curtain on the selvedge of one set, and likewise you shall do on the outer edge of the other curtain of the second set. [5] Fifty loops you shall make in the one curtain, and fifty loops you shall make on the edge of the curtain that is on the end of the second set, that the loops may be clasped to one another. [6] And you shall make fifty clasps of gold, and couple the curtains together with the clasps, so that it may be one tabernacle. [7] You shall also make curtains of goats' hair, to be a tent over the tabernacle. You shall

make eleven curtains. [8] The length of each curtain shall be thirty cubits, and the width of each curtain four cubits; and the eleven curtains shall all have the same measurements. [9] And you shall couple five curtains by themselves and six curtains by themselves, and you shall double over the sixth curtain at the forefront of the tent. [10] You shall make fifty loops on the edge of the curtain that is outermost in one set, and fifty loops on the edge of the curtain of the second set. [11] And you shall make fifty bronze clasps, put the clasps into the loops, and couple the tent together, that it may be one. [12] The remnant that remains of the curtains of the tent, the half curtain that remains, shall hang over the back of the tabernacle. [13] And a cubit on one side and a cubit on the other side, of what remains of the length of the curtains of the tent, shall hang over the sides of the tabernacle, on this side and on that side, to cover it. [14] You shall also make a covering of ram skins dyed red for the tent, and a covering of badger skins above that."

Firstly, there were coverings and a tent. The outermost of these was of badgers' skins. The one underneath was of rams' skins dyed red (Exo 26:14). Then, beneath these, and immediately above the tabernacle, was a tent of coverings of goats' hair (Exo 26:7-13). The word "tabernacle" really refers to the beautiful embroidered curtain described in Exo 26:1-6, and is not seen until we enter the Holy Place. We are to consider now the significance of the coverings of badgers' and rams' skins and goats' hair. By these we shall learn what Christ is to His church.

Psalms 22:12-13, 16 "[12] Many bulls have surrounded Me; strong bulls of Bashan have encircled Me. [13] They gape at Me with their mouths, like a raging and roaring lion. [16] For dogs have surrounded Me; the congregation of the wicked has enclosed Me. They pierced My hands and My feet;"

Luke 13:32, 34 "[32] And He said to them, 'Go, tell that fox, "Behold, I cast out demons and perform cures today and tomorrow, and the third day I shall be perfected." ' [34] 'O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your

children together, as a hen gathers her brood under her wings, but you were not willing!"

Deuteronomy 33:12 "[12] Of Benjamin he said: 'The beloved of the Lord shall dwell in safety by Him, who shelters him all the day long; and he shall dwell between His shoulders.'"

Badgers' Skins — This is the outermost covering (Exo 26:14). It was a thick and durable material suitable to the purpose of providing protection to the sanctuary. The tent would be subject to the rigours of the wilderness — the wind, the heat, the dust, and perhaps the rain.

Therefore it had to be capable of resisting those fierce elements and of protecting all that was beneath. It is unattractive in appearance but important in function. It speaks to us of the Lord and all the forces He encountered and the fierce assaults He withstood (Psa 22:12-13, 16).

Many, continuous, and fierce were the assaults made upon the Lord Jesus Christ, but He was never intimidated or defeated. These were not badgers as we know them, but rather the animal was a porpoise, a marine animal, plentiful in the Nile region. The porpoise skin was very durable; it was used in olden days for such things as shoes. Thus it provided perfect protection against the elements of the desert.

Jesus spoke of Herod as a fox and referred to Himself as a hen in the same passage (Lk 13:32, 34). The fox is the hen's deadliest enemy, but the Lord speaks of gathering His own under His wings even in the presence of the fox. So the covering of badgers' skins speaks of what Christ is to His own, and particularly to His church, which He has purchased. "The beloved of the Lord shall dwell in safety by Him, and the Lord shall cover him all the day long, and he shall dwell between His shoulders" (Deut 33:12). The Lord is jealous over His own. He said, "He that toucheth you toucheth the apple of His eye." Here He expresses His affection and concern, and declares His protection for His people. This is not so much to individuals but to God's people collectively. Our Christ is His church's unfailing and

enduring Defender and Defence. Oh, how much has been thrown against her. Her visible and invisible foes have often combined to try to destroy her. From the day of Pentecost she has been the target of human ridicule, scorn, and antagonism. Hell has been stirred up in an effort to neutralize, disintegrate, destroy, or rob her of her spiritual vitality, and deprive her of her universal testimony. But the battles were foreseen before the foundation of God's house was laid, and therefore provision was made! The whole thought could be expressed by Martin Luther in this hymn:

"A mighty fortress is our God, A Bulwark never failing; Our Helper He amid the flood Of mortal ills prevailing: For still our ancient foe Doth seek to work us woe; His craft and power are great, And armed with cruel hate, On earth is not his equal.

And though this world, with devils filled, Should threaten to undo us, We will not fear, for God hath willed His truth to triumph through us; The prince of darkness grim, We tremble not for him; His rage we can endure, For lo! His doom is sure, One little word shall fell him."

This covering of badgers' skin also suggests the appearance of the church to the world. She is unattractive. She must share the Lord's rejection and reproach. She must be unattractive to this crooked, selfish, and greedy world if she is to be true to her Lord. The covering of the badgers' skins speaks then particularly of the Lord, the Defender of His people. So today the world sees no beauty in Jesus Christ from outside (Psa 22:6-7; Isa 52:14). He is blasphemed and His name is used in vain. But praise the Lord, those who come to Him inside the sanctuary see His true beauty and holiness.

Acts 20:28 "[28] Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood."

Ephesians 5:25 "[25] Husbands, love your wives, just as Christ also loved the church and gave Himself for her,"

The Rams' Skins Dyed Red — This is under the badgers' skins and above the tent of goats' hair. These skins

were dyed red not to make them stronger, but presumably to add significance. Red speaks of sin and also of blood. These red skins were the coverings of the sanctuary and therefore refer to His atoning work, but not so much for individuals; that aspect we saw at the brasen altar. Here it is the church that is in view — "the church of God which He purchased with His own blood" (Acts 20:28). "Christ loved the church and gave Himself for her" (Eph 5:25). In His death He secured a people for His own possession — not merely a number of individuals, but a helpmeet, a corporate body, a bride. This red covering speaks of the church as being His on the ground of redemption. This covering is only for His church.

The Ram

The ram is particularly associated with consecration. One of the earliest references to the ram in scripture is the memorable incident of the devotion of Abraham and Isaac to the revealed will of God. There was obvious devotion and consecration on the part of both father and son on Mount Moriah. What was it that died as a substitute for Isaac? It was a ram (Gen 22:13). The ram which was substituted for Isaac's death was a captive; it was caught by its horns in a thicket — surely a beautiful picture of the Son's captivity to the Father's will. Jn 5:30 says, "I seek not my own will, but the will of Him that sent me." This consecration of the Son to the Father's will was not only on behalf of so many individuals, but for the corporate body of the church.

Leviticus 8:22-23 "[22] And he brought the second ram, the ram of consecration. Then Aaron and his sons laid their hands on the head of the ram, [23] and Moses killed it. Also he took some of its blood and put it on the tip of Aaron's right ear, on the thumb of his right hand, and on the big toe of his right foot."

Exodus 21:5-6 "[5] But if the servant plainly says, 'I love my master, my wife, and my children; I will not go out free,' [6] then his master shall bring him to the judges. He shall also bring him to

the door, or to the doorpost, and his master shall pierce his ear with an awl; and he shall serve him forever."

The Blood of the Ram (Lev 8:22-23) — Aaron here is a figure of Christ, consecrating to the service of the house of God. All the redeemed people of God need to see the Lord Jesus Christ as their Great High Priest. He is the Son devoted in love to the Father's will, and He is also devoted to the interest of His redeemed people, the church: "I love my master, I will not go out free" (Exo 21:5-6).

Exodus 26:7 "[7] 'You shall also make curtains of goats' hair, to be a tent over the tabernacle. You shall make eleven curtains.'"

II Corinthians 5:21 "[21] For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him."

Numbers 21:8 "[8] Then the Lord said to Moses, 'Make a fiery serpent, and set it on a pole; and it shall be that everyone who is bitten, when he looks at it, shall live.'"

Romans 8:3 "[3] For what the law could not do in that it was weak through the flesh, God did by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh,"

Titus 2:11-14 "[11] For the grace of God that brings salvation has appeared to all men, [12] teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age, [13] looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ, [14] who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself His own special people, zealous for good works."

Ephesians 1:4-6 "[4] just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love, [5] having predestined us to adoption as sons by Jesus Christ to Himself, according to the good pleasure of His

will, [6] to the praise of the glory of His grace, by which He made us accepted in the Beloved."

The Tent of Goats' Hair (Exo 26:7) — Regarding its colour, we are not told. But the colour is evidently not important, else we would have been told what it was. It is to its material that our attention is directed. The goat so often figured in the sacrifice. It was most prominent on the Day of Atonement; it was always an offering for sin on that day. These curtains most certainly speak, in the first place, of Christ made sin for us (2 Cor 5:21). We see an example, an illustration of this, in Numbers 21:8. God's disobedient and rebellious people were bitten by serpents, and by that bite death was at work in the camp. The fiery serpents were an example of their flesh, so active and disastrous to their life and walk with God. When the brasen serpent was put on the pole and lifted up, it was typically under judgement. That is the only way of deliverance from that which is in the flesh. The old man cannot be improved; he must be judged and crucified. Jesus said, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up" (Jn 3:14; also Rom 8:3 and Tit 2:11-14). What has this got to do with the goats' hair? It speaks of the Sinless One being all and in all to His people, making them so different from what they are in themselves, and making them what He chose them to be (Eph 1:4-6).

The covering of goats' hair was made of eleven curtains, thirty cubits in length and four cubits in breadth. The whole tent was in two parts, one part of five curtains woven together and the other of six curtains — eleven in all, but only one of goats' hair was seen. It was the eleventh curtain that hung down in front of the tabernacle that could be seen; all the rest were hidden underneath the covering of rams' skins. Here we see the hidden and silent years in the Lord's life on earth. Only an eleventh part of His life was public. The whole of His life was devoted to the Father's pleasure, as the incident in the temple at the age of twelve shows us. This curtain is the same throughout, although so little of it is seen. So also is the life of Christ — divine in origin, character, and conduct from beginning to end, and devoted throughout to this matter of

redeeming a people for His own possession.

Exodus 35:26 "[26] And all the women whose hearts stirred with wisdom spun yarn of goats' hair." Titus 2:1-5 "[1] But as for you, speak the things which are proper for sound doctrine: [2] that the older men be sober, reverent, temperate, sound in faith, in love, in patience; [3] the older women likewise, that they be reverent in behavior, not slanderers, not given to much wine, teachers of good things — [4] that they admonish the young women to love their husbands, to love their children, [5] to be discreet, chaste, homemakers, good, obedient to their own husbands, that the word of God may not be blasphemed."

I Timothy 5:1-2, 4-16 "[1] Do not rebuke an older man, but exhort him as a father, younger men as brothers, [2] older women as mothers, younger women as sisters, with all purity. [4] But if any widow has children or grandchildren, let them first learn to show piety at home and to repay their parents; for this is good and acceptable before God. [5] Now she who is really a widow, and left alone, trusts in God and continues in supplications and prayers night and day. [6] But she who lives in pleasure is dead while she lives. [7] And these things command, that they may be blameless. [8] But if anyone does not provide for his own, and especially for those of his household, he has denied the faith and is worse than an unbeliever. [9] Do not let a widow under sixty years old be taken into the number, and not unless she has been the wife of one man, [10] well reported for good works: if she has brought up children, if she has lodged strangers, if she has washed the saints' feet, if she has relieved the afflicted, if she has diligently followed every good work. [11] But refuse the younger widows; for when they have begun to grow wanton against Christ, they desire to marry, [12] having condemnation because they have cast off their first faith. [13] And besides they learn to be idle, wandering about from house to house, and not only idle but also gossips and busybodies, saying things which they ought not. [14] Therefore I desire that the younger widows marry, bear children, manage the house, give no opportunity to the adversary to speak reproachfully. [15] For some

have already turned aside after Satan. [16] If any believing man or woman has widows, let them relieve them, and do not let the church be burdened, that it may relieve those who are really widows."

Philippians 4:13 "[13] I can do all things through Christ who strengthens me."

I Corinthians 11:1-16 "[1] Imitate me, just as I also imitate Christ. [2] Now I praise you, brethren, that you remember me in all things and keep the traditions just as I delivered them to you. [3] But I want you to know that the head of every man is Christ, the head of woman is man, and the head of Christ is God. [4] Every man praying or prophesying, having his head covered, dishonors his head. [5] But every woman who prays or prophesies with her head uncovered dishonors her head, for that is one and the same as if her head were shaved. [6] For if a woman is not covered, let her also be shorn. But if it is shameful for a woman to be shorn or shaved, let her be covered. [7] For a man indeed ought not to cover his head, since he is the image and glory of God; but woman is the glory of man. [8] For man is not from woman, but woman from man. [9] Nor was man created for the woman, but woman for the man. [10] For this reason the woman ought to have a symbol of authority on her head, because of the angels. [11] Nevertheless, neither is man independent of woman, nor woman independent of man, in the Lord. [12] For as woman came from man, even so man also comes through woman; but all things are from God. [13] Judge among yourselves. Is it proper for a woman to pray to God with her head uncovered? [14] Does not even nature itself teach you that if a man has long hair, it is a dishonor to him? [15] But if a woman has long hair, it is a glory to her; for her hair is given to her for a covering. [16] But if anyone seems to be contentious, we have no such custom, nor do the churches of God."

The Work of the Women (Exo 35:26; Titus 2:1-5; I Tim 5:1-16; Phil 4:13; I Cor 11:1-16) — In the divine plan and its

outworking, the women had an honourable and important part. The New Testament opens with five references to women in the genealogy of our Lord. Surely these are the women foreshadowed by those who spun the goats' hair. Of course, if the women do not spin together, if they do not have the same mind, if they are quarrelsome like Euodias and Syntyche, then there will not be unity in the tent. The church must be united in love if its beauty is to be seen.

Exodus 26:11 "[11] And you shall make fifty bronze clasps, put the clasps into the loops, and couple the tent together, that it may be one."

The Clasps of Brass (Exo 26:11) — Here is a further emphasis upon the tent being one. This unity is to be in holy separation from the sin that is in the world. Clasps, or taches, suggest the saints holding together, and these clasps being made of brass, which we saw at the altar, remind us that we cannot hold together in such separation and holiness unless we act in self-judgement to maintain our personal holiness. We must give diligence that our relationships with one another give no room for the flesh. The badgers' skins show Him as the church's Defender. The rams' skins show Him as the church's devoted Head and High Priest. The goats' hair shows Him as the church's Redeemer and Righteousness. He is all and in all to His own, and how fruitful, stimulating, and instructive our meditation is when He is the centre. In all of the items of the sanctuary we have seen that Christ is all — Christ is the gate, Christ is the altar, Christ is the sacrifice, Christ our righteousness, Christ the Word, and Christ the Head of the church. He is her Defender, her consecrated Priest, and her Saviour.

We are now to enter the sanctuary. We have approached it through the court; we have halted at the door to realise that He who was humbled has been honoured, that He who was sacrificed is now the Son over God's house. In the outer court we see the way to God, but in the sanctuary we are in the presence of God.

In the court we learn the path of salvation; in the sanctuary we see the purpose of salvation. In the court we see the sinner's Saviour; in the sanctuary we see the saints' Priest. In the court we see illustrations of collective privilege and responsibility. In the court we are called to service; in the sanctuary we are engaged in service. We must not be satisfied with the courts of the Lord, amiable as they may be. God's purpose is not fulfilled by outer-court Christians. We must not be satisfied with a casual acquaintance with the sanctuary, with the mere admission that there is the church and that it is universal. It is not enough to talk about the great mystery, the many members being one, etc. We must advance to experience and know Him practically in the local churches. The way to the Holiest of All lies through here, and it is to the Holiest that we are called. Nothing less satisfies the heart of God and glorifies the person and work of our Lord Jesus Christ. We must go on to become His glorious Bride, the church on the earth today. In the Holy Place we see what we could never see while in the court. We shall know what we have never known before if we press on into the sanctuary. We shall be what we could never be, so we must not come short of that to which divine grace calls us — to become His glorious Bride. Let us not despise our birthright, and do not fall away from the purpose of your salvation. We should press on deeper into the Father's bosom. Our Lord has gone on and gone in, and He has said, "I go to prepare a place for you, that where I am, there you may be also." We all need to find our place in God (Jn 14:3).

Jottings:

Jottings:

Jottings:

Chapter 5

The Holy Place — Heb 9:2; Psa 66:11-12

Hebrews 9:2 "[2] For a tabernacle was prepared: the first part, in which was the lampstand, the table, and the showbread, which is called the sanctuary;"

Psalms 66:11-12 "[11] You brought us into the net; You laid affliction on our backs. [12] You have caused men to ride over our heads; we went through fire and through water; but You brought us out to rich fulfillment."

Psalms 73:17 "[17] Until I went into the sanctuary of God; then I understood their end."

We must not be like the lame man who sat at the temple entrance for forty years. If he knew anything of what was within, it was only

second-hand knowledge. We must not only know from others, but experience God for ourselves. Upon entering the Holy Place, we find ourselves in an utterly new place, the place which belongs to every child of God. Here we are more confined and limited than when we were in the court. Yet it is the kind of limitation that really means enlargement and enrichment, so characteristic of the believer's experience. Here we become captives to the Lord, imprisoned within His loving arms. It is in the sanctuary that we see the Christian life to have a meaning and purpose (Psa 73:17). From the curtains and boards we learn what constitutes the house of God, and from the furnishings what characterizes it. That which constitutes the house is spiritual relations, and that which characterizes the house is spiritual service.

The Tabernacle Curtain — Exo 26:1

Exodus 26:1 "[1] 'Moreover you shall make the tabernacle with ten curtains of fine woven linen and blue, purple, and scarlet thread; with artistic designs of cherubim you shall weave them.'"

Isaiah 60:19 "[19] 'The sun shall no longer be your light by day, nor for brightness shall the moon give light to you; but the Lord will be to you an everlasting light, and your God your glory.'"

Isaiah 46:13 "[13] I bring My righteousness near, it shall not be far off; My salvation shall not linger. And I will place salvation in Zion, for Israel My glory."

Psalms 90:16-17 "[16] Let Your work appear to Your servants, and Your glory to their children. [17] And let the beauty of the Lord our God be upon us, and establish the work of our hands for us; yes, establish the work of our hands."

This curtain can only be seen from the inside. It was the ceiling of the Holy Place and fell down behind the boards on the outside. Just as the outer coverings and tent spoke to us of the Lord and of what He is to His church, so also will this one. He is the church's beauty and glory (Isa 60:19; 46:13; Psa 90:16-17). In the court we saw a putting off of the old man and a putting on of

the new man, which was expressed in the white garments of the priest. But now, not only do we see righteousness, but much more we see glory and beauty. The beautiful curtain above is part of the Holy Place. Its blue, purple, scarlet, and fine linen give special beauty to the sanctuary.

These colours are not new to us; we have seen them at the gate and at the door. They speak of Christ's heavenliness, royalty, saviourhood, and holiness. Their presence here reminds us that it is the Son in this fourfold character who is Head over all things to the church.

The Cherubim — Ezek 1:5-10; Rev 4:6-11; Heb 9:5; Exo 25:20

Ezekiel 1:5-10 "[5] Also from within it came the likeness of four living creatures. And this was their appearance: they had the likeness of a man. [6] Each one had four faces, and each one had four wings. [7] Their legs were straight, and the soles of their feet were like the soles of calves' feet. They sparkled like the color of burnished bronze. [8] The hands of a man were under their wings on their four sides; and each of the four had faces and wings. [9] Their wings touched one another. The creatures did not turn when they went, but each one went straight forward. [10] As for the likeness of their faces, each had the face of a man; each of the four had the face of a lion on the right side, each of the four had the face of an ox on the left side, and each of the four had the face of an eagle."

Revelation 4:6-11 "[6] Before the throne there was a sea of glass, like crystal. And in the midst of the throne, and around the throne, were four living creatures full of eyes in front and in back. [7] The first living creature was like a lion, the second living creature like a calf, the third living creature had a face like a man, and the fourth living creature was like a flying eagle. [8] The four living creatures, each having six wings, were full of eyes around and within. And they do not rest day or night, saying: 'Holy, holy, holy, Lord God Almighty, who was and is and is to come!' [9] Whenever the living creatures give glory and honor and thanks to Him who

sits on the throne, who lives forever and ever, [10] the twenty-four elders fall down before Him who sits on the throne and worship Him who lives forever and ever, and cast their crowns before the throne, saying: [11] 'You are worthy, O Lord, to receive glory and honor and power; for You created all things, and by Your will they exist and were created.'"

Hebrews 9:5 "[5] and above it were the cherubim of glory overshadowing the mercy seat. Of these things we cannot now speak in detail."

Exodus 25:20 "[20] And the cherubim shall stretch out their wings above, covering the mercy seat with their wings, and they shall face one another; the faces of the cherubim shall be toward the mercy seat."

Revelation 5:9 "[9] And they sang a new song, saying: 'You are worthy to take the scroll, and to open its seals; for You were slain, and have redeemed us to God by Your blood out of every tribe and tongue and people and nation,'"

Genesis 3:24 "[24] So He drove out the man; and He placed cherubim at the east of the garden of Eden, and a flaming sword which turned every way, to guard the way to the tree of life."

These were embroidered upon the curtains with the same colours. It was cunning workmanship and exceedingly beautiful. These cherubim were one with the curtains; it was all one piece of woven work. With what care and skill the needle had gone in and out to weave together in one the curtain and the cherubim. How inseparable the cherubim have now become from the curtain of blue, purple, scarlet, and white. Christ is the curtain — and who are the cherubim? They are called "living ones" in the book of Ezekiel, and in Revelation 5 they are the living creatures. The first reference we have in the Bible to them is in Gen 3:24, where we learn they were keeping the way to the tree of life from fallen man. Fallen man is excluded from the paradise of God, but not so the cherubim; therefore they speak of those who have a place in paradise. These are those who have access to God and to the tree of life. If we listen to the song of the living creatures in Rev 5, we

may learn who these cherubim are: "And they sang a new song, saying, Thou art worthy to take the book and to open the seals thereof, for thou wast slain and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation" (Rev 5:9). Can we identify them by their song? These living cherubim represent the redeemed from the nations. They represent those who are His by redemption and who are now one with Him. "For both He that sanctifieth and they who are sanctified are all of one, for which cause He is not ashamed to call them brethren" (Heb 2:11). This truth is wonderfully set before us in this beautifully embroidered curtain with the cherubim. It shows the issue of Christ's work: "He beautifieth the meek with salvation" (Psa 132:16).

It is His workmanship by the Spirit (Eph 2:10). In this curtain we see a most beautiful expression of the union of Christ with His own, and an illustration of its results. The result is that the saints are conformed to His likeness. There can be no Christian virtue or grace apart from this vital union with the Lord. United with Him in one life, we become like Him — beautiful with His beauty, adorned with His grace and virtue. We should treasure this relationship with the Lord so that nothing disturbs it. The house of God is based upon the relations of Father, Son, and all the other members belonging to and being one with one another. Relationships are very important. While we are in the outer court, these things are not known to us. While we remain Christians who do not become committed members of the house of God in its local expression, we are deprived of the advantages of these sacred relations. God's spiritual house is a great and wonderful reality. The spiritual advantages are far-reaching and vital to our spiritual life and progress in the knowledge of the Lord. Personal relations with the Lord bring us to corporate relations with the Lord and His members in the one Body.

The Curtain Was in Ten Parts — Exo 26:3

Exodus 26:3 "[3] Five curtains shall be coupled to one another, and the other five curtains shall be coupled to one

another."

Matthew 22:36-39 "[36] 'Teacher, which is the great commandment in the law?' [37] Jesus said to him, ' "You shall love the Lord your God with all your heart, with all your soul, and with all your mind." [38] This is the first and great commandment. [39] And the second is like it: "You shall love your neighbor as yourself." "'

Mark 7:8-12 "[8] For laying aside the commandment of God, you hold the tradition of men — the washing of pitchers and cups, and many other such things you do.' [9] He said to them, 'All too well you reject the commandment of God, that you may keep your tradition. [10] For Moses said, "Honor your father and your mother"; and, "He who curses father or mother, let him be put to death." [11] But you say, "If a man says to his father or mother, 'Whatever profit you might have received from me is Corban' " — (that is, a gift to God), [12] then you no longer let him do anything for his father or his mother,"

Ten in scripture is the number of government or divine order. For example, the Ten Commandments, by which God set forth His love and His will and sought to bring His people into order with Himself. The Ten Commandments were upon two tables of stone. This curtain was in ten portions but coupled into two parts. The law has two sides: first, its obligation towards God, and second, its obligation toward man. One part of this curtain hung over the Most Holy Place, and the other part was above the Holy Place. Our union with Christ in one body is likewise to fulfil a dual purpose: it is to minister to the glory and satisfaction of God the Father, and it is to minister to those around us. In Matt 22:36-39 we are told to love God and love our neighbour, and in Mark 7:8-12 we are to honour God and honour our parents. Our Lord is here in ten curtains stitched together in two parts. He is the one who saves us and brings us into the Holy House and makes us members of that Household — but also satisfying all the claims of God's holiness and all the needs of human frailty through His law-abiding life and His law-fulfilling death.

Loops of Blue and Taches of Gold

Ephesians 4:2-3 "[2] with all lowliness and gentleness, with longsuffering, bearing with one another in love, [3] endeavoring to keep the unity of the Spirit in the bond of peace."

There is a tendency with us all to be too individual, but we belong to a sanctuary that is marked by "couplings," "loops," and "clasps of gold." The true character of the tabernacle is not realised if we do not see to this in a practical way. The great thought is that the tabernacle may be one (whole). Our Lord's prayer was that His own might be one (Jn 17). Our links with fellow believers are really "loops of blue" and "clasps of gold." It is possible to have couplings that are neither

heavenly nor divine — that is, people of similar social status, or of similar natural taste, or tribal affiliations, may form special links, but such links can be destructive to the house of God. The "loops of blue" are heavenly links, and the "clasps of gold" refer to bonds which exist in the divine nature. Paul said these loops and clasps may be maintained "with all lowliness and meekness, with longsuffering, forbearing one another in love, endeavouring to keep the unity of the Spirit in the bond of peace" (Eph 4:2-3). We must cultivate links with all our fellow believers, and do so by diligent spiritual exercise of those spiritual graces of which we are partakers by our union with Christ. Fifty is the number of loops and clasps. Fifty stands for Pentecost — it was the day the Spirit was outpoured. How important to our spiritual relations is the presence of the Holy Spirit. The Spirit that was outpoured binds all of God's people into one. It is the union of Christ with His own, and their union with one another in the one Body, that constitutes the house of God and makes it a habitation for God in the Spirit. The Spirit is seen in the golden clasps that make the tabernacle one, and today we are all made one in the Spirit.

The Boards — Exo 26:15-17, 29

Exodus 26:15-17, 29 "[15] 'And for the tabernacle you shall make the boards of acacia wood, standing upright. [16] Ten cubits shall be the length of a board, and a cubit and a half shall be the width of each board. [17] Two tenons shall be in each board for binding one to another. Thus you shall make for all the boards of the tabernacle___ [29] You shall overlay the boards with gold, make their rings of gold as holders for the bars, and overlay the bars with gold."

Ephesians 2:19-21 "[19] Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God, [20] having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone, [21] in whom the whole building, being fitted together, grows into a holy temple in the Lord,"

II Corinthians 5:17 "[17] Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new."

II Peter 1:4 "[4] by which have been given to us exceedingly great and precious promises, that through these you may be partakers of the divine nature, having escaped the corruption that is in the world through lust."

These boards surely represent individual believers related to one another in the house of God, by their relationship constituting a habitation for God (Eph 2:19-21). The wood speaks of man and the gold speaks of God. Inasmuch as they speak of individual believers, they remind us of the new man in Christ (2 Cor 5:17). This wood was at first trees growing in the wilderness, a figure of man under the curse on old-creation ground. They were cut down and are now the wood of the sanctuary. Therefore, those who are in Christ have the life of God. A believer has two lives and two natures, the human and the divine. From our parents we receive the human life and nature, but the new life which God gives is divine life, and with it a divine nature is imparted (2 Pet 1:4). We are the children of God because we have His divine life. The

believer is the seed of Abraham, who still has with him the body and the life of Adam, yet at the same time has something more than that — he has the life of God. These two things are before us in the boards overlaid with gold. We know that building together is not an easy task. The work of the carpenter with timber and saw is not so difficult; he cuts his wood without much trouble. But the matter of fitting and framing believers together — getting so many different, and often difficult, people to stand together in testimony — is a more difficult matter. Why is there so much trouble and difficulty, and so often strife, division, and breakdown in relations? It is because there is still a human factor, and we walk as men and not as children of God in the Spirit. When we look at the boards of the Holy Place, their standing, order, unity, and beauty are most impressive; their faces are shining. What is the secret of the unity and order that are so beautiful here? This is seen in the silver sockets and the two tenons.

The Silver Sockets — Exo 26:19

Exodus 26:19 "[19] You shall make forty sockets of silver under the twenty boards: two sockets under each of the boards for its two tenons."

Galatians 3:27-28 "[27] For as many of you as were baptized into Christ have put on Christ. [28] There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus."

II Corinthians 5:16 "[16] Therefore, from now on, we regard no one according to the flesh. Even though we have known Christ according to the flesh, yet now we know Him thus no longer."

It is not the desert sand that is the foundation of these orderly and beautiful boards. They do not stand on or in the sand of the wilderness. They have a hundred silver sockets as the foundation — forty sockets under the twenty boards on either side, sixteen sockets under the eight boards at the west end, and four sockets under the pillars of the veil which hung between the Holy

Place and the Most Holy Place. Each socket weighed about one hundred and twenty-five pounds, and in each there was a talent of silver. Silver is the price of life. Men were sold and bought for silver. Joseph was sold for twenty pieces of silver, and the Lord Jesus for thirty pieces. Every Israelite was levied a half shekel in the wilderness. This is a picture of the work and person of Christ. The house of God, and its testimony, is not built upon the sand. The foundation of the church of God is the redemptive work of Christ. The desert dust is a figure of what we are in ourselves. Man in himself is worthless, only dust, but when we enter the sanctuary it is to see and learn what we are in Christ. The silver speaks of Christ, His personal excellence, and His perfect redeeming work. These silver sockets become two things for the boards which stand in them: the ground of stability and the basis of separation. They maintain the boards in their place and order, and at the same time mark a separation between the boards and the wilderness. The Lord prayed concerning His own who are in the world. In Jn 17:15, "I pray not that thou shouldest take them from the world, but that thou shouldest keep them from the evil one." It is the Lord's work to make a separation between what we are in ourselves and what we are in Christ. We are on completely new ground in Him (Gal 3:27-28). The house of God, or the church of God, is not an international or interracial or intersocial body of people. The church is not interdenominational; the church is heavenly. If we will have happy and holy relations with all our fellow believers, it is most important to remember the new ground to which we have come in Christ (2 Cor 5:16).

The Two Tenons — Exo 26:17

Exodus 26:17 "[17] Two tenons shall be in each board for binding one to another. Thus you shall make for all the boards of the tabernacle."

The word "tenon" here is the Hebrew word for "hand," and as such here suggests the tenons having a firm hold in the socket. It reminds us of the many references in the New Testament

to holding fast. How necessary it is to hold fast to Christ and to the heavenly ground to which He has brought us, if we are to be "fitly framed together." We need to hold fast to Him and to one another. We cannot be built up if we disregard one another and have preferences for some while neglecting others.

Two Sockets and Two Tenons

John 1:14, 17 "[14] And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth. [17] For the law was given through Moses, but grace and truth came through Jesus Christ."

James 2:21 "[21] Was not Abraham our father justified by works when he offered Isaac his son on the altar?"

Acts 7:2-3 "[2] And he said, 'Brethren and fathers, listen: The God of glory appeared to our father Abraham when he was in Mesopotamia, before he dwelt in Haran, [3] and said to him, "Get out of your country and from your relatives, and come to a land that I will show you." "'

When God manifested Himself in Christ, He came into the world "full of grace and truth" (Jn 1:14, 17). Grace and truth must go together. In our relations together in the one body, there must be grace and truth. Truth without grace is very hard; it does not fitly frame people together. If we are to stand together in heavenly beauty and order, then we must lay hold of what is true in Christ. The two tenons may remind us also of the importance of faith and obedience. Faith without works is dead. Christ was a man full of grace and full of truth. Abraham was a man of faith, and yet he was justified by his works (Jam 2:21; Acts 7:2-3). This shows us that saving faith leads to obedience, and obedience is on account of faith. God has joined them together. If you are a child of God, do not try to stand on one leg like a stork. There are two silver shoes for your two feet — use them! For our own stability, and for orderly relations with our fellow believers, we must receive grace

and truth, and be obedient as well as believing. As believers in the church, we need to be balanced by one another. Individual Christians are not strong Christians. Be paired up in the church; seek to be balanced by someone! Everything God did was in twos. For example, we have day and night, evening and morning, light and darkness, male and female, left and right, good and evil; therefore we need the two tenons for our going on in the Christian life. It is an attitude of a balanced life. We all need to be balanced by someone. We need to be paired up in the body. In Noah's ark, the animals went in two by two. Even in creation, God found that it was not good for a man to be "alone," so He built a woman as a helpmeet, as a balance to the man. In the New Testament, the Lord sent His disciples out in twos; nothing independent is allowed in the body life. Plurality is God's way of maintaining the oneness of the body and beauty in His house. It saves us from being uplifted and proud. We must fear to be independent, and seek to be balanced!

Standing Boards — Exo 26:23-25

Exodus 26:23-25 "[23] And you shall also make two boards for the two back corners of the tabernacle. [24] They shall be coupled together at the bottom and they shall be coupled together at the top by one ring. Thus it shall be for both of them. They shall be for the two corners. [25] So there shall be eight boards with their sockets of silver — sixteen sockets — two sockets under each of the boards."

Romans 12:13 "[13] distributing to the needs of the saints, given to hospitality."

These boards stood up independently of the desert, but they could not have done that without the silver sockets, or without their relations with one another. So also the corporate company of believers called to be a habitation for God cannot do so without taking their character and strength from Christ and keeping order with one another. We have to keep our eyes on Christ and not on one another. We must hold fast to Christ. Satan does his utmost to

make us know one another after the flesh and walk as men. If he succeeds in this, then we disintegrate, becoming intolerant of one another. Let us pay heed to this verse in Rom 12:3. It is only when people get an intoxicated idea of their own importance that trouble begins in our relationships. What we need today is soberness — not a silly, exalted idea of ourselves, but a recognition of our limitation and need of the Lord and of one another.

The Bars — Exo 26:27

Exodus 26:27 "[27] five bars for the boards on the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the far side westward."

These bars do not interfere with the individual standing of the boards. Each board stood on its own two sockets, just as each believer has his own personal standing in Christ. But at the same time, like these boards, we are positively related to one another. It was the bars at the back of the boards that kept the boards conscious of that relationship. The bars could signify the joints and bands that supply the growth of the body. It is by them that we are kept aware of our relations in the one body. All true spiritual ministry is a ministry of Christ, and all ministry in the Spirit will have a uniting and edifying effect. Its influence will be like these horizontal bars that went behind the boards and gave them support for their appointed order, and enabled them to fulfil their function.

The Rings — Exo 26:29

Exodus 26:29 "[29] You shall overlay the boards with gold, make their rings of gold as holders for the bars, and overlay the bars with gold."

Ezekiel 16:8-12 "[8] 'When I passed by you again and looked upon you, indeed your time was the time of love; so I spread My wing over you and covered your nakedness. Yes, I swore an oath to you and entered into a covenant with you, and you became Mine,'

says the Lord God. [9] "Then I washed you in water; yes, I thoroughly washed off your blood, and I anointed you with oil. [10] I clothed you in embroidered cloth and gave you sandals of badger skin; I clothed you with fine linen and covered you with silk. [11] I adorned you with ornaments, put bracelets on your wrists, and a chain on your neck. [12] And I put a jewel in your nose, earrings in your ears, and a beautiful crown on your head."

Luke 15:22 "[22] But the father said to his servants, 'Bring out the best robe and put it on him, and put a ring on his hand and sandals on his feet.'"

The bars about which we have been speaking were related to the boards by rings. The ring is an emblem of love (Ezk 16:8-12); it is also an expression of love (Lk 15:22). It is divine love, Calvary Love, and eternal love that God shows towards us. The same love must be seen in our hearts for others. Every true minister of the gospel must show forth a genuine, true love for people. It is that which constrains the labours of Christ's ambassadors (I Cor 5:13-14). It is the constraining love of Christ that accounts for the constant and sacrificial labours of His ministers.

We are indebted to them too; their corrections, exhortations, and instructions have contributed so much to the maintenance of good relations in the church of God through all the ages. It is the provision of divine love, and the golden rings that held the bars to the boards and kept the boards in order, that testify to this.

The Floor

The desert dust was the floor of the Holy Place. This seems out of place for a sanctuary so bright with costliness, beauty, and glory. But it means that here we see beauty and barrenness, costliness and worthlessness, glory and vanity, the corruptible and the incorruptible, together. These contrasts express in a wonderful

way God's grace and purpose, and remind us of His jealousy over us. The dust reminds us of the origin of man, and it is that to which this mortal body will return. It is an emblem of judgement (Gen 3:19).

Jottings:

Jottings:

Jottings:

Chapter 6

Furnishings of the Holy Place

We have now entered the Holy Place. We have already seen:

The relations that exist between Christ and His own.

The relations which exist between the people of God and one another, which we have seen set forth in the curtains and the boards.

But there is another feature of the house of God: its "furnishings." God's spiritual house is furnished. In the Holy Place of this tent there are three things which are its furnishings:

1. The Table of the Shewbread
2. The Golden Lampstand
3. The Incense Altar

These three are very important to the house of God. The Lord gave commandment that they should be made, and where they were to be placed. From them we will learn what it is that

characterizes the house of God. What should we expect to find in the meeting place, or assembly, or wherever the Lord is in the midst of His people? If the local church is expressing the universal and heavenly church — if the local church is really conforming to the true thoughts of God regarding His sanctuary — then it should be marked by what is represented here by the table, the lampstand, and the altar. We should not make a false claim or a vain boast about any gathering if these three things are not its centre. Let us test ourselves, our gatherings, and our assemblies, by what is before us here in the Holy Place.

The Table — Exo 25:23-25

Exodus 25:23-25 "[23] 'You shall also make a table of acacia wood; two cubits shall be its length, a cubit its width, and a cubit and a half its height. [24] And you shall overlay it with pure gold, and make a molding of gold all around. [25] You shall make for it a frame of a handbreadth all around, and you shall make a gold molding for the frame all around.'"

Psalms 78:19 "[19] Yes, they spoke against God: they said, 'Can God prepare a table in the wilderness?'"

Leviticus 24:5 "[5] 'And you shall take fine flour and bake twelve cakes with it. Two-tenths of an ephah shall be in each cake.'"

John 12:24 "[24] Most assuredly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much grain."

The Table was made of wood overlaid with gold. With these symbols we are already familiar.

Christ is before us again: in the wood, His manhood — He is the Son of Man; and in the gold, His deity — He is the Son of God. This table has a crown of gold around the top. The brazen altar did not have a crown, but our Lord is beyond judgement now; He is risen, honoured, and exalted. He is the Son over God's house. Therefore the crown of gold surrounding the top reminds us of His exaltation and glorification. This table is a figure of Christ.

The Lord's people were in the wilderness. Who could support such a vast host in such a dry place? But the Lord did prepare a table for them in the wilderness (Psa 78:19). The support He gave them in the wilderness was a figure of Christ as their nourishment and strength for the journey.

We also are pilgrims and strangers in this world of wilderness, in the midst of trials and temptation, and we are in great need of divine support, but the Lord is the support of His people. His resources are never exhausted. The unsearchable riches of Christ are more than enough for the needs of His people. The Table was in every place with them. Whenever Israel journeyed, they carried the Table with them. It was a blessed symbol and guarantee of His support for all their journey. There was bread upon this Table (Lev 24:5). Where did it come from? Of what was it made? It was made of wheat, ground and bruised to fine flour, and baked. The bread is a figure of Christ (Jn 6:51). Our Lord came from heaven. He is one grain that fell into the ground and died, that He might bring forth much fruit (Jn 12:24). This bread signifies the life that has come out of death into resurrection, to become food for God's people. Christ is the table, and Christ is the bread. He is our support because He is our life.

Twelve Loaves (Lev 24:5-6)

Leviticus 24:5-6 "[5] 'And you shall take fine flour and bake twelve cakes with it. Two-tenths of an ephah shall be in each cake. [6] You shall set them in two rows, six in a row, on the pure gold table before the Lord.'"

Psalms 9:18 "[18] For the needy shall not always be forgotten; the expectation of the poor shall not perish forever."

Psalms 62:5 "[5] My soul, wait silently for God alone, for my expectation is from Him."

These twelve loaves upon the table are called "Shewbread," or "Presence Bread," or the "Bread of His Presence." The idea is that they are in God's presence always, and His eyes always rest upon them. The number twelve helps us to identify them. This bread reminds us of the twelve

tribes which were encamped around His tent. It further explains that these twelve tribes are ever before Him, in His

presence. These loaves represent about two million people. He is in their midst, and their faces are uplifted to Him, and the Lord takes care of all His people. Psa 9:18 says, "For the needy shall not always be forgotten, the expectation of the poor shall not perish forever." His people were in the wilderness, where there was nothing for their support, but the Lord sustained them (Psa 62:5).

The Frankincense — Lev 24:7

Leviticus 24:7 "[7] And you shall put pure frankincense on each row, that it may be on the bread for a memorial, an offering made by fire to the Lord."

Acts 15:14 "[14] Simon has declared how God at the first visited the Gentiles to take out of them a people for His name."

Isaiah 44:5 "[5] One will say, 'I am the Lord's'; another will call himself by the name of Jacob; another will write with his hand, 'The Lord's,' and name himself by the name of Israel."

Frankincense is fragrant. It is a beautiful symbol of the fragrance of Christ and the fragrance of His name. "How sweet the name of Jesus sounds in a believer's ear." It is sweet to the Father and to believers. The frankincense is upon all the loaves. So the fragrant name of Jesus must be upon all His people. James refers to this name as the "honourable name by which ye are called." Israel in the wilderness is a type of the church, of those whom the Lord is now taking out of the nations unto His name (Acts 15:14). What is your name? Are you surnamed by the name of the Lord? Isaiah said, "One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel" (Isa 44:5). If we are the Lord's people indeed, then His name is upon us. We are represented figuratively by those loaves under the frankincense upon the pure table.

Food for the Priests — Lev 24:9

John 21:15-17 "[15] So when they had eaten breakfast, Jesus said to Simon Peter, 'Simon, son of Jonah, do you love Me more

than these?' He said to Him, 'Yes, Lord; You know that I love

You.' He said to him, 'Feed My lambs.' [16] He said to him again a second time, 'Simon, son of Jonah, do you love Me?' He said to Him, 'Yes, Lord; You know that I love You.' He said to him, 'Tend My sheep.' [17] He said to him the third time, 'Simon, son of Jonah, do you love Me?'

Peter was grieved because He said to him the third time, 'Do you love Me?' And he said to Him, 'Lord, You know all things; You know that I love You.' Jesus said to him, 'Feed My sheep.'"

Acts 20:28 "[28] Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood."

John 6:11, 48, 66-68 "[11] And Jesus took the loaves, and when He had given thanks He distributed them to the disciples, and the disciples to those sitting down; and likewise of the fish, as much as they wanted. [48] I am the bread of life. [66] From that time many of His disciples went back and walked with Him no more. [67] Then Jesus said to the twelve, 'Do you also want to go away?' [68] But Simon Peter answered Him, 'Lord, to whom shall we go? You have the words of eternal life.'"

This bread was provided for those called to the priestly service. God undertakes to support those who give themselves to the work of His house. If they are not fed, they cannot serve. If the life of God's servants is not nourished and sustained by fresh appreciation of Christ, then how can they minister? The Lord said unto Peter, "Feed my lambs" (Jn 21:15-17). The apostle also admonished the elders of the church in Ephesus to "take heed therefore unto yourselves, and to all the flock, over which the Holy Spirit has made you overseers, to feed the church of God, which He has purchased with His own blood" (Acts 20:28). The Table in the Holy Place tells us that there is always food in God's house. When God's people gather together, they should always eat of Him and never go away empty. In the gospels, the Lord never sent

anybody away empty; He fed the multitude with five loaves (Jn 6:11). Christ is food for all His people; He is the living bread (Jn 6:48). It is important that every believer know how to enjoy Christ as his daily food. When many were turning away from Jesus because of what He was saying, He asked His disciples, "Will ye also go?" But Peter answered Him and said, "Lord, to whom shall we go? Thou hast the words of eternal life" (Jn 6:66-68). Peter at that moment recognised Him as the bread of life. How much do we as individuals feed on Christ as the bread? Many believers today are starving because they have not realised their need of Him as the bread of life. We must always seek to be refreshed and strengthened with Christ as our living bread in God's house.

Leviticus 24:9 "[9] And it shall be for Aaron and his sons, and they shall eat it in a holy place; for it is most holy to him from the offerings of the Lord made by fire, by a perpetual statute."

The Place of Feeding (Lev 24:9) — Do we have in our life, and in our day, a place "set apart" as a "holy place" to feed on Him? Do we have a "quiet corner" and a "quiet hour" alone with the Lord in which we feed upon Him? The priests who served the house of God were not only provided for and supported by the Lord Himself, but they also had to eat that bread in a "holy place." Many Christians are weak in their standing for God because they do not have moments alone with the Lord in His word before they start their day. Spending time with the Lord each morning will make our day different and enrich our Christian life with strength and power. Then we may come to the house of God with a wealth of riches to supply other believers in His house.

New Every Sabbath — Lev 24:6

Leviticus 24:6 "[6] You shall set them in two rows, six in a row, on the pure gold table before the Lord."

Lamentations 3:22-23 "[22] Through the Lord's mercies we are not consumed, because His compassions fail not. [23] They are new every morning; great is Your faithfulness."

Fresh bread was placed on this table every Sabbath. Whenever there is fresh bread in God's house, it gives us a feeling

to say, "Surely the Lord is in this place." For the Jews, the Sabbath was an important day; it was the day when they gathered in the synagogue to hear the word.

We are Christians, and therefore we gather on the first day of the week. The bread in God's house every Lord's Day must be fresh. If the assembly or meeting is an expression of the house of God, it will not be stale meat or mouldy bread that we find there — it will be fresh bread. There should be freshness in our meetings. Freshness must characterise our singing, prayers, testimonies, and our message. Our God is fresh and new every morning (Lam 3:22-23).

Two Rows, Six in a Row

I Corinthians 11:34 "[34] But if anyone is hungry, let him eat at home, lest you come together for judgment. And the rest I will set in order when I come."

Colossians 2:5 "[5] For though I am absent in the flesh, yet I am with you in spirit, rejoicing to see your good order and the steadfastness of your faith in Christ."

There is not only food seen on the table, but we see order in God's house. These loaves were set in order before the Lord. God is a God of order. Christ is able to sustain His people in divine order that is pleasing to God. When Paul wrote to the Colossians he said, "... rejoicing to see your good order" (Col 2:5). But when he wrote to the Corinthians it was on account of "disorders" among them, so he said to them, "... I will set in order when I come" (I Cor 11:34). If there is disorder, there will always be a reason. If there is quarreling, strife, and confusion, it may be because there is no food in God's house. Food greatly contributes to the order of the body. When dogs fight, it is often over bones. This is sometimes the reason for strife and disorder in the church of God — because the people are not getting meat, they are getting only bones. God's house must have plenty of food, and in order. May the Lord so grant us all to minister of His Son one to another, that there may be divine order in our gathering and life together, which gives God great pleasure.

The Lampstand — Exo 25:31-32

Exodus 25:31-32 "[31] 'You shall also make a lampstand of pure gold; the lampstand shall be of hammered work. Its shaft, its branches, its bowls, its ornamental knobs, and flowers shall be of one piece. [32] And six branches shall come out of its sides: three branches of the lampstand out of one side, and three branches of the lampstand out of the other side.'"

Here we have the description of the golden lampstand, which is the second piece of furniture in the Holy Place. The lampstand has a base, a shaft, and six branches. The base and shaft constitute the lampstand out of which come the six branches, three on either side. The lampstand was all of one piece of pure gold; it was beaten of one talent of pure gold. This made the lampstand very costly. It has great value and excellent beauty.

The Significance

Genesis 2:23 "[23] And Adam said: 'This is now bone of my bones and flesh of my flesh; she shall be called Woman, because she was taken out of Man.'"

Ephesians 5:30-32 "[30] For we are members of His body, of His flesh and of His bones. [31] 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh.' [32] This is a great mystery, but I speak concerning Christ and the church."

Ephesians 5:8-9 "[8] For you were once darkness, but now you are light in the Lord. Walk as children of light [9] (for the fruit of the Spirit is in all goodness, righteousness, and truth),"

The lampstand and the lamps represent Christ and His members. This is the corporate Christ. The oneness of Christ and His members in testimony is seen here. It is a testimony that illuminates the sanctuary. The relationship is organic; it is all one piece of beaten work. There are no joints. The branches were not joined to the shaft; they came out of it on the two sides, like Eve was taken out of Adam's side — not out of his head or out of his feet, but from his side. She was to be his helpmeet. Eve was presented to Adam, and Adam said, "This is the bone of my bones

and the flesh of my flesh" (Gen 2:23). Paul said in Ephesians, "For we are members of His body, of His flesh, and of His bones. This is a great mystery, but I speak concerning Christ and the church" (Eph 5:30-32). The lampstand gives light in the sanctuary. Paul wrote to the Ephesian believers, "For ye were sometimes darkness, but now ye are light in the world; walk as children of the light, for the fruit of the light is in all goodness and righteousness and truth" (Eph 5:8-9). The house of God is marked by light. It is not natural light — all natural light is excluded from the Holy Place. The golden lampstand is the light divinely prescribed for the sanctuary.

Knobs, Flowers, and Bowls — Exo 25:33

Exodus 25:33 "[33] Three bowls shall be made like almond blossoms on one branch, with an ornamental knob and a flower, and three bowls made like almond blossoms on the other branch, with an ornamental knob and a flower — and so for the six branches that come out of the lampstand."

It was these knobs, flowers, and bowls like almonds that made this lampstand so beautiful. The saints in the light with Christ are surely beautiful. The knobs speak of Christ's preeminence and dignity. The flowers speak of His perennial freshness and beauty, because He lives in the power of an endless life. The bowls like almonds speak of His resurrection, the almond tree being that which, in so many countries, heralds the arrival of Spring. The union of the believer with Christ, and the union of the church with Christ, in the power, beauty, and abiding freshness of the resurrection life, is suggested here. Christ is the one with whom we are united, and this union in the will of God is to result in the shining forth of His unspeakable beauty and purity, which become the light of the sanctuary.

The Light

II Corinthians 4:6 "[6] For it is the God who commanded light to shine out of darkness, who has shone in our hearts to give

the light of the knowledge of the glory of God in the face of Jesus Christ."

Christ is the subject of all true ministry. The ministry of the sanctuary is essentially Christ. The light of the lampstand represents the shining forth, by the Holy Spirit, of what Christ is. The lampstand is Christ corporately; the light is Christ personally. Christ is light (2 Cor 4:6). Christ is the light of the house of God. The light in the Holy Place is Christ. That which marks the holy assembly is not natural or human intelligence — it is divine enlightenment. It is the pure, bright, beautiful, free, all-revealing, and love-conveying truth as revealed in Jesus. Here it is the light that represents Christ, but it is not Christ as light in the world. There are a number of scriptures which speak of Him in that way, but this lampstand is not in the world or in the outer court — rather, it is in the sanctuary. The position of the lampstand must determine its significance and message. It is Christ as the light of the sanctuary, illuminating the house of God; therefore Christ must be the subject of all true ministry.

Beaten Work

It was not only the base and the shaft that were subject to the fire, but the whole talent of gold went through the melting and hammering process before the lampstand was completed. The Lord told Moses, "... of beaten work shall the lampstand be." This beaten work speaks of the spiritual exercises through which we pass, resulting in the precious knowledge of the Lord, which becomes available to us and to others. There are trials and spiritual depths through which the Lord guides His children, but they are depths in which He gives them His divine riches. What is it like when we gather together, wherever and whenever that may be — is it Christ as the light and truth that marks our meeting? If so, then it is evident that we are the children of the light.

The Oil

Leviticus 24:2 "[2] 'Command the children of Israel that they

bring to you pure oil of pressed olives for the light, to make the lamps burn continually."

Romans 8:7-8 "[7] Because the carnal mind is enmity against God; for it is not subject to the law of God, nor indeed can be. [8] So then, those who are in the flesh cannot please God."

There is another factor here in relation to the lampstand which we must consider, namely the oil (Lev 24:2). This oil had to be supplied by the Israelites. We could so easily say that the oil is a figure of the Holy Spirit — that is usually so when oil is referred to in the scriptures. But this detail, that the children of Israel had to supply it, brings in an important thought in relation to the Holy Place being illuminated with that which is suitable to it and to God's presence there. It

shows us that if believers give place to the Spirit in their lives, and walk in self-judgement, the result is that they become "spiritual." It is those who are spiritual who support the light which is to shine in the house of God. Carnality does not minister to the light. Those who are carnal and walk as men cannot please God (Rom 8:7-8). The result is that the local church loses her substance and standing, which marks the spiritual house of God. Christ is not the light there; men are seen. Carnality hinders the shining forth of Christ. We need men who are full of the Holy Spirit to bring spiritual substance, qualities, and riches into the house.

Ordering the Lamps

Philippians 1:19 "[19] For I know that this will turn out for my deliverance through your prayer and the supply of the Spirit of Jesus Christ,"

Aaron was appointed to order the lamps from evening to morning. If this lampstand was a figure of Christ personally, then such attention would be out of place — His personal testimony was never dim, and no circumstance can ever dim it. The Spirit possessed Him in perpetual fullness. But the attention given to this lampstand emphasizes that our relations with the Lord do need

constant attention. It is the truth Christ ministers by the Holy Spirit through human vessels. The lampstand needed priestly attention; it was part of Aaron's charge. The seven churches in Asia are spoken of as lampstands, and John saw the Lord in priestly attire in their midst. He was there for the same purpose of ordering the lamps. We need the supply of the Spirit of Jesus Christ to keep our lamps burning (Phil 1:19).

The Golden Snuffers

II Corinthians 10:1 "[1] Now I, Paul, myself am pleading with you by the meekness and gentleness of Christ — who in presence am lowly among you, but being absent am bold toward " you.

II Corinthians 10:8 "[8] For even if I should boast somewhat more about our authority, which the Lord gave us for edification and not for your destruction, I shall not be ashamed —" Aaron's ordering of the lamps also involved the use of the snuffers. This does not mean extinguishing the light, but trimming the wicks so that the light might be brighter. The snuffers were like a pair of scissors with a small box on the under blade, which caught the trimmings of the wicks so that the charred (black) ends did not fall on the floor of the Holy Place. The snuffers were necessary, yet note: the snuffers were of pure gold. Trimming is a divine task. The golden snuffers were in the hands of Aaron, the high priest, who is a figure of the high-priestly service of our blessed Lord Jesus. His discerning eye can so soon detect that which dims the testimony among His people. In Revelation chapters 2 and 3, we read what He has to say to the churches in Asia. In these chapters He is using the snuffers, not to extinguish the light, but to correct with patience and love, which is all divine.

When we read the first epistle to the Corinthians, we see Paul using the golden snuffers. The church there was in the midst of that same immoral city, Corinth. As we read the letter to them, it is clear that what was in the city had gone into the church — that is, worldly wisdom, or the wisdom that makes men walk in a carnal way, had entered into the sanctuary (the church).

Immorality, litigation, and other features of the life of that city were also in the church, and consequently the testimony was being lost; the light was getting dim. Paul asked, "Shall I come unto you with a rod, or in love and the spirit of meekness?" That is to say, "Shall I come to you with coarse scissors and ruthlessly deal with all the wrongs there, or shall I come unto you with the golden snuffers of the Holy Place?" Watch how Paul handled the situation: "I, Paul, myself, entreat you by the meekness and gentleness of Christ" (2 Cor 10:1). These are golden snuffers. Our relations with the Lord and with one another are so delicate and vital to our testimony in the house of God that when correction is necessary, it is most important to use the right instruments, or snuffers. Meekness is not weakness, and gentleness is not effeminacy, if it is the meekness and gentleness of Christ. These are the weapons which are mighty through God for the casting down, or the putting aside, of those things which hinder our progress in the knowledge of God and its expression in the sanctuary.

The church in Corinth, according to the first epistle, had a very smoky light. It badly needed trimming. But see what a testimony there is when they had been subject to the golden snuffers in the apostle's hand — the picture of the church in Corinth according to the second letter is so different. Paul could say, "Ye are an epistle of Christ," because they responded to his correction. O dear saints, O believing believers, wherever you are locally expressed, do not resent or be afraid of the golden snuffers in the hands of those who minister among you. O ministers of Christ, do not lord it over the flock over whom the Lord has set you, but be careful to use the golden snuffers of His meekness and gentleness — then the church will shine. In 2 Cor 10:8, our admonishing is not for destruction but for edification. Then Christ, who is the light, will illuminate the faces of the saints and the meeting place.

The Golden Altar — Exo 30:1-10

Exodus 30:1-10 "[1] 'You shall make an altar to burn incense

on; you shall make it of acacia wood. [2] A cubit shall be its length and a cubit its width — it shall be square — and two cubits shall be its height. Its horns shall be of one piece with it. [3] And you shall overlay its top, its sides all around, and its horns with pure gold; and you shall make for it a molding of gold all around. [4] Two gold rings you shall make for it, under the molding on both its sides. You shall place them on its two sides, and they will be holders for the poles with which to bear it. [5] You shall make the poles of acacia wood, and overlay them with gold. [6] And you shall put it before the veil that is before the ark of the Testimony, before the mercy seat that is over the Testimony, where I will meet with you. [7] Aaron shall burn on it sweet incense every morning; when he tends the lamps, he shall burn incense on it. [8] And when Aaron lights the lamps at twilight, he shall burn incense on it, a perpetual incense before the Lord throughout your generations. [9] You shall not offer strange incense on it, or a burnt offering, or a grain offering; nor shall you pour a drink offering on it. [10] And Aaron shall make atonement upon its horns once a year with the blood of the sin offering of atonement; once a year he shall make atonement upon it throughout your generations. It is most holy to the Lord."

The golden altar stood in front of the veil which hung between the Holy Place and the Most Holy Place, and its position was exactly opposite the ark of the testimony, with only the veil between. We must notice the contrast between the brasen altar and the golden altar.

The Brasen Altar	The Golden Altar
Outside the tent	Inside the tent
Made of wood overlaid with brass	Made of wood overlaid with gold
Had no crown; it views Christ humbled	Had a crown; it views Christ honoured
A place of sacrifice	A place of communion
Christ is seen as Saviour	Christ is seen as Priest
Christ is seen dying for the world	Christ is seen interceding for His own
The sinner approaches	The saint draws near
Salvation is before us	Service is before us

These differences must be borne in mind. The approach of an earthly people is at the brasen altar, but the approach of a heavenly people, as typified by Aaron and his sons, is at the golden altar. The blood put upon this golden altar "within," after being sprinkled before God and before the mercy seat in the Most Holy Place, shows us that it was God's thought to have a holy priesthood to approach Him in the Holy Place. We should not be found at the golden altar if we need to go to the brasen altar, nor should we stand at the brasen altar if we have the right to approach the golden altar within.

The House of Prayer

Isaiah 56:7 "[7] Even them I will bring to My holy

mountain, and make them joyful in My house of prayer. Their burnt offerings and their sacrifices will be accepted on My altar; for My house shall be called a house of prayer for all nations."

We now come to the third characteristic revealed by the furnishings in the Holy Place. "My house shall be called a house of prayer for all the peoples" (Isa 56:7). These words tell us plainly what is to mark the house of God. It is not only a place of food, as typified by the table, and a place of testimony, as typified by the lampstand — it is also a house of prayer. Here we see the ministry of intercession. It is the ministry of Aaron and his sons which typifies Christ and His brethren. The altar here shows us that we are privileged to go in with Christ to the Holy Place and fulfill this ministry of prayer for all. The blood of the sin offering upon the horns of this altar shows that we have a completely new standing now in the presence of God — for communion, the fellowship of heart and affections with all that lies upon the devoted heart of God.

Hebrews 7:1-2, 24-25 "[1] For this Melchizedek, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings and blessed him, [2] to whom also Abraham gave a tenth part of all, first being translated 'king of righteousness,' and then also king of Salem, meaning 'king of peace,' ... [24] But He, because He continues forever, has an unchangeable priesthood. [25] Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them."

This Altar Speaks of Christ — It was made of wood overlaid with gold, with a crown of gold around the top. Here we see Christ risen and honoured. He is our King and Priest now in the presence of the Father. He is a Priest after the order of Melchizedek, who was both a king and a priest (Heb 7:1-2). The sinner needs a Saviour, but the believer needs a priest. The fire on the golden altar was never to go out. The fire, with the fragrant incense on it, was perpetually before the Lord in the Holy Place. Christ is a Priest with an unchanging priesthood, because it is in the power of an endless life, and therefore He is able to save to the uttermost, because He ever liveth to make intercession for us (Heb

7:24-25). His atoning work is finished at the cross, foreshadowed by the brasen altar, but His priestly ministry continues, and will do so for as long as His people are here on the earth in the midst of scenes of trial and difficulty.

Deuteronomy 33:10 "[10] They shall teach Jacob Your judgments, and Israel Your law. They shall put incense before You, and a whole burnt sacrifice on Your altar."

Ephesians 6:18 "[18] praying always with all prayer and supplication in the Spirit, being watchful to this end with all perseverance and supplication for all the saints —"

The Levites (Deut 33:10) — It is not only the high priest who puts incense upon the fire there; it was also the calling and privilege of the Levites. We have, therefore, in the service of this altar, the service of the saints brought before us. Prayer is a characteristic of the house of God, and this is not limited to the Son. We can all pray, and must pray. Every co-worker must be a praying person. We must learn the secret of true intercession. Prayer must be made in the spirit. The

church, for her ministry of intercession, needs a rich "supply of the Spirit of Jesus Christ." If Paul needed it, how much more do we need to watch our spirit? With what spirit do we pray? For prayer to be fervent to God, it must have the right spirit. Prayer is also the privilege and calling of all believers. Paul said in Eph 6:18, "... with all prayer and supplication, praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all saints." This altar reminds us of our responsibility before God for all the children of God, for our leaders, and for sinners.

Leviticus 4:7 "[7] And the priest shall put some of the blood on the horns of the altar of sweet incense before the Lord, which is in the tabernacle of meeting; and he shall pour the remaining blood of the bull at the base of the altar of the burnt offering, which is at the door of the tabernacle of meeting."

The Blood (Lev 4:7) — The blood of the sin offering is put upon the horns of the altar. This reminds us of two things:

Sin — even though it may be committed unwittingly — will be an obstacle to communion with the Father at the altar. Such an

obstacle must not be allowed to remain.

The blood — in all its preciousness and abiding value — makes amends for every sin and is the basis for the restoration of that interrupted communion. We are not to suppose that one who is engaged in the Lord's service will sin willfully, but any one of us can make a mistake.

We may do a thing and only afterwards, by the convicting work of the Holy Spirit, come to know it was wrong. Even the sin of ignorance will interrupt communion with the Holy God. But hallelujah, there is a provision here in the blood.

Exodus 30:34-36 "[34] And the Lord said to Moses: 'Take sweet spices, stacte and onycha and galbanum, and pure frankincense with these sweet spices; there shall be equal amounts of each. [35] You shall make of these an incense, a compound according to the art of the perfumer, salted, pure, and holy. [36] And you shall beat some of it very fine, and put some of it before the Testimony in the tabernacle of meeting where I will meet with you. It shall be most holy to you.'"

John 15:16, 23-24 "[16] You did not choose Me, but I chose you and appointed you that you should go and bear fruit, and that your fruit should remain, that whatever you ask the Father in My name He may give you. [23] He who hates Me hates My Father also. [24] If I had not done among them the works which no one else did, they would have no sin; but now they have seen and also hated both Me and My Father."

Revelation 8:3-4 "[3] Then another angel, having a golden censer, came and stood at the altar. He was given much incense, that he should offer it with the prayers of all the saints upon the golden altar which was before the throne. [4] And the smoke of the incense, with the prayers of the saints, ascended before God from the angel's hand."

Psalms 141:2 "[2] Let my prayer be set before You as incense, the lifting up of my hands as the evening sacrifice."

The Incense (Exo 30:34-36) — The incense, compounded of these four ingredients, made a fragrant smell when added to the fire. This fragrance is a figure of the Son's name. The Lord Jesus

authorised us to ask of the Father in His name, and promised that the Father will give whatsoever we ask in this name (Jn 15:16, 23-24). His holy and precious name is like adding incense to the believer's prayer. Our intercessions need this extra factor (Rev 8:3-4). Our prayers must be with incense as they ascend up to God. David said, "Let my prayer be set forth as incense before Thee" (Psa 141:2). This teaches us that prayer is a fragrance to God (Exo 30:34-38). Let us consider four things which are said about prayer, and which may be foreshadowed in the ingredients of the incense. Four spices were compounded together to make the incense — stacte, onycha, galbanum, and frankincense. If prayer is to be as fragrant as these spices, it must be in the Spirit, as Paul said to the Ephesians, praying in "the Spirit"

(Eph 6:18). It could never be fragrant otherwise. Paul spoke of "a supply of the Spirit of Jesus Christ" (Phil 1:19). It is interesting to learn something about the "spirit of Jesus Christ." There are four references to it in the Gospels which may answer to the four ingredients of this incense. They speak of the Lord's balanced life.

"He perceived in His spirit" (Mk 2:8). His was a blessed divine perception, that enabled Him to meet every need and to answer every objection.

"He sighed in spirit" (Mk 8:12; 7:34). The word "sigh" here carries the thought of indignation. Any obstacle to communion with the Father, whether accidentally or deliberately imposed, deeply provoked the heart and spirit of our blessed Lord.

"He groaned in spirit" (Jn 11:33). It is the groan of sympathy and understanding. Gloom had entered the home at Bethany. Faith was there, but not strong enough in this circumstance to turn the mourning into gladness. His spirit was deeply touched by it all.

"He rejoiced in spirit" (Lk 10:21). This is worthy of note. The Lord rejoiced for what the Father had done. He had put the great things within the reach of "babes." Prayer, too, must be made with these virtues.

Luke 3:21 "[21] When all the people were baptized, it came to pass that Jesus also was baptized; and while He prayed, the heaven was opened."

Luke 5:16 "[16] So He Himself often withdrew into the wilderness and prayed."

Luke 6:12 "[12] Now it came to pass in those days that He went out to the mountain to pray, and continued all night in prayer to God."

Luke 9:18, 29 "[18] And it happened, as He was alone praying, that His disciples joined Him, and He asked them, saying, 'Who do the crowds say that I am?' [29] As He prayed, the appearance of His face was altered, and His robe became white and glistening."

Dependence — Prayer is an expression of dependence. In the book of Luke we read of so many times that Jesus went to pray (Lk 3:21; 5:16; 6:12; 9:18, 29). Here is the Son with whom the Father is well pleased, putting His trust in His Father. His prayer is fragrant to the Father because it is so expressive of His dependence on Him.

Holiness — Prayer that is fragrant to God is that which arises from holy hearts: "If I hide iniquity in me, the Lord will not hear me" (Psa 66:18).

I John 5:14 "[14] Now this is the confidence that we have in Him, that if we ask anything according to His will, He hears us."

Subjection — The apostle John tells us that if we ask according to His will, He heareth us (I Jn 5:14). Prayer that is according to God's will is certainly sweet. It is an indication of subjection to His will. Even if at that time I may not like it, or think it good, I can still say, "... not my will, but Thine be done."

Mark 11:22-26 "[22] So Jesus answered and said to them, 'Have faith in God. [23] For assuredly, I say to you, whoever says to this mountain, "Be removed and be cast into the sea," and does not doubt in his heart, but believes that those things he says will be done, he will have whatever he says. [24] Therefore I say to you, whatever things you ask when you pray, believe that you receive them, and you will have them. [25] And whenever you stand praying, if you have anything against anyone, forgive him, that your Father in heaven may also forgive you your trespasses. [26] But if you do not forgive, neither will your Father in heaven forgive your trespasses.'"

Faith — Prayer is sweet to God when we ask in faith, because it is an expression of confidence (Mk 11:22-26). Dependence, holiness, subjection, and faith are like the ingredients of the incense — stacte, onycha, galbanum, and frankincense. These constitute the fragrance of prayer to God.

Mark 9:50 "[50] Salt is good, but if the salt loses its flavor, how will you season it? Have salt in yourselves, and have peace with one another."

Colossians 4:6 "[6] Let your speech always be with grace, seasoned with salt, that you may know how you ought to answer each one."

Salt — This had to be added to the ingredients. Salt is a preservative, and may be seen here as countering formalism and unreality. Prayer will never be sweet if it is formal and unreal; it must never be routine and dead. There must be life and fervency in it. The Lord told His disciples to have salt in themselves (Mk 9:50; Col 4:6). No sacrifice was acceptable unless it was seasoned with salt (Lev 2:13). We must avoid being formal or sentimental in our prayers. I Kings 1:50-53 "[50] Now Adonijah was afraid of Solomon; so he arose, and went and took hold of the horns of the altar. [51] And it was told Solomon, saying, 'Indeed Adonijah is afraid of King Solomon; for look, he has taken hold of the horns of the altar, saying, "Let King Solomon swear to me today that he will not put his servant to death with the sword." ' [52] Then Solomon said, 'If he proves himself a worthy man, not one hair of him shall fall to the earth; but if wickedness is found in him, he shall die.' [53] So King Solomon sent them to bring him down from the altar.

And he came and fell down before King Solomon; and Solomon said to him, 'Go to your house.'"

I Kings 2:28-30 "[28] Then news came to Joab, for Joab had defected to Adonijah, though he had not defected to Absalom. So Joab fled to the tabernacle of the Lord, and took hold of the horns of the altar. [29] And King Solomon was told, 'Joab has fled to the tabernacle of the Lord; there he is, by the altar.' Then Solomon sent Benaiah the son of Jehoiada, saying, 'Go, strike him

down.' [30] So Benaiah went to the tabernacle of the Lord, and said to him, 'Thus says the king, "Come out!" ' And he said, 'No, but I will die here.' And Benaiah brought back word to the king, saying, 'Thus said Joab, and thus he answered me.'"

At Which Altar Shall We Stand? — To fulfil our prayer ministry, we do not go to the cross; we come to the throne of grace. That is where our Lord Jesus is as Priest, and it is there we find help in time of need. But this is not the place for the sinner — he must go to the brasen altar, where sin is judged and put away, for he will come under great condemnation if he should presume to enter the Holy Place and burn incense on the golden altar. The golden altar is not for sinners, but for saints. If we need mercy, then we must go to the cross, which is a type of the brasen altar. We have a clear example of this in the days of Solomon. Both Adonijah and Joab had been rebellious to Solomon. Adonijah obtained the mercy he needed and sought, because he laid hold upon the horns of the brasen altar (I Kgs 1:50-53). Joab, however, did not obtain mercy, because he went to the golden altar inside the house of God — he went to the place that belongs to the reconciled, when he should have gone and taken the place of a rebel, like

Adonijah, and he could have obtained mercy (I Kgs 2:28-30). We must take notice of this: if it is a question of sin that directs our steps to God, then it is to the cross that we must go. But when it is to give ourselves, as the children of God, to prayer for our souls or the needs of others, then remember our standing is to be before God in the Holy Place, to offer our petition. It is there that the fragrance of Christ, like the incense, is added to our prayers to make them effectual.

Jottings:

Jottings:

Chapter 7

The Most Holy Place

II Thessalonians 2:14 "[14] to which He called you by our gospel, for the obtaining of the glory of our Lord Jesus Christ."

John 17:24 "[24] 'Father, I desire that they also whom You gave Me may be with Me where I am, that they may behold My glory which You have given Me; for You loved Me before the foundation of the world.'"

It was God's place in the midst of His people. It must be suitable to His holiness if He is to dwell there. His dwelling place was beyond the veil, before which the golden altar stood; it lies behind the veil. The apostle, writing to the Thessalonians, said, "... He called you through our gospel to the obtaining of the glory of our Lord Jesus Christ" (2 Thess 2:14). This is the place where we see the glory of the Son (Jn 17:5, 24). In the Holy Place we have seen only faint references to this glory, in the golden crown on the top of the table and the altar. But to see the fullness of this glory, we need to pass through the veil. This veil seems to bar our way from entering into this glory. In the Old Testament, only one person could enter into the Holiest, once a year. Today, however, the way to the Holiest has been opened. Therefore we need to enter

there to see and experience what is there day by day. Now there is no veil — a new and living way has been made for us.

Exodus 26:31-33 "[31] 'You shall make a veil woven of blue, purple, and scarlet thread, and fine woven linen. It shall be woven with an artistic design of cherubim. [32] You shall hang it upon

the four pillars of acacia wood overlaid with gold. Their hooks shall be gold, upon four sockets of silver. [33] And you shall hang the veil from the clasps. Then you shall bring the ark of the

Testimony in there, behind the veil. The veil shall be a divider for you between the holy place and the Most Holy."

The Veil (Exo 26:31-33) — This veil bars the way to the Holiest. It has two significances: It is a type of Christ's flesh (Heb 10:20).

It prevents the Most Holy Place from becoming manifest.

A solemn and wonderful truth is before us here. It is the flesh that hinders our entrance into

God's glory. Man in the flesh cannot see God or enter the place of intimate communion. This veil is a figure of the flesh. All flesh is not ugly — because this curtain is not ugly, rather it is beautiful — but regardless of how beautiful it is, it is still flesh, and no flesh is pleasing in His sight. It must be dealt with.

The blue, the purple, the scarlet, and the fine linen woven with those cherubim are surely beautiful. Remember, the flesh can put on garments that hide its true nature — even poetical ones. Its disguise is often deceptive. Its wisdom is pronounced divine. Its energies are declared to be spiritual. Its presence is regarded as no hindrance to fellowship with God. But as long as it is a veil, regardless of how glorious it is outwardly, it is still a hindrance to divine fellowship. Only by its removal from before God can the way to the Most Holy Place be opened to us. So this veil is a figure of Christ here on earth in the flesh. The presence of those cherubim embroidered upon it shows Christ identified with man, and man one with Christ. The object of this union is the removal

of every obstacle through death.

Genesis 28:18 "[18] Then Jacob rose early in the morning, and took the stone that he had put at his head, set it up as a pillar, and poured oil on top of it."

Four Pillars Support This Veil — A pillar in scripture is always a symbol of testimony or strength (Gen 28:18). We saw four pillars at the gate of the outer court; these are the four evangelists, not only bearing witness of His advent, but also to His exit. They were among the redeemed, as suggested here by these pillars overlaid with gold, standing in sockets of silver. Their testimony is not finished till they have recorded His death, which resulted in the rending of the veil. By this we all could identify with Christ in His fullness. See our union with Him in these verses:

1. Crucified together with Him (Gal 2:20)
2. Buried together (Rom 6:4)
3. Raised together (Eph 2:6)
4. Seated together (Eph 2:6)
5. Glorified together (Rom 8:17)

Hebrews 10:19-20 "[19] Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus, [20] by a new and living way which He consecrated for us, through the veil, that is, His flesh,"

It is to "the obtaining of the glory of our Lord Jesus Christ" that we have been called. This is surely to experience the meaning of the Holy Place. The evangelists, signified by these four pillars, tell us that the veil has been removed, rent from top to bottom. No rugged ends remain. No ritualism or formalism or law remains as a hindrance or contribution to our experience. Now there is a "new and living way" to the immediate presence of the Father, and again, that way is Christ (Heb 10:19-20). Here we have holy association and intimacy in our nearness to God. We must not fall short of this great opportunity given to us (Heb 12:15).

Holiest of All — As we enter here, we see the floor of the desert sand and the walls of acacia wood overlaid with gold, standing in sockets of silver. The only furnishing is the ark of the Testimony with the golden lid — that is, the mercy seat,

overshadowed by the outstretched wings of the cherubim. Here we see the highest glory and splendour of the Lord. This glory of the Lord is its light. There is no place on earth holier than this place (Heb 9:3-6).

Hebrews 9:3-9 "[3] and behind the second veil, the part of the tabernacle which is called the Holiest of All, [4] which had the golden censer and the ark of the covenant overlaid on all sides with gold, in which were the golden pot that had the manna, Aaron's rod that budded, and the tablets of the covenant; [5] and above it were the cherubim of glory overshadowing the mercy seat. Of these things we cannot now speak in detail. [6] Now when these things had been thus prepared, the priests always went into the first part of the tabernacle, performing the services. [7] But into the second part the high priest went alone once a year, not without blood, which he offered for himself and for the people's sins committed in ignorance; [8] the Holy Spirit indicating this, that the way into the Holiest of All was not yet made manifest while the first tabernacle was still standing. [9] It was symbolic for the present time in which both gifts and sacrifices are offered which cannot make him who performed the service perfect in regard to the conscience "

The Ark of the Testimony — Exo 25:10-22

Exodus 25:10-22 "[10] 'And they shall make an ark of acacia wood; two and a half cubits shall be its length, a cubit and a half its width, and a cubit and a half its height. [11] And you shall overlay it with pure gold, inside and out you shall overlay it, and shall make on it a molding of gold all around. [12] You shall cast four rings of gold for it, and put them in its four corners; two rings shall be on one side, and two rings on the other side. [13] And you shall make poles of acacia wood, and overlay them with gold. [14] You shall put the poles into the rings on the sides of the ark, that the ark may be carried by them. [15] The poles shall be in the rings of the ark; they shall not be taken from it. [16] And you shall put into the ark the Testimony which I will give you. [17] You shall make a

mercy seat of pure gold; two and a half cubits shall be its length and a cubit and a half its width. [18] And you shall make two cherubim of gold; of hammered work you shall make them at the two ends of the mercy seat. [19] Make one cherub at one end, and the other cherub at the other end; you shall make the cherubim at the two ends of it of one piece with the mercy seat. [20] And the cherubim shall stretch out their wings above, covering the mercy seat with their wings, and they shall face one another; the faces of the cherubim shall be toward the mercy seat. [21] You shall put the mercy seat on top of the ark, and in the ark you shall put the Testimony that I will give you. [22] And there I will meet with you, and I will speak with you from above the mercy seat, from between the two cherubim which are on the ark of the Testimony, about everything which I will give you in commandment to the children of Israel."

Romans 3:25 "[25] whom God set forth as a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed,"

Exodus 25:21 "[21] You shall put the mercy seat on top of the ark, and in the ark you shall put the Testimony that I will give you."

It was made of acacia wood overlaid with gold within and without, and it had a crown of gold around the top. There is also the golden lid to the ark, called the mercy seat, or the propitiatory cover. This brings the excellencies of Christ before us in a new way (Rom 3:25). Paul, in the book of Romans, spoke of the whole world as guilty before God and under judgement, but then he goes on to declare the redemption that is in Christ. Christ propitiates the wrath of God by His blood; He interposes Himself as the mercy seat. He makes it possible for God to meet us and to deal with us in mercy instead of wrath. God's holiness is satisfied because a death has taken place. The blood is the evidence and testimony to this. This mercy seat is the lid to the ark; it covered what was put within. Three things were inside the ark:

The golden pot holding the manna.

Aaron's rod that budded.

The tables of the covenant.

These three are referred to collectively as the Testimony (Exo 25:21). It is by the presence of these three things within that the ark is called the ark of the Testimony. But this gives us two great pictures:

A picture of the children of Israel.

A portrait of the Lord Jesus Christ.

A Picture of the Children of Israel — They murmured, they rebelled, and they disobeyed. These three things marked them in the wilderness.

Exodus 6:1-4 "[1] Then the Lord said to Moses, 'Now you shall see what I will do to Pharaoh. For with a strong hand he will let them go, and with a strong hand he will drive them out of his land.' [2] And God spoke to Moses and said to him: 'I am the Lord. [3] I appeared to Abraham, to Isaac, and to Jacob, as God Almighty, but by My name Lord I was not known to them. [4] I have also established My covenant with them, to give them the land of Canaan, the land of their pilgrimage, in which they were strangers.'"

Psalms 78:19 "[19] Yes, they spoke against God: they said, 'Can God prepare a table in the wilderness?'"

The manna, which was their daily bread from heaven throughout all their days in the wilderness, was the provision of His sovereign grace when they murmured (Exo 6:1-4). Therefore, as far as the children of Israel were concerned, the manna was a testimony to their murmurings (Psa 78:19).

Numbers 17:1-11 "[1] And the Lord spoke to Moses, saying: [2] 'Speak to the children of Israel, and get from them a rod from each father's house, all their leaders according to their fathers' houses — twelve rods. Write each man's name on his rod. [3] And you shall write Aaron's name on the rod of Levi. For there shall be one rod for the head of each father's house. [4] Then you shall place them in the tabernacle of meeting before the Testimony, where I meet with you. [5] And it shall be that the rod of the man whom I choose will blossom; thus I will rid Myself of the complaints of the children of Israel, which they make against

you.' [6] So Moses spoke to the children of Israel, and each of their leaders gave him a rod apiece, for each leader according to their fathers' houses, twelve rods; and the rod of Aaron was among their rods. [7] And Moses placed the rods before the Lord in the tabernacle of witness. [8] Now it came to pass on the next day that Moses went into the tabernacle of witness, and behold, the rod of Aaron, of the house of Levi, had sprouted and put forth buds, had produced blossoms and yielded ripe almonds. [9] Then Moses brought out all the rods from before the Lord to all the children of Israel; and they looked, and each man took his rod. [10] And the Lord said to Moses, 'Bring Aaron's rod back before the Testimony, to be kept as a sign against the rebels, that you may put their complaints away from Me, lest they die.' [11] Thus did Moses; just as the Lord had commanded him, so he did."

Aaron's rod that budded was a reminder of their rebellion. They rebelled against the leadership that God had appointed, and particularly questioned the priesthood in Aaron's hand (Num 16). But God answered and settled this matter once and for all by causing Aaron's rod to bud, bloom, and blossom, and bear ripe almonds (Num 17:1-11). Thus the objections were silenced and the rebellion was overcome. Therefore, so far as the children of Israel were concerned, this rod was a witness of their rebellion.

Exodus 32:19 "[19] So it was, as soon as he came near the camp, that he saw the calf and the dancing. So Moses' anger became hot, and he cast the tablets out of his hands and broke them at the foot of the mountain."

Exodus 33:7, 9 "[7] Moses took his tent and pitched it outside the camp, far from the camp, and called it the tabernacle of meeting. And it came to pass that everyone who sought the Lord went out to the tabernacle of meeting which was outside the camp. [9] And it came to pass, when

Moses entered the tabernacle, that the pillar of cloud descended and stood at the door of the tabernacle, and the Lord talked with Moses."

Exodus 34:9 "[9] Then he said, 'If now I have found grace in Your sight, O Lord, let my Lord, I pray, go among us, even

though we are a stiff-necked people; and pardon our iniquity and our sin, and take us as Your inheritance."

I Timothy 2:5-6 "[5] For there is one God and one Mediator between God and men, the Man Christ Jesus, [6] who gave Himself a ransom for all, to be testified in due time,"

The tables of the covenant recorded the will of God for His people. But these tables were smashed at the foot of Sinai on account of the disobedience of the people in the matter of the golden calf (Exo 32:19). So the tables had to be given again. After the golden calf was made, God refused any longer to acknowledge Israel as His people and to dwell in their midst.

Estrangement brought distance between God and the people because of their sin. Because of this situation, Moses pitched his tent of meeting outside the camp (Exo 33:7). Ultimately, God promised again to go into the midst of Israel! (Exo 34:9). Moses called it the Tent of Meeting because it was the place of revelation. There God met His people, when the pillar of cloud descended to the door of the tent (Exo 33:9). Their presence in the ark was a solemn reminder of the disobedience that constantly marked and marred the people of God. These memorials to their murmurings, rebellion, and disobedience are now covered and hidden by the mercy seat. By this we see how great Christ is, and His ability to mediate and atone for our sins (I Tim 2:5-6).

The Lord Jesus Christ — The ark is Christ; the mercy seat is Christ. Now we want to consider these three things from another angle — the manna, the rod, and the tables of the law. They are to be seen as testimonials to the excellency of God's Son, our Lord and Saviour.

The Manna (Jn 6:51) — Our Lord had a life to give. It was His own life, the very life of God. It is by this life, given and received by us, that we are enabled to be all that we are called to be, and to complete our pilgrim journey. Christ in His glorious person enshrines the life that God, in His love and faithfulness, provides so freely and daily for all His people. Paul said, "Christ, He is our life." This is how we may personally know Him as our

very life. So this manna tells us that Christ is the very life, strength, and nourishment of the people of God.

Aaron's Rod — It was by this that God's priest was marked out. Aaron's rod looked as dry and dead as any of the other eleven rods which were laid up in the tabernacle throughout that night. But yet there was a difference: it had a life that was not in the other rods. It budded, bloomed, and bore ripe almonds. What an energy of life was there, that so much was seen in so short a time. It was by that life, so real and mighty, that the matter of the priesthood was decided. Now Christ is our Great High Priest — but what has decided this? It is the fact of His resurrection, and of His now living in the power of an endless life. This Christ is a Priest forever, after the order of Melchizedek. He is worthy and able to draw us near to God, and to bring us to God to enjoy the same nearness. His merit is authority for us.

The Tables of the Covenant — Christ is the ark, and God's law within is a blessed reminder of how truly and perfectly His blessed person enshrined that holy law. When He was tempted He said, "Man shall not live by bread alone..." He was never caught unawares. He was never found one degree out of line with the perfect will of God. He said, "Lo, I come, I delight to do Thy will, O God" (Psa 40:8). These are His words, and this is what so conspicuously marked His life throughout. The truth is foreshadowed here by the tables of the covenant within the ark. Our Christ is great; He is wonderful. He is both God and Man. He is Lord and Christ. He is life; He is Mediator; He is the Saviour. He is Son; He is Priest; He is Law; He is Love. He is first and He is last. He is all and in all. Our Lord Jesus Christ is the ark of the Testimony. This furnishes and contributes to the Holiest of All.

Jottings:

Jottings:

Jottings:

Chapter 8

The Meaning of the Holiest of All

The Silver — The foundation of the Holiest of All is silver. The Holy Place had brasen sockets at the door, but all the sockets here are of silver — two under each board, and four under the pillars which supported the veil. This surely means that when we reach the Holiest of All, we are beyond the stain and tarnish of this world. We have come to the sphere where all things are of God. God does not approve of mixture; all things must be of God, and "all things new" in the redemption that is in Christ Jesus.

The Blood — This will certainly catch our eyes as we enter the Holiest of All. It reaches the mercy seat, but also comes under the very eye of God, that is, His seat. He dwells above the mercy seat, between the cherubim. His presence is represented by the Shekinah Glory. It is not sunlight here, as in the outer court, or a lampstand, as in the Holy Place — here it is glory-light. Therefore the blood is plainly seen; there it is, upon the mercy seat, and also sprinkled before the ark, on the path by which the high priest has entered. The precious blood atones, and in so doing satisfies the

holiness of God, silences the accuser, and speaks peace to our stricken conscience.

The Censer and the Cloud — This censer is mentioned in relation to the Holiest in the earthly tent (Heb 9:4). It was there, before the ark, filled with fire from the golden altar and with the fragrant incense upon the fire. The result was that a thin cloud arose between the high priest who had entered and the Lord Jehovah, who was there enthroned in mercy. Aaron, after all, was only a man, though a wonderful figure of Christ; he is a shadow, and a very imperfect one at that. He needs a veil in the presence of an All-Holy God, and incense upon the fire provides this. So until the fullness comes, of which we have only a shadow here, the censer and the cloud were a merciful provision.

The Boards and the Cherubim — These two features are not new to us; we have seen them in the Holy Place. They were both seen there as representing the redeemed — the redeemed in their union with Christ, typified in the beautiful tabernacle curtain, and the redeemed in their relations with one another, typified by the boards standing in order and unity to form the sanctuary. But now, in the Holiest of All, we see these in a new position. The veil is removed, and they are seen as having "access by one Spirit unto the Father." This reminds us of the twofold perfection that is referred to in the scriptures, particularly in Hebrews. We are to be perfected not only with regard to our "condition," but also in respect of our "position." The boards remind us of our condition, or standing. We have been removed from the old-creation ground under judgement and are now on new-creation ground in Christ, and therefore, like these boards, may know something of the Holiest of All.

The Cherubim — They are made of pure gold and of one piece with the mercy seat. This expresses a most intimate and sacred association. Where are the cherubim? They are as near as it is possible to be. The truth here relates to a position to which we are entitled by our relationship with Christ. They are as near as Christ is. The ark and the mercy seat typify Christ, and the cherubim typify the redeemed. When God the Father is dwelling above the

mercy seat, between the cherubim, there is then no difference as to nearness to God. How great and bountiful is our God, that He should plan it so, and how great is His Christ, who makes it possible, that we should have the place He holds in the Father's affections, that we should enjoy the same nearness to God as He is. This is surely unspeakable grace. The song writer explains it better:

*"Nothing between, Lord, nothing between, Let me Thy glory see,
Draw my soul close to Thee, Then speak in love to me. Nothing between,
nothing between, Nothing between, Lord, nothing between, Shine with
unclouded ray, Chasing each mist away, O'er my whole heart bear sway,
Nothing between, Lord, nothing between."*

Conclusion

The Dual Purpose of the Tabernacle

This tabernacle had to serve two purposes. The Lord said, "I will dwell among the children of Israel" (Exo 29:45); and "I will walk among you" (Lev 26:12).

God's Dwelling Place

It was God's dwelling place, but He also encamped with them whenever they travel. The tent would suit the purpose of His being in their midst wherever they encamped. Balaam said, "Israel's tents were goodly." It was in Christ that God could be in the world, loving, redeeming, reconciling, and abiding with His own. The scripture says, "The Word became flesh and tabernacled among us." This is an expression of God being in the midst of His people. God is in Christ, dwelling now in human flesh. To so many He has no form or comeliness; He was despised and rejected of men. Yet to others there was in Christ an irresistible beauty and attractiveness. He was full of grace and truth. Peter said, "Depart from me, for I am a sinful man, O Lord," yet he clung to Him. The demonic cried out, "What have I to do with Thee, Thou Jesus, Son of the Most High God?" and yet he ran to Him and worshiped Him. God's dwelling place, whether it be the tent in the wilderness or Christ here in the flesh, has a splendour that is unique: it is divine.

It Was God's Pilgrim Dress — The Lord referred to Himself as a stranger and a sojourner with His people. It was in this context that He said, "I will walk among you and be your God" (Lev 26:12). This was true from the days of Moses to the end of David's reign. From Egypt to Canaan, He walked with them (2 Sam 7:6-7): "I have not dwelt in a house since the day that I brought up the children of Israel out of the land of Egypt, even to this day, but have walked in a tent." Until all their trials were passed, the battles won, the enemies defeated, and their pilgrimage finished, He walked with them in a tent. What gracious

condescension! As long as they were pilgrims and sojourners in circumstances of trial and danger, He was attired in pilgrim's dress. It was a terrible wilderness from Egypt to Canaan, but as long as His people were there, He would be with them.

Our Lord Jesus was like that among His people. He went up and down the land; He walked its length and breadth in that tent of human flesh. How wonderfully He adapted Himself and shared every circumstance of hunger, fatigue, danger, and sorrow! He had no place to lay His head, no place to call His own. He was born in a borrowed stable, laid in a borrowed manger, rode on a borrowed ass, and was buried in a borrowed tomb. O what encouragement to us while we are pilgrims and sojourners here.

Our Character and Calling Our Lord Jesus Christ will always be with us in our pilgrim character. This requires that we shall be pilgrims too. We are not true to our heavenly character and calling if we become settlers and citizens here on this earth. If we take root here, if we become anxious about our security in this world, if we set our hearts on investments, insurances, and property, and to acquire immovable things, these will become chains, snares, and impediments to our spiritual life and progress. We must walk with God in view of our expected translation. His dress is that of a pilgrim, and His habits those of a sojourner. We must be such also if we will keep company with Him.

It is not discontent or instability, it is not carnal restlessness, that makes a pilgrim; it is spiritual vision and heavenly calling. The eye of faith has seen the eternal glory and the heavenly habitations. Here we are in transit; therefore we will not cast away our pilgrim staff, nor discard our sojourner's tent. It is easy to forsake the simple pilgrim life of dependence upon God, to become inattentive to the voice of the Spirit who will lead us on into fuller experiences of the Lord. A sojourner is one who is not very long in one place. He possesses nothing to hold him anchored. He has attained no spiritual experience which he regards as final, beyond which he will not go. He has the promises, but not the ultimate inheritance as yet; therefore he looks on and moves on, and watches against any hindrances in his way.

The Pilgrim Church

When we entered the sanctuary, it spoke to us about the church. We saw something of her splendour. We saw her setting forth something of the excellencies of Christ. But we must remember that her splendour is not only that which is seen within. The church's pilgrim character is her glory too. We are glad that we have fine meeting places, often spacious and costly, accepted and admired of men, but God's house is heavenly and spiritual, and her character is that of a pilgrim. This is her splendour. Like her Lord, so far as this world is concerned, she has only a pilgrim's dress. The church's pilgrim dress is not vast lands, expensive properties, ornate buildings, and costly furniture. Rather, she can meet in rented buildings, or seated on God's earth, in a field, or a cave, or a wood. She can break bread from house to house. She is a pilgrim. Her needs are simple and very few. She needs no expensive organ, nor many musicians, nor a trained choir to fill her worship. Her harmonies are heavenly and her songs spiritual. Her admonitions and teachings are the earnest and eager exchanges of those who have the New Jerusalem in view. She needs no highly educated and trained staff of ministers, but men and women full of the Spirit, wisdom, and faith.

Those who are pilgrims are best suited to her service. When the church is persecuted, hunted, and pursued, if the forces of evil assail her, she is not destroyed. If governments arise who set themselves against the church and her testimony, she can still survive and grow, because her life is heavenly and hidden with Christ in God. She is not an organization but a living organism. She is not dependent upon human favours or earthly facilities. She goes to God for everything she wants, and He gives her all she needs. Through all the centuries since Pentecost, we can see the church in her pilgrim dress. We do not speak of denominational or systematized

Christianity. The church's true character has not appeared in times of peace, when she has enjoyed the world's smile and increased in goods and worldly possessions. Nay, it has always been

when her enemies and dangers increased, when she was sorely tried, and when those who opposed her thought they could destroy her, that she has been seen in her true character and glory.

Oh, that the church today might be dispossessed of all earthly and human additions; might deliberately repudiate and get rid of all worldly paraphernalia and ascetic encumbrances that are so senseless and soulish. True spiritual revivals have always restored the church to her early simplicity. New movements of the Spirit of God, wherever and whenever they occur, are associated with the simplest things and the humblest people. The Lord, again and again, recalls His people to their true character, and it will always mean an underlining of the fact that we are pilgrims and sojourners. May we respond to this call to become His true tabernacle on this earth today!

Amen.

Write your enlightenment: