

YOUNG MEN'S CORNER.

No. 1. Fifth Series. January, 1924.

THE HOUSE OF GOD.

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SECTION I. —JACOB'S VISION.

JACOB'S LADDER.

(SPECIALLY WRITTEN FOR THE YOUNG.)

It may be profitable to our readers to consider briefly the ladder which was a central fact in the vision Jacob saw. This ladder we are told was " Set upon the earth, and the top of it reached to heaven, " and Jacob saw the angels of God ascending and descending on it., Here we see that heaven, and the presence of God there, are reached (for the Lord stood above it) by means of this distinct way of ascent, and also upon it the angels descended to earth.

The present day answer to this is referred to in Hebrews 9. 8 " The way into the holy place, " and again in Hebrews 10. 19, 20 " By the way which He dedicated for us, a new and living way, through the veil, that is to say, His flesh. " The word " new " here means " newly slain " and views the Lord as our Sacrifice as though He had just been killed. Then the word living tells of His having risen from the dead and gone in before God as our Priest. Thus we have in the Sacrifice the one end of the ladder. His death on the Cross abides in perpetual power and value: —

" The Cross still stands unchanged
Though heaven is now His home. "

In His having gone into heaven itself we have the top of the ladder.

The Lord's words in John 14. 6 " I am the Way no one cometh unto the Father, but by Me " entirely preclude the thought that we can reach the place to which He has gone, or the Person to whom He has gone, except by Himself. Between the house of God and the holy place (or the holies) there is a distinct Way by which we can alone come collectively.

Jacob's ladder will yet have a more manifest answer. To this the Lord made reference when He spoke to Nathanael. " Ye shall see the heaven opened and the angels of God ascending and descending upon the Son of man." (John 1. 51.) This will take place when the Lord, the king of Israel, returns again to earth. In His millennial reign the heaven will be open and the Son of Man will be the great highway upon which the heavenly messengers will ascend and descend at His bidding. He will then carry out in a manifest way the " all authority " which He has even now in heaven and earth.

Divine revelation begins with the tiny trickling stream in Genesis in a vision which Jacob saw. What was seen by one, that heaven and earth were joined by a ladder, is seen to-day by many, and in a day to come will be known by all. The only One who could join earth and heaven—and that an opened heaven—is the blessed Man Christ Jesus. J. M.

From LEICESTER. —In this experience of Jacob we have the embryo of our subject. Genesis is the beginning of all the truths of God. We understand " House of God " to mean God's dwelling place, but what did Jacob know of this place? Previous to the vision we suggest his thoughts about it would be connected with heaven as God's dwelling place, but the vision became a revelation and changed his thoughts to this extent that he realised God would have a dwelling place with men.

[Line 3 above. Can we say the beginning of ALL the truths in so absolute a sense?]

Let us look at the wonderful way God appeared to Jacob. Jacob was making a long journey from his father's home. One reason was because he feared Esau his brother, and another reason was to seek a wife of his mother's family. This journey was in the mind and purpose of God, and whilst on his lonely, weary way it pleased God to reveal Himself to Jacob. The man realises God is near to him, and great are His promises. The vision made a deep impression. It lifted his mind from earthly things to heavenly. It told him of God's

care, revealed the purpose of God through him, and established his faith in God. We may note the stages of the revelation as light came into Jacob's soul.

"Surely God is in this place and I knew it not."

"This is a dreadful place."

"This is the House of God."

"This is the gate of heaven."

Jacob associates the place with God's revelation to him, "God is in this place," and so: Jacob feared, and called it a dreadful place. That is, Jacob realised the presence of God and his own weakness and sin. He called the place Beth-El which means House of God.

In chapter 35. Jacob is told by God to go up to Beth-El; we judge from this that the place was important, and that the name given to it was suitable. He built an altar, but before going to Beth-El we notice how they put away their idols. Further on in the history of Israel God chose a place for His Name where He could dwell with His people.

There is much in Jacob's experience to remind us of God's House. The pillar he set up would speak, we suggest, of testimony and his promise to *give* God a tenth is surely a characteristic of this truth. It is the blessed privilege of God's gathered people to give to God. God seeks worshippers.

Jacob also said, "This is the gate of heaven." The ladder speaks of a way to God for man. That way is through Christ who came from God to man, in order that man might go to God. In spirit and faith as believers and worshippers, we can do this now and realise, like Jacob, this is the House of God and the gate of heaven.

From CARLUKE. —In Genesis 28. we have Jacob before Isaac his father. He blessed him, the heir of the same promise (Hebrews 11. 9). We have in Jacob obedience and uprightness, [?] and he goes out from Isaac to take a wife of the daughters of his mother's kindred, and from the lips of his father he heard the words, God Almighty bless thee. Alone, he is truly a stranger in a strange land with the fear of Esau in him, for he fled from before him (Genesis 35.). We find him at Luz which is afterward called Beth-El. Genesis 28. 11. God was watching and directing the trail of this man's life; His promises were to be fulfilled in him. Now we have God dealing with him. Jacob is asleep and he dreams no ordinary dream. God causes him first to see the ascent and descent of angels of God betwixt earth and

heaven. Then there are the greater things, the living word of God to him and the promises of God, the sure promises. Until this period, as seen in Genesis 28. 21, we believe Jacob personally had not known the Lord to be his God, but we know hereafter the fear of the Lord was upon him and he is known as His servant Jacob. We say truly it is the fear of the Lord which keeps a person in the House of God.

[It is not a question here of the knowledge of God, but rather that Jacob covenanted with God. See the force of the closing words of 2 Corinthians 6. 16.]

From PORTSMOUTH. —We suggest that Jacob's vision is better understood in the light of things previously recorded.

The God of glory appeared to Abraham, showing him the " city which hath the foundations," for which he looked. Genesis 11. 31-32; 12. 1-2-3. Acts 7. 2. Hebrews 11. 10. Revelation 21. The promises made to him concerning the land and his seed " which is Christ," whose day he rejoiced to see (Galatians 3. 16; John 8. 56); the birth of the promised seed, Isaac, and his figurative death and resurrection, all go to show that the ultimate fulfilment of these things is bound up in the Christ of God. Genesis 21. 22. Hebrews 11. 17-19. Galatians 3. 16-19. So then, on the ground of resurrection, we suggest that in Jacob's vision, we have a glimpse, a germ, of the Millennial glory, and the ultimate blessing of Israel and the nations of the earth, in the fulfilment through the Christ of the promises made to Abraham, Isaac, and Jacob. Genesis 12., 15. -17., 22., 26., 28 Acts 3. 20 to 26.

[It is not clear that Abraham saw the city in Mesopotamia.]

" Because I said, unto Thee, I saw thee under the fig tree, believest thou? Thou shalt see greater things than these. Ye shall see the heaven opened, and the angels of God ascending and descending upon the Son of Man." (John 1. 50, 51.)

We suggest that the stone which Jacob set up for a pillar, points to' that which is " House of God, pillar and ground of the Truth." (1 Timothy 3. 15, 16. 1 Peter 2. 5, 6. Isaiah 28. 16.)

The oil poured upon it speaks of the Holy Spirit, as seen also in the sanctification of the Tabernacle and all that was therein, broadening out to the millenium, when the House of God, as seen in Ezekiel's vision, will be

THE HOUSE OF GOD.

PROPOSED LIST OF SECTIONS.

- I. —Jacob's vision.
- II. —Construction and erection of the copy of what Moses saw in the Mount. The things in the heavens.
(It is suggested that three months be devoted to Section II. Papers should be submitted monthly on January 19, February 16, and March 15.)
- III. —The house of God from Joshua to David. (April 19.)
- IV. —How David and Solomon knew what was required. Arrangement of the temple and its services. (May 24.)
- V. —What Ezekiel showed to Israel. (June 21.)
- VI. —Instruction and help from God in Ezra's day. (July 19.)
- VII. —" My Father's house. " The temple attributed to Herod. (August 16.)
- VIII. —The temple foreshown by Zechariah. (September 13.)
- IX. —" I saw no temple therein. " (October 18.)

Suggestions for additional sections will be considered.

The following lines of enquiry we propose shall be taken up at any time. The papers will be issued as they come to hand.

- A. —The differences between " house, " " sanctuary " and " temple " or kindred words.
- B. —The story of the ark of God.
- C. —Differences between the furniture or equipment of successive "buildings from Moses onwards.
- D. —Variations introduced, rightly and wrongly, into the service of the house of God, from time to time.
- E. —The house of God in the Psalms.
- F. —The treasury of the house of God from the earliest times. Its situation and oversight.
- G. —The history of the priesthood.

Please address all communications to Mr. G. Nelson, 52, Ormonde Street, Sunderland, excepting remittances, which should be sent to the treasurer, Mr. J. Robertson, 9. Gibson Street, Edinburgh.

sanctified by the presence and glory and Spirit of God. (Ezekiel 43. Leviticus 8, 10. Exodus 30. 26 to 29.)

" He said unto me, Son of man, this is the place of My throne, and the place of the soles of My feet, where I will dwell in the midst of the children of Israel for ever. "

" Surely God is in this place. "

" He found him at Beth-El and there he spake with us. " Hosea 12. 4. We suggest that the House of God is the place where God can be met, and His presence enjoyed and from which " His excellencies " can be told out; where vows made can be fulfilled, and willing hearts can give cheerfully to our God that which He has given us. (1 Peter 2. 9. Leviticus 27. Numbers 6. Psalms 116. 14, 1*8 19; 50. 14. Exodus 35. 5. 2 Corinthians 5. 7. Nehemiah 7. 70-72. 2 Chronicles 24. 1 Chronicles 29.)

" Honour the Lord with thy substance, and with the firstfruits of all thine increase. " See Proverbs 3. 9, 10.

We suggest also that Jacob's " If God will do this, and that, " is nothing more than vain reasonings of the natural mind. God has spoken, it is enough. He has proved Himself a faithful God which keepeth covenant and mercy. (Genesis 28. 15. Deuteronomy 7. 9.)

[Is not this rather hard on Jacob? He certainly did not ask great things for himself.]

From HOVE, BRIGHTON. —We have the first mention of House of God in the Holy Scriptures in Genesis 28. 16 where Jacob had his marvellous vision and changed the name of the place from Luz (departure or perverseness, see Newberry) to Beth-EL which means " House of God. " In verse 22 we find that the stone that had been his pillow was set up for a pillar of witness and oil poured on it, and Jacob vowed to* God that it should be God's House, and in connexion therewith the principle of giving to God a tenth which Jacob himself promises. This was not the first time the tenth was allocated as a gift. See Genesis 14. 18-20 in connexion with Hebrews 7_B 1-4. Jacob voluntarily purposes to' give to God a tenth of all that He would give to him, a custom which we suggest is according to' God.

Gen sis 35. 7 is the next mention of House of God. God sends Jacob back to Beth-El to build an altar and so Jacob and all his household came to the place where God was revealed unto him. There Jacob built an altar and called the place El-Beth-El, which, according to the marginal reading means " God of the House of God "

and God makes known His purposes towards him (verses 9 to 13). We are minded to ask the question, Is it possible for Beth-El to become Luz again? For we find that Jeroboam sets up one of the golden calves at Beth-El, doubtless to complete the separation between Israel and Judah (see 1 Kings 12. 28-30). In Amos 4. 1-5 we not only find them (Israel) charged with 'transgressing between each other, but also the statutes of God were set aside which caused Amos to say " come to Beth-El and transgress. "

[All that we read of the House of God shows that those therein may become perverse in their ways and depart in heart from the God of the House, which inevitably leads to departure from the Place, or to perversion of the character of what has been House of God into a mere human thing.]

From GLASGOW. —'Jacob would seem to be in an unenviable position as he laid his head on the pillow of stone that night. Alone in a desert place with the fear of Esau upon him, a long hard journey before him and thoughts of the comforts he had left behind being impressed on him by his surroundings, as he afterwards expressed it " the day of my distress. "

God moves in a mysterious way: for it is written " Jacob I loved. " So his footsteps are guided and his way prepared. It seems to be his first dealing with the God of his fathers. The revelation to Jacob is unique. We have no record of Abraham or Isaac seeing "a way cast up," " angels ascending and descending," and " Jehovah standing above. "

[Is this Jacob's first dealing with God? Those who are in God's House must have a previous knowledge of God.]

Jacob's expressions display something of how the dream had affected him. " This is a fearful place. " He had discovered something of the nature of the God of whom he had heard. We can scarcely realise exactly what that place was to him as he set up the stone and anointed it, for with the name of Beth-El was linked all the picture of the scene, the voice of God, the promise of the land, the assurance of God's presence and help, and the vow by which he bound himself to acknowledge Jehovah as his God.

The conception of a particular place upon the earth as being the House of God seems to have been revealed to Jacob first and is evidently based first of all on his

glimpse of that way of communication between earth and heaven.

In further revealing His will to Jacob in commanding him to return to this place and dwell and build an altar, God brings back the associations of Beth-El to his mind. The result seems to be that he reviews once again God's promise, and its fulfilment, and also the fear inspired by the Presence. His first charge is, 'Tut away the strange gods,' "be clean," and "change your garments." We find God again addressing him in blessing as His will is carried out; repeating the promise and giving to the "supplanter" the dignity and title of "Prince of God."

The setting up of a pillar seems to be to mark that place for himself and those who were with him, and the drink offering an expression of gratitude for his return to his father's house in peace.

From LIVERPOOL and BIRKENHEAD. —From the day when Jehovah God held unhindered communion with man in the garden, a long period of time elapses before God appears to Abram and with the well known promise directs him to Canaan for the fulfilment of His purposes in him. To Jacob, heir of the promise, God reveals Himself, and in this account of Jacob's vision (Genesis 28.) we get for the first time a revelation of the long hidden purposes of God, namely, a House of God upon the Earth.

A lonely and guilty fugitive, Jacob the supplanter lies down to sleep at Luz, and to such a one is given a vision from God. He sees a ladder set up on the earth, the top of which reached to heaven, angels ascending and descending on it, and Jehovah standing above it. We are here reminded of Peter's vision when he saw a vessel descending from heaven, but here it is a ladder set up on the earth. With the knowledge of sin upon him, it is no wonder that Jacob is afraid and says "How dreadful is this place!" a fit contrast to David's apprehension of the House of God. (Psalm 23.) But God, instead of saying something dreadful to him, promises him good, confirming the promise made to Abraham. Jacob realises he is at the place where Jehovah's presence is, and exclaims: "This is none other but the House of God and this is the gate of heaven." Jacob answers the vision by taking the stone, setting it up for a pillar and pouring oil upon it. He calls the name of the place Beth-El.

This action of Jacob evidently arises out of a custom

at that time, the anointed pillar being meant for a silent witness to* the vow he now vows to God, and to mark the place of Jehovah's presence. A very crude erection to be called the House of God, we might think, but nevertheless God allows human hands to erect it and it was at the place where God chose to reveal Himself.

In this vision, the promise of God that in Jacob's seed shall all the families of the earth be blessed, has a close connexion with the House of God, and we are reminded of Epnesians 2. 20, where it is said that Christ Jesus (the Person of the promise) has become the Chief Corner Stone (that is, we understand, of the House of God.) Also the matter of giving both by God and to God, is prominent, and this is not confined to material things by any means.

TREASURER'S STATEMENT.

INCOME.		EXPENDITURE.	
	£ s. d.		£ s. d.
Jan. 1st, 1923—		Dec. 31st, 1923—	
Cash in hand.....	10 0 11	Printing.....	64 6 0
Dec. 31st, 1923—		Postages and other ex-	
Subscriptions.....	57 0 0	penses (paid or due	
" still due from		to be paid).....	9 0 0
Corners.....	4 16 0	Owing to Printer.	6 15 0
Donations.....	6 16 7		
Estimated Adverse			
Balance.....	17 0		
	£80 1 0		£80 1 0

The above estimates the position of Y. M. C. finance to close of 1923. It will be observed that our expenditure exceeds the amount of our sales by £18 5s. 0d. To cover this amount we have used all the cash £10 0s. 11d we had in hand at beginning of the year, along with £6 16s. 7d. donations we have received from various corners and individuals to whom we return our thanks on behalf of all for their help on the principle of 2 Corinthians 8. 14, 15. There still remains an adverse balance of £1 7s. 6d. Against this the number of pages printed is about 50 per cent, more than we estimated for. Practically everything that came in was printed, though for economy's sake a certain amount of very difficult abbreviation was attempted. Although some Corners have yet to make a return of their requirements, a very welcome reduction on the estimate for printing for 1924 encourages us to fix the year's subscription at 2s. 9d. This is 3d. more than stated in December, but with further information we think it necessary if we are to make ends meet. May we suggest that some who take a single copy should help others by paying for two or more?

Mr. J. Robertson, 9, Gibson Street, Edinburgh, will be glad to receive the appropriate amounts together with any arrears.

JOHN ROBERTSON.

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THE HOUSE OF GOD.

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SECTION II. —THE COPY OF WHAT MOSES SAW IN THE MOUNT.

OUTLINE OF THE PURPOSE OF THE TABERNACLE.

The Tabernacle in the Wilderness enshrines the presence of God. The various restrictions associated with its use and place are in keeping with this supreme fact. Restrictions there are, but they are all proper to the desire that the people should draw near to their God who dwells in the midst. For this approach they facilitated as well as regulated. God is going to teach them what manner of God He is and how they may approach Him acceptably in spite of what they were.

God dwells amongst His people and makes Himself known. This is the first thing mentioned in connexion with the use of the Tabernacle. The God-given testimony is to be within and at the mercy-seat God will commune with Moses and give him things in commandment to the children of Israel. (Exodus 25. 22.) This is Moses' office and he discharges it without special dress or ceremony (except washing his hands and feet, Exodus 40. 31). When the glory of Jehovah has filled the Tabernacle, to the exclusion even of Moses (Exodus 40. 35) the first we read is that God spoke out of the tent and sent a message to the children of Israel (Leviticus 1. 1, 2). And through Moses He continues to make known His will.

The worshipper thus instructed can draw near but only to the door of the Tent of meeting where the copper altar stands. Here a representative, the priest, begins to carry out the services of the first tabernacle which lies

beyond the first veil Beyond the second veil the representation of the whole people is carried out by the head of the priesthood, Aaron the high priest. Into the second tabernacle, the most holy place, he is to go once a year, and not without blood.

By all this they were intended to learn that the way into the holy places of heaven was not yet manifested. (Hebrews 9. 8.) Nevertheless in the fulness of time such a Way was to be opened up. G. N.

From ABERKENFIG. —About three months after Israel's redemption and deliverance from Egypt, and when they are encamped before Sinai's mount, God expresses His promise concerning them saying, " Now, therefore, if ye will obey My voice indeed and keep My covenant, then ye shall be a peculiar treasure unto Me from among all peoples; for all the earth is Mine: And ye shall be unto Me a kingdom of priests and an holy nation." Exodus 19- 5-6. Having redeemed and brought them unto Himself, God desires to dwell among them saying, " Let them make Me a sanctuary that I may dwell among them." Exodus 25. 8, 29. 45; Leviticus 26. 11, 12. The materials required for the making of the Tabernacle are enumerated in Exodus 25. 1-7. These were given by the willing-hearted of the people as a free-will offering to God. Moses is warned of God to make the tabernacle and its furniture according to the pattern. Exodus 25. 9, 40; Hebrews 8. 5. In Exodus 35. 30-34, the names of Bezalel and Oholiab are given as being men whom God had filled with wisdom, knowledge and understanding to work in all manner of cunning work. These, with every wise-hearted man whom they taught, worked in making the Tabernacle.

From GLASGOW. —We conclude from the words of the song in Exodus 15. 2, that the idea of a dwelling place for God was already in the minds of the children of Israel when they left Egypt. [The Revised Version does not support this in verse 2 but see verses 13, 17. This dwelling place is in the land however.] And the warnings given to Moses on several occasions to make the tabernacle according to the pattern seem to give more ground for the conclusion.

An examination of Exodus 25. 8, and the incidents leading up to the circumstances in which the children of Israel were at the time, gives us an indication of how much they required a knowledge of the One who was to occupy the habitation.

In the words of Jehovah to Moses, " Let them make Me a sanctuary," our minds are cast back to what is recorded in chapters 19. and 20. Fear was aroused in their hearts by the sight of the cloud, fire and lightnings, and the sound of His voice, and His holiness was emphasised by His command to Moses " If even a beast touch the mountain it shall be stoned." What sanctification was necessary for the habitation of such a One !

But only with a people who had entered into a covenant of obedience could He "dwell." For it is immediately after they have taken that responsibility upon themselves and been sprinkled with the blood that God reveals to Moses His desires. The same covenant written on stone, placed in the ark, and covered by the mercy seat, was the basis of Jehovah's dealings with them. " There will I meet with thee and commune with thee." We find the ark brought to the front again in Revelation 11. 19, thousands of years after.

It is remarkable that God had already supplied them with the offerings for the tabernacle and He Himself selects certain individuals to whom He gives the necessary skill and understanding for the fashioning of materials for His requirements.

From BRANIFORD. —As to the construction of the Tabernacle, the first thing we notice is the conditional requirement that God exacts from His people. See Exodus 19. 4, and John 4. 9-23. The " if " of Exodus 19. 5, is extremely important. The result of obeying God's voice (in whatsoever way expressed) and keeping His Covenant, would be the production of that which God's eye could look down upon with infinite satisfaction. In verse 8, the people say they will do this, and this seems to open up the way for the thing that was in God's mind, the Tabernacle. Deuteronomy 5. 9-29.

We see how God yearned¹ over His people Israel. Truly His delights were with the sons of men, and this reminds us of Psalm 50. 5, also Matthew 23. 37, 38. What an honour this is to the willing-hearted of Israel, " Let them make Me a Sanctuary." In Exodus 25. 1-9, 35. 4-18, we have a brief summary of the material required for the Tabernacle. We notice the first thing required was the gold. This would speak of the glory of God, we suggest.

The Tabernacle was a place built by Moses, according to the plans which God gave him in the Mount. It was a tent into which God could come and dwell among

His people Israel. It was the only way in which they could come to God and offer their sacrifices well-pleasing to God.

The Tabernacle was thirty cubits long, ten cubits high, and ten cubits wide, and was made of shittim (acacia) wood. The boards were to* stand on end. Each board was to have two- tenons resting on two silver sockets, and on the inside it was to be covered with gold. [Have our friends a reason for saying the inside? Perhaps we are wrong in thinking the boards were covered all over with gold.] There were to be also five bars on each side, covered with gold, and the rings that held them. There was a hanging door with five pillars overlaid with gold, but the sockets were of brass. The covering of the Tabernacle was of fine twined linen, of blue and purple. Exodus 36. 8. Above the covering of the fine twined linen, was a covering of goats* hair, and beyond that again, a covering of rams' skins dyed red. Exodus 36, 19. The last covering was made of badger skins, (Exodus 36. 19) so that when it was finished, all that the people could see was the badger skins.

In the Tabernacle there was a division between the Holy Place and the Holiest of all. No one could enter the Holiest except the high priest, once a year, when he made atonement for the errors of the people.

[But could not Moses enter?]

From ABERTRIDWR. —We confess to much uncertainty as to just what is wanted of us, and in any case we feel we have a very great subject, and in the light of it feel little and all unworthy. Fellow saints will then pardon us if we seem to be a little off the mark and indulge us while we report our findings in considering the construction and erection of the copy of what Moses saw in the Mount. We have been greatly blessed in considering this subject. Indeed: we came away from our meeting feeling that it was good to be there.

Exodus 25—God's words to Moses for Israel and the conditions laid down for the building of the Sanctuary. Here, we noticed, that for the first time God wished His people to give Him something (Marg. Heave offering).

Hitherto it had been one long tale of blessing and gifts received. All this brought vividly to our minds our own condition in past days, when we suffered the oppression of a far worse foe and groaned in worse bondage.

Then we saw that God did not wish it to be of constraint that they should bring His offering. No repeti-

tion of Pharaoh's rule and oppression. But, " an offering of every man whose heart maketh him willing." And we think the Israelite whose heart harboured faith and whose heart was enlightened and thus looked back-on the long sustained mercies of their mighty God would be the most willing hearted man and in the best condition to bring an offering for God's Sanctuary.

Then we noticed that though the offering was to be free-hearted and not of constraint (as all God's service must be) God was to say what was fitting. No indiscriminate giving; no confusion, no' zeal without knowledge, but a God ordained order. Then follows a list of what was to- be brought. Verses 3-7. And we now see God who held done and was to-do so- much for them, condescending to take from them in the first love of their grateful hearts. A blessed people surely ! and a beautiful picture.

Then follow the heart-stirring, words: " And let them make Me a Sanctuary that I may dwell among them." What grace on God's part ! What honour for His people. And the thought comes to us that God wanted to be close to His own—could not be too close ! So greatly does He love them.

Exodus 26. —The building itself. Here we confess ourselves in need of much help, and speak out of a low place and with much humility. Nevertheless we seemed to reap blessing from our consideration of this chapter. Put briefly, we thought there were two ways of looking at the curtains and coverings, one from the inside, from God's standpoint, for which it was necessary to be on the inside of the Sanctuary; and the sinner's [redeemed] standpoint outside from which we cannot see the beauty and glory that was inside, and this brought to our minds the far-seeing words of Isaiah " He hath no form or comeliness; and when we see Him, there is no beauty that we should desire Him." So much for the covering of seal-skins (Margin porpoise skins) which met the outside eye, but underneath we come to the ramskins dyed red. Surely this tells of His death at the dread place called Calvary? And then the goats hair covering speaks loudly of the great sin offering, and last of all, and hidden from view, seen only by God and the one whom God calls in to Himself is the curtain that spoke loudly to us too, of the excellencies, beauty and glory of our adorable Lord Jesus Christ.

[" One whom God calls in to Himself. " The priest went in as a representative. The people see the inside through the priest.]

Fine twined linen, blue, purple, scarlet with cherubim. Into these things **we** feel unwilling to enter at present. Perhaps some "instructed scribe " will lead us into these things to the profit of our souls.

We came next to the boards of the Tabernacle and were able to gather some lessons from them for **us** to-day. The first great thing that appeared to us was **that** the boards and the Ark were made of the same materials—acacia wood covered with gold. Here we felt led **to** think of Christ and His people. **That is**, Christ identified with them. **As He is** so are we. Then we thought that as the boards could not be seen but were hidden by the gold, so Christ's own can only be a testimony for Him as they manifest Christlikeness. The acacia wood alone **would** not **do**—they must be covered with gold. The boards have God-given measurements, ten by one and a half cubits; not one standard set for the boards in the back and another for those in **the** north side.

We applied **this** to- the Fellowship to-day in **this** way. Suppose a man comes along who says he cannot " see baptism in water, " and yet seeks fellowship with **us** who have been through the water, then we cannot lower the standard set by God—one measurement for all. must come up **to it**, none can exceed it. While gifts differ and men are not equal there **is** only one standard for admittance into' Fellowship of God's Son. We were led **to** think of the axe laid at the root **of** the tree, the tree being brought down, the board cut out and planed before it was fit for the tabernacle, and to liken it all to **the** man brought under the conviction **of** sin, the felling **of** the tree, then saved by faith in the Lord Jesus Christ, **the** cutting out of the board, and the planing process, the instruction of the Word, before he **is** fitted to be received into fellowship. [**But** can a tabernacle board be best regarded as a representation of an individual?] Then **we** saw, and appreciated the fact, that each stood **in** its appointed place and reminded us that God was a God **of** order and would have no confusion in His House. **The** boards could not do service as pillars for the screen—everything has its place.

Then we noticed that the boards stood in the sockets of silver, two to each one; and they spoke to **us** of our salvation in its **two** aspects as we know it, salvation from sin's penalty and salvation from sin from day to day.

The five bars sent us in mind on to Acts 2. 42 The Apostle's teaching, the Fellowship, the breaking of bread,

and the prayers. The fifth and middle bar suggests the Holy Spirit; for in His power Peter stood and spoke; by His power the three thousand were saved, and by His power they were added and continued in the Fellowship.

We once heard it said by a man who' was not obedient that it was only our good government that kept us together. What a good thing for God's remnant people that this is manifested.

[Exodus 30. 11-16; 38. 24-28 should be carefully considered to see if what is here suggested as to the mening of the silver shekels is correct.

Israel's being numbered and their consequent divinely given position around the Tabernacle are facts which have a definite bearing upon God's dwelling in their midst.

The fifth and middle bar, if it is right to regard it as typical of the Holy Spirit, finds its answer to-day, not in the Holy Spirit indwelling the individual (1 Corinthians 6. 19), but in the Spirit indwelling the House or Temple (1 Corinthians 3. 16, 17; Ephesians 2. 22). The Spirit may be taken from the latter but never from the former. — J. M.]

From BRANTFORD. —In considering the construction and erection of the first dwelling place for God, we, like Moses, must take heed to the warning found in Exodus 25. 8, 9, also verse 40, especially when we realise that it is divine in origin, in which also Moses was accounted a faithful servant in that he carried out every detail of the will of God as he had seen it in, the mount.

In comparing the Tabernacle with God's present day House, we find that the material has given place to the spiritual (Ephesians 2. 22; 1 Peter 2. 4, 5), but government, rule and authority still exist., For the House must be fit for the One who is to dwell therein, as Psalm 93. 5 says: " Holiness becometh Thy House " and such must prevail before it can be a dwelling place for God. In the past the Tabernacle was reared and dissolved, the Temple was built and became a charred ruin. And when rebuilt, the Lord Jesus in the days of His flesh went out of it saying: " Your House is left unto you desolate " for, unlike Moses of old, they failed because of disobedience to carry out God's mind and will and as in the past there was only one Tabernacle, and one Temple, so is there to-day only one House of God. The several curtains of the Tabernacle were all complete in themselves, and then joined together, that the Tabernacle may be

one, so the House of God is the one Church of the Living God, formed through the gathering together of His people throughout the world. With the Tabernacle also He chose the builders and material and gave the pattern; so with the House to-day. The material without being builded together could never make a dwelling place for God, so also' to-day unless saints are gathered together in unity, they can never form a Habitation for God in the Spirit.

We did not take up any particular article of the furniture but rather a general view of the complete Tabernacle and the offerings of the people in connexion with the construction. It was suggested that the willing and wise hearted might speak of those in Acts 2. 37-43. The sense of God's goodness was present in the hearts of His people, no doubt at both erections. They obeyed the words of Peter and the other Apostles, with the blessed result, that the manifestation of the divine Presence and approval is seen in the words, " And the Lord added to them." We were impressed with the words so often repeated, "As the Lord commanded Moses " and when all was finished by the faithful servant Moses, then the cloud covered the Tent of Meeting, and the glory of the Lord filled the Tabernacle, a manifestation of the divine Presence and approval. Exodus 40. 34. It was also pointed out that there is work for us in this day in connexion with the House, and that all work, done with a single eye to God's glory, will be richly rewarded in a day yet to come.

YOUNG MEN'S CORNER.

No. 3.

Fifth Series.

March, 1924.

THE HOUSE OF GOD.

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SECTION II. —(Continued).

THE TABERNACLE AND ITS ARRANGEMENTS.

This sanctuary for God was a rectangular building of two compartments enclosed in a large court. It was designed and made to suit the sojourn of Israel in the Wilderness and their early days in the land. Moses received the pattern from God when he was on the Mount. Inside the court in a line with the entrance to the Tabernacle was the brazen altar, or altar of burnt offering, then the laver for priestly washings between it and the door of the Tent. The door of the tabernacle consisted of hangings on pillars, the sides were of wood covered with gold, and the top or roof was flat, made up of skins and curtains. A veil divided the first compartment or Holy Place, from the inner compartment or Most Holy Place. The first compartment, entered by the ordained priests daily, contained the golden lampstand, the table of showbread, and the altar of incense. The Most Holy Place contained the Ark of the Covenant and the mercy-seat with cherubim. Into the second or inner chamber the high priest went once a year on the Day of Atonement. To enter that place any other time would mean death to the High Priest. The people, high or low, never saw it. In all this we learn a very solemn lesson, yet a happy one. It teaches us the holiness of God's Being and how important for us, who are favoured to approach, becomingly to reverence and worship Him. The altar, the laver, and the rich and beautiful objects which furnished the taber-

nacle, speak of a duly regulated approach to God, or of divinely provided representation in God's presence, of those who are not able to draw near in their proper persons. What blessedness is realised in the acceptance of the worshipper and in the glory of Jehovah being actually with them in the midst. F. J.

From LEICESTER. —There was a time when God and man had fellowship and intercourse together in the Garden of Eden, but as soon as man sinned that fellowship ceased. After that, man could only approach God and keep right with Him on the ground of a propitiatory sacrifice. It was the purpose and desire of God, however, that man should enjoy a nearer relationship and fuller communion with Himself. We have noticed in Jacob's vision how this desire was in some measure revealed to Jacob. In the words of Exodus 25. 8 we see this purpose and desire coming to be realised.

What are the circumstances that have brought this about? In the first place Jehovah made a choice. Out of Ur of the Chaldees He called Abram and promised him great blessings, saying that his seed should be very great. It was revealed to Moses that Jehovah would make Israel a peculiar treasure unto Himself. So God redeemed this people out of the bondage of Egypt, saved them from Egyptian doom by the blood and by the sea. From henceforth they were Jehovah's people. His by choice, His by deliverance and His by sanctification.

It is under these circumstances Jehovah condescends to dwell amongst them., as they sojourn in the Wilderness on their way to the Land of Promise. But God did not dwell with them in the way he had done with Adam and Eve before the Fall. The presence and glory of Jehovah were with Israel in the sanctuary, but God's face might not be seen. Only in glorified bodies will man see God's face and live. It is true men saw God the Son, but not in His glory, except on the Mount of Transfiguration. In what way did God dwell amongst them?

The sanctuary Israel made was a copy of the things in the heavens and in it Jehovah veiled the effulgence of His glory and presence, and even then that glory was awe-inspiring, and impressed Israel with the majesty and holiness of God. In grace Jehovah came down to man, and in order for man to draw near to Him the Law was given with its attendant sacrifices to meet the requirements of righteousness.

From GLASGOW. —A close survey of the instructions given to Moses regarding the materials and their employment in the construction of the tabernacle, impresses us with the necessity for the revelation he received of the pattern, before he could give practical instructions for the assembling of the whole.

In Exodus 25. we find God's instructions commencing with the ark of the covenant, and the mercy seat with the cherubim. We have no instruction here regarding the form of these. In Ezekiel we find a description of living creatures called cherubim although we can scarcely picture the image of such upon each end of the mercy seat and worked in blue, purple and scarlet upon the curtains and veil.

The table with its double crown we find described minutely, its purpose being to carry the Shewbread. "An offering made by fire "; "a memorial," Leviticus 24. 7. Mention is made of dishes, spoons, flagons and bowls in relation to the table, but we can find no liquid specified for which they were used.

The lamp-stand with its lamps and vessels, made from solid gold, must have been a marvel of workmanship. We notice snuffdishes and tongs mentioned, but no reference is made to the means by which the oil was burned nor to the construction of the lamps.

The commandment to* construct the altar of incense (Exodus 30.) comes after the directions for the hallowing of Aaron and his sons. We find no reference to accompanying vessels in connection with this altar.

The boards of the tabernacle like the ark, the altar of incense, the table and the pillars, were made of acacia wood (chapter 26. 15) overlaid with gold, thus preventing any possibility of decay. Each stood upon its two sockets of silver which weighed over a hundredweight apiece (chapter 38. 27). They and the pillars seem to have been self-supporting but kept in position by the four bars passing through the rings in each and the one bar in the boards themselves passing from end to end. (Chapter 26, 26-29.)

The measurements of the curtains and tent indicate that they did not reach to* the bottom of the boards at the sides, but we note that they were long enough to touch the ground at the rear of the tabernacle, so we conclude that the brass pins and cords (mentioned in Exodus 27. 19; 38. 31, and Numbers 4. 26) were for the purpose of stretching them out from the boards. For the coverings of rams skins and porpoise skins we have no dimen-

sions. [It would depend on the width of the tabernacle whether the goals' hair tent would reach the ground, or not. What was the width? The convenience (one might almost say the necessity) for side chambers supports the suggestion of stretched out coverings. How could the vigil of Leviticus 8. 33-36 be kept apart from some such chambers?]

The repetition in detail of the work in Exodus 36. - 39, and 40. 16-33, seems to bear witness to the faithfulness of Moses in the carrying out of God's commands.

From PENYGRAIG. —The ten curtains of fine linen were the tabernacle proper. These were a covering over the top of the wooden boards and vessels contained inside the tabernacle and when the priest entered, on looking up these met his gaze. Fine twined linen was the ground-work on which the blue, purple and scarlet and cherubim were set. They were all one size. They were in two sets of five each and were joined together by means of 50 blue loops on each set and 50 gold taches (or clasps) which coupled them into one tabernacle.

Exodus 33. 22 " I will put thee in a cleft in the rock and will cover thee with My hand while I pass by " (two fives equal to* two hands?) Also Psalm 91. As we enter the presence of God, Christ is our covering and through Him we draw nigh to God. Hebrews 3. 6, 9. 21. [Not very clear.]

Fine twined linen was the ground-work. Linen we understand speaks of whiteness, purity or righteousness. Psalm 15. 1, 2. Jeremiah 23. 5, 6. Acts 10. 35. Revelation 19. 8, 14. The fact that it was fine twined linen and also the work of the women suggest that skill and patience was needed and also that man had nothing to do with it. [See footnote.] Righteousness is the only ground on which God can dwell with men and man can have nothing to do with it because of sin, and so we see God's righteousness preserved and also the power and wisdom of God displayed, and God makes known His purpose. [Though we are justified through Christ's work alone, yet we must not suppose that this alone provides the ground upon which God dwells with them. Men must themselves follow after and work in righteousness if they are to know God with and among them. —J. M.]

Blue—The heavens. They declare the glory of God. Psalm 19. It also speaks of the Lord from heaven (1 Corinthians 15.) In Numbers 15. 38-39 we are told the

people of Israel were to put a ribband of blue on the fringe of their garments so that they could look upon it and remember the commandments of the Lord to do them. Purple—Royalty. The royal colour or the Kingship of Christ. Of His kingdom there shall be no end. See Hymn 487. Scarlet—Earthly glory. As a man the Lord Jesus Christ was above all others: for some said " Never man spake like this man." As a boy of twelve, the doctors of learning marvelled at His questions and answers. The Pharisees were confounded by His wisdom. Although the Creator of the heavens and earth, yet He was humble and lowly and did not seek His own but the things of others; and we are exhorted to be of the same mind as He. See Philippians 2. which tells of his humiliation. His life down here far excelled all others, for while He did not manifest His glory as a man amongst men, He was the chiefest among ten thousand.

Fairer than all the earthborn race,
 Perfect in comeliness Thou art.
 Replenished are thy lips with grace,
 And full of love Thy tender heart.
 God ever blessed, we bow the knee,
 And own all fulness dwells in Thee.

Cherubim speak of the glory of God. (Hebrews 9-) They are the maintainers and vindicators of God's righteousness and holiness (Genesis 3. 26. Ezekiel 10. 14), and the meeting place of God with man.

Christ maintained the righteousness of God on earth and vindicated it on the cross and still does this in the presence of God for us and will yet do so in the future when He executes judgment.

The ten curtains Were all one size, and were made up of two fives. There were five things in each curtain (fine twined linen, blue, purple, scarlet, cherubim) and five curtains all one size. All the glories of Christ are equal, as are also the ways of God.

Then they were coupled together by loops of blue and a clasp of gold which we suggest means that the dwelling of God on earth is kept together by the divine will of God being maintained.

So long as the people obeyed the will of God, the house of God was maintained to them.

[It is suggested for careful consideration that the work of the women stopped with the spinning of the materials; the weaving and embroidery were the work of men. (Exodus 35. 25, 26, 35.) This is an important matter.]

From ABERTRIDWR. —The veil and screens. The outstanding fact of which we are confident is that the veil typifies our Lord Jesus Christ. (Hebrews 10. 19-20.) Next we tried to deal with the blue, purple, scarlet and fine twined linen in the veil.

The blue, we thought, directs our attention to His heavenly origin. " For I am come down from heaven." John 6. 38.

The purple. The kingly colour. And we remember the word of Gabriel to Mary, " And the Lord God shall give unto Him the throne of His father David... and of His kingdom there shall be no end." Luke 1. 32-33.

The scarlet: This led us straightway to' Calvary, the place of the one Offering and the shed blood. With all His measureless glory and all His renown He will ever bear the remembrance marks of His death.

The fine twined linen would seem to signify the wrought-out righteousness of our Lord. He was holy and righteous in all the past eternity, but that was not of any avail to us. So we delight to contemplate Him living for thirty and more years in daily communion with God, always under His immediate searching eyes and satisfying Him completely. We think of the words of His approval and delight, first at Jordan, then in the Mount of Transfiguration, and last of all in God's holy presence. " This is My Son, in whom I am well pleased " (Jordan), " This is My beloved Son in whom I am well pleased " (on the Mount). And again, " Thou art My Son; this day have I begotten Thee " (Psalm 2. 7). God's own. And for us, as we sometimes sing,

Here is our robe, our refuge, and our peace,

The righteousness He wrought, O Lord our God.

The cherubim, we understand, speak of judgment. He who stood in the place of judgment called Golgotha, stands now in God's place, and still God's holy gaze meets the perfection of the spotless One; He still pleases and satisfies God. See Hymn 72.

We noticed that while there were cherubim in the veil there were none in the screen at the door; but we find the sockets are of copper. To us another aspect of judgment. With this we connected the screen at the door of the Court whose sockets are also copper, still another aspect of judgment.

The following connexions are suggested: The gate (Jesus). The screen (Christ). The veil (Lord).

From PORTSMOUTH. —The tabernacle is a parable for the time now present and for a testimony of those things which were afterward to be spoken. (Hebrews 3-5; 9. 9) God gave first the pattern of the Ark of the Covenant, which was to be made of acacia wood, overlaid with gold. Christ in His incorruptibility. Son of God, Son of Man. Jehovah, commences from within and sets Him forth as the One in whom is the unbroken law. (Deuteronomy 10.).

The mercy seat. Christ, whom God hath set forth to be a propitiation (or mercy seat). Romans 3. 24-25. The cherubim, we suggest, speak to us as the executors of God's righteousness and justice. But now the claims of God have been met through the obedience of Christ, their faces are towards the mercy-seat.

The testimony. His obedience to this gave God pleasure and called forth His approval. May we suggest that any further revelation of His will came under the heading of the word " testimony " ?

The table of acacia wood, overlaid with gold, with its pierced loaves (Newberry), sets forth the Christ, as once crucified, but now risen. (Philippians 2. 6 to* 9.) What a scene in that upper room, as He shows them His hands and His feet !

The bread was only for the priests and speaks, we suggest, of communion. (We have thought of John 6. in this connexion.) It also speaks we suggest, of our identification with him. (Ephesians 2. 6, 7.)

[Would not 1 Corinthians 10_B 16 be better here? The eating of John 6. is not a priestly act.]

The lampstand was to be made of one talent of pure gold. Three branches out of the one side, and three branches out of the other side, seven, yet one.

The oil which was commanded to be brought for the light speaks of some aspect of the work of the Holy Spirit. Zechariah 4. 1 to 6.

[See Revelation 1. 20. The lampstand, cannot signify the Body of Christ. In Solomon's temple there were ten of them., and it is beautifully said that they were all made according to the ordinance concerning them. So are assemblies of God. Reasons might be given for the use of a single lampstand in the wilderness, just as there were reasons for the existence of only one church of God (that in Jerusalem) in the early days. Probably Revelation 1. 20 gives us the key to the meaning of the table of showbread also. The table does not, we think, set forth the truth of the one Body any more than does the lamp-

stand. Of these tables there were also ten in Solomon's house; 2 Chronicles 4. 8, 19. On the other hand there was never more than one golden altar.

It is probable that everything about the tabernacle speaks of the Lord Jesus Christ in some way or another. To be brief, and to speak suggestively only, Acts 2. 42 seems to contain the lampstand, the table, and the altar of incense. These three vessels are before God and appear to speak of Israel (or God's people), firstly, as the depository of the doctrine of the Lord (the apostle's teaching); secondly, that Israel in its tribes feeds and depends on the bread of God, and is a witness to that fact by the spiritual results manifested (the breaking of bread, and all that it should produce); thirdly, that the prayers of that people (they continued steadfastly in the prayers) come before God because there is a golden altar for such incense. Of this latter vessel please notice that it is said that it belonged to the oracle, that is the most holy place (1 Kings 6. 22; Hebrews 9- 4, margin, not text). As to fellowship or the Fellowship of Acts 2. 42, it is noticeable that there was a sevenfold aspect of the assembly in Jerusalem, requiring seven deacons, and that the twelve tribes of God's people are referred to in more places than one in the New Testament. The first may be expressed in the lampstand, the second in the twelve loaves on the table. —G. N.]

[We regret considerations of space necessitated abbreviation of the above paper.]

SECTION I. —JACOB'S VISION.

(Continued from page 8, January.)

From LAGOS. —We noticed two things which contributed definitely to Jacob's conclusion, as expressed in the words, "This is none other but the house of God, and this the gate of heaven."

(1) "Surely Jehovah is in this place," suggesting the all-essential and appalling presence of Jehovah.

(2) "How dreadful is this place!" suggesting holiness and judgment as associated with the place of His presence. "Holiness becometh thine house, O Jehovah, for evermore." (Psalm 93. 5.) "The time is come for judgment to begin at the house of God." (1 Peter 4. 17.)

It was thought that the stone which Jacob used as a pillow (speaking of rest), and which he afterwards set up as a pillar (speaking of testimony) pointed to Christ.

He was the Stone which was rejected by men, but which was made the Head of the corner by God, and that in definite association with God's House, as we see from 1 Peter 2. 4, 5. "Unto whom coming, a living Stone, rejected indeed of men, but with

God elect, precious, ye also, as living stones, are built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ."

1 Corinthians 3. 11. "Other foundation can no man lay than that which is laid, even Christ."

1 Timothy 3. 15 "The house of God... church of the living God... pillar and ground of the truth."

The significance of the anointing of the pillar with oil was considered in the light of Exodus 30. 25-29 to indicate the sanctified character of God's house. Hebrews 1. 7, 8 was referred to in connexion with the Lord Jesus Christ as the anointed and exalted Stone.

Genesis 28. 10 "And he called the name of that place Bethel, " House of God.

Reverting to verse 17 again, where Jacob confesses "this place," to be none other but the house of God, he also confessed it to be "the gate of heaven." He saw a ladder in his vision set up on earth, and the top of it reached to heaven, suggestive of the way into the holy place having been made manifest, as see Hebrews 9. 8; 10. 20.

As to Jacob's vow, it was considered that the "if" was not the "if" of doubt, but of agreement, because already Jacob had been assured by God that his conditions would be fully met. (See verses 13-15.)

The last point dwelt upon was that God's house was a place of giving, as indicated by the terms of Jacob's vow that of all that Jehovah would give him he would give a tenth in return to God. None must come to God's house empty. "Will a man rob God?" First and foremost there is the spiritual aspect of giving as see Psalm 29. 1-2; 69. 30-31": 1 Peter 2. 5; Hebrews 13. 15. Secondly, there is the material aspect of giving, as see Hebrews 13. 16; Corinthians 16. 1-2.

The firstfruits of thanksgiving and praise. (Spiritual.) As the Lord may prosper. (Material.)

REPLY TO PAPER OF QUESTIONS.

The following replies to the questions suggested in December last are from BRANIFORD.

Question 1. —Perhaps the first thought that impresses us is this: —That salvation is of the Lord. He, in His infinite wisdom devised the plan. The children of Israel, by faith and obedience accept their part in the plan, and thus God's purpose is realized in their deliverance from Egypt's bondage. Then in the giving of this feast, as an ordinance to be kept year by year, we see a further display of divine wisdom, for well He knew the proneness of the human heart to forget. The Lord was entitled to look for gratitude from His redeemed people. As this points to Christ our Passover, who has been sacrificed for us, we would thus learn first, that our deliverance is through the work of another; secondly, that by the weekly feast, we should ever be stirred up to remember Him, yea that our whole lives as well as lips, should be always saying "Thanks be unto God for His unspeakable Gift." The passover also reminds us of the Lamb slaughtered, Isaiah 53. 7.

Question 2. —God alone is the One, who is to be worshipped. In Deuteronomy 10. 12. 13. we see how in a past day, worship could be acceptably rendered. The commandments were for their good, their guidance, but it was the love of the heart that God's heart yearned for. We get an example of vain worship in Matthew 15. 8, 9, but in contrast to this, we see that true worship in this dispensation is the outcome of the inward working of the Holy Spirit, working only through the Truth, in the heart of the disciple who must necessarily be in fellowship with God, and thus there will be worship in Spirit and in truth. And such doth the Father seek to be His worshippers. John 4. 24.

Question 3. —Hymn 14, verse 3; 19, 3; 67, 2; 91, 3; 222, 4.

Question 4. —Exodus 29. 1-10 tells us what was needed for these offerings, one bullock, two rams without blemish. Verse 10 tells us what is to be done. The bullock was to be slain first. It was not altogether burnt at the tent of meeting, its flesh and its skin and its dung were taken and burnt with fire without the camp. We noticed here that Aaron and his sons had to lay their hands on the head of the bullock. Verses 15-25. Then the ram was next. Like the other, Aaron and his sons had to lay their hands on the head of the ram, and it was to be wholly burnt, after it was cut up into its pieces. In like manner the other ram had to be slain but its blood was used to consecrate Aaron and his sons. In Numbers 8. 5-13 we have the purification of the Levites.

Leviticus 1. 1-9 in connection with the burnt offering. -

Leviticus 16. 20-21 (scape goat).

Leviticus 8. 14, 15 (sin offering).

Leviticus 8. 18, 22 (burnt offering).

Leviticus 3. 2, 6-13 "(peace offering).

Leviticus 4. 14, 29-33 (sin offering).

From these we would glean that this act means identification. Because when the priest or whoever it was offered, it up, it was for himself, or when someone representing the people or the congregation offered it up, it was for them.

Question 5. —The Children of Israel were told not to make an altar of hewn stones. This would be man's stones. How different are God's ways from man's ways. Man would seek to build the Tower of Babel to reach unto heaven, but the word of Jehovah is "Make Me an altar of earth." Man would seek to build up huge religious organizations and glory in their achievements in these days, but God takes up the weak things. In Judges 6. 26, we have an instance of an altar being built on a stronghold. In chapter 13, 19, a rock is used, see also 1 Samuel 7. 17; 9. 12; 11. 15; 16. 5; 1 Kings 18. 32.

Question 6. —Leviticus 4. List of occasions on which the Sin Offering was required:—

1. If the anointed priest shall sin so as to bring guilt upon the people. (Verse 3.)
2. If the whole congregation of Israel shall err, and the thing be hid from the Assembly. (Verse 23.)
3. When a ruler sinneth. (Verse 22.)
4. If any one of the common people sinneth unwittingly. (Verse 27.)

In all cases the sin had to be done unwittingly. (Leviticus 4. 2.)

The first variations we find are that the offerings were not all the same, the anointed priest and the whole congregation

must bring a young bullock, while the ruler brought a male goat and one of the common people could bring a female goat. When the congregation shall sin, the elders brought one bullock and laid their hands on its head, but in the other cases each brought his own and laid his hand on its head. In the cases of the anointed priest and the whole congregation, the blood was sprinkled seven times before Jehovah but in the other two, it was not. In the first two cases the body, after the fat has been taken away, was burned without the camp, but in the others, we do not hear of it at all. [But see the rule in Leviticus 10. 18.]

Question 7. —Isaiah 53. 10, Psalm 22. 16. 17, Zechariah 12. 10. This speaks of a future day, when they will look back, at the One who was the sin offering. It was also* thought that Genesis 22. 8, may speak of Him as the sin offering. God will provide the Lamb. Implies need. John 1. 29.

Question 8. —Numbers 21. 4. Soul discouragement was allowed to have place in the hearts of the people; yea they spake against God. Psalm 78. 19. Here we have another instance of this rebellious people. How they spurned the goodness of God, calling the manna vile bread, hating it in their very soul, and thus they bring down fiery judgment. When they acknowledge their sin, the way is opened up for deliverance.

Question 9. —In 1 Peter 1. 10, 11, we are reminded that the prophets, by the Spirit of Christ which was in them, testified of the sufferings of Christ and the glories that should follow them, therefore we believe that Psalm 22. 16, is the earliest scripture, with other verses in that Psalm which we see fulfilled in Matthew 27. 27-44.

Question 10. —Malachi 4. 4.

Question 11. —God commanded all the firstborn which were males, to be set apart for Himself, they belonged to God. Numbers 8. 17, teaches us that God claimed them for Himself, when he smote all the firstborn of Egypt. In Exodus 13. 1, 12, Moses gives the command of God to the Israelites to sanctify the firstborn. In verse 13 every firstling of an ass, was to be redeemed with a lamb, or else its neck had to be broken. All the firstborn sons were also to be redeemed. In Numbers 3. 11, we see that the Lord takes the Levites instead of them. Numbers 3. 47 shows that when there were not enough Levites to redeem them, five shekels of the sanctuary had to be paid.

Question 12. —

Atonement. —Act of atoning by which the reconciliation of God and man is brought about, Leviticus 17. II.

Redemption. —Deliverance of mankind from sin and misery by the death of Christ. Hebrews 9. 11, 12.

Trespass. —Any injury to another's person or property. Matthew 18. 15.

Transgression. —Violation of a law or command. Hebrews 2. 2, 3.

Sin. —Lawlessness. 1 John 5. 4.

Guilt. —The state of having broken a law. James 2. 10.

Propitiation. —That which brings about meeting, as for instance the death of Christ as ground for the forgiveness of sins. Romans 3. 23.

Reconciliation. —Renewal of friendship or the bringing to agreement of persons at variance. Romans 5. 10, 11.

QUESTION AND ANSWER.

HOVE, BRIGHTON, would be glad of help on some of the apparently obscure details in the construction of the Tabernacle. Exodus 25. The showbread table. Where was the **border** and what was its use? What would be the typical teaching of the border and the two crowns?

Do we understand (by inference) that the golden bowls were used for liquids, wine for instance?

How were the cakes of showbread arranged on the table?

Were the branches of the lampstand in a row or did they encircle the shaft?

Exodus 26. Was the odd goats hair curtain divided between the front and back sides of the tabernacle? (Verses 9, 12.)

Can we come to the conclusion that the boards of the tabernacle were half-a-cubit thick? (Verses 15-29.) Were there two rings to each corner board, one above and one beneath? Do we understand that the middle bar went through the midst of the boards?

Do we understand there would be no chapiters to the pillars that supported the veil? What were the chapiters? (Verse 32.) (No chapiters are mentioned when God gave Moses his instructions although they are mentioned when Moses constructed the tabernacle.)

Exodus 27. Can we come to the conclusion (by inference) that the brazen altar had a top, or roof, as the golden altar?

How was the grate of network of the brazen altar fixed **and** what was it for? What is understood by the term hollow? (Verse 28).

Were the pillars of the outer court made of copper?

Exodus 30. Were there four rings on the golden altar or only two? (Verse 4.)

How was the foot or base of the laver formed? And was it used by the priests to wash thereat?

Exodus 31. Authorised Version. The clothes of service (verse 10). Were these used for covering the vessels of **the** tabernacle when the children of Israel moved from one place to another. (See Numbers 4. 6-13)?

[Answers to the above should bear a close relation to the fact that our subject is the House of God, broadly treated.]

YOUNG MEN'S CORNER.

No. 4.

Fifth Series.

April, 1924.

THE HOUSE OF GOD.

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GOLD.

Perhaps nothing is easier than to theorise about the meaning of types. There is a tendency on the one hand to become fanciful, or on the other to be so vague that the interpretation is valueless.

While types unite in the antitype, we should always try and discover what particular aspect is set forth in the type under consideration, and so far as is reasonable avoid overlapping. If every suggestion that has been put forward in these pages could be summarised the result would be very confusing, to say the least.

Attention must be paid to what has been called the analogy of the faith, so that the interpretation is consistent, or at least not contradictory, when taken to other scriptures. For example we ought to expect a gram of mustard seed in Matthew 13, to have some rational connexion with the same figure in Luke 17,

Again, take the case of gold. Gold is not wealth. But the possession of gold is possible to the wealthy, and can be used to display the owner's resources. It calls forth admiration, which is the essential element of glory. Upon that admiration, according to circumstances, other emotions depend. On the one hand, it may be envy is produced, or, on the other, thoughts quite proper to the occasion.

It is said of the New Jerusalem (Revelation 21.) that the city is of gold and it has the glory of God. The glory of God illuminates it and into* it kings and nations bring their glory and honour. It seems therefore, to the present writer that such strong associations as are indicated

here must be present in connexion with the tabernacle and the temple, in which, "everything saith, Glory." This is confirmed by Lamentations 4. where we see the gold become dim, the most pure gold changed. What happens to the sanctuary is exactly parallel to what happens to the precious sons of Zion. The glory is departed.

To say that gold expresses divinity or Godhead seems meaningless. Godhead cannot be known apart from a display of the attributes of God. We therefore suggest that the attribute of God expressed by gold is glory.

G. N.

SECTION II. (continued). —WHAT MOSES SAW IN THE MOUNT.

From PORTSMOUTH. —The veil of blue, and purple, and scarlet, and fine twined linen, speaks to us of the Christ, perhaps in His heavenly, kingly, royal, and righteous characters. (John 6. 38; Matthew 1. 1; Acts 7. 52.) The four pillars of acacia wood overlaid with gold, suggest to us how the four gospels hold Him up to our gaze in His different characters as Son of God (John 1.); the King (Matthew 1.); Son of Man (Luke 3.); Servant (Mark). He brought about redemption. The four silver sockets speak, we suggest, of the redemption which is in Christ Jesus. (Romans 3. 24.) [Should this not rather be the redemption of Titus 2. 14?] The way into the holy place (or holies) hath not yet been made manifest, while as the first Tabernacle is yet standing. (Hebrews 9. 6-8; Leviticus 16.) But Christ having come a High Priest of the good things to come, through the greater, and more perfect Tabernacle, not made with hands, that is to say, not of this creation, nor yet through the blood of goats and calves, but through His own blood, entered in once for all into the holy place (holies) having obtained eternal redemption (Hebrews 9. 11, 12). When the Lord died upon the cross, the veil of the temple was rent in twain, from the top to the bottom. (Luke 23. 45; Mark 15. 38; Matthew 27. 51). Through the veil of His flesh, we have boldness to enter into the holy place (or holies).

We have thought of the cherubim in the veil, as setting forth the upholders of the righteousness, and judgment of God.

The Screen (verses 36, 37). —We suggest that here again we see the Christ, in different ways in the blue,

and purple, and scarlet, and fine twined linen. [No cherubim.] The acacia wood of His humanity, the gold of His divinity [Does not Acts 17. 29, contradict?] while we suggest that the five pillars speak of Him as the "Truth."

[With reference to the last query—the gold bears no device graven by man's art and embodying his conception of God—always wrong.—J. H.]

The sockets of brass (copper) we suggest, speak of the judgment of God, which Christ endured, when he suffered for our sins, that he might deliver us from this present evil age. 1 Peter 3. 18, with Galatians 1. 4. [It seems a reasonable interpretation to regard copper as denoting judgment. See the brazen or copper serpent and the censers of Korah, and note Revelation 1. 15.]

I am the Way, the Truth, and the Life. John 14. 6. The altar as the "Way," the screen as the "Truth" the "Life," where God dwells between the Cherubim, above the mercy seat, in the most holy place. Exodus 25. 22. [Is there not rather the answer to John 14. 6 in the hangings of the gate, the door and the veil?]

From LAGOS, NIGERIA. —The gifts towards the construction of the Tabernacle were to be willingly offered. Exodus 25. 1-7. God works from within; the Ark of the testimony is first referred to. It speaks of our Lord Jesus-Christ, His Person and work in direct association with God's throne. It had its position in the Holy of Holies. It was covered with the mercy seat on which blood had to be sprinkled by the high priest once every year. See Exodus 25. 10-22, linked with John 1. 14, and Romans 3. 25, with Hebrews 9. 4-8. [Psalm 40. 8, and John 1. 17 should not be overlooked, as to the Lord on earth.]

Secondly, the table of showbread is dealt with. It was situated in the Holy Place, made of wood overlaid with gold, having a double crown of gold around its border. Twelve loaves were laid upon it, each of the tribes of Israel thus being represented before God. The loaves are spoken of as being "the bread of their God" (Leviticus 21. 6). [This covers much more than the loaves. Do not these words rather point to the bread which God Himself eats? It is not, they EAT the bread of their God, but they OFFER the bread. That is the various sacrifices covered by the term. According to Leviticus 24. 9 the showbread is part of the offerings made by fire. This is betokened by the frankincense for a memorial, a re-

minder to God, to be burned weekly. Is the showbread what is called the continual meal (or sustenance) offering in Numbers 4, 16—the special care of the high priest's eldest son? Note oil (lampstand), sweet incense (altar), continual meal offering (t a b l e ?) . . . all that is therein.]

The lampstand was all to be beaten out of gold, of immense value and beauty (Exodus 25. 31-40). Its purpose, in part at least, was to *give* light to the holy place, thus the priests were enabled to serve.

Concerning the golden altar of incense which was also in the holy place, we believe that it refers to the perfections and intercessory work of our Lord Jesus Christ. The high priest in entering into God's presence took of the incense of this altar. Leviticus 16. 11-14. [Was there not a censer as well as the altar of incense? The altar of verse 12 is the copper altar.] This altar, being four-square, would lead us to think of a four-fold aspect of the work of Christ.

The ten curtains of the Tabernacle are next brought before us. They were to* be of fine twined linen, and blue, and purple, and scarlet, with cherubim worked on them. (Exodus.36. 8.) These ten curtains were to be composed of two sets of five each. Each set of curtains tells forth, we suggest, the holiness, glory, sovereignty and grace of God. Moreover, they reveal the personal righteousness of our Lord Jesus Christ. Also blended therewith is His heavenly origin, His royalty as David's Son, and the Sacrifice to meet God's holy requirements and man's need. Being coupled together would perhaps speak of the glorious fact of the Son dwelling in the bosom of the Father in all eternity past, also that God was in Christ whilst He trod this earth as a man. [Our friends should not lose sight of the fact that the ten fine linen curtains were the Tabernacle proper and were a copy of the true Tabernacle in heaven. (Hebrews 8. 2-5.) It is incorrect to seek an answer in " The Only Begotten in the bosom of the Father. "] Further, the ten curtains that were to be spread over the sanctuary might speak to us of the Lord Jesus Christ as the " Son over God's House." Hebrews 3. 6. [" Son over God's House " is after the figure of Moses, not of the curtains over the boards.]

The Tent for the Tabernacle was to be made of goat's hair (Exodus 26. 7-13) and might point to the body in which the Son of God appeared amongst men. It has reference to Christ as the sin-offering, who though tread-

ing this earth was yet the Holy One, harmless, undenied, separated from sinners.

The covering for the Tent (Exodus 26. 14; 36. 19) is of rams skins, dyed red. In Numbers 28. 15, etc., it is stated that " one he-goat " was to be offered for a " sin-offering, " * hence we would judge that this covering of the Tent has reference to that life of our Lord Jesus dedicated wholly to God and which was laid down for us (Philippians 2. 8). [But it is rams, not goats, here. The ram is pre-eminently the guilt offering.] Regarding the outer sealskin cover, Isaiah 53. 2, comes before us as having some application: " He hath no form nor comeliness; and when we see Him, there is no beauty that we should desire Him. "

[It looks as if the coverings were usually hidden by the cloud (Exodus 40. 34; Numbers 9. 15, 16). It seems doubtful what creature is intended to be used for the outermost covering. Was it a seal, a porpoise, a badger, or something else? If it were one of the three named, it would apparently be an unclean creature. The tanned skins would help to preserve the vessels from damage during transit (Numbers 4.) especially from rain, and a similar purpose might be served by covering over the tabernacle with the same material. But is there not a token that the things so covered are not to be looked into. (Numbers 4. 20.) In connexion with the New Covenant there is restraint placed even upon angels (1 Peter 1. 12 closing words; note also* that angels learn God's wisdom from God's work with men. Ephesians 3.

¹⁰>-],,

The Tabernacle was the copy (pattern) of things in the heavens, a shadow of good things to come (Hebrews 9. 23; 10. 1). The reality and substance are found in the peerless Person of our Lord Jesus Christ, and in the House of God over which He is as " Son. " Hebrews 3. 1-6. He is a minister of the Sanctuary and of the true Tabernacle, which the Lord pitched, not man. Hebrews 8. 1, 2.

From GLASGOW. —The position of the laver and the copper altar is noticeable. They stand apart in the court and are placed between the Tabernacle and the gate. The laver is set apart apparently for the use of the priests only. In Exodus 38. 8, it is spoken of as two pieces, the laver and its base. We suggest that the base was shaped in such a way that the water was poured into it for washing.

The copper altar is placed nearest the gate and marked the place of sacrifice. Regarding its construction we have few details although we see from Exodus 27. 3 that its vessels and instruments were numerous. [Is not the scriptural description that the altar was at the door of the tent of meeting? The laver is in a sense incidental. Are we told how it was carried?]

The outer court, composed of pillars and hangings, is remarkable, as we find the hangings were made entirely of fine linen. The only other mention we have of fine linen being used by itself is in the making of the priests' garments. In these hangings the gate stands out in striking contrast—made of blue, purple, scarlet and fine twined linen. (Exodus 27. 16.) Its width, we note, is greater than that of the Tabernacle itself.

Among the priests' garments Aaron's stand out distinctive, as Exodus 28. 2, 3, shows. They are "for glory and for beauty," and [<]to* sanctify him." In the stones on shoulders and breast plate we have again a memorial (chapter 28. 12) as we find in connexion with the showbread and other matters.

In Hebrews 8. we find fresh light on the Tabernacle as constructed by Moses to God's commands. Here we are led to consider "the Sanctuary" and "the true tabernacle which the Lord pitched, not man." Compared with these we find the earthly structure expressed as "a copy and shadow of the heavenly things." A comparison of the ministry and services of each displays the vast difference in values of the shadow and substance. We also find in chapter 9. 8, 9 an indication of God's mind regarding our instruction in these things by the guidance of the Holy Spirit. ' •

From TORONTO.—We divided the subject into three sections—

1. The construction. —This included the making up of all the material brought as a free-will offering by the people according to the pattern of the Sanctuary, shown to Moses and all the things associated therewith.

2. The erection. —Which included the taking of the various things formed by the wise, willing, and skilful hearts and hands, and the putting of them in their appointed place in the Sanctuary.

3. The things in the heavens of which the Tabernacle was a copy.

Construction. —Exodus 25. 10-22. The first thing Jehovah commands to be made is the Ark of acacia wood,

overlaid with pure gold within and without, and **with a** moulding of gold round about **it**. **It** had to have four feet and four rings of gold put in them, two rings on each side. Two staves for the rings were made **to bear it** withal, adapting it to the wilderness journey. They were **to make** a covering **for the** Ark of a Mercy Seat, and on **the ends of the** Mercy Seat were **the** Cherubim of Glory with faces toward each other, and toward **the** Mercy Seat with wings spread on high. This was God's speaking place for His people. [Contrast Exodus 25. 22, and 29. 42., Moses and Israel.]

The Ark speaks of God's covenant with His people (acacia wood) being an everlasting covenant. [The Sinaitic covenant was not everlasting, see Hebrews 8. especially verse 13.] Although it was an earthly covenant, yet **it** was ratified in heaven for inside the Ark was the golden **pot** of manna, Aaron's rod that budded and the tables, of the covenant, all of which speak of God as a covenant-keeping God.

The Mercy seat, or meeting place which covered the Ark was the same size, made apparently of solid gold, and speaks of God's everlasting righteousness. The cherubim on each end **of it** speak of judgment, which recalls the cherubim outside the garden of Eden, with the sword of judgment guarding the way to the tree of life.

[It is generally agreed that fine linen speaks of righteousness. Surely **it is** confusing **to** make gold typify the same.]

Erection. —Exodus 39, 33. Here Bezalel, having accomplished the work, brought **it** to Moses. The boards, bars, pillars, and fine twined linen, when built together formed the Tabernacle. In chapter 40. 1, Jehovah commands Moses **to** rear up the Tabernacle, and gives commandment concerning the ordering of the furniture and beginning from the inside works to the outside. First comes the Ark which stood within the veil in the Holy of Holies, into which the High Priest came once in the year. Then comes the table, with its dishes, spoons, flagons and bowls; the lampstand with its tongs, snuffers, and snuff dishes; the golden altar of sweet incense: all within **the** Holy Place. Next the screen of the door. Outside the door of the Tent of meeting stood the laver, where the priests washed, and then the altar of burnt offering. Round the court were the hangings upon the pillars with their sockets. This completes the work of rearing up the Tabernacle, according **to the** pattern. Then God filled **it** with His glory, and the cloud of the

Lord was upon the Tabernacle by day, and there was fire therein by night, in the sight of all the house of Israel.

The Things in the Heavens. —The Tabernacle is a definite copy or the things in the heavens. Jehovah in conveying to the children of Israel His will in these material things, intended to teach us thereby the things which were in heaven itself. See Hebrews 8. 5; 9. 24.

Isaiah 66. 1; Psalm 11. 4. —Heaven My dwelling-place or throne, and earth My footstool.

Psalm 18. 6. —A throne and a temple in heaven.

Revelation 8. 3-5. —An altar, censer and throne in heaven.

Revelation 9. 13. —An altar before God.

Revelation 4, 5; Zechariah 4. 10. —The lamps in heaven which are the Eyes of Jehovah and the seven Spirits before the throne.

Ezekiel 1. 26.—A throne and the enthroned One.

Ezekiel 1. 22. —The sea of crystal in heaven may show us the laver.

From LIVERPOOL AND BIRKENHEAD. —God, having saved a people out of Egypt guides them to Mount Sinai, and it is here He makes known His purposes in bringing them unto Himself (Exodus 19.). The presence of God strikes terror into the hearts of Moses, and all the people, when they hear the voice of God giving the Law, and again they repeat " All the words which the Lord hath spoken we will do " (Exodus 24. 3). Then when this covenant is made between God and His people, and sealed by blood, God speaks further to Moses in the mount (Exodus 25.) revealing His desire to dwell among them, and because of this He wishes them to make a Sanctuary for Him.

This dwelling amongst His redeemed people is evidently far from the minds of the people, especially in view of their terrible experience of His presence on the mount. It originates with God, and so it is according to His pattern the dwelling must be made. (Some of us had a difficulty about the "pattern " and the "copies of the things in the heaven " on which we have submitted a question.)

We noticed God's, order in the instructions to Moses. In describing the dwelling He commences with His immediate presence—the Ark to contain the testimony, with a Mercy Seat and Cherubim above it, for the Divine Presence is on the basis of the covenant made, and God is reaching out to His people and in His kindness and fore-

thought first provides for a Mercy Seat which is to be the place of communion.

The materials for the dwelling came from those whose hearts were stirred and whose spirits were made wiping, and the fashioning thereof needed wisdom of heart. God deemed it necessary to specially fit Bezalel and Oholiab for the workmanship by giving them the Spirit of God in wisdom and understanding. This heart work and God-given wisdom seems to come in for special emphasis.

After months of patient work by the men, and also by the women in the seclusion of the tents, the materials are all ready for piecing together, and they are brought to Moses for his approval. He finds they have done it all as the Lord had commanded, and he blesses them (Exodus 39. 43). They do not, however, proceed forthwith in the erection, for God has His plan for this too. Therefore His word comes to Moses again, commanding Moses himself to rear up the Tabernacle and set all the furniture in order on the first day of the first month, and also to anoint the Tabernacle, and to* clothe and anoint the priests (Exodus 40). This bringing of the finished material to Moses, we thought, is very significant, as well as his approving and setting up the dwelling, etc., which seems to point to 1 Peter 2. especially verses 3 - 5 . . . "If ye have, tasted that the Lord is gracious, unto whom com-
i n g . . . ye also' as living stones are built a spiritual house." Moses may in this work be viewed as the one who has been the mediator of the covenant or perhaps better as the faithful servant in God's House. He is in Hebrews 3. compared to Christ who is Son over God's House, who is counted worthy of more glory than Moses by so much as he that built the house has more honour than the house, for every house is builded by some one, but He that built all things is God.

From PENYGRAIG. —Exodus 36. 14-19. The curtain of goats hair for a tent over the tabernacle. And he made a covering for the tent of rams skins dyed red and a covering of sealskins above.

The tent suggests a temporary dwelling place, when God walked with the people of Israel and was with them in their experience during the wilderness journey.

Christ also took hold of the seed of Abraham and it behoved Him in all things to be made like unto His brethren. Hebrews 2. 16-17. Referring to the tent in 2 Samuel 7. 6, God says: " I have walked in a tent and

in a tabernacle." So* Christ, who was the Word, became flesh and tabernacled among men and some beheld His glory; the glory as of the Only Begotten of the Father, full of grace and truth. Some saw Him as the Christ the Son of the *living* God, and as the Lamb of God; also as the Saviour, or God's salvation. Others saw Him as a teacher come from God, or as a righteous man; and others as the carpenter's son.

The curtains or Tent covered the Tabernacle from one side to the other, and not a board was seen from the outside. This shows how completely those who take shelter under His wings are secure. As Christ said of Jerusalem, "How oft would I have gathered thy children together as a hen gathereth her chickens under her wing, but ye would not." So those who are Christ's are secure as Christ said: "No man shall pluck them out of My hand," and in Colossians 3. 3, it says ye died; and your life is hid with Christ in God, and "Under the shadow of Thy wing, Thy saints have dwelt secure; sufficient is Thy arm alone, and our defence is sure."

[But were not the eleven curtains the Tent of Meeting where God met His people? While God had a Tabernacle of fine linen etc., God could only meet with man in a goat's hair tent. This does not teach primarily the eternal security of the believer.]

From GREENOCK. —Moses received his instructions as to material required and details of construction, on Mount Sinai. A willing hearted people gave offerings, Exodus 35. 20, and skilled men wrought it to' the various sections and details. God fitted two men, Bezalel and Oholiab, for the work of instructors, so that they could teach others in the arts that were demanded. High standards of craftsmanship were necessary as the building was to be a copy of the true or heavenly tabernacle, Hebrews 9- 24. It was unique in appearance as well as construction. An embroidered screen of blue, purple and scarlet, held up by 5 pillars standing on brass sockets, hung at the top with hooks, formed the entrance. A veil stretched across inside dividing the holy from the most holy, Exodus 26* 23, 31, but it was held in position by 4 pillars, fixed into silver sockets and was hung with gold hooks. 10 curtains of white linen, fastened together as in Exodus 26. 1, are called the tabernacle. 11 curtains of goats hair formed the tent. Coverings for the tent were made of *dyed* rams skins and above all one of sealskins.

A court was formed round the tabernacle with hangings of white linen. In one end a gate was formed of blue, purple and scarlet. The gate was held up by 4 posts fitted into brass sockets, and having a silver fillet along top, to which silver hooks were fastened, this went right round. On entering the gate, which could not be missed, owing to its embroidered work, the altar of burnt offering was seen, passing this on road to the door of the Tent was the laver. As Hebrews 9. 9 says the Tabernacle was a parable for the present time, so that we learn many things from its construction and furniture. The gate speaks of Life, as the door speaks of the Truth, and the veil the Way. Jesus said "I am the Way, the Truth and the Life," nobody else could say so. The laver is the only piece of furniture of which it was stated the source of material used, the mirrors of the serving women. Its contents would probably be 300 gallons, if equal to one of those made by Solomon, although no measurement is given. Wash thereat (not in). Basins provided at the foot? Holiness required and provided for. As the altar told out "Without shedding of blood, no remission"; so the laver: "Without holiness, no man shall see the Lord," neglect of laver, loss of communion. It was for daily use, so now is the Word of God.

The Ark was the one piece of furniture inside the Veil. God speaks first of Himself, then making of Ark, Mercy Seat, and cherubim. Its wood overlaid, inside and outside, with gold, speaks of the Lord Jesus Christ in His all round divine character. The Mercy Seat fitted the ark exactly as a lid. It served as a meeting place between God and His people. God's mercy, like His love, is all in the Lord Jesus. This was the most valuable of all the pieces of furniture. We could value the Lampstand at about £6,000. No value available for the Mercy Seat. Tips of cherubim wings touched. Their feet rested on the lid. The mercy of the Lord is from everlasting to everlasting, no end to it. The tables of the covenant were put inside the ark. "Thy law is within My heart." The Curtains were all one measurement in width, telling forth that the teaching and arrangement in all the churches of God were the same. "So I ordain in all the churches." A person able to go inside saw the beauties and glories of the Tabernacle. It was to the Tent of meeting the people came, they saw only the goats hair covering [query] which completely covered the tabernacle, that is the fine twined linen curtains. The boards overlaid with gold standing on silver sockets,

speak of the believer in his standing before God in His House, having accepted the finished work of the Lord Jesus, and now clothed with the righteousness which is in Him, fitted to worship in the House.

From LEICESTER.—The material for building the Tabernacle was a free will offering of every man whose heart led him to give. The offering consisted of: —

Gold, Silver, Brass.

Blue, Purple, Scarlet, and fine Linen.

Goats' Hair, Rams' Skins, ' and Seal Skins.

Acacia Wood.

Oil, Spices, Incense.

Precious stones.

Worship or service in order to be glorifying to God must be voluntary and from the heart. The question might arise as to how and where Israel obtained: these commodities. We suggest from the Egyptians on the night they left Egypt. In Exodus 12. 35, 36, we are told they asked for jewels of silver and gold and spoiled the Egyptians.

These things were now consecrated to the use of the Sanctuary.

According to the analogy of Scripture the material used in building the Sanctuary may speak to us of Divine truth, thus: —

Gold of glory. [Yes, rather than divinity.]

Silver of redemption.

Brass of strength. [Judgment past?]

Blue of heaven.

Purple of Royalty. [This was true much later, e. g., with the Romans.]

Scarlet of wealth and majesty. [But there is no wealth and majesty about the worm from which this dye came.]

Fine linen of righteousness.

Rams' skins dyed red of sacrifice. [The guilt offering.]

Acacia wood of humanity. [Incorruptibility of character.]

Oil of the Holy Spirit

Spices and incense, fragrance of consecration.

Precious stones of spiritual beauty and value.

There were two men connected with the construction whom God called and filled with heavenly wisdom and understanding to devise cunning works in gold, silver,

brass, etc. Wisdom and understanding are essential in the construction and maintenance of God's House, but it must be of and from God. We need these very much in those who lead God's remnant people in our day.

Some things strike us as important to notice in a general way relative to the Tabernacle.

I. —Its method of building.

II. —Its position..

III. —Its order.

IV. —Its holiness.

In its method of building we see the hand of God, who planned everything for a purpose. He gave the pattern to His servant Moses and said, See thou make everything like the pattern. The children of Israel were pleasing to God in that they carried out the work as God commanded. The design was not theirs nor Moses', but God's, and so the House of God always has God as its Architect. The working out of the design or giving effect to it lies with those who seek to build for Him. All the material was the very best quality and very valuable. This again teaches us how God requires the very liest from us—gold, silver, precious stones. Wood, hay, stubble, will not do. The frame work built into sockets of silver tell how the foundation of God's House is the redemption work of Christ.

As to its position, it lay apart from all nations, jealously guarded by Jehovah, which the nations found to their cost if they interfered or obstructed the path of GOD'S people. The separated path is clearly defined in the Word for all those who have an ear to hear what Jehovah says, and who would be found obedient to the divine call, " Come out, " and be found gathered together in the Name Lord Jesus Christ, with the earnest desire to see God's things come first.

In its order we see the hand of God. No confusion in the great camp of Israel as they lay around in their tents, each tribe in his own place. Order in resting, order in moving forward on the journey, and order in pitching their camp. The cloud by day, and the pillar of fire by night controlled their movements. In the days of the apostles we note how careful these were to teach order, lest confusion and disgrace come upon God's heritage.

In its holiness we see the sacrifices, cleansings, and the approach to God. How jealous God is of His holiness. Even His love, which is so great, must never allow us to presume to trespass on His holiness. They that

worship God must do so in spirit and truth, and serve Him with reverence and awe.

The Court. —This shut in the Sanctuary from the camp and therefore shut out those who had no right to be inside. It protected and separated it. Righteousness and truth do this for God's House to-day.

The brazen altar speaks of sacrifice, atonement, substitution. It is the ground on which we approach God as worshippers.

The laver tells of cleansing by the Word.

The Priests and Levites who performed the service of the sanctuary were required to* use the laver before entering the Holy Place. We need to know not only the atonement by the blood of Christ, but the purifying of our souls by the Word.

The Door of the Tabernacle speaks of the Way Christ made for us into the presence of God as a redeemed and separated people, in order that we may worship and serve God acceptably. [What is the difference between the first and the second veils?]

QUESTION AND ANSWER.

From LIVERPOOL and BIRKENHEAD. —Hebrews 9. 23. Was the " true " Tabernacle in existence in Heaven before the material Tabernacle was built on earth, or was the Tabernacle of the wilderness a figure only of that which was to come? Did God show Moses an actual pattern or were the verbal instructions the pattern?

From B. W. T. —Re note in brackets page 14, February number. —Tabernacle, board. I would suggest that not only do we see in the boards that which may speak to us of the House or Temple or the Fellowship, but also the individual saint in his collective Assembly position, according to the analogy that an assembly is body of Christ, 1 Corinthians 12. 26. So may the boards speak to us of an assembly as being a replica of the one thing for God; the showbread table, the altar of incense and the lampstand are within and privileges of the assembly as of the house or temple.

Page 10, note re Revised Version. —I would suggest that the song of Exodus 15. is of a progressive character and speaks in verse 2 of the tent of meeting that Moses constructed as does verse 13, but in verse 17 goes further and speaks of that which Solomon had to do with, and when they were established in the land.

[But the R. V. says the A. V. is wrong in verse 2.]

Page 12. —I have always understood that the boards of the Tabernacle were overlaid with gold, both inside and outside.

From PENYGRAIG. —We note that the goats' hair curtain hung down over the front of the Tabernacle. Brantford says: " All that the people could see was the badger (seal) skins " (page 12, foot). Mr. Dorricott in his " Meditations on the Tabernacle, " says: " The goats' hair curtain could be seen from the front " (page 64).

THE STORY OF THE ARK OF GOD.

From ABERTRIDWR. —We thought it good to try and find out what the Ark typified, feeling sure it would add interest to our study of the subject. First it was suggested that in the acacia wood (Exodus 25.) we had a type of our Lord Jesus Christ's manhood or humanity; and the gold on the inside and outside spoke of His divinity, and we were reminded of His words as recorded in John 17. 5: " And now, Father, glorify Thou Me with Thine own Self with the glory which I had with Thee before the world was. " Here we feel we are on safe ground and keep in mind the great Antitype while we are dealing with the type. In chapter 37. we read that Bezalel made the Ark according to pattern and measurements. Moses put the Ark in the Tabernacle inside the veil, " as the Lord commanded Moses " (chapter 40.) and the golden mercy seat with the cherubim upon it. This we think would be the place which it would always occupy when resting. But the Israelites were a journeying people, and so we venture to note how it was moved and by whom it was moved.

" This is the service of the sons of Kohath in the Tent of meeting, about the most holy things. " " These things are the burden of the sons of Kohath. " (Numbers 4. 4, 15.)

" When Moses went into the Tent of meeting to speak with Him then he heard the voice speaking unto him from above the mercy seat that was upon the Ark of the Testimony from between the two cherubim." (Numbers 7. 89, calling to mind Hebrews 1. 2.)

Numbers 10. has the account of the first journey of the tabernacle. Notice verse 33. The Ark went before them; and we think this was always the order during the journeyings through the wilderness. [Note Numbers 2. 17 as to the place of the Levites with the Tent of meeting in the order of the march.] Moses* words (verses 35, 36) seem to associate the Ark and the power of God. (See also chapter 14. 44.)

We pass by the wanderings and find Israel pitched in the plains of Moab by Jordan at Jericho. (Numbers 33. 48, 49.) Here Moses dies and Joshua takes up the leadership. In Joshua 3. instructions are given for the crossing of Jordan and here the priests are to carry the Ark before the people. Jordan seems to us to typify separation and the putting away of the filth of the flesh, as the passage of the Red Sea speaks of baptism, and we noticed too, that the Ark was taken down into the midst of Jordan and there was a safe passage for Israel.

We should like light on both the Jordan and Jericho as to what they typify in the life of God's people.

(To be continued).

YOUNG MEN'S CORNER-

No. 5.

Fifth Series.

May, 1924.

THE HOUSE OF GOD.

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THE TENT OF MEETING IN THE LAND.

MOSES' prophetic words in Numbers 10. 35 suggest very strongly that God's intention was for the ark to go from place to place with the fighting hosts, that is, with Joshua. This was the case at Jericho* and at Ebal. Whilst it was due to sin that fighting against the Philistines was necessary in later days, it is interesting to note that this purpose seems to have been recalled at the time of Eli's death. Later on still the intervening capture of the ark by the Philistines did. not prevent Saul having the ark brought to him at Gibeah. (1 Samuel. 14.). (The alternative reading in 1 Samuel 14. 18 would, of course, negative this, but scholars evidently give the Hebrew text first place.) In Eli's day, however, they put faith in the ark, rather than in the God of the ark.

When the camp was at Gilgal it is clear from Joshua 9. 27 that the place for the house of God was not yet chosen. Psalm 81. 1-6, seems to mean that even in Egypt Joseph was chosen as the place where the tabernacle was to be erected, and Ephraim, of course, had Joseph's birthright. The erection at Shiloh (Joshua 18.) agrees with this, for Shiloh is in Ephraim. Afterwards, when the Lord awaked as one out of sleep, He chose the tribe of Judah, the Mount Zion which He loved (Psalm 78. 65-68). We are not told that the tabernacle was erected at any place before Shiloh. The goal reached at Shiloh would be sufficient to account for the specific mention of the erection, for here God caused His name to dwell. This would not be said of any temporary erection required

by the sacrifices, the Passover (Gilgal) and what not. In the alternative, all the ritual must have been strangely modified or suspended. Much is veiled, and it is difficult to decide.

Joshua 24. 26-28 is a difficulty. Was this at Shechem? Does the sanctuary of the Lord mean the tabernacle? The present writer inclines to* think that the ark was there at that time, at the sacred place of Jacob's altar (Genesis 33. 18-20). The book in which Joshua wrote was to be kept beside the ark (Deuteronomy 31. 26). It was not in Joshua's charge. But more light is necessary. See Judges 20. 26, 27. G. N.

SECTION III. —THE HOUSE OF GOD FROM JOSHUA TO DAVID.

From LAGOS. —The first reference to the house of God after the death of Moses, and after Joshua received the reins of government, we find in Joshua 6., in association with the taking of Jericho after the people had entered the promised land. " And they burnt the city with fire, and all that was therein, only the silver and gold, and the vessels of brass and iron, they put into the treasury of the house of Jehovah. " (Compare 1 Corinthians 3. 10-15.)

When Joshua is speaking to the Gibeonites in connexion with the terms of the covenant he entered into with them through their subtlety, he says: " Now therefore ye are cursed, and there shall never fail to be of you bondmen, both hewers of wood and drawers of water, for the house of my God. "

Although the term house of God is not used, the tent of meeting was set up at Shiloh. (Joshua 18. 1; 19. 51; 22. 29.)

Joshua delivers his last message to the children of Israel at Shechem as a result of which they enter into a covenant to serve Jehovah and to hearken to His voice. " And Joshua wrote these words in the book of the law of God, and he took a great stone and set it up there, under the oak that was by the sanctuary of Jehovah". (Joshua 24. 26. See also Judges 9. verse 6.) [But is this the tabernacle?]

In Judges 18. 31 there is a reference to the house of Jehovah being in Shiloh that is worthy of note.

Coming now to 1 Samuel we have several references to the house of Jehovah being in Shiloh. In chapter 1. 9

it is called the Temple of Jehovah. This expression is also used in chapter 3. 3. In verse 15 we read, " And Samuel lay until the morning, and opened the doors of the House of Jehovah. "

1 Samuel 4. brings before us the taking of the ark of God from Shiloh where the house of God was. During the 20 years when the ark was in the house of Abinadab in the hill, it would seem that the tabernacle was transferred to Nob. (See 1 Samuel 21. The Lord Jesus Christ's reference to the incident recorded in this chapter is interesting and instructive. See Matthew 12. 1-8.) It would further seem that the tabernacle or tent of meeting was transferred to Gibeon (see 2 Chronicles 1. 3, 4), while the ark was taken by David from the house of Abinadab to the tent which he had prepared for it in Jerusalem. (See 2 Samuel 6. 17.)

2 Samuel 7. brings us up to the point of David's desire to build Jehovah a house.

From KILMARNOCK AND GALSTON. —The wanderings of the wilderness over and the land of Canaan entered; the tabernacle was set up at Shiloh (place of rest). The setting of it up here was not of the people's choosing but of God's. (See Jeremiah 7. 12. Deuteronomy 12. 5; 26. 2.) Shiloh was a town of the Ephraimites situated to the north, of Beth-El, and here it was that God chose at the first to place His Name.

Shiloh is now a centre from which operations proceed and seven times after this we find it mentioned in the book of Joshua. We see in these scriptures the things that were at Shiloh. In Joshua 24. 26 we find Joshua setting up a stone under the oak that was by the sanctuary of the Lord. How could this be as this was at Shechem and we understand the Sanctuary was at Shiloh?

The book of Judges presents to us a dark day in the history of Israel. In its opening chapters we find that " they forsook the Lord, the God of their fathers, and followed other gods. " Therefore we do not find much mention made of the house of God in it.

The closing words of chapter 18. present a sad picture of the tribe of Dan. " So they set them up, Micah's graven image which he made, all the time that the house of God was in Shiloh. " In chapter 21. 19 we find that there was a feast from year to year held in Shiloh unto the Lord.

In 1 Samuel we find Elkanah mentioned as one who

went up from year, to year to worship and to sacrifice unto the Lord in Shiloh.

In 1 Samuel 4, we find Israel is smitten before the Philistines and the ark of God delivered into their hands. This no doubt was brought about by the iniquity of the people, as Psalm 78. shows us: —

" So that He forsook the tabernacle of Shiloh,
The tent which He placed among men,
And delivered His strength into captivity,
And His glory into the adversary's hand."

The ark at this time was taken into the land of the Philistines, but owing to them being smitten with plagues it did not remain long with them. It was taken by the men of Kiriath-jearim and brought into the house of Abinadab. Here we find it remained all the days of Saul's reign during which time, as 1 Chronicles 13^B 3 shows, it was not sought after. When David however was made king we find that he sought to bring it up to Jerusalem out of the house of Abinadab. In their doing so however, we find that they employed a new cart which was not according to God's way. The result was that Uzza was slain because he put forth his hand to steady the ark. David being afraid of God carried the ark aside into the house of Obed-edom, where it remained for three months. After this however, we find that David brought it up to the place which he prepared for it at Jerusalem. This time they did so according to the ordinance that none ought to carry the ark of God but the Levites.

We understand that in bringing it to Jerusalem David was acting as guided by God and that it was of God's choosing as Psalm 78. 67 also shews.

" Moreover He refused the tent of Joseph,
And chose not the tribe of Ephraim,
But chose the tribe of Judah,
The Mount Zion which He loved."

From TORONTO.—After the Tabernacle had been erected the Glory of the Lord filled the Holy Place. The next we read concerning it is the Princes of Israel present to the Lord 12 oxen and 6 wagons. These were given to those whose duties were to move the tabernacle from place to place as the Lord manifested by the cloud. Numbers 7. 1-8.

To the sons of Kohath, whose duties were attending to the oil of the lamp and the moving of all the sacred

furniture, under the oversight of Eleazer (Aaron's son) the priest, were given no wagons because the Lord distinctly specified that they should carry them upon the shoulders.

To the sons of Gershon under Ithamar the priest, were given two wagons. Their duties were to bear the hangings of the court, the coverings of the tabernacle, the cords, screens and so forth.

To' Merari, under Ithamar, belonged the moving of all the boards of the tabernacle, the pillars, the sockets of the court, and the pins. To them were given four wagons.

All these served from 30 to 50 years (Numbers 8. 19). The Lord presents the sons of Levi to Aaron as a gift, to do all the work in the tabernacle and to minister to them.

When they entered the land the tabernacle was set up in Shiloh (Joshua 18. 1). This was the place the Lord chose, there He would meet with them and there He would be worshipped. **But** Israel forsook the Lord and served other gods (Judges 2. 13). Lack of faith caused them to worship the gods around them, even the Baalim and the Ashtaroth. This provoked the Lord to jealousy. The judges that judged Israel in these dark days were Othniel, Ehud, Shamgar, Deborah, Barak, Gideon, Abimelech, Tola, **Jair**, Jephthah, Ibzan, Elon, Abdon, Samson, Eli. For some reason the ark was moved from Shiloh to **Beth-El**. See Judges 20. 18-27. At a later date it was moved back again.

After the judgment of the two sons of Eli the ark of God was taken by the Philistines (1 Samuel 4. 17-22) and remained with them for a period of 7 months (1 Samuel 6. 1). The Lord wrought sore judgments upon the Philistines and they sought to return it to its proper place. The five lords of the Philistines sent it from Ekron to the field of Joshua the Beth-shemite, from whence it was brought to Kiriath-jearim (1 Samuel 7. 1, see also- Psalm 132. 6). We find it was in Kiriath-jearim for a period of twenty years (1 Samuel 1, 2).

From BRIGHTON, HOVE. —In considering this subject we sought as far as possible to arrange the history of the house of God from Joshua to David in chronological order, though we realize that the dates usually given in the A. V. are not to be depended upon absolutely. First we would like to draw attention by what takes place in Deuteronomy 31. 14, 15 where Moses and Joshua presen-

ted themselves in the tent of meeting that He may give him a charge, and the Lord appeared in the tent of meeting in a pillar of a cloud, and the pillar of a cloud stood over the door of the tent.

Joshua 6. 24 (1451 B.C. ?) appears to be the first time we read of the house of God after the departure of Moses, and we also notice that Shittim was the last place where the children of Israel encamped before passing over Jordan (connect Joshua 2. 1 with Numbers 33. 49) to Jericho. We suppose that when the ark passed through the Jordan the tent of meeting was also taken although it is not mentioned. [What else could we suppose?] After Jericho was burnt it appears that the gold and silver and vessels of brass and iron were put into* the treasury of the house of the Lord. Joshua 9. 23-27 brings before us the next incident in connexion with the house of God, inasmuch that the Gibeonites through their deception of Joshua were made bondmen and hewers of wood and drawers of water for the house of God, the congregation and for the altar of Jehovah, Joshua 18. 1 (1444 B.C.) Does this suggest that the tent of meeting had not been erected before, since they had passed over Jordan? [Yes, but not conclusively. Shiloh was an achievement, a goal reached. God cause His Name to dwell there.] We would suggest that it was at this time that the sons of Aaron offered upon the altar of burnt offering and on the altar of incense, and were appointed for all the work to make an atonement for Israel, according to all that Moses the servant of God had commanded (see 1 Chronicles 6. 49, and Joshua 18. 1. [Surely this began in the wilderness?] If this is so it is interesting to notice how the ministry of the priests was set up in order as soon as the tent of meeting was erected. In Joshua 22. we suggest that the altar that was erected by them was a device of their own hearts to appease their conscience and manifested an act of independence. It would, of course, be displeasing to the Lord, and they were invited to take up their abode in the land of the possession of the Lord wherein the Lord's tabernacle dwelt. [Would it not be comely to accept the verdict of Phineas in Joshua 22. 31 ? Our Brighton friends are hard on the men who had left home for long years of fighting. Any wrong was put right in Numbers 32.] From what we gleam in chapter 24. the children of Israel seem to have fallen into idolatry, for Joshua warns the people that they cannot serve the Lord and strange gods with a

whole heart. This was at Shechem, and in verse 26 we are told that Joshua took a great stone and set it up under an oak, that was by the sanctuary of the Lord. Would this be at Shechem or Shiloh? We do not get the house of God mentioned again till Judges 18. 31 (1406 B. C. ?) some 20 years after, were we find that all the time that the house of God was in Shiloh, Micah's graven image was set up in Micah's house of gods (Judges 17. 5).

We now come to the history of the House of God associated with Eli as priest, see 1 Samuel 1. 9 (1171 B. C. ?) and though the word temple is used no doubt it refers to the tent of meeting that was still at Shiloh. We are told that it was customary to go up to the house of God year by year, and Hannah took Samuel unto the house of the Lord in Shiloh. 1 Samuel 2. 22 refers to the door of the tent of meeting. We now come to the call of Samuel ere the lamp of God went out in the Temple (tent of meeting) of the Lord, where the ark of God. was. We would suggest that some 24 years after (1141 B. C.) what is recorded in chapter 3., Israel went to war against the Philistines and after the first defeat they decided to fetch the ark of the covenant of Jehovah out of Shiloh which terminates at that time the history of the tent of meeting as a testimony for God. We suggest that not until David's desire to build an house for Jehovah do we hear again about the tent of meeting which carries us forward some 99 years (1042 B. C.) where we find that the tent of meeting was in the high place that was at Gibeon, 1 Chronicles 16, 39. [But earlier the house of God was at Nob, 1 Samuel 21.] David pitched a tent in the city of David and the ark was set in its place and David offered before the Lord (2 Samuel 6. 16, 17). Would this constitute the house of God for the time then present? We now come to the time of the death of the child that Uriah's widow bare unto David (2 Samuel 12. 15-20, 1034 B. C.) where we find that David immediately arose and came unto the house of God. Was this the tent that David pitched for the ark? We have one other reference to the tabernacle of Jehovah being at Gibeon (see 1 Chronicles 21. 29, 1017 B. C.) even the tabernacle which Moses made, but David could not go there to inquire of God for he was afraid because of the sword of the Angel of Jehovah.

From GLASGOW. —The opening chapters of Joshua shew the ark of the covenant in a peculiar position of

prominence as going before the people into, the land with no mention of the pillar of fire leading. So far as we can see there is nothing to indicate that the tabernacle was set up during their movements in the land until we come to chapter 18. Here we have the tabernacle set up and the land divided among their tribes.

In chapter 22. 12 we find Shiloh a gathering place for the armies of Israel and again in chapter 24. 26 we find the sanctuary of Jehovah mentioned although the gathering place is Shechem.

Throughout the stormy times of the Judges we find little reference to the tabernacle, but in chapter 20. 26 we find the ark at Bethel. Again in chapter 21. 12, the Camp is at Shiloh. This seems to show either that the ark was removed from place to place, or that the people encamped in the surrounding country and assembled at Shiloh.

We can point to no definite time when the event referred to by the Psalmist happened, "He forsook the tabernacle of Shiloh" (Psalm 78. 60) but in Samuel's day we find the offerings of the Lord being desecrated and the priestly office defiled. God's dealings reach a climax when the ark of His covenant is handed over to the Philistine.

We are presented with a picture of how God deals with individuals whose hearts are influenced by His fear. So His dealings continue and He jealously guards the treasure of His people, visiting judgment or blessing, as He sees the need, upon those who come in contact with the ark during the years of its wandering from Shiloh to the City of David.

From PORTSMOUTH. —We have sought to trace the above from the call to Joshua to go over Jordan with Israel. Joshua 1. 1-2.

The promise of the divine presence (verse 5) and Jehovah's personal exhortation to him, finds we suggest its counterpart in 1 Timothy 4. 13-16.

The twelve stones which Joshua set up in the midst of Jordan, speak, we suggest, of burial. The taking of twelve stones out of Jordan to be erected in Gilgal, a stone for each tribe, for the future instruction of their children as to Jehovah's mighty works for them, speaks, we suggest, also of resurrection.

[Do not the twelve stones left in the Jordan speak of the completion of God's judgment of death on those who fell in the wilderness? The other twelve tell of the new

generation which has come safely out of the place of death.]

Thus Israel came up out of Jordan in the tenth day of the first month, and encamped in Gilgal where they kept the Passover.

We noticed Achan's sin, and how, unless they destroyed the devoted thing from among them, God would not be with them (chapter 7. 12). For judgment must begin at the house of God. (1 Peter 4. 17.) This putting away of the covetous man, God in governmental dealing, in and through them, sets forth, we suggest, Israel in their character as an holy nation.

[What happened as described in Joshua 7. 4, 5 would answer to 1 Peter 4. 17, while Joshua 7. 25, 26 would answer to 1 Corinthians 5. The diverse judgments should not be confused. —J. M.]

And now, having purged out the old leaven and become a new lump, God is able to* use them to the accomplishment of his purposes. (Chapter 8. 1 Corinthians 5. 7.) The altar built on Mount Ebal, the sacrifices offered, speak, we suggest, of worship and communion according to the revealed will of Jehovah, while the reading of the law suggest to us "attendance to reading" associated with the house of God. (Joshua 8. 30-35. Exodus 20. 24, 25. 1 Timothy 4. 13.)

[By law cometh the knowledge of sin and sinful man requires an altar and a sacrifice.]

After subduing the land the whole congregation of the children of Israel assembled themselves together at Shiloh and set up the tent of meeting there, and Joshua cast lots for them in Shiloh before the Lord. Joshua 18, 1-10.

The setting up of an altar. It was Jehovah's will that all the people should go over Jordan and inherit the land of promise. Joshua 1. In the light of Numbers 32. we suggest that the two-and-a-half tribes were self choosers, hence Moses' rebuke. The fear of what others may say caused them to erect the altar, "the fear of man which bringeth a snare." Proverbs 29. 25.

[This treatment is inadequate. See Genesis 15. 18-21. Judges 11. 12-28. Deuteronomy 19. 8. Joshua 20. 8. Some of the land of land of promise was east of Jordan.]

They are first to go into captivity, through their trespass against Jehovah in going after other gods. Their enemies take them and their possessions captive. They endeavour to retake it, but never recovered it. (1 Chronicles 5. 25, 26. 2 Kings 15. 29.)

1 Samuel 1, tells us of Elkanah, and his wives and household, going up to the house of God at Shiloh to worship and to sacrifice.

We have noticed the lawlessness of Eli's sons, Hophni and Phinehas, and the evil influence of the same causing His people to transgress.

From BRANTFORD. —In the opening chapters of Joshua, we are not told a great deal about the house of God. Perhaps the reason for this is the very strenuous times the nation was passing through. While we understand that much of the people's time would be taken up with subduing the land, still we would infer from Judges 2. 7, that as the people served the Lord, so also the various services of the Tabernacle would be continued. We get the first mention of the house of God in Joshua 6. 24. In chapter 7. 14-23, mention is made of being brought before the Lord, we would suggest at the door of the tent of meeting. In chapter 9. 23, 27, we see where the Gibeonites become hewers of wood and drawers of water for the house of God and also for the congregation. The camp of Israel, at this time, appears to be at Gilgal. In chapter 14. they have evidently been five years in the land. We were not sure whether the tent of meeting was set up before Shiloh, see chapter 18. 1. We would value help on this point. When we think of the Levites, who, we understand, were dependent on the tithes of the other tribes, we would conclude that the services of the tabernacle were being engaged in. On the other hand, we wondered at the ark being taken away from its place, if the tabernacle was set up. We noticed the first instance of its use in chapter 3. 9-17, at the crossing of Jordan. It was a token evidently of God's presence among them at that time, and also that he would drive out the seven nations. In chapter 6. the ark is used again at the fall of Jericho. In chapter 8. 33, the ark is again used, this time at Mount Ebal, where Joshua blesses the people. In chapter 19. 51, mention is again made of the tent of meeting at Shiloh, also in chapter 22. 19, the house of God is mentioned as the Lord's tabernacle. The sanctuary of the Lord in chapter 24. 26, this time Shechem. [See remarks elsewhere.] Judges 2. 1, we read the angel of the Lord came up from Gilgal to Bochim, and in verse 5 they sacrificed there unto the Lord. Perhaps it is to this time that Psalm 78, 56-60 refers. We have an instance of their rebellion and idolatry, while the House of God was in Shiloh in chapter 18. 31. The house of the

Lord is mentioned in chapter 19. 18. In chapter 20. 18-28, it would appear that the tent of meeting had been moved and set up at Bethel [The ark, yes. But how much more?] though we noticed that in 1 Samuel 1. 3, the place of the Name is Shiloh. In chapter 2. 12-25, we have a dark picture of the two sons of Eli. They knew not the Lord, nor yet that "holiness becometh God's House for evermore," again reminding us that condition must accompany position for the house of God to continue. In chapter 3. 15 we read of Samuel opening the doors of the House of the Lord. A simple service, but it is for the Lord. Does this not have a voice for us all? In chapter 4. the ark is taken by the Philistines, the Glory is departed.

When we look at the title of our subject we are reminded to whom the house belongs. (See Ezra 5. 8.) We understand the house of God was God's place on earth, where He came to dwell with men. In 1 Samuel 4. we see how God protected the Ark; for all the time it was in the hands of the Philistines God's hand was heavy upon them. Then we see those in 1 Samuel 6. who looked into the ark and God smote them. This reminds us of how solemn it is in this our day, when men are trying to abolish the truths of the Gospel and are denying the Divinity of the Lord Jesus. What a difference when it came to the house of Abinadab where it brought blessing.

While the ark was away these twenty years, we do not think the house could be called the House of God, meaning the complete thing. During these twenty years what would the people do in connexion with going in once a year into the Holy of Holies, for there was no ark there?

THE STORY OF THE ARK OF GOD.

(Continued from page 44)..

From **ABERTRIDWR**. —In chapter 7. 6 we see Joshua on his face before the ark, with the elders of Israel, because of the disaster at Ai, and in the 18th chapter we read that they set up the tabernacle in Shiloh and here the ark rested during the long, and sometimes very dark days of the judges. So we come to 1 Samuel 3. and read of little Samuel going in to sleep in the temple of the Lord where the ark of God was. Questions present themselves to our minds, such as why EH allowed such a thing to happen.

Chapter 4. is a story of dire disaster. First four thousand are slain and the discomfited Israelites ask why. They do not, in our opinion, go to work the right way to get the correct answer. They should have examined their own hearts and lives and the answer would have been found. Instead, they take counsel and send to Shiloh for the ark as though the mere wood and gold could of themselves, apart from the power and presence of God, do anything for them. The words of the wife of Phinehas, ere she dies, are noteworthy: " The glory is departed from Israel, for the ark of God is taken. " Verse 22.

In chapter 5. the Philistines bring the ark in triumph to the house of Dagon at Ashdod, and put it by Dagon. A strange thing takes place in the night, for morning light reveals the idol on his face before the ark of the Lord. The priests set him in his place again, but strange things happen again and more severe; for the head of Dagon and the palms of his hands lie cut off upon the threshold. Truly the hand of God was upon their false god ! We are reminded of Psalm 78. 65. " Then the Lord awaked as one out of sleep, like a mighty man that shouteth by reason of wine. And He smote His adversaries backward. " Verse 61 shows God's thoughts concerning the ark—strength and glory are the words used.

The hand of God is so heavy on the Philistines that they decide to send the ark away. (See chapter 6.) Two milch kine whose calves are shut up at home, are harnessed to the cart and are let go. " The kine took the straight way by the way to Bethshemeth . . . lowing as they went, and turned not aside to the right hand or to the left. "

The Levites are at hand to receive it back (verse 15) and they offer sacrifices. The men of Bethshemesh look into the ark, are smitten and send to the men of Kiriath-jearim to fetch it up to them. The men of Kiriath-jearim put it into the house of Abinadab in the hill and sanctified his son Eleazar to keep it. This place seems to be its home until David comes *ie-* fetch it up to Jerusalem about a century after, although we read of Saul having it in Gibeah at the time Jonathan smote the Philistines 1 Samuel 14. 1-20. Ahijah the priest was grandson of Eli. [Note the difficulty raised by the margin, verse 18, and compare 1 Samuel 30. 7.]

2 Samuel 6. tells of David gathering the chosen men of Israel to bring up the ark out of the house of Abinadab. They seem to copy the Philistines and use a Mew cart and

oxen, contrary to God's word that the Levites should carry the ark. Uzzah is smitten and dies. The ark goes into the house of Obed-edom the Gittite for three months. He is blessed and David hears of it, and goes to fetch it. They bring it into the city of David in God's way and set it in the tent he has pitched for it.

Next we come to 1 Kings 8. 1-10. The house of God is finished, and Solomon brings up the ark out of the city of David. " And the priests took up the ark. And they brought up the ark of Jehovah, and the tent of meeting, and all the holy vessels that were in the tent. " "And the priests brought in the ark of the covenant of Jehovah unto its place, into the oracle of the house, to the most holy place, even under the wings of the cherubim. "

Here we leave it, for it did not journey any more as far as we know but remained in its place until Jerusalem and the temple were destroyed. What became of it then we do not know.

In closing we quote Revelation 11. 19. " And there was opened in heaven the temple of God, and there was seen in His temple the ark of His covenant. "

From LIVERPOOL AND BIRKENHEAD. —Directed by the pillar of cloud, Israel journeyed with the ark of the covenant of the Lord for nearly forty years in the wilderness. When they came to Jordan, the priests, according to the command of God, bare the ark to the water's edge and the waters of Jordan were cut off. The priests with the ark stood in the midst of Jordan until everything was passed over. (Joshua 3.) At the word of God they compassed Jericho with the ark until the city fell (Joshua 6.) and after Joshua had smitten Ai the ark is present in the midst of the people at the reading of the Law in Mount Ebal and Gerazim. (Joshua 8.) When Israel had subdued much of the land, God gave them rest from their enemies, and the Tent of Meeting was set up in Shiloh, where Jehovah caused His Name to dwell at the first. (Joshua 18.; Jeremiah 6. 12.) But after Joshua's death, the people forsook the Lord and served other gods. In these years of trouble for Israel we find the ark located at Beth-el, (Judges 20. 26-28) but later on in the time of Eli's corrupt priesthood and the child Samuel it is in its place in the Tent of Meeting at Shiloh, for it is brought out of the tabernacle into the camp of Israel, only to be taken by the Philistines. (1 Samuel 4.) The ark was in the country of the Philistines seven months until the plagues compelled them to return it to

Israel, by way of Beth-shemesh to Kiriath-jearim, being brought into the house of Abinadab where it remained for 20 years. During this time the whereabouts of the tabernacle seem obscure. Psalm 78. tells us that God forsook the tabernacle of Shiloh. The Lord Jesus in the course of His ministry (Mark 2, 26) recalls David's experience in entering into the house of God and eating the showbread, and from the narrative it would appear that the tabernacle at that time was at Nob, the city of the priests. But when, Solomon became king we read of him offering sacrifices on the brazen altar of the tent of meeting at Gibeon. After David had taken the Jebusite stronghold of Zion he went (2 Samuel 6_B) to the house of Abinadab to bring up the ark of God which is called by the Name, even the Name of Jehovah of Hosts that dwelleth between the cherubim, but owing to the error of Uzzah in trying to save the ark from falling, David was afraid and turned the ark into the house of Obed-edom. It remained in this place three months until it was brought out by David and put into a tent which he had made for it at Jerusalem.

2 Chronicles 5. When Solomon had finished building the temple in Mount Moriah in the threshing floor of Araunah the Jebusite, he brought up the ark of God out of Zion and the priests put the ark into its place in the house of God in the most holy place. There was nothing in the ark only the two tables of stone which Moses had put in at Horeb. The tent of meeting and all its holy vessels were also brought from Gibeon and deposited in the new temple. So, according to the reckoning of 1 Kings 6. 1, after about 486 years of journeying with the children of Israel from place to place, the ark with the tent of meeting at last finds rest in the new temple. [The ark is still used; the tent is done with,]

From LAGOS. —(The earlier portion of the contribution has been omitted in order to save repetition.)

2 Samuel 6. —Here- we have David attempting to take up the ark of God in the wrong way, imitating the Philistines. The result was that Jehovah showed His disapproval by smiting Uzzah dead when he put forth his hand to steady the ark. It was then taken to the house of Obed-edom, where it remained for three months, after which David took it up in the God-appointed way, with great rejoicing, and put it into the tent which he had prepared for it in the city of David. (See verse 17.)

David became greatly concerned about the ark of God dwelling within curtains, while he dwelt in a house

of cedar, and desired to build Jehovah a house. (2 Samuel 7. 2.) This privilege however, God would not allow David, because he was a man of war and had shed blood, but it was promised to his son Solomon.

2 Samuel 15. brings before us the fact that the ark was taken for a very brief period from Jerusalem when David fled from Absalom, but on David's instructions it was taken back.

In 1 Kings 8. 1-11 we read of the ark being taken from the tent which David prepared for it, and put into its place in the house which Solomon built for it in Jerusalem. See also 2 Chronicles 6. 41-42 with Psalm 132. 8.

Other scriptures referred to were—2 Chronicles 35. 3; Jeremiah 3. 16; Revelation 11, 19.

QUESTION AND ANSWER.

From BRANTFORD. —2 Samuel 6. 17. Does this mean that it was in the tabernacle proper or in a temporary place of David's construction?

From BRANTFORD. —2 Samuel 6. 18; 1 Chronicles 15. 27. In wearing the ephod, did David act in a priestly capacity?

From H. J. O. —In answer to the question by Liverpool and Birkenhead on Hebrews 9. 23—surely this verse suggests two things.

First, that there were actual things in the heavens of which the earthly things were a copy, for you surely cannot cleanse things that are non-existent.

Second, that these things were in some way defiled and needed cleansing, and whilst the copies (the earthly things) could be cleansed by the application of blood, those heavenly things could only be cleansed by the application of the blood of Christ which is of an infinite value.

The fact that these heavenly things needed cleansing suggests to me that before man was created there was a priestly won. and service among angelic beings. Every created thing is made to worship and adore God.

When we read those mysterious words of Ezekiel 28. speaking in the past tense of one who could surely only be Satan before his fall, I do not think we need to look further for a priestly work and service.,

Verse 14. —"Thou wast the anointed cherub that covereth, and I set thee so that thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire."

Verse 16 (latter clause)—" I have destroyed thee, O covering cherub, from the midst of the stones of fire."

YOUNG MEN'S CORNER.

No. 6.

Fifth Series.

June, 1924.

THE HOUSE OF GOD.

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SECTION IV. —HOW DAVID AND SOLOMON KNEW WHAT WAS REQUIRED.

From LAGOS. —We come to the description of the temple by which we see that the house (including the holy place and the most holy place) measured 60 cubits long, 20 cubits broad, and 30 cubits high. See 1 Kings 6. The Porch before the House is described as being 20 cubits long, according to the breadth of the house, 10 cubits broad, and 120 cubits high. See 1 Kings 6-; 2 Chronicles 3. 4. The Holy Place (sometimes called the temple of the house) is described as being 40 cubits long. See 1 Kings 6. 17, 18. Within, the oracle (the Most Holy Place) was 20 cubits in length, 20 cubits in breadth, and 20 cubits in height, overlaid with pure gold. 1 Kings 6. 20.

It is interesting to note the contents of the House, as compared with those of the tabernacle. In the most holy place were two cherubim of olive wood 10 cubits high, overlaid with gold. 1 Kings 6. 23-28. Also the ark of the covenant which David put into the tent which he prepared for it, was brought and put in its place, in the oracle of the house, the most holy place, even under the wings of the cherubim. 1 Kings i. 6. The walls were carved with figures of cherubim, palm trees and open flowers, within and without. The floor of the house was overlaid within and without with gold. The doors of the oracle were of olive wood, carved and overlaid. The veil of blue, purple, crimson, and fine linen. 2 Chronicles 3. 14. 1 Kings 6. 28-35.

The holy place (called the grater house, 2 Chronicles ft. 5) contained:

1—The altar of incense, made of cedar wood overlaid with gold. (1 Kings 6. 20.) It belonged to the oracle. (1 Kings 6. 22.) Also compare Revelation 8. 3; 9. 13.

2—The table of showbread made of gold. (1 Kings 7. 48.) It really comprised ten tables, five on the right side and five on the left. (2 Chronicles 4. 8.)

3—The lampstands. These were of gold*, and they were ten in number. (2 Chronicles 4. 7.) See also 1 Chronicles 28. 15; 1 Kings 7. 49, and 2 Chronicles 13. 11.

The pillars. They stood before the temple and were of brass. (1 Kings 7. 15.) They were two in number and were set up at the porch of the temple. (See verse 21.) They were each 18 cubits high. (See question further on.) The right pillar was called Jachin (He shall establish) and the left one Boaz (In Him is strength). See also verses 41 and 42; 2 Kings 25. 16, 17; and Jeremiah 52- 21-23.

The brazen sea. This was situated in the court of the temple. It was 10 cubits in diameter, 30 cubits in circumference, and 5 cubits in height. 1 Kings 7. 23-26. It stood upon 12 oxen, 3 looking in each direction, north, south, east and west. 2 Chronicles 4. 2-5. There were also 10 lavers of brass, 5 on the right side and 5 on the left side of the house. The lavers were used to wash such things as belonged to the burnt offering, but the sea was for the priests. 2 Chronicles 4. 6.

The brazen altar. It was 20 cubits long, 20 cubits broad, and 10 cubits high. 2 Chronicles 4. 1. It is called the altar of the Lord, and was built by Solomon before the porch. He offered burnt offerings upon it, even as the duty of every day required, according to the commandment of Moses, on the sabbaths, and on the new moons, and on the set feasts, three times in the year. 2 Chronicles 8. 12-13. See also 1 Kings 8. 63-64; 9. 25.

The court of the priests. It was called the inner court, and was built of three rows of hewn stone, and a row of cedar beams. 1 Kings 6. 36; 7. 12.

The great court. It was called the outer court. 2 Chronicles 4. 9; Ezekiel 42-14.

In 1 Kings 8. 1-9 we read of the ark being brought into the temple and put in its place, and in verses 62-66 we have Solomon's sacrifice brought before us.

Solomon built God a house, and it became the place whereof God said, " My name shall be there " (1

Kings **8. 16, 29**) and in reply to his petition Jehovah declared: "I have hallowed this house which thou hast built, to put My name there for ever." (1 Kings **9. 3.**) Compare Deuteronomy **12. 5, 11; 26. 2.** Psalms **78. 68, 69; 132. 13, 14.** In Kings **9. 4-9** we have the terms of the covenant which God made with Solomon set forth, revealing the conditional existence of God's house. (Compare Hebrews **3. 6.** This is important to notice.)

Recognising that the tabernacle was God's dwelling place amongst His people Israel, as they journeyed through the wilderness, and that the temple became God's house, when they came into the land, we would seek to learn lessons therefrom for us in our day in association with God's spiritual house.

The tabernacle may be looked upon as specially typical of the present character of the house of God in association with the Lord Jesus Christ, while the temple may be viewed as specially typical of a future position, linked with Him in glory. The present is the day of His rejection, the future will reveal the day of His glorification. As it was true that in the tabernacle everything pointed in some way to Christ, so also in the temple "Everything saith, Glory." (Psalms **29. 9.**) Again as the tabernacle was a shadow of that "greater and more perfect tabernacle not made with hands" (Hebrews **9. 11, 24**) so also the temple would seem to be an earthly counterpart of the temple in the heavens. See Revelation **11. 19; 15. 5.**

In connexion with the heavenly temple we read of the throne Revelation **4. 2;** cherubim, (**4. 6**); the altar, (**6. 9, 14. 18**); the golden altar of incense, (**8. 3-4; 9. 13**); the two olive trees and lampstands, (**11. 4**); and the ark of the covenant, (**11. 19**). [Olive trees and lampstands are on earth, not in heaven.]

Whilst we have suggested that the temple and its services are specially typical of the character of God's house of a future time associated with the Lord Jesus Christ in His glory, at the same time it is evident that *there* is much in connexion therewith that applies to the present aspect of God's house.

Thus we read in 2 Corinthians **6. 16** "We are a temple of the living God, even as God said, I will dwell in them and walk in them, and I will be their God and they shall be My people." Again, writing to those together of God in Corinth, who had been called into the Fellowship of His (God's) Son, Jesus Christ **our** Lord, **the** apostle said, "Know ye not that ye are a temple of God,

and that the Spirit of God dwelleth in you?" With **this** we might associate what is recorded in Ephesians **2. 21** ". . . in whom each several building, fitly framed together, groweth into an holy temple in the **Lord.**"

As in considering the temple and its services **we cannot** fail to observe that behaviour as well as **Worship was** connected with God's house, so* it **is** to-day. See **1 Timothy 3. 15**, with Hebrews **12. 14-17**.

[Some consideration should be given to the use of the words temple, sanctuary, house, and so forth, which express more or less closely the Greek words hieron, naos and oikos, that is, the sacred building and contents, **the** shrine, and the dwelling, respectively. This can readily be done, (and for the Hebrew words as well) with **the** help of Young's Analytical Concordance, or of similar works.]

[We regret to say that the remainder of the **MSS.**, sent to the printer in the ordinary way, have been lost in the post, and at the time of writing there is no news of them. It is suggested that we proceed without waiting.]

QUESTION AND ANSWER.

From LAGOS. —How are we to account for **the** apparent difference given in the dimensions of the pillars? Thus:—

Pillars. —1 Kings **7. 15. 18** cubits high.

Chapiters. —1 Kings **7. 16. 5** cubits high (verse **19** 4 cubits).

Pillars. —2 Chronicles **3. 15. 35** cubits high.

Chapiters. —2 Chronicles **6. 15. 5** cubits high.

Pillars. — 2 Kings **25. 17. 18** cubits high.

Chapiters. —2 Kings **25. 17. 3** cubits high.

YOUNG MEN'S CORNER.

N*. 7.

Fifth Series.

July, 1924.

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SECTION VII. —WHAT **EZEKIEL** SHOWED TO ISRAEL.

From LIVERPOOL AND BIRKENHEAD. —**Ezekiel**, the priest, one of **the** captives of Nebuchadnezzar in Chaldea, was commissioned **by** God to declare unto Israel all **the** things which **he** heard from the **mouth** of God and saw in **the** visions of God (Ezekiel **2. 3, 7** and so forth, and **40. 4**). All the visions seem to be connected, more or less, **with** the House of God, but we considered two in particular.

The first, in chapter **8.**, happened in the sixth **year** of Jehoiachin's captivity when Ezekiel was lifted up **and** brought in the visions **of** God **to** the temple in Jerusalem and shown the great abominations which all classes **of** the house of Israel were committing. (**This** would be during the evil reign of Zedekiah, King of Judah). **In** chapter **9.** Ezekiel witnesses the judgment on **the** people of Jerusalem, beginning from the sanctuary, (with which we connected **1 Peter 4. 17**), and then God reveals to him the final judgment on the land of Israel which came to pass in the **11th** year of Zedekiah, when he, and a remnant which escaped the sword were carried captive into Babylon, and the house of God was burnt **with** fire (**2 Chronicles 36.**). Yet with this awful revelation to Ezekiel, God promised He would gather them out of the peoples among whom **they** were scattered, and with one heart and a new spirit they would return unto their land once again, and God would even be **to them** a sanctuary **for** a little while, in the countries of their captivity (Ezekiel **11. 16**).

In the second vision, in chapters **40.** to **48.** (**14** years **after the** destruction **of** the temple) Ezekiel is brought in

the visions of God unto a very high mountain in Israel and shown the pattern of the house of God and all its measurements and ordinances, which he was to declare to his fellow captives of the house of Israel and to write down in their sight.

Although there is much in this vision which suggests a future fulfilment, we consider that it was given that the house of Israel might first of all be ashamed of their iniquities, and then that it provided definite instruction for the re-building of the House when they returned from captivity (chapter 43, 10, 11). It was suggested this house would have been built had Israel been restored as a repentant nation, and that it will yet be built, when they are so restored, perhaps in some such times as quoted in Acts 15. 16-18, or in Matthew 24. 15.

We were reminded how it was always the purpose of God that the pattern should be kept before the people whether in times of captivity and departure from God or in restoration, as for example, in the times of Josiah, Ezekiel and Ezra.

Chapters 40. to 42. give the numerous measurements of the house commencing and ending with the wall, which was to mark separation between that which was holy and that which was common. Holiness was to be the law of the house. "Upon the top of the mountain the whole limit thereof round about shall be most holy." This is in deep contrast with Ezekiel's previous vision of the house in which the Holy Name of Jehovah had been so much defiled. The glory of the Lord came by way of the east and filled the house, and Ezekiel hears the Lord speaking out of the sanctuary, concerning His dwelling place. He speaks of the altar of burnt offering and its ordinances, and particularly the offerings of "the prince." We were not sure who this person was, nor whom he pointed to. God also speaks of the river of water which issued from under the threshold of the house eastward, and the inheritances of each tribe are detailed. The city has twelve gates after the name of the twelve tribes of Israel, all of which mark the vision as needing a future fulfilment; Revelation 21. and 22. being read in this connexion.

[Revelation 21. and 22. is not the house Ezekiel saw. This is beyond the 1, 000 years.]

From PORTSMOUTH. —We incline strongly to the view that the house shown in vision to Ezekiel will be erected in the future and will continue through the mil-

lenium. Although there are difficulties in accepting this view, we have found much greater difficulties in considering the house to be that built by the returned remnant.

The description of the house is preceded (Ezekiel 37.) by a vision which shows in symbol the restoration of Judah and Israel which must necessarily be future. The two following chapters we have linked with Revelation 20. 7-11, believing that they speak of the final rebellion of the nations after the millenium.

[Should not chapter 39. 17-24 be connected with Revelation 19. 11-21?]

The very definite description of the river issuing from the threshold of the house seems to be of an actual fact which could not have taken place in remnant times.

[Did not, but why " could not " ?]

As far as we gather from Ezra and Nehemiah, the glory of God never entered into the house of their day as it did into the tabernacle, and into' the temple built by Solomon. Ezekiel saw the glory of God entering by the east gate.

The house seen by Ezekiel is of similar size to Solomon's, while Ezra 3. 12 would seem to show that the temple of that day was much smaller.

The chief difficulties found in considering the temple of Ezekiel as millenial are firstly, the personality of the prince, and secondly, the offering of sacrifices after the Perfect Sacrifice has been offered. We suggest that the view that the prince is a descendant of David and will be in some measure the earthly representative of the King (the Lord Jesus Christ) is in accordance with Scripture.

[With what scripture is this in accordance? Is not the Lord on earth in person (Hebrews 1. 6; 2 John 7.)?]

We have little to say regarding the furniture and decoration of the house. In reading we have noted especially that palm trees were the prevailing form of decoration but have not been able to realise the spiritual significance of this.

We have noted that the sacrifices were slain and the pieces laid out on tables on either side of the north gate. The priests as they entered to serve passed between the pieces of the offerings. Abraham's vision in Genesis 15. 17 when the flaming torch passed between the pieces to ratify God's covenant seems to suggest the spiritual significance of the priests passing between the pieces. In our day we approach to God through the veil which is His flesh,

We have noted that the priests will be of the sons of Zadok in the future day. The sins of the house of Eli have never been passed over, while the faithful service given by the house of Zadok has never been forgotten by God.

From GLASGOW. —The visions of God shewn to Ezekiel were a marvellous display of grace. They were given to him at a time when the sons of Israel had nationally, and almost individually, turned their backs upon their God and gone far out of their way to provoke Him to righteous anger by their idolatry and wickedness. The warnings and shadows of judgment had given place to actual facts and they had commenced to feel the unwavering truth of God's spoken word and the bitterness of captivity in the distant land of a ruthless foe.

Through Ezekiel, God shews to them "whether they will hear, or whether they will forbear," something of the depth of their fall and the terrible chastisement to be meted out to them because of it. Yet he does not hide His purpose in them, nor the benefits which shall accrue when they attain to the desired knowledge that "He is Jehovah."

The sanctuary seems to conform very closely in design to the temple built by Solomon, but we find no mention of any adornment of gold or precious stones in connexion with it. Mention of the furniture, apart from the altar and the tables for the sacrifice, is also entirely lacking. The walls and gates are dealt with in great detail and the principal thought in these seems to be an emphasis of the necessity for a separation between the holy and the common. The object of God in presenting" through Ezekiel the picture of His sanctuary (chapter 43. 7-11) seems to have been to show, by comparison with their occupation and outlook at that time, how far removed they were in heart and thought from Him.

The river flowing from the threshold, the law of the house, the regulation of its service and those who serve, point to the same distinction. It is remarkable that the service originally confined to the sons of Aaron is to be confined to the sons of Zadok who have not gone astray.

The division of the land among the various tribes points to the time of the restoration of Israel, but it is noticeable that God gave to those in that day no instructions to build such a house. It was shown that they might be ashamed, although the measurements could be a pattern.

From LAGOS. —According to 2 Thessalonians 2. 4, and Matthew 24. 15, we understand **that** when **the** Lord Jesus Christ comes again to the earth as Son of Man, He will find the Man of Sin sitting in the temple of God (sanctuary) and being worshipped as God, while according to Zechariah 6. 12, 13, **we** understand **that** the Lord Jesus Christ, who is called The Branch, will build the temple of Jehovah subsequent **to** His return. Some think that the sequence of events recorded in Ezekiel in association with Israel's restoration, indicate that the temple seen in vision by Ezekiel will be built by the Lord Jesus Christ during the Millenium (Ezekiel 33. 21, 48. 35).

[Is the temple **in** Jerusalem ever called " naos " ?]

[Yes. Luke 1. 9.]

The Lord Jesus Christ will sit **in** His temple in Jerusalem as King and Priest upon His throne, (Zechariah 6. 12, 13, Psalm 110.). And the latter glory of the house and its advent will assuredly be greater than the former (Haggai 2. 9).

Does Ezekiel 44. 2, 3 refer to the same period?

[Possibly not.]

The purpose of the vision shown to Ezekiel is stated to be that he might set his heart " upon all" and " declare all " unto the house of Israel (Ezekiel 40. 4).

Apparently the temple described by Ezekiel is very similar to that which was erected by Solomon; having most holy place, holy place, and a porch. The dimensions of the most holy place **as** to length and breadth are the same as in Solomon's temple, but no height is given (1 Kings 6. 20; Ezekiel 41. 4). The omission has been thought to be significant. The millennial glories of Christ as Son of David, and Son of Man, may have their limitations respecting this earth, but, as the exalted Son of God's love, over **all** creation, the majesty which belongs to His peerless Person will be unbounded.

[Is it wise or right to subdivide the glories of the august and blessed Person of our Lord? The Lord will be One and His Name One, and, I judge, His glory One. - J. M.]

An interesting feature of the Ezekiel temple is **the** wall which surrounded it, its purpose being to make a separation between that which was holy and that which was common (Ezekiel 40. 5; 42. 20). The law of **the** house required that " Upon the top of the mountain, the whole limit thereof round about shall be most holy. Behold, this **is** the law of the house. " (Ezekiel 43. 10-12).

In **the** present day God still requires His people to be

separate from all that is contrary to His revealed will. Thus the apostle writes to the saints in Corinth who had experienced God's faithfulness in calling them into the Fellowship of His Son, Jesus Christ our Lord, "^c Ye are a temple of the living God, even as God said, ' I will dwell in them, and walk in them, and I will be their God, and they shall be My people.' Wherefore, Come ye out from among them and be ye separate, saith the Lord." (2 Corinthians 6. 14, 7. 1. See also 1 Peter 1. 14-16; 2. 9, 4. 17).

There were also outer and inner gates. These are described in chapter 40. 6, 20, 24, 27, 32, 35. The goings out and the comings in were of great importance in God's sight, hence the instructions given in chapter 43. 11.

Extending the whole length of the temple there were side-chambers, which would doubtless be for the use of the priests. (Ezekiel 41. 6, 7; 44. 15-19).

Eight stone tables were at the porch of the gate, to be used in connexion with the slaying of the offerings (Ezekiel 40. 39-41), four on one side and four on the other side of the entrance. Thus the worshippers who draw nigh must pass between, and ever be reminded of the great sacrifice through which alone they can enter into God's House. Perhaps Matthew 27. 51, and Hebrews 10. 19, 20, might be helpful in this connexion by way of a suggested present day application.

The doors of the temple and sanctuary in this temple are somewhat similar to those of the Solomonic temple. A significant omission, however, is the fact that no gold is mentioned as overlaying them. A suggested reason is that it is the preciousness of His Person which will add lustre to the house. It will be His glory that will adorn the temple during His all-glorious reign. (Isaiah 4. 5, 6; 32. 2; 11. 10).

In chapter 43. the glory of the God of Israel enters the house and fills it (verses 1-5) and " His voice was like the sound of many waters: and the earth shined with His glory." It is then that the divine message is given respecting His claims of holiness, and the law of the house. (Verses 6-12. See Psalm 93. 5).

In chapter 47. 1-12, we have a description of the waters which flowed from under the threshold of the house, yielding an abundance of blessing and life, reminding us of the river of waters of life, bright as crystal, which will proceed out of the throne of God and of the Lamb throughout eternal ages. (Revelation 22. 1-5). See Joel 3. 17-21, and Zechariah 14. 8-21, in connexion

with the waters which flow from under the threshold of the house which Ezekiel saw, also compare Psalm 46. 4; 36. 8.

God's love to us will never cease,
 Unlimited it flows,
 As from an everlasting spring
 It faileth not but grows.

From HOVE, BRIGHTON. —It is important to note that this vision was given to the son of man (Ezekiel, we understand) in the 25th year of "our captivity." He was brought in a vision into the land of Israel and set (Moses-like) upon a very high mountain whereon was as it were the frame of a city (Ezekiel 40. 1, 2). The first thing that the son of man saw (Ezekiel 40. 5) was a wall on the outside of the house round about, and (in verses 6 to 10) a gate looking towards the east with a gateway or passage of 50 cubits long and 25 cubits broad (verse 21) which we suggest led into the outer court. On each side of the gateway there were 3 guard chambers with spaces between (which we suggest would lead on to the pavement) also two gates at either end and a porch or vestibule between the two gates at either end. What was shown to the son of man regarding the east gate was probably descriptive also of the north and south gates, after the measure and pattern of the first gate. Upon the lower pavement between the wall and outer court, which was 50 cubits wide, were 30 chambers or store-houses attached to the wall (verses 17, 18). Between the inner gate of the outer court and the outer gate of the inner court was a space of 100 cubits (east, north and south gates, verses 19, 27) and it would appear that the gateways or passages into the inner court were similar to the gateways of the outer court with this difference, that there appears to be associated with the gateway of the north gate 8 tables of wood and 4 of stone (see verses 39 to 42). We also notice there are two chambers in the inner court, one for the singers and one for the keepers of the house and the keepers of the altar, the chamber for the singers being on the north side and the chamber for the keepers of the house and altar being on the south side. (See verses 44 to 46, also R. M.) The inner court was 100 cubits square and the altar was before the house. There appear to be seven steps up to the gate of the outer court and eight steps up to the gate of the inner court (verses 22, 26, 31). The son of man was now brought to the porch of the house (20 by 11 cubits). It

had ten steps (see verse 49 R. M.) which, introduced the son of man (chapter 41. 1-3) into the holy place of the temple (40 by 20 cubits) and then into the holy of holies (20 by 20 cubits). Around this building there was a wall 6 cubits thick (verse 5) and another wall to which thirty chambers were attached 3 storeys high, and which appeared to enlarge as they went up (verses 5-7). Then we noticed that between the chambers and the wall which immediately surrounded the Temple there was a passage or corridor 4 cubits wide, and between the second wall of the temple and the outer court was a wideness or breadth of 20 cubits round about on every side (verses 9, 10). These combined measures make the area which the Temple occupied 100 x 100 cubits and we would draw attention to the similarity of the measures of the main building of Solomon's temple. We now come to the building before the separate place which appears to be at the west end of the temple, this also measured 100 x 100 cubits with a separate enclosure or building of 70 x 90 cubits (verses 12-15). The son of man was next shown the only piece of furniture mentioned inside the temple which was the [incense] altar of wood 3 cubits high and 2 cubits square; "This is the table that is before the Lord " (verse 22). In chapter 42. the son of man was brought into the outer court by the way towards the north, and over against the separate place there appear to be two courts, one on the north side and one on the south side which contained chambers 3 storeys high (but with this difference in that the chambers of those that surrounded the temple expanded as they went up, while the chambers mentioned here appear to narrow in the middle and top storey because they had no* pillars, see verse 6). We suggest that these courts were for the priests and contained a boiling place in each at the west end where the Priests shall boil the trespass offering and the sin offering and bake the meal offering (Ezekiel 42. 5, 6, 13; 46. 19, 20). Having returned to the outer court we draw attention to the four smaller courts in each corner of the outer court (chapter 46. 21-24) which were used to boil the sacrifices of the people. In Ezekiel 42. 15-20, we have the measure of the wall of separation to make a separation between the Sanctuary and that which was profane (the outside), 500 by 500 reeds. (See also chapter 45. 2). In Ezekiel 43. 13-17 the son of man was shown the measure of the altar which stood in the inner court before the house.

In Ezekiel **45**. 1 to **6** the son of man is shown **the** measures of the Holy Portion which we understand was 25, 000 reeds (or about **60** miles) square divided into three portions, viz., 25, 000 by 10, 000 square reeds for **the** priests, **the** sons of Zadok and in the midst **of** this portion was the Sanctuary (chapter **48**. 8, 10, **21**); **25, 000** by 10, 000 square reeds for the Levites and 25, 000 by 5, 000 square reeds for the possession of the city. The City which was in the midst being 4, 500 reeds square with a suburb of 250 reeds in width surrounding it and beyond this there were the residue 10, 000 eastward and 10, 000 westward for tillage (chapter **45**. 15-20). We have the portion of the prince on the one side eastward and on the other side westward of the oblation of the holy portion.

In Ezekiel **47**. we have the interesting account of the waters that issued from under the threshold of the house eastward, and continued their course on the south of the altar. It trickled forth so that **it** could be waded through but afterwards became a torrent that one could swim in, surely speaking to **us** of the abounding love of God. [So also say our LAGOS friends. **But** has not water always reference to the Spirit and the Word?]

In conclusion, we draw attention to contrasts between Ezekiel's temple and the tabernacle of the wilderness, and the temple of Solomon. In the temple described by Ezekiel there is neither ark nor mercy seat, no lampstand, no table of showbread or laver of copper. There **is** neither gold or silver used in the construction of this building.

QUESTION AND ANSWER.

From LAGOS. —How are we to account for the apparent difference given in the dimensions of the pillars? Thus:—

Pillars. —1 Kings **7**. 15. **18** cubits high.

Chapiters. —1 Kings **7**. **16**. **5** cubits high (verse **19** 4 cubits).

Pillars. —2 Chronicles **3**. 15. **35** cubits high.

Chapiters. —2 Chronicles **3**. 15. **5** cubits high.

Pillars. —2 Kings **25**. 17. **18** cubits high.

Chapiters, —2 Kings **25**. 17, **3** cubits high.

From J. M. —It seems clear that the over all height of the pillars was 18 cubits apiece and that the chapters were 5 cubits high. Being ignorant of how the pillars fitted into the chapters, we cannot state definitely but we may suppose that a part of the pillar was made to fit into the chapter. Deducting this part, and adding the pillars together, they jointly would total 35 cubits as given in 2 Chronicles 3. 15.

The 4 cubits in 1 Kings 7. 19 seems to be connected with the ornamental lily work, or it may be that the chapters were made in parts; for after describing chapters of 4 cubits we read " and there were chapters above also upon the two pillars " and so forth, verse 20. Thus there was a part 4 cubits the over all height (1 Kings 7. 19) 3 cubits the net height when fitted into the other part, which part would be 2 cubits, making the over all height of the chapters 5 cubits each. The lower part of the chapter was ornamented with lily work and the upper part with pomegranates and net work. Note carefully 2 Kings 25. 17 that the 3 cubit chapter is plus net work and pomegranates. The various measurements would present no difficulty if we knew exactly how the pillars with their chapters were constructed.

From LAGOS. —Is there any indication in the Scriptures when the temple of God referred to in 2 Thessalonians 2. 4 will be built? Does Revelation 11. 13-19 afford a clue how and when it will be destroyed, prior to the building of the Millennial Temple by the Lord Himself (Zechariah 6. 12, 13)?

HOVE corner would like some help upon the following questions—

1. Is Ezekiel's temple future or was it the temple that was rebuilt in Ezra's day?
2. Whom does the " son of man " refer to?
3. Is the interpretation of Ezekiel's temple literal or figurative?
4. Who was the prince?
5. We should like to know something definite about " posts of three score cubits " (chapter 40. 14), and about Ezekiel 43. 13-17, as to the construction of the altar that was before the house.

In reply to Hove's questions J. M. suggests—

1. The house of Ezekiel's prophecy is not **the** house as built by the Remnant in Ezra's times. See Ezekiel 43. regarding the coming of **the** glory of God to the house **and** note verse 7, which surely involves **a** house which shall be **the** dwelling place of the Lord during **the** millennial age. Also, no river of water proceeded from under the door of the house as built by the Remnant.

2. Son of man is Ezekiel; he is son of man not **THE** Son of Man.

3. Without doubt it is literal: for instance, how could you figuratively boil the sacrifices of the people?

4. The prince is evidently a man who has sons and servants (see the distinction made between a gift of land given to a son and that given to a servant. Ezekiel 46-16-18). Chapter 45. 8 shows that there will also be princes in Israel. The prince also offers burnt offerings, which are offered by a priest on his behalf, and he worships at the threshold of the gate. (Chapter 46. 2).

G. N. submits the following for criticism—The question has been asked how the temple in Jerusalem will be built. We do not usually regard the Lord's words in John 2. 19 as applicable to a material sanctuary because of the statement that the Lord referred to the sanctuary of His body. But is this all that is implied? seeing that scripture is at times partially fulfilled. It is plain that His words were not to be understood of the existing temple. **But** will the Lord at some time still future command Israel to destroy an existing sanctuary and then raise another for them in three day??

Let the false witness of Mark 14. 58 be considered. Is it worth while asking, how much of it was false, or in what way was it false? It contains three elements—"I will destroy;" "I will build another," and the contrast "made with hands" against "made without hands." Compare this with Matthew 26. 61. What is false?

Note. —Those who say Solomon's and Ezekiel's temples are the same size should remember that the cubits are not equal. Ezekiel's cubit is the great cubit, seven handbreadths instead of six.

If anyone will draw the oblations of Ezekiel 45. and 48. to scale, and show the coast and **the** river Jordan, it **may** be possible to reproduce **the** plan here. White paper and Indian ink should be used.

YOUNG MEN'S CORNER.

No. 8.

Fifth Series.

August, 1924.

THE HOUSE OF GOD.

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SECTION VIII. —INSTRUCTION AND HELP FROM GOD IN REMNANT TIMES.

From LAGOS. —The Babylonian captivity was carried out in three stages under Jehoiakim, Jehoiachin, and Zedekiah. The return from captivity took place in three stages under Zerubbabel (about B. C. 536), Ezra, and Nehemiah.

Cyrus king of Persia, having conquered Babylon, made a proclamation that the House of Jehovah should be rebuilt, and that all assistance should be given to those who chose to go up and build, thus illustrating the truth of the words of Daniel 5- 18-21, and Proverbs 21. 1. His all-wise purposes must be realised, and His promises be fulfilled.

As we seek to enter into the spirit of Psalm 132. it is precious to note the unity of mind and action which characterised this feeble remnant of whom we read that they gathered themselves together as one man to Jerusalem. The altar was then built and burnt offerings offered thereupon according as it was written in the law of Moses. (Ezra 3. 1-5 with Deuteronomy 12. 5-6).

After the foundation of the temple of Jehovah had been laid, they set the priests and the Levites in their apparel and they praised Jehovah after the order of David. This was done amidst much rejoicing on the part of the people, but some of the priests, and Levites, and heads of father's houses, and of the old men, who had seen the first house wept with a loud voice. The first house here referred to was without doubt, Solomon's temple which was destroyed by fire about 588 B. C. (about 18 years after the commencement of the Babylonian Captivity). (Ezra 3. 8-12).

Their adversaries, probably the Samaritans (Ezra 4. 2, 10), express their desire to assist in the building of the temple, but on being refused they oppose and cause the work to be hindered by their writing to Artaxerxes. This king replied stating; that the work must cease. The cessation lasted until the 2nd year of the reign of Darius, king of Persia (B. C. 520). See Ezra 4. 17-24.

According to the will of God, both Haggai and Zechariah exhort the people again to build the house of God (Ezra 5. 1-2), with the result that Zerubbabel and Jeshua, being leading men, obey and recommence their labours notwithstanding some opposition. A letter sent by Tattenai was read by king Darius, who after making enquiry issued instructions that the work of the house of God was to be proceeded with, (Ezra 6. 6-13). "The elders of the Jews builded and prospered, through the prophesying of Haggai the prophet, and Zechariah the son of Iddo." The former of these two prophets of God began to prophesy in the 6th month of the 2nd year of king Darius, while the latter began to prophesy in the 8th month of the same year. (Haggai 1. 1, Zechariah 1. 1).

If would seem helpful to study Haggai, Zechariah, and Malachi, the three prophetic books of this period, with Ezra, Nehemiah and Esther, the three historical books of the same period.

The House was completed in the 6th year of the reign of king Darius, about 515 B. C. and its dedication was a time of great rejoicing. The setting of the priests in their divisions, and the Levites in their courses for the service of God was as it was written in the Law of Moses, (Numbers 3. 6; 8. 9-15). The Passover was also restored, but the necessity of cleansing and separation is shewn. (Ezra 6. 15-21).

About 60 years after the foregoing events, in the reign of Artaxerxes (B. C. 457), Ezra leaves Babylon to

go up to Jerusalem and with him all those still in captivity who were minded of their own freewill to join him. This they did with the full consent of the King. Moreover they were to take silver and gold and offerings as well as those vessels which were for the service of the House of God, (Ezra 7. 1-6, 11-26). It is worthy of note that Ezra gathered together the chief men out of Israel to go with him, their names being given in chapter 8. 1-14. It is good indeed when, as in the days of Deborah in Israel, the leaders take the lead and go forward.

Whilst at the River Ahava, on viewing the people, Ezra finds that none of the sons of Levi are present. He sends for them, also for others to minister in the House of God. A fast is proclaimed and supplication is made to God that they might realise His leading and protection. The treasure and vessels were placed in the hands of fit persons, who saw them safely delivered into the house of God. The amount of silver mentioned is 650 talents (equal to about quarter of a million pounds sterling in value). The amount of gold mentioned is 100 talents (equal in value to over half a million pounds sterling). Besides the silver and gold vessels, there were also two vessels of fine bright brass, precious as gold, (Ezra 8. 15-27).

After four months journey (see Ezra 7. 9) Ezra and his company arrived at Jerusalem in safety, the treasure was duly delivered, and "the children of those that had been carried away, which were come out of captivity, offered burnt offerings unto the God of Israel." In fulfilment of the decree of Artaxerxes, the people and the house of God were furthered. (Ezra 8. 33-35; 7. 21-26).

As the result of the charge made by the princes against Israel, Ezra mourns and makes confession before God regarding the improper alliances of the people with strangers, (Ezra 9. 1-15, with Deuteronomy 7. 1-11). A very great congregation of men and women and children gather with him before the house of God, being affected with godly sorrow. Shechaniah proposes to Ezra that a covenant be made with God whereby the evil may be pardoned, (Ezra 10. 1-4). The proposal is agreed upon and a proclamation is made throughout Judah and Jerusalem unto all them of the captivity that they should be gathered together and make confession before God. This done, the matter was fully gone into, and in order to enforce complete separation, an arrangement was agreed upon whereby this great evil was righted, (Ezra 10. 16-19).

About 13 years (Ezra 7. 7; Nehemiah 2. 1) after the return of Ezra to Jerusalem, Nehemiah (having heard of the sad state of the Remnant in Jerusalem) restored the walls and the civil authority.

It might be helpful here to note that

1. —Zerubbabel went up to Jerusalem to rebuild the Temple.
2. —Ezra's return was chiefly connected with setting in order the service of the temple, and the keeping of the law. (Beautifying the house, chapter 7. 27).
3. Nehemiah's object in going up to Jerusalem was chiefly to restore the gates and the wall of Jerusalem. (Chapter 2. 8). [And build the city, 2. 5.]

Having heard of the condition of affairs in Jerusalem Nehemiah prayed to God, and obtained permission from the king to leave Babylon, (Nehemiah 2. 1-8). On his arrival he personally viewed the city, and reminded the rulers of the ruined state of the walls, with the result that they decide to rebuild them, (Nehemiah 2. 18). Sanballat and others despise the effort but the building is proceeded with, despite even the anger and conspiracy of their enemies. The wall completed, the doors were then set up, and the porters appointed (Nehemiah 6. 15; 7. 1-4).

God placed a desire in Nehemiah's heart to gather the people together (Nehemiah 7_B 5), and so in chapter 8. 1 we read of the whole company meeting together and listening to the Book of the Law being read. As a result the feast of tabernacles is kept, (Nehemiah 8. 13-18). Later a fast is called and confession is made for past failures and sins, also a covenant is entered into with Jehovah, the God of Israel, being sealed by the princes, the priests and the Levites, (Nehemiah 10.).

At the dedication of the wall there was much thanksgiving to God, accompanied with the offering of sacrifices, (Nehemiah 12. 27-47). The importance of separation is again brought before the people as the Word of God is read to them, and " they separated from Israel all the mixed multitude." (Deuteronomy 23. 3-5; Nehemiah 13. 1-3).

Seemingly Nehemiah returned to Babylon according to his promise (Nehemiah 2. 6) after being governor over Judah for 12 years, (Nehemiah 5. 14), but after certain (lays he once more received permission from Artaxerxes to go to Jerusalem, (Nehemiah 13. 6). This might be about 433 B.C. On his arrival there he cleanses the chambers of the house of God. He also contends with

the rulers because the Levites had been neglected, and had therefore forsaken their allotted work, (Nehemiah 13, 6-11). All Judah then brings in the tithe of corn, wine and oil, and treasurers are appointed to distribute so that the need might be met. The Sabbath also had been violated, and some of the people had married strange wives, so Nehemiah sought to reform these abuses, (Nehemiah 13. 15-31).

[How old would Nehemiah be in 433 B. C. ?]

When less than 40 years later (about B. C. 397) the prophet Malachi comes on the scene, things in Jerusalem had evidently lapsed to an appalling degree. His people were offering the sick, the halt, and the blind, instead of the best, in their sacrifices to Jehovah, while they yielded only a feigned obedience. Still it is refreshing to note that in the midst of it all there yet remained a faith few, a remnant of a remnant people, in whom God found delight, (Malachi 3. 16-18). It was Malachi's duty to condemn the evil deeds of the people and the priests, while he also foretold the coming of the Lord Jesus Christ, and John the Baptist as His fore-runner.

Even in the history of God's people it has often proved true that history repeats itself. Like His people of Zerubbabel's, Ezra's, Nehemiah's, and Malachi's days, God's people of to-day is a remnant people, and the history of these former remnants, not only gives much encouragement but furnishes solemn warnings to us upon whom the ends of the ages are come.

How thankful to God we should be that we have passed from the period when it could be said that the house of God is in ruins. God, in His overruling providence, and by the working of His grace, has raised up leaders at different periods to take the lead, and has stirred up the spirits of others to follow the lead given, and thus there has been the coming out from spiritual Babylon in order to give effect to God's will in the building of His House. Thus to-day we can rejoice that God has a house in being. Yea more, that the walls and gates have been built and set up, there now being the definite within and without. And further still, that the work of beautifying the house proceeds.

But let us not be high minded. Rather let us fear lest the history of those past remnants be repeated to our sorrow and loss.

How sad it is to see the apparently rapid declension of the people once such men of God as Ezra and Nehemiah passed from the scene, and how quickly the Remnant was

found in the woeful state depicted by Malachi. Was it not so too in the early history of the spiritual house of God? Witness the onward sweep of the seemingly irresistible work of God in Asia. But even ere the apostle Paul himself departed this life the enemy came in with a flood, and what a lamentable record 2 Timothy 1, 15 gives. For admonition against those who thus made shipwreck, as for our own, were the things written that were written aforetime. Alas they failed to profit by them. What is to be our final record? We too have lost some of the leaders who took the lead in the work of God in our day. Others are, like Paul the aged, humanly speaking, nearing the end of their journey. How sad indeed if a like departure from God and His truth should characterise His present remnant people. Should we not indeed be more blameworthy **than** any **who** **hate** gone astray before us? God's grace can save us from lapsing to the Malachi state—a remnant within a remnant. It still can preserve should such a state be reached.

[We must be careful to distinguished between a Remnant in a right position and a Remnant in a right condition.]

From BRANTFORD. —The interesting details given in the book of Ezra regarding the house of God and the many lessons to be learned therefrom are innumerable, but we would suggest that the key to the book itself is found in chapter 1. 2, where it states that "Jehovah stirred up the spirit of Cyrus king of Persia." For if the captive Israelites were unconcerned about their past Deliverer, how much more a Gentile monarch? though of course he had known the good hand of God, as He himself confessed when he said, "All the kingdoms of the earth hath Jehovah the God of heaven given me." 2 Chronicles 36. 23.

A very remarkable point we noticed, in the opening chapters, is the fact that the work of building the house was not long commenced before opposition was met with, which caused the cessation of this work. But thanks to the firm answer of Zerubbabel and Jeshua, it was soon resumed, for they said to the adversaries, "Ye have nothing to do with us in building a house unto our God." Alas ! to-day how often these very solemn Words have to be spoken by us, to those who come with seeming good intentions.

Chapter 3. 4. —They kept the feast of Tabernacles, therefore they would hear all the Law. Verse 1 shows a beautiful picture of unity.

Chapter 3. 10-13 shows a scene of rejoicing when the foundation of this structure was complete, but their adversaries had misgivings, apparently, as chapter 4. records, and verse 4 bears the solemn news that the people of the land weakened the hand of the children of Judah.

Chapter 5. shows us the sweet fellowship that existed between those who builded, thus taking heed to the warning, " A house divided against itself shall fall. "

Chapter 6. 14, is a very instructive portion, where we see the result of encouraging one another.

Chapter 7. 6 bears out the fact that God will never leave Himself without a witness, as we see that Ezra was a ready scribe in the Law of Moses, which was the result, we suggest, of God's wonderful plans, for it was Jehovah, the God of Israel, who gave him this knowledge. Then comes the beautiful and instructive portion in verse 10, " For Ezra, had set his heart to seek the Law of Jehovah and to do it, and to teach in Israel statutes and judgments. " So he was armed to meet future adversaries, for the Hebrew verse 9 reads, " That was the foundation of the going up. "

[Was it not that the first day of the first month was the foundation of the going up?]

A pleasing event shown in chapter 9. is the fact of the people reviewing their own condition, which caused Ezra to utter these memorable words: " O my God, I am ashamed to lift up my face to Thee, my God. " This he said when reviewing their past History.

Chapters 9. and 10. hold out an important lesson for us to-day, for we incur God's displeasure if we contract marriages with those who are not God's people, and should we so do, it will cause manifest sin amongst us and thus division comes. But it is beautiful to notice chapter 10, 10, where we see Ezra's strong rebuke to princes and people alike: " Ye have trespassed and have married foreign women to increase the guilt of Israel. " Coming to Nehemiah 1. we find that the Jews in Jerusalem are in a sad condition and the wall is broken down, and the gates have been burnt. We find in chapter 2. that Nehemiah (who is cupbearer to King Artaxerxes) gets leave of absence to visit and to seek the welfare of the Israelites. He was experiencing the good hand of His God with him. He is instrumental in getting the people, who have a mind to work, to finish the wall and the gates, but we find there is opposition from Sanballat and Tobiah and others, reminding us, how Satan seeks to overthrow anything that is for God. Thus they have to work, with

a sword in one hand. Nehemiah goes to Jerusalem in the 20th year of Artaxerxes and then he probably returns after the wall is finished. It would seem that 12 years elapse before he again returns to Jerusalem for chapter 13. 6 tells us it was in the 32nd year of Artaxerxes' reign. Though in the meantime we see the people have asked Ezra to read the Law to them, we find that Eliashib the Priest has actually prepared a great chamber for the enemy of Israel, in the House of God, and we would suggest his reason for so doing, is because his son Joiada has married the daughter of Sanballat (verse 28). We notice the zeal displayed by Nehemiah in chasing him out and all strangers, and how he reminds Israel that strange women had even turned away such a man as Solomon.

From PORTSMOUTH. —When the people of Judah were going into captivity, God caused Jeremiah and Isaiah to make most definite prophecies regarding the duration of the captivity and the manner of the return. Jeremiah states the time as seventy years and in Isaiah 44. and 45. there are wonderful words addressed by name to the future king, Cyrus.

The first chapter of Ezra tells that God worked in the heart of Cyrus to cause him to fulfil the prophecies. We gather that those of the Jews whose "spirit God had stirred" had read these prophecies and knew that the time for God to work on their behalf had come. We have noted that at this time "the rulers took the lead" amongst God's remnant people. By the decree of Cyrus the people were given the vessels that God had caused to be preserved during the Captivity and were given leave to restore the Temple but not the city.

We note that the list given in Ezra 2. of the people who went up to Jerusalem after the decree of Cyrus does not agree exactly with, although it is similar to, that given in Nehemiah 7. We have wondered if there is any significance in the fact that eleven leaders are named in Ezra and twelve in Nehemiah.

Regarding Ezra 2. 63, we are not at all clear as to whether a priest did arise in Remnant times with Urim and Thummim. Having regard to the character of God's dealings with His people in those days (no visible appearance of God's glory with them, or miraculous interventions on their behalf) it would seem more likely that such was not the case. In this respect, as in so many others, the times of Ezra are so similar to our own times. The foundation of the Fellowship was accompanied by signs and wonders, but such are not to be expected in our day.

In Ezra 2. 69 we see orderly and intelligent giving into the treasury of God's house.

In Ezra 3. we see rule among God's remnant people. The elders, Zerubbabel, Jeshua and others, were used by God to appoint Levites to have the oversight of the work of the house (verse 8) and to have the oversight of the workers in the house (verse 9).

The work of the house was stopped by the opposition of those who wanted to have a share in it—a position for which they were not qualified. The Jews became indifferent until God raises up Haggai to show them how selfish and dishonouring to God their position was.

We note in Ezra 6. 17 that the sin offering was offered for all Israel, thus including (it so appears) those who remained in Babylon. At this time they kept the Passover, having cleansed themselves.

[Does not the offering of the twelve he-goats teach the recognition by the Remnant of the twelve-tribed character of God's people, rather than their having in view their brethren in Babylon who remained indifferent to the will of God?]

Ezra now goes up from Babylon taking with him vessels which the King Artaxerxes and others had given. With deep humility combined with faith, they set out over the desert and the vessels carried by the faithful ones are found to have lost no weight on the journey. In Ezra 9. we have Ezra humbling himself before God because of the sin of the people. He was in no way responsible, having only just arrived from Babylon. This shows us that the individuals forming God's people cannot live to themselves. Their lives and ways affect the honour of the whole community.

From LIVERPOOL AND BIRKENHEAD. —When the time came for the fulfilment of the word of the Lord through Jeremiah, after 70 years' captivity, the Lord stirred up the spirit of Cyrus, King of Persia, who* issued a proclamation in which he said that Jehovah the God of heaven had charged him to build Him a house in Jerusalem. He gave the people of God their liberty to return for the purpose of building the house, and those in whose hearts God had been working responded, Cyrus himself restoring the gold and silver vessels which Nebuchadnezzar had taken from Jerusalem. Zerubbabel was the leader of the first company that returned, which numbered 42, 360, and their substance, and to Sheshbazzar, the prince of Judah were entrusted the treasures. (Ezra 1.).

[Was Sheshbazzar a different person from Zerubabel?]

At the outset we saw that there had been diligent reading of the word of God (the law of Moses) with a desire to do it, and thus we read they came together in Jerusalem as one man, and they first builded the altar of God, offering burnt offerings morning and evening, according to the ordinance, (Ezra 3,). After this the foundation of the Temple was laid, and we saw the ordering of the work was similar to the temple which Solomon built, the Levites having the oversight, the priests in their apparel, and the sons of Asaph with cymbals, after the order of David, King of Israel.

Their faithfulness in refusing the assistance of the Assyrians to build with them, led to persecution, until the work of the house of God was stopped, but God had His eye on the faithful ones and raised up the prophets Haggai and Zechariah, and again worked through the Gentile king (Darius) to confirm and enforce the decree of Cyrus. The prophecy of Haggai would suggest that the remnant had found plenty to do in their own houses and vineyards and were getting content to leave alone the work of the house of God, hence the Lord's message is: "Consider your ways, go up into the mountain and bring wood and build the house, and I will take pleasure in it, and I will be glorified," with the assuring words "Be strong . . . I am with you."

The work then proceeds and is finished in the 6th year of Darius "according to the commandment of the God of Israel, and according to the decree of Cyrus, and Darius, and Artaxerxes." How far the prophecy of Ezekiel or the pattern given to David was included in the commandment of the God of Israel we were not in a position to judge from the Scripture record, And the single measurement in the decree of Cyrus which says the height was to be 60 cubits and the breadth 60 cubits appears to differ from them both. (Ezra 6. 3).

It is after the House of God is built that we read of the return from Babylon of a second company under Ezra the priest (Ezra 7. and 8.). He had set his heart to seek the Law of the Lord, to do it, and to teach it to Israel, and again we find the good hand of God extending mercy to them through Artaxerxes the king as in the previous cases of Cyrus and Darius. This return was characterised by the way the people humbled themselves and fasted and prayed, so that a straight way might be opened up for them and their little ones. Ezra being ashamed to

ask for a band of soldiers for protection was, we consider, the outcome of his profession of his God, which contains a very practical lesson for us.

The arrival of Ezra in Jerusalem was at a time when the remnant were slipping back into their old ways, mingling with the people of the land. The diligent attention to the reading of God's law exposed their guilt, and Ezra leads in the humble confession before God of the great trespass of those of the captivity (Ezra 9. and 10.). Not only was this matter put right, but they vowed to separate themselves from the people of the land unto the law of God, that they might observe and do all the commandments, judgments and statutes of the Lord. Thus we read of a return to the set feasts of the Lord including the hitherto neglected commandment to dwell in booths at the feast of tabernacles, the keeping of the sabbath, and the provision for public sacrifices, firstfruits, tithes and suchlike for the house of God (Nehemiah 9. and 10.).

From KILMARNOCK AND GALSTON. —In the book of Ezra we are reminded that though God had brought Israel into Covenant relationship with Himself and committed unto them the oracles of God (Romans 3. 1, 2), He had not relinquished His care of the other nations of the earth, to whom He had divided their inheritance, and appointed their times and the bounds of their habitations (Deuteronomy 32. 8; Acts 17. 26). He made use of these nations to accomplish His will and purposes, and to execute His judgments upon the nations and upon His own people when they departed from His ways.

Nebuchadnezzar is called by God: My servant (Jeremiah 25. 9; 27. 6; 43. 10); the hammer of the whole earth (Jeremiah 50. 23); and the terrible of the nations (Ezekiel 28. 7; 31. 12). God gave unto him the kingdoms of the whole earth.

Then when Babylon and its rulers fell into the sin of the nations they had destroyed: evil ways, pride of heart, and exalting themselves against the Lord (Isaiah 47.; Jeremiah 51. 7, 9; Daniel 5. 17-31); God brought against it the nations of the north (Jeremiah 50. 9; 51. 11) and it fell with a great slaughter (Isaiah 47., Jeremiah 50., 51.). The kingdom of Media and Persia was raised in its stead and God called Cyrus "My shepherd, " and " My anointed " (Isaiah 44. 28; 45. 1 > and called him by his name (45. 3), and by many is regarded as a Gentile type of Christ, performing all the pleasure of

Jehovah (44. 28). God gave unto him a wonderful revelation of His desires concerning Jerusalem and the building of His house, and in the first year of his reign he issued a proclamation that the Lord God of heaven had given him all the kingdoms of the earth, and charged him to build Him a house at Jerusalem.

At the going up, those about them gave them vessels of gold and silver and precious things. (Does this resemble the going forth from Egypt?) Cyrus also gave all the vessels of the house into the charge of Sheshbazzar, who was appointed Governor.

On reaching Jerusalem some of the chief of the fathers offered freely after their ability for the house of God to set it up in its place (verse 69). (Does this resemble the freewill offerings for building the tabernacle?) So the priests and Levites and all Israel dwelt in their cities and in the seventh month they all gathered themselves to Jerusalem and Jeshua and Zerubbabel and his brethren builded the altar of God to offer burnt offerings, as it is written in the law of Moses the Man of God. (Chapter 3. 1-6.)

It is well to notice they had nothing to guide* them but the law of Moses, and they were careful to offer according to the custom, as the duty of every day required, and the comment in verse 3 may be worthy of notice: " For fear was upon them because of the people of these countries. " Was this fear an actuating power in causing them to turn so wholeheartedly to Jehovah? Did they feel their strength was alone in Him? Here again freewill offerings were made. The foundation of the temple was not yet laid, but preparations were made for materials and workmen.

Some outstanding features are the remarkable knowledge God had given to Cyrus of Himself and of His desires for the building of His house and the resumption of His worship. Through the decrees of Cyrus, Darius and Artaxerxes of Ezra 7., the knowledge of the greatness and power and majesty of God was spread through all the nations of the earth.

There is also the fact that separation to God, and zeal for the things of God, is brightest during adversity and opposition. Carefulness is exhibited that things should be done according to the revealed will of God. They were careful that everything should be according to the law of Moses. When adversity ceases, there comes the abating of the zeal, taking things more easily, the tendency to let go, to be less strict, and more tolerant of things around.

When Ezra goes up with a letter from the King having his heart prepared to seek the law of the Lord and to do it and to teach statutes and judgments on Israel (chapter 7.) what a difference he finds ! Defilement on every hand. The law of Moses now forgotten. Princes, priests, Levites and people had not separated themselves from the peoples but did according to their abominations (chapter 9.). The people who could not build with them, could now live with them and give their sons and daughters in marriage with them.

Gone the zeal ! Gone the desire to do according to the law of Moses, yet there were some found who trembled at the word of God and to whom God could look (chapter 9. 4; 10. 3) and what a work Ezra had to get things restored to what the law of God required.

The remarkable vision given to Zechariah, chapter 3. of Jeshua standing before the Lord and Satan to^s resist him, shows what goes on unseen by mortal eye and the claims the adversary makes against even the most faithful (Jude 9; Revelation 12. 9, 10).

Also the difference might be noted between Daniel's prayer (Daniel 9.), which was heard and the prayers of the people who had banded themselves together to pray and mourn and weep for two months each year, the whole seventy years of captivity, and who sent up in the 4th year of Darius to the house of God to pray there, and to ask if they should continue their fastings and prayer. To them the scathing answer God returned: "When ye fasted and mourned in the fifth and seventh month these seventy years did ye at all fast unto- Me? Did ye not eat and drink to yourselves?" (Zechariah 7. 1-7).

There is prayer which moves the arm which moves the universe, and prayer which is meaningless and which God does not hear, though the praying ones may think themselves sincere enough. "Unto Me" seems to be the keynote.

From HOVE, BRIGHTON. —We consider that Zechariah applies to the same period of time as Ezra 2_B with the exception of chapters 6., 9., 11. and 14. which we suggest have reference to the temple of God in the future.

[There are many references to the future in the other chapters also.]

It would appear from Ezra 3. 2, 3, that the altar was first to be built so that Israel could offer burnt offerings thereon. They kept also the feast of tabernacles and offered the daily burnt offering showing how anxious they were that God should have His portion.

The children of Israel soon met with adversaries without, whose pretence was that they built, and sought, and sacrificed unto their God, but they got an unequivocal answer " Ye have nothing to do with us to build an house unto our God." It would appear that Satan, through his agents, caused the work to cease for some 19 years until Darius's reign. Are we right to suggest that the prophet Zechariah (1. 14-16) alludes to the events of this time wherein the Lord manifests His displeasure with the nations, in that they helped forward the affliction, and promises that He will return to Jerusalem with mercies? My House shall be built in it saith Jehovah of Hosts, also (in 4. 9) the promise to Zerubbabel: that having " laid the foundation of this house, his hands shall also finish it. " We would suggest that Zechariah 7. 2, 3 reveals another side of the condition of things that existed in the reign of the king Darius when the word of the Lord came to Zechariah and they had sent unto the house of God Sherezer and Regem-melech and their men to pray before the Lord and to speak unto the priests which were in the house of the Lord and to the prophets, saying " Should I weep, separating myself as I have done these many years ?" Was this due to the affliction that had come upon the children of Israel at this time? And in Zechariah 8. 9-15 we have the gracious assurance of blessing and prosperity from the Lord: Let your hands be strong, that the temple may be built so will I save you and ye shall be a blessing.

[The men came from Bethel in the fourth year of Darius and the house was not completed till the sixth year of this king (Ezra 6. 15). If they of Bethel had not gone up to help in the building surely there was cause (see Haggai 1. 4-11) why they should seek the Lord's priests and prophets.]

In returning to the account as given in Ezra 7. 27, Ezra blesses the Lord who hath put such a thing as this in the king's heart to beautify the house of Jehovah. In Ezra 8. there appears to be another exodus from Babylon accompanying Ezra, and some amongst them were to be ministers for the house of God (verse 17) and with them they appeared to have taken large quantities of silver and gold and vessels. In chapter 9. 9 we are told in Ezra's confession how he remembers they were bondmen, yet God had not forsaken them in their bondage. Not only was there the confession, but the exhortation to forsake that which was contrary to the mind of God even to the putting away of their strange wives. What

searchings of heart there must have been coupled with grief and sorrow for the way they had acted in disobedience towards their God.

NOTE ON THE CHRONOLOGY OF EZRA.

A different chronology has been proposed by some which would, reduce the interval of 55 years or so between the completion of the temple (Ezra 6. 15) under Darius, and the going up of Ezra (Ezra 7. 6-9) under Artaxerxes, to one month. This involves amongst other things the identification of this Artaxerxes with Darius, so that we should need to read "Cyrus, and Darius, EVEN Artaxerxes" in chapter 6. 14. The consequent reconstruction is so drastic that it is impossible to deal with this suggestion at the present time.

ON EZEKIEL'S TEMPLE.

Given that Ezekiel's temple is to be a reality in the future then certain facts and difficulties must be faced and explained.

1. One difficulty is found in connexion with the size of the oblation (chapter 48. 20). The "measuring reed" (40. 3) is equal to "six great cubits" (41. 8), and the great cubit equal to one cubit and one handbreadth (40. 5) (six handbreadths being reckoned to one ordinary cubit, and one extra handbreadth making the great cubit). The cubit used in measuring the Sanctuary is equal to seven handbreadths, and six cubits therefore equal 42 handbreadths: and, given that the handbreadth is rather over $3\frac{1}{2}$ inches, the reed is equal to rather more than 42 times $3\frac{1}{2}$ inches, that is, say, 150 inches or $12\frac{1}{2}$ feet. The oblation (48. 20) is an area equal to 25, 000 x 25, 000 reeds = 60 miles x 60 miles or 3, 600 square miles. Now this area seems out of all proportion to the extent of the whole of the Holy Land, which from Dan to Beer-sheba comprised about 12, 000 square miles only.

2. A further difficulty is found as to Ezekiel 40. 2, where it is stated that the frame of a city is seen in the vision to be on the top of a "very high mountain." No such hill is to be found on the map of Palestine.

3. A third difficulty is found in the fact that the information concerning the measurements of the temple, its court, gates, walls, porch, altar and their position,

was given in a vision quite unlike the manner in which Moses and David received instruction concerning the tabernacle and the Solomonic temple respectively. The scheme presented to the mortal eye seems to some to mark it out as ideal and not historical.

4. A fourth difficulty is seen in the idea of the restoration and continuance of the Mosaic ritual in great measure, into millenium times, and this seems repugnant to the New Testament writers. The temporal and vanishing character of such ritual being emphasised by the Lord and His Apostles. The word to the woman at Sychar's well (John 4. 23) seems conclusive of the matter to some minds. An altar and a sacrifice appear as a denial of the efficiency of the blood of His atonement.

5. A fifth point of difficulty is found in the fact that no statement can be found in reference to the Ezekiel temple approaching the words concerning the tabernacle in Exodus 25. 8, the Solomonic temple in 1 Chronicles 28. 10, or the temple of the Remnant in Ezra 1. 3. Was not the whole vision the presentation of a glorious possibility, which, owing to the absence of repentance and faith on the part of the children of the Captivity, failed to be realized and has passed away for ever? Consider carefully Ezekiel 43. 10.

If the compiler of the original question will diligently apply himself to these difficulties, in their solution he may find an answer to his very pertinent question.

J. H.

[None should be dismayed by this formidable array. We hope to print the best reply to* each point.]

WHO IS THE PRINCE?

Accepting for the moment that the vision of the temple is to be realized in objective fact, there appears one possible answer to* this question, seeing that David's Son, Israel's Messiah, shall be their King (Luke 1. 32) and under Him (we suggest by way of opening up the subject) David himself shall be their prince, raised from the dead in the vigour of immortal youth (chapter 44. 2 says no man, that is, no one of blood and flesh, shall enter in by the outer east gate) and others, of course, princes of less rank. Isaiah 32. 1. This is a fitting honour to his lowly loving service in days of yore (Psalm 78. 70; Acts 13. 22, 36). The following scriptures throw some light upon the matter: Jeremiah 30. 9;

Ezekiel 34. 23, 24; Isaiah 55. 3, 4; Hosea 3. 5; Psalm 78. 27. It is quite possible that the word "king" which is used of David (Ezekiel 37. 24) in millennial times means, in this connexion, co-king, in the same way that Solomon was co-king with David during his life as (in secular history) Nebuchadnezzar was co-king with his father Nabopolassar during his life, and implies that he will be the Lord's vicegerent during His personal absence from His throne in Jerusalem. Surveying the kings from Solomon to Jehoiachin (Coniah), there does not seem one to approach David in zeal, devotion and loyalty to God, and certainly after Coniah none have right, of David's regal seed though they be, to sit upon his throne and sway the sceptre of Judah, for the fiat of Jehovah in Jeremiah 22. 30 debarred them from that lofty honour, and this on account of Coniah's wickedness. Hence it pertains to God's beloved Son, by His incarnation, not of Coniah's seed, yet (being Mary's child) of Davidic lineage, to make effective Joseph's (Mary's husband) legal rights to David's throne and sceptre. No truer or more pertinent words could form an inscription than those which the perfidious Pilate wrote, and fixed upon the Cross. "This is Jesus of Nazareth, the King of the Jews." He had no peer in His deep humiliation and no rival in His exalted claim to David's Throne.

On the other hand many think that the Messiah Himself will be the prince of Ezekiel 46. 2. If the prince be the Lord Jesus reason would have to be shown why He is spoken of as a Person distinct from Jehovah, before whom He is to sit and eat bread (chapter 44. 3). Also in what sense and way it can be said of Him that He is to "worship at the threshold of the gate" (46. 2); "offer unto the Lord . . . six lambs . . . and a meal offering (46. 4, 5) "prepare a meal offering . . . according as he is able" (46. 7); prepare for himself and for all the people . . . a sin offering (45. 17, 22)? Again, in what respect may it be said of the Lord Jesus that He shall possess a portion of the holy oblation (Ezekiel 45. 7)? As to chapter 46. 18, the prince shall not take of the people's inheritance but give land to his sons out of his own. Further it would have to be shown in what way chapter 46. 9 is true of the Lord as distinct from the prince, for the latter (verse 2) is one of the worshippers. These are some of the pros and cons which come up for a careful consideration before answer can be given to the simple but pertinent query "Who is the prince?"

J. H.

[J. M. suggests that, besides David as king, there may be a prince over Israel (under David). Chapter 45. 22 seems to preclude David.]

THE CONSTRUCTION OF THE ALTAR IN EZEKIEL'S TEMPLE.

Ezekiel 43. Emphasis is clearly placed on the measures of the altar (verse 13) and a detail "the bottom" is brought into view at the very start. This conciseness and sparsity of words is characteristic of the prophet. The great cubit is to be used and this measures two feet or rather more. In giving the measures of the altar and settle, verses 16 and 17, "cubits" have been added to the text by the translators as the word appears in italics. If "reeds" be the correct word, the altar would measure 12 reeds and would be much larger than that of Solomon's temple, and this would assure its competence in view of the great demand to be made upon it during millennial times, which must exceed that during Solomon's reign (1 Kings 8. 64). Reading the measure in reeds would give an altar the side of which is from 144 to 150 feet. If, however, it is thought that the words of verse 13 "these are the measures of the altar by cubits" govern the whole of the measures, then cubits might stand in the text of verses 16 and 17, but then reason would have to be given why cubits were named at all.

The different translations in the R. V. and A. V., and the margin of R. V. give some idea of the difficulty that Hebrew scholars have had in giving the correct word for the idea required. There is some difficulty in deciding in verse 13 whether the top or the base of the altar is described. Compare R. V.: "this is the base of the altar," and A. V.: "this shall be the higher place of the altar." The meaning of the term "bottom" or "bosom" (margin R. V.) is difficult to define and perhaps more so to picture to the mind's eye, as we say. The word occurs three times, verses 13, 14, 17, and has we presume a uniform meaning; the Hebrew is "kheq." Bosom is its literal meaning (Exodus 4. 6). It is used in 1 Kings 23. 35. With reference to an altar it is the hollow part where fire burns. It is derived from the verb khuq, to surround, enclose, embrace. A variety of meanings is possible: T. Newberry speaks of the bottom, or bosom, or ashpit, on the ground, as a square of 16

cubits, and one cubit high: Does this meaning satisfy for the word in verses **14** and **17**? In what sense a pit is like a "bosom" is **not** clear or how it is **that** the "settle" or "ledge" has an ashpit. Another meaning of the word as given above is the "hollow place where the fire burns": this assumes **that** the sacrifices will be fired with human hands, during the millennial age. One would rather **think that** the acceptance of those offerings will be evidence by their being fired from above for they will be offered in righteousness (**Isaiah 56. 7**; **Malachi 3. 3, 4**). If these meanings are accepted for "bottom" as pointing to an ashpit wherein the residue of the burnt offerings may fall, or as a place where the fire burns **in** the altar, then clearly the words of the A. V. are somewhat astray which ascribe the reference to the "higher place of the altar": the words "higher place," being represented by "base" in the R. V., and **in** the margin of the R. V. by "back." Thus the Hebrew word "**gab**" is translated, base, higher place, and back. The Vulgate translates it fossa, a ditch: the Septuagint, to upsos, the top. The Hebrew gab is something gibbous, bulging up, arched, convex, the edge of the altar, **that** is, the top, (represented by "to upsos" in the Septuagint); bosses of a shield (**Job 15-26**); the back of men (**Psalm 129. 3**). It is from the verb gabel to cut out, to be carved. In this word too, there is great scope for the mind to choose the word most suited to the idea, when clear as to what it is. Verse **14** deals with something additional to **that in** verse **13**, "the bottom upon the ground." The R. V. margin reads "**at**" instead of "upon"; really there is no Hebrew word for either "**at**" or "upon," and it is equally correct to read "and from the bottom, the ground," or "**and from** the bottom of the ground," (where ground means earth). Does this mean a bottom of earth or soil? Further, in verse **17** the bottom is spoken as part of or belonging to the settle or ledge. Hebrew **azara**, enclosure, or court of a temple; **2 Chronicles 4. 9** ledge; also, terrace: from the verb, "azar, "to engird, enclose, to strengthen, **help** or aid.

Note further, verse **13**, the altar is the altar of burnt offering (Hebrew, mizbeach). In verse **15** it is upper altar (Hebrew harel: har, hill; el, God; that is, the mount of God). In verse **16** it is the altar hearth (Hebrew ariel, see **Isaiah 29. 1** margin, the lion of God or the hearth of God). The verb from which the noun is derived means to burn. This latter meaning, the hearth of God, seems

to signify the upper and outer surface of the altar upon which the sacrifices were laid, and the former " the mount of God ^{J)} may refer to a mount or mound upon which the altar is based or fixed; a mound 4 cubits high forming the base of the altar from under which the living water is to flow down. Chapter 47. 1 says " the living waters came down," showing that the base of the altar must be considerably elevated, the mound itself being on a hill, as approach to the altar is always an ascent (Psalm 24-3) (not necessarily steps). From verse 16 we learn that the " altar hearth " or hearth of God is a square of 12 cubits (? reeds), and this gives some idea of the surface available for placing offerings and sacrifices: the height of the altar does not seem directly noted. Around this hearth there is the lesser settle, or terrace or ledge, but at what distance from the surface? or, in other words, How much above the ledge or terrace is the " hearth of God"? What is the purpose of these ledges; is there only one (see chapter 43. 20)? If there are two, is one inner and the other outer? Where and for what purpose is the bottom or bosom of the altar? Is it the ash-pit, or place where the fire is kindled?

It is clear that ideas of the construction of the altar cannot be given till the terms used in reference to it are already defined and visualised. It is hoped that these rough notes may stimulate research and thought until the Ezekiel altar becomes more real to the mind's eye and its construction more apparent. J. H.

SOMETHING TO DO.

Concerning the great battle depicted in Ezekiel 38. and 39., will those interested arrange their pros and cons as to it taking place before or after the millenium, adding the words of Scripture on which their discussion is based? Results of the investigation in Y. M. C. would prove helpful and suggestive, say for December issue.

The gate mentioned in Ezekiel 40. 3 and onwards is plainly not an ordinary one by any means, but a special structure some 50 cubits long (40. 15). Will any one draft a rough plan, to scale, marking carefully the steps, thresholds, porches, lodges and posts, especially noting that the words in italics are not part of the original specification? If done in Indian ink on white paper it may be possible to reproduce the plan in these pages.

YOUNG MEN'S CORNER.

No. 9. Fifth Series. September, 1924.

THE HOUSE OF GOD.

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SECTION IX. —" MY FATHER'S HOUSE. "

THE TEMPLE ATTRIBUTED TO HEROD.

From LAGOS. —After more than four centuries had intervened the temple which Zerubbabel built was again restored by Herod the Great, who became king about B. C. 37. He greatly enlarged and beautified it. According to the Jews it was forty-six years in building. (John 2. 20.) Judging by the remarks of the disciples, it was adorned with goodly stones and gifts. (Luke 21. 5; Mark 13. 1.) We might also infer from Matthew 23. 16 that the sanctuary was covered with gold as was the sanctuary of Solomon's temple. Magnificent though the temple must have been, and wondrous in its structural beauty and importance, how significant are the words of the Lord Jesus Christ to the Pharisees as recorded in Matthew 12- 6, " I say unto you, One greater than the temple is here. "

• In Matthew 4. 5, and Luke 4. 9, note the references to the pinnacle or great wing of the temple, and to the altar of burnt-offering in Matthew 23. 35, and Luke 11. 51, and again to the veil of the temple which was rent from top to bottom, when the Lord Jesus Christ died (Matthew 17. 51; Mark 15. 38; Luke 23. 45.) The altar of incense is also referred to (by inference) in Luke 1. 8-11. Zacharias* lot was to enter into the temple of the Lord and burn incense,

The prophecy of Malachi 3. 1 is worthy of note both in connection with the coming of John and of the Lord Jesus Christ.

How preciously significant is the Lord Jesus Christ's first appearance in the temple, God manifest in the flesh, in His mother's arms ! And so is the confession of old Simeon concerning this wondrous Child. Anna, the prophetess, too, did not fail to recognise in Him the Lord's Christ.

Again in Luke 2. 41-50 we read of Him at the age of twelve being in the temple, and His answer to His mother who had been seeking Him sorrowing is full of meaning. He said, " How is it that ye sought Me? Wist ye not that I must be in My Father's house?" (verse 49 R. V.).

On the occasion of the first Passover of His public ministry we find the Lord Jesus Christ in Jerusalem, and on entering the temple He found those that sold oxen and sheep and doves, and the changers of money sitting, and He made a scourge of cords and cast them all out, saying, " Take these things hence; make not My Father's house a house of merchandise. " (John 2. 16.) On a later occasion the Lord Jesus Christ again entered the temple and cast out them that sold, saying unto them, " It is written, And My house shall be a house of prayer: but ye have made it a den of robbers. " (Luke 19. 46. See also Matthew 21. 12, and Mark 11. 15).

Evidently the Lord Jesus often walked in the temple where many who were sick and lame came to Him for healing (Matthew 21. 14). There He wrought wonderful things, whilst the children cried, " Hosanna to the Son of David. " Also He Himself said to the multitudes, " I sat daily in the temple teaching, and ye took Me not. " (Matthew 26. 55.) In John 10. 23 we have a reference to Him walking in that part of the temple called Solomon's Porch, which we have read was a double cloister originally associated with the design of Solomon's temple. It was on the east wall of the temple area, and a convenient meeting place for a large assembly. It was apparently open to all comers. Compare Acts 3. 11 and 5. 12.

In sad anticipation of His rejection the Lord Jesus Christ wept over the guilty city of Jerusalem, and said, " Behold, your house is left unto you desolate. " (Matthew 23. 38; Luke 13. 35.) The material house was about to give place to the spiritual house, when no longer would the temple be recognised as God's house. When some of the disciples pointed out to the Lord Jesus Christ

how the temple was adorned with goodly stones and offerings, He said to* them, " As for these things which ye behold, the days will come, in which there shall not be left here one stone upon another that shall not be thrown down." (Matthew 24. 1, 2; Luke 21. 5, 6.) Replying to their questionings when these things would be, the Lord Jesus answered, " When ye see Jerusalem compassed with armies, then know that her desolation is at hand . . . Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." Compare Daniel 9. 26. Less than 40 years after the crucifixion of the Lord Jesus Christ the Roman armies under Titus and Vespasian besieged Jerusalem and destroyed the temple, thus fulfilling the Lord's words. (See also Luke 19. 43, 44.)

The words of the Lord Jesus Christ to the woman of Sychar before His death, resurrection and ascension are remarkable as indicating the ushering in of the spiritual kingdom. The woman said, " Ye say that in Jerusalem is the place where men ought to worship," which brought forth the answer from the Master, " Woman, believe Me, the hour cometh, when neither in this mountain nor in Jerusalem shall ye worship the Father The hour cometh and now is, when the true worshippers shall worship the Father in spirit and in truth." The words both of Stephen and of the apostle Paul are significant in this connexion. The Most High dwelleth not in temples made with hands. (Acts 7. 48; 17. 24.)

From PORTSMOUTH. —The temple built by the Remnant was later destroyed and desecrated, both by the Syrians and the Romans. When the Romans placed the Jewish vassal Herod on the throne, he restored the temple with much splendour, in order to please his subjects. It is evident from statements in the Gospels, that it was thought much of by the Jews. Matthew 24. 1-2; Mark 13- 1. 2; Luke 21. 5, 6.

[Herod was "by birth an Idumaeon, by profession a Jew, by necessity a Roman, by culture and by choice a Greek."]]

We learn from the vision: of Zacharias, Luke 1. 8, and several statements of our Lord that God recognised the house built by Herod in spite of the character of the builder, and the state of the people. It would seem from the account of Zacharias's vision that the people gathered in the outer courts of the temple, and prayed

at the time when the priest had gone in to offer the evening incense on the golden altar. When the priest came out it signalled the close of the time of prayer and was taken to indicate that the service to God had been accepted. We noted in passing that in Luke 3. 2, two high priests are mentioned. We understand that Annas was deposed by the Romans, and his son-in-law Caiaphas appointed instead. Annas continued to have much authority, and was probably considered as the rightful high priest by many of the Jews. The chief interest of Herod's temple to us centres in its association with the Lord Jesus Christ. In one respect it was more honoured than any previous house, for God's Son walked and taught therein frequently. Although God undoubtedly recognised the House during the earlier part of our Lord's ministry, yet it was no longer the centre of God's dealings with His people, because His own Son was telling Him forth in a fuller manner. [The house was recognised by the Lord as the house of God till His rejection when He entered publicly as Zion's King only a few days before the crucifixion. The Lord Jesus Christ, Matthew 12. 6, speaks of Himself as "One greater than the temple. In Matthew 21. 13 the Lord refers to the temple as "My Father's house," but the rulers of the people show more clearly that they definitely reject His claims, and later (Matthew 23. 38) we hear Him say, "Your house is left unto you desolate." He then prophesies its destruction. The last mention of the temple in connection with the death of the Lord Jesus Christ is the rending of the veil, between the Holy and most Holy Place, showing that the completed work of Christ had opened the way into God's Presence.

[Is this the true interpretation of the rending of the veil? Had not God left His place beyond the veil then? —J. M.]

We learn from the Acts, that the apostles and earliest disciples spent much time in the outer courts of the temple, and spoke the gospel to the crowds there, even as their Lord had done.

The apostle Paul entered the temple, on his last visit to Jerusalem, and it was the accusation that he had polluted the temple, which brought him at last to Rome.

We understand that the temple and the city were destroyed completely by Titus.

From BRANTFORD. —We find in Luke 2. the expression "My Father's house," was used by the Lord Jesus

Christ when a boy of twelve years of age. At that early time in His life He was zealous for the things of God and He was found in the temple amongst the teachers of Israel asking and answering questions. We are inclined to believe they would learn something from Him as they listened to what He had to say, as occasion arose. [Psalm 119. 99, 100.] As a compass needle always points to the pole, so it was quite a matter of course for Him to be found within the temple. His parents ought to have known this and should have gone there in search of Him at first, as the most likely place where He might be found.

The next mention of this expression, "My Father's house," is found in John 2. 16, 17. It was the same zeal only manifested in a different way. By using this expression He recognised the temple as the place where His Father had been pleased to put His name. How sad to think they had so misused His Father's house, that He had to pronounce it a scene of desolation! (Matthew 23. 38). We noticed in Matthew 24. 1 how the disciples were occupied with the beauty of the house (in its architecture we presume), but it appears as if they had forgotten His divine pronouncement, and while they were taken up with the outward manifestation of man's glory He was viewing it from the divine standpoint.

From GLASGOW. —The scenes depicted in Luke 1. seem to show that the services in the temple of that day had been restored to an approximation of the days of Solomon. It is evident from Luke 2. 25-38, that it was, to those who walked in the fear of God, the place in which He had chosen to set His Name. The Jew of that day pointed to it with pride as we find in Matthew 24. 1, and Luke 21. 5, and the Samaritans had apparently been impressed by their claims. As the headquarters of the priesthood it occupied the place of a national university for all who studied the law, as we find in Luke 2. 46, 47.

The standard of God's appreciation of that house seems to be contained in the words of the Lord Jesus, "My house shall be called a house of prayer" (Matthew 21. 13), and "Make not My Father's house a house of merchandise" (John 2. 16). As the Son of the Father He claimed authority in it and witnessed against them in the place where He possessed the very best claim. Yet, His testimony completed, He speaks with the same authority to those who would point to its glories, of the destruction awaiting it. He had come to His own and His own received Him not.

The rending of **the** veil seems to **mark the beginning** of the end. It was made plain **that the** inner sanctuary was no longer the abode of the Holy One of Israel.

Perhaps because of its convenience, or association, its courts and porches were a, public resort for **the** apostles and early disciples. In fact from the record of Acts **21.** it seems as **if** the offerings and rites were still offered and observed by them.

From LIVERPOOL AND BIRKENHEAD. — Our consideration of this temple may be classed briefly under four heads, (1) The temple and its furniture; (2) the priests and other persons connected with **it**; (3) the attitude of the Lord Jesus Christ to the temple; and (4) the temple after Pentecost.

The searching by our younger brethren provided the following scriptures giving information about

(1) The temple building, etc. —

- The Altar of Incense. Luke 2. 11.
- The pinnacle (or wing). Matthew 4. 5. Luke 4. 9.
- The Altar (of burnt offering). Matthew 5. 24; 23. 18.
- The gold of the temple. Matthew 23. 16.
- The treasury. Matthew 27. 6. Mark 12. 41.
- The goodly stones and offerings with which the temple was adorned. Luke 21. 5.
- The veil which was rent in the midst. Matthew 27. 51., etc.
- The Jews say it took 46 years to build the temple. John 2. 20.
- The Beautiful Gate. Acts 3. 10.
- Solomon's Porch. Acts 3. 11.
- The doors of the temple. Acts 21. 30.
- The middle wall of partition, beyond which, the Gentiles might not pass. Ephesians 2. 14.

(2) The priests, etc. —

- Zacharias who burnt incense. Luke 1. 9. Of the course of Abijah. 1 Chronicles 24. 20.
- The Angel who stood at the right side of the altar of Incense. Luke 1. 11.
- Aged Simeon and Anna the prophetess, devout worshippers.
- Mary who came to offer the sacrifice after her purification. Luke 2. 24.
- Annas and Caiaphas, high priests. Luke 3. 2. John 18. 13.
- The doctors or teachers of the law. Luke 2. 46.
- The captain of the temple. Acts 4. 1, etc. Does this person correspond to the ruler of the House of God, 1 Chronicles 9. 11?

(3) Luke records an incident in the early life of **the** Lord Jesus Christ, when, at the age of **12**, He is seen in the temple sitting in the midst of the doctors both hearing and asking questions, and He then speaks of the

temple as " My Father's house. " During the Lord's public ministry we saw that he went up to Jerusalem at each Passover and at other feasts of the Jews, and on one occasion He clears the temple of those who had not scrupled to carry on a market within its precincts, saying, " Make not My Father's house a house of merchandise, " and, " It is written, My house shall be called a house of prayer for all nations " (John 2. 16, Mark 11, 17). On very many occasions we found that when the Lord was at Jerusalem he taught and preached in the temple, probably it is thought, in the court of the Gentiles (Luke 21. 37). In the Lord's condemnation of the Pharisees and scribes we see the evil things which they had introduced into the temple rules in connection with oaths and tithes, and how He sets the right value on the temple and altar. In connexion with this, the Lord declares " he that sweareth by the temple sweareth by it and by Him THAT DWELLETH THEREIN. " An important point in the Lord's attitude to the temple seems to be reached in Matthew 23. 38, when in His grief over Jerusalem and her rejection of Him He says, " Behold your house is left unto you desolate. " (A question was raised as to whether the house here referred to was really the temple, or the house of Israel'.) After this, the Lord foretells its destruction (Matthew 24. 2, etc.), which came to pass in the year A. D. 70 in the siege of Titus. It was in the temple that the Lord rejoiced to receive the praises of the children who cried " Hosanna to the Son of David, " while the ritual-hardened priests protested, not recognising in their midst the divine One who- was greater than the temple. (Matthew 21. 15.)

(4) The continuing in the temple of the Apostles and other believers after Pentecost, we thought, needs some explanation. It is evident that the temple continued to be a place of worship and prayer until the persecution of Acts 8., but many years afterwards we find in Acts 21. 26 that the Apostle Paul after his missionary journeys to the Gentiles and the planting of assemblies in various places, goes up to the temple in Jerusalem and with four other men who have a vow, declares the fulfilment of the days of their purification until the offering was offered for every one of them.

" POSTS OF THREE SCORE CUBITS "

(EZEKIEL 40- 14).

Note what is said about " posts " in verses 9 and 10, then read verse 14 thus: " He measured the posts, three score cubits, and the court unto the posts round about the gate. "

The measure given here is possibly the total length of the posts on both sides of the lodges, as in 2 Chronicles 3. 15 the length of both pillars is given as thirty-five cubits. The singular word post is perhaps used in a collective sense as all the posts have one measure, verse 10: as we use the word " man, " in man-power, or as we say " Man is incompetent to rule himself. " It seems clear from the context that the word " made " means " measured, " and " also " confirms this, as the chapter deals with measuring and not making. The addition of the italicised word " reached " seems to add instead of remove difficulty, as the word " court " seems plainly the object of the verb " made " or " measured. " The words " the gate being round about " do not *give* any sense, hence drop the word " being " and read as above: Most will know that the word post has a wide meaning, applied to anything ornamental between a pedestal and frieze, and largely takes its meaning from the connexion in which it is used. A clearer and more comprehensive view of the whole of this divine specification for the temple, will give a better and more exact grasp of the detail of verse 14. and this may lead to some modification of the above, for instance, the verb " made " is quite different from " measured, " and the prophet distinctly states, " he made " referring to the man whose appearance was like the appearance of brass (40. 3): this same person comes before us in 43, 6, who said: Son of man, this is the place of My throne and the place of My feet where I will dwell in the midst of the children of Israel for ever. Such words point out the speaker to be a divine Person: but see Zechariah 6. 12, 13. These words give cause for exercise of heart and mind; and show the necessity of comparing spiritual things with spiritual ones. Y. M. C. will possibly criticise.

J. H.

QUESTION AND ANSWER.

From BRANTFORD. —Whilst we are led to believe from historical accounts that Herod was associated with

the temple in the work of building or repairing, we know of no scripture which would satisfy us on this point. Any help on this will be welcome.

From a brother in LIVERPOOL AND BIRKENHEAD Comer in reference to page 75: —In considering if there is any truth in the statements of the false witnesses of Matthew 26. 61, and Mark 14* 58, the word of the Lord Jesus Christ in John 2. 19 is the standard by which they must be judged: " Destroy this temple and in three days I will raise it up. " Any truth which may be contained in the false statements must also agree with the fact that He spoke of the temple of His body.

1 The word " destroy " in John 2. 19, refers to something the Jews must do, therefore to represent the Lord as having said " I will destroy, " or " I am able to destroy, " is false.

2 The expression " that is made with hands " of Mark 14. 58, is not true of the temple of His body, therefore it is false.

3 Accordingly, there would be no need for the Lord to use the contrasting words " another made without hands, " which also marks these words as false.

4 The Lord said He would " raise " it up, but the false witnesses say " build, " which words convey an entirely different meaning, and it could not be true that the Lord would " build " the temple of His body in three days.

In the opinion of the writer, therefore, there is no truth in the statements of the false witnesses.

[Point 4 above. For the word used, Liddell and Scott give the following meanings: " 1. To awaken, wake up, rouse, stir: —metaphorically, to rouse, stir up. 2. To raise from the dead. 3. To raise, erect a building. " Therefore " build " is a narrower word than the Lord used, but quite possibly included in it. —G. N.]

NEW SUBJECT FOR 1925.

Presumably we shall be able to carry on Young Men's Corner studies in 1925, if the Lord does not come. It is now time to select a new subject and suggestions for this purpose should be sent in at once to Mr. G. Nelson, 52, Ormonde Street, Sunderland. If the quantities required are at the same time notified approx-

imately, an idea can be formed of the probable, cost. We hope it will not be any greater, but for this to be realised will require unflagging interest. If possible a few defunct or moribund corners, or those who are perhaps content to ruminate on the glorious activities of the past, should now take a new Tease of life. The great war is not over yet. Voluntaryism is one of the few good *' isms.¹¹ Can we not have some new blood?

Our treasurer, Mr. John Robertson, 9, Gibson Street, Edinburgh, says that it has become necessary to ask for outstanding accounts to be paid **at** once. Please help.

YOUNG MEN'S CORNER.

No. 10. Fifth Series. October, 1924.

THE HOUSE OF GOD.

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SECTION X. —THE TEMPLE FORESHOWN BY ZECHARIAH.

(Note. —In the original table of sections this was Section VIII. An error was made in numbering Section V. in July, and it was inadvertently given as VII. according to the month.)

From BRANTFORD. —As we considered this temple we observed the fact that the future temple will be located in Jerusalem. Zechariah 1. 16, 17; 2. 12. How precious to think that the place where God (in a dispensation that is past) received so much [or so little?] worship from his people Israel is to be chosen as the place where God will yet again choose to put His name there. Although Jerusalem, with all that was once associated with it as the place where the sanctuary of God was, has become practically an heap of ruins, God's eye is ever upon it and He even now contemplates the time when it will once more be a praise in, the earth. Then again we remembered that the presence of God calls for righteousness, and that, " Holiness becometh Thy House for evermore. " Thus we read in Zechariah 3. 9 that God will remove the iniquity of that land in one day.

After the cleansing there shall be the blessing of God upon all who avail themselves of the privilege of doing Him service. The earth shall give of her strength to man when God is receiving His portion, that which in wondrous grace He is seeking from His creatures, even worship in spirit and according to truth.

Passing on to chapter 6. 12-15 we read of the man whose name is the Branch. This we believe refers to the Lord Jesus Christ. The prophet goes on to* say that He (that is the man whose name is the Branch) shall build the temple of the Lord and He shall bear the glory, and He shall be priest upon His throne.

This gives rise to a question which might be asked by many. Seeing that the Lord Jesus is going to build the temple in that day it is reasonable to suppose that the temple of God referred to in 2 Thessalonians 2. 4 in which the Antichrist shall enthrone himself as God will be destroyed.

Daniel the prophet spoke of this, we believe, and the Lord Jesus made reference to it in Matthew 24. 15—the abomination of desolation standing in the holy place.

This place we suggest may be known to-day as the Mosque of Omar, said to be built upon the foundations of the temple of God which was in the days of Solomon and Ezra respectively. With all the paganism associated with Mahomedanism, how much that holy ground is being desecrated to-day. How likely and fitting that the walls which enclose such apostasy should be demolished in God's own time, and a holy place built by the Lord Jesus Christ raised in their place.

[This mosque is built in the temple area, but it is not safe to interpret unfulfilled prophecy by what exists to-day and call this mosque the " temple of God " as in 2 Thessalonians 2. Is there not a difference between him who sits in the temple and that which stands in the holy place?—J. M.]

From GLASGOW. —The words of Haggai and Zechariah were used to stir up the Remnant in Jerusalem to consider their ways, that the reason for their poverty might be laid bare and their attention and energy might be directed toward the accomplishment of the object for which they had originally been sent from their captivity.

It is remarkable to find that although (as in Haggai 2. 9) there is promise of material blessing for those in that time, we find the majority of the words regarding the House are linked with circumstances which are yet to be fulfilled in the history of the Jews.

As we never read of the glory of the Lord having been seen in the remnant temple we can only conclude that it will appear at a future time.

In Zechariah 3. we find what seems to be a vision shewn to Zechariah regarding Joshua the high priest, and

in verse 7 we find a promise made to Joshua of something which does not seem to pertain to his service in the remnant temple but to a far different sphere, " a place or access among these that stand by " (see also verse 4). We are not enlightened regarding the manner in which these " men " are a sign in verse 8 unless it refers to what is shewn in chapter 6.

[Joshua and his fellows were a sign that there would be a greater Joshua (Jesus) and associated with this Great Priest would be those who would be priests in that millennial kingdom. —J. M.]

Chapter 4. 9 seems to speak distinctly of the remnant temple and the following verses seem to shew that the completion of that house was a thing which gave God much pleasure.

The words of chapter 6. 12, 13 speak evidently of something which was to be built by the Branch and in which neither Joshua nor Zerubbabel have a place in building, in the sense of having a charge over the work. This seems to be different from the "temple of the Lord " mentioned in verses 14 and 15 as the latter particularly seems both to be conditional and to be cited as a proof of the prophet's authority for speaking the message.

The closing verses of the " Burden concerning Israel " again speak of a future house and connected with it a glory and holiness far surpassing any before known. There is also a service of sacrifice plainly associated with it and the mention of the feast of tabernacles indicates some return to the former yearly feasts of the Jew but now under the control and direction of the " priest upon his throne. "

From LAGOS. —As we see from Ezra 5. 1, Zechariah (a young man when God first spake by him, chapter 2. 4) was one of the prophets to the Remnant which returned after the 70 years' captivity.

It is worthy of note that in Zechariah we find both advents of the Lord Jesus Christ foretold.

The Book appears to be divided into three or more parts, the first being given in the 8th month of the 2nd year of Darius, king of Persia, about B. C. 520 (chapter 1. 1), a later portion on the 24th day of the 11th month of the same year, and again later on in the 4th day of the 9th month and in the 4th year of Darius, B. C. 518, the word of the Lord comes to the prophet and four discourses are mentioned (chapter 7. and chapter 8.), whilst

according to the Newberry Chronology chapters 9. and onwards belong to a much later date, about B. C. 487.

The first direct reference to the House of God is found in chapter 1. 16, where Jehovah expresses His displeasure at the nations at ease, and promises the restoration of Jerusalem and the building of His house in it. (Compare Ezra 4. 24 and 5. 1-2 for the then present application).

In the fourth vision of chapter 2. Zechariah, like Ezekiel, sees a man with a measuring line (or reed), which may be a symbol of preparation for rebuilding the city and the temple (chapter Ezekiel 40. 3-5). Verses 10 and 11 both *give* the assurance that Jehovah will dwell in the midst of His people, suggestive of the existence of the temple, whilst verse 13 speaks definitely of Him being raised up out of His holy habitation.

Verse 7 of chapter 3. is worthy of note as indicating the place which rule and government have in God's house, and that obedience and godly walk are essential to occupying a position of privilege and responsibility in the service of God.

Chapter 4. 9 contains the assurance concerning Zerubbabel that as his hands had laid the foundation of the house there viewed, so his hands would finish it, and surely builders of, and in, the house of God in these days can rejoice in the knowledge that neither will their labour be in vain.

The prophecy in chapter 6. 12-15 appears to point to the glad future when the Lord Jesus Christ shall come to this earth to reign, when the temple will be builded in Jerusalem, and He shall sit and rule as King and Priest upon His throne.

Psalm 127, tells us that except the Lord build the House the labour is in vain, but this same Psalm also shows that the Lord uses human instrumentality, for it says, " They labour in vain that build it. "

After dealing with the question of the fasts, and why their prayers were not answered, in the 7th chapter, Jehovah declares His unchanged purpose to bless Israel, and to restore Jerusalem as the religious centre of the earth (Zechariah 8.). Jehovah shall yet dwell in the midst of her and the mountain of Jehovah of Hosts shall be called " the Holy Mountain " (chapter 8. 3). Encouragement to rebuild the temple is definitely given in verse 9 and the words of Isaiah 56. 7 that " My house shall be called a house of prayer for all the peoples. "

find corroboration here in verse 22, which says, " Yea, many peoples and strong nations shall come to seek Jehovah of hosts in Jerusalem, and to pray before Jehovah.

Some commentators suggest that the conquests of Alexander the Great are alluded to in chapter 9. 1-8, but be that as it may, the coming of the Lord Jesus Christ to the Holy City is definitely declared in this same chapter: " Behold thy King cometh unto thee " (chapter 9. 9 with Matthew 21. 5). His ultimate widespread dominion is set forth in verses 10-17. Many gracious assurances are given by God in chapter 10. that He will bring out His scattered people from among the nations.

The next discourse foretells the destruction of Jerusalem because of their rejection of Christ (chapter 11. 1-17), and the last discourse deals mainly with events which may take place after the Rapture of the Church. Jerusalem is to be defended and preserved, and the Pierced One will be revealed amidst great mourning (chapter 12. 10). All idolatry will then be abolished out of the land.

In chapter 13. 7 the smiting of the Shepherd is again referred to, following which we have the attempt on the part of the nations to destroy Jerusalem. Jehovah will go forth to fight on behalf of His people. The feet of Christ shall stand again upon the Mount of Olives (chapter 14. 4). Living waters are to proceed forth from Jerusalem and Jehovah shall rule over the whole earth, His sovereignty being recognised by all the nations.

The Feast of Tabernacles will be kept yearly and all worship will be rendered to Jehovah in His house. " In that day shall there be upon the bells of the horses, Holiness unto Jehovah; and the pots in Jehovah's house shall be like the bowls before the altar. . . . And in that day there shall be no more a Canaanite in the house of Jehovah of hosts." (Compare Matthew 6. 10, and Daniel 2. 44. 45).

" Jehovah reigneth; He is apparelled with majesty;

Thy testimonies are very sure:
Holiness becometh Thine House, O¹ Jehovah, for
evermore." (Psalm 93. 1-5.)

From LIVERPOOL AND BIRKENHEAD. —In considering the temple foreshown by Zechariah we were first referred to the circumstances under which the prophecy was

given. Zechariah in chapter 1. tells us that the word of the Lord came to him in the second year of Darius, and in chapter 7. in the fourth year of Darius. The purpose of the prophecy (along with the prophecy of Haggai his contemporary) was the encouragement of the returned remnant to resume! and to finish the building of the House of God. (Ezra 5. 1; 6. 14.)

The great word of encouragement which runs through the whole prophecy of Zechariah is surely the Lord's words of promise: " I am returned to Jerusalem with mercies, My house shall be built in it. " " The Lord shall yet comfort Zion and shall choose Jerusalem " (Zecharian 1. 16-17). " Sing and rejoice O daughter of Zion, for lo, I come, and will dwell in the midst of thee, said the Lord," Zechariah 2. 10. This promise is further enlarged upon in subsequent chapters, wherein it is revealed that the Lord shall return unto Jerusalem in the Person of One whose name is the Branch, of whom it is said that He Himself shall build the temple of the Lord, and bear the glory, and sit and rule upon His throne and shall be a Priest upon His throne. Zechariah 3. 8; 6. 12, 13.

But there is an important condition, attaching to this promise, in the last verse of chapter 6., which says that this will come to pass if they will diligently obey the voice of the Lord their God. The temple of Ezra 3. was built, and completed by Zerubbabel in the sixth year of Darius. But that Israel and Judah as a nation failed to comply with the condition of the promise at that time is evident, firstly by the absence of the fulfilment of the promise, (which in itself reserves these things to a future fulfilment), and, secondly, it was but a small proportion of the people who availed themselves of the opportunity of escaping from the daughter of Babylon. (Zechariah 2. 7-)

[This passage is vague. What is the promise associated with " If ye will diligently obey " and so forth? There are two buildings of the house, one by Zerubbabel and one by The Branch. The promise to the Remnant is that others will come and build if they obey God's voice.—J. M.]

When therefore shall this prophecy be fulfilled, and the house of the Lord be built by " My Servant the Branch"? The last chapter enlightens us here, for it is in the day when the Lord shall be King over all the earth, when Jerusalem shall dwell in safety. This, doubtless, is the millennial reign of the Lord Jesus Christ,

as will be seen if we compare parallel passages such as Isaiah **9. 6, 7; 11. 1-9; 52. 13.** Revelation **19. 11-16; 20. 4-6.**

The unique ceremony in Zechariah **6.** when Joshua the high priest is crowned, to show forth **the** One who shall be both King and Priest upon His throne, is all the more remarkable when **it** is considered this took place in a day of small things, although **the** Lord Jesus Christ in the character of King-Priest on earth had previously been foreshown in Melchizedek. (Genesis **14. 8;** Psalm 110.).

[Others were crowned in association with Joshua, a sign of a "crowning day that's coming, by and by."— J. M.]

We understand from verses **12** and **13** of chapter **6.** that the Lord Jesus Christ himself will build the temple of the Lord, that **is,** in the sense in which the building of a previous temple was attributed to Solomon (**I Kings 5. 13; 6. 2,**) for in the last verse we are told that they that are afar off shall come and build in the temple of the Lord. It was suggested the word of the Lord to David in **2 Samuel 7.** saying that David's son should build Him a house, and the throne of his kingdom be established for ever, will be more completely fulfilled in David's greater Son than **it** was in his son Solomon.

[See remarks above.]

The crown (or crowns) for the High Priest which were supplied by Helem, Tobijah, Jedaiah, and Hen, were for a memorial to them in the temple of the Lord, and remind us that faithful service to the Lord even in this day will be remembered in the house of the Lord in a coming day. (See Isaiah **56. 5;** Revelation **3. 12.**)

That a return **in** part to ordinances of the Law will be made in the millenmm seems evident from the following scriptures, even without taking into account the possibility of Ezekiel's temple being the pattern for the millenium temple—

1. The keeping of the feast of tabernacles by the people of the nations which are left. (Zechariah **14. 16.**)
2. The pots in the Lord's house shall be like bowls before the altar. (Zechariah **14. 20.**)
3. They that sacrifice shall come and see them in every pot in Jerusalem. (Zechariah **14, 21.**)
4. There shall be the High Priest and priests. (Zechariah **6. 13;** Revelation **20. 6.**)

We could not find anything to enlighten us as to what will happen to* the temple after the thousand years are finished. The throne of the temple gives place to the great white throne and tile new heaven and new earth, and all the works therein being burned up or dissolved. (2 Peter 3. 10.)

QUESTION AND ANSWER.

The following is a, further criticism from LIVERPOOL AND BIRKENHEAD of G. N. 's suggestion on page 75. —In John 2. 21 we have the comment of the Holy Spirit on the words of the Lord in verse 19. Whatever we allow of the evidence of the false witnesses in Mark 14. 58 we must bear in mind that in John 2. we have the definite words of the Lord and also their real meaning. How much can we build on the evidence of unscrupulous men in the light of these facts? Mark further says of these witnesses " And not even so did their witness agree together/¹

It seems positively dangerous to build any structure whatever upon the statements of these men even though they may appear to agree with something that may be taught elsewhere in the Scriptures.

[Malachi writes: "I will send you Elijah the prophet. " What is the " real meaning " ?—G. N.]

NEW SUBJECT.

Only one suggestion has been received so far.

YOUNG MEN'S CORNER.

No. 11. Fifth Series. November, 1924.

THE HOUSE OF GOD.

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SECTION XI. —" I SAW NO TEMPLE THEREIN. ¹⁾

From GLASGOW. —In Genesis we find the record of God's workings toward the separation of a peculiar people for Himself and in the following book we see the law delivered and the expressed desire of God for a sanctified dwelling among them. This was to be provided with what was required that they might give Him that which was His due, the worship and service of a collective people walking in His fear and obeying His commands. The appearance of His glory marked the acceptance of that which they built and the place for the exercise of their service.

As His plans develop in the history of His people we find a point reached at which He gave definite indication that He had chosen one place, particularly favoured, on this earth, as the " Place of the Name. " To Solomon was given, an assurance that conditional on His people being found walking as He desired them, His eye and heart would be there perpetually. We see God's grace and mercy shewn in the building and rebuilding of a House for His Name on that place and the preserving of a remnant of a backsliding people through all the vicissitudes of their existence until the coming and rejection of the King. His heart yearned over it as He gazed upon it from the mountain side—" The city of the Great King " which knew not the time of its visitation. What must have been His feelings as He spoke of its future desolation. Yet it still stands as the centre of prophecy. A place which will yet be marked by its prosperity and

the place of gravitation for the glory of the whole earth. The place in which the King will reign in righteousness and equity.

In Revelation 21. we find a picture of a new city bearing the name of Jerusalem but of such wondrous beauty and magnitude that mortal mind can scarcely comprehend its glories. It seems to have some particular connection with Israel for the names of the twelve tribes appear in its gates, but that which was the glory and centre of the earthly Jerusalem is unseen. " I saw no temple therein for the Lord God Almighty and the Lamb are the temple of it." No more approach by gates and courts nor the pouring of blood continually about an altar. All the barriers have been swept aside and a perfect condition and position are attained. " And His servants shall serve Him: And they shall see His face; and His Name shall be on their foreheads. '*

From LIVERPOOL AND BIRKENHEAD. —In our study of the subject of the House of God, we are impressed With the constantly expressed purpose and desire of God to have a dwelling-place amongst men. From the commencement of the unfolding of this purpose in the ladder which Jacob saw, right up to the time of the millenium, we see that same desire, and now, in the new heaven and the new earth the voice out of the throne announced " Behold the tabernacle of God is with men, and He shall dwell with them" (Revelation 21. 3). Death and all the ether fruits of sin which have hitherto hindered that perfect realization of God's purpose, shall then be no more. The unhindered communion of Eden's garden shall find a fuller and better expression in the new heaven and the new earth.

The holy city Jerusalem is referred to as the bride, the wife of the Lamb, and is seen coming down out of heaven from God. There is no temple in this city, for the Lord God the Almighty and the Lamb are the temple. The glory of God is the light of the city and the Lamb is the lamp thereof. Such a scene of perfect holiness and righteousness precludes any thought of the necessity of a temple or altar.

Some had a difficulty about the mention of nations that shall walk amidst the light of the city, and the kings of the earth who bring their glory into it (Revelation 21. 24) which, it was thought, looks more like millenium times.

In the last chapter of Revelation there is seen a river of water of life proceeding out of the throne of God

and the Lamb, and the tree of life bearing fruit each month, the leaves being for the healing of the nations. This takes us back to (Genesis 2., the tree of life in the midst of the garden and the river which went out from Eden, and to the flame of a sword (Genesis 3. 24) which guarded the way to the tree of life, lest fallen man should eat of its fruit and live for ever (see also Revelation 2. 7).

From LAGOS. — The words " And I saw no temple therein" in Revelation 21. 22, are associated with the holy city new Jerusalem, which John saw in vision coming down out of heaven from God, and having the glory of God (Revelation 21. 10, 11).

We also read that John saw the holy city new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband, and that he heard a great voice out of the throne saying: " Behold, the tabernacle of God is with men, and He shall dwell with them, and they shall be His peoples, and God Himself shall be with them, and be their God (verses 2, 3).

Whilst Ezekiel 37, 26-28, in its primary application, seems connected with Israel's restoration, yet bearing in mind that Scripture has only partial fulfilment at times, these verses seem significantly opposite: " My tabernacle also shall be with them: yea, I will be their God, and they shall be My people. "

In the new Jerusalem (in which John saw no temple) we are also told that the Lord God, the Almighty and the Lamb are the temple thereof (Revelation 21. 22).

In Psalm 90. 1 we read: " Jehovah, Thou hast been our dwelling-place (habitation) in all generations. " Of the Lord Jesus Christ we read in Isaiah 8. 14, " And He shall be for a sanctuary. " Again in Ezekiel 11. 16, we have the words recorded, " Yet will I be to them a sanctuary. "

In each of the foregoing scriptures we have the thought of God or the Lord Jesus Christ, as the case is, as the habitation, sanctuary or tabernacle brought before us.

Such: a scripture, too, as Psalm 43. 3-4, may not be out of place in connexion with the point before us at the moment, " O send out Thy light and Thy truth; let them lead me: let them bring me unto Thy holy hill, and to Thy tabernacles. Then will I go unto the altar of God, unto God my exceeding joy. "

We seem also to have the same thought contained in 1 John 4. 16, " And we have known and believed the love

that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. " (A. V.).

When God created man in His own image and likeness His desire evident!} was that mutual intercourse and happiness might be their eternal portion, but sin entered in and for the time being frustrated His purpose, though in no way changed it. • His command to Moses for His people was, " Let them make me a sanctuary that I may dwell among them. " Later we have God's desire for His people expressed in Psalm 50. 5, " Gather my saints together unto Me; those that have made a covenant with Me by sacrifice. " To-day, whilst His house is spiritual, built up of living stones, the relation to God of those in it, and who compose it, is brought before us in 2 Corinthians 6. 16, " For we are a temple of the living God; even as God said: I will dwell in them, and walk in them; and I will be their God, and they shall be My people. "

The two thoughts seem to be clearly indicated in connexion with the new Jerusalem in verses 22 and 23 of chapter 21. —no temple therein, the Lord God the Almighty and the Lamb the temple thereof, and God dwelling with men (eternally).

We may further seek to emphasise that it is of the city itself that we read, " And I saw no temple therein, " whereas it is of the new earth that we read that John saw the holy city, new Jerusalem, coming down out of heaven from God, and heard a great voice out of the throne saying, " Behold the tabernacle of God is with men. *"

[Is it not rather confusing to connect Psalm 43. 3-4 going to the " Holy Hill, " " Tabernacles, " and " Altar God, " and " to God " with such scriptures as Psalm 90., Isaiah 8. 14, Ezekiel 11. 16, 1 John 4. 16? Do not the three first scriptures show the truth contained in Psalm 27. 5 that a dwelling place or sanctuary, which the godly knew in God was a place of protection rather than that expound the truth of men going up to God to serve Him? 1 John 4. 16 describes an experience, does it not? There is great profundity in " The Almighty and the Lamb are the temple thereof. "—J. M.]

From LIVERPOOL AND BIRKENHEAD. —There are several points of similarity between the battle depicted in Ezekiel 38. and 39. and the battle after the millenium in Revelation 20. 7-10. The invading armies in both cases are Gog of the land of Magog; both battles take place in the land of Israel, and in each case fire from heaven destroys the invaders.

A closer inquiry into the circumstances under which the battle of Ezekiel takes place, reveals the following points which correspond to the battle before the millenium as recorded in Revelation 17. 14-17, 19, 19 and other scriptures, and qualifies the above mentioned similarities.

1. The prophesy of Ezekiel, being addressed to a nation in captivity, an important place is given to the oft-repeated promise of God that He will gather His people Israel out of the nations and bring them into their own land (Ezekiel 36. 24, 137. 21). It will be noticed that after the description of the battle, God declares the outcome of the battle will be that He will set His glory among the nations, who shall see His judgments which He has executed, and NOW, God says, will I bring again the captivity of Jacob and have mercy on the whole house of Israel, and they shall dwell securely in their own land (Ezekiel 39. 21-29). This refers to the millenium, as recorded in the following scriptures: Isaiah 11., Isaiah 52. 10, Zechariah 1. 16, Zechariah 14. 9, 11, and Revelation 20. 4-6.

2. It is the Lord Jehovah who shall, cause Gog and Magog to come up to the battle (Ezekiel 38. 4, 16; 39. 2) agreeing with Zechariah 14. 2, and Revelation 17. 13-17; 19. 19 which takes place before the millenium, whereas it is Satan himself who will gather the nations for battle after the millenium (Revelation 20. 9).

3. In the battle after the millenium, the nations are devoured by fire which comes down out of heaven, but in Ezekiel 38. 21-22 the destruction is by the sword in addition to the raining of fire and brimstone, which compares with Revelation 19. 21 before the millenium.

QUESTION AND ANSWER.

HOVE Corner wishes to thank Mr. Hawkins for his replies to their questions (page 91).

1. —With regard to the difficulty of 25, 000 reeds square (translated in A. V. and R. V.) is there not a doubt expressed by several Authorities that it should read 25, 000 cubits square? And where reeds are mentioned in Ezekiel 42. 16-20 the Septuagint and several authorities (Bottcher, Hifzig, Thrupp, Ewald, Hengstenberg) mention cubits as being the right outside measurement of the wall that surrounded the buildings of the Temple.

3. —We would be pleased to receive further help upon the suggestion that the scheme or plan of Ezekiel's Temple is ideal and not historical or of future use.

5.—Are we quite sure that there was neither repentance nor faith on the part of the remnant people after their Captivity? We suggest that Ezekiel 43. 10, 11 does not altogether prove this but was an incentive to what we read in Ezra 3. also* Nehemiah 8. 17, 18; 9. 3, and so forth.

THE GREAT BATTLE OF EZEKIEL 38. AND 39.

From GLASGOW in reference to suggestion on page 96:—

In Ezekiel 38. we find the prophet commanded to prophesy to Gog. Who Gog is we have no record in history although several nations and peoples are mentioned: as associated with him in the prophecy. This fact coupled with the words of verse 8 seems to point us to the future.

It seems obvious that despite his huge following he is not "the man of sin" as we find that Gog is to be slain and "buried." Ezekiel, 39. 4, 5, 11. The only other place we find Gog mentioned in Scripture is in Revelation 20. 8. As this is distinctly after the millenium some think that the whole of the prophecy in chapters 38. and 39. are of that time. Besides this the words of Ezekiel 38. 8, 9 point to Israel being settled in peace in their own land and the numbers of their enemies find an echo in Revelation 20. 8, 9. Again Ezekiel speaks of fire and brimstone in chapter 38. 22; and Revelation 20. 9 tells of fire coming down out of heaven.

On the other hand it can be said that the prophecy emanated from One who knew the end from the beginning and, therefore, may cover the whole of God's dealings with these peoples both before and after the thousand years, but may have particular reference to their actions under this prince.

The identity of the Gog mentioned in Ezekiel with the one in Revelation can scarcely be proved as the first is certainly a prince or a power vested in an individual: while the second is classed in power as, a nation. This is possible, for, although the prince may fall in battle before the millenium and Magog may be dealt with by the "seven last plagues" (Revelation 16. and Ezekiel 38. 22) nearly to extermination, a thousand years of peace may place the family of Gog in a national position.

Several times we find "that day" mentioned in Ezekiel 38., and 39. 8 seems to have a connexion with Revelation 16. 14. It is also remarkable that "kings" are spoken of in Revelation 16. 14 while we read "nations" in Revelation 20. 8.

The call to the birds and beasts in Ezekiel 39. 1-20 is repeated in Revelation 19. 17, 18, and this seems to refer to a time before the millenium.

The fact that we have no stated time to elapse between the events of Revelation 20. 10 and those of verse 11, leaves some measure of doubt as to when and why the burial of the dead and cleansing of the land takes place, but, as it may be assumed that it is cleansed for habitation, its place is probably before the millenium also.

THE EAST GATE OF EZEKIEL'S TEMPLE.

From HOVE, BRIGHTON. —The enclosed plan of the East Gate and the court of the gateway (as suggested by Ezekiel. 40. 14) we hope may give some idea of what was revealed to Ezekiel. The letters on the plan are explained below with scripture quotations.

B. Border in front of lodges or little chambers (Ezekiel 40. 12).

With regard to the ledges, we suggest there were arches over the entrances that covered the herders B.

E. Entrances to gate and lodges (Ezekiel 40, 11).

G. Gates to porches (Ezekiel 40. 6, first part, with verse 11).

L. Lodges or little chambers (Ezekiel 40. 7).

P. Posts (Ezekiel 40. 9).

T. Thresholds (Ezekiel 40- 6, 7).

W. Windows (Ezekiel 40. 16).

Arches, portals or colonnade to the entrance (Ezekiel 40. 16, 30).

Lower pavement (Ezekiel 40. 17, 18).

Outer wall (Ezekiel 40. 5).

Outer court (Ezekiel 40. 6, 17).

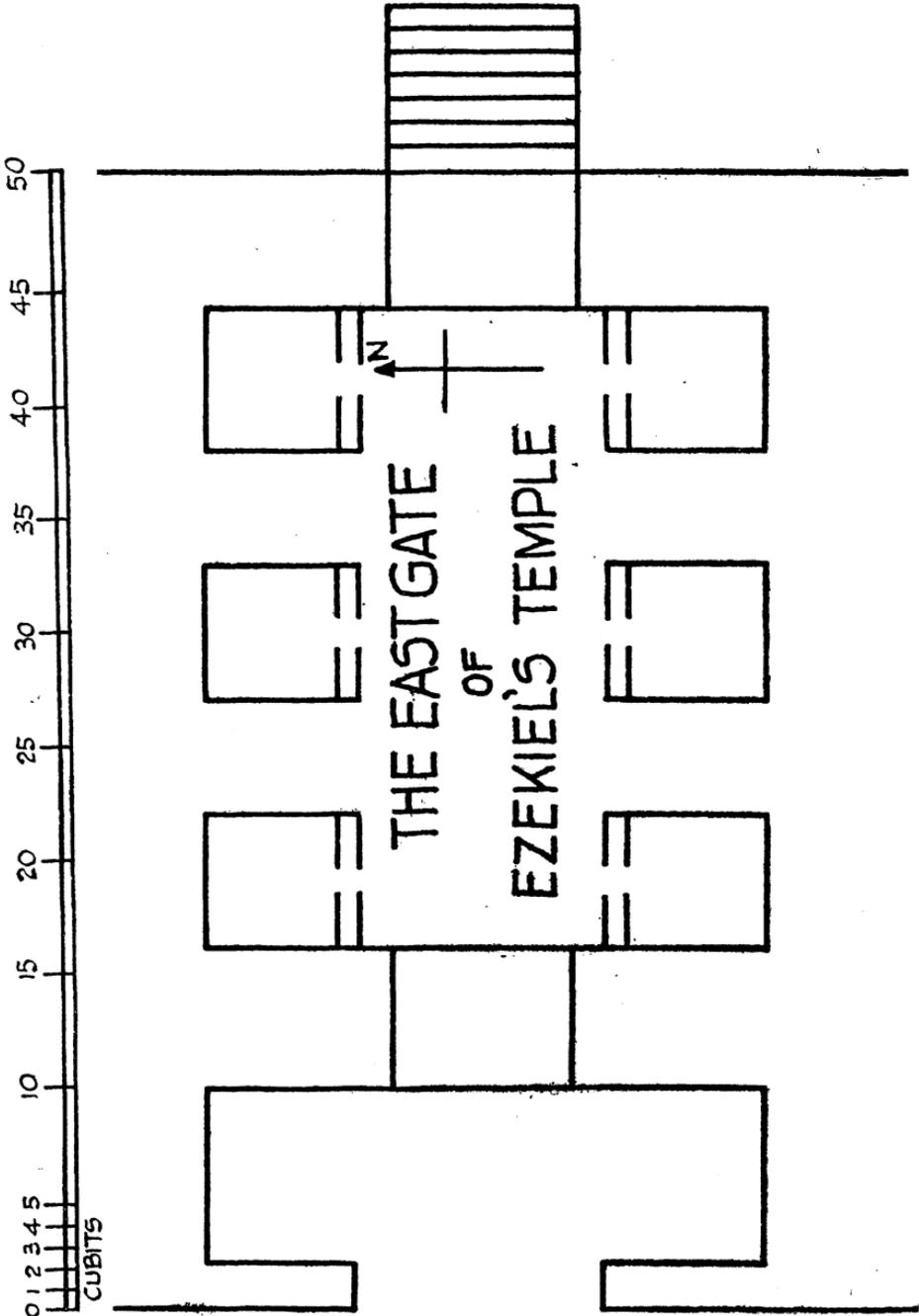
Porches (Ezekiel 40, 9).

Steps (Ezekiel 40. 6, 22).

Space (Ezekiel 40. 7).

We also suggest that the description of the east gate is true also of the south and north gates of both the outer and inner courts, with the exception of the chambers that were placed on the South and North gates of the inner court (see Ezekiel 40. 44 Revised Margin) which were for the singers on the south, and on the north for the keepers of the charge of the house and the keepers of the charge of the altar. We shall be pleased for any suggestions or suggested alterations that may help to make the plan more answerable to the Word.

[This plan is unavoidably held over. See December.]



Drawn by H. I. (Liverpool).

YOUNG MEN'S CORNER.

No. 12. Fifth Series. December, 1924.

THE HOUSE OF GOD.

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THE HOUSE OF GOD IN THE PSALMS.

From BRANTFORD. —God's chief object in creating man in the beginning was that he might be a creature to His praise and glory. Alas ! how God's handiwork was marred by the enemy of God and His creation. Satan accomplished the fall of that which had come from the hand of God in a state of perfection, and thus God's object was temporarily frustrated.

Whilst the creature had fallen (and the course of time has proved how very low he fell) the heart of God ever yearned for the salvation of His creatures. Prior to the adoption of the children of Israel, there was nothing of a collective nature which God had pleasure in. Isolated individuals sought God and worshipped Him in an acceptable way, but the House of God was practically unknown, it was in the minds of the patriarchs, but there was nothing material which answered to it.

The time eventually did come when, at last, the House of God was built in Jerusalem in the days of Solomon. God was much glorified in this House, but he was no more present there than He was in the Tabernacle in the wilderness or the House of God in Shiloh. The building of the magnificent Temple for God in Solomon's day gave expression to the desire for God. Perhaps we are correct in saying that we find the language used throughout the book of Psalms to be most elevating in reference to the House of God.

We found many scriptures throughout the Psalms which seemed to refer to the House of God, but we have selected the following as what we have considered to be direct references.

Psalm 5. 7. The writer here is David and as he looks on the workers of iniquity, he expressed his desire to be separate from them and to worship toward the Temple.

Psalm 23. 6. Here we have one who realized and appreciated all the kindness of God and his desire is that he might dwell in the House of the Lord for length of days.

(To be continued).

CORRESPONDENCE.

From BRANTFORD. —You might please let us know, as soon as convenient, what the new subject is. We think the present issue has been a great success and trust the next will be even greater. We were wondering how you came out financially.

On behalf of the Corner,
Yours sincerely in Him,
R. MCKAY.

[Joshua 1. 7-9.]

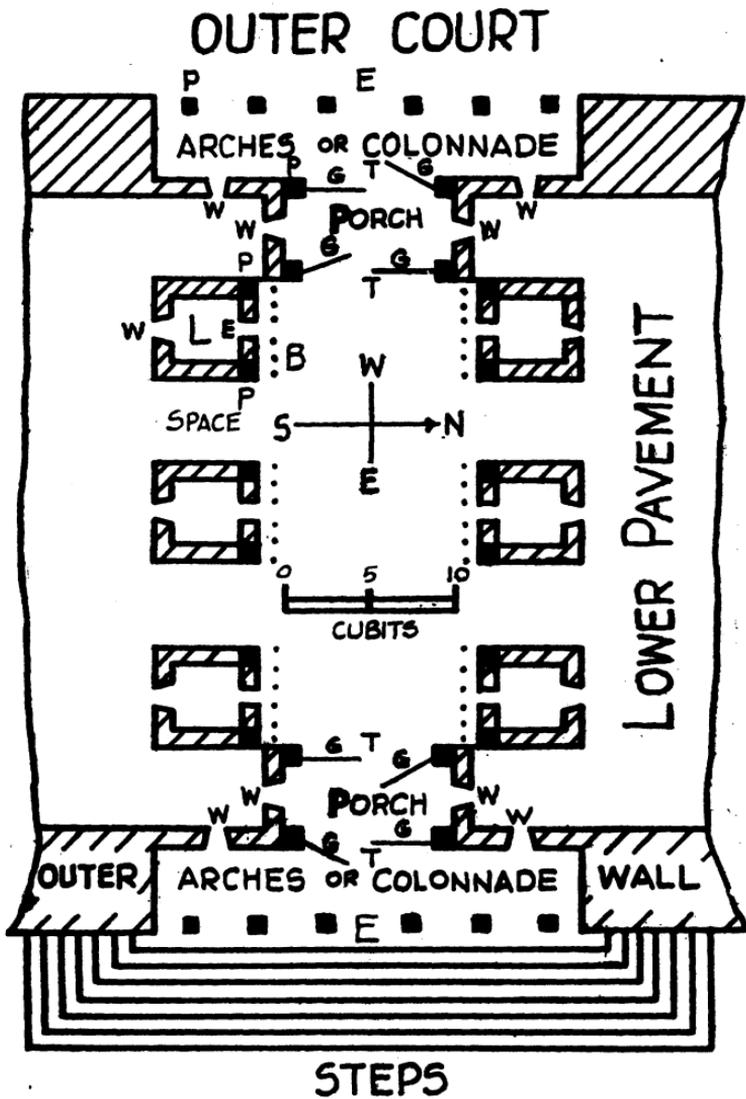
BOUND SETS, 1924.

These may be had from Mr. A. J. McIntyre, 72, Prospect Avenue, Darwen, Lanes., price 6d. This merely covers the cost of binding. Please pay with order. It is necessary to write promptly to avoid disappointment.

CONCLUDING NOTE.

The close of 1924 finds us once more with a task completed. Many interesting matters have been touched upon, to which we shall no doubt return individually with profit. May the help mutually tendered by contributors to these pages be to the increase of our spiritual wisdom and understanding and abound to the honour of our Lord and Saviour Jesus Christ and the glory and praise of God.

" Behold I come quickly; and My reward is with Me to render to each man according as his work is. "



THE EAST GATE OF EZEKIEL'S TEMPLE.

For description of the plan see page 121.

(Drawn by H. I. from material supplied by BRIGHTON.)

THE GOSPEL NARRATIVE OF MARK.

ANNOUNCEMENT AND INTRODUCTION OF THE PUBLIC MINISTRY OF THE LORD JESUS CHRIST.

Section 1. Mark 1. verses 1 to 13. Contrast the other Gospel stories.

PUBLIC MINISTRY UNTIL THE LAST WEEK OF HIS LIFE ON EARTH.

Section 2. Mark 1. verse 14 to 2. verse 28.

Section 3. Mark 3. and 4. verses 1 to 34.

Section 4. Mark 4. verse 35 to* 6. verse 13.

Section 5. Mark 6. verse 14 to 7. verse 30.

Section 6. Mark 7. verse 31 to 9. verse 29.

Section 7. Mark 9. verse 30 to 10. verse 52.

THE LAST WEEK OF THE EARTHLY LIFE OF THE LORD JESUS CHRIST.

Section 8., Mark 11. verse 1 to 12. verse 17.

Section 9. Mark 12. verse 18 to 13. verse 36.

Section 10. Mark 14. verses 1 to 52.

Section 11. Mark 14. verse 53 to 15. verse 47.

THE RESURRECTION, THE FORTY DAYS AND THE PREACHING OF THOSE SENT OUT.

Section 12. Mark 16. 1 to 20 with consideration of the other records.

TIME TABLE.

Section 1. Papers to be sent to Mr. G. Nelson, 52, Ormonde, Street, Sunderland, Co. Durham, not later than January 12th, 1925.

Section 2. January 31st, and so on throughout the year, the last day of each month being the last day for receipt of papers on the corresponding section. '

[G. N. regrets the unavoidable delay in issuing the time table.]