Exodus - Commentaries by Unknown Author

Young Christian: Volume 15, 1925, Separated People, A (8:22-23)

In Exodus 8, God says, speaking to Pharaoh, He will put a division “between My people and thy people.” There is nothing so precious to God as His people, because they were brought to Him through Christ. God’s searching eye finds satisfaction in His own people seen in Christ. Have you ever thought of God finding satisfaction in you? It is in His own people that the Lord has His portion. Pharaoh is typical of the prince of this world, and God says to him, “I will put a division (or a redemption) between My people and thy people.” The cross of Christ is the basis of this division.

“God forbid that I should glory save in the cross of our Lord Jesus Christ, by which the world is crucified unto me, and I unto the world.” (Gal. 6:14).

The world lies guilty of crucifying Christ. If God has marked me out as separate to Himself, it is the cross that has done it. What a joy it is to be on the redemption side of the cross? “Peace be to as many as walk according to this rule!” Are we walking according to this rule?

“I bear in my body the marks (brands) of the Lord Jesus.” Paul, as it were, says, “I have paid too great a price to bother with anything less than the Lord Jesus.” How Paul had suffered for loyalty to Christ! We know how he was beaten, scourged, scarred. What a sight his back must have been! He was left at the roadside as they thought dead, at one time, when he had been stoned. Think of the shipwrecks he was in! If we could get before our souls that scene of Calvary as the measure of the cost of our redemption! He was willing to go into darkness for us, that we might ever be in the light. “None of these things move me.” Not because I am a strong Christian, but because I have had a picture of the cross of Christ, and there was the end of these things. God has put a division. Do we bear the marks of the Lord Jesus, not physically so much, these days, but morally? It is a rejected Savior I must follow. The cross is the secret of deliverance from the world. You are, spoiled for the world, and the world is spoiled for you. The cross of Christ will make the waters of this world bitter for you. How blessed to say, like Paul, “I am through with the world.” Lay hold on what is really life, and learn the joy, not the hardship, of living for Christ.

Bible Treasury: Volume 7, Scripture Query and Answer: By My Name Jehovah Was I Not Known to Them (6:3)

Q. I have always had difficulty with the exact meaning of Ex. 6:3: “By my name Jehovah was I not known to them.” This seems very absolute. I have written out all the places where the word Jehovah occurs. I find it occurs 195 times until Ex. 6:3. With the great majority (144) of these I have not the slightest difficulty (e.g., in Gen. 2), and with the remainder (49 times) I have some difficulty. In the 144 times in which there seems little difficulty, it is as is shown in “B. T."-Moses showing Israel (for whom he wrote by the Spirit) that it was their Jehovah who was Elohim, and therefore it is always in the form of reported speech. I have classified the 49 difficult passages into four classes. First, where persons (before Ex. 6:4) speak of Elohim as Jehovah, not in reported but in ‘direct' speech. They either did use the word Jehovah or they did not. To take an example (Gen. 28:21), Jacob said, “Then shall Jehovah be my Elohim;” and, chapter 32:9, Jacob said, “O Elohim of my father Abraham, and Elohim of my father Isaac, Jehovah which saidst unto me,” &c. If they used the word Jehovah, then Elohim was known to them by that name; or, did they use it without knowing its meaning (did not; הוהי in Hebrews mean I am that I am)? If they did not use the word Jehovah, then the reporter (Moses) gives us their meaning, but represents that he gives us their word, and this going against the plenary inspiration, of course could not be maintained. Secondly—Men calling on the name Jehovah, not on Elohim, as if at that time they began for the first time to know Him as Jehovah. This, however, not being in the form of direct speech, but rather reported, does not present the same difficulty. Thirdly—Angels using the name Jehovah directly to men, where the same difficulty presents as in the first. Fourthly—God Himself using the name directly to Abram and Jacob (I do not lay much stress on the three found in Exodus, but have added them for the sake of completeness). Gen. 15:7, Jehovah said, “I Jehovah that brought thee,” &c., and similarly to Jacob in chapter 28:13, where the difficulty is as in the first.

If Jehovah was known before its formal revelation (without knowing its meaning), is this analogous to the other? e.g., Shaddai was not known till Abraham; Abba was not known till He declared it and sent forth the Spirit into our hearts. Is Jehovah exceptional? W. P. M.

A. There is, I think, no difficulty in Ex. 6:8. If we compare Ex. 3:14, 15, we find there Jehovah the God of thy fathers. It was the personal name of God as having to do with men, and particularly with Israel—man in the flesh set in relationship with God. It is His abiding name as to this world, either who was, and is, and is to come, if we take Him historically, or more perfectly as in Revelation who is (ϑ ὡν), and was, and is to come, the 6 &'v, the existing one (alta her), and past in time, and to come. But in Ex. 6:3, it is different. It speaks of the character in which He revealed Himself in order to their walking before Him. And note, when the revelation of Shaddai, as the name to be owned in walk took place, it is said Jehovah appeared unto Abram; and the word was, “I (Jehovah) am El Shaddai; walk before me.” Hence, in Ex. 6:3, “I am Jehovah; and I appeared (vaeera) unto Abraham (2) as El Shaddai: (in) my name Jehovah was I not (made) known to them.” This refers to the appearing to put Himself according to the nature of that revelation in relationship with Himself. So to Jacob (Gen. 35:11), as soon as God revealed Himself to him. To Isaac, who stands connected with Rebekah, the risen head of the Church, He is not revealed by any name.

The historical name is always Jehovah or Elohim. The One who appears is always Jehovah; but He appears to Abraham as El Shaddai, and so reveals Himself as the ground of, and that which gives its character to, his walk before Him. But it is always Jehovah who appears, as in chapter xii. 7. In chapter 15:7, it is no appearing. The word of Jehovah came to Abraham and said, “I am Jehovah that brought thee out of Ur.” And in Psa. 91, the title Shaddai is used as the expression of almighty protection; and Messiah says as knowing the true secret of who the

Most High is: “I will say of Jehovah,” &c. And so He is kept by the power of Shaddai. Thus, I judge, that though Jehovah, as the expression of the constant being of God, was taken as the specific covenant name of Israel's God, the God of man in the flesh who had to say to God; yet it was, as the name of constant being, the abiding historical name of God. Almighty and Father are special names of character and relationship taken with those to whom God is so revealed. The name of the one true God, the name of the being, is His abiding name, in relationship with the earth—the name. The Israelite had “blasphemed the name.” Most High is another relative name taken. Hence it is only in the millennium fully. But it is still Jehovah who is the Most High. Hence you would not have the angel of Shaddai or the Father, or Elion, because he represents His power as such, not a name of relationship; but he took His name as the name of relationship with Israel. It was not that the name of Jehovah was not known as the proper name of the true God, but that His making Himself known to them, as the One before whom they were to walk, was in another specific name. He did not take His name, His own name so to speak, as the name by which He was to be in relationship with them. It is a very important circumstance as to Israel that God's own name, what I may call His personal name, at least in connection with man on earth, “the name” became the name of relationship with that people. Hence in celebrating that name, even in the wide extent of the unopened glory, in the past which belongs to earth, we have (Psa. 8), O Jehovah, our Adon, how excellent is thy name in all the earth. He had set in that His glory now above the heavens. Elohim is the One who stands in the position of the divine being. Jehovah is the personal name of Him who truly is so. He became the Elohim of the Jews as a nation who had been called out of the world to and by Him when idolatry had come in. (Josh. 24) Jehovah, He is Elohim. And now we say, Father, the only true God, and Jesus Christ whom He has sent; but withal of the Son, He is the true God and eternal life. When it is said then Jehovah shall be my Elohim, (Gen. 28:21), we must refer to verse 13, whence Jacob drew that which he then said, and so verse 16. But in Ex. 6:2, we have equally, “I am Jehovah.” But in Gen. 35, when Elohim reveals Himself to Jacob as the present God with whom he had to do, it is again (ver. 11) El Shaddai. Jehovah is found in chapters xxxi. 3; xxxii. 9. In a word, Jehovah was not unknown to their own thoughts or in intercourse; but it was not the name He took in relation to the patriarchs in their character as such; it was with Israel after the bush.

Christian Treasury: Volume 10, God's Promises Are Kept (6:6-8)

I WILL— (Ex. 6:6-8)	I HAVE—
—bring you out of Egypt (v. 6).	—brought you out of Egypt (Josh. 24:6).
—rid you of their bondage (v. 6).	—brought thee out of the house of bondage (Ex. 20:2).
—redeem you (v. 6).	—redeemed you (Ex. 15:13).
—take you to Me (v. 7).	—brought you unto My self (Ex. 19:4).
—be to you a God (v. 7).	—"the Lord your God" (Ex. 16:12).
—bring you in unto the land (v. 8).	—given you a land (Josh. 24:13),
—give it to you for a heritage (v. 8).	—which Israel inherited in the land of Canaan (Josh. 14:1).

"Not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed" (Josh. 23:14).

"Whereby are given unto us exceeding great and precious promises" (2 Pet. 1:4).

“Faithful is He that calleth you, who also will do it" (1 Thess. 5:24).

“If ye be willing and obedient, ye shall eat the good of the land" (Isa. 1:19).

N. Berry

Present Testimony: Volume 1, 1849, Sin of Zipporah, The (4:25-26)

"A bloody husband art thou to me ... because of the circumcision."—Exod. 4:25-26.

When the man bywhose hand God would deliver Israel out of the Land of Egypt, had received his authority and commission for that great work, and was on his way from the Land of Midian, where he had been a stranger we are told, he took with him his wife and his sons. An incidental occurrence during the journey gives us an insight into the condition of the family—its responsibility before God, and the light in which that painful rite which God had imposed as the outward mark of His relationship with the seed of Abraham, was viewed by its different members.

Circumcision had not been performed upon Gershon their firstborn, though years had elapsed since the reception of Moses into this Gentile family, and the birth of the child who is mentioned in a previous chapter (Ex. 2). Zipporah it seems had long been averse to it;—it was a painful, if not a dangerous operation, and distressing to her feelings as a mother. Why should her child be made to suffer in this way? Why should her husband require that which was so severe and bloody? Nothing of the kind was though necessary in her own family—it was quite contrary to the universal practice around her, and had better at the least be deferred to the time when Moses should again rejoin his own nation. Thus would human nature reason. Moses apparently had yielded, and God was forgotten, and the mother pacified at the expense of obedience to Him.

Such was her foolish tenderness towards her child, which well nigh became, as is here related to us, the destruction of Moses, her husband. "And it came to pass, by the way in the inn, that the Lord me him, and sought to kill him." The Lord did not hold him guiltless for his negligence of His word, and foolish compliance with the wishes of his wife. And Zipporah having quitted her own country, to accompany him, was on the point of being left desolate by the loss of her protector, for the anger of the Lord was kindled against him. "Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast it at his feet, and said, Surely a bloody husband art thou to me." The rite she so much disliked, and in which she saw so much cruelty, she has herself to perform, at a time, and under circumstances, which must greatly have added to the distress she felt, and increased the suffering of her son. And with a heart still inexperienced in and rebellious against the dealings and requirements of the Lord toward those whom He has set apart as His own, she vents her indignation against her husband in language and in an action such as this. The circumcision was compelled at least, she was forced to it by the hand of God, but Moses was "a bloody husband!!"

Thus he escapes we are told. "So He let him [Moses] go: then she said, A bloody husband thou art, because of the circumcision." Her heart is untouched, though the trial is over; and she cannot restrain her anger from breaking forth against the most apparent author of this grievance. As yet there is no feeling of what was due to the Lord, who had imposed this as a sign of separation to Himself. And though she is forced by the threatening attitude which the Lord had assumed, to perform the rite, and that even with her own hand, she has not learned the meaning of it, nor ceased to dislike it. In the end she has to return to her own country, sent back by Moses (Ex. 18:2). Her self-will and ignorance of the ways of the Lord, made her ill-suited to be his companion, while accomplishing under the hand of God, the rescue of His people out of the land of Egypt.

Such was her sin and folly; and such has been our own. God has been dealing with us that He may separate us to Himself. He has found fleshly evils allowed among us—subtle and refined errors of the human mind, leading us in the end to heresy, sectarianism, and clericalism-a turning back to establish and to lean upon what He had shown to us as evil, and called us out from -desiring somewhat of that position and respectability which natural men can look upon and value. As Israel with the nations of old, we have too much learned the ways of those around us. If our unbelief has not gone so far as theirs when they desired a king, there has been much of a similar character in our want of practical confidence in the presence, power and guidance of the Spirit of God, and the distribution of His gifts, We have failed individually and collectively in condemning the world as that which crucified the Lord of Glory,- we have not been as those who are crucified to it, and know nothing but Christ risen, and in heaven, and who, united to Him, have done with all that is properly earthly. Thus Satan has found principles to act on among us, the means to introduce leaven which might corrupt in different ways. As in the instance before us, the hand of God has been raised against this fleshy evil, this unheavenly condition, so unsuitable for Himself, into which we have relapsed. And have we been ready to act in purging it out when discovered? Have we not rather, in foolish tenderness, shrunk back, thinking more of the pain we should inflict, than the honor of our God, or of His jealousy, which required this prompt and decisive action? Surely God is to be thought of first, and what he looks for, however dear, and justly so, the object may be, on whom the suffering has to be inflicted. When God came out to meet Moses there was no alternative then. It was to ask why He had been slighted, why His word had been neglected, His wishes and feelings disregarded? Is not God making this demand of us now, if we are inclined to tolerate what He has openly skewed his judgment of, and what we found so corrupting in its nature, will not that provoke Him? Shall we stir Him to jealousy, are we stronger than He? Are we to tamper with evil when God has made manifest its true character, and when His hand has been stretched out against us all on account of it? Surely it must be clean cut off and rejected, whatever suffering we cause ourselves in the act. Those most dear and favored must be sacrificed, and sacrificed to the Lord at such a time. Had the circumcision been performed at an earlier period, and under other circumstances, it might not have been felt so severely, for this had to be done on a journey by the way side. So we may have felt the manner of excision of evil to be rough and severe, and by such materials as were at hand, or presented themselves on the emergency; but what of that, if we have been saved by it and our common blessing recovered? Shall we, with Zipporah, resent what we now own to have been necessary, and what others saw the honor of God required, when we were unwilling to admit it, yea, opposed it, shall we utter our reproaches against them? Is this the season for such words from our lips? It is written " Others save with fear plucking them out of the fire, hating even the garment spotted by the flesh,"—we have been thus rescued from the fire, and instead of looking up and owning God in our deliverance, we are occupied in seeing whether the plucking out was gentle enough!! Is this God's estimate of the matter? Have we understood His ways, and appreciated His goodness, that we can indulge in such trivial complaints, but not the less dishonoring to Him for their unsuitableness,

If the usage has been rough in putting away evil, we may attribute much of that to ourselves, and humble ourselves in that we have allowed it to go on so long unchecked. We have to thank God that there are some to consider what is due to Him, when we ourselves have forgotten it, and to act upon that, even though it be distressing to those dear to us, and to ourselves at the same time. There are times when we may have to lay aside the ties which otherwise most rightly bind us (Ex. 32:25-29). And faithfulness to God contains often more true love than the outcry sometimes so loudly raised concerning charity. No doubt the child who suffers by the infliction will cry out, and the mother's heart is tender, and may be pained by it; but so it is with all parental discipline, and it may be, as it often is, real kindness to disregard that.

Let us not imitate the conduct of Zipporah, and upbraid those who have been bold of God against evil, when others kept aloof through want of faith, and faithfulness, and left them to fight the battles of the Lord alone. Let us not say to them " A bloody husband art thou to me.... because of the circumcision:" they have been acting for God toward us in what they have done, and it ill becomes us to adopt this evil tone and bearing.

Christian Truth: Volume 21, What Is That in Thine Hand? (4:2)

Exod. 4:2

If God says, "What is that in thine hand?" let us examine honestly if it is something He can use for His glory or not. If not, do not let us hesitate an instant about dropping it. It may be something we do not like to part with; but the Lord is able to give us much more than this, and the first glimpse of the excellency of the knowledge of Christ Jesus the Lord will enable us to count those things loss which were gain to us. But if it is something that He can use, He will make us do ever so much more with it than before.

Moses little thought what the Lord was going to make him do with the "rod in his hand"! Henceforth it was "the rod of God in his hand."

Young Christian: Volume 29, 1939, What Is That in Thine Hand? (4:2)

Exodus 4:2

If He says, “What is that in thine hand?” let us examine honestly if it is something He can use for His glory or not. If not, do not let us hesitate an instant about dropping it. It may be something we do not like to part with: but the Lord is able to give us much more than this, and the first glimpse of the excellency of the knowledge of Christ Jesus our Lord will enable us to count those things loss which were gain to us. But if it is something that He can use, He will make us do ever so much more with it than before.

Moses little thought what the Lord was going to make him do with the “rod in his hand!” Henceforth it was “the rod of God in his hand.”

Outlines of Lectures on the Tabernacle of Witness, Tabernacle of Witness, Outlines of Lectures on the: Directions for the Setting Up and Anointing of the Tabernacle (40:1-16)

DIRECTIONS FOR THE SETTING UP OF THE TABERNACLE, AND FOR ITS ANOINTING.

EXODUS 40:1-8, and 9-16.

EXO 40:1-8 EXO 40:9-16 “AND the Lord spake unto Moses, saying, On the first day of the first month shalt thou set up the tabernacle of the tent of the congregation. And thou shalt put therein the ark of the testimony, and cover the ark with the vail. And thou shalt bring in the table, and set in order the things that are to be set in order upon it; and thou shalt bring in the candlestick, and light the lamps thereof. And thou shalt set the altar of gold for the incense before the ark of the testimony, and put the hanging of the door to the tabernacle. And thou shalt set the altar of the burnt offering before the door of the tabernacle of the tent of the congregation. And thou shalt set the laver between the tent of the congregation and the altar, and shalt put water therein. And thou shalt set up the court round about, and hang up the hanging at the court gate."

The Tabernacle.

And the Lord spake unto Moses, saying, On the first day of the first month shalt thou set up the tabernacle of the tent of the congregation. Ver. 1, 2.] The first day of the first month is significant of a beginning, or beginning anew. A type of the commencement of the Christian dispensation at Pentecost.

On the first day of the month the moon began to shine afresh on the earth with light reflected from the sun; so the Church, during the present night time of the world, is set to shine in the light of an absent Christ.

" The first day of the first month." A dispensation altogether new characterized by Messiah rejected, and the Comforter present, to communicate to the Church the truth of Christ, and to maintain his Lordship.

" The tabernacle of the tent of the congregation. Both titles are here combined; the tabernacle being the type of a dwelling-place for God through the Spirit, and the tent of the congregation typical of believers assembled in the name of the Lord Jesus.

The Ark.

And thou shalt put therein the ark of the testimony, and cover the ark with the vail. Ver. 3.] The ark is first mentioned, for it sets forth Jesus, God's center of gathering to his own people, and in whom they are builded together for an habitation of God. (Eph. 2:22.) God begins with Christ, and so should we.

But it is the ark covered with the vail; for it is Christ incarnate in whose name we are to gather.

" The ark of the testimony." Such is the title here given to it. The house of God, the Church of the living God, the pillar and ground of the truth, is set for the testimony and maintenance of that great mystery of godliness, "God manifest in the flesh," with which is closely connected those other precious verities, "Believed on in the world;" "received up into glory." (1 Tim. 3:15,16.)

Until Christ came in the flesh, there was no Church of God on the earth, no "habitation of God through the Spirit," nor "living stones built up a spiritual house." The tabernacle in the wilderness, indeed, foreshadowed the Church's earthly sojourn, in connection with heavenly things (Heb. 8:5), and the temple in the land foreshadowed its heavenly glory. But until the Word had been made flesh, and from a crucified and exalted Savior the pentecostal Spirit had been sent down, there was no Church on earth.

The Table.

And thou shalt bring in the table, and set in order the things that are to be set in order upon it. Ver. 4] Where believers are gathered together in the name of the Lord Jesus, for an habitation of God through the Spirit, there, in God's presence, the sweet and sacred memorials of a Savior's sufferings and death are to be observed.

It is remarkable that, after the ark, the table is first mentioned; and at Troas, on the first day of the week, the disciples came together to break bread. (Acts 20:7.) This was their first object; and although the inspired ministry of the Apostle Paul threw its light on the sacred subjects of the person, suffering, and glories of the Son of God, like the candlestick in the tabernacle over against the table, yet their object in coming together was to remember Jesus, and to enjoy the manifestation of his presence in the breaking of bread, to which all else was made subservient.

But if the communion of saints in the presence of God, and in the remembrance, of the sacrifice of Christ, is to be observed, it must be observed in God's order. "And set in order the things which are to be set in order upon it." "God is not the author of confusion." He has his order, and this order must be maintained. The table is to be a pure table, and all things which are done in connection with the table, must be done decently and in order—as in the presence and fear of God.

The Candlestick.

And thou, shalt bring in the candlestick, and light ' the lamps thereof. Ver. 4.] Ministry, according to God, in the exercise of the gifts of the Spirit, and in 'testimony to the truth of Christ, has its place in connection with God's dwelling-place. It is to be brought in, and its light maintained.

The best gifts are to be earnestly coveted. The Lord of the harvest is to be entreated to send forth laborers, and the supply of the Spirit of Jesus Christ for testimony to him is to be sought and obtained by fervent and united prayer. Although it is possible for believers to meet together, and to edify one another by mutual exhortation, and the reading of God's word together, without distinct gift for ministry; and thus provision is made for weakness, and the present state of things: yet ministry, in the power of the Spirit of God, is God's order,, and according to his mind and will; and the gifts of an ascended Savior are "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

The Altar of Gold.

And thou shalt set the altar of gold for the incense before the ark of the testimony. Ver. 5.] The worship of the Father, in spirit and in truth, by purged, worshippers drawing nigh in conscious acceptance through Christ Jesus, and in all the preciousness and perfume of his sacred name,—this worship is to be presented and maintained before God.

The altar of gold for the incense was to be set immediately before the ark of the testimony, as teaching that this worship is connected with Christ risen and glorified within the vail, through whom the believer has boldness and access with confidence by the faith of him, in drawing nigh to God.

The Hanging of the Door.

And put the hanging of the door to the tabernacle. Ver. 5.] Christ is the door; and faith in Christ, and the confession of him, is the only way of access into the habitation of God. This is to be held up and insisted on. The entrance was not to be left unguarded, and nothing but the hanging for the door was to be put there.

Saving faith in Christ is indispensable; and no mere ordinance, or anything else, is to take the place of Christ, as the way of entrance by whom alone any can be admitted into the fellowship of saints gathered together for an habitation of God.

The Altar of Burnt Offering.

And thou shalt set the altar of the burnt offering before the door of the tabernacle of the tent of the congregation. Ver. 6.] Christ, in death and resurrection, in his atoning and accepted sacrifice, is to beset forth as the only ground of communion with God and with his saints.

Before the door of the tabernacle, or dwelling-place of God. For it is only through. the accepted sacrifice of Christ that communion with God can be enjoyed, or that any one can form part of God's habitation.

And before the door of the tent of the congregation. For only on this ground can real fellowship with saints be realized, or any one be admitted to their number.

The Laver.

And thou shalt set the laver between the tent of the congregation and the altar, and shalt put water therein. Ver. 7.] Christ is also to be set forth as the sanctification of the believer; and the rich and full provision of the Spirit in him, for sanctification, is to be testified to.

The washing of water, by the Word. That is, the application of the truth of Christ, living, dying, risen, glorified, and separate from the world-these truths, brought to bear on the conscience and the heart, in the power of the. Holy Ghost sent down from Christ exalted, producing -practical sanctification -this cleansing is essential to living communion with God's saints, and living priestly service and worship towards God.

The Court.

And thou shalt set up the court round about. Ver. 8.] Consistency of character and conduct, duly and firmly maintained, and the exercise of fervent charity one towards another, is also to be pressed on the consciences of believers. A distinction between the Church and the world is to be maintained and exhibited, even when the saints are not assembled together in Church fellowship.

The Court Gate.

And hang up the hanging at the court gate. Ver. 8.] And Christ i8 to be testified to as the only one, through faith in whom, any person can be considered as connected with the people of God in religious association.

The Anointing.

And thou shalt take the anointing oil, and anoint the tabernacle, and all that is therein, and shalt hallow it, and all the vessels thereof: and it shall be holy. Ver. 9.]

The Anointing Oil.

The directions for making the anointing oil are given in EX. 30:22-25:—

Moreover; the Lord spake unto Moses, saying, Take thou also unto thee principal spices, of pure myrrh five hundred shekels, and of sweet cinnamon half so much, even two hundred and fifty shekels, and of sweet calamus two hundred and fifty shekels, and of cassia five hundred shekels, after the shekel of the sanctuary, and of oil olive an hin: and thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary: it shall be an holy anointing oil.

Pure Myrrh.

Of pure myrrh five hundred shekels."

The gum, issuing spontaneously: bitter, but fragrant; flowing freely. Beautifully emblematic of the Spirit of Christ,- a sympathizing Spirit,-a Spirit which may be grieved, and touched with the feeling of our infirmities. Myrrh is also a soother of pain: and the sympathy of Jesus, how comforting

Sweet Cinnamon.

"And of sweet cinnamon half so much, even two hundred and fifty shekels."

Sweet cinnamon is the inner bark-sweet and also fragrant. Expressive of the sweetness and excellency of the internal character of the Lord Jesus.

Sweet Calamus.

"Of sweet calamus two hundred and fifty shekels."

Calamus is the pith-sweet and fragrant also. Emblematic of the sweetness of the Spirit of Christ, in all his internal thoughts, feelings, and affections.

Cassia.

"And of cassia five hundred shekels."

The cassia is the outer bark-sweet and fragrant. Expressive of the gentleness, sweetness, and excellency of the external character and conduct of the Lord Jesus Christ.

Pure Myrrh__ 500 shekels. Bitter.

Cinnamon 250 shekels. Sweet.

Calamus 250 shekels. Sweet.

Cassia 500 shekels. Sweet.

500 shekels bitter, 1000 sweet-such is the composition.

"After the shekel of the sanctuary."

The weight or estimate was to be after the shekel of the sanctuary; for it is God's holy estimate of the graces of the Spirit of his Christ, which is here set forth.

Olive Oil..

"And of oil olive an hin."

This pure olive oil is typical of the Holy Ghost, the Spirit of God, as the holy anointing oil is the emblem of the Spirit of Christ, with its various and combined graces.

The Anointing Oil.

"And thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary: it shall be an holy anointing oil."

Two things strike us here: First, its holiness; this is twice mentioned; for the Spirit of Christ is a holy Spirit. Secondly, the tempering of the precious spices together. Expressive of the incomparable excellency of the Spirit of Christ, produced by the exquisite blending of the various

graces of his character 3. perfect and harmonious oneness.

The perfume, described in Ex. 30:34-38, typifies the excellency of Jesus, God-ward. It was to be wholly burnt on God's altar, or in the censer of the high priest, which he carried into the holiest.

The anointing oil, on the other hand, is typical of the Spirit of Christ, and the various graces of his Spirit, which are communicated to believers, and shared by them, through the anointing of the Holy Ghost sent down from Christ exalted. "Like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts, of his garments." (Psa. 133:2.) Thus they become' Christlike. Thus the character and graces of Christ are reproduced in those who drink into his Spirit.

The Tabernacle to Be Anointed.

And thou shalt take the anointing oil, and anoint the tabernacle. Ver. 9.]

For believers " are builded together for an habitation of God THROUGH THE SPIRIT." (Eph. 2:22.)

So, on the day of Pentecost, the Spirit from Christ risen and glorified constituted the assembled believers the dwelling-place of God, and by that one Spirit are we all baptized into one Body.

The Tent of the Congregation.

In Ex. 30:26 we read,-And thou shalt anoint the tent of the congregation therewith.

When believers are gathered together in the presence of God, and in the name of the Lord Jesus, that which is of all importance is the presence and power, unquenched, of the Spirit. This makes the assembly of believers the place of power, and joy, and blessing.

The Contents of the Tabernacle to Be Anointed.

And thou shalt take the anointing oil, and anoint the tabernacle, and all that is therein, and shalt hallow it, and all the vessels thereof: and it shall be holy. Chapter 40:9.] We have these vessels mentioned in detail in Ex. 30 First,

The Ark Anointed.

And the ark of the testimony. Ver. 26.] Christ risen from the dead, exalted at the right hand of God, and anointed, having received of the Father the promise of the Holy Ghost, is the center of gathering to the Church of God, and in him all the purposes of. God meet. He is the subject of testimony, and in him all the promises of God are Yea and Amen to God's glory by us. A risen, glorified, and anointed Christ.

The Table Anointed.

And the table and all its vessels. Ver. 27.] The communion of saints, in the precious and sacred remembrance of the sufferings and death of their divine Savior, must be in the present power of the Spirit of Christ, and all things connected therewith should be done by the unction of the Holy Ghost.

Oh, for grace ever to remember this, when on the first day of the week we meet as disciples to break bread! The table and all its vessels-our communion together, arid all that is connected with it, is to be in "the unction of the Holy One."

The Candlestick Anointed.

And the candlestick and his vessels. Ver. 27.] Testimony to Jesus, and the ministration of God's word, is to be in the exercise of the gifts of the Spirit, given by Christ exalted, and by His present guidance and grace; and everything connected with this ministry is to be in the power of the Spirit of Christ.

The Golden Altar Anointed.

And the altar of incense. Ver. 27.] The worship of the Father in spirit and in truth can only be by the Spirit of adoption-the Spirit of an ascended Christ-the unction of the Holy One. The Spirit helps our infirmities, he makes intercession, he causes our praises and our prayers to ascend, accompanied with all the fragrance of the preciousness of the name of Jesus.

The Brazen Altar Anointed.

And thou shalt anoint the altar of the burnt offering, and all his vessels, and sanctify the altar: and it shall be an altar most holy. Ver. 10.] It was through the Eternal Spirit that Jesus offered himself without spot to God; and it is by the Holy Ghost sent down from heaven that testimony is to be borne to the value of his blood, and to the fact of his resurrection, as the ground of communion between God and the soul. And it is by the Spirit that this communion is enjoyed.

And the Spirit of God renders the truth of Christ, crucified and ascended, a sanctifying truth, and communion with God through Christ, sanctifying communion. "An altar most holy," or literally, " Holy of holies."

The Laver Anointed.

And thou shalt anoint the laver and his foot; and sanctify it.] The same remarks will apply to Christ looked at as our sanctification. The Spirit of God reveals Jesus in the holiness of his person and walk down here, and makes him practical sanctification to us. He also reveals to us a glorified Christ, and conforms us to him, changing us into the same image from glory to glory. (2 Cor. 3:18.) And he is the living link of union

with this exalted one.

The Anointing of Aaron and His Sons.

And thou shalt bring Aaron and his sons unto the door of the tent of the congregation, and bathe them in water. Ver. 12.] (So the Hebrew.) This is similar to the consecration service of the priests described in Ex. 29 and Levit. 8.

Aaron and his sons were types of Christ and his Church. (Heb. 3:6.) They were to be brought to the door of the tent of the congregation, which was the place of communion with God, on the ground of sacrifice. (See Ex. 29:42,43.) They were then and there to be bathed in water. Not simply washed, but bathed in water; for so the Hebrew expression is rendered ten times in Levit. xv. This bathing in water is significant of death, burial, and resurrection. (See Rom. 6; Col. 2) This bathing is one; that is, Aaron and his sons were washed or bathed at the same time, though anointed separately. So we are buried with Christ in baptism, wherein also we are risen with him. (Col. 2:12.)

Then Aaron was invested with the priesthood, and anointed. "And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto me in the priest's office." (Ver. 13.) For it is as risen from the dead the Lord Jesus was anointed for priesthood; and it is in resurrection he enters on his priestly office, in separation from the world to God. "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." (Heb. 7:26.)

After this, Aaron's sons were clothed and anointed. "And thou shalt bring his sons, and clothe them with coats: and thou shalt anoint them as thou didst their father, that they may minister unto me in the priest's office: for their anointing shall surely be an everlasting priesthood throughout their generations."

(Verses 14, 15.) It is as risen with Christ " through the faith of the operation of God, who hath raised him from the dead, that we are invested with, and enter on, our priestly office and service in association with Christ, the high priest of our profession. And it is by the Holy Ghost sent down on Pentecost, that we are anointed to this priestly service.

A priesthood which we enter on by faith, when we have realized our death, burial, and resurrection with Christ: and which we shall continue to exercise when we are conformed to him in the glory, and are associated with him in his heavenly and everlasting priesthood. T. N.

CONCLUDING LECTURE.

[The Tabernacle raised up, and filled with the glory, in the Number for December.]

Outlines of Lectures on the Tabernacle of Witness, Tabernacle of Witness, Outlines of Lectures on the: The Tabernacle Reared Up and Filled With the Glory (40:17-38)

EXO 40:17And 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. Ver. 17.] The first day of the second year of Israel's experience, as a redeemed people, was an important period in their history.

On this day the tabernacle was set up. On this day the commandment was given for the numbering of the children of Israel from twenty years old and upward; all that were able to go forth to war in Israel. (Num. 1:1,2.) And on the day that Moses had fully set up the tabernacle, and anointed it, and sanctified it, and all the vessels thereof, the princes of Israel, that were over them that were numbered, presented their offering to Jehovah of six covered wagons, twelve oxen, with twelve silver chargers, and spoons of gold full of incense, with the burnt offerings, sin offerings, and peace offerings, though twelve days were occupied with the presentation. (Num. 7)

During the first year the lessons of the wilderness were learned:-What the wilderness was: what the flesh was; both under grace, and under law: and what God was, in the various manifestations of his character.

With the second year Israel's experience in connection with the tabernacle commences; and to this period the books of Leviticus and Numbers apply.

The first year is typical of the Christian's individual experience; the' second, of his experience in connection with the Church of God, and in association with others professing Christianity.

The Tabernacle Reared up.

And Moses reared up the tabernacle, and fastened his sockets, and set up the boards thereof, and put in the bars thereof, and reared up his pillars. Ver. 18.] The tabernacle is first mentioned, before the tent of -the congregation; for the first thought in the mind of the Spirit is an habitation for God, before that which represents the assembly of God's saints is spoken of; though in verse 2 both thoughts are combined-"set up the tabernacle of the tent of the congregation."

"And fastened his sockets." The sockets of silver, composed of the redemption money of the children of Israel. Thus, typically, the foundations of God's tabernacle are laid in redemption.

"And set up the boards thereof." Typical of those believers who are gathered together to the confession of the name of Jesus; individually, standing firm on redemption; and collectively, forming God's tabernacle, or dwelling-place. (Eph. 2:22.)

"And put in the bars thereof." For the compacting and establishment of the whole. Like the joints and bands, the gifts of the Spirit for the edifying of the body of Christ. (Eph. 4)

"And reared up his pillars." The four pillars which held up the vail, corresponding with the four inspired historians of the life and death of Jesus; and the five pillars which supported the hanging of the door, answering to the apostles and prophets, the evangelists, pastors and teachers, who exhibit Jesus as the, way' of entrance into the tabernacle of God. And thus the Church becomes not only the house of God, and Church of the living God, but also the pillar and ground of the truth, for the manifestation and maintenance of the truth of God in the world.

The Tent of the Congregation Spread.

And he spread abroad the tent over the tabernacle, and put the covering of the tent above upon it; as the Lord commanded Moses. Ver. 19.] The tent over the tabernacle, or the tent of the congregation, represents the assembly of believers, meeting in the name of Jesus, who in spirit also compose the habitation of God.

The covering of the tent was twofold. First, the covering of rams' skins dyed red; typical of the atoning work of the Lord Jesus, under the shelter of which the Church is seen by God. And, secondly, the covering of badgers' skins, above and over all; significant of the external lowly form and pilgrim character of the Church on earth.

"As the Lord commanded Moses." All done according to the will and word of God.

The Ark.

And he took and put the testimony into the ark, and set the staves on the ark, and put the mercy seat above upon, the ark: and he brought the ark into the tabernacle, and set up the vail of the covering, and covered the ark, of the testimony; as the Lord commanded Moses. Ver. 20, 211 The ark represents the Lord Jesus Christ as the center of gathering, of promise, and of blessing, and also the center of testimony to the Church of God.

The testimony-put into the ark showed the perfect obedience of the Lord Jesus while on earth; and thus the ark became the ark of the testimony. The staves set on the ark show his adaptation to the wilderness condition and need of his people. The mercy-seat put above upon the ark expresses that the exercise of the sovereign grace and mercy of God is founded on the person and work of Christ. The ark brought into the tabernacle teaches, that it is in him that believers are builded together for an habitation of God. (Eph. 2:22.) The vail set up is significant also of the truth, that through the vail, that is to say, his flesh, Christ having entered into the holiest of all, we have boldness and access with confidence by the faith of him: and all this according to the word of God. "As the Lord commanded Moses."

The Table.

And he put the table in the tent of the congregation, upon the side of the tabernacle northward, without the vail. And he set the bread in order upon it before the Lord; as the Lord had commanded Moses. Ver. 22, 23.]

"The table" is the type of Christ, as the center and ground of communion to the saints of God. " In the tent of the congregation." In the midst of God's assembly. " Upon the side of the tabernacle." For though the Church is looked at as the assembly of saints, it is also the dwelling-place of God. " North; ward." The place of self-judgment and discipline. (See Ezek. 40:39-42, and 1 Cor. 11) And on the north side the burnt offerings were killed. (Lev. 1:11.) " Without the vail." For it is here on earth we commemorate the dying love of an absent Lord, while waiting for his return. The bread set in order. Christ set forth as the bread of life-the all-sufficient and' life-sustaining portion of the children of God. And set in order, too! What a God of order is he with whom we have to do! And " set in order before the Lord." For it is in the presence of God that we are to remember Jesus, and take our portion as the sons and daughters of the Lord God Almighty. Exalted and blessed privilege! And all this, also, in the spirit of unhesitating and full obedience, according to the word of God.

The Candlestick.

And he put the candlestick in the tent of the congregation, over against the table, on the side of the tabernacle southward. And he lighted the lamps before the Lord; as the Lord commanded Moses. Ver. 24, The candlestick sets forth Jesus as the center, source,- and subject' of ministry or testimony in the Church of God, through the Holy Ghost sent down from heaven, and by the various gifts of the Spirit. "In the tent of the congregation." Ministry has its place, a place assigned to it by God in his assembly. " Over against the table." Throwing 'its hallowed light on the person, sufferings; and finished work of Jesus, in order that God's children may feed on him. " On the side of the tabernacle southward." The place occupied by ministry in God's habitation is on the south side, the side of grace and mercy, and on the side occupied by the brazen sea in Solomon's temple. (2 Chron. 4:10.) For it is in order to the believer's sanctification, "through the washing of water by the word," that Christ is testified to. The lamps Were to be lit before the Lord; reminding us that ministry must ever be exercised as in the presence of God, and the truth commended to the conscience in God's sight, and all in the spirit of obedience to God; "as the Lord commanded Moses."

The Golden Altar.

And he put the golden altar in the tent of the congregation, before the rail: and he burnt sweet incense thereon; as the Lord commanded Moses. Ver. 26, 27.]

The golden altar typifies Jesus, through whom we worship in full and conscious acceptance before God, in all the preciousness and fragrance of the character and person of Christ. The position of the altar is in the tent of the congregation: for worship has its place in the assembly; but "before the vail," and not simply as the table (v. 22) "without the vail." For we worship in the very prospect of the holiest,-faith penetrating within, and communing with God from off the mercy seat. "As the Lord commanded Moses." It is the expressed will of God that his people should thus worship him. The Father is seeking such worship from spiritual worshippers in spirit and in truth. This is the fifth time the expression occurs, "As the Lord commanded Moses."

The Door of the Tabernacle.

And he set up the hanging at the door of the tabernacle." Ver. 28.] Christ is the door. He only is the way. No admittance but by the faith of him.

The Altar of Burnt Offering.

And he put the altar of burnt offering, by the door of the tabernacle of the tent of the congregation, and offered upon it the burnt offering and the meat offering; as the Lord commanded Moses. Ver. 29.]

Christ, by the offering up of himself in all the purity and holiness of his nature as man, and as a sweet savor before God, and accepted by God, as witnessed by his resurrection from the dead, and his ascension to the right hand of his Father-Christ, once offered and forever accepted, is the one by whom' communion with God is maintained, and communion also with the saints of God. And as the burnt, offering and meat offering were ever sending forth their- sweet savor Godward on this altar, and in this appointed place of communion between God and his people, so the sweet savor of the name of Jesus ever secures the unbroken fellowship of saints with God and with each other. And this is according to God's will.

The Laver.

And he set the laver between the tent of the congregation and the altar, and put water therein, to wash withal. And Moses and Aaron and his sons washed their hands and their feet thereat: when they went into the tent of the congregation, and when they came near unto the altar, they washed; as the Lord commanded Moses. Ver. 30-32.] Practical sanctification is to be maintained by constant communication between the soul and Christ, who of God is made unto us sanctification. The washing of the hands and feet, the purification of the actions and course of life, and that by the faith of Christ, and by the power of the Spirit of God. The living water, flowing from the fountain head above, the throne of God and of the Lamb. This practical sanctification capacitates the believer to enjoy in living power the fellowship of saints, and to engage in the worship and service of God.

"As the Lord commanded Moses." The seventh time this expression occurs in this connection,significant of the perfection of obedience, leading, as we shall see presently, to the perfection of blessing, and the fullness of glory.

The Court.

And he reared up the court round about the tabernacle and the altar, and set up the hanging of the court gate. So Moses finished the work.] Showing the people 6f God separate from the world, even when not met together in church fellowship, having still God's tabernacle and God's altar as their center object, and Christ acknowledged as the only door and way.

" So Moses finished the work." All was now ready.

Christian Truth: Volume 20, Gold Wire, The: Exodus 39:3 (39:3)

Exod. 39:3

"And they did beat the gold into thin plates, and cut it into wires, to work it in the blue, and in the purple, and in the scarlet, and in the fine linen, with cunning work."

In the "fine twined linen" we have a type of the spotless manhood of the Lord Jesus Christ; and in the gold wire we have an equally striking and beautiful type of His Godhead. The Spirit of God delights in presenting the Person and work of Christ. Every type, every figure, every ordinance of the Mosaic ritual, is fragrant with the odor of His precious name. It matters not how insignificant, apparently, the circumstance may be; if only it expresses something of Christ, it is unspeakably valuable in the judgment of the Holy Ghost.

"The blue," "the purple," "the scarlet," and "fine twined linen" exhibit the varied features of Christ's perfect humanity; but the manner in which the gold wire was mingled with these materials, in making Aaron's priestly garments, is worthy of special attention. The wire of gold was cunningly wrought into all the others, so as to be inseparably connected with, and yet perfectly distinct from, them.

The application of all this to the Lord Jesus is full of interest. In varied scenes throughout the gospel narrative, we can easily discern this rare and beauteous union of manhood and Godhead; and, at the same time, their mysterious distinctness.

Look, for example, at Christ on the Sea of Galilee. In the midst of the storm, He was "asleep on a pillow"—precious exhibition of His perfect manhood! But, in a moment, He rises from the attitude of real humanity into all the dignity and majesty of Godhead; and, as the supreme Governor of the universe, He hushes the storm and calms the sea. There is no effort- no haste-no girding of Himself for an occasion. With perfect ease, He rises from the condition of positive humanity into the sphere of essential Deity. The repose of the former is not more natural than the activity of the latter. He is as perfectly at home in the one as in the other.

Again, see Him in the case of the collectors of tribute, at the close of Matthew 17. As the Most High God, possessor of heaven and earth, He lays His hand upon the treasures of the ocean, and says, They are all Mine. And having declared that the sea is His and He made it, He turns round, and, in the exhibition of perfect humanity, He links Himself with His poor servant by those touching words, "that take, and give unto them for Me and thee." Gracious words, peculiarly gracious when taken in connection with the miracle so entirely expressive of the Godhead of the One who was thus linking Himself, in infinite condescension, with a poor feeble disciple.

Once more, see Him at the grave of Lazarus (John 11). He groans and weeps, and those groans and tears issue from the profound depths of a perfect manhood—from that perfect human heart which felt, as no other heart could feel, what it was to stand in the midst of a scene in

which sin had produced such terrible fruits. But, then, as the resurrection and the life, as the One who held in His omnipotent grasp power over death and the grave, He cries, "Lazarus, come forth"; and death and the grave, responsive to His authoritative voice, throw open their massive doors and let go their captive.

My reader's mind will easily recur to other scenes in the gospel illustrative of the beautiful combination of the wire of gold with "the blue,... the purple,... the scarlet,... the fine linen"; that is to say, the union of the Godhead with the manhood, in the blessed Person of the Son of God. There is nothing new in the thought. It has often been noticed by those who have studied, with any amount of care, the scriptures of the Old Testament.

It is, however, always edifying to have the blessed Lord Jesus introduced to our thoughts as very God and very man. The Holy Ghost has, with "cunning" workmanship, wrought the two together, and presented them to the renewed mind of the believer, to be enjoyed and admired.

May we have hearts to appreciate such teaching! Nothing can keep up the tone and freshness of the spiritual life save abiding communion with the Person of Christ. Outward forms of religion, ordinances, ceremonies, creeds. doctrines, meetings—in a word, the entire machinery of systematic religiousness- may leave the soul dull, barren, and lifeless; but when the soul is filled with Christ. there is freshness and power.

May the reader taste the deep blessedness of having the blood of Jesus sprinkled on his conscience, the name of Jesus engraved on his heart, and the coming of Jesus as the one Object before his soul's vision.

Bible Witness and Review: Volume 1, Two Ministries, The (34:7)

Ex. 34:7.-The Gospel plan of salvation is not in the text, it is really the proclamation of the name of Jehovah in His government of Israel. Indeed it is rather a part of that which is contrasted in 2 Cor. 3 with the ministration of the Spirit now. There was a precious manifestation of God's goodness and long suffering, no doubt; but it was in connection with His people still under the law. Hence, in spite of all the mercy displayed, it could only be in result a ministration of condemnation and death. Whereas the essence of the Gospel is, that it comes to the sinner on the very ground that he is lost, and most expressly justifies the ungodly: it is a ministration of righteousness already accomplished on earth and accepted on high. So that, if the Holy Ghost reveal to any soul Christ in glory, that soul is entitled to look up and say, "There is my life and my righteousness." He is accepted in the Beloved. " If that which was done away was glorious, much more that which remaineth is glorious." The two things are so distinct that to harmonize is to spoil them both.

Bible Treasury: Volume 3, Way of Grace, The (34:9)

(Ex. 34:9.)

By looking at the fact, that grace was manifested in Christ, and reigned through righteousness, we see that God cannot be known, or practically enjoyed, but in Him, who was the expression of His grace. Sin reigned through the law, and must be judged by the law. Grace cannot judge, but the righteous law of God did, as indeed Christ yet will another day. The moment Christ is now looked at, perfect grace is seen; the Father's name is revealed, and His love made known. God in Christ deals in grace. Moses, in his measure, understands this, the people did not. The law must impute sin; but Moses by faith, seeing the place Christ has, does not take one under the law, which could only distress, but exhibits the place of grace. Indeed, the people were never properly under law, for before it was given the golden calf had been made, and so there was an end to all standing on that ground. From chap. 32:9, they are looked at as a stiffnecked people all through. Moses now makes everything to depend on this principle of grace—the Lord's glory. On the ground of the law, all was over and wholly lost; but Moses takes the place of mediator, and intercedes on the plea of grace.

In the indignation of holy wrath he broke the tables of stone, when he saw the golden calf; for how could he put the righteous law of God beside a false God? Still he could say, “They are Thy people;” and the very same thing that makes him zealous for God, make him zealous for the people also—it was God's glory. When he pleads with God for the people, he says, “Why does thy wrath wax hot against thy people, which thou hast brought out of the land of Egypt with great power and a mighty hand?” What will the Egyptians say? Will not the enemy say, For mischief did he bring them out? “Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people. Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it forever.” With God Moses pleads his glory for the people, and with the people He pleads for the same glory.

In principle, Christians can take this place, the place of intercession. If we see a Christian sin, we can go to God and plead with Him that He is His child, and ask God, for his own glory's sake, to deliver him; for Christ's sake, knowing the grace that is in Him, that the enemy may not triumph. Then we can turn round and sharply reprove, saying, How can you sin against such perfect love, and grace and holiness? How can you grieve a heart of such unheard-of compassion and goodness, and be reckless of the mercy and glory of the God of all grace?

“Moses said unto the people, Ye have sinned a great sin: and now I will go up to the Lord; peradventure shall make an atonement for your sin.” (Ex. 32:30.) He had only a cheerless peradventure to leave with them. “Moses returned unto the Lord and said, Oh, this people have sinned, as great sin and have made them gods of gold. Yet now, if thou wilt forgive their sins” —then, in true zeal for God's glory and real self-sacrificing love for the people, he adds— “If not, blot me, I pray thee, out of the book which thou hast written.” But the Lord said to him, “Whosoever hath sinned against me, him will I blot out of my book.” This is the principle of the law, and under that law God cannot clear the guilty nor let the wicked go unpunished. Everything hangs now upon mediation. But Moses, though taking the place of intercessor, was not

perfect in the knowledge of grace he could only say to the people, “peradventure I shall make an atonement.” He could not put away sin. It was altogether a different thing with Christ. He could put away sin. He did make an atonement. There was no peradventure with Him. He bore the sin, and so to speak, made a transfer of what He Himself was to the poor sinner. God has to retire into His own sovereignty, which allows Him to act in goodness and mercy towards the wicked. In His sovereign grace He then could say, “I will be gracious to whom I will be gracious, and I will show mercy to whom I will show mercy.” (Chap. xxxiii. 19.)

Moses now pleads with the people, just as he had been pleading with God for them. They counted on blessing, because they were Abraham's seed. So may Ishmael and Esau, then. This could not be. Yet Esau was just as much a child of Abraham as Jacob. Then hope must stand on the sovereignty of God, as we see in Rom. 9 If they take the ground of righteousness, they are no better off. The golden calf had broken the very first link of the chain that could have claimed help from the law; for they had made “another god.” Moses shows them that all claim and title and expectation was clean gone. Deliverance comes from the sovereign grace and mercy of God; for the law “cannot” clear the guilty, but visit iniquity to the third and fourth generation. Now, under grace, it becomes a question of God's righteousness in Christ. “Being justified freely by his grace, through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness, for the remission of sins that are past, through the forbearance of God.” (Rom. 3) We find that he who sins can only be spared on the ground of atonement, through the sovereign grace of God. Israel, as we have said, was never fully and strictly wider pure law; but a mixture of law and mercy came in. And this is just what the people of the present day delight in. They will have the law; and they talk of trying to keep it, and of looking to the mercy of (lid to pardon them when they break it. But the law must ever be the ministration of death and condemnation. (2 Cor. 3) The first time Moses came down from being on the mount with God, his face did not shine. He then brought solely the law, and that was the sure sentence of death—nothing, surely, to make his face shine. It was the mixture of mercy which produced the effect on Moses; but the law prevented the people looking upon the glory; for they could only see it in a legal way. The law had claims; and they were guilty. Israel could not behold the glory.

How different our position! There is no longer a veil needed nor allowed: it is rent. We can look at the glory in the face of Jesus Christ, in the fullest certainty of forgiveness; for we know, by and in the gospel, He could not be in heaven if sin was not put away. Moses said, “peradventure” —the atoning work not being done. But there is no peradventure with Christ. As long as the law had a claim, He could not go up; for God had “laid upon him the iniquity of us all and by his stripes we are healed.” When I see Christ at God's right hand, I ought to know there is not one speck of sin imputed to me. He has put it all away; and the dealings of God with me now are upon the ground of an accepted atonement. Law and mercy will not do for the Christian; for had not the failure been met in Christ, the law would still have claims on him. “We are not under law, but under grace.” God's government in another thing: He does put his people under that, and He will exercise it over them; for he is the moral Governor of His redeemed.

Let us look at the place Moses takes. It is wonderful what he can ask from God in grace on behalf of the people. How blessed the consciousness of His dealing with them on the ground of mercy! In chap. 33:1, God says to Moses, “Depart, and go up hence, thou and the people thou hast brought out of the land of Egypt, and I will send an angel before thee. Say to the children of Israel, Ye are a stiff, necked people. 1 will come up in the midst of thee, in a moment and consume thee; therefore now put off thy ornaments from thee that I may know what to do to thee.” Now we can understand this thing in ft human way. Suppose my child has been thoroughly disorderly, rebellious, and disobedient; I can say to him, Stand by, my indignation is great, humble yourself. The people are obedient; they strip themselves of their ornaments; they how to God. Everything now depends on the Mediator. Moses takes the tabernacle outside the camp, and pitches it far off. The living God and a strange god could not dwell together. Things now are well reversed. The Lord speaks to Moses face to face, as a man does to his friend; and Moses returned into the camp as God's witness; But Joshua, the spiritual leader of the people, does not go out of the tabernacle. The people had seen the cloudy presence of God stand outside the tabernacle door, and they worship. The people have but one character—they are stiffnecked. God said so, and Moses did the same. But he says to the Lord, “Thou sayest, Bring up this people; but thou hast not let me know whom thou wilt send with me,” &c. Moses recognizes what God had told him, and takes the place of mediator. He does not dare to entertain a thought of going up alone. He desires to know whom God will send with him. He had found grace in God's sight, and this place of grace makes him bold to ask. It is wonderful what requests he can make. “Show me now thy way.” — “and consider that this nation is THY people.” It is God’s Way: not merely a way, but the way. The Lord would have him go the way that would be well-pleasing in His sight. This will be the desire of every soul that understands the love of God's heart. It will not satisfy to find a way which my conscience will be at ease in—a way where there is no great evil; but “Show me thy way” —the right way, in which I can glorify God—His way who was meek and lowly of heart—that good and acceptable way of Christ. If I am in the enjoyment of his love and grace, my own way will not do: it must be His way. Moses, as we have said, knows it is useless to attempt to save the people, unless he has the Lord's presence with him. “If thy presence go not with me, carry us not up hence.” When grace is seen, the very reason that God gives wily he should not go with them (because they were a stiffnecked people, lest He consume them) becomes the ground on which Moses pleads that He should go with them. “If I have found grace in thy sight, O Lord, let my Lord, I pray thee, go among us; FOR it is a stiff-necked people.” It is beautiful to see how grace comes in, and pleads that as a reason for God's presence in mercy, which, under the law, would have consumed them.

Do you think Moses would ever have got the rebellious, stubborn, stiffnecked Israelites through the wilderness, where there was difficulty at every step and danger in every turn, if God had not been with them? This is exactly our position. Our only standing is in grace, through the mercy of God, on the ground of atonement. This is the righteousness of God. We are a forgiven people, but in that we are stiffnecked and continually erring; and this is just the very reason why we so much need God's presence with us. Do you think we should ever get “up hence” with our evil, treacherous hearts; with our stubborn, wayward, unsubdued wills, if God was not with us? If there was the slightest question of the imputation of sin, then, of all things, we should most dread God's presence. But sin has been imputed to Christ, and cannot be imputed to us who believe. He was the propitiation for our sins. We are pardoned through His blood, and sealed by His Spirit until the day of redemption. We are God's people, though stiffnecked and rebellious;, and on the ground of grace, we, like Moses, can plead this as a cause why we cannot go up hence without Him. While walking through the wilderness let its hold fast grace. But we must not forget that God is the governor as well as the guard and protector of His people. He will deal with them according to the principles of His own government, and we shall get from His hand according to our ways. Do you think He is more indifferent as to the walk of His child than His servant Do you suppose He will act towards the obedient and the froward alike? No! If you are not so walking. as to he guided by His eye, He will draw you in with bit and bridle. For He not only bends and bows the will but He must break it, that we may walk according to the good pleasure of His will. To the praise of the glory of His grace, wherein He hath made us accepted in the Beloved.

Exodus 34:1-9

It is evident that this time at Mount Sinai was of immense importance as to the revelation of grounds on which God can be in relationship with men. Of course these are imperfectly unfolded here; for only in Christ have they been fully manifested. Still, as to the ways and dealings of God, we get principles of immense importance. In 1 Cor. 10 we read, " these things happened unto them for ensamples;" that is, as marks and sign-posts to us; only (as in Hebrews) we must let in the light which has been given subsequently.

It is of all importance for our souls clearly to apprehend the difference between the grace found here and the foundation ground on which our souls rest. It is of importance that we may know God; for we know Him in His daily dealings, and we know Him in salvation. We must never forget this broad truth, (" otherwise grace is no more grace,") viz., that the ground on which God was dealing with the people was law, though grace had come in. This is of amazing importance.

Moses attempted to put the people on the ground of grace, but he failed. He went up, hoping to make atonement. So he said, " If thou wilt forgive their sin; and if not, blot me, I pray thee, out of thy book which thou hast written." But this would not do with God. He said unto Moses, " Whosoever hath sinned, him will I blot out of my book." Whosoever sinned was to be blotted out, although grace had come in. The people never stood on mere law; for they had broken the covenant as soon as it was given, and then grace had come in; for at the intercession of Moses they are spared. (32:14.) Now here we get a mixture of grace and law, a thing which, alas! we find in so many souls. God spares them, but puts them under law, after He had spared them.

In speaking a little from this scripture, I wish to bring out the distinction between God's dealings in government and His grace in salvation-between His dealings with a soul in respect of its relationship with Him and the ground of that relationship.

As to Israel, the ground on which God set them as a nation as to acceptance was obedience-their obedience. Now that ground was tried and it utterly failed. "What could have been done more to my vineyard that I have not done in it? Wherefore when I looked that it should bring forth grapes, brought it forth wild grapes?" God has pronounced upon this probation" All have sinned and come short of the glory of God."

But now, as to righteousness, a totally different thing is brought in-now we get a principle entirely new. For "now the righteousness of God, without the law, is manifested, being witnessed by the law and the prophets, even the righteousness of God by faith of Jesus Christ unto all, and upon all them that believe." God in grace has come in; and now it is not my obedience in order to acceptance, but the obedience of another for my acceptance. Now the acceptance is singly Christ's and nothing else; and "therefore it is of faith, that it might be by grace." Faith does not rest on anything in me. Faith rests on something out of me, that is, on Christ. As regards acceptance, the soul rests, first, on the precious blood of Christ, in which it bad no part except in shedding it, and then in Christ's acceptance for righteousness. "We are made the righteousness of God in Him." "By the obedience of one shall many be made righteous." (This is, of course, connected with life, but of this I do not speak now.) The law rested righteousness on-personal obedience. "Whosoever sinneth I will blot out." Grace rests righteousness on the obedience of another; and so now it is not the sinner who is blotted out, but his sins, let them have been never so vile. "Their Sins and iniquities I will remember no more."

Now we must never confound the dealings of God with the ground of acceptance. How often is a quickened soul desiring the love of God above all things, and filled with fears because not finding an answer to this love! which plainly shows that he has never found rest in the righteousness of another.

As regards this revelation of the goodness of God to Moses-" I will make all my goodness pass before thee," &c.-it is not the righteousness of another that is revealed as the ground of acceptance. Here He proclaims the name of His relationship with Israel, "Jehovah, Jehovah Elohim, merciful and gracious." Now this is not the name by which He has revealed Himself to us. "To us there is one God, the Father." This is the name which Jesus has declared to us. "I have declared to them thy name, and will declare it, that. the love wherewith thou hast loved me may be in them, and I in them." "Go to my brethren, and say unto them, I ascend unto my Father and your Father, and to my God and your God." Now that is not the character of the revelation here. It is the name of God as in connection with Israel. "The Lord, the Lord God, merciful and gracious,... forgiving iniquity, and transgression, and sin, and that will by no means clear the guilty." That is not atonement. But the very thing God is now doing is clearing the guilty. Here I get God gracious, and merciful, and patient; (if Ahab humbled himself, God would not touch him;) that is, this revelation of His goodness is as to His manners and ways with them. As to His ways with them, He forgives them. He retreats into His sovereignty, and so He is able to spare them. This is a blessed revelation of the character of God as to His dealings with His people in relation to their walk, for here there is no question of acceptance. I must be perfect to have acceptance-I must be righteous to have acceptance. And this we get in Christ. "Who of God is made unto us righteousness." Once fully settled on the ground of grace, we get here a blessed pattern of the gracious ways of God in His dealings with us. All these dealings are founded on acceptance. If I am not clear on acceptance I shall confound the judgment of particular failures, and God's disapprobation of these, with the ground of acceptance in the blessed person and work of the Lord Jesus. In Moses personally we get the ground of acceptance, but in the people we do not. Whenever Moses came to the people they could not stand before the glory of his countenance: he had to hide it. If I see the glory of God in the face of Moses I dare not look at it-it confounds me-I cannot answer to it; but the moment I see the glory in the face of Jesus, I see that it is in one who put my sin away. I come now to God because my sin is put away. I cannot stand in the presence of God at all unless my sin is entirely put away. Who, knowing what God is, and what sin is, could dare to go into His presence if sin is not fully gone? So if now we can go there at all, it is because sin is put away. Then all the affections get into play. Having got to God and learned His perfect love, all the exercises of the soul are according to the holiness of the house to which I have been brought. I get chastening if it is needful, and if it is needful, help.

Now suppose I find in myself stiff neckedness, what am I to do with it? God in government may strike, as He did the rock by the hand of Moses; but that will not get me through the wilderness. The earth may open, as in the case of Korah and his company; but neither will that do. Here it is that priesthood comes in. Priesthood is to maintain my soul in righteousness before God in the place to which I have been

brought. Thus we are enabled at all times and in all circumstances to be constantly reckoning on grace as to the daily government of God.

God had said, "Put off your ornaments" (humble yourselves) that I may know what to do with you. Then he said, I'll not cut off, but I'll not go with you: I'll send an angel. I know-you will be rebellious, and if I were to go with you, I must cut you off. But Moses pleaded with God on the ground of grace; (for he was in the place of grace;) and the moment he did so perfect grace came in. (See chap. 33:12-14.) Thus we get three things: 1st, God says, " I have seen this people, and behold it is a stiffnecked people: now therefore let me alone that I may consume them;" 2nd, " I will not go up in the midst of thee, for thou art a stiffnecked people, lest I consume thee in the way;" and 3rd, Moses says, "If now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go among us; for it is a stiffnecked people." Thus we see that Moses, on the ground of the revelation of the grace of God to himself, gives, as a reason for God's going up, the very reason which God had given why he could not go up. And so, as soon as I have learned grace, the very evil I find in myself-my stiffneckedness (and it is awful; for who has every thought brought into captivity to the obedience of Christ?) is a reason for pleading with God to be with me, because I am stiffnecked. Have you got over, your stiffneckedness? No, you have not. Will you ever get over it? No. Well then, you must have God. What a sense of grace is in this that Moses (who entered into the grace) says, Be with the people, for they are bad. Have your hearts entered into this, to be calling on God because you are bad? If not, you do not know grace.

Are you thinking of mending before you go to God? Can you mend? If you fail, you may think I cannot go to God, but I'll go to Christ as a mediator. That is wronging God. It is not said, If any man repent, but " If any man sin, we have an advocate." That is, I have failed, but Christ has not failed. He is still before God. The intercession of Christ is the activity of God's own grace to break down, to humble, and to bring us back to Himself. For now that we are in Christ, He will allow of nothing inconsistent with Christ. It is this that brings out the knowledge of God. There is blessedness-there is joy. Is it not? He does not say, I'll pray the Father, but calls on our hearts to trust His love. What marvelous love! It is patience beyond all thought. Have our hearts this kind of confidence in God to say, Go with me, for I am stiffnecked? If, when I have sinned, I say, Perhaps He will blot me out, it is standing on law; but the moment I understand that Christ died for me, and that He is my righteousness, the ground is altogether altered, and I find God occupied with me constantly, and I say, Go with me, for I am a poor, stiffnecked, rebellious creature. What a God we have! No wonder if God be with me when I am walking with Him; but to know that he is occupying Himself with my failings! Well may we say, "We joy in God!"

Thus we have seen the entire difference between the ground of acceptance with God, and the government of God with His saints. And the one must be known in order to the blessedness and profit of the other. For the full connection with God as to His holiness, I must have the full sense of perfect acceptance. You may see one person occupied with the government of God, with exercises of heart, &c., but all in the dark as to acceptance; whilst another is free as to acceptance, but careless as to God's daily dealings. We cannot neglect either without loss, for we have less of God.

Christian Treasury: Volume 3, Contrast - Law and Grace, A (34:1-2)

Exo. 34:2 2 Cor. 3EXO 34:22Co 3

It is important to see that there were two distinct occasions in which we find tables of stone committed to man according to God's command. On the first occasion there was total ruin, and when God uttered His commands, there was no shining of the face whatever—no Moses transfigured by the power of glory. The law never made the face of man to shine: it is not the intention of the law, nor is it the result of the law. The law is characterized by darkness and tempest, by thunder and lightning, by the voice of God dealing with the guilty. And so it was on the first occasion when the law was announced by God Himself and the tables were broken by the indignant lawgiver before they ever reached man.

(In the second occasion, when the tables of stone are made, what a difference there is The lawgiver was called into the presence of God who was pleased to give a mingling of mercy along with the law. There was a covenant expressly made of this combined composite character—not law alone, and not grace alone, but rather the mingling of grace along with law. It would have been perfectly impossible for God to have carried on dealings with Israel, or to have brought them even into the land, unless there had been this mingling of grace and mercy with law.

Mingling of Grace and Mercy with Law

Consequently, the law was still committed to man, but it was shut up in the ark, not displayed with all its terrors before the eyes of men; it was enclosed in the testimony.

There are many, even of God's children, who think that such is exactly the tenor of the dealings of God with us now; that is, law and grace mingled—grace hindering the action of law—the law bringing us in guilty, but grace interposing to screen the guilty according to the words we read in the early part of Ex. 34. There Jehovah proclaims Himself in the character of lawgiver, though He declares His long-suffering and mercy, as it is said: "The Lord, the Lord God, merciful and gracious, long-suffering... forgiving iniquity and transgression and sin." But it is also added: "And that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation." Now, you will observe that while such is the principle of God's dealings—that it is not law alone, nor grace alone, but the two together—while this is the case, whenever the mediator comes forward to speak to the people, he has to put a veil upon his face. When he goes into the presence of God the veil is taken off; in the presence of glory there is no veil. But as long as man had to do with the law, even though there was mercy and grace mingled with it, the veil must be put on when he spoke with the people.

In contrast, our position is neither having to do with law alone, nor with law mingled with grace.

Grace and Glory without Law

We are in the presence of grace and glory without law at all. The Apostle shows this in 2 Cor. 3. Here he does not refer to the contrast of Ex. 19 or 20, but solely to the occasion of mingled law and grace in Ex. 34 and he lets us see that the ministration on that day was one of death and condemnation. The reason is this: if the law enters in at all, I have to do with it as that which governs me and under which I am subject, then the more mercy that is shown, the guiltier I am, and He will by no means clear the guilty.

The all-condemning character of the law did not come out while God was dealing with men before Christ. When Christ came God fully manifested Himself and His principles. In Christ there was One who could solve all difficulties, meet all need, and deliver from all distress and danger. It was because the Son of God was now become the Son of man, and the Son of man was willing to suffer on the cross.

Hence, our position is put in distinct and positive contrast with one under law.

Draw Near Into the Presence of God

The Apostle says: "If the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away; how shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory." 2 Cor. 3:7-9. He does not put us in the place of the children of Israel, but he shows our place to be like that of Moses when he drew near into the presence of God without a veil. This is our position now, and not as that of the children of Israel. In short, it is not the man veiled, and the children of Israel afraid of him because of the glory of his countenance which they could not look upon, but the man unveiled in the presence of God, when he turns, not to the people with a veil upon his face, but to God in glory without the veil.

Such is our position now; such is the position of all Christians if they only knew it. This comes out fully when Paul writes, "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." 2 Cor. 3:18. "We all" is in contrast with the one man. Moses—not with all Israel. The position of the Christian is typified by Moses in the presence of God, not by the children of Israel in the presence of Moses veiled. It is "We all" —for God makes not the smallest difference in this respect: the weakest Christian has exactly the same position before God.

The Same Position before God

Whenever it is a question of position or the simple result of what the Lord Jesus has accomplished and given to us by grace, there is no difference whatever.

When it is a question of spiritual power, there is a difference and all possible room for variety. Just as in the first Adam there is no difference in the general fact that nil have sinned, yet, when you look at the extent to which people have gone in sin, there are differences.

The second Man, the last Adam, has brought all who belong to Him now into this common place of blessing. We are all with open, or unveiled face (for this is the true force of it) beholding as in a glass the glory of the Lord. This was what Moses saw, and only Moses, and he merely for a moment, whereas it is our constant position. A Christian, all the time he is here below, is, as far as the work of Christ is concerned, entitled to draw near to God, to look up into the glory, and to be there himself. The veil is gone; Christ is without a veil. There was a veil, but it is rent. Now there is none—none on the heart of the believer—none on the face of Christ, or on our faces. It is completely gone. "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.”

What the Holy Spirit now ministers to us is not merely a Savior who came down into our woe and misery to bear our iniquities and sins, but that same Savior after the work of grace is done, when He is gone up as the witness of its perfection into the presence of God. We are invited by the Holy Spirit to keep our eye fixed upon Him there, glorified according to the excellency of redemption.

A Savior Who Came Down and Is Gone up

That will not make His grace in coming down here to be less precious, nor will it make redemption to be prized less, but, rather, much more. It will imprint a heavenly character upon all our ways, and this, nothing less, is our place. "As is the heavenly, such are they also that are heavenly," and, "As we have borne the image of the heavenly." Then it will be perfect; now is it only partial, and according to the measure in which self is judged.

It is the un-judged activity of our nature that hinders the practical effect of heavenly power's being reflected from us. Do we not know it? When is it that we do wrong? When is it that we form mistaken judgments and become careless and worldly? It is when we take our eyes off Christ as He is now in glory. I grant you that Christ anywhere before the soul is a means of preservation. Nevertheless, there is no power like occupation with Christ in the glory for overcoming the seductions of the world and for discerning the evil in that which looks fair and religious in the world. As far as leading out our souls in love and devotedness is concerned, Christ here below will do it.

But Christ in glory extinguishes the light of earth's best religion and makes it appear pale and tawdry by the side of His surpassing brightness.

Earth's Best Religion

We are invited; we are called upon as Christians, to behold Him in that glory continually now. The Lord give us so to walk, and we shall find the fruit of it, "changed into the same image from glory to glory.”

One word more: there is nothing so dangerous as to trifle with the truth; there is nothing more ruinous than for men to use the brightest truth and to be careless about the matters of everyday life. I beseech you to remember this. There is something even of a disgusting character about it when we fail in ordinary duties and yet are at the same time talking about resurrection and glory—life and all the special blessedness of the Christian position. I beseech you, my brethren and sisters, especially those of you who are young (though indeed it is a snare for old as well as young) to think seriously of this. It is the natural snare of those who are accustomed to an atmosphere of truth, where the words of God are (so to speak) the common household bread. It is a danger because the eye and heart arc not on Jesus. Where there is simplicity with

self-judgment there will be power. It will be found nowhere else. W. Kelly

The Remembrancer: 1910, God's Way in a Time of Difficult (33:13)

DO 33:13{

Thy

bad

not

personal

begin

It is about Himself He speaks to the angels of the seven churches. The moment I love Him, He says to me, " Feed my sheep " (John 21:16.). All interest for others must spring from this, as welt as all instruction for myself, If I am seeking the Lord with a pure heart, I am sure to find: myself (because it is the one Spirit which is leading us) in company " with them who call on the Lord out of a pure heart." (2 Tim. 2:23). If it be the meeting, or the ministry, or the brethren, I am on a poor foundation.

The more evil the time, the more pointed, though less open, is the attempt to set aside the plan and rule of Christ. It has been-done openly in Christendom, and now the malice of Satan would have it done among those who profess to stand apart from the growing apostasy in the world. If I am seeking a place to worship in, I am sure to go wrong; for I am looking for what suits my taste, and I am not guided by principle. But if I am seeking to worship my Lord (then it is a Person, not a place, that is before my soul), I am sure to be led rightly, for the Spirit of light as in the blind man (John 9), always leads the soul that is morally outside the place of worship (as this man was, on account of his new light), to worship Him who is the light of the world (John 8:12). One faithful one, like this self-same man, confounds the most learned theologian.

Let us be like Mary Magdalene in true devotion of heart to our Lord; and like the once blind man, maintaining our light, its reality, and its source, against all comers, and in the way. We shall surely be rewarded as they were, with the assured presence of our Lord.

Bible Treasury: Volume 5, Moses (33:12-23)

(Ex. 33:12-34)

The intelligence and decision of Moses' soul in Ex. 33 is much to be observed. There was a good deal to solicit his confidence, had he not been fully persuaded that nothing but “sovereign grace” would reach his need.

Not to mention the terms of the Law from Sinai (for he had already refused them (see chap. 20), fearing and quaking before them), he was solicited by the offer of the angel, who would either bless or punish according to Israel's desert. (See chap. 23, 32)

And still more. Moses had, been taken beyond the region of the fiery law, and beyond the place where he had heard the promise of this angel of the covenant, the conditional covenant, and had been introduced to “the shadows of good things to come,” to “ordinances of divine service and a worldly sanctuary.” (See chap. 25-31)

This last was a great attraction, such as the religious mind of man has constantly yielded to. The Galatians were beguiled by this attraction. They returned to ordinances, “beggarly elements.” There was the like tendency at Colosse. So among the Hebrews. But Moses stood this attraction as well as the other. And after all this, his conscience is still uneasy; he has got nothing which his heart can rest in, and he says to the Lord, “Show me now thy way.” (Chap. 33:13)

In answer to this the Lord promises His presence. (Ver. 14-17). But, however desirable and mindful that was, Moses desires more, and be further says, “I beseech thee, Show me thy glory.” (Ver. 18)

Now all this was the way of a soul that had learned, its great necessity as a sinner; for neither the law, nor conditional covenants, nor shadows and ordinances, nor mere promises of high order, will meet a sinner's case; it demands “sovereign grace.” And the Lord delights in such faith. He at once answers the demand it made, promising to deal with Israel, whom Moses represented and pleaded for, in sovereign and boundless grace. “I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee, and will be gracious to whom I will be gracious, and will show mercy on whom I will shew mercy.” (Ver. 19) In Rom. 9:15, where these words are quoted as the expression of sovereign electing grace, what satisfied Moses, Paul preaches as God's gospel for sinners.

Moses is then satisfied. He asks no more. This will do, though nothing less would. All that now remains is, that he gets what has now been promised. And, accordingly, on the next day he goes to the appointed place, and there the name is proclaimed, the name of Him who would deal in sovereign grace with him; and Moses bows and worships.

This is a beautiful path of faith. There is the urgency of a soul that knows its necessity, and there is the delight of the Lord in answering it. The urgency of Moses on this occasion may remind us of Abraham's demand in Gen. 15:8, and also of the Shunamite in 2 Kings 4, who would

not be satisfied with the servant and the staff but must have the prophet himself.

“The glory of the Lord” passes before Moses. He reaches “the end of the law” and gazes with “unveiled face.” (2 Cor. 3) He gets a sight of Christ, and an audience of the gospel. The light of the glorious gospel of Christ who is the image of God shines into him. He sees the glory of God in the face of Jesus. (2 Cor. 4) And no danger can possibly reach him; for the Lord shelters him with His own hand, while all that might or rather would have injured passes by.

This is very blessed. It is like the Lord shutting in Noah, when the waters were arising. It is like the Lord appointing the blood, while the sword of judgment went through the land. In the shadow of the divine hand Moses is hid, till “the back parts” were to be seen. The face in this passage, I believe, means the law or the dispensation that went before; the back parts mean the gospel or the dispensation that comes after.1

Nothing can surpass such a picture of the abounding grace of God and the security of him who took refuge in it. And how does Moses entertain it? He is “changed into the same image from glory to glory.” He gazes and listens while the glory passes, and the name is published. His spirit drinks in the revelation. It was a cheering light, it was not an overwhelming but a gladdening brightness. The spirit of the believer lives in it. Moses worships—and all the request he has on his lips bespeaks his present satisfaction” let my Lord, I pray thee, go among us.” It is no longer a request for further revelations and discoveries of the Lord, but a request for the company of Him now reached and discovered.

Thus was he changed into the same image from glory to glory, (2 Cor. 3:18.) Christ is filled to give assurance and liberty and joy, to end one's searchings and uneasiness as a sinner. And Moses experienced this. He was changed into the same image.

The Springing Well: Volume 5 (1902), Our Bible Lesson Column (33:11)

Golden Text.— “And the Lord spake unto Moses face to face, as a man speaketh unto his friend.” —Ex. 33:11.

“And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face.”— Deut. 34:10.

Read Deut. 34:1-7

The Death of Moses.

1-3. “And the Lord shewed him all the land.” Read with prayer and reliance upon the Holy Spirit the parallel passages in Num. 27:12-17; Deut. 3:23-29; 32:48-52, and notice Moses’ great desire to go over into the land, his prayer to God that he might be permitted to do so, God’s refusal to allow him, Moses’ meek submission and his request that someone be appointed in his stead, so that Israel might not be as sheep which have no shepherd.

4. “I have caused thee to see it with thine eyes, but thou shalt not go over thither.” When Moses pleaded to be permitted to go over, the word from the Lord was, “Let it suffice thee, speak no more unto Me of this matter” (Deut. 3:26), and that was enough. It was Israel’s sin in murmuring and rebelling that led Moses to sin, but that did not excuse Moses. How holy is our God, and what holiness He requires in us! And who is equal to it?

5-7. “Moses was an hundred and twenty years old when he died. His eye was not dim, nor his natural force abated.” When Aaron died, Moses and Eleazar were with him, but no one was with Moses when he died. He had often been alone with God, on two different occasions for forty days and nights at a time, but previous to this occasion he had always come back to continue with the people. Now in health and vigor of body and in the use of all his faculties he went up into the mountain alone and returned to Israel no more. Out from the earthly tabernacle in which he had sojourned or 120 years, Moses, the servant of the Lord, went to live with God for ever. No sickness, no suffering, as far as we know, but he just closed his eyes to earth and entered into the presence of God and of the redeemed and of the holy angels, absent from the body, present with the Lord, which was very far better for him (Phil. 1:21, 23). He is still there alive and well, and after more than 1,400 years from the time of his departure Peter and the others saw him on the Mount of Transfiguration with Jesus Christ, as he and Elijah spake with our Lord of His approaching decease (Luke 9:30-32). The body of Moses was buried, but, no man being present, no man knows where, for God has not seen fit to tell.

Young Christian: Volume 2, 1912, Rest-Stone, The (33:14)

“And He said, My presence shall go with thee, and I will give thee rest” (Ex. 33:14).

In India, where burdens are carried on men’s heads and backs, it is customary to provide resting places for them. Stones are set up along the hot dusty roads, just the right height for a man to rest his burden upon until he is refreshed and able to go on his way.

“Ah, Sahib,” said a native Christian to an English gentleman, “Christ is my rest-stone, Christ is all my hope.”

How many of my readers are finding their rest in Christ: turning to Him, and realizing His presence and His support in the difficult pathway they are treading?

Notes of Lectures on the Tabernacle, Tabernacle, By C. H. B., Notes of Lectures on the: Part 4, The Laver (30:18)

THE LAVER.

" Thou shalt also make a laver of brass, and his foot also of brass, to wash withal; and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein " (Ex. 30:18),

WE have to pass the brazen altar before we come to the laver, for we never could understand the teaching of the brazen laver until we have understood the teaching of the brazen altar. But now, having passed the altar, we have a right to the use of the laver; but remember, the laver is not atoning. The only place where we found atonement was where the blood was shed; I need to be washed by the water here, but that does not atone for sin; the only thing which atones for sin, is the blood of Christ. Now there is no such thing as a man being beyond the need of the blood of Christ, for " if we walk in the light as He is in the light," then, " The blood of Jesus Christ, His Son, cleanses us from all sin," but while I am never on any other ground than on the ground of a blood-washed sinner, yet every sinner who trusts Jesus is saved, and the blood puts away his sins forever. " For by one offering He hath perfected forever them that are sanctified " (Heb. 10:14). This is simply God's blessed word; not my interpretation of it, but God's own word; every one whose conscience has been touched by the blood is perfected forever.

" For Aaron and his sons shall wash their hands and their feet thereat" (Ex. 30:10). This is not then for atonement at all, but for washing the hands and feet of the priests. He made the laver of brass, of the looking-glasses (the polished brazen mirrors) of the women assembling, which assembled at the door of t he tabernacle of the congregation. There is avert' instructive thought for us here. " If any man be a hearer of the word and not a doer, he is like unto a man beholding his natural face in a glass; but whoso looketh into the perfect law of liberty and continueth therein," etc. (James 1:23). The word then is like a looking-glass, but if we look into the word it will never give us a nice picture of ourselves. Looking-glasses are more often resorted to for flattery than for censure, but the word of God never flatters. So-called "students of human nature " flatter, and if we listen to them we will think all is going well, but if we examine ourselves by the word of God we will be convinced more and more that in us there is no good ' thing. I think Moses made good use of those brass mirrors. He made a brass laver and put water into it. Brass is significant of judgment all through God's word, and water is the word that cleanses us; thus we get in the brazen laver the judgment and cleansing one's self by the word. Aaron and his sons were to wash their hands and feet every time they went into the tabernacle or ministered at the altar. There was need of constant cleansing of that used to serve at the Lord's altar, and of that used to walk in His presence. Nothing, nothing but the blood of Christ can atone for sins, but we have to examine, ourselves continually by God's word, else service and walk will be hypocritical; self must be constantly judged There are three judgments in God's word-God's judgment, self-judgment, and Christ's judgment. God's judgment against sin, that is what Christ endured on the cross for every soul that trusts in Him. If I accept of Christ the judgment is passed. No soul that is saved will ever come into judgment as a sinner. Then there is self-judgment-I have need to judge myself all the time, and it is a precious privilege. I have a right to go to the water now and wash myself While I was away from Christ, washing was of no avail, the leopard could not change his spots, but now the guilt of sin is put away by the blood (for I had to come to the altar to get to the laver), the practices of sin must be washed away by the water. David says, " Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy word." There is a third judgment, and that is Christ's judgment-the judgment He will execute when He comes to judge the nations with a rod of iron. I might put this also in another way, our judgment as sinners, our judgment as sons. amt our judgment as servants. And it is well to distinguish these things. Our judgment as sinners is past, our judgment as sons is every clay when He chastens us, and our judgment as servants is when we stand before the judgment seat of Christ. The judgment that we have in the brazen laver is that which we have every day.

Turn now to the thirteenth chapter of John's Gospel. The Lord after supper took water and washed His disciples' feet (verse 3). Peter says, " Thou shalt never wash my feet." Jesus answered him, IT I wash thee not, thou hast no part with me." Mark, He did not say you have no part in Me, but you have no part with Me. If I allow a single sinful thought in my mind, there can be no fellowship with Him. Then Peter says, "Lord, not my feet only, but also my hands and my head." Peter did not know that he was all right without his hands and head being washed. Jesus said unto him, " He that is washed (bathed) needs not to wash save his feet, but is clean -very whit." Mark this, Christ affirms that every one ",hat is bathed is clean every whit. He needs to have his feet washed every day, but still he is clean every whit. The washing (bathing) of regeneration (Titus 2:5) can be but once. The priests needed the feet washing daily, but the bathing of their consecration was but once, for the' priests once consecrated were priests always. This washing (regeneration) is before come even to the gate. Without it I would have been content outside.

If our- Lord and waster has washed our feet, we ought to wash one another's feet. And I shall never be successful in doing so by pointing him to the laver and saying, " There! you have dirty feet, go and wash yourself." No; let me get down, humble myself, and approach him, not as a superior, but as weaker than he, and endeavor to restore in the spirit of meekness, considering my own liability to fall if tempted.

Remember again the position of these things, for many would have us use the laver to get that which is only obtained through the altar, and many say "the blood cleanses" in a sense only used in Scripture of the washing of water of the word, and others do away with the laver altogether. We need the altar and the laver, and the laver and the altar, but the ALTAR first.

Notice there was no measure given for the lave'. There is no limit to our need of the washing of the word. Some people say they are sinless. God says they deceive themselves (1 John 1:8). I need the water to-day, and to-morrow and next day, and every day of my life down here. By and by we will stand on a sea of glass. You cannot wash in glass, can you? What then is it for? It reflects. Now, we understand we are children of God and beautiful before God, but by faith. Then we shall not need any faith; we shall not need the water to cleanse us, 'but we will have a sea of glass to admire ourselves in, if I may so speak. While we are here our beauty in Christ is a matter of faith and not sight. While we are here we need the water all the time. We never become sinless here, but "when He shall appear we shall be like Him, for we shall see Him as He is."

The Curtains.

Now we come to the tabernacle itself and its four coverings (Ex. 24), the outside coverings of badger's

or seal skins. Why is the outside covering of this nr P Because outwardly, to man's eyes, He bath no form nor comeliness, and when we shall see Him there is no beauty that we should desire Him; He is despised and rejected of men " (Isa. 53). That is true until to-day. Man does not see any beauty in Christ. If _people did, they would not go on a single, moment in their sins. We who have had our eyes opened, do with shame confess that we had seen no beauty in Him. "We hid as it were our faces from Him; He was despised, and we esteemed Him nut." We did not see the beauty underneath these. It was all hid by the sombre covering. Then the prophet roes on and says, " Surely He has borne our griefs and carried our sorrows, yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities." Thus, if I throw back these curtains we find another covering of rams' skin dyed red. He was the One who shed His blood to put away our sins. This is the next thing we discover in Christ; the very One: I have been despising was put to shame for me. Now if I throw back the rams' skins, you will find a covering underneath that; curtains of goat's hair. This may suggest to us the deeper knowledge of Christ we get when we understand Him as the goat of the sin-offering, the One who not only bore my sins, but was also "made to be sin" for me. Remembering too that the Nazarite was characterized by his long hair, we may have in this also a type of Christ in His thorough Nazarite separation to God. The curtains of the tabernacle, which gave grace and beauty to all, were of fine twined linen. They were made of two is of five, joined together by taches of gold and loops of blue. The goat's hair curtains were joined with taches of brass, showing the severe character of His separation. T remarked before as to the meaning of the colors. The at the had the same colors on it. These colors were worked upon a ground work of fine twined linen. The fine linen is a type of Christ's righteousness; blue is the type of the heavenly One. It always comes first, for He must first come down from heaven. Purple is the insignia of royalty. When Christ was crucified they put a purple robe upon Him. In the scarlet it is the one who shed His blood for us-scarlet blood to put away scarlet sins. He never could have been the Messiah unless He came down from heaven. Presented as Messiah, He is rejected, and goes to the cross to die for that nation and for all.

The cherubims I think, point to Christ as the ser- vant of God. We have these things in the four gospels. Why were there four gospels written? The four evangelists were something more than mere witnesses, for Matthew tells us of things that he did not see or hear. John, who saw things Matthew saw not, does not mention them. For instance, in the gospels of Matthew, Mark and Luke, you find a beautiful ac- count of the scene on the Mount of Transfiguration, but none of these were present. John, who was there, does not say a word about it. Again, Matthew gives an account of Christ's agony in the garden, though he was not with the Lord John who was, omits it. Matthew was the pen the Holy Ghost used to write the life of Christ as the, royal One; Mark, the life of Christ as a servant; Luke, the suffering Son of Man; john, the divine and heavenly One.

The Entrances.

Why are there three? The gate of the court, the entrance into the holy place, and another veil at the entrance into the most holy place? Christ is the way all along. He is the door which leads me into the presence of God as a believer. He is also the door which leads me into the place of a priest, and through Him I enter the holiest. But each entrance had its distinctive character. The hanging for the gate of the court was upheld by brass pillars, in brass sockets, for it is through a Christ who bore judgment. and a way founded in judgment, that the believer comes to God. The hanging of the door of the tabernacle was upheld by wooden pillars, overlaid with gold and socketed in brass, for it is the Risen Christ who leads me into the place of a priest, though all stand fire in judgment. But no brass entered into the hanging of the veil; silver sockets were used here, for His presence we can stand on no other than redemption ground.

Outlines of Lectures on the Tabernacle of Witness, Tabernacle of Witness, Outlines of Lectures on the: The Golden Altar or Altar of Incense and the Perfume (30:1-10,34-38)

EXODUS. 30:1-10 and 34-38.

EXO 30: 1-10-AND 34-38.) "AND thou shalt make an altar to burn incense upon: of shittim wood shalt thou make it. A cubit shall be the length thereof, and a cubit the breadth thereof; foursquare shall it be: and two cubits shall be the height thereof: the horns thereof shall be of the same. And thou shalt overlay it with pure gold, the top thereof, and the sides thereof round about, and the horns thereof; and thou shalt make unto it a crown of gold round about. And two golden rings shalt thou make to it under the crown of it, by the two corners thereof, upon the two sides of it shalt thou make it; and they shall be for places for the staves to bear it withal. And thou shalt make the staves of shittim wood, and overlay them with gold. And thou shalt put it before the wail that is by the ark of the testimony, before the mercy seat that is over the testimony, where I will meet with thee. And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps, he shall burn" incense upon it. And when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before the Lord throughout your generations. Ye shall offer no strange incense thereon, nor burnt sacrifice, nor meat offering; neither shall ye pour drink offering thereon. And Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin offering of atonements: once in the year shall be make atonement upon it throughout your generations: it is most holy unto the Lord.

"And the Lord said unto Moses, Take unto thee sweet spices, stacte, and onycha, and galbanum; these sweet spices with pure frankincense: of each shall there be a like weight: and thou shalt make it a perfume, a confection after the art of the apothecary, tempered together, pure and holy: and thou shalt beat some of it very small, and put of it before the testimony in the tent of the congregation, where I will meet with thee: it shall be unto you most holy. And as for the perfume which thou shalt make, ye shall not make to yourselves according to the composition thereof: it shall be unto thee holy for the Lord. Whosoever shall make like unto that, to smell thereto, shall even be cut off from his people."

The Altar of Incense.

And thou shalt make an altar to burn incense upon: of shittim wood shalt thou make it.] There are two altars, the brazen altar of burnt offering and the golden altar of incense. They are both typical of the work and person of the Lord Jesus Christ, but in distinct aspects.

At the brazen altar, we see Christ in death and resurrection, offering himself without spot to God, and accepted in all the sweet savor of his perfect sacrifice. The ground of the believer's acceptan4e and communion with God.

At the golden altar, we see Christ in resurrection life and ascended glory, in all the excellency of his character and ways before God, through whom the children of God draw near and worship with confidence and joy.

Both the brazen and the golden altar were made of shittim wood within, as showing that the incarnation of Christ lies at the foundation of his whole work on behalf of his people; for the children being partakers of flesh and blood, he himself likewise took part of the same.

The Dimensions.

A cubit shall be the length thereof, and a cubit the breadth thereof; foursquare shall it be: and two cubits shall be the height thereof. Ver. 2.] In size it is smaller than the other vessels, but it stands half' a cubit higher than the mercy seat, the table, and the brazen grate of the altar of burnt offering.

The table is on a level with the mercy seat and the brazen grate, for the table sets forth communion, on the ground of atonement made, and in the remembrance of the death of Jesus.

The golden altar is half a cubit higher, for it shows worship in the apprehension of a risen and ascended Savior, and in the apprehension of the preciousness of his character and ways.

The Horns of the Altar.

The horns thereof shall be of the same. Ver. 2.] The horn is the emblem of strength; and there is power in Jesus, on which faith can lay hold in drawing nigh to God; while the human tenderness and sympathy of Jesus give sweet encouragement to faith in this its exercise.

The Overlaying.

And thou shalt overlay it with pure gold, the top thereof and the sides thereof round about, and the horns thereof. Ver. 3.] The Divine glory and excellency of the Lord Jesus, as well as his humanity, and in combination with it, is thus set forth.

And the horns also are overlaid with gold; for faith not only apprehends the human sympathy, but also the Divine all-sufficiency of Jesus, through whom we worship.

The Golden Crown.

And thou shalt make unto it a crown of gold round about.] There was no crown to the brazen altar, for that sets forth Jesus in his humiliation, suffering, and death; and the only crown he wore on earth was a crown of thorns. But there is a golden crown to the alter of incense, for it presents to us Jesus risen, ascended, and crowned with glory and honor.

The crown also is significant of the Divine beauty and excellency of his character and office, as the one through whom we worship and draw nigh to God.

The Rings and Staves.

And two golden rings shalt thou make to it under the crown of it, by the two ribs thereof (margin); upon the two sides of it shalt thou make it; and they shall be for places for the staves to bear it withal. And thou shalt make the staves of shittim wood, and overlay them with gold. Ver. 4, 5.] The Hebrew word translated in the text " corners," and in the margin "ribs," is the same word which occurs in chapter 27: 7, and which is there rendered "sides" -"and the staves shall be upon the two sides of the altar to bear it,"-which gives the sense. Translating the word " corners," here and in chap. 37., only, is apt to mislead. It signifies a side, or, as in the present instance, an appendage to a side.

In the table of shewbread the rings and staves were connected with the border (chap. 25, 26, 27), to teach us that in traveling through a polluted world, separation from evil ought to characterize our communion. But in the golden altar the rings and staves are connected with the crown of gold, for, though strangers and pilgrims here, we worship in connection with an ascended and glorified Savior..;

The rings and staves adapted the altar to the wilderness condition of Israel; they were "to bear it withal," that it might accompany them in their various journeyings. So Jesus, in the character in which he is presented to us by the golden altar, is ever present with us in Spirit wherever two or three are gathered in his name. And both his humanity and his Deity adapt him to our wilderness necessities.

The Position of the Altar.

And thou shalt put it before the vail that is by the ark of the testimony, before the mercy seat that is over the testimony, where I will meet with thee. Ver. 6.] In Heb. 9 the golden altar in the holy place is omitted in the enumeration of the sacred vessels, and the golden censer in the holiest of all is inserted in its stead.

The reason of this appears to be, that in Heb. 9, as also in Heb. 10, the High Priest is represented as on the day of atonement, entered into the most holy place within the vail, typical of Jesus entered into heaven itself, now to appear in the presence of God for us.

But in the type before us, the same precious and Divine Savior is represented as present in Spirit in the midst of his assembled and worshipping people on earth, by whom the sacrifice of praise is offered up to God continually, and their prayers go up with acceptance.

It is the vivid setting forth of those invaluable words in Matt. 18:19,20: "Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them."

The altar stands before, and not within, the vail in the holy place; for it tells of Jesus in the assembly, and yet it stands before the ark and mercy seat, from whence God holds fellowship with his servants; for by the faith of Jesus we have boldness to enter into the holiest. Yea, come boldly unto the throne of grace, and there may hold sweet intercourse with God from off the mercy seat.

And in Jesus, who is present in Spirit with us on earth, and present in person for us above, all the promises of God are yea and amen to the glory of God by us.

And all this is true to the believer individually, as well as to the saints collectively.

The Perpetual Use of the Altar.

And Aaron shall burn thereon sweet incense every morning. Ver. 7. A perpetual incense before the Lord throughout your generations. Ver. 8.] So Christ, the High Priest of our profession, ever liveth to make intercession for us.

In the seventeenth chapter of the Gospel by John we 'have the reality' and substance of these Divine foreshadowings.

We there see Jesus on earth, surrounded by his disciples; but, in Spirit, entering into the holiest, his work finished, and the crown of glory won.

In act it is the High Priest at the golden altar— in anticipation, the High Priest on the day of atonement entering into the holiest.

Let us look at him as at the golden altar, and listen to his words: "Father, I have glorified thee on the earth; I have finished the work which thou gavest me to do." "I have manifested thy name."

He is thus presenting before his Father, as sweet and fragrant incense, the memorial of what he had been in his character and life on earth; and then claiming for himself the just recompense of reward, he obtains on behalf of his disciples, and of believers through their word, the richest, choicest, highest blessings.

And these words he spake in the world, that we might have his joy fulfilled in ourselves, in being thus enabled to enter into his thoughts concerning us, through this magnificent specimen of his present and perpetual intercessions, in the knowledge of the glory which-he has, and which he will share with Us.

The Time of Incense.

When he dresseth, the lamps, he shall- burn incense upon it. And when Aaron' lighteth the lamps at even, he shall burn incense upon it.] We have already considered the Candlestick, with its seven lamps, as the type of ministry or testimony in connection with Christ, and in the power of the Spirit.

It is Christ himself who prepares his servants for this ministry in the word, and he gives grace and power for its exercise. Just as Aaron dressed the lamps in the morning, and caused the flame to ascend at even, or between the two evenings. In Rev. 1. 2. 3., the Lord Jesus is thus shown as one like unto the Son of man in the midst of the seven golden candlesticks, giving and directing the testimony which was to be borne in his name.

And testimony to Christ is a sweet savor unto God, as says the apostle in 2 Cor. 2:14-17, "For we are unto God a sweet savor of Christ, in them that are saved, and in them that perish." But this is not all; the type before us beautifully and expressively shows the connection between the preparation and exercise of ministry, in fellowship with Jesus, and the fragrance of his own intercession.

.. When the servant is preparing, or being prepared for testimony, the intercession of Jesus is ascending oh his behalf; and when he is giving his testimony, the sweet savor of the name of Jesus is going up before God.

Its Exclusive Use.

Ye shall offer no strange incense thereon, nor burnt sacrifice, nor meat offering; neither shall ye pour drink offering thereon. -Ver. 9.] Thus the altar of incense is kept perfectly distinct from the altar of burnt offering. And we do well to remember this in drawing nigh to God.

No strange incense was permitted, any more than strange fire. Jesus pleads no other excellency than his own as the ground of the acceptance of our prayers and praises.

The believer's priestly access to God is a progressive thing. We go from strength to strength. The question of sin being settled, at the sin offering consumed without the camp. Acceptance in person and as to nature, and the joy of God's salvation, is realized at the brazen altar.

Here, at the golden altar, the soul draws nigh to God in full assurance of faith, having the heart sprinkled and the body washed, -pardoned through the death of Christ, and accepted in his resurrection, and holding fast the profession of the hope without wavering, and in spirit entering within the wail.

In the sin offering consuming without the camp, we see Jesus delivered for our offenses.

At the brazen altar, we see him raised again for our justification.

At the golden altar, he is presented as ascended, and ever before God in all the preciousness of his person, character, and ways.

In the first, we have Christ dying; in the second, Christ rising; in the third, Christ ascended, and ever living to make intercession for us.

As guilty sinners, the sin offering without the camp met us as we were, and where we were.

As pardoned sinners, we find acceptance at the brazen altar, through the accepted sacrifice of a crucified and risen Savior.

At the golden altar, we have fellowship with God, and nearness of access to him, in all the preciousness of the life and person of Jesus, as he was and as he is. "For if, when we were enemies, we were reconciled to God by the death of his Son, much' more, being reconciled, we shall be saved' by his life." (Rom. 5:10.)

The Blood on the Horns of the Altar of Incense.

And Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin offering of atonements: once in the year shall he make atonement upon it throughout your generations: it is most holy unto the Lord. Ver. 10.] The foundation is laid in atonement, and we know from Heb. 10 that this yearly act was a type of the one offering of Jesus, whereby he hath perfected forever them that are sanctified.

And while no burnt sacrifice or meat offering was to be offered on this altar, yet the blood of atonement on the horns of it speaks of peace once made, and the remission of sins once for all through the sacrifice of Christ.

The Perfume.

And the Lord said unto Moses, Take unto thee sweet spices, stacte, and onycha, and galbanum; these sweet spices with pure frankincense: of each shall there be a like weight. Ver. 34.] The name of the first spice, "stacte," comes from an Hebrew word, signifying to drop, to fall in drops, to distil, as in Sol. Sol. 5:13: "His lips like lilies, dropping sweet smelling myrrh." Beautifully significant of the grace and gracious words which proceeded from the lips of Jesus.

Onycha, in Hebrew, means also a lion, and suggests the thought of the uncompromising faithfulness, firmness, and decision of the character of Christ, setting his face like a flint, boldly acting for God, and reproving all manner of evil.

The root of the word for galbanum signifies milk or fat, and connects the thought with the "fat which covered the inwards," God's portion of the sacrifices, and emblematical of the internal preciousness of Jesus.

Frankincense, white and fragrant, speaks of the purity, piety and acceptability of the character and ways of him who was holy, harmless, undefiled, and separate from sinners.

"Of each shall there be a like weight." How expressive of the character of Christ! What an even balance do we there discover! His grace, his firmness, his internal excellency, and outward piety, how exactly proportioned!

And thou shalt make it a perfume, a confection after the art of the apothecary, tempered together, pure and holy. Ver. 35.] Perfume and incense is the same. There is but one word in the original.

The graces and virtues which compose and make up the character of Jesus, how exquisitely tempered together' Not only equal, but harmonized, blended, and combined.

"Tempered together, pure and holy." What purity!

what holiness also in the character and ways- of Jesus!

And thou shalt beat some of it very small, and put of it before the testimony in the tent of the congregation, where I will meet with thee; it shall be unto you most holy. Ver. 36.] All these varied and combined excellencies of the Lord Jesus are to be discovered in the minutest act and thought, and are available for us in each particular.

And when met in the presence of God, the sweet memorial of all this is there for the encouragement of our faith, and for the comfort and joy of our souls before God; "for ointment and perfume rejoice the heart." And thus we realize our acceptance with God in his own beloved Son, and enjoy communion with him. And as for the perfume which thou shalt make, ye' shall not make to yourselves according to the composition thereof: it shall be unto thee holy for the Lord.' Whosoever shall make like unto that, to smell thereto, shall even be cut of from his people. Ver. 37, 38.] This preciousness of Jesus is inimitable,, and must, not be counterfeited. Self-conceit, through supposed, resemblance, will put the soul out of communion.

Strange fire is natural or fleshly excitement. Strange incense is nature's imitation of the peerless' preciousness of Christ.

Both are alike forbidden of God. But fire from God's altar, and the sweet perfume of the excellency of Jesus, are provided for the true worshippers of the Father, through the Son.

T. N.

[The Brazen Laver in the Number for October.]

Outlines of Lectures on the Tabernacle of Witness, Tabernacle of Witness, Outlines of Lectures on the: The Laver and His Foot (30:17-21)

EXO 30:17-21)"AND the Lord spake unto Moses, saying, Thou shalt also make a laver of brass, and his foot also of brass, to wash withal: and thou shalt put it between the tent1 of the congregation and the altar, and thou shalt put water therein. For Aaron and his sons shall wash their hands and their feet thereat. When they go into the tent of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the Lord. So they shall wash their hands and their feet, that they die not: and it shall be a statute forever to them, even to him and to his seed throughout their generations."

The Laver and His Foot.

And the Lord spake unto Moses, saying, Thou shalt also make a layer of brass, and his foot also of brass, to wash withal.] These scriptures are " the word of God;" this gives them their importance and authority. They are also " the testimony of Jesus Christ;" this gives them their interest to us as redeemed sinners, and their value to our souls, as containing God's testimony concerning his Son.

God's thoughts about Christ are embodied in type, and given us in the scriptures, that we might have fellowship with the Father in his own estimate of his Son. In the laver and his foot, we have the divinely given figure or shadow of CHRIST as our SANCTIFICATION.

" Who of God is made unto us wisdom, and righteousness, and SANCTIFICATION, and redemption." (1 Cor. 1:30.).In this 30th chapter of Exodus, from verse 11, typically the believer is regarded, first, redeemed by the blood (11-16);.secondly, sanctified with the washing of water (17-21); thirdly, anointed with the oil (22-33); and, fourthly, accepted in the perfume. (34-38.) "The Spirit, the water, and the blood." (1 John 5:6-8.)

Or, in another aspect, 1St (ver. 11-16), Christ is seen in his atoning death for our redemption.

2nd. (ver. 17-21), in his life, death, and resurrection, as our sanctification.

3rd (ver. 22-33), ascended to God's right hand, receiving and giving the spirit, for our anointing.

4th (ver. 34 to end), in the assembly, and within the vail, appearing before God in all his preciousness on our behalf, for our acceptance.

In Solomon's temple there were ten lavers, standing on their ten bases, and one molten sea, standing on twelve oxen. (1 Kings 7:23-26.) In Ezekiel's temple there is no laver nor sea, but a river, whose waters issue out from under the threshold of the house eastward, deepening and widening as it flows.

In Rev. 4:6, we read of a sea of glass like unto crystal before the throne. In Rev. 15: 2, of a sea of glass mingled with fire. And in Rev. 22:1, of a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

All these are so many figures of Christ, and of the cleansing, sanctifying, life-giving, life-sustaining power of the Spirit of God, full of the richest interest and instruction: but on these we cannot now enlarge.

The word "laver," in the Hebrew, signifies, "like a river;" and there is beautiful significancy in this.

The laver consisted of two parts, "the laver and his foot." The upper part, or laver, being a large reservoir of water, from which, when required, the water poured down "like a river" into the foot or basin at its base. The lower part being alone used for bathing or washing, so that the water in the laver remained always pure and undefiled.

This construction reminds us forcibly of the expression in the Epistle to Titus, 3: 5, 6: "The. washing (or laver, λουτρον,) of regeneration, and renewing of the Holy Ghost; which he shed upon us abundantly through Jesus Christ our Savior."

The laver thus constructed presents Christ in two aspects; the foot, Christ in humiliation on earth; and the upper part, or laver proper, Christ in his exaltation in heaven.

In his life on earth, Christ left us an example that we should follow in his steps. And on the Cross; from his pierced side came forth the water and the blood.

But it is from Christ crucified, risen, and exalted, that the Holy Ghost, the Spirit of purity and life, is now given. " In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst; let him come unto me and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified." (John 7:37-39.)

In Eph. 5:25,26, we read, " Christ loved the Church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the Word." This is his present action, " That he might (ultimately) present it to himself a glorious Church, not having spot, or wrinkle, or any such thing." (Eph. 5:27.)

Its Material.

A laver of brass, and his foot also of brass] Brass is the emblem of strength: and Christ, as our sanctification, is the strong one, mighty to sanctify as well as mighty to save. Precious and encouraging truth! How many are there who trust in Christ for their salvation, but have recourse to their own efforts, or to the law, for sanctification! Justification by the faith of Christ is the doctrine of the Reformation but sanctification by the faith of Christ, how little apprehended! How little have our souls entered into the depth and fullness of those words of Jesus to Paul, with the thorn rankling in his flesh, "My grace is sufficient for thee; my strength is made perfect in weakness."

There is power in the example of his life; constraining power in his dying and redeeming love; power in looking unto Jesus glorified at God's right hand above. And Stephen found it so. Power in the Spirit sent down from this ascended one. The secret of power in the Christian

experience is having Christ "all" as our object, "and in all" as our life.

In Ex. 38:8, we read, "And he made the laver of brass, and the foot of it of brass, of the looking-glasses (or rather brazen mirrors) of the women assembling, which assembled at the door of the tent of the congregation."

This, doubtless, is significant, and intimates a connection between self-examination and sanctification. James writes, " But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." (James 1:22-25.)

Christ, in his life on earth, left us an example that we should follow in his steps. And it is well to compare our walk and life with his. The foot of the laver was made of burnished brass.

But sanctification to the believer now is especially and effectually connected with the contemplation of Christ, once crucified, but now risen and glorified, as exhibited in the mirror of the word, through the power of the Holy Ghost sent down from heaven. Real and divine photography: "Now the Lord," &c.

The Position of the Laver.

And thou shalt put it between the tent of the congregation and the altar, ver. 18.] The progress of the soul in drawing near to God is thus set forth. The soul first realizing pardon at the sin offering without the camp.

Secondly, acceptance at the brazen altar within the court.

Thirdly, sanctification at the brazen laver.

Fourthly, nearness in worship at the golden altar.

Fifthly, entrance into the holiest through the value of the blood, and of the sweet incense from the golden censer, carried by the High Priest within the vail.

Christian Treasury: Volume 6, Worship in Spirit and in Truth (30:34-38)

Ex. 30:34-38

The delicacy of fragrance and the savor of the four principal spices were for God only. We cannot make the same composition for ourselves. It is "holy for the Lord," that ever blessed Lord Jesus, God's own Son. The incense rises when the priest puts it on the fire drawn from the brazen altar. The fourfold perfume, beaten small, was burned upon the golden altar next to the veil.

If we put the symbol of the perfume in New Testament terms, we have a lovely picture to consider. We approach God as saints fit to stand before God in "the holiest". Before that point it is all of self and none of God, but when we are worshipers it is all of God and none of self.

When we are born again, we get a sense of need and we ask for what we want, that is, we pray. Then as His mercies abound and we become conscious of His loving recognition and supply of our need, we thank Him for mercies received. Learning more of our God, the Father of the Son, through the Spirit we recognize His greatness, His glory, the glories of redemption, creation, and preservation, and so we praise.

Higher than prayer is when we are consciously in "the holiest by the blood of Jesus," and God is before us. We bow before Him for what He Himself is, self forgotten, so we do not pray or thank Him, but we worship and adore. We worship when our hearts overflow in adoration to God and Christ. It will be our glad employment in heaven. Our worship here is mingled with praise, its nearest companion, and often, too, with remembrance of self-what He has done for us. So we thank Him also with prayer. Lev. 1:6:12, 13

The brazen altar typifies the cross, which is the ground of all approach to God. To this altar the priest comes and takes the fire, that is, the judgment of a holy God upon sin was borne by His Son our Savior. Upon His own intrinsic holiness the fire can be safely laid, and upon it the incense is placed, and the perfume thereof is God's portion. On that one great day when the high priest went within the veil, his hands full of beaten incense (filled hands mean consecration), its smoke protected him from the judgment of Israel's Holy One, as he presented Israel to his Jehovah.

Now, Jesus—His person and His death—is before us and with but "one mind and one mouth" we glorify God (Rom. 15:6). Our hands are "filled with" Him beaten small, for the apprehension of one may be greater than of another. It is not a question of how much of Jesus we can receive; little as we can hold of Him, we are full. The aged, tried saint who has walked for years with Jesus and knows Him intimately is filled; the babe who has just started on his way is also filled. Jesus fills every capacity great or small.

C. H. Hall

Sound Words: 1878, Gershom (2:22)

A STRANGER, with such strange ways!

A peculiar light in his eyes!

A far-off look, a kind of daze—

Unheeding what round him lies.

There is triumph, but not scorn,

And a pity in that light;

A glance that's caught the glimmer of morn,

After a lingering night.

He has a settled peace,

A perennial flow of joy;

A love that never seems to cease,

A sweetness that does not cloy.

His speech and philosophy,—

Not of an earthly school—

Oft lead us to wonder whether he

Be an angel or a fool!

He is absent from our plays,

And awkward in all our things;

We look, at times, as we on him gaze,

To see whether he has wings!

So lightly he touches the earth,

So little he uses what's here;

He seems like a being of higher birth,

To whom unseen things are dear.

The source of his inner calm

To the world is all unknown;

He greets affliction with a psalm,

And sorrow without a groan.

He boweth no knee to man,

He seeks neither wealth nor place;

But from our schemes and every plan

He steadily turns his face.

Of ambition he has none

To help make history,

Or move this world still farther on

Toward man's good time to be.

In everything he is odd!

His religion is not like ours

Perhaps he worships another God

Than the god this world adores!

He speaks very much of death,

Declares he is risen too;

Talks of the judgment-that takes our breath—

Of the " old man " and the "new."

When asked if he'll now settle down,

And here make himself a home;

He says he's but stopping to wait for One

He expects any moment to come!

And then there's a wondrous gleam

And radiance in his face,

When speaking to listeners of HIM,

Who seems to possess ev'ry grace!

He says no two could be found

Adapted so perfectly;

In what he lacks, this One doth abound,

To an infinite degree!

With HIM he is occupied,

For others he has no room;

He's like a lover expecting his bride,

Or, rather, a bride her Groom.

GERSHOM'S the name that he took,

"A stranger:" he acts like it too,

In every motion, in every look—

Who is he, my reader? You?

T.

Present Testimony: Volume 1, 1849, Mother of Moses and the Reward of Faith, The (2:1-10)

What a volume of instruction the Holy Ghost presents to us in few words! The crowded events of a life are compressed in the compass of a few verses, and when most concise, so beautifully distinct that the soul, in communion by the power of the Holy Ghost, has the picture delineated as vividly before him as if an eyewitness of all that occurred. The portion of the Word under consideration is a striking illustration of this. A mother's cares and a mother's joys, her faith in God and the reward of her faith, are presented to us-" Like as a father pitieth his children, so the Lord pitieth them that fear Him." " And there went a man of the house of Levi, and took to wife a daughter of Levi. And the woman conceived and bare a son. And when she saw him that he was a proper child, she hid him three months." We read in Heb. 11, " By faith, Moses, when he was born, was hid three months of his parents, because they saw that he was a proper child; and they were not afraid of the king's commandment." In the book of Acts (7:20) we read, " In which time Moses was born, and was exceeding (margin, to God) fair, and nourished up in his father's house three months." The judgment passed upon Satan in the garden, that the "seed of the woman should bruise the head of the serpent," became at the same time the promise of God to our first parents, upon which they founded their hopes. The commandment of Pharaoh to the midwives, that, if a son was born, " they should kill him," directly subverted the purpose of God in the promised seed. The hearts of the faithful expected a Deliverer; and each mother in Israel might be the channel of blessing in giving birth to Messiah. Faith in the parents of Moses appreciated the promise; and apart from the instinctive desire for the preservation of their offspring, we read, it was " by faith " they were urged to conceal the birth of Moses.

Scripture is silent as to any direct revelation to them, that Moses should be a deliverer. We have the clue to their conduct in the knowledge " that the seed of the woman should bruise the head of the serpent." To destroy their children would be a death-blow to their hopes, and frustrate the grace of God to them. Doubtless this stimulated their faith in His present help. Their love to their child and the promise of God were blended together. And He whose tenderness is developed in Jesus, did not withhold His blessing from those whose natural instinct was his own precious gift, and who hoped in His mercy. The Scriptures abound with testimony to His surpassing grace. Creation bears witness to His love: The birds of the air, the fishes in the sea, and the wild beasts of the desert. The young lions roar after their prey, and seek their meat from God; "not a sparrow falls to the ground without His notice." "Consider the ravens; for they neither sow nor reap; which neither have store-house nor barn; and God feedeth them." But it is not as the God of creation alone we have to contemplate Jehovah. We know Him as the God and Father of our Lord Jesus Christ. We measure His gifts by the gift of His Son-" God so loved the world, that He gave his only-begotten Son into the world." God commended His love in that, while we were yet sinners, Christ died for us. We know that neither height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord. Jesus was the Brightness of God's glory, the express Image of His person-" In Him alone dwelt the fullness of the Godhead bodily." The perfect knowledge of God is in the f tee of Christ; yet, in the revelation of His ways, as in the Old Testament, how distinct the features of His grace, how discernible the traces of His character—the God of all grace! The care of Jehovah for the mother of Moses furnishes a blessed subject for meditation. His grace in awakening her faith in His love; His grace in meeting the confidence He had awakened. The eye of Jehovah rests upon the fond wishes of the mother; the heart of the mother unburdens her sorrows to Him.

The child is born-she. " had gotten a man from the Lord." Yet at what a time was her lot cast-a king had arisen " over Egypt that knew not Joseph." ". And the Egyptians made the children of Israel to serve with rigor: and they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigor." But this was not all. The king of Egypt had issued an edict for the destruction of every male child that should be born of the Hebrews. And at such a time Moses is given to his parents. "And when she saw him, that he was a goodly child, she hid him three months." Alas, what a time for a mother! the delight of her eyes must be hid in the darkness, the affection of a full heart must be stifled. The charms of her infant forgotten in solicitude for its existence, "she hid her child." How difficult her task, is apparent from the nature of her avocation. The daily toil imposed upon her, her relative duties, the diligent search of the destroyers, the suspicions aroused about her, all added to the difficulty of the concealment of her babe. And then for its nourishment. How stealthy her tread to the spot, how vigilant her eye! What searching before, what looking behind; how wildly her poor heart throbbed! She has reached it; and the God of her fathers has preserved the babe from the reptiles; which abounded in Egypt. Her eye is lifted up in gratitude to Him, her bosom is open for her child. Flow eager the infant; how hard to hush its cry of delight. What fear lest its noise should attract; lest the evidence of its life, such joy to her heart, should prove the occasion of its death. And the young sister mentioned in the fourth verse would be the mother's confidant in this. It might be, on the watch, peradventure an enemy was near. The heart of the mother was around her child; the sister's affection aroused for her baby-brother. And in this scene of emotion, this tumult of affection, confidence in God was as oil on the troubled waters. In the morning they cried unto Him; in the evening commended the babe unto Him. Blessed picture of God, the center of attraction, where alone the pangs of humanity could unburden themselves. The parents believed in His love; His love solaced the parents. All was hostile around them. Evil passions had snapped the chords of affection betwixt man and man. The ties of nature were severed, its sympathies obliterated. The mother of Moses reposed her heart on the love of her God-and she hid her child three months. But the enemy has discovered it; "she could no longer hide him." What agony of soul! Still it is but for a moment. She cannot trust man, she will then confide in her God. The poor babe, unconscious of the agonies it gave birth to, is removed. She made an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein, and she laid it in the flags by the river's brink. What confidence of faith. The wickedness upon earth forbade her to nourish her own. Cruel world; conduct answerable to that in after-years, when the tenderest of hearts, the truest love was repaid with ignominy, scorn, and the cross. Her child, exposed to the dangers of the Nile, was safer than in the abode of humanity. The offspring God had given her she could no longer sustain. Faith commits it to His care. Dead indeed were the earthly hopes of the poor mother; fit coffin for them was the ark of bulrushes; fitter emblem still the water, the waters of death. But faith saw beyond things around. " It is the evidence of things not seen, the substance of things hoped for." Help below there was none; God alone could help her, and on His arm she relied. His ear is ever open to the cry of His children. Almighty God interests himself in the sorrows of His creatures. He who would one day manifest Himself in the flesh and be born of a woman, how perfectly could He sympathize with the sorrows of the heart of one. The three months' trial of her faith was before him. Her steady confidence in His love, her maternal solicitude, the anxious cares, all were known to Him (Psa. 139:1,2). And this last confiding act, this casting of her burthen on the Lord, would he not meet it? He loves to be relied upon. His object in creating us was to rejoice in His love to us, and in our love to Him. He who gave us sympathies, which even in the degradation of our fallen nature ever and anon gleam of heaven, could best appreciate them when aroused. It is not enough for the God of' all grace to dispense of His bounty, wondrous grace though it be; He seeks beyond that, the confidence of children in the love which dictates it. "And his sister stood afar off to wit what would be done to him." And the daughter of Pharaoh came down to wash herself in the river. " A man's heart deviseth his way, but the Lord directeth his steps." Surely this truth was fulfilled in the direction of the daughter of Pharaoh. Her maidens walked along by the river's side, and when she saw the ark among the flags, she sent her maid to fetch it; and when she had opened it, she saw the child, and behold the babe wept, and she had compassion on him and said, " This is one of the Hebrews' children " " Who is a God like unto our God," gracious and full of compassion. The child was entrusted to Him, and he ensures its safety. The prayers of the mother were heard of the God of Abraham. He had sent deliverance, and after such manner as became him. The little outcast from earth and from home, found a welcome, by the providence of God, in the heart of the princess. The edict of her father had doomed it to death. The compassion of his daughter decrees its life. The sympathies of nature were kindled in her breast for one of a despised people. " The babe wept;" she had compassion on him, and said " This is one of the Hebrews' children." How wonderful the ways of God; how rich the possessor of His " favor which is life, and his loving-kindness better than life." Every circumstance on earth was opposed to the poor Hebrew mother. God in heaven was for her. She gave up her child to His keeping. He will skew himself worthy of the trust. Happy the people whose God is the Lord! The sister was no unmoved spectator of this scene. The mother was pouring out her heart in prayer-the answer was ready at the door. The sister, with discernment, doubtless of God, had read in the face of the princess, beaming with compassion, the safety of her brother. "Shall I go and call to thee a nurse of the Hebrew women that she may nurse the child for thee? And Pharaoh's daughter said, Go; and the maid went and called the child's mother." Surely her cup overflowed t Whilst she was praying, before the thoughts of her heart found words for expression, her child is re-restored, and in such a manner!-The palace of the foe to her race, should be the sanctuary of, her babe, and she, happy mother, should nourish her own I "And Pharaoh's daughter said unto her, Take the child away and nurse it for me, and I will give thee thy wages. And the woman took the child and nursed it, and the child grew; and she brought him unto Pharaoh's daughter. And she called his name Moses, and she said because I drew him out of the WATER. In poverty and trial the babe was born; in fear and dread it had

been nourished. But now how altered the circumstances! The mother had wages from the daughter of Pharaoh for nursing her own. The protection of his power secured its life. There existed no occasion for concealment. She could embrace her child in her arms, she could clasp it openly to her bosom. How her heart would rejoice in the God of her salvation, her child's salvation. " He giveth liberally." They had trusted him with their child-see how their faith is rewarded. Surely she received him back as from the dead, God's gift to her in resurrection. " He was dead and is alive again, he was lost and is found.", What stimulus to confidence in God is here. Well might our Lord say, " Have faith in God." Well does our God deserve our confidence. "My soul shall make her boast in the Lord; the humble shall hear thereof and be glad." W.

The Springing Well: Volume 5 (1902), Our Bible Lesson Column (2:24)

Golden text.— “God heard their groaning, and God remembered His covenant with Abraham, with Isaac, and with Jacob, and God looked upon the children of Israel, and God had respect unto them.” —Exod. 2:24. Read Ex. 3:7-22.

Reading on the Lesson

“God heard their groaning, and God remembered His covenant.” God permits the devil and his people seemingly to have their own way, yet He works by them or in spite of them all the good pleasure of His will and the highest interests of His people.

The childhood of Moses, Ex. 2:1-10. What a striking providence that the daughter of Pharaoh, the man who was seeking to destroy Israel and had given commandment to kill all the male children, should bring up as her own son one of these male children, destined by God to be the deliverer of Israel from the power of Egypt!

The call of Moses.— “Certainly I will be with thee.” When Moses was forty years old, he supposed that his brethren would have understood how that God by His hand would deliver them (Acts 7:25), but they understood not, for the time had not come, and Moses had not been authorized. He was forty years ahead of time. But now after keeping sheep for forty years God calls him and commissions him to lead Israel out.

Moses and Pharaoh (Ex. 11:1-10).— “The angel of His presence saved them.” When Moses and Aaron went to the rulers in Israel with their God-given credentials, they were accepted by the people as the Lord’s messengers, but when they went to Pharaoh with the demand from the Lord that he should let Israel go they were scorned and turned away with contempt (4:29-31; 5:14).

The Passover (Ex. 12:1-17).— “Christ, our Passover, is sacrificed for us.” There is no salvation from death, the consequence of sin, but by death, the death of a substitute being typical of the great sacrifice of Him by whose blood alone sin can be put away (Acts 4:12).

The passage of the Red Sea (Ex. 14:13-27).—Golden Text (Ex. 15:1). “I will sing unto the Lord, for He hath triumphed gloriously.” The Lord who made a way through the sea and triumphed over the hosts of Pharaoh is the same who afterward, in the fulness of time, became the Son of Mary, God manifest in the flesh, the Creator of all things, whose goings forth have been from of old, from everlasting, the only Saviour of sinners, the only Judge of all mankind.

Food for the Flock: Volume 3, Consecration (29:1-32)

consecration.

I know the erroneous way in which this word is used, but I hope to-night that we shall see plainly what is the scriptural thought of it, In the margin, " consecrate " is translated "filling; " and I hope to show you the manner of it, what it really is, as we look at the way in, which consecration is figuratively brought before, us in the chapter I have read.

The first thing we find is that Aaron and his sons are robed. Figuratively, afterward, they go through the whole course of the work of Christ. There is the bullock, which is the sin-offering, burnt with fire without the camp, which, I trust, every soul here has learned: " He hath made him to be sin for us, who knew no sin." This is the groundwork of everything. Then I come to two rams. There is an identity between these two rams; understanding them, you will understand what consecration is.

The first ram goes up wholly to God: " Thou shalt burn the whole ram upon the altar: it is a burnt-offering unto the Lord:. it is a sweet savor, an offering made by fire unto the Lord." It is all taken up-every bit of it. This is Christ gone up to the right hand of God. You will all admit this; it is seen at once. But whilst He is gone up there, and I am united to Him in spirit in all His beauty and perfection, r am also left, as to my body,- in this world, to be for Him, down here. The same Christ who is gone up there is the Christ who is down here...in His saints. Up there I am in all His beauty and perfection in the holiest, sustained there in all the sweet savor of that One whom God has taken up. And this we surely all know, otherwise we have not got the sense of our acceptance with God. So it says, `.‘ As he is," not as Fie was. " As he is, so are we." It does not say that we shall be as He is, but that we are at this moment. It is perfectly true that I shall be like Him in the glory in heaven, but that is not what this passage says. It is, " As he is, so are we, in this world "-not in heaven. It is that my acceptance is as Christ's acceptance; we are " accepted in the Beloved," not through the Beloved. The idea is that we cannot be placed in any higher place; and any place except that one up there would neither be commensurate with the work He has wrought, nor satisfy the heart of God for me.

Thus I am left down here on this earth, with no question as to my place up there; and it is Christ up there that is before me, and not either what I was or what I am in myself. " They that know the joyful sound shall walk, O Lord, in the light of thy countenance." It is there that I am according to my Father's pleasure.

But then comes the third point of which' we were speaking, which is the second thing brought before us in the chapter we have read in Exodus -the second ram-that I am to present Christ here, and that Christ is the One who occupies me. Everything depends as to my being here on what I see there. My appreciation of Christ up there determines my expression of Christ down here.

People ask, What is consecration? I answer, The person most consecrated is the person who 'has most of Christ. And 'now let us mark how this is brought out in Scripture.

See how it comes out in Paul. He says that lie sees Christ; that he has to do with Him `Where He is: "With open face beholding the glory of the Lord, changed into the same image from glory to glory; " and so he adds, " bearing about in the body the dying of Jesus," and "the life of Jesus made manifest in his body." Thus is fulfilled what the Lord says of His disciples in John "I am glorified in them." Nothing in ourselves, like a 'briar once in a hedge, but which, having been grafted, now bears beautiful roses. The rose, though it takes all the life, all the power, of the briar, yet never accepts the slightest tinge or character of the briar. Thus the Lord says, '" I will use in you all that I myself have made." If I "looli at the stem-at the nature-I say, that is a briar; if I look at the top of the tree, I say, I cannot see a trace of the briar. As in Paul: he is the same Paul, but nothing of Paul now comes out; it is all 'Christ. The new life establishes itself there; it draws in all the force of the person as he is naturally, therefore the Lord has the credit of it all.

Turn to Rom. 12 Here We read: "I beseech you, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service:" People read this, and fancy that they are giving God something; but this is not the fact at all. I will explain to you what it does mean, by turning to the seventh chapter. Here you find that you have the new nature, but you have also with it a very unpleasant guest, which makes you cry out, " O wretched man that I am! who shall deliver me? " As another has said, " The body is the flesh when there is a will in it; " and when there is no will it is Christ's. Well, I want to subdue the flesh, and who does this for me? Why, Christ. " I thank God through Jesus Christ our Lord." And I say to Him: I was a sufferer from this noxious guest, but now I have got deliverance; and as it is you who have done it, I give that body to you, which is the least I can do. I give you nothing but an empty house, and you may make the most of it. " Present your bodies a living sacrifice unto God, which is your reasonable [not legal] service; and be not conformed to this world, but be ye transformed." It is not reformation, it is transformation. I find my deliverance in Christ, and now I would present my body to my deliverer; but that body is only an empty vessel, one which He must fill self, and His filling it is consecration.

Hence consecration is not that I have given Him anything, for I have nothing to give. People talk of consecrating their talents, their property, and so on, and I know in a certain sense what they mean; but the fact really is, that I put aside everything in me which would hinder the expression of Christ flowing out in me, that the life of Jesus may be made manifest in my body. For this the apostle prays in the third of Ephesians, "'that Christ may dwell in your hearts: " the true force of the word is domicile. That He may so dwell there that we "may be able to comprehend, with all saints, what is the breadth, and length, and depth, and height " of God's own favor-the full scope of blessing; " and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." Christ is that fullness, and having Him thus dwelling in the heart is real consecration. Such a man has nothing in him but Christ. Go to him about anything, and it will be Christ that will come out; mark, Christ; not the man himself improved.

We find parallel truth in John 15 and 17. In chapter 15. we get service; but in chapter 17 I am to represent Christ where Christ is not. As has been said, Christ first places us as Himself before the Father, and then sets us as Himself before the world. As such I do not come out as a better man myself, but I come out Christ. What a wonderful display of divine power! God, so to say, says: My secret is, that now that Christ is cast out of the world, I will have thousands of souls living Christ in the scene that has rejected Him. You have, as it were, cast out the sun, but I will have thousands of planets deriving light from it. Thus, " Christ shall be magnified in my body," not in my heart, mark; for "the life that I live I live by the faith of the Son of God." " It is not I, but Christ who liveth in me."

What did the apostle seek for the Galatians? Was it to get them clear of their sins? He does not say a word about them. It is that " Christ may be formed " in them.

I know what wonderful results men have brought about by tillage and gardening, and how they have brought common plants into a very uncommon state; but, supposing, that by cultivation I could bring myself into the most wonderful condition of perfection, I would much sooner have Christ than anything that could be brought out of me. I look up into the heavens, I go into the presence of God, and what do I find there? Why, that I am there before God in all the beauty of Christ, and I am delighted-as delighted as I can be. And, having seen my place there, I come down here—what for? To show out the beauty of a man? Not at all! I have learned Christ up there, and I only want to be Him down here.

And it is not a future thing, either, it is altogether a present thing though, of course, the future must be settled first. If your future be not settled it is no use my speaking to you at all; but, the future being settled it is the pre- sent that is all-important. And what is the present thing to be?'P I say it is to be Christ. The future is that which. cannot be altered, cannot be improved, cannot be lost. Oh but your realization of it maybe clouded! And so it may. If you walk carelessly you will lose your peace—forget that you were Purged from your old sins. But when your soul is restored when you get your peace back again—what peace, it is that you get?, Is it a new one, or is it the same that you lost? Of course it is the same that you lost. .

So I go a great way with the Wesleyan. I will talk to him as much as he likes about the present. If you say, to me that everything depends, as to the present upon my walk, I say I agree with you. But if you go on to say there is fear of my being lost in the future, I say I cannot go with you there. I say as the, aged shepherd says: " Giving all, diligence, add to your faith virtue; and to virtue knowledge; and to knowledge patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you and abound, they shall make you that ye shall neither be barren nor unfaithful in the knowledge of our. Lord Jesus Christ." There must he the continual adding, or you will not keep up the testimony. Do you think if Jonathan had gone on adding to his testimony to David that he would have perished on Mount Gilboa? not 'he! But I do not agree that he is lost forever in consequence. That is the Wesleyan doctrine.

I say it is important to maintain that the first great thing-we learn is, that believers have perfect security as to the 'future; that is settled, and we need say no more about it. The work of Christ now is to occupy me with the present. It is clear that I am up there in all the beauty and acceptance of Christ, and nothing but Christ, and now I am to live down here, not as a comely and excellent man, but as that Christ in whom.

I am set before God. And the High priest who sustains me 'up there in all the brightness of that scene, is the same One who has to do with me in all my weakness down here.

I come now to the division of this ram into different parts. It is divided into four parts, and these four are necessary to constitute us true expressions of Christ down here. There is the blood, the ground for the oil, first. It was sprinkled on the right ear, the right hand, and the right foot-all that is external in you; the blood is the ground for the, Spirit of God to rest k. on. The second part is offered up; it 'was first waved for a wave-offering before the Lord, then taken and burnt "upon the altar for a burnt-offering for a sweet savor before the Lord." Next there was Moses' part. And lastly, there was a part which was fed upon by. Aaron and his sons.

We will look now, for a little, more carefully -at the second division, which takes in from the nineteenth to the twenty-fifth verses. In this division is the fat and the inwards, which there is no difficulty at all in interpreting: it is Christ. In the case of the peace-offering in Lev. 7, all the fat was offered up; it was the excellency of the ram; but the right shoulder was retained, and became the part of the priest who offered up the fat and the blood. But here, in the ram of consecration, I have God's portion; to Him is -offered up the excellency of Christ, both as to strength and as to beauty, and I have in it no actual part except that of contemplation of what is given to the Father. The fat and the right -shoulder-the excellency of Christ-are waved in their hands, burned, and taken up to God. And, as we thus contemplate God's part in Christ, " our fellowship is with the Father, and with his Son Jesus Christ," and our " joy is full." I look at it, I am occupied with it-with the practical contemplation of the Son of the Father-though I cannot feed on it; it is something in Christ that is beyond us. " We beheld His glory, the glory as of the only begotten of the Father, full of grace and truth."

The excellency and the grace of Christ are put before us for our contemplation. If your heart has never been thus occupied with contemplating Him as He is, you do not know what it is to "sit down under his shadow with great delight." It is after the saint is set in heaven in the highest place that that prayer in Ephesians comes out,. "that Christ may dwell in your hearts by faith"- -that you may be filled with Christ in this;.. highest place: " filled with all the fullness of—God;" that you may " know the love of Christ which, passeth knowledge"-which you cannot take in, but which you can contemplate.

I think I may say if you do not contemplate, Christ, you do not feed on Him. I am brought-. into communion with God about it, though I—cannot enter into the greatness of it. I do not; actually partake of it; I cannot appropriate Christ in His magnitude, but I contemplate Him. Knowing myself up there accepted in the Beloved, here, as I go along, I am occupied with looking at that Christ. It is " the excellency of the knowledge of Christ," as Paul says; and he never got to the end of it. A person who does not thus contemplate Christ may be very zealous as to his conduct, but it will never be anything but a lower kind of conduct. When I look at the Son of God in the Gospel I contemplate Him, not-as a person ata distance, but as One to whom I am united. The church, in Scripture, is often looked at as Christ's feet; so I say, I belong to Him. As a member of His own body, contemplate Him.

Do you contemplate Him?' I have heard people talk of reading some biography, and express themselves with the greatest delight over the lovely life of the person Written of.' Well, I am studying Christ; I am, contemplating His excellency, learning to see Him as God saw Him. But you can never get up to it. NO, I cannot; but I can contemplate it, and as I do so be changed into the Same image from glory to glory.".

We get next, in verse 26, Moses' part: "Thou shalt take the breast of the ram of Aaron's consecration, and wave it for a wave-offering before the Lord: and it shall be thy part." The breast was, then, Moses part, and not Aaron's and his sons at all. It gives great help to the soul, and a godly tone, the abiding sense of' Christ's thoughts about one-His sympathy.

But r pass on to the fourth division: " And thou shalt take-the ram-of the consecration, and seethe his flesh in the holy place. And- Aaron and his-Sons shall eat the flesh of the ram, and' the bread that is in the basket, by the door of the tabernacle of the congregation." They feed' upon, it. Now feeding is appropriation.

I will try to explain the difference between appropriation and contemplation. In the contemplation of Christ, the saint knows very well that he will never come up to what he is contemplating, is he therefore, to say he will' never be able to do anything as Christ would do it? No; may be but an atom, but still I am a member Of that Christ, and His life is mine. So I eat the left shoulder, though I never eat the, right.- I appropriate the strength of Christ, though I can never do the thing in the magnificent way in which He did. Peter walked: on the water but doe's he do it' with the dignity and the power of Christ"? No. Christ is the right shoulder; in all, the dignity and quietness' of power. Peter is only the left: he looks away to the winds; and begins to sink into the-waves.

Thus it is not a question of my being a better man than I was, or of my having a better nature than another man, and therefore it often comes out with most power when there is the worst nature. The- question is whether I,‘ in doing anything, am going to do it as Christ would.

You say, How will you find that out? 'I answer that I believe the contemplative soul will discover it. I believe Mary had much more of it than Martha. Martha did not know the right` way to carry out her good intentions. But' Mary " sat, at Jesus' feet, and heard his word,," so she learned what He was from Himself.

The nearer I am to the Lord the more I know His mind; and that is to me the great interest in reading the gospels. He stands out there before me in the wonderful unique majesty of God, manifest in the flesh. You say, I am reading the gospels. But I ask, What sort of a view are you getting of Christ as you do? Is it a natural one, such as you could get in that book lately published, " The Life of Christ? It is a spiritual view that you need. I study to get a fuller and more perfect view of Christ at the right hand of God, and as I read I learn how God sees Him. I contemplate that which has all gone up to God, and in this contemplation know what practical fellowship with the Father and the Son is as I walk through this world. I may not have chapter and verse for an action, but the more I am in His transcendent company the more I get to know what Will suit Him, and I say, No, Christ would not write such a line as that; and I rub it out. In business, in my home life, I say, Christ would not do that; 'and I will not. And so Christ becomes my standard. It is not that I have given something to Christ, but that I myself am more occupied with Him, have more His mind. So consecration is not that I have given more of myself to Christ, but Christ has got more possession of me. As to what feeding on Christ is, I need surely scarcely try to explain. As food is the only support and strength of my natural body, so I look to Him for the support and strength of my soul. And I have nothing but Him to sustain me. " Not I, but the grace of God which was with me."

And now, in closing, let me ask you to think for a moment what a wonderful position we are set in on this earth. When ruin has come in, the only thing to meet it is the highest truth. When the captives returned from Babylon, they kept the Feast of Tabernacles first of all; they commemorated amidst the ruin the wonderful position God had set them in on the earth. And what do 'we commemorate? The wonderful position God has set us in in heaven. There is not a single thing to disturb the calm, settled delight that the Father takes in me there, and down here I am contemplating the blessed One who has taken me into His own scene, am also feeding on Him, and am left to be the expression of Him before the world.

Just to think that we are walking about here on this earth, in our homes or our business, with one standard before us-Christ! It is the one who is most happy in the enjoyment of God's presence who is the most susceptible to things here, and to the way in which they act on him. You will not not fail as you seek to set Him forth, but it is an immense comfort to know that in Your dills seeking to be like Him you will be cheered. There is this difference between the works of' the flesh and the fruits of the, Spirit that in bringing forth the fruits of the Spirit you are always happy, whereas, in doing the works of the flesh there is always bitterness. Even if You are successful in what you aim at, it leaves a taint of its own bitterness behind it.

"Christ shall be magnified in My body! " What a wonderful triumph! The body that Satan had the dominion over-at first through sin this very body, brought back by grace to God, becomes the medium that-is-to set forth Christ. He says;, I am possessor of it now'; if it go into the grave Twill raise it up again; and whilst-it is here, I will so work' in it by power that, whatever be the character of this perilous world, it shall be, in it a representation of myself.

What-could be a greater delight-to you than to know-that you are representing Him here where He is not? There can be no change as to what is mine up there where' He' is, but now,, down here where He is not, I am- called to be an exposition of' Him whilst He is away. The Lord lead our hearts, beloved friends, to understand: what a wonderful calling ours is,, and enable us to be more and more expressions of, the grace and beauty of the Lord Jesus Christ, for His name's sake. Amen.

(J. B. S.)

The Evangelist: Volume 6 (1872), "An Holy Priesthood." (29:33-34)

“And they shall eat those things wherewith the atonement was made, to consecrate and to sanctify them: but a stranger shall not eat thereof, because they are holy. And if ought of the flesh of the consecrations, or of the bread, remain unto the morning, then thou shalt burn the remainder with fire; it shall not be eaten, because it is holy.”— Exod. 29:33, 34.

“And the Lord spake unto Aaron, saying, Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute forever throughout your generations: and that ye may put difference between holy and unholy, and between unclean and dean; and that ye may teach the children of Israel all the statutes which the Lord hath spoken unto them by the hand of Moses. And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left, Take the meat offering that remaineth of the offerings of the Lord made by fire, and eat it without leaven beside the altar: for it is most holy: and ye shall eat it in the holy place, because it is thy due, and thy sons’ due, of the sacrifices of the Lord made by fire: for so I am commanded. And the wave breast and heave shoulder shall ye eat in a clean place; thou, and thy sons, and thy daughters with thee: for they be thy due, and thy sons’ due, which are given out of the sacrifices of peace offerings of the children of Israel. The heave shoulder and the wave breast shall they bring with the offerings made by fire of the fat, to wave it for a wave offering before the Lord; and it shall be thine, and thy sons’ with thee, by a statute forever; as the Lord hath commanded.”— Lev. 10:8-15.

IN the Now Testament scriptures the fact is plainly stated, that all those who are loved by Jesus and washed from their sins in His own blood are made priests unto God. (Revelation 1:5, 6.) They are called “an holy priesthood” and “a royal priesthood.” (1 Peter 2:5, 9.) The life also of such is spoken of as one of entire dependence and faith, as, for instance, in such a general statement as— “The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me.” (Galatians 2:20.) But in the typical instruction of Old Testament scriptures we have abundant details as to the characteristics, life, and occupation of priests.

We know from the epistle to the Hebrews that the Aaronic high priest was in some respects typical of the Great High Priest who is passed into the heavens, Jesus the Son of God. It is well also to see that only those were priests who were washed, clothed, consecrated by blood, anointed with oil, and in real relationship by birth with the high priest. All pretensions to priesthood apart from these realities were accounted false. When any did come forward professing to be priests, and could not trace their genealogy, they were put from the priesthood as polluted. (Nehemiah 7:64.) So now, Scripture presents to us those who are washed from their sins in the blood of Jesus as made priests unto God. They are also spoken of as “born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.” (Compare 1 Peter 1:23 with 2:5.) They are therefore “sons of God,” in real relationship with Christ, the great High Priest, anointed, indwelt, and united to Him by the Holy Ghost. Thus they are a royal and a holy priesthood. Nothing, then, can be clearer than that God’s priests on the earth now are those who are washed in the blood of Jesus, children of God, indwelt by the Spirit, and that all such are priests. All hang everlasting life as a present possession, they are said to be “lively (or living) stones, and are built up a spiritual house, an holy priesthood.” (1 Peter 2:5.)

But God not only makes priests, He has provided everything also for their sustenance, and ordered everything as to their service; for He never employs us to do anything without qualifying us for its fulfillment. Hence we find that the food, the details of the work of the priests, what they were to avoid, and their conduct in general, were all ordered of God.

As to their daily sustenance for the due performance of priestly functions, they were to feed upon the sacrifices. To neglect this would have rendered them unfit for the true work of priesthood. Nothing else could consecrate them to this service. This food, too, was only for the priests— “a stranger shall not eat thereof, because they are holy.” Thus God provided for His priests. “They shall eat those things wherewith

the atonement was made to consecrate and to sanctify them." They were to eat, not merely to look upon, but to handle and receive, so as to derive nourishment and strength, refreshing and comfort, from the same sacrifice by which atonement had been made; thus teaching us that it is personal communion with the Lord which alone fits us for carrying out our priestly functions. It is the believer who is accepted in Christ, washed from his sins in His own blood, who is to find his daily strength for priestly service in feeding upon that one Sacrifice which was once offered. We are to feed on Him—to taste, enjoy, and enter into the qualities, worth, perfections, and glory of Him who redeemed us by His death upon the cross, so as to be strengthened for the faithful discharge of our priestly office. The written word reveals Him, and the Holy Ghost testifies of Him; thus entering into the thoughts of God about His beloved Son and His finished work, what He is in Himself, what He was and is to God, our hearts will be so attracted to Him, so taken up with His perfections, that in our measure we shall be able say, "We beheld His glory, the glory as of the only-begotten of the Father, full of grace and truth." This is our strength for service. It is communion—finding satisfaction and delight in that same Object which perfectly satisfies and fills the heart of God. The priests were to feed to the full and be satisfied, and the remainder was not for a stranger, as we have seen, but for God; it was to be burnt, and offered to God by fire. "If ought of the flesh of the consecration, or of the bread, remain unto the morning, then thou shalt burn the remainder with fire; it shall not be eaten, because it is holy." (Exodus 29:34.)

They were not to drink wine nor strong drink, so that they might put a difference between holy and unholy, and between clean and unclean, and that they might teach, &c. (Leviticus 10:9-11.) And no doubt the instruction to us is, that we should avoid the indulgence of the fleshly appetite— "abstain from fleshly lusts which war against the soul;" for they so damage our souls as to hinder our spiritual discernment, so necessary to priesthood, and disqualify us for teaching others. That which excites the desires of the flesh and of the mind take us away from communion with Him, who is our alone source of real strength. The fleshly appetite, then, must be denied, the claims of self-indulgence set aside, if we would have that spiritual discernment so necessary to priestly office. The Hebrews were dull of hearing, unable to discern and enter into the Lord's things. Hence the apostle said to them: "Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskillful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." (Hebrews 5:11-14.)

Avoiding wine and strong drink for the reasons given, they were to eat the meat offering in the holy place, and the peace offering in a clean place. How significant this is! The consciousness of being in God's presence, apart from everything unclean in His sight, is necessary for true enjoyment and appreciation of the food which God provides for us. The parts, too, of the peace offering given to them it is important to notice— "the wave breast, and heave shoulder." (Leviticus 10:14.) So God presents to us in His precious word the perfect love of Jesus and His almighty power to us-ward, to strengthen and comfort our hearts; thus by the word and Spirit, in God's holy presence, tracing, entering into, and enjoying His unsearchable love and infinite power—love that met us when dead in sins, and knows no change; power that has triumphed over all our enemies and death itself, and taken the place of Headship over all principality and power. What joy, and peace, and strength the reception into our hearts of those glorious realities impart! What encouragement all this instruction gives us to keep close to the Lord Jesus! How it attracts and binds our hearts to Him, and how absolutely necessary to abide in Him in order to be faithful priests unto God!

Now as to priestly service. No one could trace the inspired account of the "sons of Aaron," the priests, without being struck with how much they had to do with the sacrifices. They were constantly serving in the sanctuary— "the priests went always into the first tabernacle, accomplishing the service of God." (Hebrews 9:6.) Being there, and in constant intercourse with the high priest, their head, and in communion with God's revealed will, it was for them on certain occasions to sound the silver trumpets, to make known what they had learned in the service of the sanctuary; it might be to "blow an alarm" for the camps to "go forward" and "take their journeys," or to "blow" for the gathering together of the congregation. (Numbers 10:2-8.) Sure it is that those now who are abiding in the Lord Jesus—our Sanctuary—living by the faith of Him, in communion with Him, will know His mind, and be able to make it known to others. They only can intelligently discern and enter into the blessedness of going forward in His name, following Him, or of being gathered together in His name, or in time of difficulty and distress thinking of His name, and being saved from their enemies.

But priestly work now is spiritual. These shadows instruct us, but are not the very image. Jesus, the Son of God, has come, and is gone up into heaven, and given us the Holy Ghost. Thus we have the Spirit of "love, and of power, and of a sound mind." The darkness, too, is past, and the true light now shineth. We are then, as "an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ." Priestly work, then, I repeat, now is spiritual, and "the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." (Galatians 5:22, 23.) We are, as God's priests, to offer spiritual sacrifices; not carnal activities— "the desires of the flesh and of the mind"— but that which is in the energy of the Holy Ghost, who glories Christ in all the variety of His workings in bringing forth fruit in its season. The sacrifices of God are a broken spirit. A. broken and contrite heart, O God, Thou wilt not despise! We read, too, of sacrifices of joy, of presenting our bodies a living sacrifice; and those who are so practically linked with Christ as to be outside the camp, bearing His reproach, are exhorted "by Him to offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name." (Hebrews 13:15.)

"Unto Him that loveth us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion, forever and ever. Amen."

The Riband of Blue and the Lace of Blue, Riband of Blue and the Lace of Blue, The: Part 2 (28:28,37)

We have seen man fully tested under law, as symbolized by the ribbon of blue, and found him only guilty. We have also seen that to go back to the institution of the ribbon of blue is to give up grace, and to make the death of Christ of none effect.

We now desire to consider the priesthood of Christ and the lace of blue. "And they shall bind the breastplate by rings thereof unto the rings of the ephod with a lace of blue, that it may be above the curious girdle of the ephod, and that the breastplate be not loosed from the ephod. And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place,

for a memorial before the Lord continually. And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart when he goeth in before the Lord: and Aaron shall bear the judgment of the children of Israel upon his heart continually. And thou shalt make the robe of the ephod all of blue."

Here, in this chapter, all points to Christ, the great High Priest passed into the heavens. The ribbon of blue showed what we ought to have been to God, and were not; the lace of blue, what Christ is to us, having first glorified God on the cross.

Whatever excellencies and glories of Christ we see shadowed in the dress of the high priest, let us not forget that gold, the emblem of divine righteousness, has the first place. " Gold, and blue, and purple, and scarlet, and fine-twined linen." He is all this for us. What Jesus was in the flesh was typified in the materials of the veil—as the royal Sufferer, as the Messiah, as the One in whom the Father delighted; all was perfect. But He was not a priest on earth; He must first suffer; the fine gold must pass through the fire. As our Substitute, He must bear the judgment due to us once, and then pass into heaven, our great High Priest. " 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 on the right hand of the Majesty on high."

There is another fact of all-importance to Christians expressed in two words—"we have." ζί We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens." We have not to come and pray that He would be our Priest. Whatever tender sympathy, whatever security—all, all we see in our great High Priest—is ours, whether we know it, or not (Heb. 3:1; 4:14-16; 8:1; 10:21.)

It is, however, important not only to look at and learn the precious lessons set before us in the dress of the high priest, but also to seek to understand the contrasts between Aaron and Christ.

There were two places on which the names of the children of Israel were set in gold—on the shoulder, and on the heart. (Exod. 28:12, 29.) "Aaron shall bear their names before the Lord upon his two shoulders for a memorial." Thus we see all Israel represented before the Lord on the two shoulders of the high priest. Is not this a striking picture of every child of God placed in security and strength, like the sheep that He laid on His shoulder?

The Priesthood of Christ is not to meet us when we sin, but rather to preserve us from sinning, our names being ever on His shoulders, and He having an abiding, unchangeable Priesthood. " Wherefore he is able also to save them to the uttermost [evermore] that come unto God by him, seeing he ever liveth to make intercession for them.éé What a contrast this is to putting ourselves under law, or taking the pledge, to save ourselves from sin!

But not only were all Israel written, nay, engraved, on the shoulders of Aaron, we must pass on to the lace of blue and the breastplate of judgment. The names of all Israel must also be engraved like the engraving of a signet, and placed on precious stones in that breastplate of judgment on the heart of Aaron. Why did the Lord give such minute instructions as to the materials and the security of the breastplate? What a place gold has in all this! It is like the glad tidings of the revelation of the righteousness of God. What chains of gold and rings of gold! "And they shall bind the breastplate by the rings thereof unto the ephod with a lace of blue" Blessed security! fastened on the heart of the high priest with a heavenly tie—the heavenly color, blue. Thus, whilst the ribbon of blue reminded Israel of the heavenly, holy claims of God on them1—claims which they never met—the lace of blue points to those who are given by the Father, and ever accepted in the Son. And how secure the fastenings: " that the breastplate be not loosed from the ephod."

What a sight! Look at our great High Priest. Who are they engraved on His tender heart? Let us hear Him tell., He says, " All that the Father giveth me shall come to me; and him that cometh to me, I will in nowise cast out... And this is the Fathers will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day."

Do you not see the lace of blue in all this? All is of the Fathers will. Perhaps you say, How am I to know that the Father hath given me to Christ? Have you come to Him, or are you trusting in your own resolutions? He says further, " And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life," &c. Have you by faith seen the Son of God, and believed on Him? Then rest assured you are bound on His heart with the lace of blue. It is the Fathers heavenly hand. Again, He says, "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand. My Father which gave them me is greater than all; and no man is able to pluck them out of my Father’s hand." (John 6; 10) Thus have we the answer—all that the Father has given to Christ are placed in abiding security on His heart. Rings and chains of gold, and lace of blue—all, all are of God. Now read Rom. 8:29-39. What a chain of pure gold! What rings of everlasting love! Predestinated, called, justified, glorified. Who shall condemn? " Who shall separate us from the love of Christ?" Yes, all is the lace of blue; all is of God—from eternity to eternal glory. Engraved like the engraving of a signet—bound with a lace of blue in everlasting security, that they be not loosed.

It may, indeed, be asked, How can such lost sinners as we be placed on the heart of Christ, never to be separated from His love? On what ground can this be in righteousness? For an answer to this question, we ask your careful attention to these words: " And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the Lord continually." (Exod. 28:29.) Still more: "And thou shalt put in the breastplate of judgment the Urim and the Thummim: and they shall be upon Aaron's heart when he goeth in before the Lord: and Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually."

Here, then, is the ground of our security on the heart of Christ. He who bears our names on His heart has first borne the judgment due to us; yea, bore that judgment according to Urim and Thummim. He has met the claims of the light and perfection of God. Other foundation for my soul than this would I have none. Before He sat down in the radiance of the glory of God, He purged our sins. He bore our sins in His own body on the tree. He was delivered for our iniquities. He made atonement for sins. Christ died for the sins of many. "So Christ was once offered to bear the sins of many.” Yea, if we turn to the epistle, on this subject, we shall find this pressed more than anything else. The infinite value of that one sacrifice, when He offered Himself as the ground of the immutable security and perfection, as to the conscience, of those sanctified unto God by that one offering. We hope to refer to this especially in our next.

To return, then, to our chapter, and type of our great High Priest, two things are evidently set forth in that breastplate, bound by the lace of blue. Christ, the Substitute, bearing our judgment, and Christ, our Representative, in whom we are immutably accepted.

In the principle of the ribbon of blue we see man tested, and proved utterly guilty, under judgment. In the principle of divine righteousness and grace, set forth in the lace of blue, we see the Substitute taking our place, bearing our judgment? both as to sins and sin, so that we can say, " Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth?" Now mark the order: " It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." (Rom. 8:34.) We say, how beautiful the order: first, He died on the cross; He bare our judgment; God has raised Him from among the dead for our justification. So that God is our Justifier! Then, next, He is even at the right hand of God. There we see Him our High Priest: He maketh intercession for us. So that all is removed that unfitted us, and we are accepted in the Beloved. We now see Him who was our Substitute, bearing the full judgment of God due to us, now our Representative, bearing our names upon His heart in the full light and perfection of God. Bound by a lace of blue, to be unloosed no more—engraved there, to be never effaced. The robe of the ephod all of blue. Yes, all this of God. If the ribbon of blue shows what we ought to have been, and failed; the lace of blue, and the robe all of blue, reveals what God has made Christ to be to us. And He never fails.

We can only, in this short paper, dwell on one thing more. "And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, Holiness to the Lord. And thou shalt put it on a blue lace, that it may be upon the miter, upon the forefront of the miter it shall be.

And it shall be upon Aaron’s forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the Lord."

Who is worthy, we ask—who in His own Person is worthy to wear the blue lace before the eye of God? It is that glorious, peerless Man who sits on the right hand of the Majesty on high. He whom God has made to be righteousness unto us—He who has established the throne of God in righteousness, yet perfect grace to us. Oh, Holy, Holy, Holy One, Thou alone art holiness to the Lord, Thou alone art worthy to wear the lace of blue. We bow and adore Thee, and cast the ribbon of blue at Thy feet. Thou hast borne the iniquity of the things of Thy people, and now they are accepted in Thee before the Lord.

What a wondrous picture! all the redeemed people of God accepted, and presented in the holiest, immutably on the heart of Christ, bound there by the lace of blue.

In our next we hope to further consider " the Apostle and High Priest of our profession—Christ Jesus''—as revealed to us in the Epistle to the Hebrews.

The Riband of Blue and the Lace of Blue, Riband of Blue and the Lace of Blue, The: Part 1 (28:28,37)

In these two scriptures we have a remarkable contrast. The one, the ribbon of blue, is a symbol or sign of man fully tested under the most favorable circumstances: what man is to God. In the other, the lace of blue: what Christ is to man.

Let us remember both were of God. Man has been tested. Christ is our great High Priest.

In turning, then, first, to the ribbon of blue, let us remark that the institution of the ribbon of blue was of God. "And the Lord spake unto Moses, saying, Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments, throughout their generations, and that they put upon the fringe of the borders a ribbon of blue: and it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them.....That ye may remember and do all my commandments, and be holy unto your God. I am the Lord your God, which brought you out of the land of Egypt, to be your God. I am the Lord your God."

Thus the institution of the ribbon of blue was of God, and is very beautiful. It was not worn in Egypt whilst they were slaves to Pharaoh, but after God had brought them out by redemption. A ribbon of blue, worn by a slave of Pharaoh, or a slave of Satan, would be a contradiction, as blue is the heavenly color, that which is of God.

Who, then, were to wear the ribbon of blue? The nation of Israel, and the stranger that came to dwell with them, to sojourn in the land. It was the outward visible sign of that one nation whom God had brought from Egypt, and to whom lie had made known His laws and commandments. As circumcision was a mark before the eye of God, so the ribbon of blue was to be a constant sign of remembrance before their own eyes. " That ye may look upon it, and remember all the commandments of the Lord, and do them." "And be holy unto your God." It certainly was very striking: the blue on the fringe of their garments, almost touching the earth as they walked, with its heavenly color, ever proclaiming the holy claims of God, He requiring men to walk in heavenly purity and holiness before Him.

The context of the institution of the ribbon of blue will show that it was not a sign that Israel did thus walk in heavenly purity, but rather what a holy God must require. He must have a perfect obedience to all His commandments, if man is to stand on that ground before Him.

The context is indeed remarkable. In chapter xiv. we find Israel murmuring, in rebellion so fearfully, that had God dealt with them in judgment, they would have been destroyed. Then we have the intercession of Moses. The Lord hears and pardons. Still there is continued rebellion and sin. Then grace shines out in chapter xv., and also government. They had pledged themselves to do all the commandments of the Lord, in Exod. 19 Thus the ribbon of blue was a badge of the pledge they had taken to do all the commandments of Jehovah.

The immediate context of this deeply interesting institution is still more remarkable. A man was found gathering sticks on the sabbath-day. If he had kept the law in every other point, yet he was guilty. " And the Lord said unto Moses, The man shall surely be put to death." The sabbath-day being a type of the rest of soul God gives through redemption, nothing could possibly be allowed on man's part to pollute that rest. God said to Israel, 44 And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence,

through a mighty hand, and by a stretched-out arm: therefore the Lord thy God commanded thee to keep the sabbath-day." (Deut. 5:15.)

Does not God still speak in this shadow? Peace with God and rest of soul is only to be found through the redemption we have in Christ Jesus. Hence, nothing can be allowed of our works to touch or pollute the perfect sabbath of rest we have in Christ.

This will be seen in another scripture. Never was the observance of the sabbath more strictly enforced than when Moses was just about to receive the people's contributions for the tabernacle. " Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the Lord: whosoever doeth work therein, shall be put to death. Ye shall kindle no fire throughout your habitations on the sabbath-day." (Exod. 35:2, 3.)

Does not God say to us in this, The first thing I desire is, that you may have perfect repose in my presence: then I am ready to receive your smallest works and offerings? And does not this explain why God could have no pleasure in those sacrifices which did not purge the conscience, or bring man into the holy presence of God? (See Heb. 10:1-10.) Nay, was not this God's eternal purpose to bring the sinner, perfectly purged from sins, into His holy presence in the perfect and eternal sabbath of rest? We can well see, then, why no work of man could be allowed to mar this rest.

The man had not kindled the fire, but he had presumptuously gathered the sticks. And mark, that if a man is on the principle of law, of which the ribbon of blue was the outward sign, he is under the curse; for the least infraction of that law brings a curse. The gatherer of sticks, though he had not kindled the fire, must die. We shall find this fully confirmed in the New Testament.

We will now inquire what was the first thing that took place after the touching and beautiful institution of the ribbon of blue. The very first thing we find in the host of the ribbon of blue, is the sin and rebellion of Korah and his company.

How sad this is: instead of looking at the ribbon of blue, and keeping all the commandments of the Lord, to do them, to be holy unto the Lord, the very leaders, the ministers of the sanctuary, are chief in this fearful rebellion. This was the first act of the army of the ribbon of blue. Surely it demands our attention, and especially as we know this is one of the great sins of Christendom—the way of Core, or Korah. (Jude 11.)

The sin was this: it was the ministers of God seeking also to usurp the priesthood. There was only one high priest in Israel, type of our only one great High Priest, passed into the heavens. Rebellion against Aaron was sin against the Lord. And what was the righteous judgment of the Lord on these wicked men? The earth was made to open its mouth, and swallow them up. They went down alive into the pit. Fire also came out from the Lord, and destroyed the two hundred and fifty princes, famous in the congregation, men of renown. And if it was so fearful to sin against Aaron, is it a light matter, O ye so-called priests, famous in the congregation, to sin now against Christ, by usurping the functions of priesthood? We earnestly entreat you to repent before the terrible judgment, now so near at hand, overtakes you.

There is but one great High Priest, who has passed into the heavens; what, then, will be the judgment on those who usurp His place as priests on earth?

Thus, at the institution of the ribbon of blue, man was placed on the principle he had accepted, to remember and do all the commandments of the Lord; but the gathering of sticks on the sabbath, and the sin of Korah and his company, prove that the least presumptuous breach of that law must be punished with death.

Then, further, what was the history of those marked out from the rest of the world by this badge of blue? Can we find one person, from Moses to Christ, that kept his pledge—that kept the holy principles of the ribbon of blue? No, not one; for " all have sinned, and come short of the glory of God.” What a happy people would Israel have been, had they kept the holy walk of the ribbon of blue! But, alas! judges, priests, kings, people, all are proved, in God's word, guilty before Him! Not one kept the pledge of the ribbon of blue!

It was to this very nation, who wore the ribbon of blue on the fringe of their garments, that God sent His Son. Did He find the ribbon of blue a true sign, that they remembered and did all the commandments of the Lord? Did He find them a holy people to Jehovah?

Hear what Jesus says: " All their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments." Yes, the eye of the Son of God saw that ribbon of blue on the fringe of their garments, as a mark of hypocrisy and self-righteousness.

The two great commandments are—Thou shalt love the Lord thy God with all thy heart, and thou. shalt love thy neighbor as thyself. Now the Eternal God was made flesh, and dwelt among the company of the ribbon of blue. Did they love Him? He who created the universe was revealed; in love, He had become their neighbor. Did the wearers of that heavenly-colored ribbon love Him? They hated Him without a cause. They spat in His face. They demand that He should be crucified. And as He was offered up in divine love a sacrifice for sins, as He breathed those most tender words, "Father, forgive them, for they know not what they do," they gnashed their teeth with rage and hatred of Him, though every one of them may have worn the ribbon of blue. They were pledged by that ribbon to remember all the commands of that very Jehovah-Jesus, whom, with wicked hands, they crucified, and hanged on a tree.

We do solemnly ask the reader, Has not man been fully tested on the principle of law, of which the ribbon of blue was the outward sign? Man thus pledged himself to keep the law, but only to break it. Could the wearers of the blue have possibly been more guilty than they were in murdering the holy One of God?

No doubt, as we shall see, God's purpose of infinite grace shone out in all this. The effect of the blue ribbon principle and institution was simply this: sin abounded. Sin, man's nature, abounded in open transgression. " Moreover the law entered, that the offense might abound. But where sin abounded, grace did much more abound." (Rom. 5:20.) There can be no doubt, then, of the utter break-down of the principle of the ribbon of blue. Man was pledged to keep the law, but all were guilty.

The question, then, now is this—Would there be good or harm in combining the principle of the ribbon of blue with Christ? Would it be pleasing to God for a Christian to wear the ribbon of blue, and pledge himself to keep all the commandments of the Lord? As a principle, is it

still in force, or is it abolished? What does the Spirit say as to all this in the inspired word?

We will look for a moment at the fairest specimen of man under law that ever wore the ribbon of blue. Saul of Tarsus, surely, was that man. He says, speaking of the righteousness of the law, of, which the blue ribbon was the sign, “touching the righteousness which is in the law blameless." He was a Hebrew of the Hebrews, a chief wearer of the ribbon of blue. If any man could have been justified on that principle, certainly Saul was the man. Now hear him speak, after Christ in glory had appeared to him. He says, " But what things"—yes, blue ribbon, and all it represented—“were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness which is of the law." He had sought to stand before God wearing the blue ribbon, so to speak; that is, in the righteousness of law, of which it was the outward sign; but now he counted all this as dung, compared with being found in Christ. Yes, Christ was everything to him now, and the blue ribbon nothing.

If you had seen him once, how different!—not wearing a little bit of ribbon, but with his broad fringe, and on it the ribbon of blue. Thus he went along the road to Damascus, with all good conscience, a blameless man, doing the will of God, as he thought. But what did that light from heaven reveal to him? A few words from Jesus, the Son of God, and the proud Pharisee was the convicted enemy of Christ. Yes, the wearer of the ribbon of blue was the greatest enemy of Christ on earth. The very first commandment of the Lord that ribbon reminded him he should keep, was to love the Lord with all his heart. But he found, to his horror, that he was a hater and persecutor of that very Lord. Ah, well might he from that day count all that the ribbon represented loss and dung, for the excellency of Christ.

Beloved reader, have you ever, like Saul, discovered the deep hatred of the heart against Christ? And yet in that Man in the glory what grace and love! The blue ribbon persecutor was chosen to be the messenger of Christ, the apostle of the Gentiles. Ever after, to Paul the apostle, the difference between the gospel and that of which the blue ribbon was the outward sign, was as wide as the poles are apart. Do we hear some reader saying, How can this be? Was not the blue ribbon instituted by God? Was it not to remind the people under law that they were to do all the commandments of the Lord? And is not the law just, and holy, and good? Would it not be a great blessing to keep all the commandments of the Lord, to be sober, righteous, and holy? Most assuredly this would be the case, if such a person could be found. But not only did this, the most blameless wearer of the ribbon of blue, find himself to be the chief of sinners, the greatest enemy of Christ, but let us now hear what the Spirit of God says, by him, as to the whole human race.

First, he shows that those nations, the Gentiles, who, of course, were not under the law, as he shows, and therefore did not wear its sign, the ribbon of blue—all these were utterly sunk in the deepest lawlessness and depravity. (Rom. 1) Then he speaks of the one nation of the blue ribbon—Israel—who had received the law, but had not kept it, and proves from their own scriptures that they were as guilty as the Gentiles. Read his words, nay, the words of God. (Rom. 3) Thus, after fifteen hundred years' trial of the ribbon of blue, all are proved guilty. This closed the trial of man in the flesh, and proved that, on that principle, " by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin."

Apply all this to your own case. Suppose you say, I am a Jew, and I will wear the blue ribbon, the sign of it, that I may remember all the commandments of the Lord, to do them. Now, if you are a guilty sinner—and can you say you are not?—what good in this case would there be in wearing the ribbon of blue?.

No, must we not look for righteousness and justification on a totally new and different principle, "even the righteousness of God, which is by Jesus Christ"? It is thus Christ, or the blue ribbon. The accomplished righteousness of God, through the redemption that is in Christ Jesus, or man working out a righteousness of his own by remembering all the commandments of the Lord, to do them.

It may now be asked, But what harm would there be in adopting both Christ and the principles signified in the institution of the ribbon of blue? believe in Christ, and then wear the ribbon, as a pledge to keep all the commandments of the Lord—of course, praying to Him to help us to keep that pledge? Well, to the natural man, this looks very fair. But have we not an inspired epistle on this very subject? Did the Spirit of God not know that this would be the greatest danger that ever could assail the church of God? And on no subject is the apostle Paul so earnest and vehement.

If the reader would understand the danger of the Christian going back, or combining the principle of the ribbon of blue, though once instituted by God, with the gospel, let him most carefully study the Epistle to the Galatians. He will find that the very thing symbolized by the ribbon of blue, that is, righteousness by works of law, is the very leaven, that the Judaizing teachers wished to introduce, in order to neutralize the grace of Christ.

Now mark, deliverance from sins, according to the will of God, is through our Lord Jesus Christ, "who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God our Father." (Gal. 1:4.) This is all of grace, free favor. Well might the apostle marvel that they were so soon, and so easily, turned from the grace of Christ unto another gospel, " which was not another; but there be some that trouble you, and would pervert the gospel of Christ." If any man or angel did this, he was to be accursed.

He had not received his gospel from man, or by man, but from the Lord. False brethren had come in, seeking to bring them again into bondage. Nay, in this very matter he had had to withstand Peter to his face, because he was to be blamed. The gospel was endangered. Then the argument of the apostle is very striking; he says, " We who are Jews by nature”—the very people who wore the blue ribbon—" and not sinners of the Gentiles, knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified.” Thus the very wearers of the ribbon of blue had given up works of law for justification, that they might be justified by faith of Christ. Surely this exposed the folly of those who would persuade those justified by Christ to mix with Christ the principles of the ribbon of blue. Nay, the apostle says, If I do so, I make myself a transgressor. He says, "I am crucified with Christ." Now a crucified person needs no blue ribbon as a sign that he is keeping the law. The old man who wore the blue ribbon no longer lives. It is now Christ: " but Christ liveth in me." The life he now lives is not on the old principle at all, but entirely new. " I live by the faith of the Son of God, who loved me, and gave himself for me." This is not on the principle of the old man, the old I keeping the law. How can it be, if a I am crucified "? A dead man needs no ribbon of blue. To wear it again would be to frustrate the grace of God. I do not do that, Paul says.

But if I am saved by Christ, may I not adopt the blue, and so seek righteousness before God by keeping the commandments? "If righteousness come by the law, then Christ is dead in vain." The foolish Galatians were forgetting that the law (or ribbon of blue) had not been set before them, but " Jesus Christ evidently set forth crucified among you." Yes, it was by what He had done that they had received the Spirit of God. Think of their bodies being the temples of the Holy Ghost, and then so foolish as to seek perfection by works of law for that old man of the ribbon which had been crucified with Christ. We can only point out a few facts now, but hope to take up the epistle in a future article.

Abraham lived long before the law, and the institution of the ribbon of blue. He believed God, and it was counted to him for justification, or righteousness.

As many as are of the works of the law, the sign of which was the ribbon of blue, are under the curse (see Gal. 3:10), "for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them." Christ redeemed those who had been under the law. (Ver. 13.)

The promise to Abraham was confirmed in the Seed, which is Christ, four hundred and thirty years before the law, or the blue ribbon. The scripture hath concluded all under sin. (Ver. 22.) We are now saved, not by the law, but by redemption. " And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." (Chap. iv. 5, 6.)

To return back to the beggarly elements was enough to make the apostle doubt whether they had ever been truly converted. (Chap. iv. 9-11.)

Circumcision was one of the commandments under the institution of the ribbon of blue. "Behold I, Paul, say unto you, That if ye [the Galatians] be circumcised, Christ shall profit you nothing..... Christ is become of no effect unto you, whosoever of you arc justified by the law; ye are fallen from grace." Thus man has been tried, and found guilty, and, according to the institution of the ribbon of blue, he cannot be saved. " For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." (Jas. 2:10.) The whole Epistle to the Galatians is on this subject, as it was there especially that the false teachers sought to introduce the institution of the ribbon of blue, that is, righteousness by the law, and man in legal bondage to keep it.

In our next, we hope to examine the blessed contrast of the priesthood of Christ and the lace of blue. " Walk in the Spirit, and fulfill not the lust of the flesh." C. S.

The Riband of Blue and the Lace of Blue, Riband of Blue and the Lace of Blue, The: Part 3 (28:28,37)

In considering the Apostle and High Priest of our profession, Christ Jesus, as set before us in the Epistle to the Hebrews, let us bear in mind the remarkable place that gold had in the dress of the high priest. The names of Israel were set in gold on the shoulder, and fastened by rings of gold and the lace of blue to the heart of Aaron. That lace of blue, as we have seen, by its heavenly color, speaks to us, and says, all is of God. We are given and fastened to the heart of our great High Priest by the loving hand of God.

This epistle is in perfect harmony with these typical thoughts. It is God speaking to His people, not now by His prophets, as in the past, but God speaking in the Son. The glory of His Person introduces and crowns His finished work. The appointed Heir of all things, He, the eternal, self-existent Son, by whom the universe was made. He did not become, but, "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 on the right hand of the Majesty on high."

Could any mere man, or creature, be the self-existent brightness of the glory of God? Could any mere creature be the upholder of all things? He is truly God! " Unto the Son he saith, Thy throne, O God, is forever and ever." And yet as, truly perfect man. "'Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." Thus is the Person of our great High Priest set before us. But mark, before He became our High Priest how completely His atoning work was finished; and, as we learn elsewhere, divine righteousness was accomplished! It was "when he had purged our sins" He "sat down on the right hand of the Majesty on high." This was in direct contrast with Aaron, or the high priest in Israel. He never had finished his work. He never could offer a sacrifice that purged our sins. He never, therefore, sat down. Scarcely need we say that the law, as symbolized by the ribbon of blue, knew nothing of this. Man did not keep all the commandments of the Lord, and the law could never purge our sins, but only curse the transgressor. But the lace of blue points to a Priest who has first of all purged our sins by His own blood. " By his own blood he entered in once into the holy place, having obtained eternal redemption for us." Having, then, by that one sacrifice opened the way for us into the holiest, even into heaven itself, and having obtained eternal redemption for us, it is evident we need no other sacrifice. Can anything be superior to eternal redemption? Can anything be additional to that which forever perfects? Oh, the blasphemy of the man that can pretend to be superior to Christ!—to pretend to offer sacrifices for the living and the dead. We ask you, reader, Have you eternal redemption through the blood of Christ? Then what other sacrifice can you need?

It is most important to be quite clear about this, that the one sacrifice of Christ is the ground of His Priesthood. " Christ was once offered to bear the sins of many." God had no pleasure in those sacrifices which could never take away sins. (Heb. 10:1-9.) It was the blessed will of God that our sins should be so perfectly put away, purged, that He in righteousness should remember them as against us no more.

The Lord Jesus came to do that will. He has done it, and the Holy Ghost now bears witness that God will remember our sins no more. This brings us back to the all-important fact that all this was accomplished before He sat down. "But this man, after he had offered one sacrifice for sins, forever sat down on the right hand of God." Mark, He settled the whole question of the believer's sins before He sat down; in this sense, that they never could, or would, be imputed to believers. The Priesthood of Christ begins there.

But then, is not this the very opposite of all human ideas of priesthood? Of course it is. You see that poor woman, or rich one either. She is going to her priest. What is she going to him for? About her sins. She wants him to intercede for her with God—maybe to offer a sacrifice for her sins. She will pay him to do this. She knows nothing of eternal redemption, nothing of a purged conscience. Her sins, her sins, these drive her to the priest. Or she may have seen the dreadful wickedness of a man pretending to be a priest, and to have power, either to offer sacrifices for sins, or to forgive them. And she may try to come to Christ, that He may do something, as the only Priest, to relieve her. Centuries of false teaching as to priesthood have almost obliterated the truth, that the believer is forever perfected. (Heb. 10:14.) In ignorance of that fact, a person then looks to Christ to be his Priest when he has sinned, and to intercede with God for him; or to let him have a fresh application or sprinkling of blood; or do something to relieve the conscience as to sins. All this is entirely erroneous, and utterly contrary to the fact that all is done, and the worshipper once purged needs nothing more to perfect that one sacrifice by which he is immutably perfected as to the conscience.

Search through this epistle on the Priesthood of Christ, and you will be struck with this—it is not priesthood before God if toe sin. Should that be the case, He meets us as Advocate with the Father, not as Priest with God. (See 1 John 2) But even then it is on the ground that He is our righteousness, having made propitiation for our sins. And mark as to that also, it is not if we repent and come to Him, that then, perhaps, He may be our Advocate, if we repent enough, and so merit His intercession. No, He is our Advocate. We have such an Advocate with the Father, Jesus Christ the righteous. It is wholly of the Father—the lace of blue. We repent, utterly judge ourselves, because we have such an Advocate.

Peter sinned deeply, did he not? Had he to repent before Jesus prayed for him? Before Peter repented, yes, before he sinned, Jesus said, I have prayed for thee. Yes, whether it be as Advocate with the Father, or as our great High Priest be-fore the face of God, all is of God; it is the heavenly blue, the lace of blue. The Priesthood of Christ, then, is to "succor them that are tempted," " to help in time of need."

Let us now by faith look up, and see Jesus, our great High Priest, before the face of God for us. Let us dwell on the tenderness and glory set forth in the dress of the high priest. The gold is there. The righteousness of God is now accomplished. He is our subsisting righteousness. The purple is there. As the altar was to be covered with purple, so was He, the royal Sufferer. Yes, the body prepared was once covered with purple. Scarlet was there: David's royal Son, now in heavenly glory. Fine-twined linen was there: the ever-righteous One.

Now look a little closer, if only a little child whose sins are forgiven; see your name engraved, and placed on His shoulder, set fast there in righteousness complete. Nay, look again, and never cease to look. Your name engraved, set upon His heart, in the light and perfection of the glory of God. Oh, that lace of blue! It is God the Father that has tied you fast with the heavenly lace of blue—no more to be separated, no more to be loosed. It is the heart of Him who has borne the judgment due to you; it is the heart of infinite, unchanging love. Oh, look at the Person of your great High Priest, blessed, only holy One, the plate of pure-gold righteousness before the face of God—holiness to Jehovah. Yes, and—blessed words!—we have such a High Priest. Consider the High Priest.

If it be the ribbon of blue, in our efforts and pledges to keep all the commandments, we have failed, and shall fail to keep them. But it is the lace of blue: Christ, our great High Priest, will never fail to keep us safe to the end. Did He not pass by the angels, and take hold on our nature, that He might be a faithful and merciful High Priest? that He might first make reconciliation for our sins, and also, having suffered being tempted, He might succor us when tempted? We have not to do one thing that He may become our Priest; no, “we have a great High Priest that is passed into the heavens, Jesus, the Son of God." Sometimes we are so tempted, so tried, by the world, and still more by false brethren, that we wonder what will come next. He who watches over and cares for us never so wonders. " All things are naked and open unto his eyes." All is known to Him. He has trod every step of the way. As man He learned His lesson perfectly. So that, being in that sense made perfect, He became the Author of eternal salvation unto all them that obey Him. Nothing, present or future, can ever loose us from that breastplate of light and perfection. Nothing can ever unloose those rings of gold and chains of love. Nothing can untie what God has tied, that lace of blue. God gave Him this blessed Priesthood, and God gave us to Him.

Not a temptation can come, not a single need or trial, but He sees it all beforehand; and He is well able to help in time of need. Yes, He is all we need before the face of God, having borne our judgment once. Having once purged our sins, He is all we need in passing through this wilderness to succor and sustain. And we have such an High Priest whose priesthood is unchangeable. " Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Thus the ribbon of blue is a symbol of that which saves never. The lace of blue shows us fastened to Him who saves to the uttermost, even forever.

Have you seen the dignity of our great High Priest, the Son of God? Then, also, have you seen the wondrous dignity of those placed, through the riches of His grace, on the very heart of this great High Priest? Think of these words: " For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." How we have forgotten our heavenly calling! What has God purposed us to be? Or what the height of His eternal purpose, for such an High Priest to become us? Yes, through infinite grace, we too are to be holy, harmless, undefiled, separate from sinners, and finally with Him, for whom we wait, made higher than the heavens. (Eph. 1) Who but our great High Priest could thus save us to the end?

How much still remains to be unfolded of the Priesthood of Christ in this epistle! However, this is the sum: " We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;" and therefore we need no other. Such a High Priest excludes all others. If we believe His one sacrifice has put away all our sins from the sight of God, then such a sacrifice excludes all others. In like manner such a High Priest excludes all need of another.

The priesthood of Israel made nothing perfect with its oft-repeated sacrifices and its annual day of atonement. Those sacrifices could never take away sins. Man was still shut out of the holiest. The institution of the ribbon of blue made nothing perfect, for no one, kept all the commandments of the Lord, to do them. All were guilty. What a contrast in Christ, our. great High Priest! By His own blood He has entered in, having obtained eternal redemption for us. The veil is now rent from top to bottom. He ever bears our names upon His heart. He ever liveth to make intercession for us. He ever appears in the presence of God for us. He is ever set down in perfect repose. " For by one offering he hath perfected forever them that are sanctified." Now, if we believe this testimony of the Holy Ghost, we repeat, what need have we of the hosts of pretending usurping priests?

If God thus spake by Moses, when men sought to usurp the priesthood of Aaron: " Depart, I pray you, from the tents of these wicked men," what is the wickedness of those now in His sight who dare to usurp the priesthood of Christ, and deny the eternal efficacy of His one sacrifice, by offering false sacrifices of their own? May God, by the Holy Spirit, keep our hearts true to Christ, and deliver His people from every form of deception of these last days. C. S.

Lace of Blue: The Priest with Urim and Thummim, Lace of Blue: the Priest With Urim and Thummim: No. 1 (28:30)

If we turn to Neh. 7 we shall find that one sad effect of seventy years' captivity, and mingling in Babylon, was this—that many of the children of Israel could not find their register. "And these were they which went up also from Tel-melah, Tel-haresha, Cherub, Addon, and Immer; but they could not show their father's house, nor their seed, whether they were of Israel." "And of the priests:.... these sought their register among those that were reckoned by genealogy, but it was not found: therefore were they, as polluted, put from the priesthood. And the Tirshatha [or ruler] said unto them, that they should not eat of the most holy things till there stood up a priest with Urim and Thummim."

Has there not been a very similar effect produced by the eighteen centuries of the church's captivity and mingling with the world? The great mass are in the indifference of profound sleep. But there are not a few awakening to search and inquire; and what would they give to be quite certain they were the children of God, and that their names were written in heaven! A lady said the other day, after the preaching, "Oh, how can I get to know with certainty that I am saved—that I am really a child of God?”

Just as there were many of the priests in this sad dilemma, so there are many who are quickened souls who are the children of God, and yet cannot find their register. These never enjoy the most holy things of certainty, acceptance, and worship.

Since these things, then, were written for our instruction, what may we learn from the words of the Tirshatha, " that they should not eat of the most holy things until there stood up a priest with Urim and Thummim"? There can be no question that the priest was a type of Christ, and therefore the lesson to be learned is this—that we could never find our register in heaven, until He, our Priest, stood up with Urim and Thummim. And before we turn to Exodus, to meditate on Christ as set before us in the type of the high priest with Urim and Thummim, let us note carefully that Jesus is our High Priest, having first accomplished eternal redemption for us. Not as He was on earth, "For if he were on earth, he should not be a priest." " We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens." (Heb. 8)

Now we will turn to Exod. 28 What a picture of that same Jesus raised up from among the dead—our great High Priest! Notice the garments. (Vers. 4-6.) The body prepared for Him. The same materials as those found in the veil, that is to say, His flesh; but with one addition—the gold. " And they shall take gold, and blue, and purple, and scarlet, and fine linen. And they shall make the ephod of gold, of blue, and of purple, of scarlet, and fine-twined linen," &c. The same Jesus, the same pure, holy, heavenly, righteous One; but gold added divine righteousness accomplished, subsisting. We see Him, the gold, our divine subsisting righteousness. Blue, the Lord from heaven; purple and scarlet, Lord of lords, and King of kings—all royalty, Jewish or Gentile, shall find its center in Him; fine linen, the spotless One, without sin.

u The curious girdle of the ephod which is upon it shall be of the same." It is ail Himself; of the same glories and excellencies of His blessed Person. And now as to the names of the children of Israel. They must be engraved, not written so as to be obliterated! No, never. Engraved in onyx stones. Over and over is this instruction given, and how secure they must be set in ouches of gold! No rubbing out; no getting loose. Names engraved, and set in gold—set in divine righteousness. And where are they to be placed? Where the same blessed Shepherd places the lost sheep—on His shoulder. Kept by the power of God. Chains of pure gold. Not only placed there in security; but now look at that wondrous breastplate to be placed on his heart. Each of the materials again set forth, the same great High Priest passed into the heavens—gold, blue, purple, scarlet, and fine-twined linen. Look at those twelve precious stones set in gold. "And the stones shall be with the names of the children of Israel, twelve, according to their names, like the engravings of a signet; every one with his name shall they be according to the twelve tribes." And then what chains and rings of gold—how secure the fastenings must be! Yes, chains of pure gold—the righteousness of God revealed—and rings of gold (no hooks and eyes), but everlasting righteousness in subsisting, everlasting love; yes, every word is a golden link in the believer's security. Engraved on the heart of our great High Priest, bound in divine, everlasting love. " And they shall bind the breastplate by the rings thereof, unto the rings of the ephod, with a lace of blue, that it may be above the curious girdle of the ephod, and that the breastplate be not loosed from the ephod." Blue is the heavenly color. What a thought!—yea, what a fact!—the believer is tied, is bound on the heart of Christ with a heavenly tie—the lace of blue! What God joins together, let no man put asunder. It is all the work of God. Has He not thus blest us in the heavens in Christ? (Eph. 1:3.)

" And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the Lord continually.

And thou shalt put in the breastplate of judgment the Urim and Thummim; and they shall be upon Aaron's heart when he goeth in before the Lord: and Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually." Thus God explains to us, and assures us, that whilst our high priest is in His presence, our names must be on His heart for a memorial continually. They are bound there. He cannot be there without them. God has tied them there with a lace of blue, that they may not be loosed. What a memorial, too, of how He has borne our judgment! In this breastplate were placed the Urim and Thummim—light and perfection. The radiance of that light could not shine on Aaron, without shining on every name in that breastplate. The radiance of the glory of God cannot shine on our exalted High Priest without shining on every name engraved on His heart, and that also continually.

But how am I to know that my name is registered there, is engraved on the heart of my great High Priest, in heaven? Let us first examine as to the Urim. If we read carefully 2 Cor. 3, we find the children of Israel could not steadfastly look to the end of that which is abolished. Their minds were blinded. " But even unto this day, when Moses is read, the veil is upon their hearts." This must be the case if we are under law. Can any man approach the light of the presence of God on the ground of his responsibility? Surely the light must crush us with condemnation. If, then, you are still under law, you can only find condemnation. On that ground no man can find his register! If under the administration of

law, the veil is on the heart, and we are blinded. How different with believers. " But we all, with open [or unveiled] face, beholding the glory of the Lord, are changed into the same image from glory to glory, as by the Spirit of the Lord." This, then, marks a believer—an unveiled face beholding the glory of the Lord.

" But if our gospel be veiled, it is veiled to them that be lost. In whom the god of this world hath blinded the minds of them which believe not, lest the light [radiancy] of the glad tidings of the glory of Christ, who is the image of God, should shine unto them." Thus the Urim, the light, or radiancy, of Jehovah, that shone upon the breastplate of the high priest, was a striking type of the radiancy of the glory of Christ. " For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light [radiancy] of the knowledge of the glory of God in the face of Jesus Christ." We can thus understand why Satan, by his ministers, should have been so diligent to place souls under law; it is to blind them, to put the veil on the heart. It is not here a question of God's acceptance of my works, or of my person. " For we preach not ourselves, but Christ Jesus the Lord." Whether we believe, or not, He has made reconciliation for sin. He has glorified God as to the whole question of sin. He has finished the work of eternal redemption. His precious blood has been shed; full, infinite propitiation has been made once, never to be repeated. Would you find your register? Look entirely away from self, and law, and works; gaze on Him alone. Can you say, He has been delivered for my offenses—He bowed His head in death for me? We think we hear you say, I have not a doubt as to that. Yes, once He bore my sins in His body on the tree, in the midst of that awful darkness; no radiancy shone on Him there—He was forsaken of God. Oh, fearful hour, when my sins were laid on Him! The Father alone knows the suffering of that hour of darkness, when His soul was made an offering for sin. Reader, do you believe all this? And further, when that holy head had bowed in death, and those blessed words fell from His dying lips, " It is finished," did not man even then pierce His side with cruel spear, from which flowed blood and water? After this the nails were drawn from His hands and feet, and that precious body was laid in a new sepulcher. But is that all? If that be all, there is nothing that answers to Urim and Thummim—no light, no radiancy, in the dark sepulcher.

Do you believe God that raised Him from the dead for our justification? Where is He now—in the darkness of the grave, or in the radiancy of the glory of God? Now, as surely as it was for us He suffered thus, so surely it was for us God raised Him thus. Both are equally true. Behold Him, once on the cross, our Substitute; with unveiled face, behold Him now in the radiancy of the glory of God—our Representative, our great High Priest. Now we are assured, believing God, for God raised Him from the dead, that we are justified by faith, and have peace with God. Yes, we share the peace of His complete victory. And that completeness is now unfolded in the glad tidings of the glory of Christ. And we with unveiled face behold the glory of the Lord. How blessed the radiancy of the glory of God in the face of Jesus Christ! He who bare our sins in the midst of darkness is now in the radiancy of the glory of God—that radiancy, that Urim, has shone also into our hearts. Aaron was not a perfect figure of our High Priest; he had to stand, bearing the names of the children of Israel on his heart continually. But our High Priest has sat down. But more of this when we consider the Thummim.

Has God by the Holy Spirit removed the veil from your heart? Do you behold the Priest who has been raised up from the dead with Urim and Thummim? Can light be more perfect than the radiancy of the glory of God in the face of Jesus Christ? Then let us remember the rings of gold, and lace of blue. Yes, all is of God. He who laid our sins on Him has bound us to His heart continually, that we may not be loosed. All the powers of earth and hell can never untie the heavenly knot. Rings of divine righteousness and everlasting love. The radiancy that shines on the risen Christ, in the glory of God, must shine on the feeblest believer written on His heart. And oh, sweet word, continually. He ever there, we ever accepted in Him, the Beloved. Yes, He says, " And the glory that thou hast given me, I have given them." It is not at the foot of the cross we find our register, but above all heavens, on the heart of our great High Priest, in the midst of the radiance of the Urim of God. Tied on His heart with a lace of blue, and kept by the power of God, as the onyx stones were placed on the shoulders of Aaron.

Yes, beloved reader, if you are a believer, such is your place in the radiancy of the glory of God. What a contrast to man's blue ribbon, badge of man's effort to save himself! No, the lace of blue sets before us the precious lesson of divine grace. All, all of God. He who gave His Son to die for us has set our names on His heart, never to be effaced; like the engraving of a signet, where the radiancy of the glory of God forever shines. In our next we shall hope to dwell on the Thummim in the breastplate of Aaron. C. S.

Lace of Blue: The Priest with Urim and Thummim, Lace of Blue: the Priest With Urim and Thummim: No. 2 (28:30)

We have seen in our last the priest with Urim. We will now dwell on the further u glory of the Lord" as the Priest raised up with Thummim—perfections. And let us remember, it is only as we thus know Him that we can eat of the most holy things. Neh. 7:65: "And the Tir-shatha said unto them, that they should not eat of the most holy things till there stood up a priest with Urim and Thummim,'—light and perfection.

As with Urim, so with Thummim; it is all-important to notice the similarity, and the contrast, between the materials of the veil and of the dress of the high priest. " And thou shalt make a veil of blue, and purple, and scarlet, and fine twined linen." (Exod. 26:31.) The same materials compose the dress of the high priest, with the addition of, and first, gold. As we have said, we take gold to be the figure of accomplished divine righteousness. Jesus says, a I counsel thee to buy of me gold tried in the fire, that thou mayest be rich.' (Rev. 3:18.) The glory of the incarnate Christ, His spotless purity, only showed how far man was from God—shut out of His holy, holy presence. That veil—that is to say His flesh—must be rent; He must die, or man be forever shut out. No way to God but through the rent veil. The grain of wheat must die, or remain alone.

Jesus could not be the raised-up priest with Thummim until He had accomplished eternal redemption by His death. Thus we see the wisdom of God in placing the gold first in the dress of the high priest. Oh, how precious to our souls to know that the basis of the Priesthood of Christ is the accomplished righteousness of God! He alone, the fine gold, could pass through the fire of the whole judgment of God on our sins, and sin. Let us, then, now behold the great High Priest passed into the heavens, having first borne our whole judgment in the death of the cross We shall find Thummim—perfection—to be the great subject of the Epistle to the Hebrews, in contrast with the ministration and priesthood of the law, which made nothing perfect. This is a great subject; we can only in a short paper call attention, first, to the perfection of the High Priest of our profession; secondly, to that which He makes perfect. First, then, we see Jesus, "who being the brightness of [his] glory, and 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 on the

right hand of the Majesty on high." (Heb. 1:3.) What perfect glory there is in this!—the glory of His own eternal, divine Person. Then see that once bleeding sacrifice, having so glorified God, that He can sit down in His glory on high. Thus "we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man. For it became him, for whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings." (Heb. 2:9, 10.) " And being made perfect, he became the author of eternal salvation unto all them that obey him." (Heb. 5:9.) Let us, then, consider the Apostle and High Priest of our profession, Christ Jesus. See Him thus seated on the right hand of the Majesty on high, crowned with glory, made perfect, become the Author of eternal salvation. In all these perfections, could He be more perfect? If salvation was not eternal, He would not be perfect—He would be only the Author of an incomplete thing, that might fail to-morrow. Hence the great effort at all times to make the believer doubt that his salvation is eternal. Yes, the first figure in the high priest's dress is fulfilled—" gold." God is righteous, through the death of Jesus, in raising Him from the dead as our High Priest with Urim and Thummim. We behold Him in the radiance of the glory of God, having accomplished eternal redemption, and that not merely in an abstract sense, but having accomplished OUR eternal redemption. Can you say, "My eternal redemption"? And being evermore made unto us righteousness, He sits, crowned with glory, the proof that our eternal redemption is, and has been, perfectly accomplished. Could He, or His work, be more complete?

We will now go on to that which He makes perfect. Let us go on unto perfection; not seeking perfection in ceremonies of the law, " For the law made nothing perfect.' We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens. (Chap. viii. 1.) Now, since He is perfect, His work must be also perfect, in all its effects on and for us. The Holy Ghost this signified, u that the way into the holiest of all was not yet made manifest." The sacrifices of the law could not make him that did the service perfect, as pertaining to the conscience. Now, to us the witness of the Holy Ghost is the exact opposite of this. " For by one offering he hath perfected forever them that are sanctified." (Compare Heb. 9:8, 9 with x. 14,15.) " Whereof the Holy Ghost also is a witness unto us."

Is it not important to understand these things—these contrasts? The blood of bullocks or of goats could only be used to point forward to that one infinite sacrifice, and therefore perfect sacrifice. The blood of these had flowed from Abel downwards, and for centuries since the veil shut out man from God; but never could that veil be rent until Jesus bowed His head in death. Every barrier was then removed; the way was opened to the mercy-seat—to the holiest.

Not only so, but as to the conscience also, those sacrifices which they offered year by year continually could not make the comers thereunto per-feet. "For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins." (Chap. χ. 1, 2.) But it was not possible that the blood of bulls and goats should take away sins. There was the constant burden and remembrance of sins. All the sacrifices of the law could not perfect the conscience; therefore God could not find His satisfaction in those sacrifices which could not give perfect peace to the conscience. " Then said I, Lo, I come to do thy will, O God." "By the which will we are sanctified through the offering of the body of Jesus Christ once."

This is a matter now of great importance to the whole church of God. It was so then especially to the Hebrews, who were in peculiar danger of giving up the eternal efficiency of this one sacrifice, and going back to those repeated sacrifices now set aside, which could never take away sins. But now, has not almost the whole of Christendom, not merely the Hebrews, lost this great truth of the conscience perfected, purged forever, by that one sacrifice? Mark, it is not this one sacrifice continued, or repeated; or He must have died often, or continued dead. But it is the effects of that one sacrifice which continue.

What, then, is this, the conscience perfected? Certainly it is not that the worshipper is not conscious of failure and sins—to say this would be merely self-deception. But, since Jesus is the Author of eternal salvation, eternal redemption, raised up from the dead, and, thus raised, our great High Priest passed through the heavens; our names engraved (so to speak figuratively) on His heart; we thus see our names accepted in all the radiancy and perfections of the glory of God. Since He has first purged our sins, we know that God will no more impute them to us, than He will impute them to Him who bore them in His own body. If the sacrifices offered by the priests, which God ordained under the law, could never give this perfection, how can the unscriptural sacrifice of the altar, without shedding of blood, by the pretended priests of Christendom, make the conscience perfect? How sad and vain all such efforts of the dark mind of man! " Without shedding of blood there is no remission."

In the last place, that word " continually" gives great comfort. Look at the figure: " And Aaron shall bear the judgment of the children of Israel upon his heart continually." "But this man, after he had offered one sacrifice for sins, forever sat down on the right hand of God." "For by one offering he hath perfected forever them that are sanctified."

The words, " forever" mean here " continually," and are so translated in chapter χ. 1. Whilst He sits there we are continually without any charge, perfected as to the conscience here. What a truth! " And their sins and iniquities will I remember no more." What need, then, of men's pretended sacrifices? "Now where remission of these is, there is no more offering for sin." Beloved reader, do you believe men, or God? Are you shut out still in the darkness of human ritual, or have you " boldness to enter into the holiest by the blood of Jesus"?

May God, by the Holy Ghost, open our eyes to see the Priest raised up with Urim and Thummim. Precious Great High Priest! on Thee shines all the radiance of the glory of God; in Thee is found all perfection; in Thee we have eternal redemption. Soon our eyes shall see Thee, shall be like Thee, and with Thee forever. How soon?—" forever with the Lord." C. S.

Correspondence, Correspondence: Ex. 28:33-35; 1 Tim. 6:14-16 and Rev. 22:4 (28:33-35)

Ques. In what way does Exo. 28:33-35 apply to the Lord now? A. M.

Ans. Christ is our Great High Priest now in heaven. He was not a priest on earth. It does not seem that Aaron ever wore the garments of glory and beauty in the holiest of all. But Christ is crowned with glory and honor, and wears the priestly garments in the presence of God. He carries the names of His people on His shoulders: (the place of strength), set in gold-divine righteousness. He also bears each one on His

breast-set in gold-divine righteousness. He loves each one by itself. The golden bells as they sound, tell He is living for us in the glory of God. This represents the Holy Spirit coming down at Pentecost. The many colored pomegranates are the fruit He bears before God. We, in our small measure, may also bear fruit for Him by the power of the Holy Spirit, occupying us with Christ. Then for us He wears the miter, where holiness shines bright. He bears the iniquity of the holy things, (Ver. 38) and presents that which is good to the Father.

Ques. Can you explain how in 1 Tim. 6:14- 16 it speaks of Him as the One whom "no one hath seen, nor can see," and in Rev. 22:4, "We shall see His face?" Is it because in one portion we see Him as the Man Christ Jesus, and the other the Eternal Son of God? W.

Ans. Yes, the perfect, faithful witness as a man is the great Ruler over all. He alone has power-the fountain of immortality, dwelling in inaccessible light. Absolute, infinite Deity. Angels and men are but creatures. They cannot comprehend God, nor can finite creatures ever comprehend the Infinite. "No man hath seen God at any time." (John 1.) But what wondrous grace. "The only Begotten Son, in the bosom of the Father, He hath declared Him." John 1: 11.

Mystery of mysteries, that He should die for me! yet, "In Him dwelleth all the fullness of the God-head bodily," and, "Ye are complete in Him." Col. 2:9, 10. "God manifest in the flesh," "Seen of angels." At last these glorious beings that wait on Him to do His will, hearkening to the voice of His word, saw the One they had so long obeyed: saw Him as the babe in the stable in Bethlehem, and it is in Him only that all which is known of God can be known, and so it will be for all eternity. The lamp of the glory is the Lamb. (Rev. 21:23.)

"The throne of God and of the Lamb shall be in it; and His servants shall serve Him: and they shall see His face; and His name shall be in their foreheads." Rev. 22:3, 4. And we, the Church, are associated with Him in all that glory.

Correspondence, Correspondence: Ex. 28:38; Born of the Flesh (28:38)

Ques. 17. Do the verses in Lev. 10:17; 22:16; Num. 18:1; Heb. 13:15; 1 Peter 2:5; follow out the thought of Ex. 28:38? W. H.

Ans. Ex. 28; The garments of glory and beauty present (in figure) the offices of Israel's high priest but fulfilled in Christ Himself. The priesthood in Israel failed, and these garments had to be changed for others when the high priest went into the Holiest of all. Lev. 16:4.

It is therefore the Lord Jesus as the Great High Priest we are to see in them. Crowned with glory and honor. Heb. 2:7-9. He is now not Israel's High Priest, but ours, who have a heavenly calling. He ever liveth to make intercession for us. Heb. 7:25. In Israel, one family of the tribe of Levi was chosen as priests. Now, all believers are priests, holy priests to enter in and to offer sacrifices of praise. And royal priests to show forth the virtues of Him who hath called us out of darkness into His marvelous light, 1 Peter 2:5, 9.

Aaron and his sons had to offer sacrifices continually for their own sins, and for the sins of others; Christ's one sacrifice for sin has perfected us forever.

Aaron and his sons, the offering priests (Christ in figure), had to bear the iniquity of those gone out of the way. Our great High Priest carries on His work for us all.

His love seen in Ex. 28:29, (for we are carried on His heart) and His power, (Ex. 28:12), (we are on His shoulders) tell us He can never fail. He will be all we need on the road, and will carry us on to the bright end before us-the glory of God.

Ex. 28:36-38.

"For us He wears the Miter

Where "Holiness" shines bright.

Read 114 hymn in Little Flock Hymn Book. Heb. 10:21, 22.

We can draw near, without fear, in full assurance of faith. All the mistakes of our ignorance and of our infirmities are understood and borne by our High Priest. What a comfort it is to know that He bears the iniquity of them, and gives efficacy to every desire and thought that is for the glory of God.

This is not only true in our individual approach to God; it is also true for our collective prayers and worship, and should help us to bear with each other. We lose much if we allow in ourselves a spirit of criticism. If we look at the Lord in the midst of His gathered saints, (Matt. 15:20) and at the saints as He sees them, we will see their faults, and, knowing our own also, we will pray for them. Satan wants us to see them through his eyes, and be like him, an accuser of the brethren.

We are children of the Father also, our worship is to be in the liberty of children, "The Father seeketh such to worship Him" John 4:23.

Ques. 18

What does the thorn in the flesh mean, 2 Cor. 12:7? M. E.

Ans. We are not told what it was. Gal. 4:13-16 is suggestive.

We see in it how careful the Lord was over the apostle, who might have been exalted above measure by the special privileges the Lord had given him. The flesh is just the same in an apostle as in us; it had to be kept down, so the Lord sent him something that kept him humble. Thrice he asked the Lord that it might be removed, but the Lord saw it was needed. Paul was in earnest and prayed on till he got the answer,

"and He said unto me, My grace is sufficient for thee: for My strength is made perfect in weakness." When he knew the Lord's mind about it, he was content as his weakness brought in the power of Christ.

This is a lesson for us. We need to be kept humble, so a messenger of Satan is allowed to try us in some way, then we go to the Lord. If we do, we hear Him saying, "I will be your strength, I will be your stay".

Precious Savior! May we never try to do without Thee.

Notes of Lectures on the Tabernacle, Tabernacle, By C. H. B., Notes of Lectures on the: Part 2 (27:1-8)

READ Ex. 27:1-8. Notice first its position: God did not put it outside of the court, it was placed before the door of the tabernacle, but not outside of the gate. God does not expect from the sinner an appreciation or understanding of the work of Christ. He calls for a breaking down of the will before Him. Faith is not an intellectual assent to the doctrines of Christ; faith in Christ is to abandon the soul to Him. Faith is a soul, not an intellectual, matter: " With the heart man believeth unto righteousness."

But the soul cannot rejoice in being in God's presence until he knows what God has done for him. Now first of all we will remark in regard to the altar itself. It was made of wood and overlaid with brass and its horns of brass. Brass always signifies judgment in God's word. In Rev. 1 we have a description of Christ judging among the churches, and His feet are like unto brass, He stands firm in judgments. It was made of wood, signifying Christ's humanity; covered with brass, judgment. Perfect holiness demands God's judgment against sin, and Christ bore that. We could not stand that. When God turned Adam and Eve out of the garden of Eden, He placed a flaming sword there. Fire is a type of God's judgment as searching and detecting. What man could ever partake of the tree of life with the flaming sword around it? What man could stand the test of God's judgment and come off scatheless? There is One in Revelation who says, " To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." The life that Christ has to give me is a life that He has a right to give, because He Himself has borne the judgment of sin.

Now I mention another feature about it. It had a horn of brass at each corner. In Psa. 118:27 we have " Bind the sacrifice with cords, even to the horns of the altar." The horns, then, were used to bind down the sacrifice there. Do we find any reference in that to Christ? We hear Him saying, "If it be possible, let this cup pass from me; ' but it was not possible, He was bound, He came for that very purpose. It was not possible for Christ to be glorified and we saved, unless Christ drank that cup.

Then as to the height of the altar; the number five enters here, significant of weakness. There is an absence of the number seven all through here. In the length of the curtains of the tabernacle the seven comes in, and the candlestick had seven branches, but in those two things only, which both refer to Christ personally. In the outside portion you cannot get the figure seven in at all, but there are any number of fives here, bringing five before you prominently. Number one is essential unity: " Hear, 0 Israel, the Lord thy God is one." Number two is the number of testimony: " In the mouth of two or three witnesses shall every word be established." Three is the resurrection number and the number of the Trinity. Four is the number of earthly government; God speaks of the four corners of the earth, and the four winds of heaven. Five is the number of weakness: " Five of you shall chase a hundred." It is used very often in the tabernacle here. Six is man's number: " The number of a man" (Rev. 13:18). Seven is God's number of perfection. You will find it in things referring to Christ, the candlestick and the curtains. Five is found especially here; it sets forth the weakness of these things in themselves: " The law made nothing perfect " (Heb. 7:19). There was no perfection in it, but there was perfection in the thing it typified. Now, in connection with the brazen altar -it refers to Christ's sacrifice. 2 Cor. 13:4). " He might have called for twelve legions of angels, but He was crucified through weakness." He triumphed in weakness.

By weakness and defeat

He won the meed and crown

Trod all our foes beneath his feet

By being trodden down."

He gave Himself up to the power of darkness, and conquered by so doing. We have the figure three here also. The height was three cubits. " For though He was crucified through weakness, yet He liveth by the power of God; " God raised His Son from the dead. This is the significance of the size and material of the altar.

ATONEMENT AND SUBSTITUTION.

Now turn to the grand sacrifice of the sixteenth of Leviticus, verse 4. When Aaron came to offer this sacrifice on the day of atonement, he should have on the linen garments. That is a picture of Christ in this way Christ trod this earth, and went to the cross as a spotless man, clad, as it were, in garments of righteousness. He died on the cross to make an atonement, not for Himself but for others. He is now High Priest at God's right hand. He atoned for our sins on the cross in His spotless humanity. He is now ascended to God's right hand, not to make intercession for our sins, that He did on the cross. Verse 11. Aaron offered sacrifice for himself; how can that apply to the Lord Jesus Christ? Christ had no need of a sacrifice for Himself, though Aaron had. What do I gather from that then? I get this from it-it is a type of Christ entering into heaven with all the value of the sweetness of His own sacrifice. He enters first in the intrinsic value of it, in the value that He has in God's eyes, whatever man thinks of it. If no soul should ever be saved through faith in it, it yet -has its glorious intrinsic value before God. Now, if God is delighted with Christ, surely I can rest there too. Another thing here-the same time that Aaron entered into the holy place with the blood of the bullock, he took in his hands sweet incense, beaten small. He took not only the blood but the incense. Thus you have Christ accepted with God in all the value and sweet fragrance of His work and Himself, and then its value as presented to man and applied to the

believer. Verse 15. " Then the high priest came out and killed the goat of the sin offering for the people, and brought his blood within the vail, and did with that blood as he did with the blood of the bullock, and sprinkled it upon and before the mercy seat." The blood of Christ has been taken to heaven for us, and where the blood is I can go. If the blood has been shed at the brazen altar, I have a right to stand there; if in the holiest of all, on and before God's throne, I have a right to stand there. This is the blessed thought that we have brought out in the gospel. Every soul that trusts Him has a right to enter into the holiest place. Our place is where those are who are brought near to God. It makes me sad to hear people saying,

We who believe are " made nigh by the blood of. Christ" (Eph. 2:13). The blood has been taken before God's throne, and the throne of judgment is now a throne of grace. Verse 17. "And there shall be no man in the tabernacle of the congregation when He goeth in to make atonement in the holy place until he come out." Why was that word "until" there? Why, the way Christ has gone we can enter (Heb. 6:20). Notice the blessed fact that no man shall be there. Christ has accomplished our salvation Himself. Souls are very apt indeed to be looking within to find some ground of peace instead of looking back to the cross of Calvary. God says, " When see the blood," not when we see it. If I am resting in the blood of Jesus, God will pass over my sins. If I am not resting in the blood of Christ, I may have a very wonderful experience, but I will be lost in spite of all the experience I may have. Experience begins when I have faith in Christ (Rom. 5). It is first faith, afterward experience. Experience is finding out from day to day what God is, and, perhaps, what I am too -my history as a Christian. The high priest, when he was told to go into the holy place, did not take the layer full of blood, but he dipped his finger into the blood and sprinkled it before the mercy seat. This is to show us the value that God places on the blood of Christ. " Ye are not redeemed with corruptible things, such as silver and gold, but with the precious blood of Christ." When the leper was cleansed, it was by three drops of blood, one on the ear, one on the toe, and one on the thumb.

Let us see what we have in the case of the second goat, for there are two goats spoken of here. One is the Lord's lot and the other the people's lot. One of them is the Lord's lot, atoning for what divine righteousness required; and the other, meeting my needs. One met God's need, and the other met our need. First, atonement; second, substitution. These are the two aspects of the work of Christ: " God sent His Son as a propitiation." " He is the propitiation for our sins, and not for ours only, but also for the whole world." This is shadowed forth in the " Lord's lot," the first goat. Then we have also " Who His own self bore our sins in His own body on the tree." This is shadowed forth in the second goat, the second goat bore away the sins of the people. We cannot say to people indiscriminately that Christ bore all their sins upon the tree, but we can say to every man that Christ made atonement for him: "He by the grace of God tasted death for every man." Then to a believer in Christ I may say, " He has taken your sins away." Verse 21. There is a little word of three letters in this verse which I want you to notice particularly. All. It occurs three times. Every time sin is mentioned it is all. " All the iniquities of the children of Israel, and all their transgressions in all their sins." People are troubled about the sins they commit after they believe. Now, unless I know that Christ bore all my sins I cannot be happy. Surely, if He bore any, He bore all. Salvation is pure grace, God does not help any one to be saved-God saves entirely. God makes the new covenant and that is in the blood of Jesus, and of those who trust in that He says, "By one offering He hath perfected forever them that are sanctified." The goat went away into a land not inhabited, therefore it was never seen again. And God says of those who believe, "Their sins and iniquities I will remember no more." God would count Himself unrighteous if He forgot any work of love showed to his name (Heb. 6:19), but not so to forget our sins.

Notes of Lectures on the Tabernacle, Tabernacle, Sacrifices and Priesthood, Notes of Lectures on the: Part 1 (27:9-14)

(With a Model.) BY C. H. B. READ EXODUS. 27:9-14.

The books of Exodus and Leviticus to most Christians are unknown books. One man told me that he had not read them in ten years, because he thought them to belong only to the Jews. If he had understood the book of Hebrews he would have seen how all these things refer to Christ. The Sabbath was a shadow of the rest we have in Christ; the shed blood pointed to Christ. God knows we cannot understand all His mind by abstract statements, so He gives us pictures, as we do our own children, that we by the pictures may be enabled to enter more into the wonderfully full and varied aspect of the work of Christ. They all pointed to one Christ, to the one sacrifice. The tabernacle is a type of Christ (Heb. 9:11). It may be taken also as a type of all believers as God's house (Heb. 3:6), and in a dispensational sense, God's dwelling place. In the millennium (Rev. 21:3) primarily Christ is everything.

There is a three-fold way of looking at it too. If you will turn to Ex. 25 you will see that the first thing God describes is not the court, as I have described, but the Ark of the Covenant. But the first thing that was made was the curtains, the tabernacle itself (Ex. 36). But the first thing we will look at will be the court. The thing God first mentioned. is the Ark of the Covenant. It was inside of the most holy place, a type of the risen and glorified Christ. God's first object is Christ. God travels outwards step by step from the Ark of the Covenant. But the curtains were made first, for this reason, Christ must first come and tabernacle amongst us. Christ is born, and the word says, He is "Emmanuel, God with us." Before a single thing could be fulfilled He must come down here. I would take up the outside first, for this reason; the first thing you and I apprehend of Christ as sinners coming to God, is not a Christ in glory, or the blessed truth of Emmanuel. We are outside as sinners until we are brought step by step into the inner place. Just as in Lev., the first thing God mentioned is the burnt offering, but the first thing the leper needed, and the priests, when consecrated, was the sin offering the first thing I am to know is, my sins forgiven. How can God bring a poor, vile sinner, defiled, under the curse and judgment, into His own very presence, in perfect righteousness, and with peace to the sinner's conscience? He does it by His grace, and in these things we will see how it is done. How can I as a sinner sit down in God's presence in perfect peace with Him? I find plenty of people who are at peace with themselves, but are they at peace with God?

Turn first of all to Lev. 13, and notice a special thing or two there. This describes the plague of leprosy, a type of sin, for two reasons;-First, it was a most contagious disease; man cannot keep it to himself; just like sin. Second, leprosy was a disease which only God could cure (2 Kings. 5:7). It must be the Great Physician who makes whole, and no one else. If there was only a spot on the man's flesh leprous, he was unclean (verse 2). Notice this verse (13). It is all turned white, and then he is clean. A leper as white as snow, and the priest " shall pronounce him clean." This is a type of the sinner. When a man has a single plea in his own defense, he has not taken his true place before God. My only plea is, " God be merciful to me a sinner." God does not require a man to do anything; if I justify God, God will justify me, but if I try to justify

myself God cannot receive me. We cannot take the children of Israel as a type of sinners here, we must go to the leper outside of the camp; a sinner is outside of God's presence. Jonah rose up to flee from the presence of the Lord; three times we are told that. That is the sinner's action, running away from God. God shall punish men, by giving them just what they want, everlasting destruction from His presence. The world does not like the name of Jesus mentioned in its social gatherings. If I introduce the name of God or Jesus into a party, it makes people feel very uneasy; they are outside of His presence. As sure as there is an eternal God and eternal life for the believer, there is eternal, unending punishment for the unbeliever. He only asks one thing of the sinner, that is repentance. God wants the sinner to acknowledge his true condition before Him. Then He puts away all our sins and brings you and me into His presence as white as snow. By nature I am away from God, outside the camp. The sinner outside the camp sees that God dwells inside, the pillar of cloud shows that He dwells in there. There is a barrier of five cubits high, of fine linen, all around here. What is that which keeps the sinner off from God? What is the reason that any sinner here in his sins cannot have pleasure in God? Is it not because you are unholy and God is holy? How can a holy God have fellowship with the sinner, or the sinner stand in the presence of God and not be lost? One thing that keeps a sinner away from God is God's righteousness. Fine linen signifies righteousness (Rev. 19:8), in this case the righteousness of God. It is upheld by brass pillars. Brass always signifies justice or judgment. In the first chapter of the Revelation we have a picture of Christ judging the churches, and His feet shine like fine brass. He stands firm. His decrees are settled in justice and judgment. God's righteousness is no vain thing. As sure as God is righteous He will punish every sin. Unless there is faith in Christ every man shall have his portion in the lake of fire. Supposing we leave out Christ; how impossible it would be for the sinner to have fellowship with a holy God.

But how did God come to have a wall around Himself? God did not always have a wall around Himself. In Ex, 19. we are told that Moses went up to God in the mount, and God said, " I have borne you on eagles' wings and brought you to myself." There was no wall there! But when the law came in, bounds were put around. He told Moses to go down and ask them if they would do the things that were commanded them, and they said, " All that the Lord hath said we will do." If they had been wise they would have said, " We cannot keep these commandments." Thus the law entered, or, slipped in by the way (Rom. 5:20). If they had declined to do it, they would have remained on the ground of grace. But all the people answered together and said, " All that the Lord bath spoken, we will do." In Rom. 12, we read, " They are together become unprofitable." "There is none that doeth good, no not one." You recollect that the quails were given twice. God gave them before the law was given (Ex. 16:13), and afterward (Num. 11:31), and so as to the water out of the rock. Mark the difference-before the law was given, they murmured and God did not say a Word to them, but afterward, when the law was given, and they murmured, the Lord smote the people with a very great plague. Why did He do so? The law had come in. Before that they were on the ground of grace. The law was not given to make any one righteous. How vain then to make covenants with God now. " The law entered that the offense might abound." We have all " sinned and come short of the glory of God." God gave the law then for the purpose of proving all men guilty. And now, how did God come to have a tabernacle? It was an after thought, so to speak. God says, as it were, " I am going to dwell with man, anyway." The first mention we have of the tabernacle is after the law was given, and man had broken it. It was after the golden calf was worshipped. The law came in, and prevented all approach of man to God. Then God said, " I will go down to man." Where was Jesus when he said, " Come unto me, all ye that labor and are heavy-laden, and I will give you rest?" Was He very far off? He came down very close to them. Christ came down in a lowly form, and was born in a manger and went to the sinner's place, on the cross. How did the Shepherd find the sheep? He went where the sheep was. Christ comes to us. " All we like sheep have gone astray." " He is brought as a lamb to the slaughter." We can say " Christ has redeemed us from the law, being made a curse for us." The leper was not told to come inside, but the priest was to go outside the camp to him. He could not come before God, but the priest went out to where the leper was. When it was impossible for man to approach God, then God came down to where man was. Christ went to the cross, and bore the sinner's doom, when He cried, " My God, my God, why hast Thou forsaken me?" The blessed truth of the gospel is, not that we are seeking God, but God is seeking us. We ought to seek God. But God says, " there is none that seeketh after God;" on the other hand, " the Father seeketh worshippers."

These hangings of fine linen were about nine feet high; that is higher than we are, and the law is higher than we. It proves that we have sinned and "come short of the glory of God." We find here a curtain to the gate, embroidered with three colors. What does that signify? Jesus says, " I am the way, the truth, and the life." It is not only made of fine linen, but it has three colors on it. In those three colors we have that which shadowed forth Christ. Fine linen signifies Christ's righteousness, that is, His own spotless humanity. He was the spotless man. In the three colors we have what Christ was as a Savior. In the first, the blue (the blue always comes first, and is the heavenly color, like the vault overhead), is a type of Christ as the One who came down from heaven. You understand why that comes first. He must first come from heaven to give life to the world. It is a type of Him as a heavenly stranger on earth. Then the purple, that is the royal color. When Christ was crucified the soldiers placed a crown of thorns upon His head, and put a purple robe on Him. We read of others clad in purple. It is a type of royalty. He comes from heaven, and is presented to Israel as the Messiah, the king of the Jews. The scarlet-He was the one who shed His blood to put away our sins. We have them also in the four gospels-in Mark, the spotless One; in Matthew the royal One, the king of the Jews; in Luke, the scarlet, the Savior of sinners. "This man receiveth sinners, and eateth with them." In John, we have the heavenly color, the Son of man who is in heaven; the Son of God from heaven. You see, then, the importance of having these things on the gate. No man cometh to God but by Christ. But let us see that it is God's Christ we have before our minds. Supposing I take off the blue, and leave out the purple and scarlet, will such a Christ save you? No, we cannot leave out His divinity. Leave out the purple, will not the blue and scarlet do? No, if He is not the Messiah, He is not the one promised of old. Supposing we leave out the scarlet, will not the rest do? No, He may be the royal and heavenly one, and the spotless man, but if He is not the man who shed His blood He cannot he my Savior. Or, again, shall we ignore the fine linen? Supposing we say Christ was not without sin, that will not do-such a one would need a Savior Himself. He " knew no sin," He shed His blood for us, to put away our sin. God has only one thing to put before the sinner, and that is Christ. He is just, and the justifier of him that believeth on Jesus. Every soul that believes on the Son of God hath eternal life. If I, a sinner, trust in Jesus, then I am saved. I come to God through Christ alone.

Now I have entered in, and I am inside. Consider the difference of being inside and outside of the walls. Outside there is a barrier to keep us off. Coming through Christ I come inside, and now they surround me. While I am outside I do not like to hear that God is just and holy, but inside, I am glad of it, for His own righteousness shuts me in. As surely as God is just He will justify every believer in Jesus. God hates sin, but loves the sinner, and He put the sinner's sin on His own Son. " He is faithful and just," just to the sacrifice of Calvary, to forgive the sins of all who confess them.. If I really come to God through Jesus, He closes me around with righteousness. Adam and Eve took of the forbidden fruit, and knew they were naked, ran away from God, and hid themselves. They made aprons of fig leaves, to cover themselves. First of all, God calls Adam into his presence, and makes him confess his sin. Then we are told that unto Adam and his wife God made coats of skin. When they believed in Christ, God clothed them Himself. So with the sinner. All I can do to fit myself for God makes me more unfit for His presence.

God forgives the sins of all who trust in Jesus, and also counts them righteous.

Outlines of Lectures on the Tabernacle of Witness, Tabernacle of Witness, Outlines of Lectures on the: The Brazen Altar (27:1-8)

"AND thou shalt make an altar of shittim wood, five cubits long, and five cubits broad; the altar shall be foursquare: and the height thereof shall be three cubits. And thou shalt make the horns of it upon the four corners thereof: his horns shall be of the same: and thou shalt overlay it with brass. And thou shalt make his pans to receive his ashes, and his shovels, and his basins, and his flesh hooks, and his fire pans: all the vessels thereof thou shalt make of brass. And thou shalt make for it a grate of network of brass; and upon the net shalt thou make four brazen rings in the four corners thereof. And thou shalt put it under the compass of the altar beneath, that the net may be even to the midst of the altar. And thou shalt make staves for the altar, staves of shittim wood, and overlay them with brass. And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar, to bear it. Hollow with boards shalt thou make it: as it was showed thee in the mount, so shall they make it."

And thou shalt make an altar. (Or, more literally, the altar. Compare chap. 38: 1.) And he made the altar of burnt offering.] The sin-offering was burnt, or consumed, without the camp: the burnt, or ascending offering, was converted into a sweet savor on the altar of burnt offering, by the fire which came originally from God, and which was kept always burning in it.

In the one case we see Jesus, who knew no sin, made sin for us, and putting sin away by the sacrifice of himself.

In the other, Jesus, the spotless victim, offering up himself as a sweet savor unto God, and his acceptance manifested by his resurrection from the dead, and ascension to the right hand of the Father.

Outside the camp it is wrath consuming, and forever setting aside the sins which Jesus bore.

At the brazen altar it is justice and holiness feeding with complacency on the excellency of the victim.

At the golden altar it is holiness delighting itself with the preciousness of him who lived and died for, us. The altar of burnt offering, cleansed, anointed, sanctified-an altar most holy, on which the fire was always burning, and the sacrifice always consuming, was the place of communion between God and his people, and between the people and their God. (See Ex. 29:36-46.)

It sets forth Christ, through whom we draw nigh to God, and through whom God draws nigh to us, on the ground of his atoning work, and of his accepted sacrifice; a sweet savor of rest, on which every perfection of the Godhead reposes with infinite satisfaction and delight.

The Material.

Thou shalt make the altar of shittim wood.] " Wherefore, when he cometh into the world, he saith... a body hast thou prepared me. (Heb. 10: 5.).

In Order That Jesus, Through His Atoning Sacrifice, Might Furnish a Meeting Place Between God' and the Soul, It Was Requisite That He Should Become Incarnate. This Truth Is Set Before Us in the Shittim Wood: THE DIMENSIONS OF THE ALTAR.

Five cubits long, and five cubits broad; the altar shall be- foursquare; and the height thereof shall be three cubits.] Twice the length and height of the ark of the covenant.

These dimensions were fixed by God himself, who also prepared a body for Christ, every way adapted and adequate for his work and sufferings, wherein he has laid the foundations for unbroken communion between God and his people.

The Horns of the Altar.

And thou shalt make the horns of it upon. the four corners thereof: his horns shall be of the same: and thou shalt overlay it with brass, ver. 2.] The horn in Scripture is the emblem of power.

"Bind the sacrifice with cords," says the psalmist, "even unto the horns of the altar." (Psa. 118:27.)

In the garden of Gethsemane we see this thought strikingly exemplified. There we see Jesus, the beloved Son of the Father, whose dwelling place eternally was the Father's bosom; that holy One, who knew no sin, and that blessed One, "God over all blessed forever," drawing back from, and deprecating the enduring of, God's wrath, the imputation of sin, and the infliction of the curse.

Yet the cords of love and of obedience bound him-love and obedience to the Father, love and compassion to us. So that, in the end, we see the willing victim passing through the three long hours of darkness, made sin for us, and nailed to the accursed tree.

This as to the victim; then as to the sinner or the worshipper.

In 1 Kings 1:50, we read,' "And Adonijah feared because of Solomon, and arose, and went, and caught hold on the horns of the altar."

And again, chap. 2: 28, "And Joab fled unto the tabernacle of the Lord, and caught hold on the horns of the altar."

What strong consolation is provided for the poor sinner who flies for refuge, to lay hold on the hope set before him in the Gospel, founded on-the perfect and accepted sacrifice of the sinner's Savior and the sinner's friend!

And the believer, toe, finds here a refuge and a rest. And the shittim wood and the brass-emblems of the tender human sympathy, and the Divine Almighty power of the Savior of the lost, and the sustainer of the saved, give faith its firm holdfast.

The sinner and the saint find in Jesus, who is here set forth, one able to sympathize, and mighty to save.

By laying hold on the horns of the altar, 'faith identifies itself with the altar and the sacrifice. 'The sinner or the believer appropriating to their own necessities the provisions of God: drawing nigh to him in the way of his own selecting, and through the sacrifice of his own providing.

The wood and the brass—the sympathy ands-the power of 'him who is thus set forth, giving, faith its grasp of undying tenacity.

But what a solemn lesson is read out to us from these horns of the brazen altar! In Ex. 21:14 God says, " But if a man come presumptuously upon his neighbor to slay him with guile, thou shalt take him from mine altar, that he may die."

For the presumptuous sinner, and the hypocritical deceiver, the atonement of Jesus itself provides' no shelter, while he continues such.

It is of no avail for a person to, say, I am trusting in the blood of Jesus, while presumptuously continuing in sin, or hypocritically professing repentance. " Thon shalt take him from mine altar, that he may die," is the stern command of Divine inflexible justice. Solemn, solemn thought! How many, a soul has gone on for' years, clinging with vain hope to a mere profession of faith in-Jesus, lulled into a' false peace, with a spirit unsanctified and a soul Unsaved; to perish at last. Thus was it in type with Adonijah.

"And Solomon said, If he will skew' himself a worthy man, there shall not an hair of him fall to the earth; but if wickedness be found in him, he shall die." (1 Kings 1:52.) And so it turned out. " And King Solomon sent by the hand of Benaiah the son of Jehoiada, and he fell upon him that he died."

(1 Kings 2:25.)

More solemn still, when in this false hope and unfounded peace the soul passes into the unseen world, to be taken from that altar and plunged into eternal death. Falling asleep in the presumptuous—security of a mere profession, to awake in everlasting torments. " I will die here," says Joab, and he died there; but he fell by the hand of justice. (1 Kings 2:29-32.)

Still, while we thus speak because Scripture so teaches, Jesus is able and ready to save unto the uttermost all that come unto God by him. And as the horns were at the four corners of the altar, so there is a refuge provided in Jesus for those who come from every quarter. Here is provided a harbor of ert).ige and a shelter of rest "From every stormy wind that blows, From every swelling tide of woes."

And upon these horns of the altar the blood of the sacrifice was put-faith's warrant to lay hold.

There Is No Crown to This Altar, As on. the Golden, Altar of Incense, Because It Sets Forth Jesus on the Cross, and Not on the Throne, Dying, Rising, and Ascending, but Not yet As Glorified. °If Any Crown Were Suitable, It Must Be a Crown of Thorns THE OVERLAYING OF THE ALTAR.

And thou, shalt overlay it faith brass.] Brass is the emblem of enduring strength. In the case of Jesus that strength was Divine. The shittim wood expresses his human susceptibility 9f suffering, the brass his Divine power of endurance.

As God, he could not suffer; as man, he could and did; and as the God-man he could endure the sufferings adequate to the salvation of sinners.

The Vessels of the Altar.

And thou shalt make his pans to receive his ashes, and his shovels, and his basins, and his fleshhooks, and his fire pans: all the vessels thereof thou shalt maim of brass, ver. 3.] Everything connected with the atoning work of Jesus needed to be of enduring strength, and so it was. There was nothing imperfect; nothing that gave way' under the mighty stress of enormous suffering and woe.

The Brazen Grate.

And thou shalt make for it a grate of network of brass; and upon the net shalt thou make four brazen rings in the four corners thereof. And thou shalt put it under the compass of the altar beneath, that the net May be even to the midst of the altar, ver. 4, 5.] This brazen grate 'was fixed by the brazen rings in the center of the altar, half way; or one and a half cubits from the bottom; and thus on a level with the mercy seat. Sweet and significant fact This grate of brass formed the support for the fuel and the sacrifices, and sets forth, in the internal experience of Jesus in his sufferings, the strength of endurance within. It is thus expressed by the psalmist: "In the day when I cried thou answeredst me, and strengthenedst me with strength in my soul." (Ps. 138: 3

The Staves.

And thou shalt make staves for the altar, staves of shittim wood, and overlay. them' with brass. And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar, to bear it.] The staves adapted the brazen altar to the wilderness condition of God's people, so that the altar accompanied them in all their journeyings.

Wherever the camp pitched, the altar rested; wherever the court was enclosed, the altar was placed within at the entrance; wherever the tent of the congregation was set up, the altar stood at the door.

The daily sacrifice on the altar of burnt offering, was the standing link of communion between God and his people typically. So that the taking away of the daily sacrifice was a national calamity.

The fire was always burning in this altar, and never permitted to go out. The victim always consuming on it by day and by night, and the sweet savor of it was always ascending. Thus the ground of communion was at all times prepared, and the way of communion at all times open. On this perpetual burnt offering the other especial sacrifices (as on the Sabbaths, new moons, &c.) were burnt, and the sin and trespass offerings presented as the occasion required. Even so now, though our God is a consuming fire (and the apprehension of this is ever to be kept alive in our hearts, and never to be forgotten), the sacrifice of Jesus has met, and forever satisfies, all the demands of holiness and justice on our behalf. On this account, " if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse 'us from all unrighteousness."

The ground of communion has been made good, the way of access is ever open, the fragrance of the sacrifice of Jesus is ever before God. So that wherever we are, and whatever our circumstances, communion with God may be maintained unbroken, and our walk down here may be an Enoch walk-a walk with God.

The Staves of the Table of Show Bread Were Connected With the Border (Chap. 25: 27); for the Guarding of Communion Is Especially Important in Connection With Our Wilderness State. the Staves of the Golden Altar Are Connected With the Golden Crown; for It Is a Glorified Christ Through Whom We Worship. the Staves of the Brazen Altar Are Connected With the Grate of Brass; for It Is a Suffering Savior Who Laid the Foundations of Our Constant Communion With God: THE DIVINE PATTERN.

Hollow with boards shalt thou make it: as it was showed thee in the mount, so shall they make it, ver. 8.] " Hollow with' boards." Jesus, though mighty to suffer, and almighty to save, was the empty and dependent one. "He was crucified through weakness."

"As it was showed thee in the mount." How different is the appearance of Calvary, and of him that suffered there, when seen on earth’s low level, and with human thoughts and feelings, to what it is -when looked. at in the light of God, as God himself reveals the marvelous scene! In spirit, raised above surrounding things, and upon the mount with God, looking down on Calvary's Cross! Thus are we to form our conceptions of it; thus shall we learn its mysteries and 'its uses, its value and its power; and thus shall our souls experience the blessing which God has provided: And communion with God on the ground of sacrifice must be according to God's order and thoughts, and not according to the plans and opinions of men.

T. N.

[The Court of the Tabernacle in the Number for August.]

Outlines of Lectures on the Tabernacle of Witness, Tabernacle of Witness, Outlines of Lectures on the: The Court of the Tabernacle and Gate of the Court (27:9-19)

EXO 27:9-19)"AND thou shalt make the court of the tabernacle: for the south side southward there shall be hangings for the court of fine twined linen of an hundred cubits long for one side: and the twenty pillars thereof and their twenty sockets shall be of brass; the hooks of the pillars and their fillets shall be of silver. And likewise for the north side in length there shall be hangings of an hundred cubits long, and his twenty pillars and their twenty sockets of brass; the hooks of the pillars and their fillets of silver. And for the breadth of the court on the west side shall be hangings of fifty cubits: their pillars ten, and their sockets ten. And the breadth of the court on the east side eastward shall be fifty cubits. The hangings of one side of the gate shall be fifteen cubits: their pillars three, and their sockets three. And on the other side shall be hangings fifteen cubits: their pillars three, and their sockets three. And for the gate of the court shall be an hanging of twenty cubits, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework: and their pillars shall be four, and their sockets four. All the pillars round about the court shall be filleted with silver: their books shall be of silver, and their sockets of brass. The length of the court shall be an hundred cubits, and the breadth fifty every where, and the height five cubits of fine twined linen, and their sockets of brass. All the vessels of the tabernacle in all the service thereof, and all the pins thereof, and all the pins of the court, shall be of brass."

The Court.

And thou shalt make the court of the tabernacle. Ver. 9.] " Whatsoever things were written aforetime were written for our learning;" and the things which happened unto Israel " happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come."

(1 Cor. 10: 11.) Thus the children of Israel, redeemed out of Egypt, are the types of the redeemed people of God.

In the scriptures we have Israel presented to us, in their history, And in the Divine arrangements respecting them, in various degrees of nearness to God.

First, we see them in Egypt, groaning under the bondage of Pharaoh. This is typical of the experience of the soul under the first convictions of the Spirit, feeling the evil of sin, its bitter bondage, and heavy guilt," laboring and heavy laden." From which deliverance is only obtained by taking shelter under the blood of the Lamb-" Christ our passover. sacrificed for us."

Secondly, we see them in the wilderness, having crossed the Red Sea, wherein all the power of the oppressor has been overwhelmed. Typical of the soul realizing the triumph of the Cross. Principalities and powers spoiled and 'made a show of, and death, and him that had the power of it, destroyed. And the believer no longer at home in the world, but become a pilgrim and stranger here.

Thirdly, we see them in the camp, occupying therein the various positions assigned them by God. Typical of believers in their different callings, ordinary occupations, and their social relationships. Outside the camp the sin-offering was consumed. Outside the camp the lepers and the defiled were obliged to—remain. Within the camp the people of God were required to be a holy people to the Lord their God, who walked up and down in their midst-to be holy in all manner of conversation, and in all the callings and relationships of life.

Fourthly, we see them assembled in the court of the tabernacle. Here the people of God, are represented in their religious character. This is the especial subject of our present consideration.

Fifthly, the priests are seen entering daily through the door of the tent into the first tabernacle, or holy place, accomplishing the service of God. Typical of believers in their priestly character and Church association, engaged in the worship and service of God.

Sixthly, the High Priest is seen entering through the vail into the holy of holies. Typical of Jesus, the High Priest of our profession, entered for us into heaven itself; and of the believer in him having boldness to enter through the rent vail into the holiest of all. (Heb. 10:19-22.)

Seventhly, we see Israel in the land, having crossed the Jordan. Typical of believers as in spirit raised up together and made to sit together with Jesus in the heavenly places. (Eph. 2:6.)

1. Egypt; 2. the wilderness; 3. the camp; 4. the court; 5. the holy place; 6. the most holy; 7. the land. Divided by-1. the blood of the Paschal Lamb; 2. the Red Sea; 3. the sin-offering; 4. the hanging of the court; 5. the door of the tent; 6. the vail; 7. the Jordan.

This is the scriptural " pilgrim's progress," written not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth.

But to return to the court of the tabernacle: the children of Israel seen in this court represent the people of God in their religious character. 'Not as associated in Church fellowship; this is typified by the boards of the tabernacle, but in their general religious aspect. Not only seeking to maintain and to exhibit holiness in the assemblies of God's saints and in Church relationship, but also in the wider sphere of ordinary and every day life.

These curtains of fine twined linen formed a court around the tabernacle, and kept it separate. As the table of shewbread has a border, so the tabernacle of God has a court-a court with hangings of fine twined linen all around, marking separation to God in righteousness and true holiness, maintained by God's saints, not only when met in Church fellowship, but also in their general intercourse, and in the ordinary walks of life. Such is God's plan. As a table without a border is not according to God's pattern, so a tabernacle without a court is contrary to God's order. There must be consistency without, as well as holiness and fellowship within-separation from the world in daily life, as well as in Church fellowship, and in the devotional exercises of the 'assembly.

The court contained the altar of burnt offering and the laver, and had the tabernacle, or dwelling-place of God in its midst. And the Israelites collected there represent believers, realizing atonement and acceptance through the sacrifice of Jesus, sanctification in Christ, and walking and acting in the presence of God.

The Hangings of the Court.

Ver. 9. For the south side southward there shall be hangings for the court of fine twined linen of an hundred cubits long for one side.]

",The fine linen is the righteousness of saints." (Rev. 19:8.)

"I counsel thee to buy of me white raiment, that thou mayest be clothed," says Christ. (Rev. 3:18.)

"Put ye on the Lord Jesus Christ," is the exhortation of the apostle. (Rom. 13:14.)

The court of the tabernacle; surrounded by these hangings of fine twined linen, represents believers in their ordinary Christian character and intercourse, walking in the presence of God in holiness and righteousness before him, keeping their garments undefiled by sin, putting on and living out Christ, and exhibiting him before men.

The Pillars and Sockets.

Ver. 10. And the twenty pillars thereof, and their twenty sockets (shall be) of brass. Or, as expressed in chapter 38: 10, Their pillars were twenty, and their brazen sockets twenty.] The pillars themselves' were probably of shittim wood, fixed in sockets of brass, representing individual believers in their religious character, and their firm standing.

There were twenty pillars on the north and south, corresponding with the twenty boards of the tabernacle on those sides. The boards representing believers associated in Church fellowship, and the pillars of the court, believers in their wider and‘ ordinary Christian walk.

Each pillar stood firmly fixed in a socket of brass, as expressing the firm and decided stand which is requisite in living out the Christian character.

As united in Church fellowship, in the sight of God, we stand in redemption, like the boards of the. tabernacle on the sockets of silver. But as walking before God, and living before men, in our daily course, we need a holy decision of character, standing, strong in the Lord, and in the power of his might, as the pillars of the court' in their sockets of brass. "Having done all, stand," says the apostle. "Stand therefore." (Eph. 6),

If the Church of the living God is to be the pillar and ground of the truth, individual believers in their Christian character and ordinary conduct should seek to maintain the truth, by walking in it with firmness and decision, like James, Cephas, and John, who, seemed to be pillars in their day, and especially like the Apostle Paul.

The Hooks and Fillets.

Ver. 10. The hooks of the pillars and their fillets shall be of silver.] The hooks Were to receive the fillets, and the fillets, as the Hebrew word for fillet implies, were connecting rods. These silver rods connected the pillars together, and formed the rods on which the linen curtains hung.

The hooks and connecting rods were to be of silver, and silver is typical of' redemption; for the atonement money was in silver. (Ex. 30). And silver is also typical of communion; for it was the ordinary medium of circulation. And the hooks fixed in the pillars were always in readiness to receive the connecting rods.

Thus these pillars, standing in the brazen sockets, with their looks and connecting rods of silver, sustaining the curtains of fine twined linen, and forming together the court of the tabernacle, most strikingly and beautifully represent the people of God in their ordinary religious character, established and settled, walking in righteousness and holiness, always prepared' for, and constantly maintaining communion together, on the ground of their common redemption by the blood of the Lamb, in their intercourse' one with another, and in the presence of God.

And it is a sweet and happy thought, affording some consolation in the present state of things, that even now, in the outwardly divided condition of the Church of God, when Church fellowship with the majority 'of Christians may be sought in vain, we may still maintain communion and love in our intercourse one with another on the ground of our common redemption, by the same precious blood, and of our agreement together in the same fundamental truths of salvation.

The Length of the Court.

Ver. 11. And likewise for the north side in length there shall be hangings of an hundred cubits long, and his twenty pillars and their twenty sockets of brass; the hooks of the pillars and their fillets of silver.] One hundred cubits north and south. "Awake, O north wind, and come, thou south," is the language of the Bride in Sol. Sol. 4:16. Whether the chill north wind of adversity blows, or the genial south wind of prosperity breathes, there should be the same firm standing and decided walk, the same maintenance of righteousness and holiness, the same manifestation of Christ, and the same readiness for fellowship with all saints, on the ground of our common Christianity.

The Breadth of the Court.

Ver. 12. And for the breadth of the court on the west side shall be hangings of fifty cubits: their pillars ten, and their sockets ten.

13. And the breadth of the court on the east side eastward shall be fifty cubits.

14. The hangings of one side of the gate shall be fifteen cubits: their pillars three, and their sockets three.

15. And on the other side shall be hangings fifteen cubits: their pillars three, and their sockets three.

In length-namely, one hundred cubits-the court of the tabernacle was one-half the length of the outer court of Ezekiel's temple, which is two hundred cubits; and in breadth-namely, fifty cubits-half the breadth of the inner court of the temple, which is one hundred cubits.

The Gate of the Court.

Ver. 16. And for the gate of the court shall be an hanging of twenty cubits, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework.]

The hanging for the door of the tent, and the vail, were both ten cubits by ten-one hundred cubits square; and the gate of the court twenty cubits by five-one hundred cubits square also; each representing Christ in different aspects:-The gate of the court being typical of Christ, by the faith of whom alone any really become Christians, and have a title to be regarded as such, and power in the Spirit for true fellowship in the Gospel. The door of the tent representing Christ, through whom alone there is access into the Church of God. And the vail representing him as the way by whom only there is access by faith into the holiest of all.

The Pillars of the Gate.

Ver. 16. Their pillars shall be four, and their sockets four.] By these four pillars, corresponding with the four pillars which sustain the vail, are represented, I believe, the four divinely-inspired historians of the life of Jesus.

There are sonic differences, however, which are significant. The pillars of the vail have their hooks of gold, and their sockets of silver; while the pillars of the gate have their hooks of silver; and their sockets of brass. The hooks of gold being significant of a divinely-given ability for laying hold on and exhibiting the perfection of Immanuel, as the way of access by faith into the holiest and the sockets of silver significant of their standing in redemption. The hooks of silver, and the silver connecting rods of the pillars of the gate, expressive of a capacity for communicating the truth of Christ; and the sockets of brass, of decision and steadfastness.

It is interesting to trace in the four inspired histories of the " Word made flesh," the various beauties and perfections of Immanuel, as signified by the blue, purple, scarlet, and fine twined linen, composing the gate of the court.

In John's account, the blue, or heavenly perfection and glory of the Lord Jesus, is manifest.

In Mark, the purple, or the combination of heavenly perfectness with the earthly glory. And hence it is worthy of notice, that, in Mark 15:17, the robe in. which, in mockery, Jesus was arrayed, is by the leading of the Spirit said to be of purple.

In Matthew, the earthly dignities of the Son of David, as typified by the scarlet, appear: and Matthew says, they "put on him a scarlet robe" (27: 28).

Whereas in Luke, the white, or pure and spotless, yet exquisitely-beautiful, humanity of the Son of Man, is prominent, as typified by the fine twined linen. And Luke says, they " arrayed him in a gorgeous robe."

Gorgeous, "Lampros," meaning also shining, resplendent, dazzling, white. Compare Acts x.-30, Rev. 15:6;19: 8, in the Greek.

Summary.

Ver. 17. All the pillars round about the court shall be filleted with silver; their hooks shall be of silver, and their sockets of brass.

18. The length of the court shall be an hundred cubits, and the breadth fifty every where, and the eight five cubits of fine twined linen, and their sockets of brass.

19. All the vessels of the tabernacle in all the service thereof, and all the pins thereof, and all the pins of the court, shall be of brass.

All the pillars of the court were connected together by the silver rods, and all were furnished with hooks for attaching them: teaching us that all believers should maintain fellowship together in redemption-truth and brotherly love, and all be prepared for it as occasion presents.

All the pillars stood on sockets of brass; and all believers have need of enduring strength in Jesus, to maintain, in such a world as this, their religious character and standing.

All the vessels of the tabernacle for all the service of it, and even the pins of the tabernacle and court, were to be of brass; for the same enduring strength is needed for all manner of service, down to the minutest particulars, in work connected with the name of Jesus and the presence of God.

In Ex. 38:17, we also read, "The overlaying of their chapiters was of silver; and all the pillars of the court were filleted with silver:" showing that the chapiters, or heads of the pillars, and the fillets, or connecting rods, are distinct; though both were of silver, and all formed out of the redemption money.

Ex. 38:28: "And of the thousand seven hundred and seventy and five shekels he made hooks for the pillars, and overlaid their chapiters, and filleted them."

The redemption which. is in Christ Jesus is not only the foundation of the Christian's faith, as shown by the silver sockets of the tabernacle: it is also the ground of Christian love and communion, as signified by the silver hooks and connecting rods. And it is also the crown and joy of the Christian's hope, as signified by the silver chapiters, or crowns of the pillars. His faith, his love, and his hope, having each its ground and center in Jesus, and in his atoning work. T. N.

[The Golden Altar in the Number for September.]

Young Christian: Volume 24, 1934, Burning With Pure Oil (27:20)

In a devoted Christian family, who were walking in the fear of God, the daily reading was one morning in Exodus 27. The twentieth verse was dwelt upon. The parents talked together about the oil that was used in the vessels of the tabernacle, and looked up passages in the New Testament that explained its meaning and how it could be applied.

When the reading was over and the older children had left the room, the youngest child, a boy of five years, was detained, as was the usual custom, to be taught some simple verses by his mother, and to pray with her. The parents had not supposed that this child would understand what they had been talking about that morning, or that he would feel the slightest interest in a subject which they thought far beyond his age. However, when he had learned his verse, he kneeled down to pray, and in the midst of his prayer he paused, then he exclaimed earnestly,

“O, my God, make me to burn this day with pure oil.”

The morning lesson had not been lost upon him. And his earnest petition to God was not lost. For, throughout the day of his life, he was a devoted Christian. Thus was the earnest cry of that little child heard and answered. God’s Word had found its entrance in his soul, and it did its blessed work.

What an incentive this case should be to young Christian parents to maintain the “family altar,” in this day of luke-warmness, when too many feel that they cannot spare the time for this. God’s rich blessing is upon it; and sorrow will be to those who neglect it.

And are there few, or many, young Christians who are seeking daily to “burn with pure oil”? Such as are, will be lights in the darkness, and will be “polished shafts” in the quiver of the Lord.

Notes of Lectures on the Tabernacle, Tabernacle, By C. H. B., Notes of Lectures on the: Part 6, Sanctification (26:15-30)

MANY of us here are interested in the subject of sanctification and consecration. Do you and I want to know how to be consecrated and sanctified? Let us pay attention to this chapter and we will see, for the way the priests were sanctified is a type of our sanctification, (ver. 3). These loaves were put into on basket: we all share in one Christ; in Him we have all the same blessing. Aaron was anointed with the oil before the blood was shed (ver. 7). Thus also Christ was anointed without blood, but we must have the blood first. The first offering was the sin offering (ver. 14). Sin must first be put away. In Lev. 1, God puts the burnt offering first and the sin offering last. We need to see the sin offering first, and thus we have it here. Notice the three offerings in the order in which they were. The sin offering outside of the gate, " He suffered without the gate." Then the burnt offering, and then the consecration offering. The blood of this, third offering, the "ram of

consecration," was taken and put upon the extremity of the priest's ear, hand and foot; teaching us thus that we are consecrated to God by virtue of, and to the extent of the blood both as regards the mind, the acts and the walk. The blood of Jesus has set apart the believer thus to God, and the blood of Jesus is the measure of that consecration. In the sin offering it is the cross applied to our sin-it is borne away by it: in the burnt offering it is the cross as regards our acceptance-we are perfected forever by it. In the consecration offering it is the cross as regards our relationship to the world-we are crucified by it, separated forever from the world, and consecrated to God. Then Moses sprinkled with the blood and oil them and their garments, " and he shall be hallowed, and his garments, and his sons, and his sons' garments with him."

Bathed first (and only once) in water (verse 4); second, ' the blood applied; and thirdly, the oil. In the same way there is a three-fold sanctification. The water is here placed first-conversion; next the blood-my sins put away; and then the oil (the Holy Spirit), bringing the sweet intelligence of Christ to my soul.

Now we come to that which is most especially consecration. It is not our giving to God, but God giving to us, The Hebrew word for consecrate means to "fill the hands of." The blood shed and the oil sprinkled, the hands of Aaron and his sons were filled. Thus he was installed a priest. Then, afterward, "Thou shalt receive them of their hands, and burn them upon the altar for a burnt offering, for a sweet savor before the Lord." Now that is consecration. People talk about giving to God. What have I to give to God as a poor sinner? God gave me Christ, and the more my soul is tilled with Christ the more I am consecrated to God and separated from the things of the world. Worship is not singing and playing an organ; worship itself is the heart's pouring itself out to God and thanking Him for what Christ is. Christ must be the theme of worship. I can only draw near to God through Christ. I stand before God in Christ, and Christ Himself is my offering.

Finally, Aaron and his sons fed on the things offered to God. That is priesthood and worship. Brought into God's presence by the blood, Christ is the theme of our praise, and Christ is the food of our souls.

CHAP. 30.-THE GOLDEN ALTAR.-It was placed before the veil; incense was to be burned on this. If we come to God as sinners, asking God to have mercy upon us, it is all very well, but it is not worship. On the golden altar incense only was offered. This altar is a type of Jesus Christ in glory. He is the altar upon which our worship is offered. The incense was to be kindled with fire from the altar of burnt offering. When Nadab and Abihu offered strange fire they fell dead. If anything kindles the flame of our worship to God but the sacrifice of Christ, it is offering strange fire. The knowledge of what Christ has done must be that which enkindles worship, or it will be but a fleshly form. It was put just here before the veil, on observe. Now we thank God that the veil is rent, and our incense now is offered in God's immediate presence. Having boldness now to enter into the holiest, let us draw near and offer the sacrifice of praise continually, even the fruit of our lips, giving praise to His name.

" The veil is rent, our souls draw near

Unto a throne of grace;

The merits of the Lord appear,

They fill the holy place.'

Ver. 7. The Holy Ghost for some reason connects the burning of the incense with the lighting of the lamps? Every fresh light the Holy Ghost gives us of Christ will create a fresh burst of incense to God. That is the difference between man's teaching and Divine teaching. If I am taught of God, and learn the precious things of Christ, every fresh thing I learn of Christ will make me more of a worshipper, whereas carnal teaching will but puff me up.

The Ark and the Mercy Seat.—It Was Made of Wood Overlaid With Gold. the Mercy Seat Was a Separate Thing and Made Entirely of Gold. the Cherubim We Know Not the Shape of, but Evidently They Were of Some Angelic Form. We Are Not Left to Guess What the Mercy Seat Means. in Rom. 3:25, We Are Told "Christ Is Set Forth a Propitiation (or Mercy Seat) Through Faith in His Blood." Every One Who Has Faith in the Blood of Christ Finds Mercy. Thus in the Fact of the Cherubim (Which Were Symbolic of God's Presence in Government) Being of the Same Substance As the Mercy Seat, We May Learn That God's Throne Is Now a. Throne of Grace. He Has Not a Throne of Judgment Now. Christ Came Down Here to Reign, but They ' Would Not Have Him. He Came As a King, and They Refused Him; He Went to the Cross, and God's Own Throne in Heaven Is Now Sprinkled With Blood, and It Invites the Sinner Near. We Know There Is No Throne of Judgment Now, a Blessed Thought for Every One of Us. If We Are Sons It Should Make Us Happy, If Sinners Ave Should Draw Near to God. at Present It Is Grace—" God Was in Christ' Reconciling the World Unto' Himself, Not Imputing Their Trespasses Unto Them " for the Present Time God Is Not Imputing the Sinner's Trespasses to Him, but by and by Every Idle Word Shall Be Imputed to the Sinner.

Let me remark as to what was inside of that ark. We are told in the ninth of Hebrews there were three things there-the golden pot that had manna, Aaron's rod that budded, and the tables of the covenant. God gave the law the first time on the mount, but, already broken by Israel, Moses threw it down and broke it. But when God gave it the second time He took care it should not be broken (Deut. 10.). Moses was to make this ark first; and in that it was to be put. The ark of course is Christ. We had the law over our heads, but Christ had it in His heart (Psa. 40). The moment I have Christ, there is an end of the law for righteousness. He paid the penalty that I owed to the broken law. The penalty was death; He died in my stead; thus Christ is the end of the law for righteousness to every one that believeth. Inside of that ark, underneath the golden mercy seat, were the two tables of stone now, the mercy seat covered it, and the blood was sprinkled there. The faces of those angelic forms were towards the mercy seat to where the blood was. God gazing down, as, it were, does not see the law that curses us, but He sees the blood. There was also the golden pot that had manna there. Christ was the true manna who came down from heaven to give life to the world. But here we have the manna, not as once, lying on the sand of the desert, but in the golden pot, for the bread which came down from heaven was rejected of men, but gone back to heaven He is still the food for our souls; we have a Christ in glory for our food. There was another thing there too: there was Aaron's rod that budded, and how that came to be there we are told in the 17th chapter of Numbers. It was put there to " make to cease" their murmuring. The Israelites had been murmuring.

How did God stop it? God would have had to kin every man, woman and child in order to stop them murmuring. He did not do that, however, but He told them to take, twelve rods, and the man's rod that He chose was to blossom. Aaron's rod bore fruit.

Aaron's rod was the type of the risen Christ, who alone ever bore fruit to God. The fruit-bearing rod was then laid up in the ark to "quite take away their murmurings from me that they die not." In the 23rd chapter of Numbers we have a peculiar expression, "He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel." God did not see the murmuring of Israel, not because it was not there, but because He gazed down and saw the blood-sprinkled mercy-seat and the food and the rod that budded. Aaron's almond-yielding rod was a type of the risen Christ, who ever lives to intercede for us. The righteous One is there. If God looks down upon me here, He sees me every day failing and failing and failing, but He looks at Christ the perfect Man before Him. The very One who shed His blood to put away my sin is now my advocate. If I am a believer I am " accepted in the Beloved." It is thus God " makes to cease our murmuring from before Him. We are told in the 2nd of Colossians, In Him dwelleth all the fullness of the Godhead bodily, and ye are complete in Him." There is nothing short of this. In Adam we all sinned and died and shared Adam's doom, but in Christ we share Christ s blessing. First I have a common portion as a member of Adam's race, and then also in Christ I have Christ's portion. And just as Christ does not grow any more perfect, we in him do not grow any more perfect. While I am here of course I grow more in knowledge-but as to our standing in Christ our position is ever the same. The veil is rent. Through the sacrifice of Christ we have a right to go to the very place that Christ has gone; our anchor is fixed into that within the veil-the Ark of the Covenant?

We have now solved the problem with which we started, " How can God bring a poor leper from outside the camp into His own very presence, and in a righteous way so as to glorify God, and also give the poor sinner perfect peace before Him?' We have found out how it is done. He is brought in through Christ the gate, h s sins put away at the brazen altar by the blood; he has had boldness to enter the very holiest; yes, he can enter everyplace where the blood has been sprinkled.

The Boards of the Tabernacle-Exodus. 26:15-30.

Typically the tabernacle has three aspects: Christ Himself (Heb. 9:11); the heaven into which He has passed (Heb. 9:24); and of God's dwelling here- believers (Heb. 3:6). We will consider it now in the third aspect. First, as to the boards-they were all made of wood and overlaid with gold. I do not take gold to be a type of God's righteousness' as we have in the wall of the court, but a picture of that clothing we have of God in Christ; righteousness and everything else too (1 Cor. 1:30). It is something, more than being merely righteous. " We are accepted in the Beloved." We are clothed in Christ's own beauty. " Ye are complete in Hun." Once these boards were each of—them trees, and God had to send some one with a sharp ax to cut it down, and shape it, and place it there. These boards are now brought here to be God's house, and clothed with gold. One board could not say that he had more beauty than the rest, for they all had the same beauty, the beauty which God clothed them with. It is a sad mistake if one believer thinks that he is above another. We ought to boast in Christ, but not in ourselves, for all we have is in Him. Now, each of these boards had two tenons, and they were not planted in the sand, but in silver sockets. Silver Is a type of -redemption-it was the atonement money (Exod. 30:16; 38:27). If placed in innocence again we should fall immediately; if under law, we are cursed; we stand on a better ground-on the ground of being redeemed by the price Christ has paid. We find- believers are all gathered together, every one of them redeemed. And God had not only each of these standing in silver, but He had another way of making them one, otherwise they might not all be together. They might be all in the same place, but nothing to join them. So there were to be five bars made for each side, and one of these bars was to pass through the midst of the boards, reaching from end to end; a bar of the same material as the boards, and that went through the heart of each board, thus giving them all the same nature, so to speak. Now what makes Christians one? Every child of God has the same nature. If I am born of God, and you are born of God, we are all one. Then there were other bars. They were of the same material, made of wood and overlaid with gold. Now each board had rings placed in it, and the rings are emblematical of divine love. In Rom. 5 we have, "The love of God is shed abroad in our hearts by the Holy Ghost who is given unto us." Each one has God's love in him. There was first the rings placed in the boards, and then the bars that went through the rings. Each one having the love of God in his heart, the Spirit of God would use that love to bind us all together. "Love is the bond of perfectness " (Col. 3:14). Again (Col. 2:2), " Your hearts may be knit together in love"-that is, divine love, the love of God shed abroad in our hearts. Human love is but a poor thing; it is the love that has sought us, and found us, and brought us together, that must keep us together. And it is a poor knot if love has not tied it.

Now, if 'I stop there, we would have twenty boards together, and eight together, and twenty more together, but that God should have them all one, we have rings placed over the corners binding the whole three sides together so that there should not be three separated sides, but all one. They were gathered around a central object. The center of all God's types here is the ark of the covenant-the ark of the testimony, where God's glory was. The ark was the grand object-they were all gathered around that. God has one center for all believers, and that is Christ. Christ would have all believers around Him. If every believer in this place had Christ for a center, how long would it be before all the sects would be left to themselves? All that man has made are other centers. Now, supposing these boards had a will of their own, and they were to act on that will, just as men have acted, what would be the result? Well, one board would say: " I am tired of standing up here all the time; I want to do something. I want to be useful and join a praying band or something; I feel I can do more outside of the gate." Two more go into some other society, and four or five more go out there and have a nice good time all to themselves. That may suit them all very well, but at the same time where has God's house gone? It might suit the boards very well, but it would not suit God. Then the only company that can count upon Christ's presence in the midst, are those who are gathered to the name of Christ. I do not say others are not Christians, but they are not gathered in the name of Christ. The number of the bars has also its significance. There were five, the number of weakness. Realized weakness has a wonderful power in holding saints together.

Outlines of Lectures on the Tabernacle of Witness, Tabernacle of Witness, Outlines of Lectures on the: The Vail and Hanging for the Door (26:31-37)

"And thou shalt make a vail of blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made: and thou shalt hang it upon four pillars of shittim wood overlaid with gold: their hooks shall be of gold, upon the four sockets of silver. And thou shalt

hang up the vail under the taches, that thou mayest bring in thither within the vail the ark of the testimony: and the vail shall divide unto you between the holy place and the most holy. And thou shalt put the mercy seat upon the ark of the testimony in the most holy place. And thou shalt set the table without the vail, and the candlestick over against the table on the side of the tabernacle toward the south: and thou shalt put the table on the north side. And thou shalt make an hanging for the door of the tent, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework. And thou shalt make for the hanging five pillars of shittim wood, and overlay them with gold, and their hooks shall be of gold: and thou shalt cast five sockets of brass for them."

The Vail.

Ver. 31. And thou shalt make a rail of blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made.] The spiritual signification of the vail is given us by the- apostle in the following words: " Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new, and living way, which he hath consecrated for us, through THE VAIL, that is to say, his flesh; and having a high priest over the house of God; let us draw near." (Heb. 10:19-22.)

This vail represents the flesh of Jesus, and in connection with his atoning sacrifice, it shows him as the way of entrance by faith into the holiest of all.

Before the death of Jesus, " The priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: the Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing." (Heb. 9:6-8.)

But when Jesus expired on the cross at Calvary, " The vail of the temple was rent in twain, from the top to the bottom." (Matt. 27:51.)

God by this act distinctly intimating that the way of access was clear-the glory could shine out, and the believer in Jesus could enter in. God could be just while he justified-and manifest himself as glorious in holiness, while the pardoned sinner was accepted and brought nigh by the blood of Jesus.

In this beautiful vail we thus behold set forth typically, Jesus-God manifest in flesh; who by his atoning sacrifice becomes himself the way of near approach to God in the very holiest. Precious Jesus! Precious privilege! How little apprehended or estimated in proportion to its value!

The Construction of the Vail.

" Of blue," &e.] We may trace in these colors and fine linen with cherubim the various excellences combined in the person of Christ. The blue, his perfection as -than, and the heavenly beauty of his character, " the Son of Man which is in heaven."

"And purple!! The combination of the heavenly and earthly -dignities in him who was at once Son -of David and Son of God.

"And scarlet." He was born Ring of the Jews, and; though rejected of his own, he yet shall reign.

"And fine twined linen." He was "that holy thing" born of the virgin in his incarnation, and "holy, harmless, undefiled, and separate from sinners" in his Whole life and conversation here.

" Of cunning work." What beauteous blendings, what exquisite harmonies may be discovered in the character of Jesus! How each grace tempers the Others, and enhances the glory of the whole "With cherubim shall it be made." The cherubim, as we have before said, represent the various characters of service to God, in the accomplishment of the Divine will.

In the garden of Eden it was angelic ministry.-As shown by the cherubim on the mercy seat, the gifts of the Spirit for ministry at their heavenly source.- In the vision of Ezekiel, prophetic ministry and its characteristics.-And in the four living creatures around the throne of God, and of the Lamb, the ministry of the redeemed in glory.

Here, on the Vail, the cherubim represent the various kinds of service to God, which were seen in perfection in Jesus, who came down from heaven to do the will of the Father, and in whom the apostle and prophet, the evangelist, the pastor, and the teacher were combined and manifested in all their excellency.

The Pillars of the Vail.

Ver. 32. And thou shalt hang it upon four pillars of shittim wood, overlaid with gold: their hooks shall be of gold, upon four sockets of silver.] This beautiful and significant vail, representing the incarnate Savior, Immanuel, God with us, was to be suspended on four pillars of shittim wood, overlaid with gold. And can we be at a loss to ascertain the fact which answers to this foreshadowing? Did not God employ four individuals, men of like passions with ourselves, but Divinely qualified by the inspiration of the Holy Ghost, to hold up to view the great mystery of godliness,-God manifest in the flesh?

In the four inspired records of the life and death of Jesus, the whole truth of his person is exhibited as the Incarnate One. Whereas the five gifts given from an ascended Savior go a step beyond, and in addition present him in his risen glory at God's right hand.

Their hooks, were to be of gold.

Their capacity to take hold of, to select, and to arrange, the various incidents in the life and death of the Man of sorrows, his words and teachings, so as to bring out the truth of his Person in all its fullness, was of God.

So that those apparent discrepancies between the narratives of the four inspired historians, which so puzzle the natural mind, and so- often render futile the attempt to form a harmony of the four Gospels, these seeming are, in fact, the marks and proofs of the handiwork of a

Divine Editor.

Under his all-wise guidance and control, Matthew selects and arranges those materials which present the Lord Jesus especially as the Son of David and of Abraham, in connection with the kingdom, and with the promises made of God unto the fathers.

This corresponds with the scarlet.

Mark presents him especially as the Son of God and Son of Man, in his untiring service. The purple.

Luke, as the social Son of Man, and in connection with mankind at large. The fine twined linen.

And John, as the Divine and heavenly Stranger, in all the perfection of his character and ways.

Answering to the blue.

The full-length portrait-the perfection of the truth of the person, of our precious Immanuel, is the result of the whole, combined.

These pillars stood on four sockets of silver.

For while the four inspired historians were employed and capacitated of- God to exhibit the truth of the person of Jesus, they themselves reposed on his redeeming work, and on his precious and atoning blood.

The Position of the Vail.

Ver. 33. And thou shalt hang up the vail under the taches, that thou, mayest bring in thither within the vail the ark of the testimony: and the vail shall divide unto you between the holy place and the most holy.]

These taches connected together the two larger curtains, composed of five smaller ones each, thus forming one Tabernacle. (Chapter 26:3-6.)

The vail was to be hung immediately beneath these taches, dividing the tabernacle into two parts: twenty cubits for the holy place, and ten cubits for the most holy.

Into the first tabernacle, or the holy place, the priests went continually, accomplishing the service of God. Setting forth the ordinary privilege of believers in their priestly service and worship.

But into the second, or most holy place, the high priest alone entered once every year. For while the first tabernacle was yet standing, the Holy Ghost 'signified that the way into the holiest was not made manifest.

The vail divided unto Israel between the holy and most holy place. But the true light now shineth; the vail has been rent; the glory of God's grace has shone out; and the believer has boldness to enter in through faith in the blood of Jesus. (Heb. 10:19-23.) The vail now no longer divides between the holy and the most holy place; but he whom the rent vail typifies rather unites. He is himself the way of access by faith into the very presence of God. Our true place of worship and communion is in the holiest of all. How far is this realized by the majority of Christians?

The heart must be sprinkled from an evil conscience, in order to the enjoyment of this privilege in reality. The body must be washed in pure water; that is, the believer must apprehend his interest in the death, burial, and resurrection of Jesus, which this washing or baptism in water signifies, or access into the holiest is not enjoyed. It is a practical, personal, experimental thing.

Unbelief cannot enter there. Neither can the. believer and unbeliever worship together within the vail. The presence of sin, in the license and love of it, in the holiest of all, is as impossible as the existence of darkness. in the brilliance of the noon-day sunshine.

A firm standing in grace, and separation from evil personally and corporately, are indispensable to entrance, abiding, and worshipping in the holiest of all.

The Arrangement of the Vessels of the Sanctuary.

Ver. 33. That thou mayest bring in thither within the vail the ark of the testimony....

34. And thou shalt put the mercy seat upon*the ark of the testimony in the most holy place.

35. And. thou shalt set the table without the vail, and the candlestick over against the table on the side of the tabernacle toward the south: and thou. shalt put the table on, the north side." "

The ark and the mercy seat were to be placed within the vail in the holiest of all. Thither Jesus our forerunner has for us entered: and there it is, from off the mercy seat, that God delights to hold communion with his people.

The table and the candlestick had each their up-pointed position in the holy place without the vail; for they typify communion and testimony in the Church on earth assembled.

The table has its place on the north side, or side of judgment; for it is in connection with the table of the Lord that discipline is to be maintained.

The candlestick was to be set over against the table.. For the ministry of the truth of Christ is designed to throw its light on the communion of saints. And it was to be on the south side; for it is to be a testimony of grace.

Neither is communion to set aside ministry, nor ministry to supersede communion; but each is to occupy its proper place, the place assigned to it by God in his word.

The altar of incense, afterward described, had also its place before the vail and mercy seat; for worship conies in beautifully and blessedly in combination with communion and testimony.

The Hanging for the Door, or the Door of the Tent.

Ver. 36. And thou shalt make an hanging for the door of the tent, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework.] This hanging for the door of the tent is precisely similar to the vail, with this exception, that there are no cherubim on it.

It presents to us Christ, the incarnate Son of God. The blue intimating his heavenly perfectness-the scarlet his earthly dignity and glory-the fine twined linen his pure humanity-and the needlework his exquisitely beautiful character, in which every grace and virtue were combined and blended.

The vail represented him as the way into the holiest-the hangings for the door as the way into the assembly.

It is Jesus, through whom alone, by faith in his person and work, in the confession of his name, and in subjection to his Lordship, there is admission into the assembly of God-the assembly which is the witness for Jesus in the earth, and the dwelling-place of God through the Spirit.

Christ is the door into the assembly of saints. How important is this truth It is not a ceremony, a creed, a set of opinions, or an agreement in a certain course, that is the door of entrance; it is Christ, and Christ alone-the Christ of the Scriptures and the Christ of God: "He that is holy, he that is true, lie that hath the key of David, he that openeth 'and no man shutteth, and shutteth arid no man openeth."

The Pillars of The' Door.

Ver. 37., And thou shalt 'make for the hanging five pillars of shittim wood, and overlay them with gold, and their hooks shall be of gold: and thou shalt cast five sockets of brass for them..

And chap. 36: 38, And the five pillars of it with their hooks: and he overlaid their chapiters and their fillets, (or suspending rods) with gold: but their five sockets were of brass.] 'As the four pillars of the vail represent the four-fold provision made' by God in the divinely inspired histories of the life and death of the Lord Jesus, so the five pillars by which the hanging 'for the door is suspended, represent to us those gifts of the Spirit from a risen and ascended Christ, by which he is made known 'as the way, the truth 'and the life the gifts of the apostle and prophet, the evangelist, the, pastor and the teacher, corresponding with the five bars of the tabernacle, and with the cherubim on the mercy seat, and in the vail.,

But while there are correspondences, there are also distinctions. The cherubim on the mercy seat signifying these gifts in their Divine and heavenly source. The cherubim on the vail, these gifts as possessed in all their fullness by the Lord Jesus When on earth. The five pillars of the door of the tent, the gifts as connected in their exercise with admission into the assembly. And the five bars of the tabernacle, the same gifts employed for the edification and compacting of the Church together.

This suggests the reason why there are no cherubim on the hanging for the door; as in the vail,-the truth of the cherubim being signified in. another form by the five pillars which sustain it.

The Materials of the Pillars.

The pillars are of shittim wood, as pointing to the human agency employed. But they are overlaid with gold, for it is by the grace of God that this ministry is fulfilled.

Their hooks are of gold, for those employed are divinely capacitated to lay hold on and-to exhibit the truth of Christ, so as to lead the soul into fellowship with those gathered in his name.

Their chapiters also, and their fillets or suspending rods, are of gold, significant of the Divine glory which crowns, and the Divine grace which accompanies this service.

But their five sockets are of brass; for decision, strength, and firm standing are requisite in this presentation of Jesus. T. N.

[The Altar of Burnt Offering in the number for July.]

Outlines of Lectures on the Tabernacle of Witness, Tabernacle of Witness, Outlines of Lectures on the: The Bars of the Tabernacle (26:26-30)

"And thou shalt make bars of shittim wood; five for the boards of the one side of the tabernacle, and five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the two sides westward. And the middle bar in the midst of the boards shall reach from end to end. And thou shalt overlay the boards with gold, and make their rings of gold for places for the bars: and thou shalt overlay the bars with gold. And thou shalt rear up the tabernacle according to the fashion thereof which was shewed thee in the mount."

The Bars

Ver. 26. And thou shalt make bars of shittim wood. We have already considered the boards of the tabernacle, fitly framed together, and firmly fixed in the sockets of silver, as typical of believers standing in redemption, and associated together in Church fellowship. We have now to consider the bars of shittim wood, overlaid with gold-God's provision for compacting together and securing the whole.

The fourth chapter of the Epistle to the Ephesians will furnish us with a solution of the spiritual import of these bars.

The Epistle to the Hebrews is largely occupied with priesthood and sacrifice, and there we find the corresponding types richly unfolded.

The Epistle to the Ephesians preeminently treats (Incomplete Article...) of the Church, and it is there we especially find the interpretation of the things connected with the tabernacle.

In the first six verses of Eph. 4, the seven-fold, or perfect provision for the unity of the Church is mentioned; one body, one Spirit, one hope, one Lord, one faith, one baptism, one God and Father of all.

Then, from verses 7 to 11, the five gifts given from a once humbled, but now ascended and glorified Savior, are noticed-apostles, prophets, evangelists, pastors, and teachers.

Then the object for which they are given is stated from verses 12 to 16: "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the Head, even Christ, from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

These five bars of the tabernacle answer most strikingly to these five gifts. From a risen Christ, and their object and end is the same, the "perfecting," "edifying," and "compacting!? of the whole together.

The Material

"Bars of Shittim Wood."

They were to be of shittim. wood, reminding us that those. who have received gifts for service to the Lord and to his saints, are men of like passions with others. They have this treasure in earthen vessels, that the excellency of the power may be of God, and not of them. Not sufficient of themselves to think anything as of themselves; they can of their own selves do nothing.

The Arrangement of the Bars

Verses 26-28. Five for the boards of the one side of the tabernacle, and five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the two sides westward. And the middle bar in the midst of the boards shall reach from end to end. There are five bars for each side of the tabernacle, and there are four sides, one north, one south, and two sides westward.

God's arrangements and provisions for ministry are simple, perfect, and uniform, and adapted to the need of the Church of God throughout the whole world.

The gifts of the Spirit are for the edifying of the whole body; and wherever believers are gathered in. the name of the Lord Jesus, there these gifts have their place and service.

All believers everywhere have need of all the gifts of the Spirit for their compacting and edifying; and according to God's arrangements, whatever gifts there may be, are available for all.

The apportioning a certain number of souls for one man's care, or one man to a certain number, is entirely contrary to God's order. The gifts are for the body, and God sets them in the Church for the benefit of all.

The leading of the Spirit, or the providence of God, may indeed place some in certain localities; but all believers have a title to their service, and they are debtors according to their ability and opportunity to all. Every human arrangement which interferes with this is a thwarting of God's gracious, benevolent plan.

There are two bars lying side by side near the bottom of the boards of the tabernacle (not one above the other), one in the center, and two side by side near the top; thus, the two under bars may be taken to represent the gifts of the apostles and prophets. These, as to doctrine and practice, according to the ability given them of God, have laid the foundation. And the Church is said to be built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.

This they did by their labors, example, and teaching in their lifetime, and in the inspired Scriptures of the New Testament which they have left; the Church has still the benefit of their gifts.

The foundations have been laid; the word of God filled up and perfected. Since then there have been. no new revelations of doctrine, and no new directions for practice, the doctrines, precepts, and principles of Scripture being fully adequate to meet all emergencies. Therein the man of God is throughly furnished unto all good works. Hence, apostles and: prophets, in the strict sense of the words, are no longer to be found among living men; but we have them, as we have said, in the inspired word, for every necessary purpose.

The middle bar in the center of the boards was entire, extending the whole length of the tabernacle from end to end; whereas, the other bars met in the middle, extending only half 'way each.

The middle bar is beautifully suggestive of the wide extended sphere of the labors of the evangelist; whose commission is: "Go ye into all the world, and preach the Gospel to every creature," and in whose experience the 'prompting of the Spirit is ever "to the regions beyond".

The two bars near the top represent the ministry of the pastors and teachers; the pastor watching over the souls of the converted, feeding the flock of God. And the teacher leading them onward and upward into further and higher acquaintance with the truth of God, and of the love, person, and ways of Jesus. Thus,

Pastor and Teacher.

Evangelists

Apostles and Prophets.

The Overlaying of the Boards With Gold

Ver. 29. And thou shalt overlay the boards with gold. It is remarkable that the direction for overlaying the boards does not occur in the portion which treats of the boards themselves (verses 15 to 25). but here in connection with the bars; and, doubtless; there is significance in this. The boards were of shittim wood, for they represent believers, in themselves the partakers of human nature, in its weakness and frailty. But the boards are overlaid with gold; signifying that, as one with Jesus, believers are also partakers of the Divine nature. (2 Peter 1:4)

As associated together in the confession of the name of Christ, they are not regarded as they are in themselves, but as seen or God in Christ Jesus—the sons and daughters of the Lord God Almighty.

As we are by the grace of God-as seen by God in the Son of His love-such we ought to be practically and experimentally at all times, but especially when gathered in the name of Jesus, under the searching eye of him with whom we have to do, that, as builded together for an habitation of God through the Spirit, there may be nothing to grieve or quench that Holy Spirit of our God, or to hinder the full flow of blessing from our God and Father.

Oh for grace ever to remember this! As the shittim wood in the tabernacle was nowhere to be seen, so the flesh, or that which is merely natural, should never be manifest in the assembly of God's saints. But putting off the old man, and putting on the new, as the elect of God holy and beloved, the Divine nature should appear, and Divine charity be ever in full exercise.

Thus it would come to pass that the distinctions and graduations which exist in the arrangements of Divine providence, and which cannot be overlooked with impunity in the outward walks of life, would disappear when believers were assembled together in the Church; and each and all, as children of God, members of Christ, dwelt in by the Spirit, partakers of the same Divine and eternal life, loved and loving with the same Divine charity, they would hold the faith of our Lord Jesus Christ, the Lord of glory, without respect of persons. (James 2:1)

But more than this: "Holiness becomes God's house." The infirmities of the flesh may be confessed in the closet, but ought never to mar the worship of the assembled saints: Collective failure may be acknowledged in the prayer meeting, but when met in the Church, as, for example, around the table of the Lord, we should meet and worship as the sons of God, "a chosen generation, a royal priesthood, an holy nation, a peculiar People, showing forth the praises of him who hath called us out of darkness into his marvelous light." (1 Peter 2:9)

Yet, while the gold glittered on the surface of the boards, the shittim wood, still existed within. So it becomes us ever to remember that, notwithstanding all that Divine grace has made us; in ourselves we are nothing at all. "The true circumcision, worshipping God in the Spirit, rejoicing in Christ Jesus, but having no confidence of the flesh." This, however; is no excuse for sin or failure, for the grace of Christ is sufficient for us, and his strength is made perfect in weakness.

But why is this direction to overlay the boards with gold reserved for insertion here, in the midst of the instructions respecting the bars? Does it not intimate a connection between the exercising of the gifts given, and the fuller participation and manifestation of the Divine nature? Thus holding the Head, all the Body, by joints and bands, having nourishment ministered and knit together, increaseth with the increase of God.

And while God, "according to his Divine power, has given unto us all things that pertain unto life and godliness, whereby are given unto us exceeding great and precious promises, that by these we might be partakers of the Divine nature,"-is it not through the exercise of the gifts of the Spirit, in the ministry of the Word, that very especially, both individually and collectively, these great and precious promises are realized, and that this growth in grace is experienced? (2 Peter 1:3-4)

The Golden Rings.

Ver. 29. And make their rings of gold for places for the bars. There is a divinely given and provided place for ministry, in the exercise of the gifts of the Spirit, in the Church of God.

"Rings of gold for places for the bars;" how significant! Yes, there is a place provided and appointed of God for each of the several kinds of ministry. A place for the apostles and prophets, which none else can occupy: a place of authority and power. A place for the evangelist, and a work of vast importance and responsibility; having to do with souls and with eternity. A place for the pastor and the teacher, in watching over, and leading on, the souls of the redeemed, with which the saints well-being, and the honor of the Lord Jesus, is intimately connected.

The Overlaying of the Bars

'"And thou shalt overlay the bars with gold. "As every man hath received the gift, even so minister the same one to another as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ."

Real ministry is the exercise of a gift received from God through Jesus Christ, in the power of the Holy Ghost, according to the ability which God giveth, and for God's glory is not mere natural ability, however highly cultivated, or however fully recognized by human authority. It is something far more precious, more glorious, more important than this.

How vividly the Apostle Paul realized the truth so beautifully set forth by these bars of shittim wood, overlaid with gold!

"I magnify mine office," he exclaims; "not that we are sufficient of ourselves to think anything as of ourselves, but our sufficiency is of God." "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."

To sum up-these various figures of ministry which we have already considered. In the cherubim on the mercy-seat, in the holiest of all, we have set forth ministry in its heavenly origin and source.In the golden candlestick in the holy place, over against the table, and by the altar of incense, we have ministry in the assembly, and in connection with communion and worship. And in these bars of the tabernacle, uniting the boards together, we see ministry for the building up and compacting of the Church of God.

The Charge

Ver. 30. And thou shalt rear up the tabernacle according to the fashion thereof which was showed thee in the mount. All important, and ever important words! Whether as to Church gathering and constitution, or whether as to ministry in the Church, God's pattern, and that alone, is to be followed—a pattern not earthly and human, but heavenly and Divine.

Is there not pride, presumption, and sin, in pretending to improve on God's order of things in any particular? or in setting aside that order to make way for man's?

How thankful should we be to God, that he has condescended so minutely to arrange and order everything for us in his word!—in type in the Old Testament, in example in the Gospels and the Acts, and in express directions in the inspired epistles of the apostles!

May we be prayerfully diligent to ascertain God's order by means of every portion of his word, and hearty and earnest in seeking to carry it out, in our humble measure, according to the grace given to us: esteeming all his commandments concerning all things to be right, and hating every false way, fully persuaded that God's plans are the best plans, and that in keeping his commandments there is great reward. T. N.

[The Vail, and Hanging for the Door (D.V.), in the number for June.]

Outlines of Lectures on the Tabernacle of Witness, Tabernacle of Witness, Outlines of Lectures on the: The Curtains of the Tabernacle (26:1-6)

EXO 26:1-6)"MOREOVER thou shalt make the tabernacle with ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubims of cunning work shalt thou make them. The length of one curtain shall be eight and twenty cubits, and the breadth of one curtain four cubits: and every one of the curtains shall have one measure. The five curtains shall be coupled together, one to another; and other five curtains shall be coupled one to another. And thou shalt make loops of blue upon the edge of the one curtain from the selvedge in the coupling; and likewise shalt thou make in the uttermost edge of another curtain, in the coupling of the second. Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that is in the coupling of the second; that the loops may take hold one of another. And thou shalt make fifty taches of gold, and couple the curtains together with the taches: and it shall be one tabernacle."

Moreover, thou shalt make the tabernacle.] Having considered the principal vessels of the sanctuary, we now come to the consideration of the tabernacle itself. In the tabernacle of witness, there are two sets of curtains and two coverings. The ten curtains of fine twined linen, and blue, purple, and scarlet, with cherubims, forming the tabernacle; and the eleven curtains of goats' hair forming what is called the tent.

Then the covering of the tent of rams' skins, dyed red, and the covering above of badgers' skins.

(Ex. 36: 8, 13, 14, 18, 19.)

It is of the utmost importance to keep these things distinct in our minds, for although the translators often confound the terms "tabernacle" and "tent" (" mishcan" and " ohel), and are extremely careless in rendering the words, the Holy Ghost employs the most exact and beautiful precision; and. it is by attending to this precision that we may hope, through Divine grace, to ascertain the mind of God.

The tabernacle, as the Hebrew word " mishcan" signifies, is God's dwelling-place, according to Ex. 25:8: " Let them make me a sanctuary, that I may dwell among them," and is more immediately connected with God's abiding presence.

The tent (" ohel") -is more immediately connected with the congregation, as the place of assembly, and is therefore called "the tent of the congregation;" and I call especial attention to the fact, that the Holy- Ghost never uses the expression " tabernacle of the congregation," but always "tent, of the congregation; ' thus never confounding the two ideas, as the translators frequently do.

And thou shalt make the tabernacle" A dwelling-place for God with men on the earth. Oh marvelous, condescending grace! (2 Chron. 6:18.)

Christ himself, while he was on the earth, was this tabernacle, and as such he abode alone. (John 1:14, and 3:24.) "The Word was made flesh, and dwelt, or tabernacled, among ' us." He was God manifest in flesh: the Godhead and the glory dwelt in him.

But Christ having died, and being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, and sent down the Comforter; by that One Spirit all believers are now baptized into One Body, in union with the risen man, their glorified Head; the Church on earth thus forming the tabernacle, or dwelling-place of God, as, says the Scripture: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (1 Cor. 3:16.) In this sense the tabernacle represents. the whole Church of God-looked at in the Spirit, not in the flesh-composed of all true believers in Jesus throughout the world.

I speak not now of any manifest oneness, but of that which exists in Spirit, notwithstanding all the outward failure.

As to the materials of which these curtains are composed, first,—

Of fine twined linen.] Let it be borne in mind, that here the Church is not looked at only as the purchase of the blood of the Lamb-the rams skins, dyed red, will give us that thought in due time-but as the workmanship of the Eternal Spirit. "The. new man, which is renewed in knowledge after the image of him that created him" (Col. 3:10); God's " workmanship, created in Christ Jesus unto good works"

(Eph. 2:10); " the new man, which after God is created in righteousness and true holiness."

(Eph. 4:24.) "The fine linen is the righteousness of saints" (Rev. 19:8), expressive of conformity, through the Spirit, to the image of Christ as the holy one. For " he that is begotten of God sinneth not.", (1 John 3:9.) " The righteousness of the law is fulfilled in us, who walk not after the flesh, but after the Spirit." (Rom. 8:4.) And blue.] Blue is the emblem of heavenly perfectness.

And how beautifully these two thoughts of righteousness and heavenly perfectness are expressed by the Lord Jesus in his sublime prayer in John 17.!

"I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." "Sanctify them through thy truth: thy word is truth."'(v. 17.) Here is the' fine-linen. And again: "They are not of the world, even as I am not of the world." (v. -16.) Here is the blue.' And for their sakes. I Sanctify, myself" (set myself apart from the world to God), "that they also might be sanctified through the truth." (v. 19.) Here is the fine linen and the blue combined. For by the Holy Ghost, sent down from heaven, uniting, the, believer with a glorified Christ at God's right hand, just so far as his soul enters by. faith into the truth,' is he in heart separated from the world, and brought into fellowship with God. And thus the holiness and the heavenliness of Jesus are wrought by' the Holy Ghost into his spiritual being.

And purple.] The emblem 61 earthly and heavenly glory combined.

For through the indwelling of the Holy Spirit the believer is identified with the Lord Jesus, in -whom the earthly glories of the son of David, and the Divine and heavenly glories of the 'Son of' God, meet and center.

And scarlet.] The emblem of earthly glory. And in the earthly glories of the Son of David the believer shares; and when the Son 'of man shall sit on the throne of his glory, the saints too shall reign, for it is a faithful saying, "If we suffer, we shall also reign with him."

The purple rather expresses the present glory of the Lord Jesus; while the anointed King of Israel; sitting on his Father's throne. The scarlet, his coming millennial glories, in his mediatorial kingdom. But the believer, through the Spirit, is one with Christ in both respects:.

With cherubims of cunning work shalt thou make them.] The cherubim. inwrought with these various materials, beautifully express the gifts, of the Spirit for service to God, in the building up and knitting together the Church, as the body of Christ, in Spirit.

Ten curtains.] We have hitherto looked at the Church, in spirit; in its unity; we now contemplate it as composed of various parts or assemblies.

Thus, in the apostles' times, there were the churches of Galatia, the church in Corinth, Ephesus, &c. And so now, believers, though one in Spirit, are dispersed in various localities. True, in the times of the apostles, there was an outward expression of local oneness which no longer exists. Yet, nevertheless, in spirit and in truth, all believers in a given place are one.

The length of one curtain shall be eight and twenty cubits, and. the breadth of one curtain four cubits: and every one of the curtains shall have one measure.] The Church of God, in Spirit, as here represented, in any given place, is composed of every real believer in that place-of every converted sinner, of every new-born child of God. Wherever the Spirit of God has come as a quickening Spirit, there he remains as an in-: dwelling Spirit. And every one in whom he dwells, is by him baptized unto the one body, of which' Christ is the risen and glorified head.

The length and breadth of every curtain was fixed. by God. God's measure of the Church, in Spirit, in any one place, takes in every real believer in that place; but no more. It is inclusive of every quickened soul, but exclusive of every unconverted person.

And God's principles are the same 'everywhere. He has not one measure for one place and another for another. "Every one of the curtains shall have one measure."

The five curtains shall be coupled together one to another; alai other five curtains (shall be) coupled one to another] Literally, " a woman to her sister." An Hebraism.

When the different local assemblies of believers were outwardly, as well as spiritually one, as in the church at Ephesus, or at Philippi, composed' of all believers in Christ in those cities, how real' and sweet the fellowship of churches How close and intimate the fellowship between Colosse and Laodicea! Hence writes the apostle Paul, " When this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea." (Col. 4:16.) And so writes the apostle Peter, to the elect strangers: "

The church that is at Babylon, elected together with you, saluteth you." (1 Peter 5:13.)

But even now, while the outward oneness is gone, the fellowship of churches in Spirit remains, hindered, hampered, and feeble though it be; and when two or three are gathered together in the -name of Jesus in different localities, a little of the sweet fellowship of churches may still be enjoyed.

Then again, the vital interests of believers, though sundered by distance of place, are inseparably connected. One member cannot suffer without all the members suffering with it, little as they may healthfully sympathize the one with another.

The membership of the body in Spirit, is the all-important point. Being members of particular churches, is a thought utterly unknown to scripture, and, practically, mischievous in the extreme.

Verses 4, 5, 6. And thou shalt make loops of blue Upon the edge of the one curtain, from the selvedge in, the coupling; and likewise shalt thou make in the uttermost edge of another curtain, in the coupling of the second. Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that is in the coupling of the second; that the loops may take hold one of another. And thou shalt make fifty taches of gold, and couple the curtains together with the taches, and it shall be one tabernacle.]

The marvelous prayer of the Lord Jesus, recorded in the seventeenth chapter of John, gives us, I believe, in the Lord's own words, the precious truths set forth by the loops of 'blue' and taches of gold, uniting the whole into one tabernacle, the dwelling-place of God.

This prayer of Jesus is occupied with the Church of God; it takes in neither Israel nor the world (v. 9), neither the Old Testament, nor the millennial saints; but the then disciples of Christ, and those who should believe in him through their word-the Church, as built upon the foundation of the apostles and prophets. Having first reminded His heavenly Father of his earthly obedience, and asked to be glorified, as the obedient God-man, with, the glory which, as the Eternal Son, he had with the Father before the world was, he then prays for his disciples. He had given to them eternal life, for they had known both him and the Father, and now, taking. his place in spirit, as no longer in the world, but as ascended to his Father-he at the right hand of God above, and they still on the earth-he prays that they may be ONE, as the Father and the Son are one, that is, in a spiritual, Divine, and eternal oneness:(v; 11); and this prayer was accomplished when, being by the right hand of God exalted, having received the promise of the Father, he sent down the Holy Ghost at Pentecost, who baptized into one body all believers in Jesus, in union with their glorified head.

Then setting himself apart to the Father from the world which crucified and rejected him, this sanctifying himself for their sakes,! lie prays for them, that they, being one with him risen, and thus no more of the world than he is of the world, through the knowledge and apprehension of this troth in the power of the Holy Ghost, that they might be practically sanctified and separate in spirit from the world to God.

He next proceeds to take in all those who should believe on him,. during the present dispensation of faith in the inspired word, previous to his return to receive the Church: that they ALL might be one in this divine, spiritual, perfect, eternal oneness. And so they are. And this oneness is the proof to the 'world of the mission and Messiahship of Jesus. (v. 20, 21.) He is not here contemplating their outward oneness in the flesh, but 'their 'inward oneness in the Then, making them the sharers of his given glory, he asks that they might be one, as the Father and himself are one, in that glory. Marvelous grace! Glorious and blissful prospect!

And when associated with him in that resurrection glory, their bodies fashioned into the likeness of his own, they shall be made perfect in one, and the perfection of the oneness will be manifest.

And when Christ, who is their life, shall appear, and every eye shall see him, and they also appear with him in glory, then will the world know that Jesus is the sent one of the Father, and that they also are loved with the same love as that with which the Father loves him.

Then, as not having yet exhausted the desires of his loving heart, he asks that they may not only be associated with him in his manifested glory to the world, but that they also may be with him and near him in his own eternal dwelling place with the Father, there to gaze on his divine glories, and share his everlasting love.

This divine, heavenly, and perfect oneness of the Church in Spirit, is beautifully tpyified, as I have said, by these taches of gold and loops of blue.

Gold is the emblem of that which is divine; and blue of that which, is heavenly and perfect: and such is the oneness of the Church in Spirit. Their oneness is of God. It is even as the Father and the Son are one, effected by the indwelling of the divine Spirit, the Spirit of the Father and the Son.

But it is a oneness with the ascended Christ, the heavenly Man, by the Holy Ghost sent down from heaven.

And this oneness is perfect; although the glorious perfection of it will only fully appear when the one Church, having no spot, wrinkle, or any such thing, shall descend out of heaven from God, having the glory of God, and shining with a light clear as crystal.

And this Divine, heavenly, and perfect oneness still exists, and nothing can touch it. The loops of blue and taches of gold never let go their holdfast.

The prayer of Christ secures it. A prayer heard and answered.

The outward manifested earthly oneness of the Church was committed dispensationally to the hands of man, and, like everything else committed to him, it is gone, utterly and forever gone.

The earthen vessel has been smashed into a thousand fragments; the golden bowl remains intact.

The flesh of the oyster is corrupting and putrefying; the pearl remains in all its peerless oneness, and its priceless value.

The outward fellowship of Churches and of Saints, where is it? Nevertheless, in Spirit we are still one.

In matters of human opinion, of worldly policy, and of man's imperfect reasoning, how many the points of difference!

In matters of divine faith, of heavenly truth, and of scriptural perfection, how numerous the points of union!

One hundred loops of blue, and fifty taches of gold, unite the ten curtains and every fiber of them into one Tabernacle.

Is all this any excuse for our wretched outward divisions, when not called for by the glory of God. and of Christ, and by the interests of vital truth? Is this any palliation of our sin? Far from it.

And even now, in various parts of the world; the Spirit of God is arousing individual souls to the consciousness of this solemn fact. And by gathering sinners direct to the person of a divine Savior, and by associating'' saints around the person of a divine Master, he is bringing twos and threes in separation from human systems which divide, to the divine center, which unites, to taste afresh the blessedness of the words of Jesus, in their comfort their sweetness, and their power, "that they all may be one."

T. N.

[The Goat's Hair Curtains of the Tent (D.V.) in the Number for February.]

Outlines of Lectures on the Tabernacle of Witness, Tabernacle of Witness, Outlines of Lectures on the: The Boards of the Tabernacle (26:15-25)

EXO 26:15-25)"AND thou shalt 'Make boards for the tabernacle of shittim wood standing up.' Ten cubits shall be the length of 'a board, and a cubit and a half shall be the breadth of one board. Two tenons shall there be in one board, set in order One against another: thus shalt thou make for all the boards of the tabernacle. And thou Abaft make the boards for the tabernacle; twenty boards on-the south side southward: And thou shalt make forty sockets of silver under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for. his two tenons. And for the second side of the tabernacle on the north. side there shall be twenty boards: and their forty sockets of silver; two sockets under one board; and two sockets under another board: And for the sides of the tabernacle westward thou shalt make six boards. And two boards shalt thou make for the corners of the tabernacle in the two sides., And they shall be coupled together beneath, and they shall be coupled together above the head of it unto one ring: thus shall it be far them both; they shall be for the two corners: And they shall be eight boards, and their sockets of silver, sixteen sockets; two sockets under one board, and two sockets under another board."

" the Boards of Shittim Wood.

And thou shalt make the1 boards for the tabernacle of shittim wood standing up, ver. 15.] Regarding: the tabernacle as typical of Christ, these boards of shittim wood overlaid with gold, the framework of the tabernacle him in the combination of the human and the Divine, natures in his blessed, person, the foundation truth of Christianity, "God manifest in the flesh."

But, taking the tabernacle as typical of the Church, these boards represent the individual believers of

whom the Church of God is composed.

The Material.

They were to be of shittim wood, shittim wood being, as we have seen, typical Of human nature.

Their Position.

Bards of shittim" wood standing up] This intimates that they had been previously cut down.

Believers were once the children of wrath, even as ethers, growing wild in nature's forest; but they had been selected by Divine-grace; and had been brought low by the convictions 'of' the Spirit,- and they are" here 'seen Standing In grace. (Rom. 5: 2.) Their feet, as 'it were, set upon a rock, and their goings established.(Psalm 40: 2.)

The Design

Boards for as tabernacle.] Representing true believers, prepared to confess Christ, and to meet together in the confession of his name. Not only by one Spirit baptized into one Body, Which is true of all believers, but also builded together for an habitation of God through the Spirit (Eph. 2: 22), which is outwardly true only of those. Who are united together in the confession of the naive of Jesus in Church fellowship.

Boards for the tabernacle of God. Not members of a particular Church. This is man's, perversion of the, Divine original. Not any person for an outward professing Church formed on man’s model, on, but the boards, representing real believers, saints, and faithful brethren in Christ Jesus" (Eph. 2.), which could" keep rank. (1 Chron. 12: 23) Consistent in walk, sound in doctrine, subject to the authority of Christ, keeping his word, and not denying' his name, and associated together to form a sanctuary for a dwelling place for God. (Ex. 14:8, and Eph. 2: 22.)

The. Dimexsions of the 'Boards, Ten, Cubits Shall Be the Length of a Board and a Cubit and a Half the Breadth of One Board.]Say About Eighteen Feet Three Inches High, by Two Feet Nine Wide.

Thus ten cubits was the height of the' tabernacle. One third of the height of the' holy place in Solomon's temple, and half the height of the most holy place.

A certain height and breadth was appointed by God for the boards of the tabernacle.

In 'Numbers 3: 15, &c., we find that every' male of the tribe of Levi was numbered from a month old and upward. But in chapter 4. they Were numbered from thirty years old and upward. "All that entered into the host, to do the work in the tent of the congregation." And in chapter 1. we read that all Israel from twenty -years old and upward numbered, "all that were able' to go forth to War in Israel.

Every regenerate person is born into the family' of God, and is a member of the body of Christ: and, as such, has a title to a place in the assembly.

But 'in order to fill this place happily and to the glory of God, a certain depth, height, and breadth of Christian experience is desirable. He must have faith in Jesus and being justified by faith, have peace with God; and standing in grace rejoice in hope of glory. He must also be in charity with his brethren and prepared to show and to receive love. Faith, hope, and charity; these three. Depth, height, and breadth.

Depth, down to the sockets of silver (v.19). Faith. In redemption.

Height, up to the rings of gold (v.24). Hope of the coming glory.

Breadth, extending to the other boards on either side. Love in the truth to all them that have known the truth, for the truth's sake which dwelleth in us, and shall be with us forever. (2 John 1:2.)

These boards were not trees left unhewn, in their natural shape, but planks, four-square like stones fitted for their appointed place in a building.

We should meet, not simply as, professors, but as believers; and not only as 'believers, but in the name of him that is holy and true, and that hath, the key of David. '(Rev.3: 7.)

This is, I believe, God's model for building at the present time.

There must be, individually and collectively, faith, holiness, truth, and subjection to the Lordship of Christ, if we would so meet as that Christ may say, "Thou hast kept my word, and hast not denied my name."

The Tenons.

Two tenons shall there be in one board, set in order one against another: thus shalt thou make for all the boards of the tabernacle, ver. 17.]," Two tenons,” Hebrew, " hands." According to their name they appear to represent the -hands of faith, laying hold on the redemption, 'which is In Christ Jesus; and, according to their position at the bottom of the boards, they suggest the idea, of the feet, of faith, standing firm on redemption, and the redemption price.

"Set in order." So as to fit exactly into the sockets. No slackness, no wavering, but" steadfast, and unmoveable," "stablished, strengthened, settled:" "Two hands," or two feet. A firm grasp, and firm standing. Thus shalt 'thou make for all' the boards of the tabernacle.].. The, tabernacle of God is composed of such and such only as have saving faith in Jesus; and in: the redemption accomplished by his atoning blood.

The Number of the Boards, on the South and North Sides.

And thou shalt make the boards for the tabernacle, twenty boards on the south side southward. And for the second side of the tabernacle, on the north side there shall be twenty boards, vers. 18, 20.] Twenty boards of a cubit and a half make thirty cubits, while the length of the holy place of the temple and the most holy together was sixty cubit's, or double the length. Thirty cubits will be about fifty-five feet long.

The Sockets of Silver.;

And thou shalt make forty sockets of silver under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons, ver. 19.] The comparison of Ex. 30: 11 to 16 and 38: 25 to 28, with 1 Peter 1:18, 19; will give us most clearly and beautifully the spiritual import of these sockets of silver. " And the Lord spake unto Moses, saying, When thou takest the sum of the children of Israel after their number, then they shall give every man a ransom for his soul unto the Lord, when thou numberest them; that there be no plague among them when thou numberest them. This they shall give, every one that passeth among" them that are numbered, half a shekel after the shekel of the sanctuary: (a shekel is twenty gerahs;) an half 'shekel shall be the offering of the Lord. The rich shall not give more, and the poor shall not give less than half a shekel, when they give an offering unto the Lord, to make atonement for you souls."' (Ex. 30:1 to 15.)

" Forasmuch as ye know," says' Peter,' "that ye were not redeemed with corruptible things, as silver and gold.....but with the precious blood of Christ, As of a lamb without blemish and without spot."'

All God's people are numbered as a ransomed people; to be reckoned among them on the ground of profession merely, is to come under judgment. The tares will in due time be all burned in the fire. (Matt. 13)

The redemption, price is fixed by "nod himself. The value of the Soul, and the demerit of sin, being estimated according to 'divine holiness and its requirements. ("After the shekel of the sanctuary.") There can be no ransom for the soul, and no redemption for the sinner at a less

price than the precious" blood of Christ and all souls are of equal value. Then as to the use made of the redemption silver. "And thou shalt take the atonement money of the children of Israel, and shall appoint it for the service of the tent of the congregation that it may be a memorial unto the children of Israel before the Lord, to make an atonement for your souls." (Ex. 30:16.) "And the silver of them that were numbered of the congregation, was an hundred talents, and a thousand seven hundred and three score and, fifteen Shekels after the shekel of the sanctuary, and of the hundred talents of silver were cast he sockets of the sanctuary, and the sockets of, the vail; an hundred sockets of the hundred talents, a talent for a socket.", (Ex.38: 25,27,)

A talent of silver is computed at £342 3s. 9d.;a talent being abort 114 lbs weight.

Thus typically each individual comparing the habitation of God is seen standing, on, redemption as a soul ransomed by the precious brood of Christ, God's, spotless Lamb; and the whole foundations of the tabernacle are laid in that which is the memorial to God's people and the memorial before God of the completed work of Jesus.

The 'candlestick was made of one talent of gold, expressive of the, all-sufficiency of Divine, grace, as provided testimony.

And to each, socket of the 'tabernacle there was apportioned a whole talent of silver, expressive of the all-sufficiency of the redemption price.

The Two Sides Westward.

And for the sides of the tabernacle, westward, thou shalt make six boards. And two boards shalt thou make for the corners of the tabernacle in the two sides; vers. 22, 23].Sides, not side; "two sides westward:" Three boards for each side, meeting in the middle; and projecting about two cubits in the center, and two boards for the corners, one board for each cornet, making eight boards in all..

In representations of the tabernacle, the west end is generally drawn as though it was composed of one side only, whereas there are two sides and two corners. Six boards are but enough to reach from side to side (the breadth of the tabernacle, as found by the size of the curtains being ten cubits), and eight boards are too many if put straight. As suggested above, I believe all difficulty is removed, and the sixteen sockets will also be in place.

The Coupling and Foundations of the Scorner, Boards.

And they shall be coupled2 beneath, and they shall be coupled together above the head of it unto the ring thus shall it be for them both; they shall be for the two corners. And they shall be "eight boards, and their sockets of silver, sixteen sockets;, two sockets under one board, and two sockets under, another board vers 24: 25]

In Heb. 3: 6, we read, " Christ as a Son over his own house; whose house are we, if we hold fast the confidence and rejoicing of the hope firm unto the end. And again, v. 14, " For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end."

The boards were " coupled beneath." And believers are one in the confidence of faith. Each board standing firm in the sockets of silver, and each believer established in the faith of the Gospel.

And the boards were also "Coupled together 'to one ring above."—And we are One in the rejoicing of the hope.- We have one faith, and One hope of Our calling: Christ crucified is the foundation of our faith, and Christ glorified the substance and center of our hope; Christ himself being the chief Corner Stone, uniting. the Jew and the Gentile in one on earth beneath; and he is also the Head Stone of the corner, uniting them together in one in heaven above. T. N.

[The Bars of the Tabernacle (D.V.) in the Number for May.]

THE unity of Christ's body being the ground assumed, all Christians have, in principle, a title to be there, the Lord's name-being maintained as to doctrine \and 'discipline. If 'you insist on a certain standard of intelligence beyond Christ, before receiving them, you prove that you are not intelligent, and you abandon your own (i.e. God's). principle. At the same time, it is all well that young converts should wait; it would do them no harm. 'The great requisite for receiving, is satisfaction as to membership of the body of Christ ... .. The principle is "one body and lone Spirit;" the resource, now that all is

confusion and inconsistency, is Matt. 18:20. J. N. D.

Outlines of Lectures on the Tabernacle of Witness, Tabernacle of Witness, Outlines of Lectures on the: The Curtains of the Tent (26:7-13)

EXO 26:7-13)"And thou shalt make curtains of goats' hair, to be a covering upon the tabernacle: eleven curtains shalt thou make. The length of one curtain shall be thirty cubits, and the breadth of one curtain four cubits: and the eleven curtains shall be all of one measure. And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain in the forefront of the tabernacle. And thou shalt make fifty loops on the edge of the one curtain that is outmost in the coupling, and fifty loops in the edge of the curtain which coupleth the second. And thou shalt make fifty taches of brass, and put the taches into the loops, and couple the tent together, that it may be one. And the remnant that remaineth of the curtains of the tent, the half curtain that remaineth, shall hang over the backside of the tabernacle."

The Goats' Hair Curtains.

And thou shalt make curtains of goats' hair, to be a tent1 upon the tabernacle: eleven curtains shalt thou make.] The ten curtains of fine twined linen formed the tabernacle; these eleven curtains of goats' hair compose the tent.

Looking on the tent as typical of the Lord Jesus when on earth, it presents him as taking upon him the form of a servant, and made in the likeness of men. (Phil. 3:7.) Yea more, oh marvelous stoop of condescending love, as Made in the likeness of sinful flesh. (Rom. 8:3.) For the goat in Scripture was especially selected for the sin offering, as typical of Christ; though it was only on the cross that he was "made sin for us." And the parable in Matt. 25:31, to the end, shows the marked distinction in figure between the sheep and the goat. We know that he personally "knew no sin;" yet, in outward form and. appearance, he' was found in fashion as a man At the same time, like the tabernacle enclosed by the tent, he was the habitation of God, the glory of the godhead dwelt within.

In the second place, looking at the tent as typical of the Church of God on earth, it presents us the Church as composed of individuals living in the world: not as the Church inwardly in Spirit, but the Church outwardly in the flesh.2

It is called the tent of the congregation, as representing those who are associated, or gathered together, to the confession of the name of Jesus-the assembly, or assemblies, of the saints.

And the tent of witness, as representing them as the witnessing company for Christ in the earth.

"I am black, but comely," says the bride (Sos. 1:5), "as the tents of Kedar;" such is the Church's outward appearance in the flesh_, " as the curtains of Solomon;" such she is within, as the workmanship of the Divine and Eternal Spirit..)

The Dimensions of the Curtains.

The length of one curtain shall be) thirty cubits, and the breadth of one curtain four cubits.] The dimensions and limits of the curtains, of the tent of the congregation, as well 'as of the' tabernacle, are fixed and laid down by God-himself in his word.

There are two cubits more in the curtains of the tent than in those of the tabernacle, and this is significant.

The quickening and indwelling of the Spirit of God, and faith in the Lord Jest's Christ, is all that is requisite in order to any one's forming part of the Church in Spirit now, as the body of Christ; "for by one Spirit we. are all baptized into one body." (1 Cor. 12:13.) Where there is the revelation of the Son by the Father in the power of the Holy Ghost, there is a living stone; but, in order to form part of the Church as the witnessing company to Christ in the earth, there must also be the confession, of Christ, the Son of the living God, as the result of Divine teaching. (See Matt. 16:13-18.) And those who are built upon the foundation, and associated together in this confession, compose the Church of Christ, as the witness for him in the world. (John 12:42,43.) There must also be consistency with this confession; for the brother that has offended, and will not hear the Church, or the assembly of those who are gathered together in the name of the Lord Jesus, such an one is to be regarded as a heathen man, and a publican. (Matt. 18:15-20.) He is outside of that Which is the witness for Christ in the earth.

The inscription on the curtains of the tabernacle is, "The foundation of God standeth sure; having this seal, the Lord knoweth them that are his."

The inscription on the curtains of the tent is, "Let every one that nameth the name of Christ depart from iniquity." (2 Tim. 2:19.)

As to the Church of God in Spirit-the tabernacle of God-the Lord Jesus knows every one of those who belong to him. They may not be able to apprehend themselves with certainty that they belong to Jesus; the world may riot know it; they, may be hidden ones; but the foundation of their security is this: the Lord knows them, and all they that are his at his coming, shall be raised to the first resurrection, and every member of his mystic body shall form part of the Bride in the glory. But as the witness to Christ in the earth-the tent of the congregation-the pillar and ground of God's truth separation from evil is the principle of its very existence: without this it crumbles into ruins. Moral or doctrinal evil, admitted into an assembly of witnesses for Christ, is like a fretting leprosy in one of the curtains of the tent, which will destroy it in the warp and woof. (Levit. 47-52.)

" Whosoever shall call upon the name of the Lord shall be saved." This is true of all who compose the tabernacle, or Church of God in Spirit.

And, " Let every one that nameth -the name of Christ depart from iniquity." This is the precept which, is imperative on all who form part of the tent of the congregation-the witness to the name and truth of Christ on the earth.

The Uniformity of the Measure of the Curtains.

The eleven curtains shall be all of one measure.] As each curtain of the tabernacle represents all those believers who, in any particular place, form. the Church of God in Spirit in that place, so each distinct curtain of the tent represents those saints of God, and disciples of Christ, who may be associated together around the person, and to, the confession of the name of the Lord Jesus Christ in a given locality; forming a local Church there, such as was the Church at Ephesus, or at Philippi, or at Colosse.

But it. is the will of God, and according to the Word of God, that each distinct gathering of believers should have the same principles of association and of discipline; so that a person, received in any one place as a believer, who is walking consistently and confessing the truth, should be admitted into full communion in every other assembly of God's saints; not as a member of any particular church, but as a member of the Body of Christ.

And an evangelist, a pastor, or a teacher, laboring acceptably in any one place, should, be received in every other place, and be perfectly at liberty to perform his service there, as one under responsibility to Christ, and a steward in the household of God.

So, on the other hand; any 'person not received on sufficient grounds in one place, or Put 'out of communion by the assembly there, with the sanction of Christ, and under the guidance of his Spirit, should be regarded as outside every other gathering of saints everywhere. That the godly discipline of one assembly may not be nullified by the ungodly laxity of another.

And there is another thing. There is a fellowship of churches as well as of individuals; and the same principles' which apply to individuals, will apply with accumulated force to assemblies.

If we are to avoid communion with a person who refuses to judge or to renounce evil in conduct or doctrine, how much more are we called on to refuse communion with assemblies which refuse to judge evil or heresy, and to maintain collectively the holiness and truth Which becomes the house of God, and the honor and authority of Christ.

The Coupling Together of the Curtains.

And thou, shalt couple the five curtains by themselves, and the six curtains by themselves, and shalt double the sixth, curtain, in the forefront of the tent.] How beautifully and expressively this sets forth the happy fellowship of assemblies, where holiness, and truth, and subjection to Jesus has been maintained! And God would have this fellowship experimentally and practically realized.

"Thou shalt couple the five Curtains by themselves, and the six curtains by themselves." And does not this also express the communion together which God would have enjoyed by assemblies of believers in any particular district, more or less extended?-such as between the Churches of Galatia, or the Seven Churches of Asia; while provision is made, as we shall see presently, that all may be one.

The Loops and Brazen Tames.

And- thou shalt make fifty loops on the edge of the one curtain, that is outmost in the coupling, and fifty loops in the edge of the coupling which coupleth the second. And thou, shalt make fifty taches of brass, and put- the taches into the loops, and couple- the tent together, that it may be one.] We have just seen the 'arrangement of God, that the curtains may be united. We have here his provision, that the tent may be one; for church union is not only an 'association of churches, but ONE CHURCH.

Bezaleel and his companions were endued with skill and wisdom from God, to make the tabernacle and the tent according to the pattern shown to Moses in the Mount—one tabernacle and one tent.

The Spirit of God baptizes into one body all believers in Jesus, as the tabernacle or dwelling-place of God; and the apostles and their fellow-laborers, under the direct guidance and control of the Spirit, carried out the Divine thought in the original formation of the outward Church; for it was one, in a manifest, and unbroken outward unity, one tent.

And 'God had made full provision for the continuance of this Oneness, in the one doctrine of his Word, the 'one teaching of his Spirit,' and the supreme Lordship 'of 'his 'Son. But -human traditions having been permitted to mingle with, and to supersede the pure doctrines Of the Word; 'and the teachings of the 'so-called Church to interfere with the teaching of the Spirit; and the authority. of than to set aside the sole Lordship of Christ in his Church, the outward oneness which once existed, exists no longer. But God's principles are unchangeably the same. The-Word of God continues to be the depository and. criterion of revealed' truth; 'the Comforter remains, and the Lord 'Jesus retains his supremacy;' and the blessing, and the privilege; and the profit, is to be realized and enjoyed 'still, whenever two or three are found to carry into practice God's original instructions, by meeting together on God's principles.` The testimony of the Lord Jesus to the Church in Philadelphia is the witness of this. (Rev. 3:7-13.)

There were one hundred-loops, (of what material or color we are not told; probably of the same material as the curtains,) forming one hundred links of union, but not of blue, not of. heavenly perfectness. And fifty taches of brass, strong and enduring, but not taches of gold, the emblem of Divine and eternal oneness.

The loops of blue and taches of gold uniting in one the tabernacle of God, prefigured the oneness of the Church in Spirit, in the bond of charity or love-a bond Divine, heavenly, and perfect.

These loops of goats' hair and taches of brass coupling the tent together that it might he one, spews the outward Church united in the bond of brotherly kindness, a bond strong and lasting indeed, but still human.

This distinction is marked in 2 Peter 1:5-7: "Giving all diligence-add to your brotherly kindness, charity."

The tache of gold never lets go, for it is the emblem of Divine charity. The loop of blue never gives way, for it is the figure of perfect love. Not so the taches of brass and the loops of the tent, for they represent the' human affections; the brotherly kindness which, by the command of God, we are-to manifest the one to another, as belonging to the family of God and the household of faith, whilst walking worthy of God.

" If any man obey not the Word of- God, we are to have no company with him;' that he may be ashamed. (2 Thess. 3:14.) The outward expression of brotherly love has received a check yet we are not to count him as an enemy, but admonish him as a brother:" (2 Thess. 3:15.) The tache of gold remains intwined with the loops of blue. That is, in the exercise of Divine charity, we are to be perfect, as our Father which is in heaven is perfect.

'In the deep love of our hearts we may grieve over, pray for, and seek the restoration of our erring brother; but if he bring, not the pure doctrine of a true Christ, we are not to receive him into our house, neither bid him Godspeed, for in bidding him God speed we should be partakers of his evil deeds.

(2 John 10,11.)

John was the disciple whom. Jesus loved; one who was wont to lie in the bosom of Jesus, and whose heart there learned to beat in unison with the heart of him in whom Divine love, in all its fullness, dwelt. Yet we hear John saying, "I wrote unto the Church, but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth."

(3 John 9,10.) John was one of those, and prominent among them, whose' constant effort it was to maintain the truth of the Person of Christ, and who would admit of no compromise.

Diotrephes was one who sought to maintain his own place in the Church, in indifference to the truth of Christ. This is manifest, for rather than have his own influence interfered with, he kept the witnesses for the truth of Christ outside. "Beloved, follow not that which is evil, but that which is good."

(3 John 11.)

Divine love led the Father to give his Son to die for sinners. The same love leads him to chasten his children for their sins. Christ loved the Church, and gave himself for it. But he himself says, "As many as I love, I rebuke and chasten. (Rev. 3:19.) Divine love led Jesus to be a sacrifice for sin. The same love constrained him to pray, "If it be possible, let this cup pass from me;" for contact with sin, and to be numbered with transgressors, is intolerable to Divine love in its intrinsic holiness.

Divine love in a believer clings to a brother with an undying grasp; but Divine love will never allow him to rejoice in his iniquity, nor to have fellowship with his untruthfulness. For it is love in the truth for the truth's sake which Divine charity manifests.

Jesus prayed for his Church, that it might be one, and it is one, divinely, perfectly, and forever one. Jesus commanded his disciples that they should love one another, and they are taught of God to do so. He who does not love, gives no evidence that he is born of God. And we do love one another, just in proportion as the love of God is shed abroad in our hearts by the Holy Ghost, and as we are thus made partakers of the Divine nature, for God is love, and love is of God. But in the manifestation of this love, and in the exercise of brotherly kindness, there is need of Divine wisdom, for real love can neither connive at sin, nor be indifferent to error. "Charity rejoiceth not in iniquity, but rejoiceth in the truth." (1 Cor. 13:6.) It manifests itself in faithfulness; faithfulness to God, to Christ, and to the brethren.

The Tent Covering the Tabernacle.

And the remnant that remaineth, of the curtains of the tent, the half curtain that remaineth, shall hang over the back side of the tabernacle. And a cubit on the one side, and a cubit on the other side of that which, remaineth in the length of the tent, it shall hang over the sides of the tabernacle on this side and on that side, to cover it.] By this arrangement, the beautifully-wrought curtains forming the tabernacle were entirely enclosed and hidden by the curtains of the tent; the tabernacle, as we have shown, representing the Church inwardly in Spirit, and the tent the Church in outward manifestation.

T. N.

Outlines of Lectures on the Tabernacle of Witness, Tabernacle of Witness, Outlines of Lectures on the: The Coverings of the Tent (26:14)

"AND thou shalt make a covering for the tent of rains' skins dyed red, and a covering above of badgers' skins."

The Covering of Rams Skins.

And thou shalt make a covering for the tent of rams' skins dyed red.] It is not called a covering for the tabernacle, though in one sense that is true, but a covering for the tent; for it is not the Church in Spirit, but the Church- in testimony, that especially needs this covering. The curtains of goats' hair formed a tent upon the tabernacle. (v. 7, and 26: 14.) These rains' skins dyed red form a covering for the tent.

The lamb was the type of the Lord Jesus in the meekness, gentleness, and lowliness of his character; the ram the type of him in the strength, firmness, and decision of his testimony.

The rams' skins being dyed red add another thought, that of the atoning death and precious blood of the Lamb of God.

The tent under the covering of the rams' skins dyed red shows the Church as accepted in the person, arid under the cover and shelter of the blood of the Lamb.

When the first intimation of gospel grace was given by God himself to our first parents in the garden of Eden, in those words, " The seed of the woman shall bruise the serpent's head," Adam, on the part of himself and of his wife, made his confession of faith, by calling his wife's name Eve, the mother of all living, though the sentence of death had just been pronounced on himself and his posterity on account of sin.. Yet he calls her not the mother of all dying, but of all living, for faith laid hold on the promise, and associated in life and victory with the virgin's seed who was to come, all who should believe in him. Thereupon God made, as a substitute for the aprons of fig leaves, which unbelief had sewed together, coats of skins, and clothed them. Thus Adam and Eve no longer appeared in their nakedness and shame, but clothed and covered by God himself in the skins of those victims which probably were the first sacrifices, foreshadowing the bruising of the heel, and the atoning death of the woman's promised seed.

In like manner the tent, covered with this covering of rams' skins dyed red, shows the Church in its testimony as seen in 'Christ, "in whom we have redemption through his blood, the forgiveness of sins, according to the riches of God's brace."

And, as thus seen, notwithstanding all the failure in testimony of those composing it, and their unworthiness in themselves, what was said of Israel may be applied to them, " He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel." (Num. 23:21.) While, at the same time, we know that there was no iniquity or perverseness that God did not discover' and deal with, as walking in their midst. It is important to remember this, that the Church's completeness in Christ above does not exempt her from God's fatherly discipline, and the judgment of the Lord Jesus down here. Totally the reverse. We are called to walk worthy of God unto all well pleasing, and to adorn the

doctrine of God our Savior in all things. And -we are dealt with on the ground of this high responsibility. "You only have I known," says God to Israel, "of all the families of the earth: therefore I will punish you for all your iniquities." (Amos The more God's presence is manifested in the assembly, the more will it be felt that he is of. purer eyes than to behold iniquity, and cannot look on sin.

The Outer Covering.

And a covering above of badgers' skins.]. This typifies the Church in its outward appearance, as seen by man. "As the tents of Kedar." (Sol. 1: 5.) " I clothed thee also with broidered work, and shod thee with, badgers' skin." (Ezek. 16:10.)

It is the pilgrim aspect of the Church, which is thus presented, in which it is conformed to the lowly appearance of Jesus when on earth, having no form nor comeliness, and no beauty that man should desire him. (Isa. 53:2,3.) And therefore, whilst walking in conformity with the pattern. thus set us by our Lord, " the world knoweth us not, because it knew him not." (1 John 3:1.)

Solomon's Temple was "exceeding magnificent," for it was the type of the redeemed in glory. The tether nacle, though all glorious within, was covered with a covering of badgers' skins; for it is the figure of the Church in the wilderness.

Everything externally gaudy and attractive to the natural eye is entirely out of character with the present dispensation. How much this truth has been lost sight of When the mustard plant became a tree, its original distinctive character was gone. "A spreading vine of low stature" best comports with the Church's true design. Lowliness and humility best suit its spirit, and unpretending simplicity its external form.

Those upper rooms and private dwellings in which the disciples originally met, witnessed the presence of God, the manifestation of Christ, and the power of the Spirit, blessedly and gloriously beyond compare.. While the finger of God, since then, has been often employed in writing "Ichabod" on the plaster of the interior walls of many of the ecclesiastical-masterpieces of human skill. (Dan. 5:5.)

The wearing of gold, and the putting on of apparel, gives the lie to the profession of discipleship; and the embellishment of the places of assembly contradicts the acknowledgment that we are pilgrims and strangers here.

The world's livery does not look well on the servants of Christ; and the architecture of an idol's' temple is not necessary to secure the presence of Jesus with the two or three assembled in his name. On the other hand, away with the thought that anything is good enough for God and Christ. No! no! "Honor the Lord with thy substance, and with the first-fruits of all thine increase; " but let it be suitable-let it be in accordance with God's mind and word.

"Let all things be done decently, and in order." Whatsoever, things are honest, whatsoever things are pure, whatsoever things- are lovely, whatsoever things are of good report, let us think on these things.

A disciple's outward appearance should be so consistent with the position in which God in his providence has placed him, as to give no occasion for remark; and the places of 'assembly for God's saints should leave the hearers and worshippers while there in entire freedom to wait on he Lord without distraction.

The tent of the congregation was not left without a covering: a suitable and substantial one was provided.

And will our God and Savior leave us destitute' of decent clothing, or of suitable places of assembly?: Surely not. Our "heavenly Father knoweth that we have need of these things."

Summary of the Curtains.

Looking, on the Lord Jesus while on earth as typified by the tabernacle (John 1:14), the inner wrought, curtains answer to him as the Son of God, in his excellency and beauty. " Declared to be the Son of God with power, according to the Spirit of holiness." (Rom. 1:4.)

The goats' hair curtains, as the Son of Mary (Luke 1:35)made in the -likeness of men; yet personally that holy thing, born of the Virgin.

The rams' skins dyed red present him as the Son, of Man, who gave his life a ransom for many-God's spotless Lamb. Arid the badgers' skin covering, as Jesus of Nazareth, the Son of Joseph, the stranger here, to whom the world was a wilderness wide, and life one weary pilgrimage from the manger to the Cross.

But regarding the tabernacle and tent, with its coverings, as typical of the Church of God, the curtains of fine linen represent the Church in spirit., as the workmanship of the Holy Ghost.

The goats' hair. curtains, the Church in testimony, and in 'outward responsibility.

The rams' skins dyed red, the Church as seen of God in Christ, and under the cover of his atoning blood. And the badgers' skin, the Church as seen by the world in their pilgrimage character, and their outward condition here.

In resurrection glory, however, the internal workmanship of the Holy Spirit, as typified by the curtains of the tabernacle, will appear in all its Divine perfection and beauty.

The flesh, with all its imperfections, will be done away forever, these vile bodies fashioned like Christ's glorious body, this mortal will have put on immortality, and this corruptible incorruption. The goats' hair tent will be exchanged for the " building of God, the house not made with hands, eternal in the heavens." (2 Cor. 5:1.)

But the Church will ever appear as accepted in God's beloved, their robes washed and made white in the blood of the Lamb.

While the pilgrim garb wills be exchanged for the becoming robes of royalty and triumph, the priestly garments- of glory and of beauty. No longer the badgers' skin covering externally visible, but "having the glory of God.' (Rev. 21:11.)

[The Boards of the Tabernacle (D.V.) hi the Number for April.]

Christian Treasury: Volume 6, Loops and Taches (26:4-6)

Seemingly insignificant, they gave unity to the tabernacle.

C. H. Mackintosh

Ex. 26:4, 6

In contemplating the structure of the tabernacle in the wilderness, we may observe what an important place was assigned to the "loops of blue." By means of them and the "taches of gold," the curtains were joined together, and the manifested unity of the whole structure preserved. These loops and taches might seem to be very insignificant and unimportant, but without them there would have been no unity. The curtains, however beautiful in themselves, would have hung apart one from the other, and thus one grand feature of the manifestation would have been lost.

Looking at the tabernacle as a figure of Christ, as surely we may, we can easily trace the beauty and significance of those loops of blue and taches of gold. They typified that perfect unity and consistency in the character and ways of the Man Christ Jesus which were the result of His heavenly grace and divine energy. In the life of the blessed Lord Jesus, and in all the scenes and circumstances of that life, we not only see each distinct phase and feature perfect in itself, but also a perfect combination of all those phases and features by the power of that which was heavenly and divine in Him.

The curtains of the true Tabernacle were not only beautiful in themselves, but they were beautifully combined—exquisitely linked together by means of those loops of blue and taches of gold. These can only be discerned and appreciated by those who are, in some measure, instructed in the holy mysteries of the sanctuary.

That which is true of the Divine Living Word, is equally true of the divine written Word. The spiritual student of Holy Scripture will readily discern the "loops of blue" and "taches of gold". This is only what we might expect. The Living Word is the divine embodiment of the written Word, and the written Word is the divine transcript of the Living Word. Hence, we may look for the same heavenly unity, the same divine consistency, the same rare and exquisite combination in both the one and the other.

In 1 Cor. 16 we have a very lovely and a very practical illustration of our subject. In verse 13 the Apostle says, "Quit you like men, be strong." Here we have one fine feature of the Christian character—that manly strength which is so desirable. But this, if taken by itself, might easily degenerate into a rough, rude, high-handed way in dealing with others, the very opposite of what we find in our divine Exemplar. The Spirit in the Apostle forms a loop of blue, and by means of a golden tach, links onto this manly strength, another feature which is so needful, namely, love. "Let all your things be done with charity [love]." Most precious combination! Strength and love. Love and strength. If you untie this heavenly loop, you will either have a high, haughty, inconsiderate style, or a soft, pliable, enfeebled mode of acting which will sacrifice everything for peace and quietness.

Again, look at that noble definition of pure religion, given at the close of the first chapter of James. There the Apostle uses the loop and tach in order to connect together the two phases of divine religion. "To visit the fatherless and widows in their affliction" is looped with unspotted separation from the world. In other words, active benevolence and personal holiness are inseparably linked together. Untie the loop, and what do you have? Either a sort of benevolence which can go hand in hand with the most intense spirit of worldliness, or a rigid pharisaic separation without a single generous emotion.

It is only the presence of that which is heavenly and divine that can secure true unity and consistency of character. And let it never be forgotten that true Christianity is simply Christ reproduced, by the Holy Spirit, in the life of the Christian. Dry rules will never do; it must be Christ in all.

Words of Faith: Volume 1, Light of the Sanctuary, The (25:31-40)

I trust, beloved brethren, most of us are somewhat familiar with what we have here. It is the light provided for the inside of the tabernacle where the priests served, where no exterior light entered: I am not talking of the holiest of holies. It is as heavenly people that this speaks to us. If we are not that, we are not Christians—we cannot pretend to it. There is no room for humility, as to how far, or how near, we shall be to God. We are either "accepted in the Beloved," or nothing—in Him who has passed into the heavens, and hence we belong there; "As is the heavenly, such are they also that are heavenly." We are now heavenly people, but "the image of the heavenly" is future for us. As He is then, as we read in the church of Laodicea, "the beginning of the creation of God," so are we of His creation; hence it is no question of attainment—there is no ladder for us to go up or down. This is the way, therefore, scripture speaks to us.

Here, then, you find the candlestick, which is Christ, and we shall find that the light is intimately connected with the candlestick; indeed, the light was to fall upon the candlestick as we see in verse 37. So the light which belongs to us is from Him, and is thrown to Him, to display His glory. Let us see also that the candlestick is not merely Christ, but Christ ascended. As to its material, it was of " beaten gold"—a beautiful combination. Beaten gold may appear a contradiction. I think gold typifies divine glory, or, as some say, divine righteousness. You have the

expression in Heb. 9, "the cherubims of glory."

Surely the apostle was not referring to the brightness merely. They are the attributes of God, in which He

displays Himself. Christ is the manifestation of God in the fullest way, not merely to us, but to all His creatures. No angel could ever have known the heart of God by any outward display, but Christ came down to the dust of death therein to show it, and only there could it have been shown. It is like a bird that naturally flies in the heavens coming down to die, choosing an earthly place in which to die (see Lev. 14:6); so Christ could not die in heaven. Christ dying full of the Holy Ghost is the meaning of being "killed over running water." It was not God acting as a patron, nor merely God showing us power, but God displayed in sacrifice. That is why you have the beautiful connection we have here in the "beaten" gold. The moment you think of glory beaten, it seems like a contradiction, but when one thinks of Christ in His painful acts, we can understand it. Here we see One in suffering, and in pains and labor working out the display of God.

We will now look at "the bowls made like unto almonds." Everywhere in the candlestick is the knop and flower found, three times over, and the bowls, or almonds, come together in the center; so that, if you go across with the eye, you will find there are seven almonds. The branches are the attributes of Christ. I only mention it to show how the whole thing is made up of almonds, for almonds are everywhere; hence God has something very important to tell us in it. Now, who was it that could carry such a people as Israel, after the sin of Korah, through the wilderness? We read of Aaron's rod—a mere dead thing—it used to live once, but is dead now, and it starts into life again in the sanctuary, and the form of the fruit it takes is that of the almond. It is a wonderful plant. The word almond, in Hebrew, means "wakeful," for it is the first tree to bud after the winter. You will see how strikingly this applies to Christ as once dead, but now risen, and who Himself is the pledge of all that will come hereafter.

We have in Revelation the seven lamps, in connection with "the seven spirits that are before the throne," and "the first-begotten of the dead." This is just the almond. The first-born from the dead, and "the beginning of the creation of God." He comes up from death, but not alone. We find our life by coming up with Him. Coming up out of death, Christ has taken the place of the first one of the new creation—"the beginning of the creation of God."

As man in glory, He has received the promise of the Holy Ghost. He had it for Himself down here, but in order to give it to us, it must be by getting it from above. Although the Holy Ghost is on earth, it is still here the lamps upon Christ in glory. Therefore all the light of the sanctuary is for us. The apostle will have it that Christianity is a mystery, but it is not mysterious to those who know it, and in Col. 2 The apostle speaks of "the mystery of God, in which are hid all the treasures of wisdom and knowledge." There is nothing outside of that heavenly sanctuary into which Christ is gone, or apart from the light of the candlestick.

"In his light," beloved, shall we see light, and "as ye have therefore received Christ Jesus the Lord, so walk ye in him." Clearly this shows us the whole thing; and let me say here, what scripture calls the "old leaven" in Corinthians is the introduction of the old things into the new. It was a piece of the old dough that was to be put into the new, and the two did not agree. This is the "old leaven." We are to keep to the new things. We read, "Henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we him no more." Why not? Because He is not in it to know. Where is He, then? In heaven, and we are associated with Him there. We have got Christ in glory, not on earth after the flesh. The light is a new light, and a heavenly one.

Now let us put it to ourselves. How far do we find it true? We find Christians dropping down to the ordinary light of men. See how many have not a bad conscience, perhaps in their daily work, just because they have not broken the moral law, which is all very nice, of course; but, beloved, this is no new measure whatever, no rightful measure by which to judge ourselves; and yet, if we were to look at ourselves in the heavenly light, we should see that we were not in Christ's light all through the day, very often. Are we all free of the desire of getting on in the world? When we go to our houses of business, is our desire to make money? The moment we do this, we have brought the level of Christ down.

You say, "This is hard." But if we are in the heavenlies, we need not be anxious to make money to meet our need, we can leave all this in our Father's hands, for Him to give us what is best. Are we not here to display to all the light of Christ, and to preach how sufficient He is to us? Everything depends upon the light, and where it comes from. The light of day will not do for us. Could you imagine (and I say so reverently) it an object for the Lord Jesus to make money, and yet, could you, alas! imagine yourselves having it? We are shocked at the thought of it for Christ—why not for ourselves?

But let us look a little more at what we have here in this wonderful gold candlestick. There are six branches, and one in the center. The branches are in pairs, but they come from the central stem. Compare this with the description given of Christ in Isa. 11:1-3. This, of course, is Christ on earth, but the same Christ is in heaven. Notice, you get the Spirit in the plural—"seven spirits" in Revelation, but here it is the Spirit of Jehovah, mark, by itself, but acting according to the figure, given in the candlestick, of pairs. "The Spirit of wisdom and understanding" is one pair; then " the Spirit of counsel and might" is another pair; and, finally, " the Spirit of knowledge and of the fear of Jehovah" is the last pair; but note that the stem of these three pairs is "the Spirit of the Lord shall rest upon him." This one is single.

Now, the light of the sanctuary was reflected and displayed on the breast-plate of the high priest, in which were the Urim and Thummim. If you see God displayed, it is always in connection with His people, maintaining them and blessing them. The cross is the perfect and unchangeable display of God in grace—in it He was completely glorified, and it was for us. Notice that the branches all proceed from the central stem. It is God in relation to His people, through Christ, that the candlestick presents to us, and thus He is "the true and faithful Witness." A priest could only get an answer through the Urim and Thummim. For us this answers to 1 John 2:1, 2: " If any man sin, we have an advocate with the Father, Jesus Christ the righteous."

We will now look a little at our chapter in Numbers. Numbers is the practical book, We find there directions for our walk. Constantly in this book you find, if your eyes are on a thing, God tells you how He looks at it—lets you see it from His point of view. Notice how strikingly Christ is put before us here, too, in the "beaten gold"—Christ in the world glorifying God in pain and sorrow. Do we want our path pointed out for us? The word says, "Walk ye in him. Instead of having to look down to see the path for our feet, we have to look up; and as surely as we look, up, and see Christ at God's right hand, so surely will our steps be led right. Christ is not only the pattern of our path, but our object, and that by

which we may find it. Ours is a path which travels direct to a fixed point beyond; we are not “wanderers," but we are "pilgrims."

The Lord keep us walking by the light of the sanctuary, and may we never forget that "He that saith he abideth in him, ought himself also to walk even as he walked." F. W. G.

Croydon.

The object in the glory forms the life which answers to it here below. Were a light at the end of a long straight alley, I never have the light itself till I am arrived there; but I have ever-increasing light in proportion as I go forward; I know it better, ''I am more in the light myself. Thus it is with a glorified Christ, and such is Christian life.

Bible Treasury: Volume 5, Exodus 25:1-22 (25:1-22)

The Lord gives instructions to Moses that the children of Israel should make Him a sanctuary that He might dwell among them. See verse 8.

There is a great sense in such a word, I believe. The Lord had already spoken from the fiery hill, down to the which He had come in fire and earthquake. But He had not rested there. He had found no dwelling-place there; He could not. The law gave Him no occasion, no opportunity, to display Himself, or to do His proper business. He found fault with it, therefore (Heb. 8:8), though it was perfect in its way— “holy, just, and good.” (Rom. 7:12.) How rapidly, in like manner, the Lord Jesus, in spirit, passes Mount Sinai in John 8, and reaches the sanctuary of life and peace!

The opening of this chapter (Ex. 25) shows that He made a rapid journey beyond it. And He desires a dwelling-place, a sanctuary, where mercy was to be seen rejoicing against judgment, and where a believing soul could meet Him. This is full of comfort. Love, the divine nature, so to speak, rapidly passed Mount Sinai, and rested only in the place where a sinner could be relieved instead of being destroyed.

The sinner himself, once convicted, makes the same journey. Sinai does not suit him either. Conviction or conscience (through the spirit of faith) gives him wings to fly beyond it, to rest not till he reach the very spot where the Lord had gone before. The journey of the Lord was only somewhat the more speedy and immediate. It is taken at once, taken under necessity of nature, as I have said. The sinner lingers round the fiery hill, and leaves it only on the discovery that it is the place of death to him. So, at the creation, God gives witness at once that He could not rest in it, for even the garden of Eden tells of His counsel and purpose touching redemption.

All this has meaning for our comfort as sinners. If we reach the gospel by faith, we know that God is there before us. It is His gospel. And as Israel here had to make a sanctuary, or a dwelling place for God, so it is saved sinners who now make a dwelling place for Him. “He that dwelleth in love dwelleth in God, and God in him.” Here is the sanctuary which the Israelite of this day, the poor believing soul, builds for God. Faith rests in God and then God rests in the soul that has this faith. For we can repose in one that reposes in us, but in none else. A person may serve us, a person may admire and flatter us, and seek to imitate us, but all that will not do for the heart. He must trust in us, or we cannot commit ourselves to him. So with God. Nothing builds a dwelling place for Him but the faith which rests in His love, the faith which enjoys His acceptance and adoption of us in Christ Jesus. What an argument with our hearts it should be, that our happy confidence in Him as pardoned sinners is really the only way now to build Him a house!

But again. It is from this sanctuary God issues His commandments, from the place of enthroned mercy—mercy sustained and made effectual and glorious by the person and work of Christ. “And thou shalt put the mercy-seat above upon the ark, and in the ark thou shalt put the testimony that I will give thee; and there I will meet with thee, and will commune with thee, from above the mercy-seat, from between the Cherubim which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.”

This is also very full of blessing. For when issuing commands to His people the Lord is still upon the throne of grace. Paul, in New Testament form, gives this thought: “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice.” The earlier part of the Epistle to the Romans had been, as it were, constructing the mercy-seat, or raising the throne of grace in the sight of the congregation of the Lord—unfolding the gospel, “the law of liberty,” the mystery of mercy rejoicing against judgment, or of grace abounding over sin; and now, entering on the detail of duties, the voice still breaks forth from the mercy-seat. (Rom. 12)

Deeply precious is all this. Did the Lord return to Sinai, when delivering commands? No; He speaks from the sanctuary of peace. Does commandment or precept come to our hearts invested with the fire and smoke of Sinai? Does it come bringing with it a spirit of fear and thoughts of judgment? Do we listen to it as though life or death hung on the answer we gave it? This must not be. We are besought “by the mercies of God” to do so and so, in obedience, for His name's sake.

Such is the blessedness of this scripture (Ex. 25:1-22), I judge—according, at least, to one's small measure in opening it. It tells us how the Lord passed the fiery bill, where the law delivered its words of righteousness; how He passed also the thick darkness, where the statutes of the realm were published. See chapters 20-24. In neither place could He rest. He found no dwelling-place there. But where does He? Either in the cloud which was on high above the bill and beyond the darkness, or in the sanctuary which faith—the faith of sinners—built for Him; i.e., either in His own native glory (so to say), or in the bosom of a poor convicted and humbled, yet trustful, confiding sinner. And where He dwells at peace with us, there He delivers His will and commands to us.

Who can tell it? Heaven has prepared Him a place, and so has faith! Faith does for Him the same work as His own all-perfect power and skill! “He is my God, and I will prepare him an habitation.”

Outlines of Lectures on the Tabernacle of Witness, Tabernacle of Witness, Outlines of Lectures on the: The Golden Candlestick (25:31-40)

31 And thou shalt make a candlestick of pure gold: of beaten work shall the candlestick be made; his shaft, and his branch, his bowls, his knops, and his flowers, shall be of the same.

32 And six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side.

33 Three bowls made like unto almonds, with a knop and a flower in one branch; and three bowls made like almonds in the other branch, with a knop and a flower: so in the six branches that come out of the candlestick.

34 And in the candlestick shall be four bowls made like unto almonds, with their knops and their flowers.

35 And there shall be a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick.

36 Their knops and their branches shall be of the same: all it shall be one beaten work of pure gold.

37 And thou shalt make the seven lamps thereof: and they shall light the lamps thereof, that they may give light over against it.

38 And the tongs thereof, and the snuff dishes thereof, shall be of pure gold.

39 Of a talent of pure gold shall he make it, with all these vessels.

40 And look that thou make them after their pattern, which was skewed thee in the mount.

31 " And thou shalt make a candlestick of pure gold."

As the ark of the covenant represents Christ the center of gathering to the church of God; and the table of shewbread, Christ as the center and ground of communion; so the golden candlestick represents HIM as the Center, the SOURCE, and the SUBJECT of TESTIMONY.

In the cherubim on the mercy seat we have ministry in its heavenly and divine source; in the candlestick, ministry in its exercise on earth. In the cherubim, ministry at its fountain head above, and in'-the candlestick, ministry in its manifestation in connection with the church below.

" If any man thirst," says Christ, 'let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified)" (John 7: 37-39).

A glorified Christ within the wail is the source above, and living waters are diffused on earth, when faith draws out from his abundant fullness.

"A candlestick," or lampholder, or literally, a depository and giver of light. It is God's provision for his church, during the present night time of the world, previous to the rising of the Sun of righteousness. The church itself is God's provision for the world. " Ye are the salt of the earth," says Christ; " ye are the light of the world." " The pillar and ground of the truth." " The epistle of Christ, known and read of all men;" at least such it ought to be, and Rev. 1, 2, 3, so represents it in the seven golden candlesticks, with "Jesus in the midst."-A collective and corporate-testimony; not as originating truth, but as receiving and maintaining it.

But in the seven-branched candlestick of the sanctuary, we have set forth, testimony, as an individual thing, " for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (Eph. 4: 12).

A candlestick of pure gold."

That which is here signified is ministry according to God, and not according to the principles and practices of men; ministry, after a divine model, maintained in the power of divine grace. " If any man speak," says Peter, "let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ " (1 Pet. 4: 11). Not simply cultivated intellect putting forth its strongest efforts, and its fairest forms, to the credit of the preacher, and to the honor of the ministry; but divine grace manifested to the glory of God.

This ministry looks to no earthly or human source for its principles, authority, or sanction. It traces them neither down from the pontifical chair, the throne of the sovereign, nor up from the congregation of the people, nor yet from ministerial sanction, right or left. Cause for fervent thankfulness though it be, when this ministry is delivered from papal bondage, when the throne permits and protects its exercise, when the people recognize and receive it, and when the sweet fellowship of fellow-servants makes the labor light.

Yet nevertheless, true ministry has its source, its sanction, and its strength in God. It is gift received from the Lord Jesus Christ risen and glorified; distributed by the Holy Ghost according to his own will (1 Cor. 12: 11), and exercised in subjection to the supreme authority of Christ. There are diversities of gifts, but the same Spirit; differences of administrations, but the same Lord; diversities of operations, but it is the same God which worketh all in all (1 Cor. 12: 4-6).

The reception of gift from Christ, whether it be that of the evangelist, the pastor, or the teacher, lays the person receiving it under the most solemn obligations to exercise it diligently. He becomes a steward of the manifold grace of God, and it is required in stewards that a man be found faithful. When Peter and John were charged by the religious authorities of their day to be silent, their reply was, " Whether it be right in the sight of God to hearken unto you more than unto God, judge ye: for we cannot but speak the things which we have seen and heard." And the exhortation of Paul to Timothy (2 Tim. 4: 1-5) is worthy of all regard:- " I charge thee before God and the Lord Jesus Christ, who shall

judge the quick and the dead at his appearing and his kingdom. Preach the word, be instant in season, out of season... Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." See also the parable of the faithful and wise servant in Matt. 24: 45-47.

"Of beaten work shall the candlestick be made."

" Beaten work" for the candlestick, and "beaten oil" for the light (chap. 28: 20).

The candlestick was not cast by one simple operation, but wrought. This shows the labor, care, and skill, which is required in ministry according to God. It is not simple gift, but gift stirred up, laboriously fulfilled, and strengthened by the exercise (See 1 Tim. iv, 13-16; and 2 Tim. 1: 6).

" His shaft, and his branch (not branches),1 his bowls, his knops, and his flowers, shall be of the same."

This is the center shaft and branch, which is called by way of pre-eminence, " the candlestick," in 5: 34, and is typical of the Lord Jesus Christ himself, the center and source of testimony in the power of the Spirit, and the great example and pattern of it in his personal ministry on earth.

As to fruit-bearing, he is the true vine, and his disciples are the branches. And as to testimony-bearing, he is the true candlestick, and his servants are branches of the same. In either case, without him we can do nothing.

As the sufferings of Christ fitted him to sympathize with us as our High Priest within the wail, so his active and laborious service here adapts him to our need as the center and source of testimony, now that he is glorified above.

In the gold we see his divine sufficiency and excellency; in the beaten work his human preparedness, and in the shaft, with his branch, his bowls, his knops, and his flowers, we see signified is dependence as man, his all-sufficiency, as possessing all stores of wisdom and knowledge, and his adaptation, as having now, and as the one who exercised when on earth, every variety of gift, who spake as never man spake, and all in divine excellency and glory.

32 " And six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side."

The golden candlestick, consisting of the center shaft and lamp, his branch, bowls, knops, and flowers, represents Christ himself, the center and source of ministry. The whole candlestick, with its seven branches and seven lamps and all its other parts, is the divinely devised representation of ministry or testimony according to God, having Christ for its center.

The apostles and prophets of the present dispensation, having laid the foundation, and all the fundamental points whether of truth or practice, being settled, and contained in the inspired scriptures, the three standing branches of ministry in the church, and for the adding to, and building up of the church until it is complete, are those of the evangelist, the pastor, and the teacher (Eph. 4). The six branches proceed from the main shaft in pairs, expressing, fellowship and concurrence in testimony. They proceed from the sides and not in front, for the object of ministry is not to make the ministry or the minister prominent, but for the exhibition of Christ. " We preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake." Standing aside that he may be visible to all, and thus giving him in testimony his own proper place, " Jesus in the midst."

These branches, as the original word for branch' implies, are hollow.

In Zechariah iv we have a candlestick all of gold; the representation of ministry in the power of the Spirit, in the latter day, and in connection with Israel. This candlestick has a bowl on the top of it, and seven pipes leading to the seven lamps. While two olive trees supply the oil to the bowl and thence to the seven branches and lamps. The two olive trees are representations of Zerubbabel and Jeshuah, but these again are typical of the Lord Jesus in his Melchizedec character as priest and king. While the great lesson conveyed by all is, "not by might, nor by power, but by my Spirit, saith the Lord of Hosts. '

" Branches," hollow, and thus adapted to receive and to convey the oil. " Not that we are sufficient of ourselves, to think anything of ourselves; but our sufficiency is of God." " We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."

The source of all supply for ministry is in Christ, and the power for all testimony is the Spirit of God.

"Three branches on either side."

The evangelist begins the work, and lays the foundation, which is Christ Jesus, and faith in him. His sphere is the widest. His parish is the world. The pastor carries on the work, in caring for the blood-bought flock of God. The teacher leads the soul yet higher into the truth of God, and the

apprehension of the divine glories of the person of Christ.

33 " Three bowls made like unto almonds, a knop and a flower in one branch; and three bowls made like almonds in another branch, (with) a knop and a flower: so in the six branches that come out of the candlestick."

" Bowls." Compare Jeremiah 35: 5, there translated "pots," the larger vessels from which the " cups " were supplied.

Their oval form, " made like unto almonds," is doubtless significant. The root of the Hebrew word for " almond " signifies to watch, and also to be early, ready, or prepared, as the almond tree was noted for its early blossoming. See Jeremiah 1: 11, 12: "Moreover, the word of the Lord came unto me, saying, Jeremiah, what seest thou? and I said, I see a rod of an almond tree. Then said the Lord unto me, Thou hast well seen; for I will hasten (or watch over) my word to perform it." So also 2 Tim. 2: 21:-" If a man therefore purge himself from these (vessels to dishonor), he shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work." And 2 Tim. 4: 5: " But watch thou in all things, do the work of an evangelist, make full proof of thy ministry."

These bowls, therefore, made like unto almonds, express watchfulness, readiness, and preparedness for the Christian ministry.

But this preparedness consists in a general and large acquaintance with divine truth; the word of Christ dwelling richly in the heart, in all wisdom. Like the scribe instructed unto the kingdom of heaven, bringing forth out of his treasure, things new and old (Matt. 13: 52).

So Paul to Timothy, " Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all" (1 Tim. 4: 15). And, " Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth " (2 Tim2: 15).

"A knop." Round in form, so the original word signifies, and smaller in size than the bowls. These knops, I understand to be typical of distinct gifts, such as the gift of the evangelist, the pastor, and the teacher.

" And a flower."

The septuagint says, a lily-probably an artificial flower, in the form of a lily.

As the bowls express preparedness for ministry, through a large and deep acquaintance with the word of God; and the knop, distinct gift for its ministration, so by the flower, is expressed the beautiful and full unfolding of divine truth in actual testimony.

And this suggests an important and instructive lesson-that God would have his truth presented in a comely and attractive form. " The preacher sought to find out acceptable words," or words of delight (Eccl. 11: 10). And “the sweetness of the lips increaseth learning " (Prov. 16: 21). On the lips of the great Teacher the people hung, and marveled at the gracious words that proceeded from him; and no wonder, for " never man spake like this man."

"Three bowls made like unto almonds, with a knop and a flower in one branch."

That is, three bowls, one knop, and one flower in each branch. A threefold capacity or preparedness; a general acquaintance with each branch of divine truth, but one distinct gift, and one manifestation of gift.

Every evangelist should not only be acquainted with the truth of the gospel, but also with the other truths of God's word, so as to be prepared to give the word of exhortation where needed, and also a word of instruction; though his distinct gift be that of the evangelist, and his distinct work be that of preaching the gospel.

So with the pastor; his especial call may be to deal with souls experimentally," to reprove, rebuke, exhort, with all longsuffering and doctrine," but he should be also ready to present the gospel of the grace of God to perishing sinners, and also to instruct the souls he deals with.

And so with the teacher: while he makes full proof of his own ministry, he will find it delightful and profitable to " do the work of an evangelist," as God gives him opportunity (2 Tim. 4: 5). And experimental dealing with souls in secret, will tend to increase the richness and value of his ministry in teaching.

"And in the candlestick shall be four bowls made like almonds, with their knops, and their flowers."

" The candlestick." This is the center shaft and branch, the type of the Lord Jesus, the great pattern, center, and source of ministry in the Spirit.

" Four bowls," all treasures of wisdom and knowledge are in Him.

" Four knops," he was the great Evangelist, the Good Shepherd, and the perfect Teacher, and he was more, he was the great Apostle and Prophet of our profession.

" And four flowers."

The very perfection of beauty and excellency shone out in his ministry. When he preached the gospel, all the publicans and the sinners drew near unto him for to hear him. And what words can equal the fifteenth of Luke? When he feeds his sheep, what green pastures and still waters do his cheering words provide! When he instructs his disciples, what rich unfoldings of divine truth! what revelations of a Father's love! And when he unfolds the future, how distinct the prophetic visions stand before the eye! How vivid the brightness of his coming! how gorgeous the mansions of the Father's house appear! and that one place which he is gone to prepare for us!

In verse 31 we also have noticed "Ms branch," for he too was the empty and dependent one in ministry on earth. His language was, " I can of mine own self, do nothing," " as I hear I speak, and my doctrine is not mine but his that sent me." And when from the height of his glory, he gives the revelation to his servant John, he writes upon it the title, "the revelation of Jesus Christ, which God gave unto him." What an example for us!

35 " And there shall be a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that come out of the candlestick."

The word "and" shows that this is additional. There are four knops in the center branch, and three in the shaft, making seven in all, the perfect number; for the perfection of gift is in Christ, he has received gifts, all gifts for men. And it is beautiful to see how each several branch of ministry is sustained, as it were, by the corresponding office and grace of the Lord Jesus, as we read, " A knop under two branches of the same, and a knop under two branches of the same," &c.

The evangelist, the pastor' and the teacher all fall back on him, that out of his fullness they may receive grace for grace in the exercise of their several gifts.

36 " Their knops and their branches shall be of the same: all of it shall be one beaten work of pure gold."

How beautifully expressive of the oneness of this ministry and labor and patience! " He that planteth and he that watereth are one," and one in Christ. However diversified the gift, the labor, the characters, and service of each; and though each will receive his own reward according to his own labor; yet in the end he that soweth and he that reapeth shall rejoice together. By the grace of God they are one in the service, and when the whole shall result in the glory of God they shall share in the joy.

" There are diversities of gifts, but the same spirit. Differences of administrations, but the same Lord. Diversities of operations; but it is the same God which worketh all in all " (1 Cor. 12)

37 " And thou shalt make the seven lamps thereof."

Seven lamps, the perfection of testimony to divine truth. Six in the side branches, and one in the center shaft, making the seven. For all testimony is incomplete apart from Christ. He gives it its perfection. That ministry alone is complete according to God which has Christ for its central subject.

37 " And they shall light the lamps thereof, that they may give light over against it."

Where God has given the gifts it is that they may be exercised. " No man lighteth a candle and putteth it under a bushel, but on a candlestick."

" That they may give light over against it." The design of testimony in the power of the Spirit, is the manifestation of the glory of God in the person of the Lord Jesus. The whole circle of truth is to be connected with him, that it may not merely be truth, but " as the truth is in Jesus. '

How beautifully the Lord Jesus has taught this in speaking of the Comforter, through whom it is that this ministry is exercised! " He shall glorify me: for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you" (John 16).

Then again, the candlestick was placed in the tent of the congregation over against the table (Ex. 40: 24). So that ministry in the power of the Spirit is designed to throw its light on the solemn and sacred scenes of the sacrifice and atonement of Jesus, and in its light the sweet memorials of his redeeming love are to be set forth and realized.

Indeed all that was done in the holy place was by the aid of its bright shining. Nature's light was excluded by the coverings and hangings of the door. Within the holiest of all the Shekinah shed its luster; but in the first tabernacle the bright shining of this candlestick gave its light.

In Ex. 27: 20, we read: " and thou shalt command the children of Israel, that they bring thee pure oil olive beaten for the light, to cause the lamp to burn always."

How this oil is to be obtained spiritually we learn from the example of the early disciples recorded in Acts 4: 23-31: " They lifted up their voice to God with one accord, and said... And now, Lord... grant unto thy servants that with all boldness they may speak thy word... And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness."

So Paul: " Brethren, pray for us "-" and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel... that therein I may speak boldly, as I ought to speak" (Eph. 6). "Through your prayer, and the supply of the Spirit of Jesus Christ " (Phil. 1: 19).

38 "And the tongs thereof, and the snuff dishes thereof, shall be of pure gold."

This ministry is to be kept in order, not by human authority, or on human principles, but on those which are of God, and according to God. Not by ecclesiastical courts of human organization, nor by the mere voice and will of the people (2 Tim. iv, 3); but, when needed, by godly counsel and admonition, exercised in spiritual wisdom and grace. See the example of Paul.

39 "Of a talent of pure gold shall he make it, with all these vessels."

A talent of gold is computed to be about 114 lbs. in weight, and about £5475 in value.

Ministry according to God, in the exercise of the gifts of his Spirit, and in connection with Christ, is a weighty and valuable thing.

That which gave the candlestick its weight and value was the pure gold of which it was composed: if made of any other material it would have been less so.

The highest order of natural ability however cultivated is but as inferior metal. It is the grace of God, and the gifts of Christ, exercised in the power of the Holy Ghost, which gives to ministry its true dignity, and real value.

The expression, " liberty of ministry," has been much misunderstood. Every saved sinner is at liberty " to tell to sinners round, what a dear Savior he has found." But this is not " ministry," in the sense we have been considering it. The Holy Ghost uses a distinct word (Keerusso) for preaching, when it is in the exercise of the gift of the evangelist. And it had been well for the English reader if our translators had been more careful than they have been in faithfully distinguishing it. This word signifies to proclaim as an herald, with official authority.

Every believer who has had experience in the things of God is called on to look not on his own things only, but also on the things of others. And brotherly care exercised in brotherly love is our duty and our privilege. But this is not all that is expressed in the pastoral gift and office.

Every one who is taught in the word may seek to communicate what he knows to his fellow believers, though he may not have the gift of a teacher.

" But whoso boasteth of a false gift is as clouds and wind without rain" (Prov. xxv, 14). And oh what confusion, disquietude, and loss of blessing must ever result when the flesh asserts its right to do what it will, and to speak as it likes! May God ever preserve his few weak, simple, gathered ones from this! Felt weakness, confessed nothingness, leaves an open door for the Lord to come in; pretense of being something when we are nothing, shuts him out.

40 " And look that thou make them after their pattern, which was shewed thee in the mount."

Oh that we were wise, that we understood this! Oh that the church of God had never departed from God's pattern! But it is not too late; even now individual servants of Christ may return to God's order, and individual souls may refuse to recognize the innovations and perversions of man, and liberty, and joy, and blessing, and soul progress, will, by God's grace, be the inevitable results. May God in his infinite mercy grant it for Christ's sake.-T. N. 'The subject for January will be, "The Curtains of the Tabernacle."]

Outlines of Lectures on the Tabernacle of Witness, Tabernacle of Witness, Outlines of Lectures on the: The Table of Shewbread (25:23-30)

23 Thou shalt also make a table of shittim wood: two cubits shall be the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.

24 And thou shalt overlay it with pure gold, and make thereto a crown of gold round about.

25 And thou shalt make unto it a border of an hand breadth round about, and thou shalt make a golden crown 'to the border thereof round about.

26 And thou shalt make for it four rings of gold, and put the rings in the four corners that are on the four feet thereof.

27 Over against the border shall the rings be for places of the staves to bear the table.

28 And thou shalt make the staves of shittim wood, and overlay them with gold, that the table may be borne with them.

29 And thou shalt make the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, to cover withal: of pure gold shalt thou make them.

30 And thou shalt set upon the table shewbread before me alway.

23” Thou shalt also make a table of shittim wood."

The ark of the covenant, as we have seen, sets forth Jesus as the center of gathering to the church of God, the witnessing company on earth to the name and truth of Christ the Son of the living God. The table presents him as the center and ground of communion.

" A table of shittim wood."

The incarnation and humanity of the Lord Jesus lies at the foundation, and an incarnate Savior, God manifest in the flesh, is the center of our communion in church fellowship.

" A table," not tables; there is but one.

"Thou shalt also make a table."

Where two or three are gathered together in the name of Jesus, it is the will of God that his dying love should be commemorated among them. Each habitation of God should have a table, and is incomplete without it.

" Two cubits shall be the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof."

God has fixed the dimensions of his own table, and man is not at liberty to extend or limit it. In length and breadth extending to all believers, while walking worthily, yet excluding the unconverted and the defiled. Its height also is of divine appointment. It is on a level with the mercy seat. It is for believers, and for believers only-for those who, through faith in Jesus, have an interest in his atonement; whose iniquities are forgiven, and whose sins are covered.

The length and breadth of the table is half a cubit less than the ark and mercy seat; for there are more saved by Christ, than actually and worthily sit at his table.

24 "And thou shalt overlay it with pure gold."

Gold is the emblem of divine excellency, and pure gold, of the purity and holiness of the divine nature. The table of shittim wood, overlaid with pure gold, typifies the divine excellency and purity of the person of the Lord Jesus, as the ground of communion, in whose person the divine and human natures are united.

That is not the Lord's table, according to the mind of God, where the divinity of? Christ, and his divine excellency and glory is not held and maintained. The Christ in whose name we meet is Immanuel, God with us.

" And make thereto a crown of gold round about."

We meet indeed in the name of an incarnate Christ, to commemorate his dying love. But he who was once made a little lower than the angels for the suffering of death, is now crowned with glory and honor. We meet, therefore, in the name of a divine and glorified Christ.

At his table we remember what he was, and what he did and suffered on earth for us, but at the same time, what and where he now is, crowned with glory and honor at God's right hand. And we do this " until he come," in the expectation of his return to receive us to himself.

25 "And thou shalt make unto it a border of an hand breadth round about." [Hebrew misgereth, a border or enclosure, from sagar, to shut up, to close].

The length and breadth of the table is fixed by God himself, as we have seen (v. 23), and also its height: but the table thus extended and limited by divine grace and infinite wisdom, is also guarded. There was to be a border to the table. And God has also fixed the limits of the border; it was to have a border of an hand breadth.

There are four fingers to an hand breadth, and there are four things indispensable to real and right communion at the Lord's table, according to God and his word, if there is to be real and full blessing. And we are to be guided by God's word alone in guarding his table.

The first thing is saving faith in Jesus. This is generally admitted (John 20: 31; 1 Cor. 10: 16)— " we." Secondly, the holiness and consistency of walk which becomes the confession of his name (1 Cor. 5). Thirdly, soundness in holding and maintaining the truth of the person of Christ (2 John 10). Fourthly, subjection to the authority of Christ (2 Thess. 3: 14). For we meet at the Lord's table as believers, and in the name of him that is holy, him that is true, and of him that hath the key of David, that openeth and no man shutteth (Rev. 3: 7).

It is all-important to see that the table sets forth Christ himself. That the ground of our communion together in church fellowship, is the person of Christ; an incarnate, divine, and glorified Christ: and hence the absolute necessity of examining and judging ourselves, and of the exercise of the strictest church discipline in connection with the table of the Lord (1 Cor. 5, and 11).

The table is not to be looked at merely as the gathering point of believers, where all christians may meet simply because they are christians, without regard to walk and doctrine. This were to make a table without a border.

It is in connection with the table that discipline comes in: this we learn from 1 Cor. 5, and 11. And it is observable that the Lord Jesus, at the passover, previous to his instituting the Lord's supper, having first washed his disciples' feet (John 13: 1 to 11), then led his disciples into the closest self-examination (Matt. 26: 20 to 25; John 13: 12 to 30); the result of which was, that Judas having received the sop went immediately out. Then, and not till then, could Jesus divide the bread among them, and also the cup, saying, " drink ye all of it.

In Luke's account, indeed, who states things in their moral order and connection, and not always in their historical order, it would appear otherwise; but a careful examination of all the passages will confirm the fact.

25 "And thou shalt make unto it a border."

This is imperative,; it is not left to man's will or likings. He that said, " thou shalt make a table," said also, " and thou shalt make a border." And a border of an hand breadth, not a border of one finger, or of two, or of three, but, of an hand breadth.

Faith is indispensable; but not only faith, but holiness; and not only holiness, but truth; and not only truth, but subjection to the Lordship of Christ in his church-his supreme and exclusive Lordship -for he opens, and no man shuts; and shuts, and no man opens.

"A border of an hand breadth round about."

It was to extend all round, to be guarded on every side, no gap left in the fence, no breach to be left in the walls (Neh. 6: 1). This will not please everybody. See Neh. 5: 7-9. And there are not only little foxes that spoil the vines, but there are foxes who seek to break down stone walls (Neh. 4: 3). This is dangerous work (Eccl. 10: 8). The border is to extend all round.

"And thou shalt make a golden crown to the border thereof round about."

This is very striking! There is not only a divine glory connected with the, person of Jesus as the ground of communion, as shown by the golden crown to the table, but also God has put divine honor on the jealousy which guards the communion of saints, because it is connected with the glory of the person of his Son.

And as the border extends all round, so does the crown:-for it is the jealousy that guards the person of Jesus in every point in the matter of communion, that has this divine honor put upon it by God himself.

26 " And thou shalt make for it four rings of gold, and put the rings in the four corners that are on the four feet thereof."

Thus adapting the table to the wilderness condition of God's people; so that wherever two or three are gathered in the name of the Lord Jesus, there they might break the bread and drink of the cup in remembrance of him.

27 " Over against the border shall the rings be for places of the staves to bear the table.

Thus especially connecting the rings and staves with the border.

And are we not thus reminded that our exposed condition in such a wilderness as this renders the border of all importance? And further, that the border is necessary in every place?

28 "And thou shalt make the staves of shittim wood, and overlay them with gold."

Both the human tenderness and sympathy of the Lord Jesus, as shown by the shittim wood, and his divine grace and all-sufficiency, as shown by the gold, adapt him to the wilderness need of his people, in their church communion here.

"That the table may be borne with them."

Neither the ark nor the table were to be carried, after the example of the Philistines, on a new cart. That is, both testimony to the person of Christ, and communion together in his name, are to be matters of individual responsibility.

29 "And thou shalt make the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, to cover withal: of pure gold shalt thou make them."

All that is connected with the communion of saints, on the ground of the person of the Lord Jesus, is to be of God, and done in the power of divine grace. Human will, human authority, human wisdom, has no place here.

" If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Christ Jesus."

Let all things be done, not only decently and in order, but also by the grace of God, and to God's glory. And however important these directions are in all manner of service, they are never more so than in things connected with the table of the Lord.

30 "And thou shalt set upon the table shewbread before me alway."

See Lev. 24: 5-9.

5 "And thou shalt take fine flour, and bake twelve cakes thereof; two tenth deals shall be in one cake."

The fine flour is typical of the pure and excellent humanity of Jesus.

The twelve pierced cakes (so the Hebrew) are typical of his suffering and broken body, the provision for all the people of God (John 6).

Two tenth deals, or two omers to each cake. A double portion: a portion for time and for eternity. As the provision made on the sixth day, which was for that day and also for the sabbath. See Exod. 16: 22-26.

6 "And thou shalt set them in two rows, six on a row, upon the pure table before the Lord."

Christ the bread of life set forth, a full provision for all believers. But it must be on the pure table. A pure and holy Christ the basis of communion: and the table guarded from defilement. And "before the Lord: ' for the eye of a jealous and holy God is ever resting on the communion of saints.

7 " And thou shalt put frankincense upon each row, that it may be on the bread for a memorial, even an offering made by fire unto the Lord."

Thus presenting a memorial of the rich fragrance of the character and ways of Jesus in his life, as well as the sweet savor of his sacrifice in death.

9 " Every Sabbath he shall set it in order before the Lord continually, being taken from the children of Israel by an everlasting covenant."

Renewed weekly. So on the first day of the week the disciples came together to break bread (Acts 20: 7). And on the day of his resurrection and the following Lord's day Jesus himself allowed his disciples to handle in his own precious body, the sacred memorials of his sufferings and death (John 20).

To the church indeed the weekly period is not the seventh day, the token of creation rest, but the eighth day, the sign of resurrection, and the rest of a completed redemption.

"Before the Lord continually."

This is repeated, for it is all-important. The feast is not provided for the guests only, but in honor of the Father and of the Son. The table is not spread for the family only, the Father takes his seat at the head. His language is, " Bring hither the fatted calf and kill it; and let us eat and be merry." For the full joy of communion is in the Father's presence. We are but partakers at the altar: the first and best portion belongs to God.

9 "And it shall be Aaron's and his sons'; and they shall eat it in the holy place: for it is most holy unto him of the offerings of the Lord made by fire by a perpetual statute."

"Aaron and his sons." The high priest and his house. That is, to us, " Christ as a Son over his own house, whose house are we" (Heb. 3: 6).

By virtue of the anointing as an holy priesthood, our fellowship is not only with the Father, but also with his Son Jesus Christ. " If any man hear my voice," says Jesus, " and open the door, I will come in to him, and will sup with him, and he with me"

(Rev. 3:20). At the Lord's table we have sweet fellowship with Jesus, our high priest above, in the remembrance of his sufferings and death.

" And thou shalt eat it in the holy place, for it is most holy " [Lit. " holy of holies "].

How God guards the holiness of this feast of love, whether we do so or not! The very atmosphere of the place where it is eaten must be holy, for that which is here set forth, and on which the believer feeds, is " most holy."

" By a perpetual statute."

" As often as ye eat this bread, and drink this cup," says the apostle, "ye do skew the Lord's death till he come."

It is of perpetual obligation till then. And the often eating is as obligatory as the eating at all. When he comes the obligation ceases. It is an ordinance peculiar to the present dispensation. After this he will drink the new wine with us in his Father's kingdom.

In the millennial period the divinely appointed and divinely restored sacrifices, which till then will never have fully accomplished their divine intention, these sacrifices will take the place, if I may so say, of the simpler, but grand memorials of a Savior's sufferings, at the table of the Lord; and then the "mountain of the Lord's house" will be the center of communion to the whole earth.

But till the Lord come, may true disciples be everywhere found gathered by twos and threes, or more, around the person of the Lord Jesus, to commemorate his redeeming love, in the recognition of his present glory, and in the hope of his return; " esteeming all God's precepts concerning all things to be right; and hating every false way." T. N.

Outlines of Lectures on the Tabernacle of Witness, Tabernacle of Witness, Outlines of Lectures on the: The Offerings for the Tabernacle (25:1-9)

THE OFFERINGS FOR THE TABERNACLE, EXODUS 25:1-9.

EXO 25: 1-9) 1-2. " And Jehovah spake unto Moses, saying, Speak unto the children of Israel, that they bring me an offering."

These were communications from God to Moses while he was on the mount, and were to be imparted to the people as communications from God himself.

In contrast with these offerings for the tabernacle, we have in chapter 32 The account of the contributions for the golden calf; and the comparison is instructive.

Aaron says, "Bring your contributions unto me and they brought them unto Aaron" (verses 2, 3), and the result was the molten calf, and religious worship by proclamation, " To-morrow is a feast to Jehovah " (verses 4, 5). This is man's contribution to man for a professedly religious object, according to the wisdom and will of man, and what came of it (verse 24), "and there came out this calf."

God says, "Let them bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering." Offerings to GOD for the accomplishment of his word and will.

God, in thus speaking to the children of Israel, whom he had redeemed out of Egypt, is in spirit speaking to every ransomed soul, of whom the children of Israel are the types (1 Cor 10: 11; Rom. 15: 4).

" Let them bring me an heave offering." So the Hebrew, and the margin. There are two kinds of offerings mentioned in scripture, the heave offering, or that which is offered or heaved up to God, and the wave offering, that which is caused to pass and repass before him: as significant, the one, of that which is done to God, and the other, of that which is done in his presence. Here it is the heave offering, but in Exodus 35, both terms are used (verse 22). Literally, " Every one that waved a wave offering of gold," and (verse 24), " Every one that heaved an heave offering of silver."

And whether it be in doing, suffering, or giving, when there is first a willing mind it is accepted, if done to God, and as in the sight of God; as he says, " Of every man that giveth it willingly with his heart ye shall take my offering."

"God loveth a cheerful giver;" but then he sets the example; and by his own unspeakable gift he lays the believer under infinite obligation, and leads the soul to make the earnest inquiry, “What shall I render unto the Lord for all his benefits towards me?" These gifts make not God our debtor; they are the feeble acknowledgment on our part that we owe a debt which eternity will never see discharged.

But God has not only expressed his willingness to receive, he has also specified what is to be given.

3. "And this is the offering which ye shall take of them; gold, and silver, and brass," &c. (3-7).

These various materials are significant, and we will endeavor to point out their symbolical import, as suggested by other portions of the inspired word.

GOLD, the purest, most precious, and most beautiful of metals, is the emblem Of that which is divine, of the divine nature, excellency and glory.

SILVER, anciently the chief circulating medium, the emblem of redemption, and atonement, communion (Ex. 30: 11-16, with 1 Pet. 1: 18, 19).

BRASS, typical of enduring strength (Deut. 33: 25).

BLUE, of heaven, from its color, and of perfection, from its Hebrew name. Heavenly perfectness.

SCARLET, of earthly dignity and glory (2 Sam. 1: 24).

PURPLE, a combination of blue and scarlet, typical of heavenly and earthly glory combined.

FINE LINEN, purity, righteousness, &c. (Rev. 19: 8)

GOAT'S HAIR, human nature simply, without the idea of purity.

RAMS' SKINS DYED RED, atonement (1 Pet. 1: 19), as " a garment dipped in blood" (Gen. 37: 31).

BADGERS' SKINS, the pilgrim character (Ezek. 16: 10).

SHITTIM WOOD, human nature.

OIL FOR THE LIGHT, the Holy Spirit in testimony. SPICES FOR THE ANOINTING OIL, the graces of the Spirit of Christ.

AND FOR SWEET INCENSE, those graces of the Spirit which are for a sweet smelling savor to God.

PRECIOUS STONES, various excellencies and perfections, both in Jesus, and in his people, through grace.

This is the "alphabet," so to speak, with which it is necessary to be familiar before we shall be able to read the types of the tabernacle intelligently. I think I have given each " letter" its true expression and power. I think I have " pronounced" them rightly. Others, indeed, may differ from me in this, but like different dialects of the same language, I am persuaded we shall nearly agree in substance.

Now let us put these "letters" together in the order in which they here occur, and I think they will spell a well known and much loved name: the name of him who is the Alpha and the Omega, the name of Jesus, Jehovah the Savior.

GOLD, for he was with God, and was God, " God over all, blessed forever."

SILVER, he is our Redeemer. His precious blood was our redemption-price.

BRASS, the Almighty Savior, of patient and enduring strength.

BLUE, he came down from heaven, and even while on earth could speak of himself as " the Son of man which is in heaven;" and he was perfection itself.

SCARLET, as Son of David all earthly dignity and glory belongs to him.

PURPLE, both heavenly and earthly glories center in him.

FINE LINEN, he did no sin, neither was guile found in his mouth.

GOAT'S HAIR, he was made in the likeness of sinful flesh, though, personally, he knew no sin.

RAMS' SKINS DYED RED, he was the atoning Lamb.

BADGERS' SKINS, he was a pilgrim and stranger here, not having where to lay his head.

SHITTIM WOOD, " The Word was made flesh and tabernacled among us."

OIL FOR THE LIGHT, he was the Christ, the anointed One, the faithful and true witness, the light of the world.

SPICES FOR ANOINTING OIL, every grace and virtue centered in him.

AND FOR SWEET INCENSE, his name is as ointment poured forth.

PRECIOUS STONES, the one in whom every excellency, perfection, and glory meets and dwells.

We now come to the object for which the contributions were made.

8. "And let them make me a sanctuary; that I may dwell among them."

Gracious words! God having redeemed a people out of Egypt, desired to have a dwelling-place among them in the wilderness. So God now desires that sinners redeemed by the blood of the Lamb, should be builded together for an habitation of God through the Spirit (Eph. 2: 22), and be built up a spiritual house, composed of living stones (1 Pet. 2: 5)

When Jesus was here upon the earth, he himself was the sanctuary and dwelling-place of God. In him the glory of the Godhead dwelt. " The Word was made flesh and dwelt (or tabernacled) among us, and we beheld his glory." Before his death, in this respect, he abode alone (John 12: 24). But now having finished his work, and ascended up on high, upon the foundation of the confession of his name, as the Christ, the Son of the living God, known in the soul by the revelation of the Father, he is building his church (Matt. 16: 15-16), " for an habitation of God," the house of God, the church of the living God, the pillar and ground of the truth" (1 Tim. 3: 15).

" Let them make me a sanctuary; that I may dwell among them."

How perfect, how suggestive are the words of God! He does not say, Let them make themselves a tabernacle, or meeting-place, that I may come and visit them.

It is natural to man to think of himself first, and to begin from himself. But God's thoughts and ways are the opposite of man's. God begins from himself, " Let them make ME a sanctuary; that I may dwell among them."

Oh, for grace to learn this lesson perfectly! So that in meeting together in church fellowship our first thought may be, not our own comfort and convenience, nor even our own edification-God will take care of that-but that God may have a dwelling-place among us, and that God, through Christ, may be glorified.

Let us mark another thing. He does not say, Let them make me a tabernacle, or a tent, as though anything would do for God; but, "Let them make me a sanctuary," a holy habitation "that I may dwell." Yes, " holiness becomes God's house forever."

In the gospel God comes down to sinners; it is grace abounding amidst the aboundings of sin. But the truth for the saint is the doctrine which is according to godliness. To the sinner, by the gospel, God says, " Though your sins be as scarlet, they shall be white as snow: though they be red like crimson, they shall be as wool." But to the believer he says, "What fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? And what part hath he that believeth with an unbeliever? And what agreement hath the temple of God with idols? Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you. I will dwell in them, and walk in them; and I will be their God, and they shall be my people" (2 Cor. 6: 14-18).

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 7: 1).

" That I may dwell among them," not as a wayfaring man that turneth aside to tarry for a night, but to be at home there. And Jesus has told us the secret of this (John 14: 23). And the secret is, love and obedience: love to Christ and obedience to him. " If any man love me he will keep my word (Gr., not words. See Rev. 3: 8), and my Father will love him, and we will come unto him and make our abode with him."

The visits of divine grace, in a Father's love and a Savior's pity, to the abodes of the saints in the midst of their uncleanness and is one thing; the home-dwelling of divine love, where holiness is cultivated and obedience sought, is another, and far more blessed.

9. " According to all that I show thee, after the pattern of the tabernacle, and after the pattern of all the instruments thereof, even so shall ye make it."

In the things of God no place is left for human reason, and no margin for self-will. God has arranged everything according to infinite wisdom, and the word of God contains full instructions.

These earthly types were " the example and shadows of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern showed to thee in the mount" (Heb. 8: 5).

Weighty and important words! May they be brought to bear upon our consciences, and tell upon our hearts!

The assembly of saints on earth should be the reflection down here of what the church is in Christ above. Is the church above redeemed to God from an evil world? the church on earth is to be separate to God, as not of the world, even as Christ is not of it. Is the church above one in Christ its glorious Head? the church on earth should exhibit this oneness. Is the church above a holy and true church? the church on earth should be conspicuous for holiness and truth, "the epistle of Christ, known and read of all men," "the pillar and ground of the truth." And just as Christ on earth was " God manifest in flesh;" so the church should exhibit Christ manifest in his people.

T. N.

Outlines of Lectures on the Tabernacle of Witness, Tabernacle of Witness, Outlines of Lectures on the: The Ark of the Covenant (25:10-16)

EXO 25:10-1610. And they shall make an ark of shittim wood: two cubits and a half shall be the length thereof; and a cubit and a half the breadth thereof, and and a cubit and a half the height thereof.

11. And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown of gold round about.

12. And thou shalt cast four rings of gold for it, and put them in the four corners thereof; and two rings shall be in the one side of it, and two rings in the other side of it.

13.And thou shalt make staves of shittim wood, and overlay them with gold.

14.And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them.

15. The staves shall be in the rings of the ark: they shall not be taken from it.

16. And thou shall put into the ark the testimony which I shall give thee.

10. "And they shall make an• ark of shittim wood."

The historical order of the construction of the tabernacle and its vessels, as given in chapters 36, and 37, is different from the preceptive order in chapters 25 and 26.

In chapters 36 and 37, the divine historian begins with the account of the tabernacle and tent, its curtains and coverings, then with the boards and bars, &c., and then follows the account of the ark, the table, and the candlesticks, &c. And doubtless there is a reason for this difference.

The historical order is the natural order (compare chap. 11: 1-5, and 17-27). When the tabernacle was set up, then the various vessels were brought in and put in their proper and appointed places. All this is natural. But in chapters 25, 26, we get the order in which God mentions the various particulars, the divine order, the place they occupy in the divine mind.

When speaking of the offerings for the tabernacle, he begins with himself, " Let them bring me an offering," " Let them make me a sanctuary.' So when speaking of the vessels of the tabernacle- and the various particulars connected with it, he begins with that which pre-eminently is typical of the person of Christ, the ark of the covenant.

The Spirit of God invariably gives Christ the first place, and the center place. He is the Alpha and the Omega of all God's purposes and plans. He is God's center, the foundation, the chief corner-stone, and the head-stone of the corner. Precious Jesus! " God over all blessed forever," everlasting praises be unto thy name.

The tabernacle represents the. Church of God on earth, believers " builded together for an habitation of God through the Spirit" (Eph. 2: 22). But when the Spirit of God states this, he does not simply say, " you also are builded, together," but " In whom ye also are builded together;" he begins with Christ.

It is a poor thing to meet together simply as christians for our own edification and comfort, and then to invite and expect Christ to come in. The divine thought is that we meet in the name of Jesus, around his blessed person, to maintain his honor, truth, and authority, that as so met, we may be an holy habitation of God through the Spirit. And " where two or three are gathered together in my name," says Christ, " there am I in the midst of them."

An ark of shittim wood."

The ark of the covenant is typical of the Lord Jesus, as the center of gathering and of blessing to the church of God.

The shittim wood is typical of his human nature, " as the word made flesh," the gold of his divine nature, God manifest in flesh. While the union of both represents him as Immanuel, God with us.

In the presentation of Christ, the Holy Ghost begins with his incarnation. And great stress is laid, in 1 John iv, 1, and 2 John 7, on the confession that Jesus Christ is come in the flesh. In the ark of shittim wood we see Christ incarnate.

10. " Two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof."

This, at l ft. 9.888ins., or nearly l ft. 10ins., would be about 4 ft. 6ins. long, 2 ft. 6ins. wide, and 2 ft. 6ins. high.

Doubtless God had a reason for each of these measures, but as they are not explained as I am aware, we shall do best to leave them among the other " mysteries" connected with the person of Immanuel.

11. " And thou shalt overlay it with pure gold,, within and without shalt thou overlay it. '

There can be no mistaking the import of this. The divine nature and the divine glory in the person of the Lord Jesus here appears.

" WITH PURE GOLD," he was properly divine as well as human, and all the holiness, dignity and glory of deity was seen in him. Veiled, it may be, to human eyes, but there it was.

" Within and without shalt thou overlay it."

The intimate connection and the exquisite combination of the divine and the human in all the internal feelings and outward actings of Immanuel, is a subject of profound interest, to be approached with holy reverence and godly fear. The shoe must be taken from the foot while we tread this sacred ground.

The ark presents to us Christ in his person, according to the estimate of God and of the Spirit-taught soul, to whom the Father hath revealed him. The ark in the most holy place shows Christ within the vail, and not as he appeared to the carnal gaze of man while on earth, or to the natural mind even now.

Num.4:5,6, beautifully sets him forth in this latter point of view. " When the camp setteth forward, Aaron shall come and his sons, and they shall take down the covering vail, and cover the ark of the testimony with it; and shall put thereon the covering of badgers' skins, and shall spread over it a cloth wholly of blue, and shall put in the staves thereof." To the spiritual mind, he was God manifest in flesh; but to the

natural mind, his flesh was " the covering vail," hiding the splendor of deity, while the badger's skin suggests the lowly form of Jesus of Nazareth, the son of Joseph and Mary yet over all this was seen a character of heavenliness, which marked him out to every beholder as not of the earth, but a stranger and a pilgrim here.

But in the ark itself we have, as I have said, his person, as in the holiest, and also as he was in his proper person while on earth.

And thou shalt overlay it with pure gold, within and without shalt thou overlay it."

There were within the bosom of Jesus human thoughts, purposes, and affections, but no thought, purpose, or affection was only or merely human, but also divine, each had a divine overlaying, if I may so express it.

If he takes little children in his arms, this is not simply human tenderness, but also divine condescension and love, and the blessing pronounced by human lips confers divine and everlasting favor. Yes, and " the God shines glorious through the man," If he drops a tear of human sympathy at the grave of Lazarus, that teardrop sparkles with a love divine. And that clear, distinct human voice which utters the words, "Lazarus' come forth," and he came forth, is the voice of him, who in the beginning said, " let light be," and light was.

He sleeps exhausted with his many labors in the vessel's stern, while the elements, as though conscious that their master, slumbers, do their utmost to swamp that frail bark; but almighty power lies dormant in that weary frame. Hark! 'tis the well known voice of Mary's -son. The tempest hears it, and is still.

11. "And shalt make upon it a crown of gold round about."

As in the ark of shittim wood we have presented Christ incarnate, and in the ark overlaid with gold, God manifest in flesh; so in this golden crown, we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor" (Heb. 2: 9).

In the ark encircled with its golden crown, we see Jesus risen and glorified; the blood on the mercy seat at the basis of this crown, tells us of his atoning death: but when he had finished the work which his Father gave him to do on earth, he said, " and now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." And though we see- not yet all things put under him, yet we know that his prayer is answered, and that the risen man at God's right hand is there divinely glorified.

12, 13, 14. " And thou shalt cast four rings of gold for it, and put them in the four corners thereof; and two rings shall be in the one side of it. And thou shalt make staves of shittim wood, and overlay them with gold. And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them."

These rings and staves adapted the ark to the wilderness condition of God's people, so as to be in readiness to accompany them in all their journeyings. And Jesus assures us, where two or three are gathered together in my name, there am I in the midst of them" (Matt. xviii, 20). Wherever throughout "that great and terrible wilderness" the tabernacle of God was pitched, there the ark occupied its central, prominent and appointed place. So where saints are gathered according to God, there will the presence of Jesus be. But his own proper place must be reserved for him, and given to him, and God's order of gathering is, "Jesus in the midst."

14. "And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne by them."

There was no wagon and oxen provided for the ark (Num. vii, 9). But unto the sons of Kohath he gave none; because the service of the sanctuary belonging unto them was that they should bear upon the shoulders " (See Num. 4: 4; 5: 15).

The ark was to be borne upon the shoulders of the priests, the Levites, of the family of Kohath. When David attempted to bring up the ark into the city of David, and placed it after the example of the Philistines on a new cart, God made a breach upon Uzza (1 Chron. 13). But when David, having discovered his mistake, put it on the shoulders of the Levites, according to God's order, God helped the Levites, and there was joy and blessing (1 Chron. 15).

So the setting forth or ministry of Christ, as God's ark, ought to be a matter of individual responsibility to God. It is not to be done by machinery. It is not an affair to be taken up by societies, formed according to the principles of men, and upon a worldly model. All this is a departure from the simplicity of the order of God, and from the examples of the early christians under the immediate guidance of the Holy Ghost, through the apostles and prophets.

Where Christ has given the gift, whether it be of the evangelist, the pastor, or the teacher, the possession of that gift lays the individual receiving it under solemn responsibility to Christ. And woe be to the evangelist, if he preach not the gospel. Woe to the pastor if he feed not the flock of God, which he hath purchased with his own blood: and to the teacher, if he take not heed to the ministry which he hath received in the Lord that he fulfill it. And woe be to him that hinders it. On the other hand, he that receiveth a prophet in the name of a prophet, shall receive a prophet's reward, and the Lord's word is, " Occupy till I come." " Blessed is that servant whom his Lord when he cometh shall find so doing."

O happy servant he,

In such a posture found,

He shall his Lord with rapture see,And be with honor crowned.

When John Bunyan, then a prisoner in Bedford jail, was asked, If he were let free, would he pro,- mize not to preach again; his reply was, " If you let me out of prison to-day, I will preach again, by God's grace, to-morrow." He felt the pressure of the staves of the ark resting upon his shoulders.

The rings were to be of gold, and the staves of shittim wood overlaid with gold. This teaches us that the divine grace of the Lord Jesus and also his human sympathy and tenderness, and both coin.

blued, adapt him to the need of his people in their present wilderness condition. He can condescend to the weakness of the two or the three met in his name, and can be touched with a feeling of their infirmities, but he is also present in their midst in the all-sufficiency of divine grace and strength.

" The staves shall be in the rings of the ark they shall not be taken from it."

Not only were the children of Israel to be always ready to follow the leadings of the cloud, " to go by day or by night " (Num. 9: 21); but also the ark was ever in readiness to accompany them.

Where two or three are gathered together in my name, says Christ, "there am d;" not, there will I be. He is always in readiness to meet with us; we have never to wait for him, though we have always to wait upon him.

Then, again, the worship of God in this dispensation is not confined or fixed to a certain locality or localities. The hour cometh and now is," says Christ, " when ye shall neither in this mountain, nor yet at Jerusalem worship the Father" (John iv, 21).

"Where'er we seek him he is found, And every spot is holy ground."

It is good to have a closet in our houses, consecrated by visits from the Father and the Son, and holy communings with them; and desirable to have a suitable place where brethren in Jesus may meet together free from all distraction; but the only true consecration is that which flows from the manifestation of the divine presence, and, the revelation of the glory of God in the person of the Lord Jesus,-in the present power of the Holy Ghost.

" And thou shalt put into the ark the testimony which I shall give thee."

The ark was to be the depository of the unbroken tables of the law. The two tables of testimony first given, through Israel's utter failure, were broken beneath mount Sinai (Ex. 31: 18; 32: 19).

The second tables were put into the ark (Deut. 10: 1-5).

The shittim wood, as we have seen, sets forth the incarnation of Christ, and the gold his divine glory, and both the human and the divine combined in his mysterious and blessed person, so these unbroken tables of the law put into the ark and kept there, point out the unsullied obedience of his life as man.

As made of a woman, he was made under the law (Gal. 4: 4). And he kept it, as no other man did or could. But as Son of God, he did infinitely more. Being in the form of God, he thought it not robbery to be equal with God: but made himself of no reputation and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross (Phil. 2: 6-8). That is, he obeyed as man, or rather as God-man, the will of his heavenly Father -a character of obedience infinitely higher, and divinely more precious than human obedience to law.

Law never demanded that the righteous should die for the guilty. Nay, law would have forbidden it. Law foreshadowed the substitution of the innocent for the guilty, and atonement by blood; and Christ by his atoning death fulfilled the shadows of the law. But in fulfilling them he went infinitely beyond the law's demands.

Law declares the righteous requirement of God from man in the flesh, and supposes in man's nature a tendency to evil, and forbids it. And hence, when brought to bear on man, it becomes the ministry of condemnation. It tests the nature and brings out its real character (Rom. 8: 7). Christ's nature was pure and holy, and hence his perfect obedience to all its principles and precepts, as Son of the virgin. But over and above all \ this, as the eternal Son of the eternal Father he obeyed his Father's will, and through the eternal Spirit offered himself without spot to God. Wherefore God also hath highly exalted him, and from that height of excellent glory he has sent down the Holy Spirit to baptize into one body in fellowship with their exalted Head all believers in him. So that now, in virtue of this oneness, the believer stands accepted in him, in all that he was and did on earth, both as the obedient Son of man, and the obedient Son of the Father, in all that he suffered on the accursed tree, when he offered up himself as a sweet-smelling savor unto God, and in all that he now is, as the glorified man at God's right hand above. He himself is our righteousness, and we are made the righteousness of God in him. T. N.

Outlines of Lectures on the Tabernacle of Witness, Tabernacle of Witness, Outlines of Lectures on the: The Mercy Seat and the Cherubim of Glory (25:17-22)

17 And thou shalt make a mercy seat of pure gold: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof.

18 And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy seat.

19 And make one cherub on the one end, and the other cherub on the other end: even of the mercy seat shall ye make the cherubims on the two ends thereof.

20 And the cherubims shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces of the cherubims be.

21 And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee.

22 And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.

17 " And thou shalt make a mercy seat of pure gold."

The spiritual import of this is clear from Rom. 3: 24, 25, where there is a manifest allusion to it by the Holy Ghost:-" Christ Jesus, whom God hath set forth to be a propitiation, [literally, a propitiatory, or mercy seat,] through faith in his blood." The word rendered "propitiation" in Rom. 3: 25, being the same word that is used in Heb. 9: 5, and there translated, "mercy seat."

The Hebrew word signifies to cover over, or to make atonement, to appease, or pacify. The mercy seat, therefore, presents to us " Jesus, whom God hath set forth to be a propitiation."

" Of pure gold," of divine excellency and glory. The ground on which God acts in divine grace and mercy, yet with all respect to holiness and justice. " Pure gold."

On this mercy seat the blood was sprinkled on the great day of atonement, (Lev. 16: 1, 2, 14), and it formed the lid of the ark in which were deposited the tables of the testimony. For the exercise of divine mercy towards guilty sinners can only be on the ground of blood-shedding and atonement, and in consistency with the demands of divine and infinite holiness. Hence, the bloodstained mercy seat is erected over the unbroken tables of the law.

" Two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof."

The mercy seat was of the same dimensions and extent as the ark of the covenant.

The exercise of divine mercy and grace is founded on the person and work of the Lord Jesus Christ Himself, and is co-extensive therewith. It has for its basis and foundation the incarnation, obedience, life, and death of him who was eternally God, and is now the risen and glorified Christ, at God's right hand above.

18 " And thou shalt make two cherubims of gold."

The forms of these cherubim1 are not here given us, but in Ezek 1 & 10, and Rev. 4, the cherubim, or living creatures, are largely described. Wherever we read of the cherubim in the scriptures they are always connected with the performance of the divine will, or the manifestation of the divine glory.

The first mention of the cherubim is in Gen. in, 24, and they are there evidently emblematical of angelic agency. In Ezekiel 1, &c., I believe they are symbolical of prophetic agency, and its various characteristics as employed of God; and in Rev. iv, of the ministry of the redeemed in glory.

In form the cherubim on the mercy seat appear to be simpler than those described in Ezekiel: this we gather from the expression in the 20th verse,-"toward the mercy seat shall the faces of the cherubim be," implying that there was but one face to each.

In ascertaining the spiritual import of these cherubim, I believe what, is stated in scripture as to the truth of the person of Christ, is our best and safest guide.

We have already seen, in the shittim wood of the ark, set forth, the incarnation of the Lord Jesus; in the gold, his divine nature; in the unbroken tables, his living obedience; in the blood-stained mercy set his atoning death; and in the crown of gold, his resurrection and ascension glory. We now proceed a step further; for we know that, having ascended up on high, he has received gifts for men (Ps. 68: 18; Eph. 4: 8). And it is this truth which is, I believe, embodied in these cherubim of glory. The ascended Christ, the risen man, receiving in his own person the fullness of the spirit for the manifestation and extension of divine mercy, founded on his finished work.

There is a somewhat similar figure in the vision of the Lamb in Rev. 5: 6: " And I beheld, and, lo, in the midst of the throne, and of the four living creatures, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth."

Now what is set forth in Rev. v, by these seven horns and seven eyes of the Lamb, is expressed by these cherubim of glory in Exodus 25. The fullness of the Spirit received and possessed by the Lord Jesus for testimony to God's mercy and grace.

The comparison of Psalm 68: 18, with the quotation in Eph. 4: 8 will show the beautiful accuracy of scripture. In Ps. 68: 18, we read: " Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them."

Here it is gifts " received," and received " for men;" or, as in the Hebrew, and in the margin, "in the man." Christ, as the ascended man, receiving the gifts in his own person, and for the benefit of men.

The gifts of the Spirit as possessed by Christ, in their heavenly origin and source, this, I believe, is what the cherubim typify. The spirit of prophecy in the psalm goes beyond the present application to the church, which is in the old Testament the hidden mystery, and the prophecy takes in the rebellious people of Israel, and foretells their blessing in the latter day, when God will pour on them his Spirit, and set his sanctuary in the midst of them. “Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them."

In Ephesians 4: 8, the Spirit gives us the present application of this scripture to the church, and varies the expression thus, “When he ascended up on high, he led captivity captive, and gave gifts unto men." In the case of Israel, he has received gifts in his own person for them, to be dispensed in due time. In the case of the church he has given gifts to them, for present benefit and blessing, while he himself remains the Fountain Head, the source, and the communicator of these gifts.

The two types of the cherubim, and the candlestick are beautifully illustrative. In the cherubim we have the gifts of the Spirit in their source above, within the vail, in the holiest of all, as received by and communicated from an ascended Savior; in the candlestick, the gifts of the Spirit in their exercise and manifestation in the church on earth, the gifts being given for the perfecting of the saints.

Of beaten work shalt thou make them."

There are three places in which the term "beaten occurs. Here, in connection with the cherubim; in verse 31, in connection with the candlestick,-" Of beaten work shall the candlestick be made;" and in Ex. 27: 20, "pure olive oil beaten for the light;" and in each case it is connected with that which typifies ministry, or testimony, and points out the connection between diligence and testimony, and the strength which diligence gives. As shown in the cherubim, the patient and laborious ministry of Christ on earth, preparatory to his taking his place in heaven, as the center and source of testimony in the church. The candlestick, shows ministry in its exercise, having Christ for its center, a laborious and responsible work. And it is "beaten oil" which is provided for the light.

18, 19 "Of beaten work shalt thou make them, in the two ends of the, mercy seat. And make one cherub on the one end, and the other cherub on the other end: even of [or from] the mercy seat shall ye make the cherubims on the two ends thereof."

The mercy seat and cherubim were of one solid piece of wrought gold. The cherubim were the extension of the mercy seat from either end, and represent the provision made by God, through the Spirit, for the extension of divine mercy and grace, founded on the finished work of Christ. Christ having come, and suffered, and died, and ascended, would still have abode alone, and his work have been unavailing to man, had he not received of the Father the promise of the Holy Ghost, and from his place in glory sent down the Holy Spirit to bear his testimony to the accepted sacrifice, and to divine mercy as now in exercise on the ground of it (Acts 2: 33; John 16: 7). But now the Holy Ghost, as received by a risen Savior, is the testifier and communicator of this divine mercy and grace to man.

Here upon this mercy seat, and between these cherubim, it is that God delights to sit, and the glory delights to dwell. This mercy seat is the throne of grace, and these cherubim are the cherubim of glory. Here grace triumphant reigns, and reigns through righteousness unto eternal life. Here every attribute of deity is glorified, even in the bestowment of mercy and grace to the guilty and undeserving.

"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

20 "And the cherubims shall stretch forth their wings on high, covering the mercy seat with their wings."

Thus hovering over and shadowing the mercy seat. In contrast with the larger cherubim in Solomon's temple, described in 1 Kings 6: 23-.28, whose wings extended twenty cubits, touching the wall of the house on either side of the most holy place.

In Solomon's temple the cherubim represent ministry in its heavenly exercise, but in the tabernacle ministry in its heavenly source.

"And their faces shall look one to another; toward the mercy seat shall the faces of the cherubims be,"

The number two is significant of fellowship, in this case fellowship in testimony. "The witness of two men is true," as showing the truth of the testimony. "Looking one to another," " seeing eye to eye," showing the harmony or agreement of the testimony. And both looking on the mercy seat, shows that the grand mysteries of atonement are the center truths of the testimony. “Which things (also) the angels desire to look into." Such is the testimony given by Jesus glorified, in the power of the Holy Ghost sent down from heaven, true, harmonious, and occupied pre-eminently with the glory of divine grace, founded in its manifestation on the person and work of Christ, God manifest in the flesh, his lowly birth, his holy life, his atoning death, and his risen glory.

21. "And thou shalt put the mercy seat above upon the ark, and in the ark thou shalt put the testimony that I shall give thee."

The throne of divine grace is founded on the person and work of the Lord Jesus, and all God's purposes, promises and covenant blessings center in him. lie is the true ark of the covenant, and the ark of the testimony also. All the lines of divine truth center in him, and radiate from him.

22. "And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in command. ment unto the children of Israel."

This is the meeting-place, and place of communion between God and those who like Moses receive the word from God's mouth and give testimony from hire (Ezek. 3: 17). Those who "stand in the secret counsel of the Lord, who perceive and hear hit word, who mark his word and hear it" (Jer.23:18) This is the secret of ministry in the power of dm Holy Ghost, communion with God, over his own word, in Spirit in the holiest. God occupying the mercy seat, Jesus himself our meeting-place, while from him who has received the fullness of the Spirit for testimony, gift is not only received at first, but replenished for constant exercise.

Happy and privileged enjoyment! Yet, while this is, I believe, the interpretation of the figure, since all the promises of God in Christ are yea and amen to every believer, each individual christian is permitted to claim and share the privilege of this communion with God, from off the mercy seat, concerning all the communications of his mind and will. T. N.

Christian Treasury: Volume 3, Communion (25:22)

“There I will meet with thee, and I

will commune with thee." Ex. 25:22.

The point especially to be noticed in this scripture is communion. Enoch had walked with God, and others had believed God, but here God is showing how He can meet man, and have to do with him in a way suitable to His own infinitely holy nature. He had talked to Adam in the garden. He had made Himself known to Abram as the Almighty and had come near to him so as not to hide from him the things that He would do.

When He called the children of Israel out of Egypt, He revealed Himself to them as Jehovah. He sheltered them from destruction by the blood of the lamb, brought them through the Red Sea of death and judgment, and thus perfectly delivered them from their enemies, whom they saw dead upon the seashore.

Delivered, Separated and Redeemed

In this way God had a people (through the flesh) separated unto Himself by election, by blood, and redeemed by power so that He could now dwell among them. We read, therefore, in this chapter, "Let them make Me a sanctuary; that I may dwell among them." (v. 8.) Again, when the priests were consecrated, the Lord said, "This shall he a continual burnt offering throughout your generations at the door of the tabernacle of the congregation before the Lord, where I will meet you, to speak there unto thee. And there I will meet with the children of Israel.... And I will dwell among the children of Israel, and will be their God." And again, "I will walk among you, and will be your God, and ye shall be My people." (Ex. 29:42-45: Lev. 26:12.)

Thus Israel is chosen, separated from every other people, redeemed, and blessed with the Lord in their midst. And now we read of His meeting with Moses and with the children of Israel. Communion then flows out of established relationships founded on redemption accomplished, and through God's dwelling with His people by His Spirit. All this is clearly set forth in this typical people which God brought out of Egypt, most of whom fell in the wilderness because of their unbelief.

With us, all these blessings are of eternal value. By one offering we are "perfected forever." The redemption obtained for us is "eternal." We are blessed with all spiritual blessings in heavenly places in Christ. We are children of God and have received the Holy Spirit to abide with us and in us forever.

God Desired Communion

We are, therefore, "called unto His eternal glory by Christ Jesus." In the verses we have referred to, we find the Lord teaching what His mind is as to communion.

He desired communion with His people—"There I will meet with thee, and I will commune with thee." He also teaches on what ground He can meet them.

It was not long before these precious words were communicated to Moses, that mount Sinai had been altogether in a smoke, because the Lord descended upon it in fire. Then the people were commanded to keep off and not to come near. There was thunder and lightning, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud, and so terrible was the sight that Moses said, "I exceedingly fear and quake." Bounds were set about the mountain so that the people might not break through. It was said, "Whosoever toucheth the mount shall be surely put to death: there shall not a hand touch it, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live." Ex. 19:12, 13. But why all of this? Because the Lord came down upon mount Sinai and demanded righteousness from man in the way of works. He gave a law proper to man as a child of Adam on earth. Holy, just, and good as it was, it was the ministration of death because it was the ministration of righteousness. It demanded righteousness from man to God on the principle of works. Such was the law.But how different are the words written soon after—"There I will meet with thee, and I will commune with thee."

The Way of Grace

It is because God, knowing what was in man, that he would be un-subject and a lawbreaker, was here setting forth what was in His heart toward him, for though on the principle of law or works, man must always be at a distance from God. Yet His own wise and gracious heart could devise the way whereby men on earth and Himself could not only meet together, but have communion. An altar of burnt offering was at the door of the tabernacle. All our blessings are founded on the sacrifice of Christ. These are some of the beginnings of the unfoldings of Scripture as to the way of grace.

Law, then, is not grace. They stand in widest contrast with each other. The principles of grace and works are never commingled in Scripture for justification in the sight of God. So we read: "If by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work." Rom. 11:6.

The symbol of the mercy seat was the intimation that God would come out in grace, and that even to lawbreakers. This we know has since been freely done, for God has made the way of approach to Himself in the person and work of His own Son, both according to His own holiness and the need of the sinner. The Son of God has come; He has declared the Father. It is well to observe that the ark was the first vessel of the tabernacle which God commanded to be made, and the place assigned to it was inside the veil. It therefore sets forth Christ in heaven.

The two qualities of material of which the ark was composed, shittim wood and gold, set forth Christ as the perfect man, and also truly God.

Wood and Gold

Being made flesh and dwelling among us. He nevertheless was the eternal Son—God and Man in one person. In this ark, or chest, were put the tables of testimony on which the Ten Commandments were written.

The whole was covered by a lid of pure gold, pure gold meaning divine righteousness. Out of the ends of this lid, or mercy seat, were beaten cherubim made to overshadow the mercy seat and to look toward each other and to the mercy seat.

All this clearly sets forth that "grace reigns through righteousness." It foreshadows the precious fact that though man was a sinner, and thus justly exposed to the wrath of God, yet Jesus had glorified God concerning the law. He fulfilled the law as well as bearing its curse by His death on the cross to redeem those who had broken it. Moreover, He magnified the law and made it honorable and could truly say, "Thy law is within My heart." With Him not one jot or tittle of the law failed. He was obedient in all things. His meat and drink were to do the will of Him that sent Him, and to finish His work. This He did perfectly. He could therefore say at the close, "I have glorified Thee on the earth: I have finished the work which Thou gavest Me to do." John 17:4.

The believer who has been under the law is thus redeemed from the curse of the law. Having died to it in Jesus his Substitute, he is brought to know God in Christ as the giver of both grace and glory. Like the apostle, he can now say, "I through the law am dead to the law, that I might live unto God." It is precious to know that Jesus the Son of God, now in the heavens, is the One who has glorified God as to the Law of Moses and is the true mercy seat. Thus we see Jesus. It is now a fact that an incarnate Savior, Law-fulfiller, and Curse-bearer, crucified, risen, ascended and glorified is known in the presence of God. A Man raised from among the dead, and gone into heaven itself by His own blood, is now seen there.

We See Jesus

"We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor." Heb. 2:9. What a wonder of divine grace that God should thus devise a way whereby His banished ones might return in perfect consistency with His own holy and righteous demands. It was the Lord who said, "There I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubim which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel." Ex. 25:22.

By communion we understand fellowship, or joint participation. Communion and fellowship arc generally the same word in the original. Communion, as we have said, must flow out of established peace and relationship, and its measure must be according to the character in which God is known. We do not read of communion with God in the epistles, because God is now revealed as Father, "The only begotten Son, which is in the bosom of the Father, He hath declared Him." Every believer now is born of God and knows the Father. The Holy Spirit has come down and has been given as the Spirit of adoption.

Every Believer Knows the Father

"Because ye are sons. God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father." Gal. 4:6. Thus it is that "our fellowship is with the Father, and with His Son Jesus Christ." 1 John 1:3.

The Holy Spirit is the power of this fellowship, hence we read of "the communion of the Holy Ghost." Now in our measure, we can enter into the Father's love, counsels, delight and rest in regard to the Son and to all His children. We can also enter into the Son's love, delight and rest concerning the Father, and concerning every member of His body. Into this new order of things we have been introduced through grace, and by the fellowship of the Spirit. It is most wonderful to contemplate, and yet we can easily see that nothing less could suit the Father. Nothing less could be suited to the infinite worth of the eternal redemption accomplished by the Son, and nothing less could be wrought in us as children of God by the indwelling Spirit. It is no wonder that the apostle added, "And these things write we unto you, that your joy may be full." As we have before observed, it is the peace made, the relationships established, and the indwelling of the Holy Spirit which give character to the communion from which true service flows. Peace, communion, and service are therefore the divine order. What rest, joy, and power for service and testimony are connected with the realization of this present order of fellowship! It is most important that our souls really enter into it, so that we may be consciously before God our Father inside the rent veil.

Peace Communion Service

Jesus our life and righteousness is there, where perfect peace and perfect love are unchangeably known. The blood ever speaks of our title to be there. There we worship the Father, rejoicing in Christ Jesus without a cloud and without a fear, having no confidence in the flesh. There we are ever learning divine goodness, and increasingly delighting in the Father who loves us as He loved His Son, and delighting in the Son of God who also loves us and gave Himself for us. Such are some of the blessings of present fellowship with the Father and with the Son.

Communion, then, is the Christian's watchword. Our blessed Lord would have us share with Himself "the words" the divine communications which the Father gave Him. (John 17:8.) He also gives us His own peace, that calm, unperturbed state which ever flowed from confidence in the Father's love. He would have us to be without troubled hearts or fear during the whole time of His absence. He said, "Peace I leave with you, My peace I give unto you.... Let not your heart be troubled, neither let it be afraid." John 14:27. He would have us also share His joy. He said. "These things I speak in the world, that they might have My joy fulfilled in themselves." John 17:13. As to love, His desire is that we should know that the Father loves us as He loved Him. (John 17:23, 26.) And to crown the whole, He will share His glory with us. "The glory which Thou gavest Mc I have given them." John 17:22. Oh, to be kept in the constant enjoyment of this sweet communion! H. Snell

Bible Witness and Review: Volume 1, They Did Eat and Drink (24:11)

Ex. 24:11.-Does this mean, as some make it, that they enjoyed a feast with Jehovah? " Also they saw God, and did eat and drink," means nothing more than this,-they lived; they were not struck down dead, It was expected that no one could see God and not die. " Manoah said unto his wife, We shall surely die, because we have seen God" (Judg. 13:22). What was the origin of this thought? The conviction that Man, as he is, is so unfit for God's presence, that to see God must be death to man. The death and resurrection. of Him who became man and died for us is meant to deliver the believer from such a feeling. He is indeed dead and risen with Him.

The Gospel Messenger: Volume 19, Moses on the Mount. (24:17-18)

“And the sight of the glory of the Lord was like a devouring fire on the top of the mount in the eyes of the children of Israel. And Moses went into the midst of the cloud, and gat him up into the mount and Moses was in the mount forty days and forty nights.” Exodus 24:17, 18.

WHAT occurred in those forty days? The next seven chapters of Exodus are occupied with unfolding this. Nothing could be more interesting and blessed than what is unfolded to Moses during these forty days. He went up, I quite admit, to receive from the hand of God the law; and the people thought he was only gone up to get that law; but what was God thinking about? He was thinking about Christ all that time, and He was telling Moses about Christ, in figure, type, and shadow. The next seven chapters, from chapter 25 right on to the end of chapter 31, are all about Christ. “How about Christ?” you say. “He was not born.” I know that. But it was a marvelous unfolding of Christ’s Person and work.

Now I will ask you to glance over those chapters. Therein we see the way in which God can come out to man, and how man can go in to God through the work, the death, and the resurrection of the Lord Jesus Christ. Ah, those were wonderful forty days! To apprehend their teaching is of the last importance.

First, notice what we find in chapter 25. “And let them make me a sanctuary, that I may dwell among them” (vs. 8). That is God’s main idea, “According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, oven so shall ye make it” (vs. 9). Observe the first thing commanded to be made. “And they shall make an ark of shittim wood” (vs. 10). What is that ark? Christ. Of course it was Christ. Eleven articles are named, and all pointed to Christ. First of all, you have the ark. What is the next thing? The mercy seat. “And thou shalt make a mercy seat of puro gold two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof” (vs. 17).

Do you know what happened afterward, when Moses brought down the tables of stone the second time? He put them into the ark. Why? Because there was never any man but Christ who kept the law. If it be a question of the first man’s responsibility, failure is immediately manifest; all is gone. Hence Moses breaks the first tables of stone at the base of the mount. But in that ark the second tables of stone were placed, and there they remain till this day. When you get to Solomon’s reign, which is a picture of the future millennial reign of our Lord Jesus Christ, there was nothing in the ark but the two tables of stone. The golden pot with manna and Aaron’s rod that budded have then disappeared. They speak of Christ, seen here once in lowly grace and then exalted, and of His priestly grace, which meets the saints of God in wilderness days. The tables of stone tell a different tale. By-and-by when “a king shall reign in righteousness,” there shall be the establishment of that law which the tables of stone reveal. It shall be written in Israel’s heart, and everything shall be according to it.

The mercy seat was Christ. Where did God meet man in that day? When the high priest came to the ark, where did he put the blood? On the mercy seat once, and before the mercy seat seven times. In Romans we read, “Whom God hath set forth to be a propitiation (a mercy seat) through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God” (Rom. 3:25). How can I draw near to God now? On the ground of the blood which is sprinkled on that mercy seat.

The third thing telling us of Christ is the pure table of shittim wood whereon the shewbread was placed (vs. 23). And now we come to the fourth thing. “And thou shalt make a candlestick of pure gold: of beaten work shall the candlestick be made” (vs. 31). Again, this is Christ, and all the light that Christ bears and sheds within the holy place.

Passing on to the next chapter, you get the tabernacle with its “ten curtains of fine twined linen, and blue, and purple, and scarlet, with cherubim of cunning work” (xxvi. 1). This is the fifth thing. It is a lovely picture of Christ. How has God revealed Himself? The apostle Paul replies: “But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building” (Heb. 9:11). Christ is the precious antitype of all this striking imagery. I view that tabernacle, and I look at the inside curtains of fine twined limen, and blue, and purple, and scarlet, with cherubim (vs. 1). What do they tell us of? Nothing but Christ we must, however, not now forget that everything is taken out of type, and is seen in a living Man at God’s right hand. The day of ritual is over, and the ritualist is quite out of date now. To revive ritual is to ignore Christ really. The veil, spoken of in chapter 26:31, is an exquisite type of Christ. The blue gives His heavenly character; the purple His imperial rights as King of kings and Lord of lords; the scarlet indicating that He is King of the Jews; also, the fine twined linen tells us of His spotless humanity; the cherubim—always in Scripture the executors of God in judgment—telling that all judgment is placed in His hands. How wondrous, later, to find that veil rent, and ourselves brought to the knowledge of God through the Lord Jesus Christ, having title to go inside the rent veil through His blood. He who will be the judge has himself borne the judgment of God that we might be delivered.

In chapter 27. we come to the sixth thing. “And thou shalt make an altar of shittim wood... and thou shalt overlay it with brass” (vers. 1:2). There we find an unmistakable figure and type of the cross of Christ, where all the claims of God were met by Christ. If anybody went towards the tabernacle in that day, what was the first thing that met his eye? The brazen altar and the sin offering on it. I draw near to God through that brazen altar: on the cross Christ has met all the claims of God, and any claim that God could bring against me as a sinner has been answered and met by the Lord Jesus Christ.

Now go a little further. In chapter 28 and 29. you have the priests, their anointing, and all about their garments. It is the way in which God brings us back into His own presence. He brings you inside the veil, and there you find the high priest. He represents the people before God. “Aaron shall bear their names before the Lord upon his two shoulders for a memorial.” Again: “And Aaron shall bear the names of the children

of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the Lord continually" (28:12-29). What is that? It is Christ risen from the dead Christ the great High Priest bearing each one up before God. It is love bearing me on His shoulders of everlasting power, and on His breast of undying affection. What a picture this was that Moses got on the mount. It would be a very profitable thing for you and me to consider these "forty days" very thoroughly.

Now pass to the thirtieth chapter. "And thou shalt make an altar to burn incense upon: of shittim wood shalt thou make it... and thou shalt overlay it with pure gold... and Aaron shall burn thereon sweet incense every morning: when be dresseth the lamps, he shall burn incense upon it. And when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before the Lord throughout your generations" (vers. 1, 3, 7, 8). Now, what is the teaching of this golden altar of incense? I think it is this. There is going up before God all the fragrance, the sweetness, and the perfection of what Christ was as a man. The precious incense, which went up as a sweet savor to God, speaks of the infinite grade of Christ's person and ways as man, and, as being all for God, was burnt on the golden altar.

But there is something more to observe regarding the statement: "And when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before the Lord throughout your generations" (vs. 8). When God lights a light it never goes out. If the light of God has got into your soul, it is there. The lights were lit in the tabernacle, and they were never to go out. There are two things you do not find in the furniture of the tabernacle, neither an extinguisher, nor a seat. The light is never to be put out. Satan cannot manufacture an extinguisher for the light that God has lit in any soul, and God has not manufactured one. If the light is there it will remain. It may get low. I tell you what He often does. God trims the wick. And I daresay most of us Christians are the better of a trimming. I like to meet a man who trims me. I get brightened up when I get near an earnest, warmhearted Christian. Do not you? No! Then I do not think you are a Christian at all. But it is very striking there is no extinguisher, as I have said, and further there was no seat. The work of the priest in that day was never done. Now look at this: "But this man, after he had offered one sacrifice for sins, forever sat down on the right hand of God" (Heb.10:12). His work is done. The Lord Jesus exceeds and rises above all types and shadows of which He is the divine antitype. His work is done, and He has sat down. In that glorious fact I rest. Do not you?

But further, Moses is told, "Thou shalt also make a laver of brass, and his foot also of brass, to wash withal: and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein" (vs. 18). This was most needful for the ministering priests. As Christians we need to have our hands and feet washed (John 13). I must have the feet washed. In going through this wilderness I need to have the water of the Word of God applied to my conscience and heart as a believer. It will give the cense of cleansing. I need what Ephesians 5 speaks of. "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word" (vers. 25, 26).

Now, do you know what the laver is for. Cleansing. It is the washing of water by the Word. Can you tell me the size of that laver? I cannot tell you. No record of its size is given. Solomon's laver, or molten sea, "received and held three thousand baths" (2 Chron. 4:5). In the established kingdom of the Son of Man all will be according to law—measured. But it is a remarkable thing that the size of the laver for the tabernacle in the wilderness is unrecorded. It is not measured. It suggests the thought that you cannot measure the applicability of the Word of God. It is wonderful how God's Word meets the soul in its varied conditions, and therefore there is no measure. What meets one person would not meet another. The Word of God can only be applied by the Holy Ghost, and there is no limitation to the way in which that Word is applied. The unmeasured laver gives the idea of the immeasurable breadth, length, and universal value of the Word of God to meet the multitudinous necessities of souls as we pass through this scene.

Following the instructions as to the laver, we read that the Lord bade Moses take certain principal spices and make "an oil of holy ointment, an ointment compound after the art of the apothecary: it shall be an holy anointing oil" (30:22, 23). Without doubt we here read of the Holy Spirit of God. It was not to be put upon man's flesh. The blood of atonement must always precede it. The oil was put mi the blood, teaching us that the Holy Ghost falls only upon a man who has been born of God, and led to trust in the Lord Jesus Christ, dead for his sin, and risen. This is most strikingly borne out in the New Testament, where we read, "In whom ye also trusted after that ye heard the word of truth, the gospel of your salvation; in whom also, after that ye believed, ye were sealed with the holy Spirit of promise" (Eph. 1:13).

Only one point more do I notice. "And the Lord said unto Moses, Take unto thee sweet spices, stacte, and onycha, and galbanum; these sweet spices with pure frankincense: of each shall there be a like weight" (vs. 34). They made therewith that beautiful incense, which was to be burnt upon the golden altar. All the fragrance, the sweetness, and the perfections of Christ, in His life and ways as a lowly man, walking in grace on earth, are here indicated. Burnt on the altar morning and evening, their sweet savor went up before God. If you and I do not appreciate Christ, God does. If you do not appreciate the love that led Him down to death, oven the death of the cross, God does.

Well, that was what Moses was being instructed about during those forty days. You should look at these instructions regarding the sanctuary more in detail at your leisure. They are summed up in chapter 31. You will find the eleven things I have just indicated named in verses 7-11. God puts them all together there. It is just a little picture gallery, to show what the Lord Jesus is in His person, His offices, and His work. The Old Testament is the picture book of Christ, and by these figures, types, and shadows, we learn wondrously what Christ is, and what Christ has done. What could be more wonderful than what Moses here learns, that there is a mercy seat based on righteousness. All the claims of God have been met in the person and work of the Lord Jesus Christ. Then there is the blood of atonement that gives me title to draw near, and the cherubim fixedly gaze on that sprinkled blood. I find the table, and on it there is the bread. I am to eat. I find the light, and am in it, to enjoy all that Christ is. I am in all the light of the purposes of God. Then I am brought to the brazen altar-the cross that gives me a title to glory. God, so to speak, takes me by the hand, and says, You can come in. The claims of the brazen altar have all been met, and the sprinkled blood witnesses that by His atoning death Christ has settled the sin-question. And then you find a Priest that maintains you in the presence of God. He bears you in His heart and on His shoulders. You find in His company light that you can enjoy, and food which you can eat. Then the oil—the Holy Ghost—put on us, gives us power for access to God in all the fragrance of the incense of Christ's perfection. The thought of God is not to keep us at a distance, but to bring us near in the enjoyment of all that Christ is.

This was what Moses was favored to see during those forty days.

Reader, if you have never yet studied these types of the Old Testament let me urge you to sit down and do it. They are replete with blessing for the soul. If you are yet a sinner, in your sins you will find that which meets your case. The blood of atonement is seen everywhere. If you

are a believer every picture of Christ will only endear Him to your heart more fully, as you see how he supersedes every type.

W. T. P. W.

Christian Truth: Volume 29, Heart of a Stranger, The (23:9)

"Also thou shalt not oppress a stranger: for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt." Exod. 23:9. When no longer in the place of strangership, but in their own land, they would still know the heart of a stranger, having been such themselves in Egypt. And how sweet it is to know about our Lord Jesus, that although He is no longer a stranger here, but gone to the Father (John 16:28), yet, having been such when He was down here, He never forgets it, but knows by experience the heart of a stranger still. But how poorly it would express His tender love for "His own" to say that He does "not oppress" those who are "strangers" as following Him who was once a stranger here Himself, and having won their hearts, has carried them up to heaven where He is. No, "He is able to succor them," and He loves to do it; and He does it as One who has Himself "suffered, being tempted."

The strangers in Israel were objects of Jehovah's especial care, and were not to be "oppressed," even by His own people How touching the recollection that when "the Son of His love" was a stranger in this world, "He was oppressed and afflicted"; and though it is said, "The LORD executeth righteousness and judgment for all that are oppressed" (Psalm 103:6), yet in His case righteousness and judgment were executed against and not for Him. "Awake, 0 sword, against My shepherd, and against the man that is My fellow, saith the LORD of hosts: smite the shepherd." Zech. 13:7. For "He hath made Him to be sin for us," and righteousness must be against Him on the cross before it could be exercised for us in Him and through Him.

And so the Lord Jesus is now no more a stranger, yet He is "the same," though ascended up far above all heavens. Nor does He forget in the glory of His present place the pressure on His spirit of what He met with and witnessed in this world that knew and owned Him not. And His heart of love has cherished interests down here in the "little flock" of His chosen and redeemed ones. But are there not some among them who may especially enjoy the sweetness of reflecting that the Lord knows their path and their heart, as having trod the same path Himself? It was the heart of a "stranger" that Israel knew, for such they had been in Pharaoh's land. "Seeing ye were strangers in the land of Egypt." Was it not just this that Jesus was in the world?—His own world, yet unknown in it (John 1:10). Brought to an "inn," the place of strangers and sojourners, to be born, but no room for Him ever there! Not even a wayfarer's accommodation in a world full without Him. Rich and increased with goods, and having "need of nothing," as they thought, yet really the land of the "mighty famine," and He alone able to meet the need and fill the hungry with good things; yet for Him, "no room"!

And if a certain scribe thought it would be a fine thing to follow One possessed of such extraordinary power and resources as He, the Lord would let him know that it was a stranger whom he essayed to follow, not to a hole or a nest, but to •,where He had no place "to lay His head." Such was the path of Jesus here; and hence He knows by experience and recollection "the heart of a stranger." Dear reader, does He know your heart and path in this way? If I am finding a nest and rest in this world where He never even sought one, making myself a home where He had not a place to lay His head, I cannot have the consciousness that He knows my heart in this sense.

But on the other hand—like Moses in the bosom of his family, in a land where he was for a while "content to dwell," yet confessing himself, in his son's name (Gershom, that is, stranger) to be a stranger there—you can look up to the Lord from the midst of whatever comforts His gracious hand has surrounded you with, and honestly say, "This is not my rest, Lord; A stranger confessed, Lord; I wait to be blessed at Thy coming again." If thus you can appeal to Him who knows all things, and tell Him you have not ceased to be a stranger in a strange land, but would, like Rebekah, gladly slide down from the camel's back at the first glimpse of Himself, then you can delight yourself in this, that He has been before you across this desert, Himself a "stranger" here, and hence knows not your circumstances only, but your heart in all its loneliness, "for He has felt the same." And He provides for us that, if subject to the leading and teaching of "another Comforter," we may even here know that which is the very joy of the Father's house itself, even communion with the Father and with His Son Jesus Christ. He, once a stranger, enters into all the exercises of our hearts as strangers where we are, and He would have us to enter in faith, by His Spirit, into all the tender love and sympathy of His heart where He is (John 16:13, 14).

The Remembrancer: 1896, Servant Forever, A: Part 2 (21:2-6)

XO 21:2-6{It will be profitable to look at what Scripture says about the Lord Jesus as " The Servant," and to meditate a little season on the moral glory attaching to Him as such.

Another has very beautifully and truly said, " Love delights to serve;" and we see it exemplified in perfection in the blessed Lord. " In all things He hath the pre-eminence" is as true of Him as the Servant as in every other position that He has ever filled.

How brightly the above passage in Exodus lights up when we see in it a type of Him as the Servant! Phil. 2:7, shows us that He " took upon Him the form of a servant" when He " was made in the likeness of men." It was a new thing for the one " by whorl: all things were created" (Col. 1:16); who " spake, and it was done, He commanded, and it stood fast" (Psa. 33:9), to be in the position of receiving commands; and so we find in Psa. 40:6, it is said of Him, " Mine (lit. ' for me') ears hast thou digged (margin). Then in Heb, 10:5, the Holy Spirit accepts the Septuagint rendering (conveying as it does the right thought), " a body hast thou prepared for me," thus identifying what Psa. 40:6-8 says with Phil. 2:7.

What led Him to take this place? " Lo, I come to do Thy will, O God." In keeping with this, we get Him saying on one occasion, " Wist ye not that I must be about My Father's business " (Luke 2.); on another, My meat is to do the will of Him that sent Me, and to finish His work" (John

4), showing what was ever before Him. Did the selfishness of His disciples manifest itself in " strife" as to " which of them should be accounted the greatest" (Luke 22), he tells them that what obtains in the world was not to be the case among them, adding, " I am among you as He that serveth." 0 beloved reader, what a rebuke to the selfishness of (the disciples' hearts, do you and I say?-nay', but of) your heart and mine; and not only selfishness, but pride, when we find that men-yea even the people of God-nowadays, object to be called "a servant." If there is one position that, more than another, has been lit up with moral glory, in this world of pride and selfishness, it is that of servant. In connection with this very position we find some of the most precious teaching in the New Testament, Eph. 6:5-8; Col. 3:22-25; (How exquisite for the heart, where the eye is single, are those words in ver. 24, " Ye serve the Lord Christ." What higher object could a saint have?); 1 Tim. 6:1-5; Titus 2:9-14; 1 Peter 2:18-25.

How full of moral beauty is the way that the Spirit of God portrays Him in the Servant's place in Isa. 1:4.1 Having, in the previous verse, shown Him as the One who " clothes the heavens with blackness, etc.," where He is represented as waiting " morning by morning" for the " word in season;" and what " apples of gold in pictures of silver" (Prov. 25:1) were "the gracious words which proceeded out of His mouth!" (Luke 4:22). Well might the officers say, " Never man spake like this man!" (John 7:46). Surely we may connect Mark 1:35, 2with Isa. 1. 4. Beloved reader, what lessons and what an example for you and me in these two scriptures! If we were found acting upon them more, what the Holy Spirit enjoins in James 1:19 would be made good in us, in increasing measure.

All through His wondrous pathway in this world do we see the same perfection as the servant, ever doing His Father's will. In Gethsemane, in all the solemn agony of that moment, with the cross before Him, when praying, " Father, if thou be willing, remove this cup from me," He immediately adds, " nevertheless not My will, but Thine, be done" (Luke 22). Thence He passes onward, in the path of obedience, to the cross, " Obedient unto death, even the death of the cross" (Phil. 2).

Now let us return to Ex. 21 We have glanced at Him as the Servant and seen what perfection shone out in Him as such. Now comes the question, " Will He r go out free'?" That He could have done so John 10:18, and Matt. 26:53, show plainly enough. But no: " I love my master, my wife and my children; I will not go out free" were about to be fulfilled. There was not only the One whose will He came to do (and which He did perfectly), but, " my wife and my children." Turn to Eph. 5:32, 25-29; and Heb. 2:13-15, and I think we shall there find what corresponds to the type.

In Psa. 40:4 we have seen ears digged or prepared for Him, and that that corresponded to His taking the Servant's place. Now it is the question not of His being a servant, but of His being A SERVANT Forever. The Cross answers to Ex. 21:6, and so we find in Scripture that He never gives up being a man. God the Father has righteously decreed that He shall judge the world as Son of Man (John 5:22, 23, 27; Acts 17:31; Cor. 15:25-27); and that all things shall be put under Him as such (Psa. 8; Heb. 2:5-8). After the millennial reign, even in the eternal state, He will not cease being a man (1 Cor. 15:28). 0, dear reader (if you are a believer), that blessed One has served you and me, where, and in a way, that no one else could. " Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich" (2 Cor. 8), may well come before us in this connection, and may the Spirit of God apply those words to our hearts with such power that " The love of Christ constraineth us; because we thus judge, that if One died for all, then were all dead; and that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again" (2 Cor. 5), may be practically true of us during the " little while" that He leaves us here to " occupy till I come."

We find then that He has served us on the cross bearing the judgment of God for us and shedding His precious blood-our only title to glory.

If we turn to John 13 we shall find a precious picture of His present service. " His hour was come that He should depart out of this world unto the Father." Was he going to cease serving them? Oh, no! Love delighting to serve, as has been said, His service is as unceasing as His love; so now " having loved His own which were in the world, He loved them unto the end;" and so " He riseth from supper and laid aside His garments and took a towel and girded Himself. After that He poureth water into a basin and began to wash the disciples' feet and to wipe them with the towel wherewith He was girded.

The reader will notice that it is water in the basin, not blood. When a person has taken his true place before God as a sinner and rested in simple faith on the work the Lord Jesus accomplished on Calvary's cross, he is " justified from all things" (Acts 13:39), has " peace with God" (Rom. 5:1), and is a "child of God" (Gal. 3:26). Then comes the question of communion, which the least allowance of evil, or of defilement contracted, interrupts. The Lord uses the simplest things of every day life to teach lessons by. In those countries where they wore sandals, however clean the individual might otherwise be, the dust was very apt to settle on the feet as they walked about. So we, in this sin-defiled world, are very apt (through lack of dependence and watchfulness) to contract defilement, and this interrupts communion. In ver. to the first " washed" is rather " bathed" or " washed all over" and corresponds to the action of the word when we are " born of water" (symbol of the word, Psa. 119:9; John 15:3; Eph. 5:26; cf. 1 Peter 1:23, 25) " and of the Spirit," and of which there can be no repetition, for " He that is washed needeth not save to wash (a different word, and used more particularly with reference to the feet and hands) his feet, but is clean every whit."

" Clean every whit;" Thou saidst it, Lord; Shall one suspicion lurk? Thine, surely, is a faithful word, And Thine a finished work.

How often, though, dear fellow-believer, have you and I, since we have been the Lord's, lacked watchfulness and tailed in dependence, and done or said something naughty. Perhaps, too, we have gone on our way and forgotten, or tried to forget,' about it; or, what is still worse, made an excuse for, it But in spite of all our efforts to do so, it has, kept coming before us again and again, till at last we have been broken down in self-judgment and confession; and the soul, looking back, said, "Why, here have I, after all the love and grace I have been brought to know, gone and taken my pleasure (be it only for a moment) in that which caused the Lord Jesus His agony on Calvary's cross"-or some such words; and, going to the Father, a simple and full confession has been made (specifying what has been done), acting as 1 John 1:9 shows us. But what has produced this? The blessed Lord Jesus has had His eye on us all the time; and, in His unceasing, unwearied love has stooped down to wash our feet, by His Spirit applying the word to the conscience. John 13. shows us His side of it; and 1 John 1:9 the effect in us.

Lastly we come to His future service. " Blessed are those servants whom the Lord, when He cometh, shall find watching; verily I say unto you, that He shall gird Himself, and make them sit down to meat, and will come forth and serve them" (Luke 12:37). He will Himself minister to our joy, when we are with Him in glory. What surpassing love! Well may we sing:

An old hymn slightly altered.)

Sweet to ponder o'er His footsteps,

All the service of His love;

And adoringly remember,

Grace 'twas brought Him from above!

Learn His love beside the manger,

Learn it on the stormy wave,

By the well, and in the garden-

Learn it by the Cross and grave.

Yet not only in remembrance

Do we watch that stream of love;

Still a mighty torrent flowing

From the throne of God above.

Still a treasure that's uncounted,

Still a story half untold,

Unexhausted and unfathom'd,

Fresh as in the days of old.

Christ, at God's right hand, unwearied

By our self-will and our sin,

Day by day, and hour by hour,

Welcoming each wand'rer in;

On His heart amidst the glory,

Bearing all our grief and care,

Ev'ry burden, ere we feel it,

Weighed and measured in His prayer.

Fragrant thus, with priestly incense,

Each distress, each sorrow tells

Thoughts that fill the heart of Jesus

In the glory, where He dwells.

All His love, His joy, His glory,

By His Spirit here made known,

Whilst that Spirit speaks the sorrows

Of His saints before the throne.

He, of old the Man of Sorrows,

Pleads before the Father's face,

Knowing all the needed solace,

Claiming all the needed grace.

We, so faithless and oft weary,

Serving with impatient will;

He unwearied in our service,

Gladly ministering still.

Girded with the golden girdle,

Shining as the mighty sun,

Still His pierced hands will finish

All His work of love begun.

On the night of His betrayal,

In the glory of the throne,

Still, with faithful patience, washing

All defilement from His own.

When the Father's house resoundeth

With the music and the song;

When the bride in glorious raiment

Sees the One who loved so long.

Then for new and blessed service

Girt afresh, will He appear,

Stand and serve, before His angels,

Those who waited for Him here.

He who led them through the desert,

Watch'd and guided day by day,

Turn'd the flinty rocks to water,

Made them brooks beside the way-

He will bring them where the fountains

Fresh and full spring forth above,

Still, throughout the endless ages,

Serving in the joy of love.

Christian Friend: Volume 1, Hebrew Servant, The (21:1-7)

I desire to consider a little the service of the saints of God. It is a blessed thing to serve God at all, for we are unable to do so naturally; if a thought of service ever enters our hearts, it is one of bondage-the service of a hard and austere master. This is one of the things which show how entirely man has departed from God. If we look at angels, those “angels who excel in strength,” they “do His commandments, hearkening unto the voice of His Word;” “are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?” The highest angel is but in the place of a servant; yet it is a blessed thing to serve, and they bless God for it.

Every one has known how painful the thought of service is to the natural heart; and unless we see that service is connected with liberty, such will always be the thought. That which redemption shows us is that we are free, yet free to serve. This is the fruit of redemption, that we are free to be the servants of the Lord Jesus Christ, and of the saints, for His sake. If we did not know that we were free, we should only be

seeking to serve ourselves. This will ever be the case until we know redemption, how God has saved us, and how Jesus is serving in heaven for us. The great thing for us to do is, to look how the Lord Jesus served.

These verses (Ex. 21:1-7) are not properly a part of the covenant, “Now these are the judgments that thou shalt set before them.” In Psalm 19:7-11, we get several distinct things mentioned—testimony, statutes, commandments, judgments; these last I apprehend, to be God’s decision on certain points. “The judgments of the Lord are true and righteous altogether.”

The very first thing God has decided here, is a particular about service: “If thou buy an Hebrew servant.” If he were a captive, he would be in the power of his master; but this judgment is concerning one under the law, a Hebrew servant. The Gentiles were never under the law, and I do not find this judgment brought into the New Testament. The Apostle Paul only gives directions of unqualified submission to the master, whether a believing or an unbelieving one; this judgment applies to those who are under the law, and not to those who are not under the law.

The Lord Jesus Christ is presented to us as “made of a woman,” and “made under the law.” As “made under the law” He “magnified it, and made it honorable.” The law, that was “the letter which killeth” to all else, was not the letter that killeth to Him, it drew out the response from His heart, “I delight to do Thy will, O my God: yea—Thy law is within my heart.” The application of the, law to the heart of man only works out the enmity that is there’; but there was no enmity in the Lord Jesus.

The Lord Jesus having thus been made under the law, and fulfilled it entirely, shows that it was a most suitable thing for God to give; if there had been failure it was only in those to whom it was given, and not in the law itself; it was “weak through the flesh; “before God could put it aside, He must show that He had not dispensed a bad thing. The law has been removed by Christ, and thus He has made a free passage for God’s love to come forth to us.

In another way I find the Lord Jesus presented as a faithful servant: “Behold My servant whom I uphold; mine elect, in whom My soul delighteth; I have put My Spirit upon Him: He shall bring forth judgment to the Gentiles.” (Isa. 42:1) And again, “Listen O isles, unto Me; and hearken, ye people, from far; The Lord hath called me from the womb; from the bowels of my mother hath he made mention of my name. And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me; and said unto me, Thou art my servant, O Israel, in whom I will be glorified.” (Isa. 49:1-3) He is here brought before us as the servant of Jehovah, and so He constantly speaks of Himself “I can of Mine own self do nothing: as I hear, I judge: and My judgment is just; because I seek not Mine own will, but the will of the Father which hath sent Me;” and that is just the servant’s place—the Lord Jesus Christ spoke as it were His Master’s Word.

“Being in the form of God, He thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men.” He humbled Himself to become a servant, and blessed was it that He did so; for if He had come in His native dignity, He never could have said, “I am among you as one that serveth.” He never could have washed our feet. His native dignity, it is true, broke forth every now and then; but the mystery of redemption is, that the eternal Son of the Father has become the servant of Jehovah, and the servant of our necessities. These are the things that angels desire to look into, that the prophets have inquired and searched diligently concerning “the sufferings of Christ, and the glories that should follow.”

He was the “Hebrew servant,” and the faithful servant who had served His time unto Him, whose servant He came to be; and He might have said, now I can “go out free;” I have served my time, and I can “go out free” (vs. 2); and indeed He did say, “Father, I have glorified Thee on the earth: I have finished the work which Thou gavest Me to do. And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was.” But He might have acted on this judgment and gone out Himself.

All His service seemed in vain, as to any present result — “I have labored in vain, I have spent my strength for naught, and in vain; yet surely my judgment is with the Loan, and my work with my God.” (Isa. 49:4) But what is the answer? “And now, saith the LORD that formed me from the womb to be his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the Load, and my God shall be my strength. And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.” (vss. 5-6) All His service seemed to be thrown away. “Though he did so many miracles among them, yet they believed not.” They said He was Beelzebub—the friend of publicans and sinners—and at last crucified Him.

He “came in by Himself,” and he might have “gone out by Himself” (vs. 3) He was the only one who could ever have “entered into life” by keeping the commandments (I am speaking of Him now in His mediatorial character— “there is one mediator between God and men, the man Christ Jesus”); He had a right to enter into life. Law knew nothing about saving a person, it promised life through obedience to it; “the man that doeth these things shall live in them.” The Lord Jesus Christ alone had earned life by obedience in every jot and tittle of the law, and He might have “gone out free;” but He would not go out free for the reason here assigned. “If his master have given him a wife, and she have borne him sons or daughters; the wife and her children shall be her master’s and he shall go out by himself And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free: then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door-post; and his master shall bore his ear through with an awl; and he shall serve him forever.” (vss. 4-6)

When Jesus, on His rejection by the chief priests and Pharisees (John 10-19), heard of the desire of the Greeks to see Him, He said, “The hour is come that the Son of Man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.” He was the only grain of principal wheat. Had He not died He would have remained alone, precious in Himself, but He would have borne no fruit. He might have “gone out free,” but it would have been by Himself. He might have “entered into life,” but it would have been alone. He would not therefore, but He became obedient unto death, that He might “see of the travail of his soul;” that He might “bring many sons unto glory” that He might have His wife and children. This was a voluntary act-though free, He was free to serve; He is the one who has come and had His ear bored that He might serve forever.

I desire to look at this a little more. The Lord Jesus Christ at the right hand of the Majesty on high, is there still as the servant and when coming out in glory by and bye, He will be still as the servant.

I need not tell you how that the Lord Jesus Christ speaks of Himself in a subject character, and that this is voluntary. He came not in His own name, but in the name of Him who sent. Him They would have taken Him by force, and made Him a king (John 6), but He would not be a king in their name or in His own. As Jehovah's servant, He was His king also; and as they would not own Him as coming from God, He would not be owned at all. We receive Him not, unless we receive Him as the Christ of God.

In verse 5 we read, "If the servant shall plainly say, I love my master." Oh, how plainly did He say it when He cried, "If it be possible, let this cup pass from Me: nevertheless not as I will, but as Thou wilt!" The servant is one who does not his own will. It was the love that Jesus had to Him that sent Him, that brought Him down into death, as He says, "Therefore doth my Father love Me, because I lay down my life, that I might take it again. This commandment have I received of My Father." Beloved, we are sanctified by His having clone the will of Him that sent Him. "By the which will we are sanctified by the offering of the body of Jesus Christ once for all." He said, "Lo, I come to do Thy will." I'll do His will, cost me what it may. He was free to go to "the glory which he had with the Father before the world was; "but He would not go out free. "I love my master, my wife, and my children," I will not go out free. It was love that actuated Jesus in His work on the cross.

I find in that aspect Jesus doing the will of Jehovah; in another place Jehovah's sword awaking "against the man his fellow." In one sense the death of Jesus on the cross is the "burnt-offering," a sacrifice of a sweet-smelling savor; in another the "sin-offering" which was to be burnt outside the camp.

The heart of Jesus could not be satisfied unless He had His Bride and children with Him where He was, and therefore He must carry His service down into the depths of death: "If his master have given him a wife." The bride is given to Jesus, just as God gave Adam a wife. I can never separate the love of the Father in this, the gift of the church by Him to Jesus, and the love of Jesus for the church in giving Himself for it. So it is with the sheep (John 10), they are the gift of the Father to Jesus; and Jesus, as the good Shepherd, has laid down His life for them. If He love His wife, He must serve for her. Well, Jacob served for a wife a long service; but the Lord Jesus serves forever; He is the constant minister unto the church, as He has won her, as He has died for her, so He serves her now.

And so with the children— "I love my children" — "Behold I and the children whom God hath given me." Because He loved the Bride, because He loved the children, He serves forever.

In His personal service when here, He was the servant of everybody; He was always going about doing good, but ever so in the Father's name. Shortly before going out of the world, we see (John 13) that "having loved His own which were in the world, He loved them unto the end. And supper being ended, the devil having now put it into the heart of Judas Iscariot, Simon's son, to betray Him; Jesus knowing that the Father had given all things into His hands, and that He was come from God, and went to God; He riseth from supper, and laid aside His garments; and took a towel, and girded Himself. After that He poureth water into a basin, and began to wash the disciples' feet." We find Him doing the most servile act. It was the service of love, and how did His love make Him stoop!

If I were asked, Is Jesus serving now? Yes, washing His disciples' feet. "If I then, your Lord and Master, have washed your feet; ye ought also to wash one another's feet. For I have given you an example, that you should do as I have done to you." The example of His own willing service to the church; a pattern indeed to us, but a specimen of what His service is now we are walking through this weary sinful world. We need to have our feet washed, and Christ does this by His priestly ministry for us. He still retains the place of ministry and service, to which He has bound Himself from love to His Master, love to His Bride, love to His children. But surely He is still our Lord and Master; we can call Him Lord, own Him as Lord, pray to Him as Lord, and thus, see that the one who "upholdeth all things by the word of his power" is the very one who daily ministers to our necessities. He has had His ear bored to the door-post; He is a servant forever. I find the Lord of glory is able to serve. He does not need to be served Himself; people always think that God needs to be served, instead of seeing the wondrous thing that He wishes to serve us.

In Luke 12 we find that still this service is carried on when the Lord Jesus Christ comes forth in glory. "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them sit down to meat, and will come forth and serve them." No one will be able to deny His Sonship then, His Godhead then; but even there He is still the servant; I do not mean to explain how; I only carry forward the thought of service. It will be our blessed place to serve Him; yet still it is our security to know that He will serve us. He still delights to sustain that character into which He voluntarily came.

We get from this decision of the LORD the principle of service. In this day, when many saints are awaking to a desire of service, there is a danger of getting off the ground of grace. We are all apt to make the connection between service and glory, instead of seeing that the connection is between grace and glory. The blood is our title to glory, even as it has saved us, even as it has redeemed us. I see in the countless multitude who surround the throne, that they are there because of "the blood of the Lamb."

The servant always hides himself, puts himself aside, that the master may appear; the great danger in any service we are able to render is, lest the servant should appear. Simon Magus gave himself out as some great one; but if we serve according to God's judgment, it will be very unobtrusive service. Joshua was servant to Moses; he abode in the tabernacle outside the camp (Ex. 33:11); but how little prominently does he appear. Joshua is hid, and Moses is the actor.

Our place of service will ever be, in God's wisdom, the place of trial, though the place of comfort too. So was it with the Lord. He did always the things that pleased the Father, and thus proved His love; but He had to set His face like a flint. Our service is not occasional, but continuous. If we are in the place of servants, it is because we are sons. The ear is to be "opened morning by morning." Domestic duties are to be taken up as service to the Lord; He is to be glorified in them: the service we mostly fail in is domestic piety. Many would desire more time for serving the Lord. But why not make all we do service to Him. "Ye serve the Lord Christ."

The principle of our service is love to the Master. Paul says, "For though I be free from all men, yet have I made myself servant unto all;" I may "go out free," but "I love my master," and therefore serve them. It is the service of love, and not obligation. "We are," it is true, "not our own; we are bought with a price; therefore let us glorify God with our bodies and spirits, which are his." But the Lord does not address us with

that claim; He says, “If ye love Me, keep My commandments.” God loveth a cheerful giver, because He is a cheerful giver. Some persons say, Oh, I wish I could serve the Lord more! Well, let your soul enter more deeply into His love, and then you will serve Him. It is impossible to love Him and not to serve Him; but it may be a service of a kind which we do not like, because we too often serve to exalt ourselves. The Lord said, “By this shall all men know that ye are My disciples, if ye have love one toward another.” “Brethren, ye have been called unto liberty; only use not that liberty for an occasion to the flesh, but by love serve one another.” The moment I come with a claim, I damp the mainspring of service; it is by love we are to serve one another. I do believe that this ought to be my feeling; I am a debtor to every saint, because the Lord by His grace has made me free—free indeed.

When the saints are in glory by and bye, it will be still to serve, to minister to the world as well as to the Lord. “His servants shall serve Him.” Just as angels serve now, so by and bye there will be the visible ministry of saints.

How blessedly has love been the servant to our necessities; how has God in His love given His Son for us; how has Jesus served us; how does He still serve us; how will He serve us by and bye! The active spring of service in the church ought to be love. May we trace in Jesus the exhibition of it! What a blessed thing it is to serve; may we serve not in self-will, but doing His will! Service in the church will never make us of any esteem among men; it did not make the perfect servant so; but still the word was, “He shall be exalted and extolled, and be very high.” (Isa. 52:13) And what a blessed thought, what a thought of grace, to hear one mourning over his unprofitableness and wretched service addressed in these words in the day of the glory, “Well done, good and faithful servant, enter thou into the joy of thy lord.”

May the Lord grant us, beloved, deliverance from law service, and lead us to happy blessed service, according to this judgment of the Hebrew servant.

Bible Treasury: Volume 12, Hebrew Servant, The: Exodus 21:1-6 (21:1-6)

We have here in a lovely picture set forth the ways of grace as seen in Christ rising above righteous title to stop short of them. The Lord indeed came into this world for the purpose of displaying both in perfection. He did show us a Man born of a woman, born under the law; and this too undoubtedly in its perfection. It was never seen before, sin having made it impossible, even if the first man had otherwise been capable of it. But in Him was no sin; and our Lord Jesus Christ, living on account of the Father, displayed the astonishing spectacle of a man who never in one single act or way sought His own will, but God's—a man, therefore, who was the perfect pattern of a servant, who had but one purpose that filled His life, doing the will of God. He was the true Hebrew servant; He was the only One that could have challenged even God Himself to find a single particular in which He had not brought Him glory.

But in the type before us there was another thing. First maybe viewed in it the righteous claim of God on man: and when once the Son of God had been pleased to become a man, He owed that entire allegiance in all things small or great. The Lord Jesus showed His subjection to His mother and to him who was only by legal repute His father. He was subject to them both; much more intimately and absolutely was He to God Himself. I say much more, not as if there was any difference in the perfectness of Christ: but only that God had a still fuller and more indisputable claim; and this He Himself expressed, as a youth of twelve years of age, long before His entrance on the public service of God. “Wist ye not that I must be about my Father's business?” said the Lord Jesus, when His mother and father had sought Him sorrowing. This was always to Him what governed. But then it was not merely to Him a governing motive. There was this in it, and in the very highest respect it was in it. Even in death itself, in laying down His life, though it was His own delight to glorify His Father and His God, yet even there He could say, “This commandment have I received of my Father.” He was the servant; He obeyed unto death—yea, death of the cross.

Nevertheless there is another character of service that the Lord Jesus fulfilled, which belongs to Him alone. As the Hebrew servant serving six years with the title to go out at the end of the time, He only shows us the perfection of a man in human circumstances and acting according to that place of righteous subjection into which He had put Himself with God. But scripture is never satisfied with showing us this alone, because it would derogate from the glory of Christ. Hence we have another part of the Lord's service of a wholly different nature, and here we pass out of all that is merely human. He is a man, but we pats into the region of divine motives, and where nothing but divine love could stoop to fulfill human duty, and rise into what is no question of duty at all—nothing but grace; and this was true of Christ even when He was here below, in all His service. Our Lord never was merely a man, or simply meeting a claim. In everything He did He was displaying God to man as truly as He was showing what is the perfection of man before God. Further, this came out in a transcendent manner in His death.

And this is what we come to next. The Hebrew servant could go out free for nothing, after six years. So Christ had completely fulfilled all possible claim on Him. But it is added, “If the servant shall plainly say, I love my master.” Henceforth it is no question of law in any way, this He really had been under, but now opens out another thing. “If the servant shall plainly say, I love my master, my wife and my children, I will not go out free: then his master shall bring him unto the judges, he shall also bring him to the door or unto the door-post.” The door-post was the sign of personal limits; by it the family entered, and none else had the right. It was not therefore a thing that might pertain to a stranger, but pre-eminently that which belonged to the household. This too was the reason why it was on the door-post that the blood of the paschal lamb was sprinkled; it was staying the hand of God, as far as that house was concerned, on the first-born there, but on no one else. So here “he shall bring him unto the door-post, and his master shall bore his ear through with an awl, and he shall serve him forever.”

Thus it is that the Lord Jesus Christ coming down into death and rising again still takes the place of the servant of God forever. He will never cease to be man any more than He will ever cease to serve. Is it not the very opposite of what had been shown by every other man? Who naturally chooses to be a servant? The first man who was at best God's servant, sought to be as God when he was only a man. He that was truly God, and who of course never ceased to be God, became so perfectly a man that, even carrying it through death into resurrection and into glory, He is a man forever and the servant forever. And this He beautifully shows Himself. I do not dwell on what our Lord is doing now. We all know that He is serving me in heaven, interceding and cleansing us on earth from every defilement. This He set forth in washing the disciples' feet. They did not in the least understand its import then any more than the great mass of believers do now; as He said to Peter, “What I do thou knowest not now, but thou shalt know hereafter.” He is now by the word, applied in the Holy Ghost, cleansing His own in the world, that they may have part with Him on high, not life but communion with Him; for this is the object of the Lord's advocacy with the

Father.

But besides there is another word in the Gospel of Luke (chap. 12.), which shows us that in the day of glory He will still serve us. It is not only when He is in the glory; for there are these three steps.

First here below in grace He would not give up the place of Nerving. It is no question of law, but though under law, still in Him there was this full power of grace. Indeed in our ease it is only grace that fully accomplishes the right of law. But grace does not terminate there.

Next He goes up to glory, and carries this on up in glory. We are still in the place of need, and, as long as there is need in the saint of God, there is service on the part of the Savior. It is impossible that Jesus should not serve as long as there is a want to be met. But what of the day when there will be no need to be met? If there is no need on our part, there is love on His part, and love will always serve even when there is no question of need. And this is what He brings before us. “Blessed are those servants whom the Lord when he cometh shall find watching! Verily I say unto you that he shall gird himself and make them to sit down to meat, and will come forth and serve them.” No longer will there be need, no question of the feet being washed, when we are in the presence of God; but yet the Lord Jesus has such love that He will serve, as He says, “I love my Master, my wife, and my children.” And so it will be. As the witness of the perfect love of God, He will serve in glory; as the witness of love to the bride He will still serve; as the witness of love to these who are not in that position, His heart goes out to others. “I love my master, my wife, and my children, I will not go out free.” He serves forever. It is the activity, and delight of divine love in man, though this Man be the true God and eternal life.

Vestal Conference: 2011, Exodus 21:1-6 (21:1-6)

Reading

Everything number 117. 117. 32333. I don't know if you're gonna be. I'm going to. Send. I was wondering. If we might take up the subject of the Hebrew servant in Exodus 21, perhaps just for this meeting. I know it's an unusual subject for a conference, but you know, the affections of our hearts often are not at the level that they should be. And that is so vitally important for happiness in our lives and for living a life to please the Lord. So if it's the mind of the brethren, friends, we could do that. Umm. Anyone else has this stuff? I'm just thinking of the 1St 6 verses of the chapter, brother. Yeah, pretty much I think, yes.

That'd be nice. Exodus chapter 21. Starting with verse one. Now these are the judgments which thou shalt set before them, if thou by an Hebrew servant. Six years he shall serve, and in the seventh he shall go out free for nothing. If he came in by himself, he shall go out by himself. If he were married, then his wife shall go out with him. If his master have given him a wife, and she have borne him sons or daughters, the wife and her children shall be her masters, and he shall go out by himself. And if the master shall plainly say, I love my master, excuse me, if the servant shall plainly say, If I I love my master, my wife, and my children, I will not go out free, then his master shall bring him unto the judges. He shall also bring him to the door, or unto the door post. And his master shall bore his ear through with an awe, and he shall serve him forever. The. Such a beautiful picture of our Lord, isn't it? How he serves the soul for us 1St to buy us, serving us each day, and it brings out the bride and the children and. How everyone is blessed. I rather enjoy the setting in which we find that the 21St chapter. The verses that we just had read to us, if we go back just a couple of verses in the previous chapter, we know in the previous chapter we have those commandments. That were written on those tables of stone. But then right at the end of it we have the 25th and the 26th verse where we read. And if thou wilt make me an altar of stone, thou shalt not build an immune stone. With thou lift up thy true upon thou hast polluted it. So there was an altar to be built, and there was to be nothing there of beauty that was made in connection with that altar. And then in the 26th verse we read, Neither shalt thou go up by steps unto mine altar. And so there was to be no convenience, nothing of beauty or anything of convenience in in connection with worship. The only thing that was of value to God was Christ himself. And so that that's the setting into which we find this Hebrew servant. A picture to us of that one who was the perfect servant. Israel was called as as uh, Jehovah's servant in the Old Testament. I think of, uh, some verses in Isaiah 41. And verse 8. But thou, Israel, art my servant Jacob, whom I have chosen, the seed of Abraham my friend, thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant, I have chosen thee, and not cast thee away. But Israel failed in that place of the Servant. Those very commandments that they were given as the servant of Jehovah, they broke. And uh, down the end of Isaiah 41, verse 28. For I beheld, and there was no man even among them, there was no counselor. And when I asked of them could answer a word, behold, they're all vanity. Their works are nothing. They're molten images are wind and confusion. And then in chapter 42, he introduces that servant that is going to step in where Israel had failed. Behold my servant, whom I whom I uphold, my elect, in whom my soul delighteth, I put my spirit upon him. He shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised Reed. Shall he not break in the smoking flag? Shall he not quench? He shall bring forth judgment unto truth. He shall not fail. And uh, so Israel as Jehovah's servant really is a picture of what we are in the flesh and, and, uh, there's failure in that, but he introduces 1.

And certainly it was in the mind of the Spirit of God when Moses penned the verses in this 21St chapter of that perfect Servant that would come in and glorify Jehovah where that first servant representing the 1St man failed. You know that line of things continued on in the 49th chapter, don't we, with respect to the Lord Jesus address read from verse three, Isaiah 49. Three. Said unto me, Thou art my servant, O Israel, in whom I will be glorified. Then I said, I have labored in vain, I have spent my strength for naughty and in vain. Yet surely my judgment is with the Lord, and my work with my God. And now saith the Lord that formed me from the womb to be a servant, to bring Jacob again to him, though Israel be not gathered. Ye shall I be glorious in the eyes of the Lord, and my God shall be my strength. And he said, It is a light thing that thou shouldst be my servant, to raise up the tribes of Jacob, and restore the preserved of Israel. I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth. The, uh, 42nd, uh, chapter you, you read it continues on to that, uh, the, uh, the fourth verse, the aisles shall wait for his law. There is a day coming. We know that the Gentiles will be blessed. In the connection with Israel, but even at this present time, we think of the pathway of the Lord Jesus here says in the 43rd chapter, he said that he was made to toil because of their sins and the end of his pathway of laboring for Israel. He says, uh, I have labored in vain. I have spent my strength for not prophetically it says in Daniel that he'll be cut off and have nothing. And we think of the blessed Lord there. It is grave. Who is there at his grave site? One woman. Mary Magdalene stood aside weeping at the loss of her Messiah. And so we see the, the, uh, the feeling and the

personal sorrow of the heart of the Lord Jesus laboring for Israel. Yet they were not gathered, they were not restored, and they are not yet to this day. And he says, I've labored in vain. We know now in this present day of grace, the blessing has come out to us Gentiles, not as of the nations as they will in a coming day, but his blessing and grace has brought us in. Right when it seemed, when everything was lost, I think of the case of the call of the bride there in Genesis 24, where Abraham sent the servant to bring a bride to Isaac. And immediately following the, uh, the death of Sarah, it says Isaac brought Rebecca into his mother's tent and he loved her, right? You might say Sarah is a type of Israel. Right at that loss, then Rebecca comes in to the affections of Christ, Isaac, a type of Christ. And so why? This present day, the Lord Jesus, his laborers for Israel, have not yet been brought them into blessing. The Church has been brought in and his purpose. This is for Israel yet be realized, but then just this final thought that with respect to the Lord and his feelings and so Israel wasn't gathered. He says I have labored in vain. The word to us is at the end of first Corinthians 15, that chapter of resurrection. He says, therefore, my beloved brother, be steadfast, unmovable, always abounding in the work of the Lord, for as much as you know your labor is not in vain in the Lord. Russian and uh, Isaiah 42 Behold my servant could be an introduction to the gospel of Mark with the Lord Jesus is presented as a perfect burden. The gospel, there is no gene allergies and it's beautiful to see that the Lord is there at that perfect service. Not long discourses, but there's a little word that, uh, comes off and it's a straight away space full service. And the central verse that, uh, book we can say would be in March 1045. October March 1045 where it would be. For reason instead of man came not to be administered to.

Continuing on a little in Isaiah to the 50th chapter. That the subject of of the Lord is Jehovah's Servant. Verse four of Isaiah 50. The Lord hath given me the tongue of the learned. Or or of of the instructed or the learner. That I should know how to speak a word in season to him that is weary. Think of the Lord here as a as a servant, and such a character that that he could take the place as one instructed by God-given his instructions as a servant would be given instructions by his master in order that he might turn around and be a blessing and help to him that is weary. A word in season to him that is weary, he wakeneth. Morning by morning he wakeneth mine ear to hear as the learner, and in the 127th Psalm it says he giveth his beloved sleep. Whether it was to sleep or whether it was to wake, all was at the command of his gone. Every word that he spoke was at the command of his God. He had an ear prepared to hear, and perfection all the instruction that God. Had given him and what was that instruction? Well, it took him onto the cross. Obedient unto death, even the death of the cross. The Lord God hath opened mine here. I was not rebellious neither turned away back all the way to the cross. And that obedience and. You know, I just. Have enjoyed a few. Scriptures in connection with that, uh, one in the Psalms. I think it's right at the end. Psalm 142. And this is the Lord. Certainly, primarily verse four, I looked on my right hand and beheld that there was no man that would know me. Refuge failed me. No man cared for my soul. And so here in his sufferings, as he went on to that cross in perfect obedience, all forsook him and fled. He could look on his right hand, on his left. There were none that could enter into and understand what was before His holy soul at that cross. And so he could say, refuge failed me, but he could look up independence. I cried unto thee, O Lord. I said, Thou art my refuge and my portion in the land of the living. And so he could look up and find, though he had no refuge here, as a perfect dependent man, as Jehovah's servant, he found his refuge from above and looking at the end of Deuteronomy. Chapter 33. Verse 27 The eternal God is thy refuge, and underneath are the everlasting arms. That was said to Israel, but who knew that Scripture like the Lord knew it? As a dependent man, he could walk through this world, and he knew perfectly that underneath him were the everlasting arms. The eternal God was his refuge, though all around him would forsake him and flee away in the hour of his greatest need. And I connected that with another verse in Daniel. That, uh. Just kind of touched my heart. Daniel and uh, the account of his being thrown into the den of lions. Chapter 6. And verse 20. This is coming to the den. And when he came to the den, he cried with a lamentable voice unto Daniel. And the king spake, and said to Daniel, Oh, Daniel, servant of the living God, is thy God, whom thou service continually able to deliver thee from the lions. So he was. Speaking to Daniel, but I'd just like to apply it to the Lord. Who could it be? More fully said, the servant of the living God who served continually, continually, and his whole pathway through and on the cross, we read. And the 22nd Psalm save me from the lion's mouth. And so they're God's perfect servant, that one who knew those everlasting arms under him, that one who found the eternal God is refuge, was forsaken on that cross.

And he cried out, and he was not answered on that cross. And I just think of this little thing is that God whom thou service continually able to deliver thee from the lions. And then the next word he says in the Psalm that was heard me from the horns of the unicorns. Think of what that perfect servant went through, and his obedience, that path that went down, down, down, all the way to the dust of death, and there forsaken of God, whom He had known perfectly independence. Undertaking form in every step of the path, giving him the tongue of the learner that he might instruct, and sealing those instructions in his ear day by day, that took him on to Calvary's cross. The Lord and His love has the service. That he renders to us, we, I just think, I'm sure there's other characters, but just thinking of, of, uh, the Gospel of John, chapter 13 where he gird himself with a towel as a, as a servant and, uh, wash the disciples feet. And so even now he's our example in that for one another. But even now I believe he, uh, he would, uh, take our, our, uh, our feet, as it were, our spiritual feet in his hands. And he is our exalted head in heaven through those, uh, members of his body. And a service of love to us seeks to meet our needs. And there's a service that he's going to render in a coming day. We read of in Luke chapter 12, when he'll come forth and gird himself and serve those that are watching and waiting to receive him when he comes. And the Lord has a wonderful. Service for all eternity as He ministers the love and grace of God to us and uh as it were, attends to our blessing and happiness. But even though he serves us. He's never spoken of. I don't believe in Scripture, that he's our servant. He's always the servant of God. He's always the Lord's servant. Jehovah's servant. He's never our servant otherwise, and and far be the thought he'd be subject to our commands. But he's not. He's not our servant, though he serves us. He's the Servant of God. The 15th chapter of Deuteronomy and you read a little bit more about the Hebrew servant and, uh, I think it would be nice to look at those verses starting as the 12Th verse, Deuteronomy 15. As if thy brother and Hebrew man, or in Hebrew woman be sold unto thee, and serve thee six years, then in the seventh year shalt thou let him go free from these things. And when thou sendest him out free from thee, thou shalt not let him go away empty. Now they'll furnish him liberally out of by block, and out of by floor and out of by winepress. And that wherewith the Lord thy God hath blessed thee, thou shalt give unto him. And thou shalt remember that thou wast the bond man in the land of Egypt, and the Lord thy God redeemed thee, and therefore I command thee this day. Command thee this thing today. And then there's uh, similar verses to the uh. Versus we have in Exodus chapter 21 here about the, uh, servant that wanted to continue to be a servant. I was thinking of the, the choice that the servant had to make. Was he going to stay with his master and his wife and his children? Or was he going to be furnished liberally out of the flock and out of the floor and out of the winepress? And so the servant had to make a decision. He had to decide what was more important to him. And he had to decide whether he wanted his master and his wife and his children more than starting out on his own and having, uh, perhaps we could say some a farm for his own and starting out himself with, uh, a portion that his master was bound to get him. And so it makes us really appreciate the Lord Jesus more, doesn't it, when we think of how he was willing when he had everything to have us.

To serve. In the way that we've talked about his father. And so I was thinking as well as this 15th chapter sort of, uh, gives us the, uh, the idea that, uh, God really didn't want his people to be slaves. And so he made provision for them to be able to be given something so that they, if they came upon poverty somehow they would have to be a servant temporarily, but then they could go out free and they could have their own again. And maybe someone could comment on that? Proverbs say it says that he that laboreth laboreth for himself. The Lord never labored for himself. He labored for his God and imperfection He did. But we find a very solemn point here, don't we, that if he came in by himself, he'd go out by himself. If he had taken a wife and born, she had born in children during the time of his his servitude. If he left, he'd have to leave them behind. And we see the power of love that says I won't go out by myself. And so we have here, don't we? A. Well, here does the awful suffering that the Lord Jesus went through, that in order that the Lord Jesus might have a life, the church with him or his children, the Jewish brethren with him, he had to go into death. My brother quoted that verse earlier in John 12, except where it says Sirs, the Greeks came and said, Sirs, we would see Jesus, and how does the Lord respond? Except the corn of wheat fall into the ground and die. It abideth alone, but if it die and bring us forth much fruit. So the Lord Jesus had to go into death in order that there might be much fruit for him. And heavenly and unearthly people. So we have in this, this picture of this ear being borne through it, and all that servant forever. He has served here in perfection to the will of God. Israel had not been brought into blessing. But he must go unto death, and now in resurrection He serves us in that wonderful work of our High Priest and Advocate, and then, as our brother mentioned, to his eternal delight and joy and pleasure will be to serve His people, but apart from His death. You'll be alone. I was thinking, Paul, when you, uh, were saying that, uh, this servant had to make a choice. Between, uh, staying with his master and his wife and his children and going out freeing and getting those things from his master he was entitled to. That would be a. That would be a picture of us wouldn't wanting to. Please the Lord Jesus, rather than going out and just pleasing ourselves, wouldn't it? Thank you, brother Paul, in connection with your question as to the, that practical side of things for Hebrew and being in such circumstances where he had to sell himself into slavery to pay a debt in the uh, in, in Leviticus where he get the, uh, instructions for Israel as to the uh. The Jubilee and that day when everything would return to its rightful owner. Uh, the slave also returned to his rightful owner. Couple of verses, Leviticus 25 and uh, I just read verse 23 first. The land shall not be sold forever, for the land is mine. It's sold right now and it's in ******* to the Gentiles, and Jerusalem will be trodden under the Gentiles till the time of the Gentiles be fulfilled. And then the end of chapter 25, verse 55. For unto me, the children of Israel are servants. They are my servants. Whom I brought forth out of the land of Egypt. I am the Lord your God. And so just jumping back one verse to fif 54. If he be not redeemed in these years, then he shall go out in the year of jubilee, both he and his children with him. Why? Because really in the end they were his.

Though a man might sell himself to his brother to pay a debt, in the end they all belong to the Lord and he will not have. His land or his people sold forever. Oh, it's ringing two and verse four that anything the Lord has given us is his as he's already mentioned, Steve disturbs of what we've given. He's been pleased to give us a a wife who can please give us children. Please give us, uh, a place to live and suitable occupation. All those things. Those are things that the. The Lord is provided for us and and they're all and we are all. We are all His. Hey, well brother Bill mentioned about the Lord being alone. Had it not been for the cross? Think of what it was for the eternal Son of God to take manhood into union with Himself, to become a man. Angels appeared in the form of men, or even a flame of fire. He maketh his ministers a flame of fire. But when the eternal Son of God became a man, when he. Became that God, man. It was never to lay that down again. He did not take that up to rescind it. It was not a temporary condition or anything like that. No, He was God and man and one person for eternity. Once he, uh, vain to take that step, it was never to go back. Never. What was it for the eternal Son of God who always was? To take a step like that. To become men, knowing it was for all eternity, never to be rescinded. He always was. It's beyond our thought. And why that he might have a companion. A bride for himself, for all eternity. The thought of going back without her. Was not. It just was not in his thought. Could not be to be a man forever. It's not good for the man to dwell alone. Think of what it would have been to become a man and then to dwell alone. Fraternity. God says it wasn't good, and so he went to that cross and his ear was bored through with it all and he came into that place and he's going to have that place for all eternity, never to be rescinded, but to have a companion with him in it forever. And I enjoy that thought in in Isaiah 53. Isaiah 53. In the 10th verse we read. Yet at least the Lord tobruse him he has put into grief. And thou shalt make his soul an offering for sin. He shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hands. He shall see of the travail of his soul, and shall be satisfied by his knowledge. Shall my righteous servant. Justify many, for ye shall bear their iniquities. Therefore will I divide him a portion of the grager. Michelle divide the spoil with the strong, because he has poured out his soul unto death. It was numbered with the transgressors and he barely sit up many and made intercession for the transgressors. I rather enjoy UMM the third verse of this chapter and how Mr. Darby renders it. We read in the third verse he is despised. And left alone. Without blessed water, Lord Jesus was left alone. Wasn't it so that He could never be alone again? Just a practical word, as we think of the Lord Jesus as that perfect servant. Think what it says in numbers 19 with respect to the red heifer. There was 3 characterizations of that red heifer. It was to have no blemish within, without, and upon which had never come a yoke. We know the Lord Jesus when He was here, He was always under the yoke of His Father's will. He always did His will and pleasure. As I come to do Thy will, Thy laws within my heart. That was His delight, and He was never brought under.

The influence or control of men always free to do the will of God and we marvel at the perfection of him and there's a word in that for us isn't there too. I thinking of what it says in first Corinthians Chapter 7 is you're bought with a price be not the servants of men. In chapter 6 it says be your bought with the price therefore glorify God in your body, which is God's because of the price that has been paid for us the even the shed blood of Christ. Our bodies are to be used for the will of God, not for our pleasure. But then in the 7th chapter he says, Be not the servants of men in view of the price has been paid for you, you are not to be the servants of men. We see in the epistle to Galatians there were those that were seeking to bring the Saints of God into ******* not to the will of God, but to themselves, and they were warned against going back into that place of being a hired servant. As a verse in the second Epistle of Corinthians chapter one that I believe is a. Beautiful illustration of how Paul labored on behalf of the Saints of God that they would be free from that type of *******. 2nd Corinthians chapter one. And we know in the first epistle Paul was very direct, very faithful in speaking to them about their state and about what was wrong there. And he says, uh, verse 23 of the first chapter. Moreover, I call God for a record upon my soul that to spare you, I came not as yet in the Corinth. He did not want to come with a rod of authority. But then he says in verse 24, not for that we have dominion over your faith. But our helpers of your joy, for by faith ye stand, we find in that passage that was brought out in Leviticus, that a brother might be waxing poor, and he might even sell himself into servitude to one of his brethren. We can be under servitude to the world, or perhaps even servitude to our brethren, and not walk in liberty before the Lord. And we find that the apostle made a great effort not to have dominion over their faith. It's one thing to say, well, we don't do this because brother so and so says this, or because so and so says that having dominion over your faith. But we need to be fully persuaded in our own souls as to these things. And Paul realized that in order to be a helper of their joy. They had to stand by faith. We are thankful for godly influence and for those that have, uh, brought us up in the things of God. And yet we will not stand if we're simply

operating and moving onto the influence of others by faith. We stand. And Paul saw that and perhaps he could have used his natural gift and ability to bring the Corinthians back into line. He says, I'm not going to do it. Someone else more gifted or compelling than I will bring them under power to them. But my faith we stand. And so how important that is as we walk as servants of the Lord here, to consider the Lord Jesus, who is only and always under the influence of his Father, and that we too, that we're not walking under the fear of man that brings a snare, but the fear of God. And we're servants of God, and it's by faith we stand. We say #257. And so he could not. Say, beyond my cross, my side, all of my sleep. And I left in my life without him because they're brilliant. No, I'm not surprised that the flowers and the flower crying.

Christian Truth: Volume 15, Altar of Earth, An: A Word on Worship or Earthy Altar (20:23-26)

"Ye shall not make with Me gods of silver, neither shall ye make unto you gods of gold. An altar of earth thou shalt make unto Me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in all places where I record My name I will come unto thee, and I will bless thee. And if thou wilt make Me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it. Neither shalt thou go up by steps unto Mine altar, that thy nakedness be not discovered thereon."
Exod. 20:23-26.

In this well-known chapter the Lord is presenting Himself to the people of Israel in two distinct characters. In the first part of the chapter He is seen in His majesty as the righteous dispenser of law. In the close of it He exhibits Himself as the attractive source of grace. The correspondent effects of the one revelation and of the other on the minds of the people are also given.

When the majesty of the Lawgiver is before them with His holy requisitions, the effect is to fill the minds of the people with terror, and to throw them to a distance from God. "All the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off." Chap. 20:18. Thus, in a figure, we are presented with the truth that under the dispensation of the law there exists no possible ground of a sinner's approach to God. For in the first place it may be observed that the commands of the law, almost without an exception, are prohibitory and are as a hedge of restraint around the rights of God, either in direct connection with Himself or in connection with man as His creature. And in the next place, if it were possible that all the requisitions of the law could be fulfilled, it does not appear that under it there is any ground of communion or intercourse with God. It leaves man, so far as appears, in the distance of a creature under subjection to authoritative commands of the sovereign Creator.

Hence it is said in Heb. 12, which is an inspired commentary on this chapter: "Ye are not come unto the mount that might be touched, and that burned with fire," etc. Their fathers were gathered to mount Sinai, with the effect that we have seen. For even "Moses said, I exceedingly fear and quake." But it is emphatically said that they were not come to this mount, which was the symbol of law and of terror, but to mount Zion, the symbol of heavenly grace, and to all the array of blessing which follows, and which inspires the heart with confidence and joy.

So here. For while it is said the people "stood afar off," it is added that "Moses drew near unto the thick darkness where God was." How striking is this expression in contrast with the words, "Having... boldness to enter into the holiest by the blood of Jesus... let us draw near." As mediator he receives the instructions of grace for the people; and in connection with the altar we read the gracious declaration of God, "In all places where I record My name I will come unto thee, and I will bless thee." The altar is the meeting place of the worshiper with God.

The first thing that is presented in these directions about the altar and worship relates to the absolute separation of God from every rival object of man's esteem. "Ye shall not make with Me gods of silver, neither shall ye make unto you gods of gold." No symbol of creature holiness, nor expression of righteousness in the creature, is for a moment to be associated with God. "An altar of earth thou shalt make unto Me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings," etc. Whatever is expressive of acceptance on the part of God, as the burnt offering, or of communion between the worshiper and God and the priest who offers it, as in the peace offering, is connected with the altar of earth. For it was on earth that "Christ" gave "Himself for us an offering and a sacrifice to God for a sweet-smelling savor." And on earth He made peace through the blood of the cross, and came and preached peace to those that were afar off and to them that were nigh.

It is in the excellency of the Lord Jesus Christ in His Person and accomplished work, as accepted of God, that we find the elements and grounds of worship. It is for the soul to be occupied with these in the presence of God, in the expression of wonder, gratitude, joy, thanksgiving, delight, anticipation, hope, and desire, in order to present true and acceptable worship. The altar of earth is surely found in the cross, the symbol of which Christ has ordained, and should constantly be brought before us when we gather together in His name. And so, exactly answering to the declaration here, "In all places where I record My name," is the promise of the Lord, "Where two or three are gathered together in My name, there am I in the midst of them."

But in connection with this worship of the altar of earth, two things expressive of man's work and man's order, are forbidden. "If thou wilt make Me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it. Neither shalt thou go up by steps unto Mine altar, that thy nakedness be not discovered thereon."

Nothing can be more important than for our souls to bear in mind that in worship we have nothing to bring to God, nothing to work out by way of effort, nothing by way of external form, or by an effort of internal feeling, to raise ourselves up to God. He meets us at the altar of earth. God comes to us where we are. It is to have our souls filled with the sense of what His grace has done, and how He has come down to meet us where we are, and to be occupied with the sweet savor of Christ, "who through the eternal Spirit offered Himself without spot to God." For worship is the reflex of this, the heart expressing its delight and satisfaction, its adoration and praise for what Christ is for us as this blessed provision of God.

Now it may very well be that where human works are rejected, and human order in worship is eschewed, there is still the presence of the two things, in a more subtle form, that are here forbidden. The bowings, and crossings, and sprinklings, the attitudes and order of ritual may be refused, while, at the same time, there may be an attempt to raise the feelings in order to come to God by some mental process, altogether different from the occupation of the heart in God's presence with what Christ is and what He has accomplished. It may be thought indeed that

the generality of the saints are so occupied in the world during the week that it is necessary to act on their feelings when they come together, in order to produce in them the tone of worship on the Lord's day. But this is a wrong assumption. A life of leisure is not necessarily a life of greater spirituality than one of toil. Where the Lord is owned as ordering our worldly circumstances, and is acknowledged in our daily walk of life, the heart, when brought into His presence, will naturally respond to the exhibitions which He gives of His grace when gathered to worship in His name. Moreover, worship, if true, is that of the assembly, and not the effort of an individual to act on the minds and feelings of the saints in order to bring them up to his sense of what is fitting in the tone of worship.

In the first place, the very constitution of the assembly, as composed of the children of God, is that they may be able to worship; for "the Father seeketh such to worship Him." Another thing is, that being possessed of a nature in common that can delight in God, it is the proper and spontaneous action of that nature to worship when brought into His presence. Besides this, believers being partakers of the Holy Spirit, each member in his measure is made responsible for the worship of the assembly. Worship is for spiritual persons who are led by the Spirit. To lower the character of communion in order to meet the assumed unspiritual condition of some who may be supposed to be present, is emphatically to make steps up to the altar. Rather let spiritual worship proceed; and if there be souls that cannot join in it, let them judge their condition in the Lord's presence on account of it; but let us not attempt to set up that which God forbids.

Things New and Old: Volume 9, Altar of Earth and Steps to the Altar, The (20:22-26)

BROUGHT out of Egypt, borne on eagles’ wings, led to Mount Sinai, permitted to hear the voice of God speaking to them, a privilege accorded to no other people before or since, the children of Israel were made to feel, and were continually to be reminded of it, that, though separated from all the earth to be a people for Jehovah, they were nevertheless unfit for the presence of their God.

Before they could be permitted, on that awful day, at Mount Sinai, to hear His voice, they had to sanctify themselves for two days, and on the third to be brought to the mount. Their clothes were to be washed and they themselves ready, yet they were not fit to be where God was on Sinai. Bounds were set to sanctify it, to mark it off as ground on which Israel could not tread. They might come to it (Exod. 19:13), but not ascend it, nor touch it. Sanctified they were, according to God’s commands, yet Mount Sinai was no place for them. God was there. Moreover the priests were not allowed to ascend it, though sanctified, it would seem, in a more special manner than the people. Chap. 19:22.

Such were God’s directions regarding them, which fully accorded with their own feelings, so that even what He permitted them, viz., to come to the mount (Exod. 19:13), they could not do; for we read, they were afraid because of the fire, and went not up to the mount. See Deut. 5:5. They stood under it to hear the law, and then moved afar off. Their conscience told them only too plainly how unfit they were for His presence, and this after strict obedience in sanctifying themselves according to His revealed will. Nothing then they could do could alter their moral condition before Him. Nothing they could do could give them confidence to stand before Him. Circumcision they had submitted to. (Josh. 5:5.) Sanctification of the flesh they had conformed to; but God’s immediate presence they felt was no place for them. Yet He was their God, who had redeemed them. They were His people in a peculiar sense. He had shown His favor to them as He had to no other nation. Dividing the Red Sea He had brought them through it. In the wilderness He had guided their steps. He fed them, He gave them water, He made them triumph over Amalek, He was leading them to Canaan; yet there was a moral barrier between Him and them which they could not pass over or break down, do what they might. They were sinful and unclean. He was holy. And this, the lesson they learned in the third month after they came out of Egypt, was the same they were to be continually reminded of, till the ground should be laid by God in grace tor man to come before Him in boldness, having no more conscience of sins.

This God immediately provided for in the ordinance of the altar of earth, and the ascent or steps by which to approach it.

If they built an altar, such was God’s gracious provision for the willing and thankful heart of any of His people (for this ordinance concerned all the people and not the sons of Aaron only), they might offer thereon for His acceptance burnt offerings and peace offerings. But the altar from which God could accept them must be one that He provided. No artifice of man, no embellishment man could devise, could make it more acceptable to Him, but the very reverse. The altar might be of earth or of stones, but if of the latter, of stones as they found them, not fashioned or graven by any cunning artificer, for that would pollute it at once. What a lesson was here! The free expression of His people’s gratitude God would permit; but man must learn that he could not make an altar of his own devising, or of his own workmanship, suited for God. God must determine beforehand of what it is to be, and how it should be made. The material too He would provide. The altar of earth might appear unsightly, the form of the stones might seem capable of improvement, but God would accept no other.

But observe, this altar was not like the brazen altar where sacrifices for sin could be offered up. It was the altar of a worshipper in a certain relation to God, coming to offer burnt offerings and peace offerings; offerings of sweet savor, the expression of a grateful heart surrendering itself to Him, and feasting with Him. A worshipper then such as Israel could be, an accepted worshipper, was not only capable of defilement, but had in himself that which could impart it. And all the ceremonies appointed by God, or all the sacrifices offered up by the high priest, could make no change in this, or separate any of the people from that which made them liable to pollute the altar.

And what is this root of defilement but the evil nature, the flesh — sin? When they crossed the Jordan, and erected the altar in Mount Ebal, they lifted up no tool on it. Moses had warned them against it, and they obeyed. (Deut. 27:5-7; Josh. 8:31.) Though lately circumcised, fresh from victory, and having recently kept the passover in remembrance of redemption, they were nevertheless reminded that they had in themselves that which would defile. And it mattered not who might build an altar to the Lord, whether the whole congregation of Israel (Judg. 21:4), or individuals, as Gideon, Samuel, Saul, David, Elijah, the ordinance for all was the same. Fallen man has that in him which pollutes.

But, blessed be God, we have now made known how that root of defilement is removed. It is removed by death. Death must take place ere we can be accepted before God as freed from that which causes pollution. Death, or the change of the living saints, when the Lord shall come, is the only means by which we can be actually, and then eternally freed from sin. By the sacrifice of the Lord Jesus, believers are pardoned, justified, and defilement is atoned for. By His death, too, that which defiles, sin, is put away. For “once in the end of the world hath

he appeared to put away sin by the sacrifice of himself." (Heb. 9:26.) And now believers have died to sin. (Rom. 6:1.) They are not in the flesh, but in the Spirit. (Rom. 8:9.) They are risen with Christ, and seated in Him in the heavenlies. (Eph. 2) God of His grace has accomplished this. We are a new creation in Christ Jesus (2 Cor. 5:17), which according to God is created in righteousness and holiness of truth. (Eph. 5:24.) Such we are before Him in Christ, yet in us there is still the flesh, sin. Paul knew it. Believers are conscious of it. The Spirit given to us contends with it (Gal. 5:17), and we cannot be freed from it till death, or the change of the living, takes place. Till then, like Israel of old, we carry it about with us. Yet, unlike them, we know that, before God, we are in Christ holy and without blame. But whilst in this world there is this root of defilement in the greatest saint as in the greatest sinner, yet the difference between them is immense. The saint, by the death and resurrection of the Lord Jesus, is not in the flesh, and has a life apart from sin, undefiling, and impeccable. The sinner unpardoned is in the flesh, a dead soul before God, communicating defilement and nothing else to everything with which he comes in contact.

But there was another lesson God designed to teach Israel — their nakedness. The first effect from eating of the forbidden tree by Adam and Eve, was to discover they were naked; and the first work they set about, was to sew fig leaves together to make themselves aprons. There is a truth in this discovery which man has attempted to ignore — that he is naked, and needs a covering before he can appear before God. There is a truth made known by their vain attempt to cover themselves which man would fain conceal, viz., that God, not man, must provide what is needful. The worshipper in Israel was reminded of this in the words "neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon." A worshipper he was if he approached the altar, yet his nakedness was not effectually covered. And this, which was true at Sinai, was equally true when they returned, and builded again the tabernacle, after the Babylonish captivity, and when John the Baptist stood in their midst, and preached the baptism of repentance for the remission of sins. Throughout the dispensation of the old covenant, till that blood had been shed on which the new covenant shall rest, the worshipper in Israel never could know what it was to be effectually covered, his nakedness completely hid. For, be it again remembered, the altar here spoken of, is not the brazen altar of the court of the tabernacle, nor the golden altar within the sanctuary. For them God gave a special ordinance, providing their pattern and stating their dimensions. Yet, for no altar whether in the tabernacle or temple, till God's revelation to Ezekiel (43:17), have we any mention of steps. This silence is surely significant. It has a voice for all who will hearken. We may be assured that the silence in Exod. 27 and 30, and 2 Chron. 4, and the special mention of the steps in Ezekiel, are designed to teach something. And what is it? That in the millennium, when the temple is reared, and the priests, the sons of Zadok, are officiating again before the Lord in Jerusalem, and the people in the enjoyment of their own land once more, resettled there by the God of Israel, the worshipper will be so covered that his nakedness can never be exposed; for what was forbidden in Exod. 20 is expressly sanctioned in Eze. 43. Nothing they could do under the law could effectually hide their nakedness. Nothing that anyone can do against them in the millennium will discover it. See Jer. 50:20. Till then, as a nation, it exists. Then it will be found no longer. Reader, do you know why? What discovered man's nakedness but sin? What covers it but the work of Christ when made known to the soul? From the days of Eden till now men have vainly endeavored to hide it; Adam by his fig leaves, his descendants by their acts, whether of mortification or devotion. But all in vain. "Their webs shall not become garments, neither shall they cover themselves with their works." (Isa. 59:6.) But God has provided for this. And Israel, after they shall have owned themselves wholly corrupt, all their uprightness here proved to be as filthy rags, restored and blessed through the favor of God and because of that precious blood, the blood of His Son, will know what it is to have their nakedness effectually covered.

But is it only God's ancient people who need a covering for their nakedness? To whom did the Lord address the words, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear?" (Rev. 3:18.) Was it not to professing Christians? Then believers now may know, should know, what it is to be covered and clothed. "Holy and without blame before Him in love." "Found in Him, not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith;" "in Christ," "made the righteousness of God in him." (Eph. 1:4; Phil. 3:9; Eph. 1:1; 2 Cor. 5:21.) Here is clothing indeed! Here is a complete covering of all nakedness! Reader, do you know this? Reader, have you proved it? What lessons about ourselves does this ordinance concerning the altar teach! What good news about God and the Lord Jesus Christ should it lead the soul to embrace; that which defiles forever put away, that which sin made us conscious of, forever covered.

Clad in this robe, how bright I shine,

Angels possess not such a dress;

Angels have not a robe like mine —

Jesus, the Lord, my righteousness.

Bible Treasury: Volume 7, I Have Brought You Unto Myself (19:4)

There are two subjects of special importance, between our souls and God: how God made us His—and the new associations into which He brings us, as suited to Himself.

Christ, in the efficacy of the work which He finished on the cross, is the answer to the first of these subjects: and a risen, ascended Lord, who lives in the presence of God for us, "crowned with glory and honor," is the ground of the last.

Another point of great moment to us individually, is how we enter into these; for unless we know that all which separated us from God once, when we were "dead in trespasses and sins," is put away forever; and that we are brought nigh by the blood, which, though shed on earth, is sprinkled where God is—there can be neither confidence nor boldness for worship "in the holiest."

These two subjects may be further considered in the light of scripture: the book of Exodus, teaching how God makes a people His own; and the Chronicles, what are the associations which He forms for Himself and them.

A passing glance will show us the difference between a people coming out of the house of bondage, with their kneading-troughs and borrowed jewels of gold and silver, and the same people in the possession of all that Jehovah could bestow on Solomon and the nation, as the outward expression of God's delight in them. Another glance will tell us that the power of God in Egypt, when He was making this people His own, manifesting itself by plagues and judgments against Pharaoh, so that none escaped; whereas, in the brightest times of Solomon's reign, there was the unrestrained power of God in blessing, filling all hearts with rejoicing and praise.

Leaving these outward distinctions, let us bring into prominence the great fact, that deliverance from Egypt was by the overthrow of all enemies; and that relations with God are established in the peace, rest, and glory, which suit Himself, when there is no longer an enemy to overthrow! The triumphant song at the Red Sea was after Israel saw Pharaoh, his captains, chariots, and horses sink as lead into the depths.

It is thus God makes us His own. The power of the foe, from first to last, must be overthrown; so that we can look behind, and know there is nothing to pursue us; and we can look before, with the certainty that there is no power “to separate from the love of God, which is in Christ Jesus our Lord.”

The redemption song of Ex. 15 takes in these two extreme points in its compass, commencing with “the Lord hath triumphed gloriously,” and concluding with “all the inhabitants of Canaan shall melt away, till thy people pass over, O Lord.” Our deliverance from every adverse power is not to be confounded with our peaceful associations with God Himself.

The Red Sea was but a preliminary step to this blessed consummation, as was also the subsequent crossing of Jordan. What a grand inauguration of a people, as we see them led out from cruel bondage into Canaan's rest; and what an expression to us of a yet greater calling, when the heavens shall open to let in the new-born race, made one with Christ in life, righteousness, and glory God knows how, in faithful love, to record in His book the exodus of His Israel; and the night of their departure is to be as sacredly kept throughout their generations, as will be their entrance into the promised land under the Captain of the Lord's host in the time of Joshua. Who has not marveled at the records which the loving care of God has so minutely preserved—their departures, journeyings, encampments! The cloud by day, and the pillar of fire by night; all tell of the faithful love that accompanied them every step of the way.

Still, this is the history of a migratory people in wilderness circumstances, as yet on their road to Canaan and the glory. The tabernacle, rich in its types and altars, with a mercy-seat surmounted by the cherubim which looked inward in rapt surprise, must yield to the temple, and to the Mount Zion, and the city of the great king, and the day when these same cherubim shall look outward with delight upon the grand result of accomplished redemption.

Moses and Joshua have served their day and generation, and are succeeded by Solomon, in whom will be displayed the associations which Jehovah had prepared for Himself and His people. Peace, prosperity, and blessing are to be the characteristics of these illustrious times. Foundations will now be laid; hewn stones and timber of Lebanon; castings from the plain of Jordan; Huram the king of Tire, and his cunning workmen; yea, all must become tributary to the erection of this magnificent temple of the Lord.

The dawn of that day is come, when the treasures entrusted to the Levites shall find their proper place of abode, according to these chronicles: “And the priests brought in the ark of the covenant into his place, to the oracle of the house into the most holy place, even under the wings of the cherubims, and they drew out the staves of the ark.” Another character is to prevail in these new relations with Jehovah; like our antitypical ark, the Lord Himself, no longer to be known after the flesh, a stranger upon the earth, in humiliation, or as completing a work given Him to do Long ago He has said, “It is finished,” and “they drew out the staves,” though these staves unseen from without, will always be the wonder of those who are in heaven, as they were once viewed “from the ark, before the oracle.”

That great mystery of “God manifest in the flesh,” has given birth to another, even to Him that “was raised from the dead by the glory of the Father.” So again, if we recall Him as the sacrificial Priest, we are taught, “this man after he had offered one sacrifice for sins, forever sat down on the right-hand of God.” What in antitype are “the staves drawn out,” but a finished work below, and a Priest sat down in the heavens? This, as we have said, becomes the basis of our intercourse with God, founded on accomplished redemption, and a triumphant resurrection.

The first book of Chronicles opens to the reader its new genealogies, all tending to the subjects we are considering: how God makes a people His own, and how He brings them, finally, into association with what suits Himself. From the genealogies, we pass onward to chapter x., the setting aside of Saul the first king, the man who “was higher than any of the people, from his shoulders and upward,” in keeping with the original act of God. “He taketh away the first, that he may establish the second.”

These Chronicles lead on to the anointing of David, the incoming one, “with his mighty men, who joined him with the bands of the children of Israel at Hebron, to turn the kingdom of Saul to him, according to the word of the Lord.” Conflicts and victories mark their path, and clear the way of all obstructions; while the charge to Solomon, the numbering of the Levites, the courses of the priests and singers, the offerings for the temple, and David's prayer to God, culminate in Solomon “magnified,” who demands, “What can the man do that cometh after the king?”

In the first part of this paper, we observe how prominent was the sin-offering, when the question had to be settled, how God made a people His own; but now we shall learn, that our associations with Him must be maintained, or our acceptance in “the sweet savor” of Christ. “And they sacrificed sacrifices unto the Lord, and offered burnt offerings... for all Israel, and did eat and drink before the Lord on that day with great gladness,” and they made Solomon the son of David king the second time and Zadok to be priest.” God is thus establishing His own relations with this people, called out from the iron bondage of Pharaoh, and the flesh-pots of Egypt, to find in nearness to Himself and with Himself, the secret of all present joy and blessing.

Like every previous relation, in which God and man are first found, all promises fair. Let us give a backward glance at “the cool of the day” when the Creator and the creature were together in Eden, and again at Noah and his altar and the covenanted blessing with every living thing; or later, at the hosts of Israel and their triumphant song before the murmurs of the wilderness, in order to be on our guard at this new inauguration of the temple of Jehovah and its glory, brought into connection with the responsibilities of so great a king! Everything goes well and responds in tune with these new relations. Nothing remains but for Jehovah Himself to sanction the whole by His approval; nor will He

hesitate to crown, as He alone can. “And the Lord magnified Solomon exceedingly in the sight of all Israel; and bestowed on him such royal majesty as had not been on any king before him.”

The second book of Chronicles will tell us of the actings of this king on “the throne of the Lord.” All that could mark and distinguish royalty has been given him; but God will challenge him as a man and say, “Ask what I shall give thee,” and bestow on him further the wisdom and knowledge that gave him the precedence as a man over his fellows. Thus God pours forth His resources upon this favored king and nation, refreshing Himself and them in these rich associations.

The building times may now safely begin, and the great foundations must be laid upon that eventful Mount Moriah (so full of moral meaning), which had taught Abraham and David their respective lessons; the first by an Isaac “received back from the dead in a figure,” and the last at “the threshing-floor of Ornan,” where mercy rejoiced against judgment as the angel's sword was sheathed forever by the command of the Lord. Nothing out of heaven could compare with these intimacies between the friend of God at this mystic mount in patriarchal times, nor between the man after God's own heart and this Moriah when the kingdom days were come.

What secure foundations of blessing and glory are here laid in figure! But what Christian, able rightly to divide the word of God, and taught no longer by type but in fact, dot s not see here the true foundation God has laid, which is Jesus Christ, and the shadow of that rock on which the Lord builds His Church, and against which the gates of hell shall not prevail? Who does not, moreover, discover in these types “the chief cornerstone in whom the whole building fitly framed together groweth unto an holy temple in the Lord?” What new and precious associations are these between the risen Christ as Head, and His body on the earth, through the descended Spirit at Pentecost?

But to return. The building of the temple, the one object of every eye, heart, and hand, is finished, and the priests and Levites have brought into their place all that prefigured “God manifest in the flesh.” “And it came to pass when the priests were come out of the holy place and praised the Lord, saying, For he is good, for his mercy endureth forever, that then the house was filled with a cloud.”

The relations between Jehovah and His own are now at their height of blessing from the center of God's dwelling place to the extremest bound of the habitable earth. The Queen of Sheba will come from its very ends to hear the wisdom of Solomon; and listen, look, and wonder, till, beholding the ascent by which he went up to the house of the Lord, there was no more spirit in her!

What shall we, who are children of another hope, and of another standing, say to these things? If Israel's God has shown His delights among the sons of men by coming down from the heavens, and forming these relations with Himself; how well may He challenge “eye, and ear, and heart of man to conceive what He has prepared for them that love Him” in these later times!

In brief, the Old Testament is the history of God come down to this world, and to men upon it, in the varying forms we have noticed; and the New Testament is the record of man (in the person of Christ) gone up into the heavens. We know Him who is there to prepare a place for us; and He has promised “I will come again, and receive you unto myself, that where I am, there ye may he also.” Let us bear in mind, these two characteristic differences of the Old and New Testament, that we may discern “the manifold wisdom of God,” opened out by the ministry of the prophets first, and fulfilled in the Messiah Son of David according to the flesh, when in the midst of Israel.

Observe, we must not confound this with the other ministry of the Holy Ghost by the apostles, which reveals to us a second man, first-begotten from the dead, and now Head of His body the Church. Incarnation brought Him into this world, and gave Him to the hopes of His earthly people; but resurrection was the point of His departure for the heavens, where He gives Himself to us—the birth-place of all our hopes and their fulfillments.

How well may we bid defiance to every fear, now that Christ is on the throne of the Majesty on high, and encourage one another in the largest expectations of our souls, as taught by His own words: “All that the Father hath is mine.” May we increasingly find our repose and rest of heart, where God has found His, in the Son of His love.

Echoes of Mercy: Volume 14 (1904), Moses' Hands. (17:8-16)

MANY years ago you might have seen a young girl seated beside an elderly lady in a carriage. The lady was a great invalid, was taking her usual drive, and had invited the child to go too. As they drove through the lonely lanes, the lady closed her eyes as she often did, and her little companion thinking her to be asleep went on with her own thoughts. Suddenly she seemed to hear a strange voice in her ear that said, “Now, E—, if you were asked how you know you are saved, what would you say?” It felt to her like the voice of the tempter. This startled her. She was the child of believing parents, and had grown up in the atmosphere of Bible truths, but perhaps she had not hitherto had to do with God very definitely for herself. This moment must come sooner or later to everyone who is to possess the happy assurance of “peace with God through our Lord Jesus Christ.” That little maiden, who was a captive in the foreign city, had been brought up to know God, but when she spoke of Him and His servant to her mistress as known to herself, she probably experienced a fuller and deeper peace than she had known before.

Before E—had time to reply to the voice that seemed to suggest a doubt to her, she was still more startled to see the lady open her eyes and look at her, and to hear her say, “E—, if you were asked how you know you are saved, what would you say?” Like a flash the answer came to her mind, and she replied, “It says, ‘He that believeth on Me hath everlasting life’ (John 6:47), and I believe.” That was all right, for “the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that BELIEVE” (Gal. 3:22).

We ought to be “ready always to give an answer to every man that asketh a reason of the hope that is in us” (1 Peter 3:15). We are told that Timothy “from a child” had “known the Holy Scriptures,” and it is they that are able to make us wise unto salvation. But he may have grown up without being able to say exactly when he was converted, and many children of believers find themselves in the same case. Let none be discouraged thereby. The point most important is, not when was I converted, but where, or in Whom am I putting my trust? If Christ be all my

salvation, then it is well. If such is the case, the time is sure to come, as it did with E— that day, when the soul finds itself in God’s presence, and realizes, perhaps for the first time, that it has “passed from death unto life.” E—was brought to this point by finding that the tempter was trying to cast a doubt on her salvation. This is just like the devil; he always opposes Christ and His work in a soul.

When Israel came out of Egypt they were met by Amalek. He wanted to prevent their entering into what God had promised. So there was fighting. Moses was upon the top of a hill, and perhaps out of sight of the armies of Israel, and yet all depended on what he did. When he held up his hands Israel prevailed, otherwise Amalek would have been victorious. Not to go into detail (read Ex. 17:8-16), “Moses’ hands were steady until the going down of the sun,” and Amalek was defeated. Did you ever think of the hands of our Moses, the blessed Lord Jesus, in heaven now? His hands are steady, He is holding up those hands that were pierced for us always. We do not see Him (except by faith), but God does, and Satan does. Satan cannot touch us as long as those hands are there, and God will not condemn us because it is “Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us” (Rom. 8:34). So if the devil tempts, let us think of those hands; if our faith falters, let us look up and remember that God is looking at Jesus, and take courage. Then we shall be “more than conquerors, through Him that loved us.”

H. L. H.

Correspondence, Correspondence: Rev. 2:6,15; 1 Cor. 11:5,10; Ex. 17:14; John 20:17 (17:14)

Ques. What does the "Nicolaitanes" refer to in Rev. 2:6, 15? J. W.

Ans. The word means "conquering the people." It points to the time when clerisy (clergy distinguished from laity) took its rise. It began by the deeds of some in Ephesus setting themselves up as the spiritual ones, who were more fitted to take part in the assembly. "Which thing I hate," says the Lord, for it hinders the people's worship and the Spirit's leading, and robs God of the worship due to Him. In no place in Scripture do we find the Lord setting one or more men over a congregation to order their worship.

The Church at Pergamos was dwelling in the world where Satan's seat or throne is, and there in that worldly condition, we find Balaam's doctrine that seduced the people into fornication, that is, linking the world and the Church together in the world's idolatry. And the doctrine of the Nicolaitanes, that they taught as the truth, was the very thing that God hates, and set up a system entirely contrary to God's Word.

Ministry, that is, evagelists, pastors and teachers, are given of God to minister to the Church; true ministry comes from Christ in glory, but they are never appointed by men. (Gal. 1: 1; Eph. 4: 8, 11-13.) There is no such thing as ordination of the clergy in the Word of God.

Elders and deacons, offices, but not gifts, were appointed by the apostles. (Titus 1:5.)

What loss to God and to His people, the rise of Nicolaitanism has been. And let us beware of this very danger rising up among those gathered to the name of the Lord. (Matt. 18:20.)

Ques. Please explain 1 Cor. 11:5, 10, 11. J. G. M.

Ans. From verses 3-16 we have God's order in creation. The man was to have his head uncovered when praying, because he represented authority. The woman was to be covered as a token that she was subject to the man, her covering being a token of the power to which she was subject. Angels learn by object lessons given by the redeemed, so the man and the woman cannot do without each other. Her hair is the sign of the place which God has given her.

"Given as a veil, her hair showed that modesty, submission-a covered head that hid itself, as it were, in that submission and in that modesty-was her true position, her distinctive glory."

Both man and woman should also read 1 Peter 3:1-7.

A hard spirit in a man against his wife under any circumstances is forbidden of God. (Col. 3:19.)

Ques. Why was Moses to write this for a memorial in a book, and rehearse it in the ears of Joshua? Exo. 17:14. H. M. F.

Ans. Because Amalek, the active enemy of the people of God, can never be forgiven. (Compare Deut. 25:17-19; 1 Sam. 15: 2, 3, 18, 32.)

It is the power of Satan in the enemies of God's people seeking to destroy them. So it is from generation to generation.

Ques. Why did the Lord hinder Mary from touching Him? (John 20:17).

Ans. Mary, in this passage, represents the new position and relationship given to the believing remnant of the Jews, and so to Christians every where. He was now taking His place as a risen and ascended One to the Father's right hand. Therefore she is not to know Him any longer after the flesh, but by faith, and their relationship is a new one that could not be known before Christ died. "My brethren." "My Father and your Father, My God and your God." Inside the Jewish sheep-fold this could not be known. No Old Testament saint ever called God, "Abba Father." This belongs to saints of this present time only. (Rom. 8:15; Gal. 4:6; 2 Cor. 5:16.)

In Matt. 28 the women hold Him by the feet, yet He did not rebuke them, for there He appears as the Messiah. So also in John 20:27 with Thomas.

Bible Treasury: Volume N9, Notes on Exodus 16:4-18 (16:4-18)

Two distinct things are taught by this story—the literal providence of God in the affairs of this life, and also the spiritual significance of the way in which He met the needs of the Israelites in this barren land. The wilderness is always trying to the flesh. What shall we eat? What shall we drink? Wherewithal shall we be clothed? These questions were filling them with fear. Is it not just the same at this present day? There is the same disposition to murmur, to find fault with God's ways—so especially objectionable in those under God's immediate care in the wilderness. God had given an unconditional promise to them which included all they could possibly need. He had taken them under His own special care and was leading them on into that good land flowing with milk and honey. But a need comes along; and what happens? There is an utter absence of faith in God. And yet what displays of God's power they had seen—the plagues in Egypt, the Red Sea, the pillar of fire going with them, the visible symbol of God's presence. But the flesh never will learn to trust in God; it has to be put down with a strong hand and not listened to. The people here were in the flesh—collectively that is—and they manifested themselves as a people without faith.

Until Sinai was reached, as you cannot fail to see, God was leading the people in wonderful grace. It was well understood by the One who searches the heart that the murmurings were not against Moses and Aaron, but against Him. What then? Were they followed by some fearful punishment? Just see. “Then said the Lord unto Moses, Behold, I will rain bread from heaven for you.” What abounding grace! grace of the freest character imaginable. In spite of all, God speaks to them in the most gracious, gentle and kindly way, and manifests His unfailing care. He is always doing that with His people; nevertheless this is necessary—the faith of His people must be exercised. In all circumstances of trial of faith and patience God is putting these graces to the test in order to strengthen them. Love is the root and spring of all, as we know, and “as a man chasteneth his son, so the Lord thy God chasteneth thee.” “As many as I love, I rebuke and chasten.”

All this manifests His love, and goodness, and faithfulness, and care. Our nature is of such an obstinate, obdurate character that it makes rough handling necessary to get us into shape. We do so love to have our own will, to go our own way, but that must not be if we are children of God. “If we live in the Spirit, let us also walk in the Spirit.”

We should learn to trust God about things of this present life, because we have such assurance of His loving care as to temporal needs. But there is a far deeper meaning in the manna than this. You remember how the Lord interprets it in John 6, when the people came to Him and asked, “What shall we do that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. They said therefore unto him, What sign showest thou then, that we may see and believe thee? What dost thou work? Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.” Then you have the Lord's answer, “Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven"; and He adds, “I am the bread of life.” He is the antitype of the manna—our God provides sustenance in this wilderness life. The wonder of it is such that men have never been able to fathom or comprehend it. “God manifest in the flesh!” —walking here for nearly thirty-four years. What a matchless truth! Here He gives us to enter into the secret of it all. “My Father giveth you the true bread from heaven.” We get it all in this massive chapter.

Then look at Deuteronomy 8:3. “He humbled thee and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of God doth man live.” Oh, the power of that word proceeding out of the mouth of the living God! “The words that I speak unto you, they are spirit, and they are life.” “Desire the sincere milk of the word that ye may grow thereby.” God uses the word to impart life to us and then to develop and strengthen it in us.

Now there is one word that needs a little careful explanation. The children of Israel go out in the morning and see this small round thing which they had never seen before, and they say, “It is manna” (ver. 15). It reads like a contradiction. The secret of it is this. When they saw the thing they said “Man-na” — “What is this?” —and it got the name through the question. But Moses knew what it was; he had not to ask any question. “This is the bread which the Lord hath given you to eat.”

Are we not reminded of the question asked when Jesus rode into Jerusalem, “Who is this?” They did not recognize Him, though He had been three and a half years going up and down the country, teaching and working miracles among them. “He is despised and rejected of men.” “No beauty that we should desire him.” There is nothing very magnificent about the hoar frost to which the manna is likened; manna—a small round thing—speaking to us of the lowliness of the Lord. What the world admires is the great, the flashing, the powerful. What did the shepherds find at Bethlehem?— “a babe wrapped in swaddling clothes, lying in a manger.” And this was the One who had come down from heaven. “Though he was rich, yet for our sakes he became poor.” “The foxes have holes, and the birds of the air have nests; but the son of man hath not where to lay his head.”

The last thing we find the people saying of Him is, “We will not have this man.” No, not a bit of it. He did not come up to their expectations, and so they would not have Him! And so the Israelites despised this small, round thing — “What is it?” The same nature is in us—not a bit improved, although I trust grace reigns in us.

Then the manna was round. Roundness always carries the idea of completeness and that you find in perfection in our Lord Jesus Christ. There was never such a life as His. You will find men in whom there is this or that excellent characteristic prominent. In Peter we may see boldness, in John love, and so right through with all the apostles. But in Him there is perfection everywhere, and that is just what we should expect. He came down from heaven, the place of perfection, and “in him dwelleth all the fullness of the Godhead bodily.”

“White” is also significant. Why are we told that? White always stands for purity. These little particulars seem to be given thus carefully by the Spirit of God for the unveiling of some beauty and excellency of Christ. There was in Him a perfect, stainless, unsullied purity. The Spirit of God guards the purity of His life. “He made him to be sin for us, who knew no sin.” He “did no sin, neither was guile found in his mouth.” “Such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens.”

We are told even what the taste of the manna was. “The taste of it was like wafers made with honey.” What is sweeter than honey? We were singing just now—

There is that about the blessed Lord which surpasses all else in the estimation of those who love Him. Nothing is to be compared with communion with Himself. But, you see, the spiritual taste is needed.

The remarkable thing about it all was that in that small round thing there was everything to sustain them through their life in the wilderness; and it seems to have sustained them well. They were always fit for a journey, or for fighting, or whatever came along. The manna was always sufficient. Is it not so with the Lord Jesus Christ? What is there in the world to minister to the new life? But there is everything in Him. The world is in this sense indeed a wilderness; it does not think itself a wilderness, and there was a time when we did not think it so? But when we are drawn near to Christ we receive a new life. Christ living in us has wrought a revolution in our whole being—we are new creatures in Christ. “My Father giveth you the true bread from heaven” —there you have it.

“And in the morning the dew lay round about the host. And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost upon the ground.”

Now I want you to notice that there is a connection between these two things—dew and manna. What does dew signify? Dew is water, is it not? You may say, “Well, a special form of water.” Yes, water in suspension, nevertheless it is water. Now, water in scripture is figurative of the word of God in its cleansing or purifying power. The Israelites got manna in connection with dew—we receive Christ through the word.

If souls neglect the word of God they cannot prosper—it is impossible to get on. If you find a Christian who systematically absents himself from what the Lord has provided for our help along the road—the prayer meeting, the Bible reading, etc. —you will find on investigation that that man has no spiritual growth. I do not speak of those who are hindered, I speak only of those who can be present but are not, through indifference. But I say this, you will never find a soul to prosper without the word. And why? The Lord has provided this means, and if we neglect it how can we expect to get on?

The Psalmist says, “Thou hast magnified thy word above all thy name.” That is what God thinks about it. He has settled it in heaven and handed it down to us. It is an amazing book; as we study it, so surely we shall get profit from it.

Now I would refer to several portions in connection with the manna, and these, alas! sorrowful ones. “And the mixt multitude that was among them fell a lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat? We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlic.” Had they forgotten the slavery? “But now our soul is dried away; there is nothing at all, beside this manna, before our eyes.” Just listen to that! “And the people went about, and gathered it and ground it in mills, or beat it in a mortar, and baked it in pans, and made cakes of it: and the taste of it was as the taste of fresh oil. And when the dew fell upon the camp in the night, the manna fell upon it” (Numbers 11:4-9).

Here, again, you get manna in connection with dew. You observe the taste of the manna seems to have altered very seriously. At first it was like wafers made with honey, now it is like fresh oil. There is a very considerable difference between the two. Had the manna deteriorated or was the taste of the people vitiated? They no longer relished it; there was a longing for flesh. “There is nothing beside this manna before our eyes” —and they despised it.

In chapter 21 it is worse still. “Our soul loatheth this light bread.” And immediately the Lord sent fiery serpents among the people—that was His answer. Oh, depend upon it, God is jealous of the honor due to His Christ! He may wait in long-suffering and patience, but judgment is sure to come sooner or later. Everything is popular in the present day except the preaching of Christ and Him crucified.

Now let us notice verse 35 of our chapter. “The children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna until they came unto the borders of the land of Canaan"; and in Joshua 5 we read that the manna ceased after they had eaten of the old corn of the land. The land represents the heavenly places (see Ephesians 1:2), and in the old corn we have Christ risen. Manna is Christ in humiliation, the old corn Christ in glory. We are looking for Him to put us in possession of that glory which we are to share with Him. It is the will of our glorious Lord that where He is there we should be also, and that will is sure to be carried out.

The great thing for us is to be going on with Him. “Of his fullness have all we received, and grace for grace.” You may go down to the great and wide sea and dip and dip and there will still be as much as before; and what treasures are ours, infallibly secured to us in our Lord Jesus Christ!

R.K.

The Springing Well: Volume 5 (1902), Our Bible Lesson Column (16:4-5)

Golden Text. — “Give us this day our daily bread.”— Matt. 6:11

“Then said the Lord unto Moses, Behold, I will rain bread from heaven for you, and the people shall go out and gather a certain rate every day [the portion of a day in his day (margin)] —that I may trove them, whether they will walk in my law or no.”—Ex. 16:4 and 5. Read Exodus 16:1-15,

Reading on the Lesson. The Giving of Manna.

1. “And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin.” We turn back to the great redemption book of the Old Testament, and in God’s own picture book we see not only real happenings, but also the foreshadowing of many things (1 Cor. 10:11-13). The deliverance from death and from the bondage of Egypt in connection with the blood of the Passover lamb and the glorious power of the Lord’s right hand sets before us God’s great redemption provided for us by Christ, our Passover, while the succeeding events suggest the too common experience of the believer, in which there is apt to be more murmuring than rejoicing.

2, 3. “And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness.” At Marah it was because they did not like the water, and now it is because they cannot see what they are going to eat, failing to see that He who delivered them from Egypt and divided the sea for them would surely not fail to care for them in every way. But in them we see ourselves: for which of us can say that Rom. 8:32, delivers us from all murmuring?

4, 5. “Then said the Lord unto Moses, Behold I will rain bread from heaven for you.” So it is written in Ps. 78:24, 25, “And had rained down manna upon them to eat and had given them of the corn of heaven, Every one did eat the bread of the mighty” (margin). just think of it—food for millions day by day, right from heaven! He would teach them to look to Him alone and be content to live by the day.

6, 8. “Ye shall know that the Lord hath brought you out from the land of Egypt. Your murmurings are not against us, but against the Lord.” As to their murmurings it is written in Ps. 106:54, 24, 25, “They lusted exceedingly in the wilderness and tempted God in the desert. They believed not His word, but murmured in their tents and hearkened not unto the voice of the Lord.” They possibly did not think that in murmuring against Moses they were murmuring against God: but when Israel demanded a king in the days of Samuel, the Lord said unto Samuel, “They have not rejected thee, but they have rejected Me, that I should not reign over them” (1 Sam. 8:7).

9, 10. “Come near before the Lord, for He hath heard your murmurings.” Thus Moses commissioned Aaron to speak unto all the congregation, and as he spake to the people they looked toward the wilderness, and, behold, the glory of the Lord appeared in the cloud. Thus the Lord Himself appeared to them, assuring them that they were dealing with Him and not with Moses and Aaron.

11, 12. “And the Lord spake unto Moses, saying . . . At even, ye shall eat flesh, and in the morning ye shall be filled with bread, and ye shall know that I am the Lord your God.” What great grace on His part towards these unbelieving, murmuring hosts They had complained that in Egypt they had flesh and bread to the full, so He will give them in the wilderness flesh and bread to the full (verse 3), Truly He is El-Shaddai, the mighty God who is all sufficient, and in Him dwelleth all fulness. His presence insures all sufficiency in all things (2 Cor. 9:8), and He would have us find in Him our all, and know that every good gift and every perfect gift is from above and cometh down from the Father of Lights, with whom is no variableness, neither shadow of turning (Jas. 1:17).

13, 15. “And Moses said unto them, This is the bread which the Lord hath gives you to eat.” So they had the flesh of quails in the evening and manna in the morning, all they could eat, not because they deserved it, but simply by the grace of God. The manna was like coriander seed, white, and the taste of it was like wafers made with honey (verse 31). They were to gather it every morning, every man according to his eating (verses 16, 18, 25), and so they gathered it, some more, some less.

Young Christian: Volume 15, 1925, Correspondence: MAT 18:20; Unleavened; DAN 12:4; HAG 2:11-14; EXO 16:31; JOH 6:53 (16:31)

Question: What does it mean to be gathered in or unto the name of Christ? (Matt. 18:20). A. D.

Answer: To be gathered to the name of the Lord Jesus is to be gathered in separation from evil, and in the unity of the Spirit. His name is holy and true (Rev. 3:7). We must therefore seek to walk in holiness, and according to the truth. We are members of His body (1 Cor. 12:12, 13). He is our Head and Center, and we are enjoined to maintain the unity of the Spirit in the uniting bond of peace, apart from all divisions of men.

Question: If leaven is a type of evil in Scripture, should the loaf for the Lord’s supper be made of unleavened bread? R. P.

Answer: Our care for the bread used at the Lord’s supper into have it one bread, a piece of dough baked as one. There is nothing said about size or kind. The bread and wine are only symbols of Christ in death. We know Him as living now for us. We remember Him in His death for us.

The bread in 1 Corinthians 10:16, 17, recognizes all the children of God as one body (Eph. 1:4).

Question: Who are the many that “run to and fro?” What knowledge is increased? (Dan. 12:4). O. T.

Answer: It is the last days of Israel’s history under the times of the Gentiles. Another translation puts for “running to and fro,” “shall diligently investigate.” The Psalms, Prophets, Gospels and Revelation will be well investigated, and guidance given to both converted Jew and Gentile then, where the gospel of the Kingdom is preached. It is not yet. Daniel’s book is still sealed.

Question: What is the application of Haggai 2:11-14?

Answer: The house of God has just been rebuilt, and the Lord, by His word is leading the people to judge their unclean state. The temple could not make them holy, but they would defile it to go in unjudged. Verse 14 tells their need of judging their profane ways. Holiness must exclude evil. After that, He promises blessing.

Question: Why is the description of the manna in Exodus 16:31, so different from what it is in Numbers 11:7-9 7 What are we to learn from this? D. C.

Answer: Exodus 16:31 describes it as the Lord gave to the children of Israel when they were newly out of Egypt, and, as it were, fresh and happy in their souls. If they murmured, the Lord granted their desires, for they were under grace, and the law had not been given. The book of Numbers describes the faithfulness of God, and the failures of the people under the law. Here in chapter 11, they are murmuring: they loathe the manna. In their hearts they go back to Egypt, and think of the fish, cucumbers, melons, leeks, onions and garlic. The manna was the same as before, but the people gathered it, ground it in mills, or beat it in a mortar, and baked it in pans, and made cakes of it, then the taste of it was as the taste of fresh oil. Despite their perverted taste, the manna kept on. The faithful Lord did not forsake them (verse 9), but

chastens them for their sinful murmurings.

Does not this state of the people have a voice for us? The Lord said He would give them bread from heaven to eat. All they had to do was to gather it every morning, except the seventh day. But here in Numbers, their hearts are going after Egypt’s food. They had grown cold, and let the world in, then Christ did not satisfy their hearts.

Is there not a danger of this with us? Is He still the satisfying portion of our hearts? Has our love for Him waned? Do we need some worldly pleasures to be added to make us happy? Well, may our hearts take His dealings with us as love. “As many as I love, I rebuke and chasten: be zealous, therefore, and repent.” Such love as His deserves a hearty response on our part.

Question: What is meant by eating the flesh of the Son of Man and drinking His blood? (John 6:53). W. I. C.

Answer: John 6:53 to 55 is one feeding on the death of Christ the Son of Man, and so has everlasting life, and will be raised up in the resurrection of the just. We do this by believing that He died for us. Verses 56, 57 is also feeding on Him for our daily life in communion.

Food for the Flock: Volume 6, In the Wilderness (15:20-25)

XO 15:20-25{

I am, He has triumphed. And for whom? For me! Well, have you triumphed? No, but He has, and we triumph in His triumphs. The natural thought of the people when they got across the Red Sea would have been, We have done something now to be proud of. But no; it is all the Lord. Thus I enter the wilderness-enter it with a song.

Now, none of us but is conscious how different he is in the presence. of the Lord, to what he often is in the midst of his daily circumstances. Many a one enjoys the corn of the land in the quiet of his own room, who, when he comes down, has not the manna. Many a one has said before now: " I am sorry I ever came out at all; I was happy in my room; and now I cannot get on with men at all. What I want is wilderness truth. I can go in, and find myself very happy with God, but see how vexed I am, how ruffled, the moment -I step down into my daily life."

Now it was not that the joy was not real. Was not this- song real? They—had really crossed the Bed, Sea. The very fact of the women singing proved that the burden of their song had permeated society. Men work in a line; but the women singing proved it was no theory-that it had pervaded the whole.

But now a word before I go further. People say " What is the wilderness?," It is what the world, in which a man is, becomes to him as soon as he is in Christ here. He has the same house, the- same business; but yesterday he was in the world, to-day he is in the wilderness. Yesterday, as he went about his business, he comforted himself with the thought that he could depend on the political condition. of the state-that he was in a safe country-that his business could go on without risk. The next day he has done with all this; he has now no resource but in God; he has nothing but God. He is very glad the political atmosphere is calm, but he does not depend upon it. In the same way, the man selling apples at the corner of the street says, " A very-good town this; very well regulated; plenty of policemen; no disturbances to hinder me in my work." The next day he sells his apples in the very same place, but he says now, " I have no dependence on what I trusted in until now; it is my Father who cares for me, and none else." I will tell you a very extraordinary thing, though, about that man selling the apples; that is, that if he is, knocked down himself for speaking of the Lord, he will perhaps look to God only to stand for him; but if his apples are knocked over he will exclaim, " I cannot stand that; I must call the police."

What is power? It is equanimity. But it is more than that; it is doing things properly. It is not a question of exploits, but it is that everything is done rightly, and at the right time; just as a man in writing will not put a little letter instead of a big one. That is power. The Lord breathed on His disciples, after He said, "Peace be unto you." He brings peace in now down here; it is not peace up there. It is quite one thing to have peace there,' and another to have it here. He obtained the first for us, and He left us the other. We are to walk in peace: " Peace always- and by all means."

Well, we are in the wilderness, and what do we find there? The first thing the saint finds is that himself is his trial. He cannot drink the water. It has been said these waters are the waters of the Red Sea; it is death, and you cannot drink it. While you rejoice that the death of Christ has put an end to the Egyptian, you do not like that death on your mere self. That is Marah. It is bitter work, and you do not like it; no one does. But the Lord shows Moses a tree, " which, when he had cast upon the waters, the waters were made sweet." That changes the *hole aspect of things. It is bitter work, but Christ's cross takes the, whole bitterness out of it. Peter says: " Christ path suffered for us in the flesh; arm yourselves likewise with the same mind."

Now mark: what makes all the complaints is, that you cannot put up with the circumstances in which God has placed you. And what has God said to you? My Son has gone into death to suffer for that very selfishness that makes you complain. When you see your circumstances in the light of this, the cross sweetens them: all, for the cross gets rid of my selfishness. I can now say, I thought these were very painful trying circumstances, but I see they are just the very thing for me. And so there is no " complaining in our streets," for the things that we have are just the right ones. How could my Father put me anywhere but in the right place? The character of His love is like the air I breathe: it is always attentive, always waiting on me, never officious, always trying 'to get rid of the bad and bring in the good. There is no more beautiful figure of what love is than the air.

But man does not understand the love of God for him in his circumstances. Man says, I have bad health, great trials, no matter what. I ask you, if you had passed by the prison of Paul and Silas that night, what would you have said? Why, they have fine times, in there! Fine times? Yes, they were in the wilderness indeed; their backs smarting with stripes; but their. selfishness is set aside, and they can sing. Is there anything tries a father more than his child doubting Min? and what must it be to the God of all mercies when I doubt His love for me? Oh, I

beg of you, as you honor that heart of love, never to allow a single complaining in your streets.. Instead of saying these circumstances are bitter, say they are sweet-they are the- very best that I can have. I am sure I never could have perfect happiness myself, but, on ' the principle that I am God's favorite child. I have no Objection to your feeling the same, but I could not go through the world without it. You say, I am breathless with such a statement, but I do believe it. Then why do you complain? Well, things come very unpleasant at times. And so they do; but I have found that things that are very trying at the time, turn out to be glorious opportunities. You may miss a train, and think, as many a one does: Well,. the Lord might have kept that train for me one minute." But you may find in the next one a soul waiting for a Word from God. The Lord went out hungry in the morning, and found barren fig tree; was He put out? Not at all. It was exactly what He wanted for a figure of the nation.

John 17 ends with the world and begins with the Father, and that is just our place. Are you satisfied With the exchange? The man may upset my apples, and he may not be punished for it either, but God will set it right somehow or other., So the waters of Marah were the first!: trial in the wilderness. The apostle says, I bear about in my body) the dying of Jesus."' The Corinthians had the knowledge of the glory, but they would not have the cross. put the cross is my friend; it clears all away that stood between me and God; it is all gone there. It is not that I have to do it myself; it is done. And am I going to hold the thing that Christ died for? No, Certainly not! This, then, is our first lesson.

But I pass on to the sixteenth chapter, and ask, How am` I to act in the wilderness? In the grace of our Lord Jesus Christ. That is manna. The corn of the land is Christ in glory; the Manna is Christ in humiliation. I am united to Christ in glory, but I manifest Christ on earth, and I get it by being in concert with Him who is out of it. I ani not only in union, but I am in concert with Him to whom I am united. So I may be united to Christ, and yet be practically defective when I come to present Christ on earth. It is the life of "Jesus" that I am to bear about; the word "Lord" should be left out there. But if you are not in concert with Him in glory, you will not be what He was on earth. I believe many a person is earnestly trying to be like Christ as -He was on earth, who has not the power for it because he has not to do with Him now in glory. As Elijah says, "If thou seest me taken from thee." There is no " when there; it is a question of seeing Him. If you do not begin with the fountain, the spring Himself-if you do not see me. It is not a question of union at all; it is not a question of the Spirit dwelling in you; it is a; question of what is said in Philippians "

The supply of the Spirit of Jesus Christ." Three things are stated as to the manna. First, I-get it before I require it. Second, I get as much as I require. And third, I must gather it before the sun is up-before earthly influences affect me. The manna, as we have seen, is Christ as He walked down here. Now He is glorified at God's right hand; but what He reproduces in me, is that which He was upon earth. So the apostle speaks of " the life of Jesus,"'. though he never saw Him on' earth. But he wants it reproduced here.. I do not see that the sealing of the Holy Ghost is, in itself, simply power; but He brings out what is Christ] in me, and, when that is wrought out, it is power. " Without me ye can do nothing."

Well, they gathered it every day. I do not hold that a day here is twenty-four hours, but that it is every -separate event. Many a person may read and pray every morning, and yet not get manna. Manna is the sense in the soul that Christ is sufficient for every exigency in the day.. For instance,' suppose I began business forty years ago, I might have done so with the sense that Christ would be sufficient for every exigency that might occur. If a man knows there is' bread in the cupboard, he does not want to go to the baker's shop for it. In the boat Jesus said to His disciples When there was no bread, I am here. And I believe no soul really knows what the church is who has not been in that boat. It is the step that leads-you to the Rock, to the new ground on which the church of God is built: Your soul has learned this wonderful thing,' what it is to be with Him alone in the ship where there is no bread.

And it is blessed that it should be so. Suppose you are going to see a sick person, and, before going, pray that you may be useful, probably you will-not be; hut, if you seek the Lord Himself, you will be useful', for He is adequate for everything. It is marvelous the simplicity with which I acquire! Do you suppose any great earthly person would say to me, If you look at me you shall have some of my greatness? It is just as with a mirror; there is nothing in it, but I take it up to an object and immediately it receives it.

And just the same as to peace. The moment I make my wants known to God I have peace. I may go a dozen times before I really do it, *but, as surely as I do, I get His peace. Were you more devoted than usual to get such a favor?- No! I was very small; I was indeed more 'perturbed than usual, more worried, but I went to Him- with all my troubles, and I came away a surprise to myself, to see what God could do in such a poor creature, in such a world too as this.

" When the sun waxed hot it melted." Many a man fritters away his grace by talking of what he is going to do. If a man only comes down-to his own table, and talks of what he is going to do, he is bringing the manna out into the sun, he is frittering it all away.

It is wonderful to see how low the manna comes to suit us. It is wonderful to think of the-Lord in His daily life; in the compass of a man, that wonderful One! First an infant of days, then a child, then a young man going info business; and man trying to write of it! How paltry all his thoughts of such a One! It is not what, man in his poor ken can measure, but what He was in the sight of God.

People are often put in straits, but I believe that, where there is walking with God, there is always this confidence, that, whatever meets me, the Lord is adequate. As has been said, the Lord, coming straight down from the glory, can pay the taxes: The man of real spiritual power can pass with evenness from divine things to the smallest detail of domestic life. Some people are, so stilted that they cannot come down to little details of life at all; but I 'do—not believe that such are spiritual.

I make one remark about the Spirit, and that is, that He always carries me beyond myself. The same is true of ' an evil spirit. A person often says, " I went further than I intended." Than who intended, I ask? Judas never intended to implicate Christ's life. So, when John begins to speak of spirits; he says, " Try the spirits."

We now go on to Ex. 17, where We find the enemy of the wilderness. The enemy in Egypt is Pharaoh. In the world, Satan says, You shall be so overwhelmed with cares that you shall not be able to do anything. But now I get into the wilderness, and there I find Amalek. I pass on out of, the wilderness, and there is Balaam. And then in the land there are wicked spirits. It is all one battery, but with guns of a different caliber. And I will say this, that though the enemies are greater as we go on, the power is greater too, and a power that is greater than a difficulty makes nothing of the difficulty. In the land. I am the aggressor; in the wilderness it is Amalek that is. Where is the, man that has set out to be

for God in the wilderness, who does not find some plot laid for him?

I will give you an illustration of what Amalek is. Jesus says to Peter, " Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not." Satan got Judas, and then he. laid a snare for Peter. What we have to meet Amalek with is, on one side, the priesthood of Christ, which is Hebrews; on the other,. " Resist the devil," -which is Peter. Peter himself had the first, but he had not the 'second. Priesthood never fails; but ours is a very different Priest to, what a priest in Christendom is. Man sets up a priest to bring him to God; God's Priest is exactly the other way; He brings grace from God to us. And He is able to meet., us and to succor us, for 'He has gone the road Himself' before us.

And He says to me: If an enemy attack you on the road I will defend you; but for me to do this, you must be in my Spirit; you must resist the devil; you must use my grace actively.

Thus I am going through the, wilderness. All my time on earth I am in the wilderness; and, though there be—grace for every day, there are also peculiar trials, and the enemy also each day.' Thus patience is to have its perfect work, that we may be perfect and entire, wanting nothing.

(J. B. S.)

Edification: Volume 5, Singing Times. (15:1-22)

(Notes of an address on Exodus 15:1-22; Numbers 21:7-17; Hosea 2:14-15

It has often been said that song has its birth in sorrow. That singing is the result of the lifting of some pressure on the spirit, is, I think, borne out by the scriptures above. “The time of singing is come,” says Solomon, but he gives the reason for saying this, “The winter is past, the rain is over and gone” (Song of Sol. 2:11). Sorrow’s night with its weeping gives place to the song of joy in the morning.

In Psalms 22, it was when the bitter winter-time of the judgment of God was over and the storm was past, that we find the Lord saying, “In the midst of the church will I sing praise unto Thee” (see, Heb. 2:12).

It was when the winter-time of our soul’s distress, and the rain of tears was over and gone that we came into the joy of the morning: it was under the clear blue sky of divine acceptance, that we sang our first song, that ever went to heaven. I think if our winter time had been a bit harder and longer our singing would have been sweeter; i.e., if the plowing up of conscience and heart and the harrowing of conviction had been a bit more bitter, the song would have been brighter and longer and sweeter.

There are three singing times in the history of God’s people Israel, and they find their parallel in the history of His people today.

In the first scripture we have the first recorded singing in the Word of God. It is not difficult to see that this song was the result of the lifting of the pressure of Pharaoh’s hard and bitter bondage, and when they saw that power broken forever for them, then “sang Moses and the children of Israel,” this song!

This scripture gives us one of the most striking analogies in the Old Testament to the wonderful deliverance that was wrought for us by the death of Christ, when He brought us from, the house of Satan’s bondage and sin’s galling yoke, and delivered us from this present evil world.

Here we have the first message of the cross. The firstborn delivered from the stroke of the destroyer, and that by the shelter of the blood of the lamb, and then later from the power of Satan and the world, the sphere of his rule. Both the blood on the lintel and the Red Sea are figures of the death of Christ, and the latter a figure also of His resurrection.

I like to think of it thus. God wished to have the voice of that firstborn son to sing His praise in the land of promise when He could dwell with them and they with Him. To secure this He had to devise the means for sheltering him from His own judgment and saving him from the power of Pharaoh. He was sheltered by the blood in Egypt that he might sing the praises of God in the land. There was no singing in Egypt, there was plenty of sighing, but no song; that could only be when they were put forever free from all their pressure.

Now He comes forth as a Saviour — in a different character. He is going to save them not merely from His own righteous judgment, but from the power of Pharaoh and from his land. The outstretched rod, the bitter east wind and the dark night are the accompaniments of that mighty deliverance. How strikingly are these things in evidence in the death of Christ.

That is our Red-sea song if you will; anyway a part of it. That first song went right away to heaven, and we can easily see that God never forgot that bit of singing.

There were two names specially mentioned in connection with this first redemption song; viz., Moses and Miriam. Notice the difference between their singing. Miriam seems to sing on a lower clef than Moses. They both begin, “Sing unto the Lord for He hath triumphed gloriously; the horse and his rider hath He thrown into the sea.” There Miriam stops. She seems only to be a chorus singer. It was sweet though not very long. But see how far Moses could go with his part of the song! God made His ways known unto Moses and His acts unto the children of Israel. Moses was in the secret of God’s purpose but the rest of the nation only knew what He had done, and not what was the fixed purpose of God. Hence we find that Moses’ song reached right out to the introduction of the Kingdom with Messiah on the throne.

If we could catch the spirit of Moses and look out to the vast sphere of coming glory, as the purpose of God for Christ and for us with HIM, our song would be of a higher order. If we are restricted in our intelligence of God’s ways our note of praise will be proportionately restricted, and like Miriam we shall only be singing on the lower clef of our salvation from our mighty foe.

The second song we find in Numbers 21 The sweet and comprehensive song of Exodus 15 soon died away. Indeed that chapter does not close before you hear the murmurs of the wilderness begin. It is said, “Whoso offereth praise glorifieth Me” (Psa. 1:23). How little praise God got from that people all those forty years. They can complain but they do not praise, they can murmur but they do not sing. They are learning lessons for forty years that are most important to learn and without which there will not be much praise. They are learning themselves, and from themselves. They are their own lesson book! Deuteronomy 8:3, tells us the object that God had in leaving them in the wilderness. It was “to humble thee, and to prove thee, to know what was in thy heart.” How many bitter tears have been shed over the discoveries we have made of the unamendable badness of the heart of man in the flesh. What humiliating and disgusting lessons we learn when with the candle of the Lord in our hand we are let down into the recesses of our own hearts. Romans 7 gives us the history of that lesson-learning. In the last half of that chapter nearly every sentence begins with “I” and winds up with “Wretched I.”

After forty years of wonderful mercy and forbearance of God, they are murmurers just as much at the end as they were at the start. All that God has done for them has not altered them in one iota, so we find them in Numbers 21 at the end of the journey speaking against God and Moses. Not content with that, we find them loathing the bread of God sent down from heaven.

Has it ever come home to us that we have a heart and a nature that simply loathes Christ. They had in reality got tired of Christ, in the figure of the Manna. It is a terrible thing to contemplate that after all these years of conversion you have a nature within you that is not one bit changed since the day you came to Christ as a poor sinner. The, contemplation of these things does not lead us to sing. It leads us to sigh.

We begin to ask ourselves, “Am I really converted when I have such sad experiences as these?” Says some tired soul, “I thought when I was converted that the work of God in me would change the old nature into a new one, and that never again should I sin or have the same desires as I used to have!” When it was discovered that this was not the case we could only come to the conclusion that we had not been properly converted and that we had been deceiving ourselves, and the only thing to do was to make a fresh start and try again; but only to make the heart-sickening discovery that things were no better, and at last we were ready to give it all up with the thought that Christianity might be all right as an ideal, but it was a splendid impossibility practically. Such a crisis is all too good an opportunity for the enemy not to use it. He always works behind religious ignorance.

If then the new birth does not remove a sinful nature and the presence of the Holy Ghost does not improve it, then if God must judge what is evil always, how am I with this evil within me to stand clear of that judgment?

We began our Christian career perhaps by singing,

That was what you expected, but instead of that it has meant that every day has witnessed some fresh defeat!

If my sins did not escape God’s judgment and Christ had to bear them, surely this evil nature so ruled by sin must be judged as well. Neither has it escaped the judgment of God. It has not received its judgment in you, but sin has received its judgment in Christ when He was made sin.

Numbers 21 and John 3 show us the same picture. Christ takes the brazen serpent out of type for us, and points us back from the Cross on which He was uplifted, to the pole on which the serpent of brass was uplifted.

Just as that serpent was made in the likeness of the serpents that bit them, and brought all the mischief in (and being made of brass we see the figure of God’s righteous judgment against sin), so Christ was lifted up on the cross to bear in Himself all God’s judgment on the sin that had brought in all the trouble.

Romans 8:3, speaks of the same thing. God sending His own Son in the likeness of sinful flesh, and by a sacrifice for sin “condemned sin in the flesh.” What I found in myself to condemn as hateful, and wished to get rid of, God has condemned in Christ sacrificially.

When Christ died I died with Him in God’s account. “Our old man is crucified with Christ that the body of sin [that is, sin in its totality] might be destroyed” that is, annulled, no more to be brought into our reckoning. It is well to remember that God did not remove the serpents, but He caused a serpent to be made like to the one that had bitten them. Their deliverance from its power came when they had faith to look to the uplifted serpent. There was life in a look, outside of themselves. Whoever looked lived. Life is found not in the betterment of the old nature but in Christ. Christ is the believer’s true life. That is the believer’s true self now; thus we have in Romans 7 the terms, “I” and “I myself.” Sin is connected with the old “I,” but he begins to look at himself apart from the old condemned life; and the true I is the I myself.

We attempt a bit of carpentry, and being inexperienced in wielding the hammer we smite, not the head of the nail, but our own finger-nail! It turns black and presently, a new nail having grown, it is cast off. Before it comes off however, we disown it and treat the new nail as our true nail. My true self is like the new nail. When I see that I am entitled to look at myself apart from the old evil nature it is a great relief, and sigh gives place to song and now we can move forward, singing on our way to the sunrising — the coming of the Lord.

It has come like a fresh conversion to many when they found out that God was not making the discoveries they were. We live our lives on the principle of the block calendar, where we tear off a leaf for each day. God views them on the sheet almanac principle, where the whole year lies exposed to one glance. “He knew what was in man,” was said at the end of John 3, and knowing He could not trust man. Hence in that same chapter He prepares us for the introduction of a new man. The new birth means the formation of a new moral being, called in Romans 7, “the inward man,” that delights in the law of the Lord.

Israel’s third song is found in Hosea 2. This song has not been heard yet, since praise is silent for God in Zion. That people who should have been to His praise is scattered over the face of the earth. They are a backsliding people today. The song before us is the song of the restored backslider. It is the song of the valley of Achor. This was the valley where Achan the “troubler of Israel” met his judgment. The place of God’s judgment has become “a door of hope” for thousands.

Before the backslider can be restored to the joy of communion, he must be brought to the place in his soul where he can judge himself as God judged him in the place of judgment — the cross of Christ. The song of the restored people will be as sweet to Him as the song they first sang on the banks of the Red Sea. What a touching remark that is, “She shall sing there... as in the day when she came up out of the land of Egypt.” He has evidently not forgotten that first bit of singing, nor will He forget our first bit of singing, even if it was only, “O happy day, when Jesus washed my sins away.”

See how He brings about the restoration. “I will allure her, and bring her into the wilderness, and speak to her heart.” If you want to see a backslider restored seek to get to the heart. It is well to reach the conscience but equally well to reach the heart. Not the whip for the conscience merely, but comfort for the heart.

Still He dries up the creature springs of prosperity and enjoyment. We are made to feel, as Jeremiah told them, that “it is an evil thing and bitter, that thou hast forsaken the Lord,” —the Fountain of living waters. He dries up our springs and then when His work in us is done He speaks to our hearts. When the heart is right we can begin to sing. The judgment of ourselves opens to us a door of hope, and once more we sing as at the beginning.

Art. Cutting.

Edification: Volume 5, Marah. (15:23-27)

(See, Ex. 15:23-27).

MARAH was a memorable place, for the first wilderness lesson for Israel had to be learned there. It was not the first encampment. That took place a little later at Elim, where were twelve wells of water, and seventy palm trees. They encamped by the waters; that is, they learned God was their resource and could refresh His people who were weary in the way. Marah seems to have been just a kind of halting place.

They had been brought through the Red Sea, and had sung the happy song of deliverance from Pharaoh, and all his host, and Miriam had led the young women in the dance and song of joy. So Moses led them on, and for three days they seem to have been supported by this joy of the Lord. But they had to learn a truer joy and a deeper lesson, which faith in the power of God alone gives.

Like many a young convert today, the joy of first knowing forgiveness of our sins, and deliverance by the death of Christ, from our enemy — Satan, the king of terrors — is very real, but we find as soon as we begin to tread the path of a Christian — that is, the path of faith — that there is an enemy of a different kind, yet whose power springs from the same source. At first the Israelites were so buoyed up that they felt no weariness, but at length nature asserted itself, and they thirsted. Now, of course, this is an allegory (see, 1 Cor. 10:11) of our own experience.

Thirst, in Scripture, indicates the natural desires of the unregenerate heart, and the moment the soul starts on the path of faith, Satan seeks to impede our progress by acting on the flesh to make us find our separation from the world irksome, and we complain of the roughness of the way. Then comes in sight, water — just what we want naturally to gratify our desires — and we think earthly things will just satisfy us and make this world less of a wilderness. But, alas it makes us, like sea-water, more thirsty still, and our thirst is not quenched. Many a young convert is betrayed that way. Finding no satisfaction at first, they drink again and again — but lo, the waters are bier. Yes, the world’s pleasures are very bitter: they leave a nasty taste. The world does not give us anything except we pay for it, and the Christian has to pay very dearly for what it gives him.

But the people said, “What shall we drink?” and Moses cried unto the Lord. In every dilemma, it is well to cry unto the Lord, for He always comes to our rescue. He had not, as they alleged, brought them out from their hard taskmasters and the bondage of Egypt, to leave them to perish in the wilderness, for, as He told Moses at first, He was come down to diver them and to bring them out of bondage, and unto a land flowing with milk and honey. Though that land had not yet appeared, if they trusted God, all would be well. So God shows them at once in answer to their cry, a Tree which, when Moses had cast into the waters, the waters were made sweet.

God knew where to find a remedy for all this disappointment, and His plan is ever to bring to faith’s vision an object that will so fill and absorb our affections that it will meet our craving and our hearts’ desire. The journey of wilderness life is always beset by trials and temptations, and if we try to meet these alone we shall famish and faint by the way, but when we think of what that tree implies, the very suffering becomes sweet for our Lord Jesus is nigh.

I have no doubt that God showed Moses a living tree, and that Moses cut down the tree. God is the living God, and always presents to the soul what is positive and life giving. To us He shows His Christ; the living Christ who was cut down for us; a tree of life, now risen from the dead. This is the power which enables the Christian to trust in God and to triumph under all circumstances, and so be lifted above the power of sin.

But the tree had to be cut down and applied to the waters in order to be operative. Does this not bring us to the One who was “cut off in the midst of His days”? It is the Cross that has taken away all the bitterness of death. It is the story of the love of Jesus in dying for us which appeals to our affections and enables us to “hate the garment spotted by the flesh” and suffer for Him; as it says, “Though I walk through the valley of the shadow of death, I will fear no evil... Thy rod and Thy staff they comfort me” (Psa. 23:4). It is only in this way the wilderness can be trodden. Many, like the Israelites, begin in faith, but fall short of God’s purpose for them.

Let us press forward therefore by faith, for it is written, “The just shall live by faith.” Let us accept it that only Christ and His cross can make sweet for us the bitter waters of the wilderness journey. Then, walking by faith we shall be blessed ourselves, escape from many a pitfall, and live to the praise and honor of the Lord.

A. E. Walker.

Correspondence, Correspondence: Exo. 15:11; Rev. 20:4; Phi. 2:17; Matt. 25:21,23 (15:11)

Ques. What does "Fearful in praises" mean? (Ex. 15:11.) L. B.

Ans. The word fearful is sometimes translated reverenced. So we might read it, "Reverenced in praises." This was drawn out from Moses and the children of Israel's hearts as they witnessed the mighty power of Jehovah in their deliverance from and in the swallowing up of the Egyptians in the Red Sea. Psa. 89:7 uses the same word.

Ques. Will the Lord with His saints reign on the earth during the thousand years? (Rev. 20:4.) M. E. J.

Ans. All the Old Testament saints, with all believers of this present age, and all those who suffer martyrdom during the tribulation period, will reign with Christ, not on, but over the earth. Rev. 5:10 should read, "And they shall reign over the earth."

In Zech. 14:4, we are told that in one act of judgment His feet shall stand upon the Mount of Olives.

Ques. How could Paul be offered upon the sacrifice and service of the Philippians' faith? (Phil. 2:17) H. M. F.

Ans. His joy in their faith and service was so great that he was willing that his life should be poured out as a drink offering upon it. To see Christ so evident in their lives, was a joy to his heart, and worth giving his life for.

Ques. Will the Lord be able to say to any of His own: "Well done, good and faithful servants"? (Matt. 25:21, 23) H. M. F.

Ans. The Lord did say to His disciples amid all their failures: "Ye are they which have continued with Me in all My temptations," (Luke 22:28,) where they could not impute faithfulness to themselves, He, knowing their hearts' earnest desire to please Him, though hindered by weakness and all that belongs to the flesh, could say it of them. We are His servants and His friends also. It is ours to serve in the intimacy of friends. And in glory "His servants shall serve Him." (Rev. 22:3.) No mixture of self in it then. But notice how Matt. 25:21,23, reads "His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord." It does not say that any one was faithful in everything. What encouragement this is to seek to please Him in all that we can. (1 Cor. 4:5.)

The Way Into Heavenly Places, Way Into Heavenly Places, The (15:13-17)

We must remember that all these things which are written "happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10:11: This expression, "ends of the world," has its importance, as also this, "once in the end of the world" (Heb. 9:26). It is what we are in as Christians, consequent on the end of all the dealings and ways of God with man as to teaching or testing him. Now man as man has been fully tried, and God has set up another Man. He is more than man, too, but still another Man, and it is in grace too, surely, for sinners, that we may find a better paradise than that which has been lost. The Lord Jesus Christ could say, when He came to the end, "Now is the judgment of this world." We find man tried in every way from innocence to the cross of Christ, and the Son Himself is cast out of the vineyard and slain. John the Baptist came after the law and the prophets, and preached repentance (Matt. 11), but they would not repent. When he mourned, they did not lament; and when the Lord came and piped, they would not dance. In that same chapter He says, "Come unto Me." Now man must come to Christ as ruined, according to His own invitation.

Man may be decently alienated from God, or indecently, but it is all the same. "The carnal mind is enmity." We must come to the second Man -to Christ. God did not set up the second while He could recognize the first. He cannot own both; and to acknowledge man in the flesh now, is to set aside the fact that God has set up another. What I would now set forth is the full deliverance we have in the Lord Jesus Christ. I need not say this is not deliverance as to our body, but blessed liberty of spirit while we are waiting for the deliverance of the body. We are not only forgiven, but we are brought into liberty of association with God in holiness.

This deliverance is shadowed in Israel's history by figures -Egypt, the wilderness, Jordan, Canaan. We are all aware that the general idea is that Jordan means death, and Canaan, heaven. But as soon as we enter Canaan, we get conflict. This is evidently not the heavenly places as a place of rest. That which characterizes Canaan is conflict, and we get a figure of what we find brought out in Eph. 6—the wrestling, not with flesh and blood, but with spiritual wickedness in heavenly places, for which we need to have on the whole armor of God. But if we are to have conflict there, we must first be there. What I would speak of at this time then is the way we get into the heavenly places. Remember, Christ, is there. We find in the history of Israel the way a soul progresses to the heavenly places. It is when they were in Canaan, and not in the wilderness, that the reproach of Egypt was rolled away. They kept the Passover as circumcised; they ate the old corn of the land, and the manna ceased.

And this is the way the soul gets into deliverance "from this present evil world," and is introduced into the heavenly places.

The children of Israel were slaves in Egypt, making bricks without straw; but God comes down to deliver them and He talks only of Canaan, and not of the wilderness. But first He appears in the character of a judge. He must pass them through the judgment. They were as great sinners as the Egyptians (perhaps greater, for they had a greater knowledge of God); but still, wherever the blood was, there was shelter—perfect security. It was only because the blood was on their houses that God passed over. It was not a question of communion, but the blood keeping God out as a judge.

So with the believer now. It is a blessed fact that, wherever the blood is relied on, God cannot see a single sin. God would have to deny the efficacy of the blood if He did not pass over. What screened them was not their seeing the blood, but God's seeing it. Many souls are saying, I do not know whether I have accepted it aright; but what gives peace is knowing that God has accepted it. They think they must look into their hearts to see if they have accepted it aright; yet a simple soul would not think of such a thing, but would only be too happy to rest in God's value of Christ's blood. It is quite true that we ought to find the blood more precious each day, but that is not questioning my acceptance. It is a question of growing affections; but what gives peace is not growing 'affections, but the fact that God has accepted the blood, and He must deny the efficacy of the blood of Christ if He did not receive me. The effect of it was to arrest His hand in judgment. Not only has my sin been pardoned, but God has been glorified at the cross of Christ. That gives full value to the blood.

If God judged sin only, then He is righteous, but there is no love. If He had said of men, They are poor wretched things, and cannot help it, so I will pardon all, there might be love shown, but there would be no righteousness. It would not be holy love. But when we come to the cross, we have perfect righteousness, and perfect love. God's truth and majesty are fully brought out there, because He, the captain of our salvation, was there made "perfect through suffering." He has suffered, and now the Son of man is glorified, and God is glorified in Him. He has run the race, and is now set down at the right hand of God.

"God hath highly exalted Him." In virtue of the cross, man is glorified. Stephen sees the Son of man in heaven; that is the wonderful thing. Stephen did not say, I see the glory (this was natural in heaven), but "I see... the Son of man standing on the right hand of God" in the heavens—Man in heaven. He is there not only as Son of God, but as man. He gets His place in the glory of God. We have this wonderful truth because He has finished the work God gave Him to do. None but He could sit there. God has been glorified by what Man has wrought. He was divine, of course, or He could not have done it. This becomes the basis of everything—man's having a place in the glory of God, not at His right hand, which is the place of pre-eminence for Christ alone. Now that He is there, He has sent down the Holy Ghost to convince the world of sin, of righteousness, and of judgment—of righteousness both to the believer and to the unbeliever—to the unbeliever because he rejects Christ—to the believer because he is associated with Him. He convinces the world, not as individuals, but all in a lump. When the world cast out Christ, the Father said, I will have Him; and now He is set down as the result of His finished work. He receives it now from His Father as man. The angels desire to look into this. All God's moral attributes have been glorified in man in the Person of Christ. It is the foundation not only of the putting away our sin, but of the glory of God in righteousness and truth.

When we have passed through the veil and entered within the holiest in the consciousness of our souls, what value do we not see in the blood! And now we apprehend what the cross is! Now we contemplate the cross for the affections of our souls. We meditate and think of the cross; then we get growth. When we are at home with God, there can be growth. It is not there we find peace, for peace is had by learning that righteousness has accepted the blood which love gave. Now love gives it to me, but righteousness is exalted in giving it. Israel goes to the Red Sea, and here they are brought to a standstill. They found they were hemmed in on every side, and they were sore afraid. So often when a person is delivered from judgment in one sense, he meets somehow with death and finds Satan pursuing. Many a soul gets peace and comfort while looking at the cross, but is afraid when it thinks of judgment. "I am a poor sinner delighting in the cross; it just suits me." Does judgment suit you? When they came to the Red Sea, it was not judgment, but God a positive deliverer. They had known God as a judge in Egypt, and the blood had screened them. Now they learn Him at the Red Sea as a deliverer. They never see the "salvation of God" till they get to the Red Sea, and they pass out of Egypt. They are not only sheltered from judgment, but brought into a new place.

'The blood screens us from judgment on account of our sins, and by that same cross and resurrection we are brought to God. Christ dead and risen is what we have in Romans, and the result is we are brought to God as our Father. Death and resurrection take me clear out of the place I was in. If I say, I am a guilty sinner, He says, You are justified. If I say, Defiled, He says, You are cleansed. If I have offended, then I am forgiven. He has met every question that could perplex the soul.

The new place of man is as perfectly redeemed and brought to God. Not only are his sins put away, but he is delivered, brought out into the wilderness. When God speaks of deliverance, He does not say a word of the wilderness. I am brought out into a new place altogether—not yet the heavenly places, but I have "redemption through His blood." So we find two conditions of the Israelites—in the wilderness, and in Canaan. And there are two distinct parts in the life of a Christian: first, what we find in Hebrews and Galatians, the place of deliverance from the present evil world (Gal. 1:4); that is, the wilderness. Second, I am in Canaan, the heavenly places, as shown in Ephesians and Colossians. The wilderness is what the world is to the Christian. What has a dead and risen man to do with the world? Now death and judgment are behind me, but I have not left conflict behind.

The blessed Lord went into death, and bore the judgment. If I am associated with Him, it is all behind Him. If I have a part in Christ, I have a part in the deliverance. (See Psalm 22.) As soon as heard "from the horns of the unicorns," He says, "I will declare," etc. The first thing the Lord does in resurrection is to declare the Father's name to His brethren. He brings them out into the same place He is in. In John 20 He says to Mary Magdalene, "Go to My brethren," and then He leads their praises as the first-born of many brethren: "In the midst of the congregation will I praise Thee." He brings them to His God and their God, His Father and their Father. He has been all alone in His suffering and wrath. Now all is settled, and now He says, "In the midst of the congregation." He associates us with the praises-"not ashamed to call them brethren." He never said, "My brethren," nor "peace," until after He was risen. He had said, "Fear not," and anticipatively He had said, "My peace I give unto you"; that is, you shall have it. But peace was not then made, and it is not till He had made peace by the blood of His cross that He came and preached peace to them that were "afar off" and to them that were "nigh." He passed into the new place as man, and says, Now you are here with Me. Now we are associated with Christ, as Israel sings, "Thou in Thy mercy hast led forth the people which Thou hast redeemed: Thou hast guided them in Thy strength unto Thy holy habitation." We have the promise of glory too: "Thou shalt bring them in."

(Exod. 15:13-17.)

Christian Treasury: Volume 4, Instruments of Song (15:1)

“I will sing unto the Lord, for He hath triumphed gloriously." Ex. 15:1.

His saints are now His instrument of song, answering to the touch of His hand, and vibrating with those resurrection joys which in "the midst of the Church" He leads forth to His God and Father.

True, indeed, His temple is not yet built, nor has His kingdom in its glory yet dawned, but He has sent forth the Spirit to dwell in His Church, that we may speak one to another in psalms and hymns and spiritual songs.

O, that our hearts may be to Him what the stringed instrument was to David's band of old.

Christian Treasury: Volume 4, Waters of Marah (15:22-25)

Exodus 15:22-25EXO 15:22-25

"They went three days in the wilderness, and found no water." One would suppose that all would now be well. God had wrought for us such a complete and glorious salvation that we never should hear of sorrow anymore. He is about to bless us now all the way through. How many there are who are disappointed in this, who have started with the thought that all would now be well. Again we read. "And when they came to Marah, they could not drink of the waters of Marah, for they were bitter." Ex. 15:23. The song of praise is changed into the murmurings of Israel!

Was the wilderness to be like this all the way? Yes, never to change! The only question is what the bitter waters are for each day, not shall they cease in the days which follow until the end of the journey. May they never cease here below. If the cross has redeemed our souls, we must take up our own cross daily and follow Christ to the end.

How many of us rejoice in that which the cross has wrought, rejoice too in hope of the glory, but we have not yet learned to glory in tribulation by the way. How often instead of tribulation working patience, it works impatience by our restless wills.

Here we have a picture of our circumstances. We can neither find the water nor drink it when it is found. Trouble comes, bad times set in, losses in business supervene, former friends become cold.

Something which seems to answer is found, but it turns out to be "bitter water." It is Marah for that soul.

But the Lord showed Moses a tree and he looked upon it, and then He showed him how to use that tree to make the waters sweet. How was this? We gaze upon the cross—the tree. We learn a new use for it now. It had cleansed us from our sins; even our sinful selves had there disappeared in redeeming love. God sees us "dead with Christ" by it. But now we place that cross by faith in the bitter waters, and what ensues? Self is gone and the old man that would resent the bitter circumstance is crucified there and we learn to accept our own death to all. We suppress the resentful reply to the bitter word, we keep silence when the wicked is before us, even though our sorrow may be stirred or our heart may be hot within us. We bow to the lesson as the training of our God. We look up and rejoice; we glory in the sorrow or in the reproach.

The tribulation then works patience; impatience vanishes and the waters are made sweet. We learn to hold ourselves as dead; our evil nature is suppressed, leaving room for the new man alone to act. We learn the meaning of "Peace I leave with you." That peace is that which Christ has made. We now learn "My peace I give unto you." We have that rest of spirit when drinking the bitter waters made sweet and we find rest under the yoke of Christ. We submit, we glory in those very things—finding our joy in God alone. The waters become sweet by such divine alchemy. These are the trials of faith. These are the lessons that teach us what the world is. Where is the exercised soul who has not had such experiences through which we all pass? The gaining of our daily bread, the affairs of life everything in fact, bears that in which we learn our own powerless condition. Then comes in another power which is not of man, but which works in his conscious weakness, the "power of His resurrection." It is God who works in us by this, "both to will and to do of His good pleasure."

E.G. Patterson

Christian Treasury: Volume 1, Faith Healing: Part 2 (15:26)

Matthew 8 is a blessed revelation of Jesus entering, in sympathy, into all the sufferings of humanity. His tender heart felt it all: "That it might be fulfilled which was spoken by Esaias the prophet, saying. Himself took our infirmities, and bare our sicknesses." Matt. 8:17.

In Isa. 53, a distinct line is drawn between His life-suffering and sympathies. and His atoning death. He was despised and rejected by the Jewish nation in Isa. 53:1-3. Then in Isa. 53:4, "Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted." Then the following verses speak of His atonement. "But He was wounded for our transgressions," etc.

It gives great comfort to our souls to see that He not only bare our sins, but also our griefs and sorrows; He entered into them, bare them, made them His own. Every sorrow and affliction we feel. He in sympathy bore them first. Thus in His living ministry, as in Matt. 8:17, we sec Him in tender sympathy casting out evil spirits and healing all that were sick. So in the other scripture, Mark 9:23, only here it is the terrible case of a child possessed of an evil spirit; this was a case which He alone could deal with, and the father's faith must own this.

It is a very affecting case; surely no Christian doubts for a moment that the Lord Jesus both had, and manifested His power to heal the sick, to cast out devils, and to raise the dead, Life, death, and the elements of nature were all subject to Him, for He is God over all, blessed for evermore. He acted in divine sovereignty in the exercise of this healing power.

Indeed, such had been the display of miraculous power even in the prophets, as He Himself shows in the case of Naaman, and the widow of Sarepta.

We find the same sovereignty in the action of the Holy Ghost since He has been sent down from heaven. "God also bearing them witness, both with signs and wonders, and with diverse miracles, and gifts of the Holy Ghost, according to His own will." Heb. 2:4. Then, also, the same divine sovereignty is seen in 1 Cor. 12:9, 11. "To another faith by the same Spirit; to another the gifts of healing by the same Spirit... dividing to every man severally as He will." Thus the Godhead of the Holy Ghost is seen in connection with this very question-"As He will."

Thus so far we learn that when the Lord Jesus was on earth, He exercised the power of healing. And further, when He had finished the work of redemption, and, though rejected on earth, was received up to heaven, He then sent down the Holy Ghost, who in His divine sovereignty, imparted the power, or rather, gift of healing to whom He would.

Now we must not ignore the Holy Spirit, as is often the case, and act and argue as if Jesus were still on earth in His body, as He was once, to heal the sick. We must not forget, that since He has accomplished redemption, and has risen from the dead, an entirely new order of things has been introduced by the Holy Ghost sent down from heaven. If you will look through the Acts, you will find that the gift to heal the sick was limited to the apostles and a few others. James 5:14-16 is quite a different matter. It is the prayer of faith on the confession of our faults one to another. The Church of God was then still in its unity, but now, where is either The Church in its unity, or the elders of the Church?

Do we see, then, that the Holy Ghost is pleased, in these days of sad division and utter failure, to impart to any man or men the gift of healing? Surely we might suspect any man who made such pretensions. That the Lord is pleased to answer earnest, believing prayer is surely true, as every Christian holds.

The deduction from the above scriptures is "that Christ is the Savior for the body as well as for the soul. And if the health of the body is defective, He also is the only one to restore it." Yes, He is the giver of every grain of wheat also. But does that imply that there must be no farmers, millers, or bakers? He uses the means to supply our needs. And does He not bless the means used in clinics, hospitals, etc? We do not find in the Scriptures the setting up of faith-clinics to set broken bones, or cure sickness.

We do not doubt that every blessing to man flows through Christ's atoning death, but that does not imply that all medicine and medical skill must be laid aside, and that we must expect to be healed by faith, any more than that we may dispense with food and expect to eat our dinner by faith.

Yet, the Lord Jesus when He was here below, both healed the sick and fed the hungry, and the Holy Ghost, who is still on earth, "dividing to every man severally as He will," did, while the Church remained in its unity, impart the gift of healing. But in these last days you find the pretension of such power more in connection with some delusion of Satan, as in spiritism.

Just lately, a book was sent to us from a spiritist, a converser with demons, who denied the atonement of the Lord Jesus, yet was a wonderful medium of power to heal the sick, giving abundant cases equal to any of Bethshan. There could be no doubt that this was the direct work of Satan.

Another scripture, 1 Cor. 13:8, certainly shows that miraculous gifts would fail or cease. But love never faileth. The love of God is shed abroad in our hearts. What a blessed fact! We do not have to love Him, in order that He may love us. We do not have to serve Him, in order that the Holy Ghost may be given to us. But we must ever remember we are not to judge that love by things under the sun, for whom He loveth He chasteneth. Now in all ministry, love is of immense importance. Thus, between the sovereign distribution of gifts in 1 Cor. 12 and their exercise in 1 Cor. 14, we have this chapter of love (1 Cor. 13) coming in between. The Lord grant that we may ever follow after love, and desire spiritual gifts. We need this all the more, as Satan is busy preparing the way for antichrist. (See 2 Thess. 2:3-12.) Every movement of the present day is either preparing the way for antichrist, or leading the true saints of God to wait for His Son from heaven. "The Spirit and the bride say, Come!"

C.H. Mackintosh

Young Christian: Volume 30, 1940, Instruments of Song (15:1)

"I will sing unto the Lord, for He hath triumphed gloriously" (Ex. 15:1).

His saints are now His instrument of song, answering to the touch of His hand, and vibrating with those resurrection joys which in "the midst of the church" He leads forth to His God and Father.

True, indeed, His temple is not yet built, nor has His kingdom in its glory yet dawned, but He has sent forth the Spirit to dwell in His church, that we may speak one to another in psalms and hymns and spiritual songs.

O, that our hearts may be to Him what the stringed instrument was to David's hand of old.

Sound Words - 1873, Salvation of the Lord, The (14:13-14)

" And Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which He will show to you to-day; for the Egyptians whom ye have seen to-day, ye shall see them again no more forever. The Lord shall fight for you, and ye shall hold your

peace."-Ex. 14:13,14.

Here is the first attitude which faith takes in the presence of a trial. " Stand still." This is impossible to flesh and blood. All who know, in any measure, the restlessness of the human heart, under anticipated trial and difficulty, will be able to form some conception of what is involved in standing still. Nature must be doing something.

It will rush hither and thither. It would fain have some hand in the matter. And although it may attempt to justify and sanctify its worthless doings, by bestowing upon them the imposing and popular title of "a legitimate use of means," yet are they the plain and positive fruits of unbelief which always shuts out God, and sees naught save the dark cloud of its own creation. Unbelief creates or magnifies difficulties, and then sets us about removing them by our own bustling and fruitless activities, which, in reality, do but raise a dust around us, which prevents our seeing God's salvation.

Faith, on the contrary, raises the soul above the difficulty, straight to God Himself, and enables one to " stand still." We gain nothing by our restlessness and anxious efforts. "We cannot make one hair white or black," nor "add one cubit to our stature." What could Israel do at the Red Sea? Could they dry it up? Could they level the mountains? Could they annihilate the hosts of Egypt? Impossible. There they were, enclosed within an impenetrable wall of difficulties, in view of which nature could but tremble and feel its own perfect impotency. But this was just the time for God to act. When unbelief is driven from the scene, then God can enter; and, in order to get a proper view of His actings, we must " stand still." Every movement of nature is, so far as it goes, a positive hindrance to our perception and enjoyment of divine interference on our behalf.

This is true of us in every single stage of our history. it is true of us as sinners when, under the uneasy sense of sin upon the conscience, we are tempted to resort to our own doings, in order to obtain relief. Then, truly, we must " stand still" in order to " see the salvation of God." For what could we do in the matter of making, an atonement for sin? Could we have stood with the Son of God upon the cross? Could we have accompanied Him down into the " horrible pit and the miry clay?" Could we have forced our passage upward to that eternal rock on which, in resurrection, He has taken His stand? Every right mind will at once pronounce the thought to be a daring blasphemy. God is alone in redemption; and as for us, we have but to " stand still and see the salvation of God." The very fact of its being God's salvation proves that man has naught to do in it.

The same is true of us from the moment we have entered upon our christian career. In every fresh difficulty, be it great or small, our wisdom is to stand still-to cease from our own works, and find our sweet repose in God's salvation. Nor can we make any distinction as to difficulties. We cannot say that there are some trifling difficulties which we ourselves can compass; while there are ethers in which naught save the hand of God can avail. No, all are alike beyond us. We are as little able to change the color of a hair as to remove a mountain-to form a blade of grass as to create a world. All are alike, to us, and all are alike to God. We have only, therefore, in confiding faith, to cast ourselves on Him who " humbleth Himself (alike) to behold the things that are in heaven and on earth." We sometimes find ourselves carried triumphantly through the heaviest trials, while at other times, we quail, falter, and break down under the most ordinary dispensations. Why is this? Because, in the former, we are constrained to roll our burden over on the Lord; whereas, in the latter, we foolishly attempt to carry it ourselves. The christian is, in himself, if he only realized it, like an exhausted receiver, in which a guinea and a feather have equal momenta.

" The Lord shall fight for you, and ye shall hold your peace." Precious assurance! How eminently calculated to tranquilize the spirit in view of the most appalling difficulties and dangers! The Lord not only places Himself between us and our sins, but also between us and our circumstances. By doing the former, He gives us peace of conscience; by doing the latter, He gives us peace of heart. That the two things are perfectly distinct, every experienced christian knows. Very many have peace of conscience, who have not peace of heart. They have, through grace and by faith, found Christ, in the divine efficacy of His blood, between them and all their sins; but they are not able, in the same simple way, to realize Him as standing, in His divine wisdom, love, and power, between them and their circumstances. This makes a material difference in the practical condition of the soul, as well as in the character of one's testimony. Nothing tends more to glorify the name of Jesus than that. quiet repose of spirit which results from having Him between us and everything that could be a matter of anxiety to our hearts. "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee."

But some feel disposed to ask the question, "Are we not to do anything?" This may be answered by asking another, namely, what can we do? All who really know themselves must answer, nothing. If, therefore, we can do nothing, had we not better "stand still?" If the Lord is acting for us, had we not better stand back?, Shall we run before Him? Shall we busily intrude ourselves upon His sphere of action? Shall we come in His way? There can be no possible use in two acting when one is so perfectly competent to do all. No one would think of bringing a lighted candle to add brightness to the sun at mid-day; and yet the man who would do so might well be accounted wise, in comparison with hint who attempts to assist God by his bustling officiousness.

There is peculiar force and beauty in the expressions " See the salvation of God." The very fact of our being called to "see" God's salvation, proves that the salvation is a complete one. It teaches that salvation is a thing wrought out and revealed by God, to be seen and enjoyed by us. It is not a thing made up partly of Gads doing, and partly of man's. Were it so, it could not be called God's salvation. In order to be His, it must be wholly divested of everything pertaining to man. The only possible- effect of human efforts is to raise a dust which obscures the view of God's salvation. C. H. M.

Titus 2:12. We should live soberly, as to ourselves; righteously, as to those about us; godly, in His sight, and all this in the present world where we find ourselves, once sinners but now brought to God, " Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ."

Christian Truth: Volume 14, Edge of the Wilderness, The (13:20)

Exod. 13:20; 15:22

When God communicated to Moses His intention to deliver His people from the bondage of the Egyptians, He spoke of this deliverance in a twofold way. Not only would He "deliver them out of the hand of the Egyptians," but He would "bring them up out of that land" (Exod. 3:8). Thus early Jehovah made it clear that He never intended to set His people free from the bondage of Pharaoh that they might remain in Egypt, but expressly to take them out of it.

The Spirit of God has recorded for us, accurately, the occasion on which each of these undertakings was accomplished; for chapter 12 closes with this distinct statement: "The selfsame day,... the LORD did bring the children of Israel out of the land of Egypt by their armies," while chapter 14 closes equally distinctly with the announcement, "Thus the LORD saved Israel that day out of the hand of the Egyptians." In this distinct way Jehovah fulfilled in detail His gracious word to Moses on behalf of His captive people; for "God heard their groaning, and God remembered His covenant with Abraham, with Isaac, and with Jacob." Chap. 2: 24.

The first stage in their journeyings from Egypt, under divine guidance, brought the people to Succoth (chap. 12: 37); the second to "Etham, in the edge of the wilderness" (chap. 13:20); a necessary stage, for the wilderness must be entered at some point.

But there were two dangers peculiar to this camping ground. First, it was so near to Egypt that it was a very easy matter to return to that land. Second, there was nothing to hinder their oppressors from following after, to recapture the freshly liberated people.

To secure the two special objects before Jehovah—separation from the land and deliverance from the hand of the Egyptian—yet another stage was necessary; namely, their reaching Marah, wherefore the first time the Israelites were properly in "the wilderness," separated as well as delivered. But between Etham and Marah, what took place? First, the power of Jehovah was marvelously shown in the judgment of the Egyptians.

Second, the deliverance of the people was accomplished.

Third, an impassable barrier effected their permanent separation from the land of the Egyptians.

Under the immediate sense of the final judgment of the oppressor, and their own national deliverance, it is not surprising that the pressure of praise found expression in that marvelous triumph song of chapter 15. There too they celebrate the power and excellency of Jehovah, while they even anticipate triumphs yet to come. "Thou shalt bring them in, and plant them in the mountain of Thine inheritance." So they sang. Alas! how soon from those very lips came the sad reversal of their passing convictions.

By the Red Sea deliverance, Israel was consequently fairly launched into the wilderness. Their return into Egypt, by the pathway of waters through which Jehovah had brought them, was a physical impossibility. The waters which rolled over their oppressors, it must be carefully noted, equally rolled between them and the land out of which they had been brought. The identical event that accomplished their liberation, accomplished also their separation from the land of Egypt.

On this latter point, it is noteworthy that the song of redemption is silent. Nor is the reason difficult to discover. As a people, they would have been satisfied, when set free from bondage, to remain in the land "by the fleshpots" and "eat bread to the full," as is clearly proved from Exod. 16:3. Egypt, while truly the scene of their bondage and misery, was also the scene of the gratification of their fleshly inclinations and desires. But between them and the possibility of gratifying these desires, there now rolled the waters of separation, which were also the waters of judgment and deliverance.

It is clear that at the "edge of the wilderness," the experience of the Israelites did not and could not include these three wonderful dealings of Jehovah with their enemies and with themselves. There was consequently a vast characteristic difference between their experiences at "the edge of the wilderness," and "in the wilderness" in its full meaning.

Turning now to the application of the type to the believer of the present day, we read in 1 Cor. 10:6, "Now these things were our examples"; that is, the things that happened to the Israelites -not the Israelites themselves.

There is doubtless, therefore, instruction of a practical and profitable nature beneath these special incidents which befell Israel. May the gracious Lord give us hearts to appreciate, and grace to profit by, the lessons therein contained.

It is clear from the type that our God has no intention of leaving His redeemed ones, after they have been sheltered under the blood of Christ from His own righteous judgment, any longer in this Egypt-world.

This is a point of extreme importance. In the selfsame night of shelter beneath the blood, God brings His redeemed ones out of Egypt (that is, the world) to "the edge of the wilderness." But at this stage, the world, so to speak, is easy of access. There is no apparent barrier lying between the believer and his return to the scene in which all his gratifications have hitherto been found.

Though a necessary stage in the journey, this is no lengthy halting place according to the mind of God.

The three aspects of the Red Sea already alluded to-judgment, deliverance, and separation—are clearly represented in the death of Christ. The scripture in the New Testament for the first two of these is Heb. 2:14, 15: "That through death He might destroy him that had the power of death, that is, the devil; and deliver them, who through fear of death were all their lifetime subject to bondage." The scripture for the last is found in Gal. 1:4: "Who [Christ] gave Himself for our sins, that He might deliver us from this present evil world." For these, among other reasons, the Red Sea aspect of Christ's death is sometimes spoken of.

The blessed Savior has thus completely fulfilled the type, and by His death brought about judgment for the enemy, and deliverance and separation for the believer.

But separation, since it conflicts with natural inclinations and desires in the direction of the world, is not so readily entered into as the two former aspects of Christ's death, which do not fail to furnish ground for praise and thanksgiving.

Nevertheless, it is of immense importance to seek to understand spiritually that the death which accomplishes our liberation according to God also accomplishes our separation. This can only be divinely learned by diligently following the guidance of God, as Israel followed the guidance of the pillar of fire and cloud in the wilderness.

When, under divine guidance, the Marah stage has been reached in the soul's history, the death of Christ practically forms for the believer a real barrier between him and the world. Hence the important difference between "the edge of the wilderness," and "the wilderness" in its full sense.

When the former stage only has been spiritually reached, links with the world are either not yet broken, or are easily taken up by the believer, and that because he has not yet seen his separation from it through the death of Christ. It is sorrowful indeed to reflect upon the years during which the soul has still lingered at "the edge of the wilderness," contrary to God's express purpose and desire, instead of diligently following the distinct guidance of God, by means of which the soul that follows is led on step by step.

If truly at Marah, separation from the world according to the inclinations and desires of the natural mind is practically discovered to be "bitter"; yet the cross of Christ, of which the tree is a symbol, makes the bitter sweet. There is sweetness sensibly realized in that which separates, since it only separates from that which must hinder and mar the soul's enjoyment of God and of His own heavenly resources in the wilderness. It will readily be seen that food and water obtainable from Egypt could only have marred for Israel "the manna and the springing well" of Jehovah's heavenly supplying.

We may well and profitably raise the question with ourselves, How is it with us? Is it "the edge of the wilderness," or "the wilderness"? We have only to ask ourselves, Have we any unnecessary or voluntary link with the world as to its interests, pleasures, principles, or pathway? If so, however long we may have been on our pilgrimage, we are evidently still only at "the edge of the wilderness." The Marah camping is not yet ours in divine reality.

Sound Words - 1873, Blood Sprinkled Lintel, The (12:22)

"And ye shall take a bunch of hyssop, and dip it in the blood that is in the boson, and strike the lintel and the two side posts with the blood that is in the boson; and none of you shall go out at the door of the house until the morning." (Ex. 12:22.)

Many souls believe God's word, and the great fundamental truths of the gospel, and yet have not peace with God. The reason of this is that there is a want of intelligent application of the truth known to the soul's need, according to the details given of God in His word for the very purpose of making His grace fully known and enjoyed. "The obedience of faith" is in measure lacking, and " the pure milk of the word is not what the heart drinks into. Thoughts, feelings, and actions that flow from our own poor dark hearts are substituted, under Satan's skillful tuition, for those "words" of the living God the entrance of which, "giveth light; and giveth understanding to the simple."

Peace with God, in view of judgment to come, there cannot be until the soul rests simply, and fully on the blood of Christ. Two things enter into this peace. The blood itself, and the way in which the soul appropriates its value. It is the latter of these that the verse quoted above brings before us.

Attention to the details given in the type, and applied by faith, cannot fail, where the blood of Christ is really looked to, to give peace. The Lord by His Spirit enables us to look simply at these.

For a moment let us take note of the verse that precedes, and the one that succeeds. the verse that engages us. In the one, the slain lamb, with its poured out blood in the basin ready for application, is before the eye. Just that which happened at the cross eighteen hundred years ago-" The Lamb of God which taketh away the sin of the world" with the shed blood. In the other, the judgment impending over the scene in which the Israelite lived, is presented as about to break forth. Vivid forecasting of the world in which the sinner now lives with " the wrath to come" ready to be revealed from Heaven.

As the Israelite stood between the basin of blood on the one hand, and the sword of the destroying angel on the other, so the sinner stands now between the cross on the one hand, and the coming wrath of God on the other. Safety then, as now, depending upon the "obedience of faith" in the use of the provision that grace has provided as the only means of escape from the impending storm; while peace of heart, as looking on to the day of judgment, is alone to be known in the consciousness that the conditions of application have been observed in all their exactitude.

Let us carefully note that with providing the means of salvation the Israelite had nothing to do. Jehovah who announced the coming judgment, and who, as the One that would execute that judgment, alone knew what would be required to save from it, both planned and provided the means of escape, and all the Israelite, who believed the judgment would come, had to do, was to avail himself of the blood in the basin. So to speak, the blood was Jehovah's work for him, using the blood was his own 'work, by which he personally appropriated the value of the blood, and became sheltered by it from the sword of the destroying angel. The provision was there utterly apart from, and outside himself, as the sovereign act of Jehovah's love to him, and all he could do was to slight that love, neglect to avail himself of it, and thus be lost through unbelief.

In the same way the blood of the cross of Christ is the sovereign act of divine love in providing a means of escape from eternal judgment for any and all sinners who will avail themselves, as believing in that judgment, of its blessed shelter. "God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish, but have eternal life," consequently the gospel goes out "into all the world and to every creature," and " He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

The Cross, with the shed blood of the Lamb "foreordained before the foundation of the world," is the standing proof of God's love to men, to all men, and where the testimony to that blood has gone, it is simply a question of rejecting or receiving the value of that blood as God's exclusive means of salvation from wrath to come. Before all men God". sets forth Jesus a propitiation through faith in His blood," and in this way becomes "the just and justifier of him that believeth in Jesus." Thus the great consideration for every soul should be, am I sheltered beneath that blood, so that God Himself, who is the judge, has become my justifier?

As the believing Israelite dipped the piece of hyssop, emblem of repentance or of his judgment of himself as a sinner, in the basin, and carefully struck with blood the lintel and the two side posts of his dwelling, thus covering himself completely in with blood, and abode within his blood bought place of safety till the morning, when the judgment was completely past; so the believing and repentant sinner now covers himself completely with the blood of Jesus in his conscience, and, as a question of salvation from judgment to come, in spirit abides beneath the shelter of the blood of the Lamb until the morning of resurrection and the "wrath to come" is forever past.

Peacefully reposing within his blood-sprinkled dwelling, knowing the sword of the destroying angel could not possibly reach him, the Israelite eat the paschal supper, feasted upon the body of the lamb whose substitutional death had saved him from death, of which the blood on the lintel and two side posts was the token to himself, as well as to the angel, but it added nothing to his security. It fed his heart with sweet memories of the victim's death, deepened the peace he already enjoyed, and strengthened him for the journey across the desert to the promised land, but the destroying angel saw nothing of this, it was not the state of the Israelite inside the house that covered him, he saw the blood on the outside, and he passed by, passed by forever; his sword could have no mission where that blood was. The blood sprinkled lintel settled everything, and he had no further inquiry to make. Come he from above, the blood met him; did he seek to enter by the right, the blood stopped him, or happened he in his destroying pathway tote coming by the left, the blood turned him aside, for he was simply doing the bidding of Him who had said, "when I see the blood I will pass over."

The Israelite might go on his journey, and experience the deliverance of Jehovah from the power of the enemy at the Red Sea, sing songs of triumph on the other side; he might wearisomely travel across the desert, keep and re-keep the paschal supper, pass through many experiences of mercy and of government, and finally pass the Jordan, by Jehovah's strong arm sustained, and find every promise, that had sustained the heart by the way, fulfilled, but sprinkle the lintel he never did again, the God of judgment had once been met, and met forever by the blood, the value and virtue of which never changed.

So is it with the believer now, sprinkled once with the blood of Christ, he is sprinkled forever, and there the conscience divinely taught, rests in peace with God, "justified by His blood," and can always say "in whom we have redemption through His blood the forgiveness of sins."

He may take constantly the Lord's supper, pass through many experiences, learn many blessed truths, and finally find himself in glory with Christ, but he knows he is saved from all the wrath to come by the blood of Christ. For him Christ has already met the God of judgment. He has died for him, and that precious blood which at the first he so carefully sprinkled, so to speak, on the lintel and two side posts, abides ever in his conscience as " the token " of his security.

The grace of God is not according to my needs, but beyond them.

Food for the Flock: Volume 1, Leaving Egypt (12:1-14)

XO 12:1-14{

There are two parts-in this coming out. One is the perfect way in which God provides the sacrifice. I was in the place where judgment was; I was exposed to judgment; nothing that I could do could shield me from it. So God sent His own Son to bear the penalty, and says: “When I see the blood I will pass over you." God makes a provision that suits Himself.

As to my state, it is one of death in trespasses and sins; so that if I were to set about meeting the account, about paying the debt, I should not know how; I have no power; it is the night of death. But now what God has done is to send His own Son, when man was quite dead, to answer to His Mind. He is proclaimed as His beloved Son on the Mount of transfiguration, and that too, as a man. But from that point He descends-the man who is the example-He descends to become a victim for us, because we were entirely away from God.

That is the first point, and I need not dwell upon it. But it is an immense, thing for us to see that God has satisfied Himself, and now He wants me to look at the One who has satisfied Him. God has honored His own provision; He Himself has done it. “You have destroyed yourselves, but in me is your help found." God has satisfied Himself, and now what He presents to me, is a look at the One who has satisfied Him. I know that He is satisfied, and that is my satisfaction. If it is a question of your own satisfaction, you will lose it; if you make the satisfying of your own conscience the measure of your satisfaction, you will lose it. For me it is not the mere fact that the debt is paid, but that He has done it, and that He is satisfied. If I once get this truth written upon my heart there will be no effacing it.

There is a difference between rubbing out a truth and covering it over; you may cover over a truth that has been written on your heart, but you will never rub it out. Just as in the old times the Roman consuls' names used to be cut upon the buildings they had erected; but the mason had cut his own name on the stone, and put the consul's only on a layer of plaster over it; so in time the plaster dropped off, and only. the mason's name remained. In the same way you may cover over truth written on your heart, but, when the covering has been taken off, there it is again. I have known people who have covered over truth for twenty years, but it will come out in the end, for you cannot get rid of what God has written.

I am looking at the One who has satisfied God, and I am not thinking whether I am satisfied myself or not. The point is that He is satisfied with the sacrifice that He has provided, and that He says: "When I see the blood I will pass over you."

Well, now I come to the second point, and it is this that I really want to speak to you about. There are two sides to the work. One is: “With the heart, man believeth unto righteousness;" the other is: “With the mouth confession is made unto salvation."—Now confession has a double character; it is private to the Lord, it is public to the world. The woman in the seventh of Luke believes the-report, and she says: That is my Savior. There is a wonderful correspondence between a Savior and a sinner; there is the same correspondence that there is between a person in a burning house, and a ladder put to the window. When the woman hears of Him she says at once: That is my Savior.

But the next point is, I must have to say to Him; and, that is where I believe so many souls are defective. You have to go and tell the Lord what He has done for you. When the ten lepers-were cleansed there were not found that returned to give glory to God but the one. It was not that they were not all cleansed, but that only one returned to give glory to God. That one got out -of all system; he overleaped the priest, and said: No, I will go back to the fountain head. His heart was carried by the Spirit of God back to the One from whom the blessing came.

The importance of the confession is, that the heart, in making it, has to do with the Person that wrought the work. I know many a person waiting, not satisfied in his own soul, through never having thus had to do with the Lord.

She stood " behind Him weeping."-No eye could see it; it happened between the Lord and herself. But, when I have thus had to do with Him, I get up with the conviction that I must, go now and serve Him. " With the mouth, confession is made unto salvation."-What do you mean by “mouth? "—Why I mean that it is a private and public testimony. It is just the difference between the sinner and the saint.—I say to all: Here is my Savior. Jonathan makes his confession before all the army; he says: I make a double confession; I make a covenant with David in private; and in public he took off all his garments and put them on the shepherd's son, " even to his sword, and to his bow, and to his girdle." So she stands weeping behind Him, washes His feet with her tears, and anoints them with the ointment.

But when I come to the second alabaster box it is not any longer what He has done but what He is. The second alabaster box is buried in the tomb of Jesus. No person will ever use that alabaster box for Christ except those who have gone through death with Christ. The first has learned Christ in the judgment of death; the second has learned Christ in the calamity of death. You will never know what it is to give up position here till you know what it is to have Christ with you in the calamity of death.

Look at what is said in the Scripture; you are to go inside and eat the lamb. “They shall take of the blood and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. And thus shall ye eat it; with your loins girded your shoes on your feet, and your staff in your hand; and ye shall eat it in haste; it is the Lord's passover." What was the eating of the apostle Paul during those three days when He neither ate nor drank? after them he went straightway into the synagogues and preached Jesus that He is the Son of God. I am done with everything here; Jesus is the Son of God; my loins are girded, my shoes on my feet, and my staff in my hand. Where are you going?-Oh, I am not going to, stop here any longer! it is all under Judgment; I have been feeding on the Lamb; I have ate of Him as- the One with bitter herbs my soul has entered into it, and what now? I am not going to stay here any longer.

There is a mistake in the way in which the figure of the life boat is generally used which makes it defective as an illustration. Did you ever know a man who was in a life boat who did not wish to get out of it as fast as he could? He says: It is all very well to be saved by this boat, but Oh, put me on dry land! I have had enough of the water; only put me safe on dry land I Now you do not get a bit of truth that does not add to the foundation. I could not explain it to a builder, but so it is; edification increases the foundation. It gives me a deeper sense of what that blessed One went into for me, the more I rise up to the heights of what He is in Himself. The moment I get thoroughly satisfied with Christ, I do not dwell upon anything here; I get the great principle of separating from everything in this scene.

The great loss to souls in this present day is the little they leave the world; with the glory gospel clearer than ever it was, there is less leaving of the world than there was thirty-five years ago; everything goes on just the same as before they professed to be Christ's; not a bit of change, even as to dress. It is a remarkable thing that the persons who have gone into the greatest crimes are the people who are always talking of their sins. A person always talking of his sins has not got clear hold of his Savior. You are not really clear about your sins, and so you try to make them less by talking of them, whereas you ought to be exulting in your Savior. The purer the light, the better and the truer the judgment of sin.

I have not been speaking of conscience of sin, but of conscience of the benefit I have received. I believe there are hundreds and thousands of people all over the world who, if they were to go down on their knees, and tell the Lord that He was their Savior, would rise up perfectly happy. They know the value of the blood, but they have never told the Lord what it is to them, so they have never heard Him say to them as He did to the woman in Luke, and to other women, Thy faith hath saved thee, go in peace; and He speaks in just the same way to the leper who returned. And, besides this, there is not only the necessity

of telling the Lord, but a there is the benefit of acting up to your own impressions. When you act in accordance with your impressions you always strengthen your impressions; if you do not act in accordance with them you make an infidel of yourself. There may be any length of time between the faith and the act, but it is always the act which proves the measure of the faith. There is forty years difference between James and Paul; between the works that proved the faith, and the faith that brought forth the works.

The Lord lead our hearts to understand what the foundation is. The Lord give us to understand His own sovereign grace thus coming in to meet us in all our ruin. I can look up to Him and say, there is not a cloud between us. And as I feed upon that blessed One I leave the place where my Savior died.

Christian Truth: Volume 32, Redemption (12:1-15)

Exod. 12:1-15 Pet. 1:18, 19

What is the character of the second book of the Bible? Redemption. In the third chapter we find the blessed God come down in the burning bush, and He says to Moses, "I am come down to deliver." "I have... seen... and have heard... and I am come down." Go to the end of Exodus, 33rd verse of the 40th chapter. What have we there? God dwelling in the midst of His redeemed people, pitching His habitation among them. We get in the 12Th and 15th chapters, the way in which He did it. The first thing was to shelter that people from judgment. That could only be done by the blood of the Lamb. The first thing God gives a soul to know when really exercised, is security from judgment under the blood of Christ, but we must not stop there.

Look at the first of Ephesians-just a word, speaking of Christ as the Beloved. 7th verse, "In whom" (that is, Christ the Beloved) "we have redemption." How far does that go? "the forgiveness of sins." Now go to the second chapter, 12Th verse, "without God in the world," "without Christ." I trust that it is not the condition of any who read this article. "But now, in Christ Jesus, ye who sometime were far off are made nigh by the blood of Christ." Don't you see there are two things there. First the forgiveness of sins. That redemption we have in Christ through His blood, brings with it the forgiveness of sins, according to the riches of His grace. It also gives something else: takes me out of the old condition, and gives me a place of nearness to God Himself. You see the difference there. One is in advance of the other, so we must not stop with being secured from judgment.

That blood on the two side posts and the lintel, told that death had come in. It told the stroke had fallen on a victim-a life had been given. There is another thing in that passage we read in 1 Peter. "Forasmuch as ye know." The Christian knows what? That he is redeemed. According to Scripture it is the normal condition of the Christian. There are those who have faith in the Lord Jesus, who do not know much about the blood-about being covered. That was my own experience. I accepted the Lord Jesus, but did not know my security or much about the blood until later on. I think there are those who are saved, though they do not have the full assurance of it at first.

What is the force of that word in the 13th verse of the 12Th of Exodus, "The blood shall be to you for a token"? God sees the blood, but it is my seeing it that brings me into peace. The blood speaks to the soul inside, and wards off the stroke outside. It is the soul seeing the blood for himself that brings into the knowledge of safety.

In connection with the children, when they asked what was meant by this service, they were told how to answer them. In Exodus the 3rd chapter, God had come down, and what had brought Him down? It was the bondage, misery, groaning and oppression of His people. I have "heard," I have "seen"-that had brought Him down to deliver. There He appears in the midst of the burning bush.

Now open to the 1St of Leviticus and compare that with the 3rd of Exodus. "God called unto him Moses out of the midst of the bush," in Exodus. In Leviticus, "The Lord called unto Moses, and spake unto him out of the tabernacle of the congregation." What a contrast! That gives the character to those two books. God came down to deliver. After He delivers, He sets His habitation in the midst of His people. Out of the midst of that habitation He appears and tells them how to approach Him. The subject of Exodus is redemption. The subject of Leviticus is the redeemed drawing near to God the Redeemer. There is more order in the Word of God than people think. It is not brought together at random.

What is the character of the book of Numbers? It is the wilderness journey. It is a redeemed people, and they are not in Egypt nor in Canaan, but in the wilderness, but journeying on to it. Egypt behind, Canaan before, and they in the wilderness. Now, that is the book of Numbers.

What is the book of Deuteronomy? That answers to the judgment seat of Christ. "Thou shalt remember all the way," etc. We will have a rehearsal when we get into our Canaan, and before we have entered fully into it. We Christians have a Deuteronomy before we get into the land, too. We are in Numbers. Redemption has brought us into Numbers. We know all the way God has led us since He brought us out of Egypt. "Thou shalt remember," etc. It must have been very humiliating as Moses called their attention to all their ways. But as it humbled them, it magnified the grace and goodness of God, and that is what our Deuteronomy will do, too. There was some reason for this being given to them. "And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations: ye shall keep it a feast by an ordinance forever." Exod. 12:14.

The feast lasted seven days. That and the passover are distinct, but the feast is founded on the passover, and it is the feast of the passover. The passover is an accomplished fact. "Christ our passover is sacrificed for us." The feast is not an accomplished fact. We are keeping it now. It won't be an accomplished fact until we get into the land. When we get to heaven, we shall have gotten through with the feast of the passover. How happy it would be for us, beloved brethren, if we realized more fully that the present dispensation for the Christian is the feast of the passover. The Church of God is keeping two of the seven feasts now. It is keeping the feast of the passover and the feast of Pentecost. The feast of Pentecost began in the 2nd of Acts, the coming of the Holy Spirit.

In the 16th of Deuteronomy we find three feasts separated from the seven which are given in other parts of Scripture. Those three are the feast of the passover, the feast of Pentecost, and the feast of Tabernacles at the end of the year. The Church is keeping the feast of the passover and Pentecost, and is going to keep the feast of Tabernacles. The feast of Tabernacles is a feast characterized by two things: rest and joy. All God's people, earthly and heavenly, will keep the feast of Tabernacles together. It is a feast characterized by rest and joy, and remembrance of God's ways with us.

In the days of Nehemiah, after the remnant returned from the captivity, when there was a happy returning to the Word of God, they kept the feast of Tabernacles, but they did it according to God in a way it had never been kept since the days of Joshua. These people went up the mountains and brought down branches of trees and made themselves tents-a practical reminder of God's ways with them. I think that beautiful. Since the days of Joshua it had not been done. Not that they had not kept the feast since then, but not in that way, getting away from all comforts and all that.

The Evangelist: Volume 2 (1868), "This Night." (12:12)

“This night thy soul shall be required of thee.”—Luke 12:20. “I will pass through the land of Egypt this night.”—Ex. 12:12.

“THE ground of a certain rich man,” says the Lord Jesus, “brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.”

Dear reader, such was the history of one whose mind, and heart, and thoughts, and affections, were so engrossed with this world, that he had omitted God in his calculations. Entirely occupied with himself, and his interests, determined to make the best of this world and what it contained, he would seem to have forgotten God, and His existence altogether. His eyes were upon the earth; everything went well with him; of money he had plenty; his property was his own, and his crops were abundant. Occupied solely with these things, his one thought was to make himself comfortable in the earth, and enjoy what it afforded. He had never thought of God at all. Everything he looked at apparently belonged to him; he looked on the world as a scene, not only of present but future happiness; and he made his arrangements for “many years” of “ease,” luxury, and happiness. Practically he denied the existence of a God. Poor soul! How many there are in the world at the present time just like him! Perhaps the eye of one such may rest upon this paper. Dear reader, allow me to address a word pointedly to you. Are you at the present time making your arrangements for passing “many years” here? Perhaps you are a landowner with a fine estate, having tenants who discharge their liabilities regularly. Perhaps you are a member of Parliament universally respected both by your compeers, as well as by your constituents. On the one hand, doubtless, you are engrossed with improving the property that you consider in all human probability may be in your hands for the next twenty years; on the other, perhaps, you look with satisfaction at the list of voters that you can count upon as likely to support your interests through many a contested election to come.

Or perhaps my reader may be of the humbler classes—the tenant farmer of twenty acres, the small shopkeeper in a country town, or the lone widow with a large family, who is hard put to at times to make both ends meet.

The farmer from sunrise to sunset views the corn and root crops with the greatest satisfaction, his rent is a matter of no concern to him; he looks before him and sees a bright vista of many years of good prices and beautiful seasons; and he says, “This world is a pleasant place, and I’ll let the future take care of itself.”

The shopkeeper serves his customers with a smiling countenance; he can afford to give long credit; he is universally popular, and he spends the evening over the fire with his family, and of course never thinks of an eternity to come.

The widow sees it is no use now mourning for her departed husband; her children are growing up about her, they must be provided for; and as she works late and early she turns it over in her mind where this one and that one will get a place, or what trade they are to follow as their years capacitate them for it. She forgets that ere long she may follow her husband.

Dear reader, if God were to say to you, “This night thy soul shall be required of thee,” wouldest thou be prepared to meet Him?

Ponder it well, I pray you, ere you throw this paper aside, and think of the eternity that is before you. Twenty years seems a long time, —one hundred years, a thousand years, are lengthy periods, —but think of an eternity of woe in the place where “the worm dieth not, and the fire is not quenched.” Think of your soul’s welfare for a moment, I beseech thee, ere it is too late, and God has to give you up to your heart’s desire because you have “rejected knowledge.”

Take warning by the man of whom Jesus spake, take warning by Pharaoh and the gods of Egypt; message after message, warning after warning, had been sent to them, and they regarded it not. Pharaoh had but one reply, “Who is the Lord, that I should obey His voice to let Israel go? I know not the Lord, neither will I let Israel go.” (Exodus 5:2.) “The Egyptians and Pharaoh hardened their hearts” (1 Samuel 6:6), and therefore “God gave them over to a reprobate mind” (Romans 1:28); and when the night of judgment came, they were found unprepared. What a solemn night that was! “At midnight,” at the very moment of their deepest slumber, the angel of the Lord went forth; and “there was a great cry, for there was not a house where there was not one dead.” (Exodus 12:29, 30.)

Dear reader, this night may terminate your existence here; are you ready?

There were some ready even in Egypt. With God “mercy rejoiceth against judgment” (James 2:13), and there never was a scene of judgment where His loving hand did not spare a remnant. So here, and so even at the present time; as in those days there was a way of escape, so in these God has devised a “means whereby His banished should not be expelled from Him.” Let us contrast the two.

“Speak ye unto the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house.... according to the number of the souls ... . Your lamb shall be without blemish, a male of the first year.... and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it ... . And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.”

Such was God’s remedy for Israel, and thankfully did they without a moment’s hesitation avail themselves of it; they took the lamb, they slew it, they sprinkled the blood; and then calmly resting on the promise of the God in whom they believed, they sat down to feed upon the lamb in peace; their security was this, that God had said, “When I see the blood, I will pass over you.”

What is the sinner’s mode of escape from judgment now? Is it not even this, that Jesus “the Lamb of God, which taketh away the sin of the world,” has been “brought to the slaughter” (Isaiah 53:7), has “by His own blood entered in once for all into the holy place, having obtained eternal redemption for us”? (Hebrews 9:12.) As Peter says, we “are not redeemed with corruptible things.... but with the precious blood of Christ, as of a lamb without blemish, and without spot.” (1 Peter 1:19.)

From His side has flowed forth the blood that made peace with God. (Colossians 1:20.) God’s eye has rested on that blood, and whosoever, seeing their need of shelter from the coming judgment, accepts the remedy that God has provided, is secure from all condemnation; because God himself has said, “When I see the blood, I will pass over you.”

Dear reader, do you tremble at the thought of death? learn that “the blood of Jesus Christ which cleanseth from all sin” has met every claim a God of judgment has against you.

But a God of love could not be satisfied with merely sheltering Israel from judgment; and He therefore devises a way whereby He may have them around Himself in an entirely new position.

He opens a way for them through the Red Sea. Their necessity is His opportunity; and He gives them a perfect and entire deliverance from all their enemies, bringing them out in triumph through the depths of the Red Sea. Thus were they not only a people sheltered from judgment, but as it were alive from the dead; for they had come out of what was a grave to their enemies on to new or resurrection ground.

Has not this likewise its counterpart with us? Christ has made a channel for us to pass through the waters of judgment. He has wrought a victory over our Egyptians, our enemies; He has gone down into the depths for us, and in His grave we may see the end of our sins, the close of our transgressions. He has risen from the dead, and in Him risen, we who believe have life, eternal life; we are “alive unto God in Jesus Christ our Lord;” not only shall we “not come into condemnation,” but we have “passed from death unto life.” (John 5:24.) We have through faith, life in a risen Christ—His own life.

The Israelites left the Red Sea behind them never to return to it again; we possess a life on the other side of death, and can never now die. Our earthly tabernacle may be dissolved; we may be absent from the body, and present with the Lord; but we never can return to the condition of death from which God has saved us.

More than this, the cloud overshadowed Israel; they were baptized unto Moses in the cloud; they were, as it were, already half enveloped in that which was the dwelling-place of Jehovah, the abode of the glory.

Is it not so with those that believe now? their feet are on wilderness ground, they journey through a dry and thirsty land; but already by faith the Father’s house of many mansions half envelopes them, and they long for the time when they shall be with Him where He is beholding His glory. (John 17:24.)

Still Waters Family Camp: 2023, Exodus 12:18-51 (12:18-51)

Reading

Our loving God and our Father, we thank Thee for the lines of this hymn that speak of the love of the Lord Jesus, human and divine. His glories not only God's Son and manhood. He had His full part and the union of both joined in one form, the fountain of love in His heart. We just pray now as we have Thy word open before us. This lamp for our feet. This light. Onto our pathway that we would be built up in our most holy faith to consider those things which are most surely believed amongst us. We thank Thee, our God and Father, for our Lord Jesus Christ, and Lord Jesus, we thank Thee for that wondrous love, that healthy to Calvary's cross, and we pray for a blessing now so we have Thy word open before us to guide in all that is said and to direct. Our thoughts. Our Father, to thy well beloved Son, we ask this with confidence and dependence, in the worthy and precious name of the Lord Jesus Christ. Amen. Amen. Sorry. Should we continue in Exodus 12? I think we've kind of to some extent covered what Mark had expressed. As an exercise, there's obviously much here that we could continue with. Or should we consider another portion? Maybe it would be nice to at least cover the Feast of Unleavened Bread that falls right upon the Passover. They're so connected. We spent some time on that. So maybe verse 18 to then? Work. All right, Exodus Chapter 12. Starting at verse 18. In the first month, on the 14th day of the month that even ye shall eat unleavened bread. Until the one and 20th day of the month, at even seven days shall there be no leaven and found in your houses. For whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger or born in the land. Ye shall eat nothing leavened, and all your habitations shall ye unleavened bread. Then Moses called for all the elders of Israel, and said unto them. Draw out and take you a lamb according to your families, and kill the Passover. And ye shall take a bunch of hyssop and dip it in the blood that is in the basin, and strike the lentil on the two side posts with the blood that is in the basin. And none of you shall go out at the door of his house until the morning. For the Lord will pass through to smite the Egyptians. And when he seeth the blood upon the lentil and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in onto your houses to smite you. And you shall observe this thing for an ordinance to thee and to thy sons forever, and that shall come to pass, when you become into the land which the Lord will give you, according as He hath promised, that ye shall keep this service. And it shall come to pass, when your children shall say unto you, What mean ye by this service, that ye shall say? It is the sacrifice of the Lord's Passover, who passed over the houses of the children of Israel and Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped, and the children of Israel went away and did. As the Lord had commanded Moses and Aaron, so did they. And it came to pass that at midnight the Lord smote all the first born in the land of Egypt, from the first born of Pharaoh that sat on his throne. Unto the first born of the captive that was in the dungeon, and all the first born of cattle. And Pharaoh rose up in the night, he and all his servants, and all the Egyptians. And there was a great cry in Egypt, for there was not a house where there was not one dead. And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel, and go serve the Lord, as you have said.

Also take your flops and your herds as you have said and be gone and bless me also. And the Egyptians were urgent upon the people, that they might send them out of the land in haste, for they said, We be all dead men. And the people took their dough before it was leavened, their kneading troughs being bound up in their clothes upon their shoulders. And the children of Israel did according to the word of Moses, and they borrowed of the Egyptians jewels of silver, and jewels of gold and raiment. And the Lord gave the people favor in the sight of the Egyptians, so that they lent unto them such things as they required, and they. Foiled the Egyptians and the children of Israel journeyed from

Ramses to Sukkoth about 600,000 on foot that were men beside children, and a mixed multitude went up also with them, and flocks and herds, even very much cattle. And they baked unleavened cakes of the dough which they had brought forth out of Egypt. For it was not leavened because they were thrust out of Egypt and could not tarry, neither had they prepared for themselves any victual. Now the sojourning of the children of Israel who dwelt in Egypt, was 430 years, and it came to pass at the end of the 430 years, even the self same day it came to pass that all the hosts of the Lord went out from the hand of Egypt, land of Egypt. It is a night to be much observed unto the Lord for bringing them out from the land of Egypt. This is that night of the Lord to be observed of all the children of Israel and their generations. And the Lord said unto Moses and Aaron, This is the ordinance of the Passover. There shall no stranger eat thereof, but every man's servant that is bought for money. When thou hast circumcised him, then shall he eat thereof. A foreigner and a hired servant shall not eat thereof, and one house shall it be eaten. Thou shalt not carry forth out of the flesh abroad out of the house, neither shall ye break a bone thereof, and all the congregation of Israel shall keep it. And when a stranger shall sojourn with thee, and will keep the Passover to the Lord, let all his males be circumcised, and then let him come near and keep it. And he shall be as one that is born in the land, for no uncircumcised person shall eat thereof. One law shall be to him that is home born, and unto the stranger that sojourneth among you. Thus did all the children of Israel. As the Lord commanded Moses and Aaron, so did they. And it came to pass the self same day that the Lord did bring the children of Israel out of the land of. Egypt by their armies. I think what this? Feast of Unleavened Bread might speak to us of is that we as believers have a new standard of living that the Lord expects of us, and that is to live out a holy life before Him. It's interesting that. Verse 37, to jump ahead of it says that the children of Israel journeyed from Ramses to 2nd. And I understand it right. I understand that Ramsey's actually means evil is the standard. And and so this here we have the people that have been sheltered by the blood and have been spared from the judgment. And now they're on their way out of what would speak to us of the world, Egypt being a type picture of this world and its independence of God.

And so. That is normal Christianity is to leave the world behind us and and the the past sins of our life that that that once characterized our, you might say standard of living is now something that we should leave behind us entirely being being delivered really from it and and we should go forward in a on a new path. And our lives, again, should be characterized by what? Would be considered holy living. Not sinful living. It's very interesting. If you look at the Feast and Leviticus 23, most of them can stand by themselves. There will be a period of sometimes weeks or months between the feasts, between the Passover, the Feast of Netherland bred, there's no time the 14th day to 15th day. So we've talked quite a bit about what the Passover means. It was there the basis of deliverance for the children of of Israel. And price being our Passover, when we're sheltered by the blood we are delivered to, but then there's no break right away. It goes into that period, perfect period, seven days of unleavened bread. And so, you know, as you said, as soon as we might say belong to the Lord, everything changes. And right away we should go into that seven days, which speaks of our whole life down here. That should be characterized. As you said, by a holy living, but it's just interesting to me how how they're so connected. Person, it's not normal for a person to get saved and then to say I'm going to keep going a little bit, you know, give me a few days before the 11Th feast of unleavened bread starts. Scripture doesn't make allowance for that. You're you're a new creation in Christ. You should be characterized and not having 11 evil connected with that path now. So it's very practical. Christ has done the word. We've seen in the Passover God's estimation of that, of that blood will pass over. They were delivered in that sense by the blood, but now it was very practical for them. Seven days. No leavened bread to be eaten, no leavened bread to be found in their houses. It was, you know, individual, but also in a larger sphere. They have to be separated from that which speaks of evil. So that's what God requires from us. This is more has to do with more responsibility. Josh mentioned this early on in our our meetings that. When this Passover was instituted back at the beginning of chapter 12 and verse two, it says this month shall be unto you. The beginning of month shall be the first month of the year to you. For the Lord established that this was a new beginning for Israel. And so as Mark was just saying, Passover was instituted as that which would. Redeem them by blood. And so in verse 18 it says in the first month. The 14th day of month even he shall eat unleavened bread until the one and 20th day of the month. And Even so, in accordance with that new beginning, after their redemption by blood there was. There there was a path for them that was acceptable or appropriate. Were being bought back and set free. Set free to do what their own will. No thought which was pleasing to the Lord and that relates to Romans chapter 12 verse one. It says I beseech you therefore, brethren, by the mercies of God, that you present your bodies in the living sacrifice fully acceptable into God, which is your reasonable service. Those that were sheltered by the blood. It was a reasonable expectation that they would now. Not eat leavened bread for seven days, which 11 obviously has been brought out, speaks to us of sin. There was. They were to go forth with the Lord's help, in a path that was. Set apart not which had characterized them before Drive mentioned Ramseys being a picture of the world Earthly splendor, and now they were going to suck it, which speaks of Booth, which has to do with their characters Hogan strangers.

So the the manner of life needed to reflect that. Like the Passover originally was something that was passed by individual household. But then once they came into the land. Their destination after the wilderness. Didn't seem to find their skin is right that the Passover became more blackness training. A piece for the congregation in Israel, and I was just noticing a couple of verses in Deuteronomy 16. Deuteronomy 16 verses one and two says Observe the month of a Bib and keep the Passover unto the Lord. Thy God. For in the month of abit worthy God brought thee forth out of Egypt by night. Thou shalt therefore offer, excuse me. Thou shalt therefore sacrifice the Passover unto the Lord, thy God of the flock and the herd, and in the place which the Lord shall choose to place His name there. So first it was more of a household thing, but then it became more of a collective thing. And I just enjoyed the thought that. The death of Christ should have. A very special place, both in our homes as well as collectively in the assembly. There should be regular mentions of the death of Christ in our homes through reading the scriptures. And it just amazes me how there are literally hundreds of references to the death of Christ as we go through the scriptures, either directly in the New Testament or through types and illustrations like we've had in the Old Testament. Or course in prayer. We want to thank the Lord and his families for what He's done at the cross. Or singing hymns like Brother Evan mentioned last night at the hymn, saying we have a beautiful heritage in, in the hundreds of hymns that we have, many of which really bring out the the death of Christ and glorify him for what he's done on the cross. But then in the assembly we have the Lord's Supper, which someone has said is, is, you might say, our version of the redemption remembrance. We remember the one in whom we have redemption through. Blood, the forgiveness of sin. When the death of Christ has that special place in our homes and in the assembly seems like it, it really sets the tone for having that that lifestyle of holiness. Like Mark was saying that that unleavened walk. And it's interesting too that the feast of unleavened bread was was seven days. The only thought I I've heard on that is that 7 is a complete number as we know and. In this case, seven would represent kind of the whole cycle of someone's life. The whole cycle of our lives as believers. Post conversion should really be characterized by holiness. Might be helpful too to. Just to read a few verses in chapter 13. Not sure we'll be able to get that far, but it is interesting to me on that note, Caleb. Where, you know, we're speaking about yesterday, just our households and, and what we allow in our homes and, and, and of course there's some great

instruction here as we've had it. And I'm just looking at chapter 13, verse six in regards to this unleavened bread. It's in seven days. Thou shalt eat unleavened bread. And in the 7th day shall be a feast of the Lord. Unleavened bread shall be eaten seven days, and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters. So it's incumbent upon us, especially as parents again. To make sure our homes are a sanctified place that we don't allow the the the standard of Egypt to. Or the things of Egypt to flood our homes to taint our homes to. To to corrupt it, if you will. It's so important. I mean, I think this lesson, the Lord is really pressing something home to us here on us, not only as individuals, but as families. And interesting enough that you know, when Mark had this exercise to take up chapter 12, just to reread that verse in verse 26, the children come with questions. What does this service mean? And as you say, Caleb, which is so good. And we need to be reminded of this, that to speak often about the death of Christ in our to our kids and, and speak about his work within our four walls and, and, and speak about it often. It is the basis for everything, isn't it? But interestingly enough, in chapter 13, we have something that that we have in verse eight. Again, there's this inter this, this exchange with the with the child again.

And thou shalt show thy son in that day, saying, This is done. Because of that which the Lord did unto me when I came forth out of Egypt. And so we need to live out this standard of holiness before our children too. We speak about the death of Christ, but it should be seen, the effects of it should be seen in my life as a parent so that I might communicate this, this wonderful work that God has done to my children and to show it out, to live it out before them. Because that's what it says, and thou shalt show thy son in that day. Just doesn't say that you should tell him about it. He says you need to live it out before your kids and show them and, and and live it out in reality before them and that's there. There's great weight in that. As you mentioned in that Caleb and Josh versus in Malachi Chapter 3 that we often read in our assembly meetings. And before me, because, yeah, it's wonderful. And we accomplished these verses in our assembly meetings about how much more are called. Chapter 3, verse 16 made appeared the Lord speak often one to another, and the Lord hearkened. Invert it in the book of remembrance. Written before them feared the Lord and that thought upon His name. You know how wonderful it is. If there's open and and often discourse about the Lords things in our homes and it just becomes the normal that that is what our children go up. Experiencing that's going to set them in a position for continuing and not heritage. If we get if we provide that example. So we've had the individual and then had the house. Speaking of Phoenix. Deuteronomy 16 I suggest that it goes the next step, Deuteronomy 16 for the following verse after what Caleb read, and there shall be no leavened bread seen with thee in all thy coast seven days. And it suggests that's the next step being the assembly that you have the individual, you have our own home. So now you have the assembly and from. 13 We have about the Kingdom of heaven, where a woman took leaven and hid in the meal, and it spread, and the main apostles that wrote. Yeah, Paul in Second Timothy, Speaking of a great house, how there were those that were putting out on sound doctor and then you had the hearers that wanted to hear on sound doctrine. And then Peter, he warns of false teachers, John warns the false prophets, and Jude speaks of certain men, corrupt and unawares. So there's holiness also required in the House of God. So we read in First Corinthians chapter 5 at the very first day, but I'd like to read the verses there again. First Corinthians chapter 5 and verse 7 is this directly relates to what we're reading about here says push out there for the old leaven that you may be a new lump even as you are loving Christ for Passover sacrifice for us. Therefore, let us keep the feast not with old leaven. Neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth. And so last week get the impression that these are just Old Testament things. They're very, very direct. Reference that in this case the Apostle Paul uses back to the that type that we see here from our chapter in Exodus that relates directly to our Christian life.

And again, what's 11? It's it's that which is speaks of corruption and sin, and that which was characterized of this world or characteristic of this world that we have now been set free from and should not characterize us in our life. And if you were to read further in First Corinthians, it would actually list out a number of those things that are characteristic of 11 That should not be. As not be once named among us. One again Speaking of the connection between the Passover and the unleavened bread. The power to lead that life lies in the fact that they had just partaken that land that had been slipped. And so you can't disconnect them either way. And the Passover should have its natural response in a life live for Christ. But then that life of holiness cannot be lived without having to pass over all the time before us. So if we want to, you know, live a morally upright life without. Spending time feeding on Christ, it's going to be something we do in our own strength and it's not going to be successful. So again, just showing the connection between both of them, the life of holiness should be the natural response. As you you know, the verse you read in Romans 12 Says, therefore it's because of what he's been explaining in the first eight chapters of Romans, that our life should be dedicated and consecrated to Christ. And so here to that seven Days of Unleavened Bread is in response to what they had just had before, in the blood and feeding on the land that was. There's a principle that's brought out with this, not maybe as directly as other things, but it's sanctification that's being set apart. But there's set apart from 11:00, but it's set apart to the Lord. And those things go together and you can't say one is greater than the other. They're both important, but there is a reality to the Christian life needing to be. Set apart from. To 11 and seven Part 2, the Lord. The other thing that I was thinking of in regards to this. We turn over to John, Gospel of John. Chapter 19, before I read the verse, just give a little bit of context. So then my thought is here, Mark just mentioned that this needs to be something that is the natural response of the heart and not a legal thing. The problem with legality or trying to do this in my own power is that. There comes in a separation between what we are taking up with and what draws our hearts out to do that thing. We see that picture so vividly expressed in the Jews in John chapter 19. They just slew the Passover lamb. Verse 31 of John chapter 19. The Jews therefore, because it was the preparation. That the body should not remain on the cross on the Sabbath day, for the Sabbath day was in hi. David sought Pilate. That the legs might be broken, that they might be taken away. And a little earlier it actually makes reference. The preparation is talking about the Passover, but really the Passover had already happened. And so they were actually in what you would say would be the time of the Feast of Unleavened Bread where they should be. Have separated from all of them. That was evil and here they are. Concerned about the view of the body of the Lucy that's hanging on the cross during that time. And they had no concept that they were deeply involved with the evil that was associated with crucified the Son of God. That is a real danger that we can lose sight if we're trying to do these things and they're not based in reality, we lose sight of what they mean. And we're doing them for simply.

An expression of of holiness that's not based in reality. And it can take us so far away from the basis that they were established in to the point where, like the Jews, they're concerned about the image of this one hanging on the cross. Let's get it down. And they're supposed to be separated from all of that. I. Take a moment. Sing for all the anointing. Sinners, Friend. Here we hear us in. Wonderfully. If I see me. See. Me. Not within the world. And to me. God's mind is turning. To our land for wisdom. Where do you unders daily? Mercy.

As a checkpoint in our reading here, perhaps it'd be good just to look at what's going on. We have the children of Israel. Leaving in verse 31 They rise up and they go forth, their flocks, their herds, and they were spoiling the Egyptians down. In verse 35 they borrow the Egyptians jewels and silver and gold and raiment. We have spoken tonight or this morning here about leaving Egypt and we find they are heading out now and we see here in verse. Verse 37. There's 600,000 foot that were men. So we know there are 600,000 men and then it says besides

children. So there were children in addition to that. So they're very well could have been a million company heading out. But the question is we've been talking about leaving Egypt and what were they leaving behind is the question because here in the days and weeks earlier. We saw God lay down plagues upon them. And I asked the question, was there anything in Egypt of any value at this point? Right, so the lice had gone in. There was piles of frogs stinking. Blood had gone through the rivers. Boils on the animals. There was just now we really read yesterday, we read that not one household was was saved in the Egyptian nation of death. So the first born were dying and it was, you know, someone asked me yesterday, there have been two first borns in a house. Absolutely. And I said first born of cattle as well. So in a household you may have two or three or four if you had cows in there too. Death is everywhere. The locust had eaten everything. That hail had destroyed everything. Was there anything left in Egypt to stay for? And I asked the question, is there anything of this world to go back to? But our hearts are just like the Israelites because no sooner had they been out in the wilderness, what was it, a couple, a month or a week or two, it was like four or five weeks. And what were their hearts lusting for? The leaks in the garlic or leeks in the onions, Right. Let me ask a question. Were there any leeks and onions in Egypt at that point? No, I would say that land was completely ravaged. There was no crops that were popping up at this point. But our hearts still yearn for the leeks and the garlic. And so today as we talk about this leaving behind of Egypt and taking on and we've been mentioning about the Feast of Unleavened Bread, which was to be a feast that they were to take up with. That had a specific principle to it. Yet their hearts still yearned for the for heading back to Egypt. In fact, they get all the way to the doorstep of Canaan, right as they traveled all the way up there. I don't know. It took a month or two before they got to to the front door of Canaan, right? They sent in the the spies. What's the first thing they do when they come back? This is too big. 10 of the 10 of the 12 spies give this bad report and they want to rise up. And what? Go back to Egypt. Is there anything left in Egypt to go back to? And why was God pulling him out of Egypt? Because he wanted, and we took this up in the Tabernacle expressed very importantly, He wants to dwell with them by himself and all of them around him. And that's where he could do it, out in the wilderness. So the question is. Where does he want to dwell with me? If I head back into Egypt, can he dwell with me? We know that Abraham, we Abraham, prior to this, he went down into Egypt. Isaac went down into Egypt. Do we ever learn about God speaking to them when they're in Egypt? No, they had an altar. We see people. There's a clear delineation when God speaking to them as they come to and from Canaan. The question is, yet our hearts still yearn to go back to Egypt. Is there anything in Egypt to to? Actually, there. No. It's all under curse. This whole world is going to burn up. Is there anything here that my heart satisfies for? But my heart is naturally attracted to things in Egypt. But at the essence of it all, it's all burned up here very soon. And the Egyptians are the Israelites. The Hebrews could look back and there wasn't a flake of green grass left. It's important to get perspective of of these things. When we talk about separation. There is a there is an importance of the separation because what you're separated unto is greater what you're separated from, if you can say it that.

Right. Timmy just brought that up. Jehovah wanted to separate them unto himself out in the wilderness. It's not that the Lord didn't have. Better things for them. You know, they wanted that leeks and onions. What characterized the leeks and onions they grew in the earth? That isn't what the Lord had for them. We had the corn, he had the the the fruit of the vine. That speaks of heavenly things that they grew from above the earth and and so sometimes we might get the wrong impression that when we're called to be. Set apart from these things when we're called to leave those things behind that. That we're losing something. No, we're not losing anything. The Lord has offered us something so much better. The problem is when we take up with those things, it displaces that which would be better and heavenly, and it robs us. It robs us of our heavenly blessing. And to compare that, Tim, it's beautiful. You brought that up. And those 10 spies came out, They had grapes on their shoulders that were so big, they had to take two men to carry those out, right? And they, they is a land flowing with milk and honey. God had so much more for them in that new place that he was trying to bring them to. But no, they were wanting to go back to, to Egypt, right Then at that point, they wanted to go back to Egypt. The diffusion supply. Agents 583 were sometimes darkness, but now are you light and the Lord? Walk as children of light. That's really He has not called us to something he hasn't given us the power to do. And so from the very beginning, the first day in creation, God divided. He created the light, He called it good, and he divided the light from the darkness and so. God has called us out of darkness into light and darkness. Interrupts communion, says what Communion hath light with darkness, and so if there is any darkness. It interrupts communion. If we walk in the light as he is in the light, we have fellowship one with another. The problem is appetite. What's our appetite for Remember? I can't remember which brother. Read earlier about the children of Israel saying we loathe this light bread. The loaf that's light bread. What? So. Chapter 70. Psalm 78. Speaking of this. Manna. So they did eat and were well filled where he gave them their own desire. I'm sorry back up verse 25. Man did eat angels food. He sent them meat to the full. They were provided heavenly food. But they loved that light bread because their appetite was still in Egypt. And so it really depends on what we're feeding on. That's what develops our appetite. If we. If just to use a very practical example. If if I eat. Sugary sweet stuff. And then I go eat a carrot. The cut does not taste very good, right in comparison to that sugary sweet stuff, because the sugary sweet stuff overwhelms the flavor that we find in the hair. But if I'm not eating any of that sugary sweet stuff and I eat a carrot, it actually tastes sweet. And then we want to eat more of that, right? So.

There's a ton of practical. Benefit considering these things, but that which we feed on is what is going to give us the appetite for more of that. If we are feeding on the things of this world and we have those desires, that's what we're going to want more of. If we're feeding on the things of Christ, we're going to see his beauty, we're going to be attracted to Him, and we're going to desire more of those things. So what's a way that the Lord can put us on a diet from the things of this world? A very common diet is to lay you on your back. In a health problem. You can't be going everywhere, you can't be doing everything. Your energy is down and you find yourself with your own self and the Lord Lord speaking clearly. So the Lord does want to put us on a diet, so to speak, if we can't do it ourselves. And one way to do it is to have a health problem that you find your communion growing greater because the things of this world aren't so the people or whatever the events are, whatever it may be going on, you just don't have the energy. To leave your bed. Or he provides signs like that. Yeah, where? This is nothing more than an alarm clock because it doesn't work for anything else. Maybe our appetites get refocused a little bit because of the opportunity to be set apart and the thing for this world, hopefully. Get a reset what is valuable. Sunday school class. And I don't know if you've experienced where you didn't have an appetite to read the word of God. But he told us, if you don't have an appetite to read the word of God, read it. Been thinking of an illustration for the children. Of what we're talking about, I suppose there's probably not a child in the room that doesn't know what cotton candy is. Can anybody tell me what what the ingredients are in cotton candy? Sugar and air, right? Little food gathering. It looks like it has some substance to it, but there's really nothing there. And if you eat a bunch of cotton candy, what, what's going to happen to you? You're going to feel sick, right? You might have a little bit of energy for just a short amount of time, but you're going to crash and burn, right? And. Where do you normally find cotton candy? At the fair right? What else is at the fair T? Elephant ears and all kinds of stuff that's really horrible for you. And and then there's all these rides, right? You kids know what I'm talking about, that they're going to make you sick to your stomach. That's what this world offers. To think back to a book that I read as a child, and it's a good book to go back to

Pilgrim's Progress, guys, remember that book? And pilgrims going on his journey and he and he comes to a place called Vanity Fair. And they try to entice him into that. And this world would like to try to entice us into it. And sometimes it's our hearts that. Are are enticed by that because it it has an appearance, it has a temporary pleasure, but there's consequences associated with that. If you go to the fair and you eat all that cotton candy and all that greasy stuff, you're going to fill rotten, you're going to feel awful. And that's what this world does. If we feed on this world, it's nothing but cotton candy and greasy food, and we're going to feel terrible. On the flip side of that coin, I love the verse. That says the blessing of the Lord. It maketh rich, and he addeth no sorrow with it. Children. Young people. I can tell you by experience that if you feed on this world, you're going to feel sick.

But if we feed on Christ is what the the unleavened bread is speaking to us of. It's feeding on Christ. It's feeding on those things that pertain to Christ. It's his, it's that. Fine flower and that oil and the water, the mixture of which creates that unleavened bread and it it's food for our souls. Any adds no sorrow with it. It's only pure blessing. And I desire that for myself. I desire for each one of you in this room that we would recognize what the world offers for what it is. It's garbage. It's absolute garbage. There are pleasures of sin for a momentary season. But there's consequences associated with it. But when we feed on Christ. There's no consequences with it, it's only blessing. Solomon figured that out, didn't he? He took up with everything that there could be taken up with from this world in his summation of it was vanity of vanity. All is vanity and vexation of spirit. That's the thing. It's not just empty, but it has a consequence of vexation to our soul. You look at Lot, it says that that righteous man vexed his soul daily because he was taken up with the things of this world. The opposite of that Psalm 37. Four. Delight thyself also in the Lord, and He shall give thee the desires of thy heart. The God and Father, we thank you so much for these very practical truths that Thou hast brought before us this morning. We thank Thee for Thy work of weaning and willingness. Away from the things of this world and. To divine things help us, Father, by their grace, to have an appetite. For that which is of thyself. The boys of my beloved son. All the fullness that thou hast for us, Father, we rob ourselves so often. Of these things, the goodness. And the satisfaction of them. And we just. Seek Thy grace to help us as we go from this place where it's so easy to appreciate these things. Back into a world where? The vanity. Once again, cast this attraction before us. Preserve us. Help us father the assets in the name of a beloved son of Jesus, Amen.

Still Waters Family Camp: 2023, Exodus 12:12-17 (12:12-17)

Reading

Our God and our Father, we're thankful for Your Word that we have opened before us. Thankful for the many types that we have in it. Think of all the innocent victims that were slaughtered and bloodless **** and how they all point to our Lord Jesus and sacrifice on the cross. We're thankful that. That we have a life to understand these things and we just pray that there would be something here for each one of us. There may be many needs or encouragement or exhortation or comfort. We just pray that there would be something for each one and that the Lord uses would be glorified. Pray for a blessing as we open up thy word and in Jesus name we pray. Amen. Should we continue? 1St 12:00. Verse 27. OK, Exodus chapter 12 starting at verse 12. For I will pass through the land of Egypt this night, and will smite all the first born of the land of Egypt, both man and beast, and against all the gods of Egypt I will execute judgment. I am the Lord, and the blood shall be to you for a token upon the houses where ye are. And when I see the blood, I will pass over you. And the plague shall not be upon you to destroy you when I smite the land of Egypt. And this day shall be unto you for a memorial, and you shall keep it a feast to the Lord throughout all your generations. You shall keep it a feast by an ordinance. Forever 7 days shall you eat unleavened bread. Even the first day you shall put away leaven out of your houses. For whosoever eateth leaven bread. From the first day until the 7th day, that soul shall be cut off from Israel, and in the first day there shall be in holy convocation, and in the 7th day there shall be in holy convocation to you. No manner of work shall be done in them, save that which every man must eat, that only may be done of you. And you shall observe the Feast of Unleavened Bread. For in this self same day have I brought your armies out of the land of Egypt. Therefore shall you observe this day in your generations by an ordinance forever. In the first month, on the 14th day of the month, that even ye shall eat unleavened bread. Until the one and 20th day of the month, that even seven days shall there be no leaven found in your houses. For whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger or born in the land. Ye shall eat nothing leavened in all your habitations shall ye unleavened bread. Then Moses called for all the elders of Israel, and said unto them. Draw out and take you a lamb according to your families, and kill the Passover. And you shall take a bunch of hyssop and dip it in the blood that is in the basin, and strike the lentil and the two side posts with the blood that is in the basin. And none of you shall go out at the door of his house until the morning. For the Lord will pass through to smite the Egyptians. And when he seeth the blood upon the lentil and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in onto your houses. To smite you, and you shall observe this thing for an ordinance to thee and to thy sons forever. And it shall come to pass, when you become into the land which the Lord will give you, according as he hath promised, that ye shall keep this service. And it shall come to pass when your children shall say unto you, What mean ye by this service, that ye shall say It is the sacrifice of the Lord's Passover, who passed over the houses of the children of Israel and Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshiped. Verse 12. And I'd like to read the verse in Chapter 11 to get some context and it says in verse. Verse. Well, I'll start at verse 4. Moses said thus saith the Lord, about midnight I will will I go out into the midst of Egypt, and all the first born in the land of Egypt shall die from the first born of Pharaoh that sitteth upon his throne, even unto the first born of the maidservant, that is behind the mill, and all the first born of beasts. And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it anymore, but against any of the children of Israel. Shall not a dog move his tongue against man or beast? This is where I was thinking about, that you may know that the Lord doth put a difference between the Egyptians and Israel. And then jump down to the 29th verse of the chapter that we've been reading. We haven't read this verse, but to give the context and it says, well, I'd like to read verse 28. And the children of Israel went away and did as the Lord had commanded Moses and Aaron, so did they. And it came to pass it at midnight. The Lord smote all the first born in the land of Egypt, from the first born of Pharaoh that sat up on his throne, and the first born of the captive that was in the dungeon, and all the first born of cattle. And Pharaoh rose up in the night, he and all the servants and all the Egyptians. And there was a great cry in Egypt where there was not a house. But there was not one dead. So this is the context of what's going on with his death Angel passing over the entire land. And that statement in Chapter 11, verse seven says that you may know that the Lord death put a difference between the Egyptians and Israel. That's an important, important thing to know, that Israel, the 12 tribes were living in Egypt and God saw them as a distinct nation and that he was going to segregate them. And it came down to one thing. It came down to verse 28 of our chapter. It says the children of Israel went away. Did as the Lord commanded Moses

and Aaron. Yes, we spoke yesterday of the fathers going out and laying the blood on the lentil. If a Hebrew father did not do that, the same then would have have happened. The first born in that house would have died. But scripture clearly tells us that every single household in the land of in the amongst the Israelites or the Hebrews obeyed. And that's a key thing, that there was complete 100% obedience from the Hebrews and there was complete 100% disobedience from the Egyptians. There's not one Egyptian family or one Egyptian household was spared. That's important thing to note is there is a distinction God will draw in the land. A distinction. And it's important to see that obedience is a key factor. When God says something, he means something and there's a reason for it. We don't have to know the reason. But there's blessing that comes from it. The blessing is is there was not a great cry coming out of the Israelites homes at night. There was a great cry was it stay there. It says in verse six of Chapter 11, there shall be a great cry throughout all the land of Egypt such as there was none like it nor shall be like anymore to hear wailing of households throughout the land at midnight. I believe this is when the death angels coming across.

To hear wailing of households. Of first borns being smitten that night, what must have been something else and yet not A1 amongst all the Hebrew families. Is it not a theme in Scripture that God always provides one way of escape from a judgment that is to come? Whether it's from the from the flood, provided the art, it could be a type of price. And of course, there's a judgment to come in the future here. The Lord Jesus Christ and the close here. It's from the Passover lamb. I'd just like to. Make one distinction from the. The type and the anti type and that is the Passover lamb is just the land that had no intelligence. And the Lord Jesus, he had perfect intelligence of what was to come when he was on his pathway on earth as a child, He said I must be about my Father's business and then his ministry. How many times he said he mentioned the things that he would suffer. And so he had total intelligence of what he was going to go through on the cross, and he went through it. For us. The type here, no intelligence, just the land, just the type. But there's a way. That's a theme in Scripture that there's that there's one way of escape from a coming judgment. What Mark was just commenting on, you know, with what was said in Chapter 11. The Lord, when He laid these things out for Israel, assumed their obedience. And you know when the Lord speaks in regards to His provision, His protection. He assumes our obedience and in regards to that, and sadly. Often that isn't the case and there is an obedience and there is a lack of blessing and and there is such a thing as as a. The government of God that is associated with lack of obedience, but thankfully, as Mark said here. In this portion we see absolute obedience on the part of Israel and not one first born from the homes of Israel that that died. But I think it's important to see that when the Lord laid this out in Chapter 11, He assumed their obedience. We have a much greater capability. Having been delivered. Power of sin. To walk in a way that's pleasing to the Lord and it's. It's sad that that isn't always the case for us. I think there were about 10 judgments that. Came up that fell upon Egypt, went there. And as we've been looking at this chapter and its typical teaching, when you, when you look at those judgments and their their typical form, what they picture to us, we have really God exposing the world for what it really is. It's emptiness and, and all of that. And the final judgment ends in death. And and that's. That's solemn to think about, as Steve was pointing out that the Lord has provided. This world with escape. But it's only through one way, that is through Christ to escape the judgment to come and judgment that will fall upon each individual that refuses God's offer of salvation through the Lord Jesus Christ. So it's a very solemn thing that.

That this is the end. Is death and judgment for one who does not come to Christ God's? Lamb Acceptance of God's lamb is the only way to to escape the judgment. You know, I was looking at that recently, Josh, and when Moses first went in the Pharaoh and. And describe these various judgments that were going to come to pass. The magicians came out from Egypt and they weren't able to reverse them. They duplicated them. They duplicated them, making the problem twice as bad as it was to begin with. They had no power to, actually. Provide deliverance from it. The only deliverance that Steve brought out was from the land was from the Lord. I think it's good if we emphasize that. To the young people, we need to emphasize that that we're talking about. God dealing with man here in the day of superheroes and Superman, and I don't know, all these things that are going on. It's almost portrayed like there's this struggle between good and evil and they're both just about equal and in the end good is just going to overcome. But that's not the case at all. We're talking about deity and created beings. In the story. There is no contest that God is going about things in a certain way, and it might seem that way to us that, well, where is the Lord? How come he didn't come in sooner? Why did he allow this to happen if if he's really the Supreme being? Well, He is, but He has plans and purposes that go beyond our thoughts. And so it's good to remember that there is no contest. And like you were Speaking of the magicians, there are supernatural beings too. There are people that have a touch in with supernatural beings, but these are all created beings and there is a creator that is going to win in the end. He's going to have his way and it's good to get that solid in our minds that there's no question, no contest. With this obedience we we see just simple faith. On the part of Israel, they just took God at his work and that's really what faith boils down to. I think it's Acts chapter 25, verse 27. It's often been said that the definition of faith is captured there in that statement that Paul made. For I believe God that it shall be even as it was told me. The children of Israel believe God that it would be even as it was told them. They obeyed and they were preserved. It's that simple, not a complicated concept. Faith is taking God at His word and obeying.

So again, it's it's God's estimation of the work. We've been talking about should give us. Absolute solid peace in our souls to know that when. That he's accepted the work of his beloved Son is satisfied and for the soul that places their trust in Christ. There are then sheltered by that precious blood and spared from eternal damnation and promised life, everlasting life in Christ and. We have here in verse 13, when I see the blood, I will pass over you. That's a definitive statement. There's no question about it. I will pass over you and the plague shall not be upon you. Destroy it when I smite the land of Egypt. Many believers today wrestle with eternal security and you know, we need to be solid on this. And, and the Lord has gone to great lengths and his word to assure us that once we're saved, we're saved forever. And it's, it's, it doesn't depend upon us at all. It's what he sees in in the work of Christ that matters and it's not. My what I can do to maintain my salvation I it was left up to me. Or you? Well, we would have no hope. But the work is done, it's complete, it's final, and God promises us. Assurance that. Once saved, we are saved forever. And so let's not let anyone ever try to convince us that that you can be saved or lost or lost and then saved and then lost again. And it's this ongoing cyclical battle. That's that's not scriptural, that's not what God says. I was just thinking of his verse in in Romans 8 verse one. And again, there are many many. There is therefore now no condemnation to them which are in Christ Jesus. It's final. In fact, the latter end of that verse is not in the manuscript. It was added by the translators. That's where the verse should end. He gives unto them eternal life, gives unto us eternal life, and they shall never perish. Neither shall any man pluck them out of my hand, for my father, which gave them me, is greater than all. No man is able. To pluck them from my Father's hand, the Lord Jesus said. We are doubly secured, you might say, in his hand and, and our father's hand and. I believe that for those who wrestle with the question of their salvation, whether it is sure or not, I. It becomes a. I believe it stunts the growth of any believer because we're we're never able to get past the first step. You know. So it's sad, you know, there's many people who believe that, but. That's not what Scripture tells us. Yeah. As you say, Josh, I don't believe that there's any possibility of growth spiritually if you're still stuck in that that place because you haven't gotten past square one and.

We can thank God for His Word that gives us absolute assurance. I think I've mentioned this before in these meetings here, but I work with a man named Brian who's a Catholic, and I believe, I honestly believe that he has life.

But he does absolutely not have eternal security at all, and we've had numerous conversations and as a Catholic, he believes that to assume that he has salvation is a sin of presumption. And so I read to him these verses and 1St John chapter 5. First John chapter 5 and verse 10. He that believeth on the Son of God, not the witness in himself. He that believeth not God made him a liar, because he believeth not the record that God gave his Son, and then these verses. And this is the record that God hath given to us eternal life. This life is in his Son, either half the Son, half life. And he that hath not the Son hath not life. These things have I written unto you that believe on the name of the Son of God, that you may know. That you have eternal life. And that you may believe in the name of the Son of God. He had never heard that before. He was speechless and. It's a sad thing, as you say, that he was completely stunted in his ability to move forward. And his Christian life by the system for sure, but also just by his lack of resting in the finished work of Christ and having that conscious assurance that it was it was spinning. I think that. And sometimes the. Anyway, sometimes it's not just a doctrinal issue I remember as a young person. I got finally knew that I was saved and I could never be lost. But my experience was such that. Yeah, did that work? The blood apparently was applied outside the door, not on the inside. So don't look in here to get your assurance. Look to the Lord Jesus. Look to the word of God. There you can have assurance you can't have it looking inside. To that I was actually trying to find the verse and I can't put my finger on it, but there's another verse in first John that says if our heart condemn us, God is greater than our heart can't can't put my finger on the verse. But I was thinking that same thing and that regard saying because as a young person I wrestled with the same thing and I think it's probably a fairly common experience even amongst thoughts that. We don't necessarily rest in the settled assurance of our eternal life. And, and it hinders us, I can for sure say that there was absolutely no growth in my life spiritually while I wrestled with those things. It's first John chapter 3. Verse 20. If our heart condemn us, God is greater than our heart and knoweth all things. Beloved, if our heart condemn us not, then we have confidence towards God. It's OK. Ask about these things, how was the kind of what came up?

In the beginning was the question of this what we need? Thanks. What we need by this service? It's OK to ask. I think the spirit in which we ask these things means a lot, too. Mark and I had that discussion the other day. About the spirit in which we ask questions but if we're honestly seeking, it's okay to ask questions about why we do things the way we do something just a tradition or. Struggling with things like even eternal salvation or eternal security. To go to dad, mom, brother, sister and. And point like you said. Point to Scripture. That's the final authority. That's what speaks to. Our heart and can guide us in the way but you know it's not wrong to ask questions I think sometimes we get shy about asking questions because we might. Think we'll be looked down upon or something like that or? But it but it's always good to be asking and it's always good to be going to work. To find those answers or to get help from other people. To guide us in those things, to find those those answers. But I like that the kids. Children ask what we need by their service and so I I think that the the Lord would want us to be seeking, asking, looking through His word. You know a lot of what we're talking about now, the, the Old Testament Scriptures and, and the Passover and the Tabernacle and. You know, it's, it's hard to get a hold of these things sometimes. And what's, what's the purpose, what's the meaning? Well, I think what's been being brought out in these meetings? Has been, you know, extremely helpful in showing that all these things point to Christ. It's not just stories in the Old Testament. Types, shadows and. So I just wanted to bring that up. It's it's OK to ask questions. It's evidence of engagement, isn't it? When we're having our reading meetings at home, I am thankful when my kids ask questions because it means they're paying attention. If if we don't have questions, maybe I missed the mark, maybe they're not engaged, maybe have lost them. And I believe that that's probably what happened in Israel at some point in time as there was a loss of engagement. The children no longer asked their parents these questions and these things fell away. To the point where there was a period of hundreds of years in Israel where the Passover was no longer celebrated. Hezekiah brought it back in. And so why was that? Maybe it would have been assisted by the children asking their parents, hey, why do we, why do we do this and that matter? Maybe encourage them, hey? We've missed the mark. We we need to get back to doing what the Lord has asked us. So couldn't agree more Drew. It's important for questions to be asked. But there's also to Drew to Stifel and on the very next verse, verse 27, that ye shall say. So this is a two way St. There are those that should ask questions sincerely, right? But then there should be those that would give an answer. But that is a that is a tricky thing. So growing up I'll never forget. Going to another camp in Northern California and seeing young people from other assemblies where things weren't necessarily followed as much. And so questions were asked and this answer was given. That's how the meeting does it. That's the wrong answer. That's the wrong answer. And I'll relate a time when I was. When I was 20 years old and I was working through college at UPS early in the morning at 3:00 in the morning it will be having eating some breakfast before I went to work at UPS. My dad was in cancer at the time and. He was wrought with radiation on the head, so he had no hair. And he come in the kitchen while, I mean while I'm having pancakes. And I had a little Bible study with the young people at college and he'd say, say Mark, he says.

What are you taking up? What questions are being asked? I remember this quite, I remember this statement, he said, He said. I may not know the answer, but we're going to go find it. I've taken heart on that just because you're being asked the question. Doesn't mean you don't have to have the answer right now the scriptures, you just have to go look for it as it said there. We have been tested with major things here worldwide in the pandemic that really should have made a search into the Scriptures as to answers for ourselves. There are things that come up that we can't look at at a point verse and say, well, it says here because of that. No, there's there's questions that are being asked that won't have a definitive answer, but there's going to be principles. To be searched out in the scriptures that will make it make the way plain. So I so enjoy that just because you're being asked the question, you may not have the answer right then. Know the fact. Take some time, ask the Lord, find out where in the scriptures would principles lay themselves out to help give that answer. You might add to this that. There's probably a couple things I think that we as parents can get from this, and that is that we ought not to take for granted that our children are established in some of the most basic truths and avoid bringing them before them because we think, well, it's just common knowledge. It's important that we go over the basics. And #2. That teaching should begin at home. Should be found in the assembly, absolutely yes. But I don't think we should be relying on the assembly to be teaching our children, although we we want it to be. So that would be a healthy assembly, but it should begin in our homes. Is that right? Along those lines, Josh, the verse that we started with today, just like to touch on this real briefly because it's a critical point. The last phrase of the verse says, Against all the gods of Egypt I will execute judgment. I am the Lord like to read a verse couple verses over in second Peter. Because this is pertinent to us in our day as well. Because there is coming judgment. I'd like to read from first and second Peter chapter 3. And we'll start at verse 3, knowing this first that there's shall come in the last days. Those are the days that we're living in scoffers walking after their own less saying where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they are willingly ignorant. Of that by the word of God, the heavens were of old, and the earth standing out of the water, and in the water, whereby the world that then was being overflowed with water perished. But now, but the heavens and the earth, which are now by the same word, are kept in store. Reserved unto

fire. Against the day of judgment and perdition of ungodly men. We're living in a day. That is not unlike. What we're reading about in. In Exodus 12, there's a coming judgment and and that judgment is coming very, very soon. God is going to judge. In, in Exodus 12, God executed judgment on Egypt, and it came about exactly how he determined. And it was a very, very solemn judgment. But this world that we're living in.

Is destined to judgment, not by water, not by an Angel of death that is going to come through. Although there will be an amazing amount of death and suffering during the Great Tribulation, but this world that we're living in is going to be judged by fire. And I, I mentioned that because there's a lot of people around this and the portion that I read here in, in second Peter is, is incredibly relevant to the day in which we live. And I know that all your children have been told or exposed in one way or another. Even if you've been homeschooled, there's still information out there that says that there was no flood. As a professional, I work in a. In a part of science that would love to ignore the fact that there was a flood, that there was judgment that God executed on this earth and that there is a coming judgement, but it's going to be a judgement by fire. And we need to acknowledge that and recognize that. And the relevance to our lives now is that we should have a care for those that are around us that are destined. That are heading down that broad Rd. that leads. To the Lake of Fire. It leads to judgment. And so often it's it's easy for us to coast along. And to not. Let our light shine. I'm pointing the finger 4 fingers back at myself. I'm not pointing the finger at anybody else. Because I I'm guilty of this. We don't have a heart for the souls that are around this. I'm thankful that Moses testimony to the children of Israel was such that they listened and they obeyed. The question is what is our testimony to those around us that there is coming judgment and that that judgment is going to come in the most awful way, judgment by fire. Sadly, we see in Pharaoh. Something that we see in relation to what you're saying, Steve. In this world we see one who hardened his heart against the Lord, and the Lord hardened his heart in return. Verse that says in Genesis, My spirit shall not always strive with men. And that happened with Pharaoh. Right as they were going through these flags, Moses was speaking to him, and Moses was cast out from the presence of Pharaoh. Chapter 10. Pharaoh said unto him, Get thee from me, take heed to thyself. See my face no more. And that is a real thing. There are those that absolutely reject anything and everything that has to do with God and. They may be passed out from their presence, but we're responsible for being ambassadors for Christ. Mark talked about that a little bit on Monday night. And you know there's a verse that says that he that being often reproved pardoneth his neck so suddenly be cut off and not without remedy. Song but. We that know the terror of the Lord. If I may, I'd like to just go back to guess what you're talking about respect to our homes. And this verse came to me back in chapter 10. In fact, there we have Pharaoh hardening his heart. Verse 20, Lord harden Pharaoh's heart. And Pharaoh's heart in this case, after Pharaoh pardon his, so that he would not let the children of Israel go. This is in the word said unto Moses, Stretch out thine hand toward heaven. But there may be darkness over the land of Egypt, even darkness which may be felt. And Moses stretched forth his hand toward heaven, and there was a thick darkness in all the land of Egypt. Three days he saw not one another, neither rose any from his place for three days. But this is what I was thinking of. But all the children of Israel had light in their dwellings. I think that's a beautiful thing, you know.

We've been speaking a lot about Egypt and in particular in chapter 12, the the Judgment of death. But again, all these plagues as they are exposing the world for what it is and what it means typically, excuse me, we should be very cognizant, very aware. Of what this world system is, what it's characterized by, we should be very careful about how insidious. This world is and how it can creep into our homes. It's been said that, you know, the television takes us out into the world. Now we've got the computer and the Internet. Which are we? The television brings the world into our homes. Computer and the Internet brings us out into the world. And. And there's many different mediums of, of information exchange that, you know, we partake in today just as a part of normal life. But if we let that get out of hand, we can be bringing, we should have light in our dwellings, is what I'm trying to say. And and not allow the darkness of Egypt to creep in. And a healthy Christian home should be, should be one where the Lord is honored and where we speak about the scriptures and and teach these things to our children. And we need to be very careful about what we're allowing into our homes. And in this case, all the children of Israel have light in their dwellings, and that should be what characterizes us, too. There's an interesting order in what we've been talking about with these questions of the children. It's because they had the remembrance that the questions came so the Lord is talking to Moses and Aaron in the 1St 20 verses that Moses calls the elders and says this is what the Lord wants you to do. You keep it, you're responsible. You're responsible once. So as parents are responsible to bring the things of the Lord in the home to their kids can be occupied with that. We don't have to wait for questions to bring things out the. The opposite, it's us bringing the things of the Lord into the house and then questions come, thankfully, by which we can explain things more and so on. But that's the order. It's the elders that were responsible to have this remembrance, to have this, you know, gathering together to talk about what the Lord had done for the people of Israel because of that, the children. Would see it, they would think about it, they would come up with questions. If we don't bring the things of the Lord in our home, they'll be occupied with things, will be other things, and they won't bring questions about the Lord's things. So let that be the order that we as the responsible ones make sure that there's plenty of Christ in the home that our kids can be occupied with and then have questions which are wonderful to go into things further. And that's the order we have in this chat. Mark, I think that's excellent and just want to make a notice. Verse 15 Seven days shall ye eat? Unleavened bread? I'd like to ask the kids a question. What's unleavened bread? This morning. Most of us dads got together and and we met in the kitchen and we followed a recipe to make the pancakes we all enjoyed for breakfast. Can somebody tell me what the recipe is for unleavened bread? I'll give you a simple. Suggestion. I believe that unleavened bread had either two or possibly I believe three ingredients. Can anybody, any of the kids, tell me what the the ingredients of unleavened bread are? It's OK, you can speak up. There's flour. That's one. There's water. What's the third one?

I'll give you a hint. We used it this morning. Oil. Those are the ingredients of unleavened bread. And the reason I I point that out is is there some significance to that? As we get into the Tabernacle a little bit, I don't know if we'll get to this, but the flower, especially fine flower, speaks to us of the Lord Jesus. The Lord Jesus himself said I am the bread of life. And so flower, throughout Scripture, especially fine flowers, speaks to us of the Lord Jesus, His evenness of character, but he's also food for our souls. The water speaks of the word of God and the oil speaks of the Spirit of God and those three things combined. And you might add salt in there as a fourth ingredient, but that's what created unleavened bread. I want to ask you. We don't generally eat unleavened bread. Has anybody ever tried to eat unleavened bread? It's the closest that we get to it is probably crackers. It's it's a little bit hard. The most of the bread that we eat is leavened bread, and the difference is is that you add one more ingredient to that mixture before you cook it, and that's yeast. So bread is very simple as really four ingredients, but the difference is the yeast and sometimes some sugar to activate the yeast. There's a lesson here. And what Mark was saying prompted me to ask about this and, and for us to think about this because the unleavened bread was something that, number one, the children of Israel wouldn't have eaten on a regular basis. That was something special and it speaks to us of the Lord Jesus and I believe that the the picture. And the type is what are we feeding on in our in our households? Are we feeding on Christ? Are we feeding on that which is the word of God? The person of the Lord Jesus. And the Spirit of God, it's going to have an effect and it will, I believe, bring out those questions that we would

like to like our children to ask if we are feeding on unleavened bread. The leaven speaks to us of sin. Or that principle that that expands and it when you take a little bit of leaven and you put it in that recipe, that same recipe of oil and water and and flour. That that dough is going to be leavened. It only takes a small amount of yeast and that spreads throughout the entire lump of of dough and it causes it to rise and. And it causes it to be soft, and that's why we use it in our and the bread that we eat. On a regular basis. But it's something that is very personal. It spreads, it doesn't stay in one one part of that, that lump of bread or a lump of dough. The cooking process kills the yeast, stops its action, but it's still there. And so. I believe the and somebody else can help me with this, but feeding on that unleavened bread would have been something that would have been unique. In in the Israel households, and I think it would change the tenor of things in that household during these this feast of unleavened bread, these seven days that they were to eat unleavened bread. Right.

The open Scriptures it's time we could enjoy in the Word we give thanks for the light of God that shined in our hearts that allows us to see the Lord Jesus in these Old Testament passages. Thank you too for the light that we have in our homes and may that shine brightly Lord, as things are getting increasingly dark, you just pray that our hearts would be enlarged for the Lord Jesus Christ. And we thank thee that we can press toward the mark. And have that hope of heaven, that hope of. That face to face look at the Lord Jesus Christ. So we asked for the mercy of God over us today as we look forward to some fellowships and activities today, we would pray for safety as we're together. Lord Jesus, we ask for help with the the meeting that's planned later today in the evening. Pay it all in thy name, Lord Jesus, and for thy glory, Amen. Amen.

Still Waters Family Camp: 2023, Exodus 12:6-11 (12:6-11)

Reading

Shall we look to the Lord? God and our Father, we thank you this morning that we have an opportunity at the Word open before us again. Thank you as we start this second day of camp. We can look forward to Thy blessing and I help. We do ask for protection and safety too, and all the activities, all the goings on. Thank you for all the hands that are pitching in to help that this would be a workable time together. If you all enjoy ourselves and enjoy being with our brethren and speaking about the Lord Jesus. Thank you that we could look into Exodus 12 yesterday. Thank you for the overview last night. We had my dealings with man. We thank thee for a little better outline of sound words. Afraid that it might continue today to inform us and educate us as to Thy ways that speak so much of thyself or Jesus. Thank Thee for thought of taking up the Tabernacle beginning tonight too, and ask that Thou it's order and direct and things that are spoken there might be blessing by Thy Spirit as we take up these types of shadows in the Old Testament. So we pray, give thanks, seek thy help, my precious name, Lord Jesus, Amen. Amen. Amen. Should we continue in Exodus 12? We start at verse six and go on. Exodus 12/6 through 20. 7. OK. Exodus chapter 12. Starting at verse six. And ye shall keep it up until the 14th day of the same month. And the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood and strike it on the two side posts, and on the upper door post of the houses wherein they shall eat it. And they shall eat the flesh. And that night roast with fire, and unleavened bread and with bitter herbs they shall eat it. Eat not of it raw nor sodden at all with water, but roast with fire his head, with his legs, and with the pertinence. Thereof, and ye shall let nothing of it remain until the morning, and that which remaineth of it until the morning, ye shall burn with fire. And thus shall ye eat it with your loins girded, your shoes on your feet, and your staff in your hand, And ye shall eat it in haste. It is the Lord's Passover. For I will pass through the land of Egypt this night, and will smite all the first born in the land of Egypt, both man and beast. And against all the gods of Egypt I will execute judgment. I am the Lord. And the blood shall be to you for a token upon the houses where ye are. And when I see the blood, I will Passover you, And the plague shall not be upon you to destroy you when I smite the land of Egypt. And this day shall be unto you for a memorial, and you shall keep it a feast to the Lord throughout your generations. You shall keep it a feast by an ordinance forever. Seven days shall ye unleavened bread. Even the first day ye shall put away leaven out of your houses. For whosoever eateth leavened bread, from the first day until the 7th day, that soul shall be cut off from Israel. And in the first day there shall be in holy convocation, and in the 7th day there shall be in holy convocation to you. No manner of work shall be done in them, save that which every man must eat, that only may be done, that only may be done of you. And you shall observe the feast of unleavened Bread. For in this self same day have I brought your armies out of the land of Egypt. Therefore shall ye observe this day in your generations by an ordinance forever in the first month, on the 14th day of the month at even ye shall eat unleavened bread until the one and 20th day of the month that even. Seven days shall there be no leaven found in your houses. For whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger or born in the land. Ye shall eat nothing leavened in all your habitations shall ye unleavened bread. Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb, according to your families, and kill the Passover. And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lentil and the two side posts with the blood that is in the basin. And none of you shall go out at the door of his house until the morning. For the Lord will pass through to smite the Egyptians, and when he seeth the blood upon the lentil, and on the two side posts, the Lord will pass over the.

And will not suffer the destroyer to come into your houses to smite you. And ye shall observe this thing for an ordinance to thee and to thy sons forever. And it shall come to pass, when ye become to the land which the Lord will give you, according as he hath promised, that ye shall keep this service. And it shall come to pass, when your children shall say unto you, What mean you by this service, that ye shall say It is the sacrifice of the Lord's Passover, who passed over the houses of the children of Israel and Egypt. When he smote the Egyptians and delivered our houses, and the people bowed the head and worshipped. I. I wonder if it would be worth weighing the thought. There was no in this part of the narrative we don't find anything of love or anything of commiseration for them. It was strictly business, if I could put it that way. I give an illustration in the fact that when England and France were at war. The English Navy overtook the French Navy. And when the surrender, what came the uh. Frenchman. He had gone to the same Naval Academy as the Englishman had, and he reached out his hand to shake hands with the British high officer, and he retorted. Your sword first. In other words, it was a real matter of. Acknowledging sin and surrendering, if I could put it that way. I think you you see it in this chapter. It's not although behind the the whole thing, it was love that had provided. For Israel. But as far as they were concerned, they were to acknowledge sin and bring the lamp. I. Yeah. Yesterday morning we spoke of the question that's in verse 26 that the children were to ask. Verse 26 What mean you by the service? And we have here in verses 789 and 10:11, we have a family's responsibility, particularly probably the head of the household.

He was to take the blood and to strike. On the upper door posts. It was mentioned. I think Tim, you mentioned you're the eldest in the family. As I am as well as my family. And if you and I were living in that day, we'd be particularly interested that our fathers were out, was out there applying blood on the vehicle because it affects us as the oldest. And it was also mentioned yesterday too, that this is also an individual matter. And that is today as an application. Every individual soul has to take this for themselves. They have to eat of the lamb of themselves. Your parents can't eat the lamb for themselves. Yourself, you have to eat of the Lamb of yourself. But there's also a preparation that goes on. We mentioned it yesterday in verse. Verse. Three, that there was to be a taking a lamb out of the fold and to watch it for four days. There is a preparation that must go on in anticipation of this, and there's a keeping it up until the 14th day, and then there's a preparation of the blood. And the preparation of the meal, the Passover meal, there is a preparation, there's a purpose. So it is for today, when I arrive on the first day of the week, the Lord's Day, oftentimes I'm smitten with the fact that I haven't prepared adequately. For the day of the Lord, the Lord's Day, and I think we can all probably raise our hands and acknowledge the same thing. There is a preparation that must go on when I come into the presence of the Lord collectively, and this is a preparation period that his father is doing here for this family by taking the Lamb aside. Slaying it, putting the blood in a basin and then taking a brush and and. Wiping the lentil of the door on the outside. And as I said before, the oldest child would be very interested as to making sure that that blood is being applied. So there's a nice preparation principle here that applies for us today. If I may, I'd like to spend a little bit connected, Mark, with what you just said in the end of verse six. It says the whole assembly of the congregation of Israel shall kill it in the evening, and I don't want to. Offend anybody? This morning. But as some of you know. A little over a week ago I I killed an elk and. It's not something that most of us. Are involved in in this day and age. The slaughter of an animal. The killing of an animal. The shedding of the blood of an animal. I'd like to turn over to Leviticus chapter 17. There's a key verse in Leviticus chapter 17 and Tim mentioned that the Passover is deliverance from Egypt, deliverance from *******. So it's not exactly the the redemption or the the covering of sin, but I want to read verse 11. This is what the Lord told His people. Verse 11 Says 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 maketh an atonement for the soul. It was vitally important that the whole congregation of Israel. Was involved in the killing of that lamb. And and I want to encourage everyone here. To not be afraid of of this concept. Of recognizing what sin is done in this world and the requirement that God has that blood is shed. It was, I was reminded very vividly and I, I'll try to put this in a, in a, in a gentle way, I was reminded very vividly when I, when I shot the elk a little over a week ago.

And I had to, I had to butcher the elk, I had to clean it out, and I had to prepare it so that the meat was usable. And in doing so, I had to. Have my hands and my arms covered in blood. And I believe that the same thing was true of this lamb, and it was the whole congregation of Israel that was involved in it. It wasn't just someone else in the day in which we live. I think one of the. Great. Employees of Satan has been to divorce us to separate us from ever seeing the shedding of blood. All of us get our Most of us get our meat in a cellophane white tray with a little bit of plastic wrap over the top and and it looks all nice and and pretty. And we don't see the shedding of blood. But God says the shedding of blood he had given. The blood. For a specific purpose. It's for the atonement of the soul. And the children of Israel that were in Egypt, they could not experience the deliverance of God without the shedding of blood, and they had to be involved in it later on as we get into the offerings. The person that brought the offering, especially the sin offering, they had to put their head, their hand on the head of the animal that was being offered. And they had to take part in that process. Here, as Mark was saying. The the blood was brought in a basin and it was put it was applied to the the two side posts in the in the upper door. Lentil. What I want to mention that many of you younger folks might not understand is as God has designed blood in a very specific way and so this collect collection of blood. Blood has been designed by God to coagulate. That turns into a almost like Jelly. In a very short amount of time, so for the to take the blood. And apply it to the door. It had to be fresh. It couldn't. There couldn't be a long period of time between when that lamb was killed and when the blood was applied to the door. And I think that going back to what Mark said, there needs to be a freshness in our hearts, in a, in our appreciation. Of that of the blood that was shed and I I've so enjoyed and we won't take the time to turn there, but. In Revelation when we read about the Lamb of God in a coming day, in the day of glory, it says that he was slain. The Lamb was slain and I understand it it if you look into the Greek, it means that it was freshly slain. It wasn't something that had you might say in the mind of God. That something that happened 2000 years ago, it's something that is fresh in the sight of God and will forever be fresh in the sight of God. And it should be something that is fresh in our site as well. It should be something that is real and something that that affects us. You know, as I, as I went to to take care of that elk. It's a solemn thing. It's not a when you look at your hands and your hands are covered in blood. You recognize that the the life of that animal was surrendered so that we could eat. And in this case, the life of that lamb was surrendered so that the children of Israel could have deliverance. And I think that that's a vital point that we need to get a hold of in our souls.

God wants it to be fresh in our, in our appreciation, and in our view. Want to go back and revisit that? Word redemption. We talked a little bit about it, some of us. Had a pretty in-depth conversation after meeting yesterday about that, and I think it probably would be well to add a little bit of clarification. I think it was appropriate to make the distinction between deliverance and redemption. But there was a process. Israel wasn't completely delivered from Egypt until the Red Sea. They were completely redeemed until the Red Sea. But there is redemption by blood and redemption by power. And in this chapter, we do have redemption by blood. And I think that's an important distinction to make. And I don't want to, I don't want people to come away necessarily based on the comments from that last meeting, that this chapter doesn't take up redemption at all. It's just not the fullness of the process. We really have the subject of substitution brought out here because, as Steve said, the people would place their hands on the head of this lamb. Well, what did that do? It took and. Associated myself with that Lamb. The Lamb was was slain. And that Lamb was slain in the in the place of the first point. What if the? What if the head of that house had heard all of these things and known all this, and thought, you know, I. It's laying a lamb. It's pretty significant. I'm just going to hang hiss up on the outside of the door and we'll call that good. What would happen? First born in the house would have been slain. The same thing that happened with pain, and Abel right at that. Pain brought the best. Fruit and food that he had, but it did not include blood and therefore was not sufficient. And so thankfully we don't read of any in Israel that didn't obey this direction, because had they disobeyed it, there would have been. The death of the first one within the house, the obedience was critical. There wasn't room for. And emotions of those that were in the house, there was a need for obedience. But today, don't we deal with a finished work? A work that was to. 2000 years ago, but its effect, its effectuality. Extends to us today. We used to sing a hymn that says no blood, no altar, now the sacrifices or no flame. No smoke ascends on high. The lamb is lay no more, but richer blood has flowed from nobler veins to purge the Violet soul and cleanse the deepest stains. So we look back, don't we? The thing that has been. Effectual for us today, that's 2000 years ago. It shows the eternal efficacy of that precious blood. I'm I'm happy if somebody criticizes what I say, but I, I just. I see that. Yeah.

We've been speaking about this in connection with how it affects us personally. Believers. And as the first born in that household, as we've been talking. I want to look at a verse at the end of verse 6. This is the last few words in the evening. We shall kill it in the evening. I'm

thinking of the Lord Jesus at the end of his pathway here. When he was taken in the garden. Spent the night there and pilots Hall. These different things that he went through. It was the evening. Of his time here in this world. Go on in Exodus 12 and verse 42. It says, It is a night to be much observed unto the Lord. We're bringing them out from the land of Egypt. So here was the Lord Jesus who had set his faces at Flint, and he would not stop. Until that sacrifice was accomplished. Work was done. Deliverance, redemption, substitution, all those things were accomplished. So as we're considering our side of these things, let's not forget the Lord's side. What he went through to make this all possible to us. Is the night to be much remembered? On that as well, you know we read lots yesterday. On Luke 22. Then came the day of 11 bread, when the Passover must be killed. And it says here at the end of verse six that the congregation of Israel shall fill it in the evening or between. The two evenings or the afternoon? When did the Lord die on the cross in the afternoon? The Lord died on the exact day. Of the Passover lamb, He, he was, as we read in First Corinthians five, He is our Passover. And as a Jew, if you were to look back at this, there's absolutely no way you could deny that the Lord Jesus completely fulfilled this entire type and his death. There's no way he could deny. They do deny it. But you can't deny it, the timing is exact. It's exactly. So you probably would be remiss if we didn't read the verses in first Peter one regarding Christ and the blood it it is really the anti type of the Passover. First Peter one verse 18. For as much as you know that you were not redeemed with corruptible things, there's redemption. Silver and gold from your main conversation, received by tradition from your Father's, but with the precious blood of Christ. As of a lamb without blemish, without spot, verily was foreordained before the foundation of the world, but was manifest in these last times for you. That's the 4th day. And the lamb was to be killed. And. And the bloodshed, and it was that blood that was applied in verse 7 on the side post in the upper doorpost of the house and inside the people ate that lamp. They partook a bit, they made it their own. I think about what the Lord Jesus said, that except you eat the flesh of the Son of man and drink His blood, you have no life in you. And so it's what that verse is telling us is that. We need to appropriate the work of Christ to our own soul individually. That's what that means, that's what he's teaching. And in picture form here we have something of that people being sheltered by the blood and again to. Restate a comment yesterday about. About this, this scene, it was on the outside. It kept the judge out of the house.

But it was the IT was God. It was God's perspective, his side of the work that he was viewing. There he was. He saw the blood, the people applied it, he saw it and and it is, it is important for us to again get God's perspective of the work of Christ. And can I say how he feels about that work? And and when we have that. When we have his perspective on the work of Christ, that brings settled peace to us. Because it's not it's not my evaluation or estimation, which can fall far short of that work. And then I'm I'm going to be in trouble. In my mind, because I may not have settled peace, but when God sees the blood, it says, when I see the blood I will pass over you. I can rest with confidence, knowing that I am judgment free. God is satisfied with the work of Christ, and I can rest in that. So we ought to take up with the sufferings of Christ. Let me restate that we we should, when we consider the sufferings of Christ, it should bring. Some solemnity to our thoughts, to our thinking. We we should, we should really approach the subject with unshod feet. Because we are on holy ground and we shouldn't be casual about it. It's a very serious thing is you were bringing out Ernie. I appreciated that, that this was serious, serious business. And I think something of that might be seen in verse 8 where it says and they shall eat the flesh in that night roast with fire. And unleavened bread and with bitter herbs. They shall eat it. I suppose that maybe the bitter herbs might bring forward that thinking, that thought of of really it should be. We should we should consider the work of our Lord and when we do it should produce a spirit of self evaluation and judgment. I believe that it should have its own proper effect on our souls when we consider what the Lord Jesus. Had to undergo for our sins and and it should be something that really affects me deeply if I'm taking up with it in the right spirit and according to God's mind and and the Lord would have us to. He he would want it that way. He wants us again, not to be casual about about this subject, but to really grasp in our own finite way the seriousness of of what sin is. And what it cost? And you know, when we, when we come to that moment in our hearts that that that will change us, it really will. I think it it will produce a spirit of devotion like none of none other. Have we really repented it, or have we really repented him? Writer could say in his thoughtless souls distress. I have. Guiltiness. How vile. My lowest state since my ransom.

So great. Who can weigh? Can we really weigh what our sins deserve? In ourselves, I mean, right, there's pride in our souls. But but he had to go through. To make us clean in his sight more than Kung Fu town. As you say, there's no way for us to Plumb. The depths of those things. Excuse me, but as Josh said, God would have us to consider those things with solemnity. There's a reason that Psalms 22 and Psalm 69 and Psalms 88 are there so that we can enter into the sufferings of what the Lord went through. When he at home percent and so. We don't enter into the fullness of the depths of it, but it should have a significant impact on our thoughts and as we consider those things. As Josh said, it really correlates with First Corinthians Chapter 11 That him had examined himself and so that it may. And so we should be found in a spirit of self judgment. Consider those things as bitter herbs that we're reading about here, and as we consider the depth of it, it should cause our hearts to well up with Thanksgiving. Response of praise and worship. In verse eight it says. You shall eat the flesh in that night. Roast with fire, verse 9 says eat not of it raw nor sodden at all with water, but roast with fire. So we get that, that phrase roast with fire twice and I think in connection with what we've been saying. It brings before us the judgment of God upon sin. It was. That fire that that fell and there was number mitigation of that fire. So if it was sodden with water, water boils at 212° and and that would have mitigated, you might say, the heat of the fire. It says not raw at all as well. The fire had to pass on that lamb. And our Savior. More the full weight. Of God's wrath against sin. There was number mitigation. There was nothing that. That tempered that fire. And later on, we're going to talk about the brazen altar. And we see there. The fire of God's wrath that falls upon the sacrifice. The sacrifice is consumed. And our Lord, as we speak reverently. He bore the unmitigated wrath of God against sin. There was number tempering of that fire. I think that's why it says it twice. Roast with fire. I. The result of which was a cry from the cross. My God, my God, why I still forsaken me? Coming from the Son of God. Possible to enter into the depth of that? Do have the capacity in some sense understand this one maybe of it?

And again, it was the Lamb that was without blemish, Lord Jesus being, as we read in first Peter one, He was that land. Perfect. Absolutely spotless, the holy Lamb of God. Where it says at the end of verse 9. Roasted fire his head. With his legs, with the pertinence of that word, perdonance can be translated in words, and with the inwards thereof. So he knew no sin, He did no sin, and in Him was no sin. New Testament speaks to those three things very clearly. And directly. So. Again, this is one of the seven major types of the death of Christ in the Old Testament. And you just see the beauty. Of scripture how it just aligns and the Lord Jesus fulfilling these types of perfection. I would like to connect with. Read there about his head with his legs and the pertinence thereof. The Song of Solomon, chapter 5 and. This starting with the first night instead. The future redeemed. Remnant of Israel speaking. And with verse 10. Or sorry, verse 11, it starts with his head. His most fine advance speaks of his belly and it ends down in verse 15, his legs. So from his head to his legs, it gives a beautiful description of the Lord Jesus. And we know in the coming day when that remnant of Israel is being restored, they're going to see this one that spend their Passover. Or I was instituted thousands of years earlier. They're going to see the beauty of the Lord Jesus and had the bitter herbs, you know from Zachariah. They're going to weep when they see this one that has delivered them. I would also like to make the application with God the Father. This is how he saw his son being the Passover and AS. Abraham lifted up his his knife to slaughter his son. God lifted up his night and

his son had to be slaughtered, but he saw pure beauty in his son, all pure without, all pure within and and I think the order is is correct. That starts with the head to the legs. He was a heavenly man, which is similar to have there with John beginning of revelation. It goes from the head down. I I saw him, enjoyed that. Application there. I. Perhaps in the few minutes that we have left, perhaps verse 11, where the responsibility is that they were to eat it with their loins girded. Your shoes on your feet. And your staff in your hand, You shall eat it in haste. It is Lord's Passover. Perhaps some thoughts as to why. The Lord God was giving these instructions to these Israelites, or they're rather known as Hebrews in the land here, while they're in their houses. They were to be eating it in this manner with their loins girded, shoes on their feet and the staff in the hand and eat it in haste.

Mark there to eat it, ready to travel. Recognizing that God was going to do this work and it was going to cause fair to let His people go and they were to depart immediately. I'm sure there's more that can be applied to this, but it was a demonstration of their confidence that the work was going to take place and that they were. The next day going to be traveling. Probably three things here that should characterize us as believers now. That is, we ought to be outfitted for service or ready to serve of the loins girded, the Lord has given us something to do. Each one of us has, has, ought to be, ought to occupy till he comes. So that means that we we should be busy in the Lord's work. We all have the service. All have something to do for the Lord, but then we ought to have shoes on our feet. And what is critical in this service is that we should have a walk of separation from the world, shouldn't we? Shoe sits between the soul, sits between the bottom of your foot and the ground. And it doesn't. I mean, we are in the world, but we're not of the world. We hear this often and we can't, can't we? We have to recognize that we have to live and and breathe and move here and rub shoulders with the world, but that doesn't mean that we become like them. Or one of them. Because we are different. The Lord has separated us from this world, called us out, given us life, saved our souls and and made us His own. So we are here to represent the interests of Christ. That's only properly done when there's proper separation in our life from the world. So we need separation from the world in our life. And then the staff in our hand would speak to our Pilgrim character. You know, we ought not to forget that we are pilgrims here. We are, we do not belong to this world. We we are pilgrims in a wilderness. I. That has nothing for us and so we need to have that Pilgrim character and not I think that we should take up with with. You know, pounding our tent pegs too deep into this, into this earth. Realize that we're just passing through. And and then you shall eat it in haste. The Lord is coming and he's coming soon. And our time for service and testimony is, is really at a premium now. It's it's coming to a close. We should realize that that that there is an urgency behind. What we should be doing? And whether it be in the Gospel or just getting busy with the Lords things, we don't have time to waste. You know, our time to serve the Lord is now and and we need to get at it. And because when we get home to glory, the time for service is done. Our Pilgrim. Our pilgrimage, excuse me, is is is no more. Were safe at home rest and So what an opportunity we all have right now as Christians is to get busy to get out to really take take take up with this with with these things seriously and and not waste our time because our time is short. And Mark mentioned that verse last night, redeeming the time. This was really a pivotal moment in their history here, right? For all these people, all they had known their whole life was Egypt was their friend. The moment they came under the shelter of that blood, everything changed. From that moment on, Egypt was not their home anymore. From now on, they're there. Their gaze, their view would be that promised land that they would journey to. And so there's a complete change their attitude of their everything they did. And so tomorrow they wouldn't wake up and go make bricks to make Egypt the more beautiful place. That was all done. And so we can say for us too, you know, we're born into this world, but the moment we apply that blood.

To ourselves, it's a complete change. It's a pivotal moment. We're not here anymore. It's Josh just explaining. To be part of the current of this world? No, it's different now. We have our home in heaven in view and everything we do should be in function of that. So it's really a complete change of character for these people. And I think that's why, just to jump back quickly to verse 2, the Lord says this month shall be unto you, the beginning of months. It's as though the Lord is saying you did not live in my sight before you got saved. And we know the scripture tells us we were dead and trespasses in sin. So the moment we get saved, it's like the the slate is wiped clean and now we have a new life, a new beginning. God, and we should move forward in that, not backwards. I know we're out of time, but I didn't want to skip over verse 10. We have some unique language in verse 10, and I think that there's a. A lesson there. It says. You shall let nothing of it remain until the morning. And that which would remain until the morning, ye shall burn with fire. I'll just suggest this as a thought and I'd like to hear others. But they were to they were to eat the entire land. And and my thought here is is you and I. As we feed on Christ, we need, we need all of Christ. We can't just have part of it. We can't just have part of him. We need all of him. On that, why were they to eat the lamb? It was to prepare them for their journey. We're in the wilderness. We're sustained by feeding on Christ while we're in this wilderness. It was a it was a provision for them, for their journey and so it is with us. Our gracious God loving Father, thank you for the word before us this morning. And we have. Being detected from the coming judgment, yet it is a night season and. Judgment is certainly certain to fall on the scene. We pray that we would be separate from this world being shot, staff in hand, ready to be called out of this scene. And so we just prayed help practically enter into these things. My name is Graham. Lord Jesus, Amen. Amen.

Still Waters Family Camp: 2023, Exodus 12:1-5 (12:1-5)

Reading

So in light of the fact that we have the Tabernacle before us this week, the question came to me here just sitting here thinking in Exodus 12, where it says, And it shall come to pass, when your children shall say unto you, What mean you by the service, that perhaps we could take up the Passover. And what it entails as it leads up into the wilderness journey. But this is a very good question for children to ask what may need by the service and so the Lord would have us would have children diligently asked. We find that later on in the wilderness that the children were to ask of their parents. What mean you buy this? And it's a good, it's a good thing for children to seek earnestly seek for themselves these things. And so it's interesting the Spirit of God would bring up. You would assume that's that the children would ask. Anyway, there's just a thought I had in light of the children that are before us. Normally I call on my sons to read the chapter. I will put you on the spot ready next time. Steve, do you think maybe the 1St 27 verses? Of Exodus 12 for this morning. Exodus chapter 12, verse one. And the Lord spake unto Moses and Aaron in the land of Egypt, saying, This month shall be to unto you the beginning of months, and it shall be the first month of the year to you. Speak ye unto all the congregation of Israel, saying, In the 10th day of this month, they shall take to them every man a lamb, according to their house. Of their fathers a lamb foreign house. And if the household be too little for the lamb, let him and his neighbor next unto his house take it according to the number of the souls. Every man, according to his eating, shall make your account for the lamb. Your

lamb shall be without blemish a male of the first year. You shall take it out from the sheep or from the goats. And you shall keep it up until the 14th day of the same month. And the whole assembly of the Congregation of Israel shall kill it in the evening. And they shall take of the blood, and strike it on the two side posts, and on the upper door post of the houses wherein they shall eat it. They shall eat the flesh in that night. Roast with fire, with unleavened bread, and with bitter herbs. Shall they eat it, Eat not of it raw nor sodden at all with water, but roast with fire his head, with his legs, and with the pertinence as thereof. And he shall let nothing of it remain until the morning. And that which remaineth of it until the morning ye shall burn with fire. And thus shall ye eat it with your loins girded, your shoes on your feet, and your staff in your hand. You shall eat it in haste. It is the Lord's Passover. For I will pass through the land of Egypt this night, and will smite all the first born of the land of Egypt, both man and of beast. And against all the gods of Egypt will I execute judgment. I am the Lord. And the blood shall be to you for a token upon the houses where you are. And when I see the blood, I will Passover you, and the plague shall not be upon you to destroy you. When I smite the land of Egypt. And this day shall be unto you for a memorial, and you shall keep it a feast to the Lord throughout your generations. You shall keep it a feast by ordinance forever. Seven days shall ye unleavened bread. Even the first day shall you put away leaven out of your houses, For whosoever eateth leavened bread, from the first day until the 7th day, that soul shall be cut off from Israel.

In the first day there shall be a holy convocation. In the seventh days there shall be a holy convocation to you. No manner of work shall be done in them, save that which every man must eat, that only may be done of you. And you shall observe the Feast of Unleavened Bread. For in this self same day have I brought your armies out of the land of Egypt. Therefore shall ye observe this day in your generations by an ordinance forever. In the first month, on the 14th day of the month that even he shall eat unleavened bread until the one and 20th day of the month, that even seven days shall there be no leaven found in your houses for whosoever. Whosoever eateth that which is leaven, even that soul shall be cut off in the congregation of Israel, whether he be a stranger or born in the land. He shall eat nothing leavened in all your habitation shall ye unleavened bread. Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb, according to your families, and kill the Passover, and you shall take a bunch of hyssop and dip it in the blood. Which is in the basin and strike the lentil and the two side posts with the blood that is in the basin. And none of you shall go out at the door of his house until the morning, for the Lord will pass through to smite the Egyptians. When he seeth the blood up on the lentil and on the two side posts. The Lord will pass over the door, and will not suffer the destroyer to come in into your houses to smite you. He shall observe this thing for an ordinance to thee and to thy sons forever. And it shall come to pass, when you shall become to the land which the Lord giveth you accordingly, as he hath promised, that ye shall keep this service. And it shall come to pass, when your children say unto you, What meaneth thee by this service, that ye shall say It is the sacrifice of the Lord's Passover, who passed over the houses of the children of Israel in Egypt, when he spoke the Egyptians, and delivered. Houses and the people bowed the head and worshiped. I. So to add another question, God has it in Deuteronomy chapter 640 years later after their wilderness journey or near the completion of the wilderness journey of Deuteronomy 6, the same question. Was written down again under the Spirit of God, it says in Deuteronomy 6. Verse 17 Shall diligently keep the commandments of the Lord your God, and his testimonies, and his statutes, which he hath commanded thee. Verse 20 And when thy son asketh thee, and time to come, saying, what may need the testimonies? And the statutes. And the judgment which the Lord our God hath commanded you. Then thou shalt say unto thy son, We were Pharaoh's bondsman in Egypt, and the Lord brought us out of Egypt with a mighty hand. So it's nice to see this question again show up roughly 40 years later. And it's noted the fact that they were to keep these commandments. And because they keep these commandments, the children were to ask a question, Why do you do this?

I think it might be nice for the children. Understand or be reminded that these things that we're reading about the Passover and that we're going to be taking up about the Tabernacle. Are important things that God has seen fit to put down, and it's something that he wants us to know a lot about. We're going to be talking about types and shadows and illustrations and pictures all during camp as we take up the Tabernacle. And this time about the Passover that we've just read about is important because it has to do with the deliverance of the children of Israel. Likewise, we have been delivered from judgment to come by the act of God, just like they were here. Unless we think these things are just to do with the children of Israel, it's just all old history and stuff that happened a long time ago and has nothing to do with us now. I want to read again verse 14. This day shall be unto you for a memorial. And you shall keep it a feast to the Lord throughout your generations. You shall keep it a feast by an ordinance forever. The beginning of the summer we have a day called Memorial Day. And we think about others who have sacrificed for ourselves so that we can enjoy now the things that we do because of their sacrifice. When the Lord sets up a memorial. It's because it's a very important thing to him. And He wants us to know about it, and He wants us to appreciate it because He appreciates it. So this memorial isn't something that children of Israel got together and decided to do. This is something that was instituted of God for specific purposes so that they would never forget. But they were delivered from, but their condition once was. And so as we read through here, it's good to remember that and I want to tie that together then. With First Corinthians 11 That you may often hear read in the breaking of bread when the Lord says this, do Remember Me now. I don't know how many of you young people remember the Lord in your home assemblies. I hope that that. That. Request from the Lord Jesus means something to you. Because he went. And provided the sacrifice for us to be delivered from judgment to come. And he says, this is another thing I want you to remember. And it's tied very closely with the Passover here. There was a deliverance for us, and he asked us to remember him. So these two things are tied together, and they're both very important to God. And he's laid them all out for us so that we could be apprised of these things. And it's nice, like Mark has been saying, that there would be an exercise with the young ones. When you see why we do, when you see what we're doing and you wonder why we're doing it, that's why we're having these meetings. That's why we're taking up these things this week. I just trust that gives a little bit of a depth and a purpose to what we're doing here. Because these things are very important to God. And they ought to be to us too. Do that. Let's turn to Hebrews chapter 10. Read a verse there. Is this really important, like a brother just brought up that we make the connection between what we're reading about here and the application that this has to our lives as Christians today. Now this verse in Hebrews chapter 10, verse one that I'm going to read here actually is speaking more along the Levitical.

Offerings not so much this, but the same application applies. Hebrews 10/1 for the law having a shadow of good things to come and not the very image of the never with those sacrifices which they offered year by year continually make the comers they're under perfect. And then a little bit further down it says. In verse 4, for it is not possible that the blood of bulls and of goats should take away 10s. Wherefore when he that is the Lord Jesus, cometh into the world, he saith, sacrifice and offerings Thou wouldest not, but a body has Thou prepared me, and burnt offerings and sacrifices for sin, Thou hast had no pleasure. Then said I, Lo, I come, and the volume of the book it is written of me to do thy will, O God. Verse 10. Verse 9 Then said he, Lo, I come to do thy will of God, he taketh away the 1St, that he may establish the second, by the which will we are sanctified through the offering of the body of Jesus Christ once for all. Verse 12 But this man, after he had offered one sacrifice for sins, forever sat down on the right hand of God. Verse 14 For by one offering hath perfected forever them that are sanctified. So

our brother used some language. Brother Walt used the word deliver. And that's important because this aspect of the Passover has to do with the deliverance of Israel from the ******* of. Under Egypt. Is not redemption not redemption? Redemption took place at the Red Sea and it was by a hand of power of God. But what this did was deliver them from that *******. So in First Corinthians chapter 5 we read. About. The connection. Between what we're reading in Exodus 12 and us. 1St Corinthians 5 verse 7 verge out there for the 11 That you may be a new lump as you're unloving for even Christ or Passover that sacrifice for us. And then if we were to turn back to Luke chapter 22, I believe it is. I think we're all very familiar with these portions are often read during our breaking of bread meanings, and rightfully so. I'm not going to read the whole chapter here but Luke 22 and verse one it says. Now the Feast of Unleavened Bread you're not, which is called the Passover. A little bit further down. 7. Then came the Day of Unleavened Bread, when the Passover must be killed. And we know that the Lord sent his disciples to make ready a room where they would celebrate the Passover together. And the Lord would say. Verse 15 He said unto them, With desire, I have desired to eat. That's Passover with you before I suffer where I say unto you, I will not. Anymore either of until it be fulfilled in the Kingdom of God. And you took the cup and gave thanks and said, Take this and divide it among your souls, or I say unto you, I will not drink of the fruit of the vine until the Kingdom of God shall come. And then these next verses specifically. And he took bread and gave thanks and break it, and gave in to them, saying, This is my body which is given for you. This do. In remembrance of me likewise also the cup after supper saying this cup is the New Testament in my blood which is shed for you. And so these things are intimately connected to that which we. Have been given for us as Christians today and the more we enter into these things, the more we understand and the more we enter into.

The fact that Jesus was our Passover. To deliver us from the ******* of sin, and is instituted that feast. Luke chapter 22. They had the Passover feast, but then he instituted something new. That's what we were reading about in Hebrews, that he took away the 1St that he might establish the second or fulfilled the 1St that he might have salvage the 2nd. So as we consider Exodus 12, let's just keep that in mind that these things are very relevant to us and it was a purpose behind what took place in Exodus chapter 12. We will remember that. Barrel was holding. The children of Israel and ******* and they had requested to be able to leave, and Pharaoh had said no and God had. Not about a number of plagues upon Egypt to exercise Pharaoh, to release its people and to let them go. And it was. That says that God hardened Pharaoh's heart and they didn't throw, didn't follow through, and he didn't let the people go. And so we come to this Exodus chapter 12, where God was going to pass through and judgment that night and all of the first born in the land of Egypt would be slain. So I had the purpose of affecting the heart of Pharaoh where he would actually follow through and let God's people go. It wasn't that God just desired to come through and and judgment do this. There was a there was a specific purpose for what he had in mind and it's. Was something that the children of Israel were to never forget and if we looked at the history of Israel. There was a period of time during the Kings where the Passover was not celebrated for hundreds of years, right? I can't remember at what point it stopped, but Hezekiah brought it back in again and. There are some remarkable things that are written about the effect that. Celebrating that Passover feast, what it the effect that it had on the hearts of those that were that were present. And there's a reason also why the Feast of Unleavened Bread follows the Passover, because that should be the effect that the Passover would have on us, that we would be sanctified and set apart and not take up with that which is loving. So in in light of the comments that have been made. And perhaps for the sake of our young people and children here, it's good to be reminded that. The things that we are reading today, as has already been pointed out, have their own relevance to us as Christians in the sense that God would have us to learn spiritual lessons from what was written in the Old Testament and, and it's been mentioned, we will touch in on types and shadows and figures and pictures. And it's been said this way that. The Old Testament is like the picture book. That we can look back into through the lens of the New Testament and see in picture form. Of the truth that is taught in the New Testament. And let me read you a verse along these lines. Romans 15, verse 4. For whatsoever things were written before time, so that would be the things in the Old Testament. Were written for our learning that we through patience and comfort. Of the scriptures might have hoped. So that's just one verse 2. So I guess layer over some of these comments that have been made already to show that. We can benefit by. The the Old Testament just as much as the new. We need them both, of course, but we need to. Not ignore the Old Testament and and and what we see in it. I remember talking to a brother in Christ. About the Tabernacle. In fact, this was a while back. I realized we're not taking up the Tabernacle in this chapter, but we were talking about the Tabernacle in particular.

And the Tabernacle is a beautiful layout of some wonderful truth as to the glories of Christ and, and our place in him and, and all of that. And the brother said to me, well, you know, I, I really, I kind of skip over those things in the Old Testament because I. To him, they just simply were just. I guess a bunch of instructions and didn't have any relevance. He thought to him as as a believer in Christ, and it just became kind of mundane kind of repetitious instructions that he couldn't really find any meaning in. But the reality is, is when we, when we can take up these things in the Old Testament, and as we're looking at this chapter in Exodus chapter 12, we see and we can read it through the length of the New Testament. We see some beautiful pictures for us and for our souls and we can learn something that will be for our profit only. So what I'm saying? Is don't ignore the Old Testament scriptures. We do need them and and we need to take up with the study of them. We need to do so through the understanding of what we have in the New Testament and these things make sense. So these things took place in history. They are historical facts. They are historical facts. But there's also a spiritual element to them that we need to consider. That's what we're doing here. It's always good to get God's perspective first. And that's often how it is presented to us in the Scriptures. God wants us to see things through His eyes first. And then I believe when we can do that, we have a better appreciation of what he appreciates and and what is true of us. And in Exodus 12, I think that's what we have in the Passover. What is focused on is the blood. And so it was. A judgment for God to see. Right. And he looks upon the blood and he sees the blood and he values that blood. And then from there we can get a a good perspective on his assessment of the work. If you go to chapter 14, it's a judgment for us to see. And that's when they go through the Red Sea and see all their enemies overtaken in, in the Red Sea. And and that's the death of Christ. That's what it's focusing on. So here is, is the blood of Christ in tight and it's a judgment for God to see. Chapter 14. It's the death of Christ, and it's a judgment for us to see, but God's side comes first. Because we need to appreciate it from his perspective to get it right. And so it had to be a lamb without blemish. You know, for the Lord to have been in a position in which that sacrifice could be. Accepted. I had to build them without blemish and without spot. We have that first, Peter. I think it, what is it, Chapter one or two. Now again. This doesn't have to do with redemption here specifically, but deliverance. So this person and First Peter take that in that context. First, Peter. Chapter One. In verse 18, For as much as you know that you were not redeemed with corruptible things of silver and gold from your vain conversations received by tradition from your Father's, but with the precious blood of Christ, as of a Lamb without blemish and without spot, who fairly was, who barely was foreordained before the foundation of the world.

But was manifest in these last times for you and so the Lord Jesus. And as we take up the Tabernacle, we'll see this as well. With the fine twine linen. There was that perfection of this person. His moral glory that was clearly evidenced. That made it possible for him to be the sacrifice. So I'd like to notice a couple points here in verse 3. In the 10th day of the month they shall take unto them every man a lamb,

according to their fathers a lamb for a house. And notice verse four, Have the household be too little for the Lamb. Let him and his neighbor unto him and to his house. Take it according to the number of your souls according every man, according to his eating, shall make your account of the Lamb. We don't have the converse. There wasn't such a thing as a house too big for the Lamb. And I think that's beautiful. In this picture of Deliverance. Our house may be too small for the Lamb, but our house cannot be too big for the Lamb. The Lamb is sufficient in and of himself. And I think that that is so wonderful to get a hold of in our souls that we have a deliverance, and that deliverance is greater than any of our problems. You might say so. The children of Israel, they had a real problem. They were in ******* and they had no way of delivering themselves. They needed God's deliverance and God was going to come in and provide that deliverance. But that deliverance was greater than them. And I think that that's important for us to remember that we may feel small, and that's good. And I'm sure that there was lots and lots of households in in Egypt among the children of Israel that felt that they were too little for the lamb. But there was no household that was too big for the land. The lamb was sufficient. Tim mentioned that the lamb was to be without blemish, but I love the first part of that verse. Verse five it says their lamb. No, it says your lamb. And I, I want to tie this back together first, it's speaks of a lamb for a house. And, and we have this immense privilege of, of everyone here, I believe is part of a, a Christian household. And and that's an immense privilege, but it has to go beyond the house. It has to become immensely personal. And that's why in verse 5. It says your lamb, everyone needs to have that applied so that they say it's my land. Your land shall be without blemish a male of the first year and you shall take it out of the sheep or from the goats. And then it says you shall keep it up until the 14th day of the same month. What did that mean? I think this is so beautiful. Physically, that meant that they took that lamb out of the clock or the. The the group and they would bring it into their house and they watched that lamp. For 14 days. For two whole weeks they examined that lamb, they looked at that lamb, they were acquainted with that lamb. And for us to receive God's deliverance, we need to have our eyes on the Lamb of God. We need to be focused on the Lamb of God. We need to, as it were, bring that lamb into our into our household, into our dwelling. We need. To examine him.

And we're going to find that it's truly without blemish and without spot. If we do that, and that's part of the reason we're taking up the Tabernacle, I know that there's maybe some that are saying. What the world are we doing taking up the Tabernacle? It's it's in in a great deal our exercise that we would. As it were, take that lamb and and really look deeply at that lamb. So as we take up the Tabernacle, our desire is that each one of us would see the Excellency of Christ. In the Tabernacle, in the different components of the Tabernacle, in the building, in the. The fence that was around the court and each item we see Christ. And that's our desire is that if, if we go away from this week with with just one thing, it's that we would have seen the Lord Jesus. In some way, in some shape, in some form, who he is and what he's done. We need to look at the lamb. On that, the other effect that having that lab in their house for four days was. They became acutely aware of the cost. This was a living creature that was in their myths that they slew for the purpose of delivering them from that death Angel and. Is what made it significant. If they just went out and took it from the clock and immediately slit, maybe not so much of A connection, maybe not so much of A relevance to them, but having it in their home for four days? Well. We mentioned that on the 14th day they slept. They pulled it out of the clock on the 10th day, right so. So the, they had it there in their midst and they slew the lamb and they made it their own. And going back to what Steve said and again, where there's a lot of crossover here to the, to the Tabernacle, because we have in the Tabernacle. The mercy seat officiation and that was the sacrifice sufficient? For all but on the other side of it we have the brazen altar in which there was substitution, in which you had to take the sacrifice, and it had to be yours. And that's why in Hebrews Chapter 9 we read about. There's other scriptures as well, but I'll just mention it in this reference. It says so. Christ was once offered to bear the sins of many. That's not all because not all have substituted of taking Christ as our substitute. And so there's an aspect of of this lamb that's brought out. They had to make it theirs. And you know, there was a significant amount of faith that was associated with this action. I think sometimes we look over that, but. This was serious. The death Angel is coming through the land. If that blood wasn't on the door, people were dying in that home. And the place of safety was inside the home. Covered by the blood. If the children of Israel were to discount this, those in their homes would die, just like Egypt. This was serious, and it required action on their part in order to preserve them from this death Angel. It's remarkable that it says that they were to eat of this with their staff in their hand, their feet shod. What? Why? Because they were to do that with the confidence that this was going to have the desired effect and that they were going to be sent out of the land. So very much on display. In this action that was taken, and especially probably from the standpoint of the first born, I am a first born in my family. Had my family been in Egypt as part of this group of the children of Israel, if this ordinance didn't happen and that blood wasn't applied to the doorposts and the lentil, I would be the one that would be dead.

And so it would really acutely matter to me. That this and. So these these things are remarkable pictures to each of us. You know that the children invisible were not to leave the house during that time and again going back to the difference between deliverance and redemption, this action kept. God out of the house. Redemption brings us into connection with Him, and so this is deliverance, but not redemption. What it did is it kept the death Angel out. Delivered them, but the redemption took place at the Red Sea. So spoiler alert. We're going to be taking up the Tabernacle in the evenings throughout the week. I don't know if we actually made that explicit. Many of you know about that already. But for those of you who keep hearing us referencing the Tabernacle and you're saying to yourself, well, you're not taking up the Tabernacle right now. You're right. Later on we will, Lord willing. But back to the chapter here. It says in verse 3A lamb, verse four the Lamb and then in verse five your lamb. So let's look at John One and see. God's Lamb. Again, all of this pointed to Christ. John, Chapter one. Know these verses well, it's good to read them and verse 36. And looking upon Jesus as he walked, he saith, Behold the Lamb of God. Actually backing up to verse 29, this is the next day John. See if Jesus coming unto him and say it, behold the Lamb of God which taketh away the sin of the world. So. What does this point to? Points to none other than the Lord Jesus Christ doesn't and it shows us that God there was a distinct lamb that was to be selected. There was a lamb, there was VLAN. And. So applying this to the Lord Jesus. He was foreordained by God to be the Lamb and and so there had to be a sacrifice to deal with our sins. There had to be a Lamb and it had to go through. A distinct, exclusive person, the Lamb being the Lord Jesus Christ and Him alone. And as it's as it's already been said, then we need to apply. We need to come to Him and receive Him in His work for ourselves, have our him as our land, so to speak. So the Lord didn't just give. Yeah, he didn't just kind of leave it open and free for anybody just to decide how they wanted to go about this. You'll notice this is a very specific instructions as to how things were to be done and how it was to be followed through. And and so is salvation through Christ. It is exclusive and exclusively through him and him alone. He is the Lamb of God. He is not just one of many lambs speak reverently. He is the Lamb. You know, the world thinks that, you know, we can just get to God through many different ways, and that's not true. It's through Christ and Christ alone. And so he is the Lamb of God. As far as making this personal, like you were Speaking of, Tim, I think a connection with those three things, a lamb, D lamb and your lamb, you know, like you were saying, you just go out and take the lamb out of the clock. It's just a lamb. And we might know that there's a Savior. We might know about Jesus. He's just a person in history. Whatever. Well, the time comes, you need to realize, and by faith the Lord can make that happen. In your life that it becomes there's only one. It's the lamb. That's nice, but it doesn't stop there.

Because you need to make it your own. It has to become your lamb. Lord Jesus went through those things for you. And each one of us can say that for ourselves. That's open to us because of propitiation. Like you said, the way has been made open. Now the sacrifice has been offered. Now you have the opportunity to be in the Father's house looking at the Lord Jesus face to face because of what he did. And there's another aspect I want to add to what Steve was saying. Connection with having that lamb there and watching the lamb. I happen to know that there's some hunters here. In the group this morning and when you look at how they handled that lamb and the Levitical situation in numbers of Leviticus number, chapter one. It goes into how they look at that lamb and prepare that lamb for the sacrifice. So in Leviticus one and verse six it says And he shall play that means to skin. Flay the burnt offering and cut it into his pieces. Just that one verse. I used to hunt when I was a young person and when you killed an animal there were certain things that you looked for. You look at the kidneys, maybe you look at the lungs and if there's a certain look to them or if you see white spots on them or something like that, there were things you looked for to make sure that that the animal was not diseased. You couldn't see that from the outside. But when you take it apart, when you skin it, when you dress it out, you take all the insides out. There are things that you look for. So they did this with these lambs and the other animals that they offered. And I want to submit to you that the Lord Jesus went through that process when He was here in this world. It was being exposed to everyone around, not to see if there was some flaw or difficulty or problem with this Lamb of God, but to prove that there was no problem. He went through that process and to go there on the cross and say, Father, forgive them for they know not what they do. Just one little thing, one more evidence that this is a perfect person. This was a perfect sacrifice. You could look as far as you want to look and you'll never see anything but perfection. So I just wanted to add that in there because they're hunters here and Steve just got an elk the other day and they would been going through the process of cutting it all up. And they were probably looking for some of those things that you are taught to look for to make sure the animal is not diseased or as a problem so that it's unusable. But the Lord Jesus. You will not find any problems ever with that perfect person. Would you say that the blood kept? Judge out on the Passover. When we come to the Tabernacle, it gives us the right to go into the Holy. So it's a different function. In that sense. And what's interesting too, is that in the book of. Romans, you have blood mentioned only three times, and one of those times is whose feet are swift to shed blood. In Hebrews you get blood mentioned 23 times, so it shows you the. The emphasis on these things in the different. Another thing too is that. We haven't provided. The Lamb. We sing that hymn. God who gave the blood to screen us. God looks down from heaven above. Clouds may seem to pass between us. There's no change in him above. It's because he sees.

The value of that work of his son. I want to said that it was 2000 years ago. But that. The efficient, the efficacy of that work stands good for everyone who puts their trust in the Lord Jesus Christ. I just had that. Unfortunately, we've gone beyond the hour, as is often the case. In other words, we're out of time. Just like to read a verse before we pray Genesis. Wanted to go. Genesis 22. Verse seven. And Isaac spake unto Abraham his father, and said, My father. And he said, Here my, my son. And he said, Behold the fire in the wood. But where is the lamb? Where a burnt offering? And Abraham said, My son, God will provide himself a lamb for a burnt offering. So they went, both of them together. Verse 10 And Abraham stretched forth his hand and took the knife just. Lay his son. I believe that word slay should be rendered slaughter. Can you imagine? He took the knife to slaughter his son, but his hand was stayed. Let's pray. God our Father, we thank Thee for providing for thyself a lamb or a burnt offering. Thank You that even Christ, our Passover has been sacrificed for us. We think of that blood that was on the outside of the houses. The doorpost in the upper lentil, the eye of God. We think of the security inside of those that would feast upon the the lamb. And so our God and Father, we thank thee for all thy good provision to learn thine attributes, our God and thy character, and in the deliverance thine earthly people, and to recognize that we are under the shelter of the blood of Christ. And so we commend the rest of these meetings to thine hand and ask for blessing. We give thee our thanks, our God, our Father, in the worthy and precious name of the Lord Jesus Christ. Amen.

Edification: Volume 4, Passover., The (12:13)

When I see the blood, I will pass over you. Exod. 12:13.

THIS simple Institution marked off God’s people in ancient days from the nation around them in Egypt. They were all equally sinful, no doubt, and all of one blood, born of Adam’s race, and so all were amenable to the holy judgment of a just God, even as we all are today. God, however, wanted, and was calling out for Himself, a people among whom He could dwell— as He is today from the world around us, for Egypt was a type of this world, “where... our Lord was crucified” (Rev. 11:8). He interposed by grace, to create a way by which the Israelites could be saved from the wrath which hung over the people of Egypt around them. But it must be a way suited to the holiness of God, and conformable with His glory.

This way was by blood, for the reason that the life was in the blood, and where blood is shed the life is taken. Our lives are forfeited because we have sinned, “for the wages of sin is death.” When God therefore would deliver His people Israel from death, He had to “put a difference between the Egyptians and Israel” (Ex. 11:7). That difference was by blood. On the night, in which God was going by His angel to destroy all the firstborn in Egypt, blood was sprinkled on the door of every house in which the Israelites dwelt. consequently in every house there was life and safety and no death, for the lamb had died, so death had already taken place. The firstborn were safe.

The incident as recorded in Exodus 12 is very interesting and simple. A lamb had to be chosen by every household, or two households if one were too small. The lamb was to be without blemish, and a lamb of the first year. Then it had to be kept up from the 10th day to the 14th day of the 1St month in the year and then killed between the two evenings of the 13th and 14th days. The blood of the lamb was to be poured into a basin, and a bunch of hyssop — a type of faith — gathered and dipped in the blood. With this the blood was sprinkled on the side posts and the lintel of their doorways, but none on the threshold of the door, to be trodden on. Then the lamb was roast with fire and eaten by the inmates. Nothing was to be left in Egypt but ashes, i.e., anything over from what was eaten had to be burnt with fire, before the morning.

Now nothing is plainer from this than that Israel was saved by the shedding of blood, and the death of a victim without blemish. And Gods’ ways do not change, because He does not change, He being holy, can only associate Himself with those that are holy. Alas! we have all sinned and come short of His glory — short of His standard of holiness, truth and righteousness; hence One, capable of meeting our need and God’s claims, has come down to stand in the breach. Just as the blood shed from the Passover lamb screened the children of Israel from

death and the judgment of the destroying angel in Egypt, so God has given to us His only Son; a spotless Victim to bear the judgment that was due to us. He has been accepted for us, as a Lamb without blemish, to atone for our guilt, and bear the punishment of our sins, “in His own body on the tree” (1 Peter 1:19; 2:24). Our life was forfeited and so He gave His for us. “None can by any means redeem his brother” (Psa. 49:7), but God’s grace has supplied a substitute and Christ died for us.

All the inmates of that Jewish house or tent were equally safe. God had said, “when I see the blood I will pass over you.” So God’s Word and His gift both give assurance of safety. The children inside the house could not see the blood, but they had within the roast lamb, whose blood was sprinkled outside, and it was a witness to them of what God saw, namely, the blood. One child may have been full of fear, another may have said, “Father sprinkled the blood today, and God has said ‘when I see the blood I will pass over’ — so we are safe”— but both were safe equally. So it is with the believer today. The Lamb, God’s substitute for the sinner, was offered up as a sacrifice for sins 1900 years ago. We did not see it, but the Word of God tells us, “He was wounded for our transgressions. He was bruised for our iniquities... and with His stripes we are healed” (Isa. 53:5). Believing, we rejoice to see the curse removed. For, “the Lord hath laid on Him the iniquity of us all” (Isa. 53:6).

When I was a boy I was taken to see the illuminations in London that celebrated the peace made after the Crimean War. It was a wonderful sight to my youthful eyes, and I have never seen greater expressions of joy and exultation, but I did not see the Peace Treaty signed by the representatives of Queen Victoria and the French and Turkish and Russian Sovereigns of those days. Still I was able to rejoice in the fact that peace was made. So Christ has made peace by the blood of His Cross. Accept Him as your Substitute and Saviour, as God has accepted His full payment of your debt, and you will rejoice in the peace made, for the Lord Jesus “was delivered for our offenses and was raised again for our justification” (Rom. 4:52). Now, “being justified by faith we have peace with God through our Lord Jesus Christ” (Rom. 5:1).

A. E. Walker.

Gospel Light: Volume 1 (1911), True Ground of Peace, The (12:13)

“When I see the blood I will pass over you” (Ex. 12:13).

THE blood on the lintel secured Israel's peace.

There was nothing more required in order to enjoy settled peace, in reference to the destroying angel, than the application of the blood of sprinkling. God did not add anything to the blood, because nothing more was necessary to obtain salvation from the sword of judgment. He did not say, “When I see the blood and the unleavened bread or bitter herbs, I will pass over.”

By no means. These things had their proper place and their proper value; but they never could be regarded as the ground of peace in the presence of God.

It is most needful to be simple and clear as to what it is which constitutes the groundwork of peace. So many things are mixed up with the work of Christ, that souls are plunged in darkness and uncertainty as to their acceptance. They know that there is no other way of being saved but by the blood of Christ; but the devils know this, and it avails them naught.

What is needed is to know that we are saved, absolutely, perfectly, eternally saved.

There is no such thing as being partly saved and partly lost; partly justified and partly guilty; partly alive and partly dead, partly born of God and partly not. There are but the two states, and we must be in the one or the other.

The Israelite was not partly sheltered by the blood, and partly exposed to the sword of the destroyer. He knew he was safe. He did not hope so. He was not praying to be so. He was perfectly safe.

And why?

Because God had said, “When I see the blood, I will pass over you.”

The Israelite simply rested upon God's testimony about the shed blood. He set to his seal that God was true (John 3:33). He believed that God meant what He said; and that gave him peace. He was able to take his place at the paschal feast, in confidence, quietness, and assurance, knowing that the destroyer could not touch him when a spotless victim had died in his stead.

If an Israelite had been asked as to his enjoyment of peace, what would he have said?

Would he have said, “I know there is no other way of escape but by the blood of the lamb; and I know that that is a divinely perfect way; and, moreover, I know that that blood has been sprinkled on my door-post; but, somehow, I do not feel quite comfortable.

I am not quite sure if I am safe. I fear I do not value the blood as I ought, nor love the God of my fathers as I ought “Would such have been his answer?

Assuredly not.

And yet hundreds of professing Christians speak thus, when asked if they have peace.

They put their thoughts about the blood, in place of the blood itself, and thus, in result, make salvation as much dependent upon themselves as if they were to be saved by works. Now, the Israelite was saved by THE BLOOD ALONE, and not by his thoughts about it. His thoughts might be deep, or they might be shallow; but deep or shallow, they had nothing to do with his safety; he was not saved by his thoughts or

feelings, but by the blood. God did not say, “When you see the blood, I will pass over you." No; but," When I see.”

What gave an Israelite peace was the fact that Jehovah's eyes rested on the blood. This tranquillized his heart. The blood was outside, and the Israelite inside, so that he could not possibly see it; but God saw it, and that was quite enough.

The application of this to the question of a sinner's peace, is very plain. Christ having shed His blood, as a perfect atonement for sins, He has taken it into the presence of God, and sprinkled it there; and God's testimony assures the believer that everything is settled on his behalf.

All the claims of Justice have been fully answered; sin has been perfectly put away, so that the full tide of redeeming love may roll down from the heart of God along the channel which the sacrifice of Christ has opened for it “To this truth the Holy Ghost bears witness.

He ever sets forth the fact of God's estimate of the blood of Christ. He points the sinner's eye to the accomplished work of the cross.

He declares that all is done; that sin has been put far away, and righteousness brought nigh, so nigh that it is "upon all them that believe” (Rom. 3:22).

Believe what?

Believe what God says, because He SAYS it; not because you FEEL it.

Now, we are constantly prone to look at something in ourselves as necessary to form the ground of peace. We are apt to regard the work of the Spirit IN us, rather than the work of Christ FOR us, as the foundation of our peace.

This is a mistake.

We know that the operations of the Spirit of God have their proper place in Christianity; but His work is never set forth as that on which our peace depends. The Holy Ghost did not make peace; but Christ did. The Holy Ghost is not said to be our peace; but Christ is. God did not send "preaching peace" by the Holy Ghost; but "by Jesus Christ”

(Compare Acts 10:36; Eph. 2:14, 17; Col. 1:20).

The Holy Ghost reveals Christ. He makes us to know, enjoy, and feed upon Christ. He bears witness to Christ; takes of the things of Christ and shows them to us. He is the power of communion, the seal, the witness, the earnest, the unction (2 Cor. 13:14; Heb. 10:15; Eph. 1:13, 14; 1 John 2:20).

In short, His operations are essential. Without Him, we can neither see, hear, know, feel, experience, enjoy, nor exhibit aught of Christ. This is plain; and is understood and admitted by every true and rightly instructed Christian.

Yet, notwithstanding all this, the work of the Spirit is not the ground of peace, though He enables us to enjoy the peace. He is not our title, though He reveals our title, and enables us to enjoy it. The Holy Ghost is still carrying on His work in the soul of the believer. He “maketh intercession with groanings which cannot be uttered” (Rom. 8:26). He labors to bring us into more entire conformity to the Lord Jesus Christ.

His aim is “to present every man perfect in Christ" (Col. 1:28). He is the author of every right desire, every holy aspiration, every pure and heavenly affection, every divine experience; but His work IN and WITH us will not be complete until we have left this present scene, and taken our place with Christ in the glory. Just as, in the case of Abraham's servant, his work was not complete until he presented Rebecca to Isaac (Gen. 24).

Not so the work of Christ FOR us. That is absolutely and eternally complete. He could say, " I have finished the work which Thou gavest Me to do "(John 17:4). And, again, “It is finished” (John 19:30).

The blessed Spirit cannot yet say He has finished the work. He has been patiently and faithfully working for the last eighteen hundred years as the true, the divine, Vicar of Christ on earth. He still works amid the -various hostile influences which surround the sphere of His operations. He still works in the hearts of the people of God, in order to bring them up, practically and experimentally, to the divinely appointed standard.

But He never teaches a soul to lean on His -work for peace in the presence of divine holiness. His office is to speak of Jesus; He does not speak of Himself. "He," says Christ, “shall take of mine, and shall show it unto you." He can only present Christ's work as the solid basis on which the soul must rest forever. Yea, it is on the ground of Christ's perfect atonement that He takes up His abode, and carries on His operations in the believer.

“In whom also, after that ye believed, ye were sealed with that Holy Spirit of promise”

13). No power or energy of the Holy Ghost could cancel sin. The blood has done that. “The blood of Jesus Christ His Son cleanseth us from all sin" (1 John 1:7).

It is of the utmost importance to distinguish between the Spirit's work IN us, and Christ's work FOR us. Where they are confounded, one rarely finds settled peace as to the question of sin.

The type of the Passover illustrates the distinction very simply. The Israelite's peace was not founded upon the unleavened bread or the bitter herbs, but upon the BLOOD. Nor was it, by any means, a question of what thought about the blood, but what GOD thought about it.

This gives immense relief and comfort to the heart. God has found a ransom, and He reveals that ransom to us sinners, in order that we might rest therein, on the authority of His word, and by the grace of His Spirit. And albeit our thoughts and feelings must ever fall far short of

the infinite preciousness of that ransom, yet inasmuch as God tells us that He is perfectly satisfied about our sins, we may be satisfied also. Our conscience may well find settled rest where God's holiness finds rest.

Beloved reader, if you have not as yet found peace in Jesus, we pray you to ponder this deeply. See the simplicity of the ground on which your peace is to rest. God is well pleased in the finished work of Christ, “welt pleased for His righteousness' sake" (Isa. 42:21). That righteousness is not founded upon your feelings or experience, but upon the shed blood of the Lamb of God; and hence your peace is not dependent upon your feelings or experience, but upon the same precious blood, which is of changeless efficacy and changeless value in the judgment of God.

What, then, remains for the believer? To what is he called?

To keep the feast of unleavened bread, by putting away everything contrary to the hallowed purity of his elevated position. It is his privilege to feed upon that precious Christ whose blood has canceled all his guilt (John 6:54, 55). Being assured that the sword of the destroyer cannot touch him, because it has fallen upon Christ instead, it is for him to feast in holy repose within the blood-stricken door, under the perfect shelter which God's own love has provided in the blood of the cross of Christ.

May God the Holy Ghost lead every doubting, wavering heart to find rest in the divine testimony contained in those words, "WHEN I WILL PASS OVER YOU.”

The foregoing is an extract, slightly altered, from "Notes on the Book of Exodus.”

The Salvation of the Lord, Salvation of the Lord, The: No. 2 (12:6)

We have seen the amazing grace of God in coming down, in the person of the Son, to deliver the poor lost sinner whilst a slave of Satan and sin. We have seen the effect of this message being believed to lead the sinner to seek deliverance by works of law without strength, like Israel making bricks without straw. After the struggle, which almost ends in despair, the soul seeking deliverance by the promises, and then by the providences of God, yet still groaning for deliverance, still in the grip of Pharaoh.

Something altogether different must be done; a deep, unsettled question must be settled. The eyes of all Israel must be now fastened on a Lamb without blemish. Every man must have a lamb -a lamb for every house. " And ye shall keep it up until the fourteenth day of the same month." For four days the lamb was thus before them. Has your eye ever been thus fixed on the Lamb of God? And mark, God not only sent the Lamb without blemish, but He must be lifted up—He must needs suffer. So the lamb for every man must not only be put up, but it must be killed. " And the whole assembly of the congregation of Israel shall kill it in the evening." The deep question of sins must be settled. The Israelites were sinners as well as the Egyptians. You are a sinner as well as the wicked around. Sin must be judged, either in the Lamb without spot or blemish, or on every house in Egypt. " And they shall take of the blood, and strike it on the two side posts, and on the upper door-posts, of the houses wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it."

The dreadful night of judgment on Egypt was come. " And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you." All this is a different matter from our law-keeping when guilty sinners—a different matter from even promises and providences. It is the Son of God set forth crucified before us. We beg the reader to answer this solemn question: Have you taken shelter from judgment beneath the blood of Jesus, the Lamb of God? Have you learned the judgment of God on sin in the cross of Christ? And, whilst you take shelter beneath this precious blood, have you by faith fed on, received the whole Lamb as your salvation of God? Have you there seen the exceeding dreadfulness of sin? Have you had to do with it, with bitterness of soul—with bitter herbs? Do you believe God, * When I see the blood, I will pass over you"? All who trusted God's testimony to that blood were saved from the judgment of that dreadful night. He passed over wherever He saw the blood.

Beware of trusting in anything else. There was no judgment on a single family that believed God about the blood. The death of the lamb -the blood—was the all-sufficient token, the all-sufficient shelter from divine judgment. Do you believe God? Can you say you have redemption through the blood of Jesus, even the forgiveness of sins? Egypt was smitten with judgment. Judgment also hangs over this doomed world. God hath appointed a day in which He will judge it. And there is no shelter from God's judgment on sin but the blood of the Lamb. That one sacrifice, once offered, forever shelters—forever cleanses from all sin. God is satisfied. Divine wrath against sin is satisfied. And the love of God to the sinner is fully manifested in the death of Jesus. Yes, Jesus appeared once to put sin away by that one sacrifice. He bore the sins of many.

If you have, then, been brought, just as you are, to rest beneath the shelter of the blood of Jesus, you may now rise up, and turn your back forever on Egypt. Israel arose, and marched out of Egypt. But mark, not a step did they take before the lamb was killed. What a night to be remembered by them, and surely no less so by us, when we have learned the delivering power of the blood of Jesus. Thus they marched for four or five days. Some souls seem to never get beyond this. They have taken shelter beneath the cross, and may be they have taken a little march heavenwards; but they are still in Egypt, still in the world, and of it to a sad extent. Satan feels he has lost hold of them, but, whilst they are still in Egypt, they are within reach. Now must be learned the lesson of Pi-hahiroth, between Migdol and the sea. Up to this point we have only learned the blood of the Lamb shed for us; and, as to fact, we are still alive in these bodies in the world. At such a time we are very liable to look back. Now what did Israel see behind them? Pharaoh, and the whole power of Egypt, pursuing them, and dead against them. And what do they see before them? Death—the Red Sea. The inward thought of the heart is, Shall we now fall into the hands of Pharaoh, or perish in the sea? Terrible doubts beset the soul at Pi-hahiroth. "And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the Lord." Very bitter was their cry. Their case was now desperate -worse, they said, than if they had never left Egypt, There was the most powerful army, and greatest king, on earth close upon them, and the sea before them. Against such a force they were helpless.

How often is the case similar, when a soul finds himself without strength, helpless; Satan bringing the whole power of the world, its temptations and snares, and then the sins of a past life come rushing behind, like the armies of Egypt. Satan would then persuade the child of God that it would have been far better to have remained in the world, and have made no profession of leaving it.

Must not Israel fight now? Must we not now put forth all our energy and strength, in determined effort to overcome the world, the flesh, and the devil? No; quite another lesson must be learned at Pi-hahiroth. " And Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which he will show to you this day: for the Egyptians which ye have seen to-day, ye shall see them again no more forever." Now, standing still is not fighting; no, "the Lord shall fight for you, and ye shall hold your peace/' No doubt this is foolishness to the natural man, but it was the power of God to salvation. What a display of that power, as to the Red Sea as a figure of death. That sea, that death, was their deliverance. All who had taken shelter beneath the blood, they and their households were now " baptized unto Moses in the cloud and in the sea." (1 Cor. 10:2.) "And the children of Israel went into the midst of the sea upon dry ground."

It is important to notice the difference between the Lord coming down in grace to Israel, when slaves in Egypt, and their being brought out in complete deliverance. We have seen that neither God's intervention in love alone, in Exod. 3, their earnest desire to escape, and worship, and all the efforts to make bricks without straw of chapter v., or all the promises of chapter vi., or all the special providences of chapters 7-11 were able to deliver. The lamb must be slain and its blood sprinkled, as the basis, by sheltering them from judgment, of their deliverance. Still another lesson had to be learned. The passage of the Red Sea—the figure of the death of Christ for us. That lesson also, not complete in itself. The lesson of the Jordan or our death, and resurrection with Christ. Then indeed Israel was not only out of Egypt but in the land.

The wilderness came in as a parenthesis to prove them, to show them what they were. From Egypt to Sinai all was pure grace. As the Lord said unto them, "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings and brought you unto myself." (Exod. 19:4.) They then placed themselves under law, and, from that day, their proper wilderness experience commenced. These distinctions will be found to make the whole history extremely instructive.

We now turn to the glad tidings of God, and see how distinctly this past history of Israel's deliverance helps us to understand the dealings of God with a soul.

In the New Testament epistles we find man is found morally in the very condition of Israel—a slave of Satan, dead in trespasses and sins, far from God in guilt and misery, without strength. (Eph. ii.; Rom. ii., iii.) How truly an awakened sinner finds this to be so. He reads of the love of God, but it alone fails to give relief. He desires to worship, he is a slave of Satan. He tries to keep the law, he has no strength. He tries to get comfort from the promises, but he is filled with anguish at the fuller discovery of what he is in himself. He says, The promises cannot be for me. He seeks comfort from the providences of God; all fail to deliver and bring him from Satan to God.

Oh, how painful, and how blessed, when all fails, and the Lamb is brought before the soul! Jesus must needs suffer. He must be lifted up. Without shedding of blood there is no remission. The amazing truth is revealed to the soul also of the death of Jesus for us. He believes God that raised up Jesus our Lord from the dead, " Who was delivered for our offenses, and was raised again for our justification." Yes, the death of Jesus for us, as our substitute, is learned, bearing our sins, raised from the dead for our justification. Thus as Israel saw the Egyptians no more, so, as to our sins, what we have done, all are gone. We are justified from all things. Thus, as to sins, we have peace with God, through our Lord Jesus Christ. But having thus peace with God as to all we have done, there is then another question, not what we have done, but what we are, as children of the first Adam. Here the further lesson of the Jordan comes in. Not only the death of Christ for us, but our death with Him, and resurrection with Him. Dead to sin and alive to God, is now the position we are to reckon ourselves to be in. Do we so reckon? Have we accepted this wondrous place in Christ? Alive unto God in Christ Jesus our Lord, the deliverance from sin is complete. Not only justified by His blood from sins, what we have done, but when sin is taken up as it came in by Adam, how much more has grace abounded.

The wilderness came in by the bye, so to speak, a needed experience to prove them, and show them what was in their hearts. In like manner we must know, it may be by bitter experience, what we are. The apostle could say, " For I know that in me, (that is, in my flesh,) dwelleth no good thing." And this experience lies between the Red Sea and the Jordan, beginning at that very point, where we, like Israel, slip from grace to put ourselves on the principle of law as they did at Sinai. The moment it is the question of what we are to God, Rom. 7 describes our experience.

Have we practically learned these solemn lessons? When all else failed, have we taken shelter from deserved wrath beneath the blood of Jesus? Have we rejoiced in our justification from sins by His death for us? Have we learned the utter ruin of our old man? and that we are crucified with Christ, brought through death with Him, one with Him in resurrection, as He is, and loved as He is loved? How complete then is our deliverance. How great His glory? To Him be everlasting praise.

Correspondence, Correspondence: Hyssop Dipped in Blood (12:22)

Ques. 82. What does the bunch of hyssop dipped in the blood that is in the basin, show us? Ex. 12:22. H. G. L.

Ans. The hyssop pictures man's littleness, as the cedar pictures his greatness. (1 Kings 4:33.) From the greatest to the least, man by nature is nothing for God. All that he is, is ended in the death of Christ; this is seen in the sacrifices. (Lev. 14:4, 6, 49, 51, 52; Num. 19:6,18.)

In dipping the hyssop in the blood and sprinkling the doorpost, it is as if the Israelite said: I am only a worthless sinner; Christ is everything. His blood is my shelter from the judgment of God which my sins deserve.

Correspondence, Correspondence: Ecc. 11:2; Mark 9:44, 46, 48; Exo. 12:22 (12:22)

Ques. Please give the meaning of Eccl. 11:2.

Ans. Ecclesiastes is wisdom under the sun. Chapter 11:1-6 evidently looks at and exhorts us to use opportunities without regard to opposing elements. "Cast thy bread upon the waters," "Give a portion" and "Sow thy seed" as opportunity affords, leaving the results with God, are expressions of this exhortation.

This suggests for us service to the Lord, sharing with others what we enjoy; giving a portion to all we can reach; sowing the seed evening and morning, as we find opportunity. May our walk and ways, as well as our words, be "holding forth the word of life" (2 Thess. 2:17).

Ques. How would you explain "Where their worm dieth not, and the fire is not quenched"?

Ans. Mark 9:44, 46, 48 refers to the end of the wicked. Their worm tells them of sins committed, of warnings despised, of neglected opportunities of being saved. The memory of them is like the gnawing of a worm that never dies. The fire is the place of torment into which the lost ones are cast (Rev. 21:8). Both are fearful realities for all eternity.

Ques. What does the bunch of hyssop dipped in the blood that is in the basin, show us? (Ex. 12:22).

Ans. The hyssop pictures man's littleness, as the cedar pictures his greatness (1 Kings 4:33). From the greatest to the least, man by nature has nothing acceptable to God. All that he is, is ended in the death of Christ; this is seen in the sacrifices, (Lev. 14:4, 6, 49, 51, 52; Num. 19:6, 18).

In dipping the hyssop in the blood and sprinkling the doorpost, it is as if the Israelite said: I am only a worthless sinner; Christ is everything. His blood is my shelter from the judgment of God which my sins deserve.

Whither Bound?, Blood-Marked Door, The (12:13)

During a cruel and bloody war, a commander took an oath in the presence of his troops that he would slaughter the entire population of a certain town. In due course the bloodhounds of war were let loose on the defenseless people.

Now it so happened that a fugitive, spied a number of soldiers as they broke into a house, the inmates of which they put to the sword. On leaving it, one of them, dipped a cloth into a pool of blood and splashed it on the door, as a sign to any who might follow of what had taken place inside.

Quick as his feet could carry him, the poor fugitive sped away to a large house in the center of the town, where a number of his friends were concealed, and breathlessly told them what he had seen. At once it flashed upon them what to do. A goat was in the yard. Immediately it was killed, and its blood splashed on the door. Scarcely had they closed the door when a band of soldiers rushed into their street. But when they came to the blood-marked door they made no attempt to enter! The sword — so they thought — had already entered therein and performed its work. Thus, whilst the many around were slain, all within the blood-marked door were saved.

This reminds us of those soul-saving words of God,

“When I see the blood, I will pass over you” (Exodus 12:13).

Yes, “Christ our passover is sacrificed for us” (1 Corinthians 5:7). His shed blood has stayed the sword of divine judgment for everyone who, by faith, takes shelter under that blood.

clickbible.org